

EDUCATION AND BENGAL RENAISSANCE WITH SPECIAL REFERENCE TO RANI RASMANI

A thesis submitted to Jadavpur University for the award of the
Degree of Doctor of Philosophy in Arts (Education)

Submitted by
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Under the Supervision of
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Dedicated
to my
Parents, Parents-in-Law & Husband

CERTIFICATE

Certified that the Thesis entitled “**Education and Bengal Renaissance with special reference to Rani Rasmani**” submitted by me for the award of the Degree of Doctor of Philosophy in Arts (Education) at Jadavpur University is based upon my work carried out under the Supervision of Prof. Prokash Biswas, Professor & Head, Department of Education, Jadavpur University.

And neither this thesis nor any part of it has been submitted before for any degree or diploma anywhere / elsewhere.

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CONTENTS

PARTICULARS	PAGE NO.
Certificate	I
Acknowledgement	II-III
Contents	IV-VIII
List of Tables	IX
List of Figures	IX
List of Appendices	X
Acronyms	XI
Abstract	XII

<u>Chapters</u>	<u>Particulars</u>	<u>Page No.</u>
Chapter-I	INTRODUCTION	1-28
1.1	Introduction	2-4
1.2	The Concept of Education	4-11
1.2.1	The Concept of Education According to Indian Thinkers	5-8
1.2.2	The Concept of Education According to western Thinkers	8-11
1.3	Renaissance in Bengal	11-14
1.3.1	The Concept of Bengal	12-13
1.3.2	The Concept of Renaissance	13-14
1.4	Rani Rasmani and Bengal Renaissance	14-16
1.5	Statement of the Problem	16
1.6	Operational Definition of Key Terms	16-17
1.7	Research Questions	17
1.8	Objectives of the Study	17
1.9	Delimitations of the Study	17-18
1.10	Rationale of the Study	18

1.11	Background of the Study	18-20
1.12	Significance of the Study	20-21
1.13	A Brief Life Sketch of the Rani Rasmani	21-25
1.14	Chapter Outline	25-26
	References	27-28
Chapter-II	REVIEW OF RELATED LITERATURE	29-163
2.1	Introduction	30-33
2.1.1	The Importance of the Review of Related Literature	32-33
2.2	Literature Review	33-141
2.3	Some Major Sources of Review of Related Literature	141
2.4	Relevance of the Review of the Literature to the Present Study	141-142
2.5	Conclusions	142-143
2.6	Research Gap of the Present Study	143- 144
	References	145-163
Chapter-III	METHODOLOGY	164-219
3.1	Introduction	165-167
3.2	Methodology Adopted in the Present Study	167-182
3.2.1	Research Design	168-170
3.2.2	Historical Research	170-175
3.2.3	Qualitative Approach	175-178
3.2.4	Documentary Analysis	179-182
3.2.5	Archival and Field Visit	182
3.3	Nature of Data of the Present Study	182-184
3.3.1	Data and Its Sources of the Present Study	185-186
3.4	Techniques Adopted in the Present Study	187-192
3.5	Tools Adopted in the Present Study	192-195

3.6	Sources of Data	195-203
3.7	Collection of Data	203-207
3.8	Analysis of Data	207-210
3.8.1	Exploration of the Documents	207-209
3.8.2	Administration of Tools	209-210
3.9	Interpretation of Data	210-214
3.10	Scope of the Present Study	214-215
3.11	Conclusion	215
	References	216-219
Chapter-IV	DATA ANALYSIS AND INTERPRETATION	220-430
4.1	Introduction	221
4.2	Data Analysis and Interpretation	221-416
4.2.1	Highlight the Background Study of Bengal Renaissance	221-256
4.2.1.1	Nature of Renaissance in Bengal	223-228
4.2.1.2	Types of Bengal Renaissance	228-230
4.2.1.3	Various Aspects of Bengal Renaissance	230-233
4.2.1.4	Features of Bengal Renaissance	233-236
4.2.1.5	Active role of Various Institutions in Bengal Renaissance	236-239
4.2.1.6	Role of Various Personalities Associated with Bengal Renaissance	239-256
4.2.2	Education of Pre-Renaissance Periods in Bengal	256-274
4.2.2.1	Vedic Education System	257-259
4.2.2.2	Brahmanical Education	259-263
4.2.2.3	Upanishadic Education System	263
4.2.2.4	Buddhist Education System	264-267

4.2.2.5	Islamic Education	267-274
4.2.3	The Influence of Western Education on Bengal Renaissance	274-296
4.2.3.1	Spread of Western Education in Bengal during British Rule	278-287
4.2.3.2	Development of Renaissance in Bengal under the Influence of Western Education	287-289
4.2.3.3	Effects of the Western Education on Bengal Renaissance	289-296
4.2.4	Rani Rasmani and Contemporary Society in Bengal	296-309
4.2.4.1	Social Condition	298-309
4.2.5	The Humanistic and Spiritual Approaches of Rani Rasmani	309-340
4.2.5.1	Humanistic Approach of Rani Rasmani	309-317
4.2.5.1.1	Main Sources of Rani Rasmani's Humanistic Approach	315-317
4.2.5.2	Spiritual Approach of Rani Rasmani	317-340
4.2.5.2.1	Role of Rani Rasmani in Ramkrishnadeva's Ascension	331-335
4.2.5.2.2	Rani Rasmani and Jagat Guru Shankaracharya	335-336
4.2.5.2.3	Future Religious Thought of Rani Rasmani	336-337
4.2.5.2.4	Key aspects of her Spiritual Approach	337-340
4.2.6	The Contributions of those Approches (Humanistic And Spiritual) of Rani Rasmani in the Field of Education and Social Welfare	340-416
4.2.6.1	The Contributions of those Approches (Humanistic And Spiritual) of Rani Rasmani in the Field of Education	340-379
4.2.6.2	The Contributions of those Approches (Humanistic And Spiritual) of Rani Rasmani in the Field of Social Welfare	380-405
4.2.6.3	Rani Rasmani as a Educational Philosopher	406-407
4.2.6.4	Various Dimensions of Education and Social Welfare in the Life of Rani Rasmani	407-416

4.3	Conclusion	416-418
	References	419-430
Chapter-V	FINDINGS AND CONCLUSIONS	431-457
5.1	Introduction	432
5.2	Findings of the study	432-449
5.3	Conclusion	449-452
5.4	Educational Implications of the Study	452-454
5.5	Limitations of the study	454
5.6	Suggestions of the study	455
5.7	Recommendations for the further Researches	455-456
	References	457
	SUMMARY OF THE STUDY	458-465
	Introduction	459
	Statement of the Problem	459
	Research Questions	459
	Objectives of the Study	459-460
	Delimitation of the Study	460
	Review of Related Literature	460
	Methodology of the Present Study	460-461
	Data Analysis and Interpretation	461-462
	Findings and Conclusion	462-465
	BIBLIOGRAPHY	466- 483
	APPENDICES	i-xxix

LIST OF TABLES

Table No	Title	Page No.
1	Research Design	169
2	An overview of the Methodology	183-184
3	Name of Various Books and Writers	201-202
4	Home Addresses and Marriage Numbers of Various Kulins	403
5	List of Various Dimensions of Education and Social Welfare in the Life of Rani Rasmani	407-412

LIST OF FIGURES

Figure No	Title	Page No.
1.	Diagram of Research Design	170
2.	Major Steps of Historical Research	172
3.	Various Research methods of Qualitative Research	176
4.	Relationship between Content, Document and Textual Analysis	180
5.	Diagram of the Techniques	187
6.	Diagram of the Interview	188
7.	Diagram of the Tools	193
8.	Diagram of Tools and Techniques	195
9.	Structure of Applications of Tools	209
10.	Types of Historical Criticism	210
11.	Process of External Criticism	212
12.	Caste System	301
13.	Various Areas of Philanthropic Work	381
14.	Various aspects in the Life and work of Rani Rasmani	413

LIST OF APPENDICES

Appendices No.	Title	Page No.
Appendices -A	A Chronology of Principal Events in the Life of Rani Rasmani	ii-iii
Appendices - B	Genealogy	iv-v
Appendices - C	List of Different Ghats & Garden Houses & Roads Name After Rani Rasmani	vi-vii
Appendices - D	Stone Inscriptions	viii-xiii
Appendices - E	Questionnaire and Opinionnaire	xiv
Appendices - F	Expert List	xv
Appendices - G	Photographs	xvi-xxiii
Appendices - H	List of various Educational and other Institutions established in the name of Rani Rasmani	xxiv
Appendices - I	Report of Plagiarism	xxv- xxix

ACRONYMS

AD	:	Anno Domini
b.	:	Bangabd
B.ED	:	Bachelor of Education
G.O.I	:	Government of India
NCERT	:	National Council of Educational Research and Training
NGO	:	Non-Government Organization
NPE	:	National Policy on Education
Sl.No.	:	Serial Number
UNESCO	:	United Nations Educational Scientific and Cultural Organization

ABSTRACT

By the end of the eighteenth century and into the nineteenth century, society was steeped in blind faith, superstition and cultural rigidity that could only be eradicated through the spread of education. The 19th century saw a revival of social, religious, cultural, political and educational changes in Bengal commonly known as the Bengal Renaissance. European education, culture made its impact and led to an educational awakening. The main objectives of the study were to highlight the background study of Bengal Renaissance; to study on education of pre-renaissance periods in Bengal; to study the influence of western education on Bengal Renaissance; to study the Rani Rasmani and contemporary society in Bengal; to study the humanistic and spiritual approaches of Rani Rasmani; to study the contributions of those approaches of Rani Rasmani in the field of education and social welfare. The methods adopted for the study is a Historical method of Qualitative Approach with the help of Documentary Analysis. Two techniques were used in this study; those are Interview and Expert Opinion. Also two tools were used in this study, those are- Questionnaire and opinionnaire. In this present study a documentary analysis has been taken by the primary sources and secondary sources. Stone inscriptions, Zamindari seal, letter, reports, deeds etc. were also used as primary sources. Various types of books, newspaper, magazines, and periodicals etc. were used as secondary sources. The study was used of both internal and external criticism for assessing the validity and reliability of the data. To study led to the following conclusions that Bengal Renaissance gradually led to the development of modern Indian education and modern thought. Rani Rasmani was a strong woman whose outlook was far more advanced and sophisticated than the rest of the contemporary women. Her religion is to serve humanity i.e. 'Sevadharma' (human Service) is the basis of her philosophy. Her social welfare activities were a testament to her compassion and commitment to the betterment of society. Her work, philosophy, education and values demonstrated a deep concern for the well-being of others. All the steps taken in her life and all her spiritual and humanistic approach accelerated the path of renaissance in Bengal through education.

Key words: Education, Bengal Renaissance, Rani Rasmani.



Chapter

I

Introduction

CHAPTER-I

INTRODUCTION

1.1 INTRODUCTION

From Vedic education to present National Education Policy (2020), India's contribution to world knowledge is unmatched. Before the establishment of British East India Company's rule, a traditional mode of education was prevalent which was imparted through Gurukul and Pathsala for Hindus and Madrasa and Maktab for Muslim Community.

The Charter Act of 1813 played an important role in promoting the expansion of the Western education system and brought the environment of western education a step forward. For the past two centuries, the western educational principle introduced by Macaulay's Minute (1835) was carried forward (Mahajan & Mahajan, 1971). But with establishment of the British Rule and the coming of the Missionaries the steps were taken to spread Western Education and English language in India. As part of their initiatives, in the first step, few institutions were started such as Calcutta Madrasa (1781), Sanskrit College (1791) and Fort William College (1800). Government initiative, the Christian Missionaries took major initiative for the promotion of Western education. As per the above mentioned initiative, the Western Education was slowly but gradually promoted Western mode of education in India that led to the emergence of a spirit of renaissance in Bengal. Pal (2021), Chattopadhyay (2018), Samanta, (2018), Paul (2014), Sarkar (2013), etc. have done various studies on Rani Rasmani and the Bengal Renaissance. But they did not specifically touch upon the Bengal Renaissance and its impact on Education.

It is for this reason that although Irish Mathematician George Boole (1815-1864) is known today as the father of modern mathematics, the world has not heard the name of Acharya Pingala was an ancient Indian Mathematician, who proposed the binary system in the third century BCE; or even though the name of Sri Sri Ramakrishna Paramahansa is heard in the nineteenth century, Vivekananda is known to the whole world, but Rani Rasmani remains unknown.

The research of how she broke through patriarchy, orthodoxy and every other ill, to rise up in 19th century India is truly breathtaking. Rani Rasmani (September 28, 1793 – February 19, 1861) was the first female who left an indelible mark on the Bengal in the first half of the nineteenth century; who was one of the pioneers in the revolt ‘against the British Raj’ (Sengupta, 2021).

She was a widow who belonged to a lower caste community, established a revered position for herself among upper caste reformers like Raja Ram Mohan Roy and Iswar Chandra Vidyasagar. She was an Social Educator and a philanthropist who played a significant role in social reform movements in India, particularly in the fields of education and women's empowerment. Wisdom, understanding, intelligence, rational mind, philosophical questions, and faith in God, spiritual ideas, and uncompromising self-confidence - above all, the history of her life is the history of Bengal in the excellence of her own vision of traditional Hindu thought and mentality. The grateful common people composed a song for the Rani Rasmani:

“Blessed Rani Rasmani, a gem of women,
Established her own reputation in Bengal,
The Mother in you cried seeing the sorrow of the poor,
Saved the life of others by giving money from your savings” (Das, 2022, p. 106).

A lady from a poor family in a remote village an educated aristocrat in the city came into the opposite environment of a rich zamindar and spread her great influence in Bengal. This is an outstanding demonstration of her personal magnetism power. She was a nationalist. She did not for once hide her aversion to the British and neither did she waver in her stance. She was a staunch protector of her people and would do everything in her power to aid them.

She left an indelible mark on Calcutta way back in the early 19th century. It was she who built the famous Dakshineswar Temple dedicated to Goddess Kali, she took on the British, was unmatched on matters of business, she was an inspiration for social reformers and also one of the greatest philanthropists Calcutta has ever seen (Samanta, 2008).

A huge darkness fell in the social life of the foreign rule and indigenous uncultured people. Her philosophy of life guided people from that darkness to the light. Her

philosophy and Education is equally relevant even today. From presidents to students and marginal citizens, her life philosophy is instructive and exemplary. She fought against the narrow, superstitious society of the time, bringing about the renaissance of Bengal through the spread of education. Therefore, her contribution to education and Bengal renaissance is discussed in this study.

1.2 THE CONCEPT OF EDUCATION

Education is an applied social science and a broad term, interdisciplinary life-long, holistic process which is the process of acquiring knowledge, experience, skills, values, and systematic, dynamic as well as comprehensive process. It is a process of learning and development; enlighten and empowerment of total behavior. It plays a vital role in the overall development of individual and societies. The process of Education begins with the birth of the child and the activity of this process continues till the time of the child's death. In this context, Sri Sri Ramakrishnadeva's famous saying 'As long as you live, learn as long as you live' is particularly significant. It is helping human reach their goals and helps individuals to develop their communication skills, critical thinking, problem solving and decision making. Some key concepts in contemporary language of education are schooling, pedagogy, teaching and learning. Etymologically speaking, the word "Education" is derived from four Latin words, that is:

- ⦿ 'Educare' means 'to nourish', 'to raise', 'to elevate' and 'to bring up'.
- ⦿ 'Educere' means 'to lead out', 'to come out' 'to draw out'.
- ⦿ 'Educatum' means 'to train', 'to instruction', and 'to teach', to act of teaching or training.
- ⦿ 'Educo' means similar to 'Educere'.

By analyzing the etymological meanings of the word 'Education' researcher get an idea about Education. Education in the narrow sense is acquiring theoretical knowledge; the content of education is unchangeable, water and pipe theory, giving instructions, improving mental energy. Broad concepts of education are process of holistic development, continuous process, process of socialization, process of experience accumulation, process of adaptation. As a comprehensive concept of education, it can be said that it is a changing process and a life-oriented and multifaceted process, process of coordination, and re-development of human

personality is education. It is as preparation for life, direction, lifelong process and road leading to find out solutions for the problems of human. The four components of education are learner, teacher, curriculum, and school. There are three main types of education i.e. formal, Informal, and Non-formal Education. The function of education is balanced development of personality, direction of life, social welfare and human resource development, establishment of national unity, socialization, establishment of social order and development of individual skills, moral, creativity and values. The aim of modern education is to achieve individual welfare and social welfare, socialization and character development.

1.2.1 THE CONCEPT OF EDUCATION ACCORDING TO INDIAN THINKERS

Ancient Indian educators said the term ‘Education’ has derived from Sanskrit word “Vidya” which means ‘knowledge’ and “Shiksha” which means ‘to discipline’, ‘to teach’, ‘to control’ and ‘to instruct’. The term ‘Education’ has been interpreted by different people in different ways from their own background or ideals, so it has different meanings.

In Rig-Veda said, ‘Education is something which makes man self-reliant and selfless’. In Bhagavad-Gita it is said, ‘Nothing is more purifying on earth than wisdom’. According to Upanishads, ‘Education is that whose end product is salvation.’ Kautilya said ‘Education means training of the country and love of the nations. According to Panini ‘Human education means the training which one gets from nature’. Shankaracharya said that education is the realization of self.

According to Rabindranath Tagore, “Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of dust and gives us wealth not of things but of inner light, not of power but of love. It is a process of enlightenment. It is divine wealth. It helps in realization of truth”. He believed that, the main aim of education is to prepare the individual for the service of the nation; also, education stands for human regeneration, cultural representation. He also said, “The aim of Education should be harmonious development of all human faculties”. His deep experience in relation to man and nature gave rise to his two of the most persistent drives in life. They are joy in urban education with alternative values for a sustainable future; another is to bring creativity and bring scientific education and

self-reliance to rural people (Das Gupta, 2015). He believed that only education can give people true freedom (freedom of mind, freedom of heart and freedom of will). Therefore, through the process of education, people achieve all-round development of life in harmony with reality. The three main principles of his educational philosophy are freedom, creative self expression and active communication with nature and man.

According to Mahatma Gandhi, “By Education I mean all round drawing out of the best in child and man, body, mind and spirit. Literacy is not the end of education not even beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is no education” (Gandhi, 1937). He wants an all-round development of individual’s personality by developing his mind, body and soul. Education should develop the total personality of the child, his mind, body and soul. Physical abilities are needed for his economic life, mental abilities for individual and social life and development of soul is essential for realization of God. Education should develop all powers of the child to adjust in the community to which s/he belongs and education should transmit the cultural heritage to enrich the people lives; his aims of education also emphasised all round development. He believed that believed in integrated education; it not only moulds the new generation. It reflects society’s fundamental assumptions about itself and the individuals who comprise it. He believed that education should aim at developing self-reliance, where people learn to earn their livelihood and aims of education. It emphasised on character formation and all round development (physical, mental, social, moral, aesthetic, and religious).

According to Swami Vivekananda, “Education is the manifestation of divine perfection already existing in man” (Sharma, 2004). The word ‘manifestation’ implies that ‘something already exists and is waiting to be expressed’. Education is the right manifestation of divinity already existing in man. He explains that the perfection has to be realized and manifested in one’s own life. Education makes a man perfect by diagnosing the perfection which is already present in him. The main highlight in learning is to make the hidden ability of a learner manifest. All material and spiritual knowledge is already present in man but it is covered with a veil of ignorance. Education should remove this veil and bring him to the level of self-actualization. According to him, “Education is not the amount of information that is put into brain and runs riot there, undigested, all your life.” Education is not only collection of information, but it is something more meaningful. Thus, education merely passing

examination or receiving degree is not education according to him. His concept of education is meant all knowledge is in the human mind. All knowledge and power is already there in the man and woman. Education should be man-making, life-giving and character-building; also, it is that process which makes a man for struggle of existence by preparing him self-reliant and by developing his character.

Sri Aurovindo says, "Education is helping the growing soul to draw and that is in itself which is best and make it perfect for a noble use" (Sharma, 2004). He believed education is meant to bring out the best in man, to develop his potentialities to the maximum, to integrate him with himself, his surroundings, society, country and humanity. Also, it is to make him the 'complete man', the 'integral man'. He believed that the best thing in man in his spirituality the believed that the child as a growing soul. He wants education should bring out the latent powers of child to make him a complete man. Every individual has some element of divinity in him. Education should be provided according to the needs of the Individual. Education is a technique to achieve the goal. He believed that real education is that which provides a free and creative, environment to the child. He said that it should be integral because it develops the physical, mental, vital, psychic and spiritual aspects of the human personality.

According to Jiddu Krishnamurti, "Intelligence is the capacity to perceive the essential, what is; and to awaken this capacity, in oneself and others, is education" (Krishnamurti, 2000). His educational thoughts provide a framework for revisiting the methodologies and outcomes of the present system of education and the right kind of education is concerned with individual freedom, which alone can bring true cooperation with the whole, with the many; but this freedom is not achieved through the pursuit of one's own aggrandizement and success. His views on education is not just about preparing a child for some part of life, but it is a process in which a child is prepared for an entire life time of learning and education are integrated with the ideas on life, humanity and world. In his view, "Surely they must be centres of learning a way of life which is not based on pleasure, on self-centred activities, but on the understanding of correct action, the depth and beauty of relationship, and the sacredness of a religious life" (Krishnamurti, 1981). He believed that 'Children must be rightly educated so that they become religious human beings' (Krishnamurti, 1974). He believed that Education should aim to help people to discover lasting and

true values which come with self-awareness and self-investigation. He identified that education in the active, existential, living present.

1.2.2 THE CONCEPT OF EDUCATION ACCORDING TO WESTERN THINKERS

Some of the great western philosophers who have thought about the concept of education, some of their valuable ideas about education are discussed below.

According to Socrates, “Education means bringing out the ideas of universal validity, which are latent in the mind of every man. Education is process to dispel error and discover truth”. His philosophy is a higher place to mental and spiritual qualities than to the physical world so that men can lead a peaceful and contented life. According to him, to train the individual to arrive at true knowledge by clarifying, concepts regarding mind and spirit. His views the aim of education is the perfection of the people. He believed that Educational philosophy is the most ancient and comprehensive philosophy and its contribution to educational thought are solid and profound. He believed that knowledge is based through the medium of concepts, concept is an idea based on the general and common characteristics of all members of a group, and right knowledge was the key to right conduct. His philosophy leads to the spiritual insight.

According to Plato “Education is the capacity to feel pleasure and pain at the right movement. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of” (Sharma, 2004). He believed that all people can easily exist in harmony when society gives them equal educational opportunity from an early age to compete fairly with each other. He believed when a child is born, this knowledge is activated via mind. He realized the need for perfect knowledge for a man to be perfectly good and distinguish the body from soul. He believed the aim of education is the welfare of both the individual and the society and he wanted to solve social and individual problems of his time through education; Education should develop patriotism in human; Education implant ideas of truth and righteousness.

According to Aristotle, “Education is the creation of a sound mind in a sound body. It develops man’s faculty especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty of which perfect happiness

essentially consists” (Sharma, 2004). Her philosophy of education also emphasized a holistic approach, addressing the intellectual, moral, and physical aspects of individuals. He believed that education should address the intellectual, moral and physical aspects of an individual. Education is that process systematic training and instruction. He believed that education played a crucial role in the development of an individual’s potential and the flourishing of society as a whole. According to Aristotle, education should be purposeful and should aim at fulfilling the inherent potential or purpose of an individual.

According to Pestalozzi, “Education is a natural, harmonious and progressive development of man’s innate powers” (Sharma, 2004). He believed that education is not meant to impose knowledge from outside, but is to express the innate powers of man towards outside and to develop them. This development should be natural, harmonious and progressive. Child Education will be started from the period of early childhood to provide a solid foundation for later education. He believed that five principles of education i.e. harmonious development of innate powers, internal growth of powers, development is a natural and gradual process, channelization of powers, nourishment for developing power.

Adam's view that Education is a social, conscious and deliberate process in which one personality acts upon another in order to modify the development of that other by the communication and manipulation of knowledge. According to Redden, “Education is the deliberate and systematic influence, exerted by the matured person upon the immature, through instruction, discipline, and harmonious development of physical, intellectual, aesthetic, social and spiritual powers of human being, according to individual and social needs and directed towards the union of the educated with his creator as the final end”. According to Froebel, ‘Education is leading out of hidden power of man’. UNESCO said ‘Education includes all the process that develops human ability and behaviour’.

From the above all discussions researcher has concluded about the concept of Education are:

- ⦿ adjustable process and automatic process
- ⦿ harmonious development and progressive development
- ⦿ purposive process, recognition of experience

- ⦿ child centric process, socially as well as Individually oriented and a process as well as a product
- ⦿ a reformative, continuous process and life long process
- ⦿ natural development of human innate powers
- ⦿ psychological, social, cultural process and integration of knowledge and experience
- ⦿ Planned and systematic process and the bridge between nationalism and internationalism.
- ⦿ To make people self-reliant and selfless, of good character and useful for the world,
- ⦿ Realisation of the self and to attain salvation,
- ⦿ Training of human soul in the pursuit of truth and the practice of virtue
- ⦿ Communication and manipulation of knowledge.
- ⦿ Complete development of individuality.
- ⦿ Harmonious and progressive development of individual's innate powers.
- ⦿ To develop spirituality or spiritual conscious in man
- ⦿ To develop character and to give a new shape to man.
- ⦿ To develop physical health and to develop intellect- intellectual values, attitudes, skills and knowledge.
- ⦿ To impart knowledge in different discipline, subjects.
- ⦿ To make a learner a cultured person, education for culture enrichment.
- ⦿ Religious education- to give respect to all religion and become religious in true sense.
- ⦿ Education for inter religious understanding, appreciation, harmony, and unity.
- ⦿ Education to develop economic efficiency and Education for self-sufficiency.
- ⦿ Continuous reconstruction of experiences.
- ⦿ Education for globalization, global harmony
- ⦿ Education to fight for eliminating exploitation.
- ⦿ Development of good moral character.
- ⦿ The manifestation of divine perfection
- ⦿ Education for creativity and social reform.
- ⦿ Education for social and national progress.
- ⦿ Education for developing rational objectivity and scientific attitudes and learning technological knowledge.

- ⦿ Education for equality and social justice and liberty or Freedom.
- ⦿ Education for social unity, cohesion or integration of the society or nation;
- ⦿ Education for social adjustment and socialization, social change, modernization, innovations;
- ⦿ Education for ideal citizenship, developing patriotism, Democracy; national development, national integration,
- ⦿ Education for social harmony and international understanding etc.

The International Commission on Education calls education “learning: Treasure within” and the Commission mentions four pillars of education. Those four pillars are ‘Learning to know, Learning to do, Learning to live together, and Learning to be’. After analyzing the concept of Education researcher concluded that education means process of harmonious and all round development i.e. physical, mental, social, moral, spiritual, intellectual, and emotional, religious, aesthetic, cultural, language etc. Education is concerned with the overall development of the personality and its scope can be said to include philosophy, psychology, sociology, mental health, science, sociology, physical science, economics, history etc. Education is the models the mankind socially, culturally, spiritually, aesthetically, vocationally and economically fit for existence in the world. Apart from this, the course of the child's life development, the development of the child's individuality, the individualism of the individual, the child's mental components, the learning process, guidance, child mental health, education evaluation etc. are all discussed in education. Education in the broadest sense is not only limited by the theoretical knowledge, but also by acquiring the ability to give proper guidance to others by learning through real life experience. Education in this sense is the continuous process of gaining experience in life, knowingly or unknowingly, directly or indirectly, willingly or unwillingly in the course of ongoing life. Person is also educated who can speak that language. So no person is uneducated because no person is without experience all people have some experience so education is also present in them, gaining experience is education. Rani Rasmani also has education even though she does not have formal education.

1.3 RENAISSANCE IN BENGAL

The renaissance of the 15th century in Europe is compared with the renaissance of nineteenth century Bengal and India. There are many differences of opinion on this.

The Renaissance was a revolution that brought about massive changes in European thought and thought and had an impact on all corners of the world. Bengal was also influenced by this renaissance. A renaissance is a cultural movement through which revolutionary changes are achieved throughout the world. The renaissance is an influential turning point in the history of Bengal. The impetus for renaissance in Bengal came from the introduction of English education. Western liberal thought and scientific outlook came through English education. During this Bengal formed part of undivided India under British rule and the Renaissance is said to have begun with Indian educational, religious, and social reformers. Among the key figures of the Bengal Renaissance were Raja Ram Mohan Roy, Rani Rasmani, Ishwarchandra Vidyasagar, Swami Vivekananda and Rabindranath Tagore. Bengal Renaissance refers to the period of intellectual, philosophical, scientific, artistic, political, religious, economical, cultural and educational and social reforms in the 19th century.

The Bengal Renaissance was the rebirth of new thought in all aspects of life such as philosophy, science, technology, art, literature, religion and education. They ushered in a new era of Bengal by fusing Indian oriental culture and traditions and values with ideas of modernity, emphasizing the importance of education, women's rights, religious and social reforms, and a nationalist spirit. As a result the renaissance of Bengal was born.

1.3.1 THE CONCEPT OF BENGAL

In the present research study Bengal refers to the historical and geographical region in the northeast part of the Indian Subcontinent at the apex of the Bay of Bengal. Today, it is mainly divided between the sovereign land of People's Republic of Bangladesh (previously East Bengal / East Pakistan) and the Indian state of West Bengal, although some regions of the previous kingdoms of Bengal are now part of the neighbouring Indian states of Bihar, Jharkhand, Assam, Tripura and Orissa. To some extent, the Ganges and the Brahmaputra rivers separated it from the mainland of India. Bengal has played an important role in the history of India. Bengal and the Bengalis played a notable role in the Indian independence movement. The partition of Bengal entailed the greatest exodus of people in human history. Millions of Hindus migrated from East Pakistan to India and thousands of Muslims too went across the borders to East Pakistan. Because of the coming of the refugees, there occurred the crisis of land and

food in West Bengal; and such condition remained in long duration for more than three decades. The study takes into consideration the undivided Bengal. 'Bengal' means the Bengal of British India.

1.3.2. THE CONCEPT OF RENAISSANCE

Fifteenth century scholars coined the term "Middle Ages" to describe the period between the decline of classical civilization in Greece and Rome and its resurgence at the beginning of their own century, and what they considered a revival. Events of the Middle Ages especially those that began in the twelfth century such as social, religious, political and intellectual revolutions. Also the increasing inability of the Roman Catholic Church and the Holy Roman Empire to provide a spiritual and cohesive social and religious structure, as well as the rise in importance of city-states and national clan monarchies, the development of national languages, and the breakup of old feudal structures set in motion the sequence that became the Renaissance. The term "Renaissance" translates to "re-birth". The 'Renaissance' word is derived from the Latin word 'Rinascere' which means to be "Reborn". It was a time of rebirth, rebirth of thought, art, science, religion, and of politics are the main condition of renaissance. Renaissance is the awakening of individual consciousness. According to Oxford Advanced Dictionary, Renaissance is "The period in Europe during the 14th, 15th and 16th centuries when people became interested in the ideas and culture of ancient Greece and Rome and used these influences in their own art, literature etc". The Renaissance started in Italy in the 14th century and spread to Europe by the 16th century. In Europe, the Renaissance began with the liberation of thought from the tyranny of the ecclesiastical priesthood during the tumultuous middle ages. The era of the Renaissance brought many remarkable changes in society, culture, art, and much more. Many artists, writers, thinkers have contributed to the Renaissance, creating new ways of thinking and presenting their valuable thoughts to the world. Renaissance was a cultural movement that recorded a change in social attitudes and preferences through art, music, literature, and scientific discoveries during this period in Europe. The most significant inventors of history were Johannes Gutenberg; he discovered the printing press. This discovery brought many influences to the world in education in society, economy and politics, art, religion, philosophy, literature, education etc.

Italian Renaissance may be grouped into three bases- (1) Humanism, (2) Platonism, (3) Aristotelianism. The main characteristics of the Renaissance are humanism, art, science, navigation, music, self-awareness, and religion, rebirth of Naturalism, Secularism, intellectual and scientific, geographical discovery, classical scholarship, a sense of individual human potentialities, advancements in new technologies, literature, agriculture, new theories and styles of contemporary society.

Humanism emerged in education at the end of the middle ages and the beginning of the Renaissance. Abandoning conservatism, everything is reassessed through logic and judgment. Its cultural and educational ideal survived long after the Renaissance, at least until the end of the 18th century. The Italian Renaissance itself was called the beginning of the modern age. New thoughts were distributed throughout the world, change the way how people think and the beginning of the modern age of civilization. The contribution of the Renaissance was comprehensive and multidimensional and a revolution, through which a social and political situation changes, which results in an expected state. It ushered in the modern age by making radical changes in the way of life of the people. The development of human personality, intelligence, thought and conscience in a broad sense can be called Renaissance.

1.4 RANI RASMANI AND BENGAL RENAISSANCE

A renaissance started all over Bengal during the advent of Rani Rasmani. All the medieval superstitions that had been present in Hinduism until then were fought against by enlightened sages. She was born in a very poor family; there is no doubt about it that the first part of her life was spent in constant struggle with poverty. She was deprived of so-called institutional education. Nevertheless, we are struck by the amazing impact of her character traits.

Rani Rasmani in her long life has created the dream of a united India with a constant sense of struggle. Besides, she also led many of the resistances against the encroaching British administration and their presence in all walks of colonial society in the Bengal province. She has written the dream of India. Renaissance in detail of this thought. She is the originator of such a renaissance. She was one of the earliest social reformers in early nineteenth-century Bengal and was one of the forerunners of the Bengal Renaissance. In the blaze of the Renaissance, she is a universal mother, a creative icon of universality. She emerged as a prominent figure in social reform

movements in Bengal, displaying notable activism. Furthermore, she demonstrated her commitment to the cause by formally petitioning the East India Company against the practice of polygamy. She also actively voiced her opposition to the practice of Sati, child marriage, and caste-based injustices.

"It is not true that, apart from slavery, no other aspect of Bengali life was noticed by the British that day. There were many Bengalis that day that fearlessly ignored the authority of the Raj power and raised their seat of honor before the Raj power. Such a brilliant woman is Rani Rasmani" (Isherwood, 1976).

Misrule and unlimited exploitation and social prejudices by foreign rulers have led to extreme misery in people's lives. The society was fed up with the lawlessness of sati-immolation, child marriage, widowhood, Kaulinya practice, untouchability, child sacrifice, male sacrifice, child abandonment in the Ganga, submergence etc. Social life was dark. There was extreme degradation in social life and traditional religion. It was in such a dark age that Rani Rasmani appeared. Her appearance is the need of the age. She started a new era by showing the direction of liberation to the decadent society of subjugated India. Therefore, she is an all-time great for us in the overall assessment. She tried to bring renaissance in the people through various religious ceremonies.

She is advitiya in society and nation. She is epochal in the social transition from decadence. In this context, Pavitra Kumar Ghosh said, "In the nineteenth century, during the renaissance of Bengal, after Rammohan, two male idols of Calcutta enraged the nation at the same time. One is Vidyasagar; the other is Rani Rasmani... .Vidyasagar taught the lessons that are on the pages of books; Education which is in the heart and associated with national reform was impacted by Rasmani". She tacitly supported social activist Vidyasagar's campaign for widow remarriage. She even submitted a draft bill against polygamy to the East India Company, who handled the administration during those days. Besides, freedom fighter Pronita Devi fought against the British with the assistance and guidance of Rani Rasmani. (https://en.m.wikipedia.org/wiki/Rani_Rashmoni#/media/File%3APronita_smriti_kut_hi_the_heritage_house_of_a_freedom_fighter.jpg. Retrieved on 27 January, 2023.). She submitted a draft bill against polygamy to the East India Company and including the fight against child marriage, Satidah system etc.

National awakening is possible only through education inspired by this ideal; she took a vow in the education promotion movement. Without him, the cultural and spiritual renaissance of Bengal centered around Sri Ramakrishna Dev would not have been possible. So we must consider Rani Rasmani as a pioneer of renaissance in Bengal.

1.5 STATEMENT OF THE PROBLEM

The present study is entitled as “**Education and Bengal Renaissance with special reference to Rani Rasmani.**”

1.6 OPERATIONAL DEFINITIONS OF KEY TERMS

The variety of meanings of the terms used in the statement of the research problem highlights the necessity to define some concepts operationally.

- **EDUCATION**

The researcher studied the contributions of Rani Rasmani in establishing institutions related to formal education and other non-formal educational activities in Bengal Renaissance. Also, the researcher has discussed the different types of education received from her life philosophy and values in this study. Such as: Religious education, Spiritual education, Humanistic education, Moral education, women education etc.

- **BENGAL RENAISSANCE**

The renaissance of Bengal began in 1800; at that time Bengal was part of undivided India under British rule. For the people of Bengal the renaissance was certainly an influential turning point in the history of Bengal and it brought about an awakening in all aspects of life and their thinking through education which changed the thinking of the entire society. This was not only done by men but also by some women.

- **RANI RASMANI**

She was born in 1793, on 28 September, in the village Kona of Halisahar, in the district of North 24 Parganas. She was a strong woman, educationist, freedom fighter, humanist, nationalist, pragmatist, prominent philanthropist,

social reformer, idealist, spiritual women, whose approach was far more advanced than the rest of the contemporary women in the 19th century.

1.7 RESEARCH QUESTIONS

There arose a number of questions in the mind of the researcher regarding this topic. On the basis of review of related literature following curiosities took birth in the form of some questions. Different types of research questions as such:

- ⦿ What was the background study of Bengal Renaissance?
- ⦿ What was the system of Education in Bengal before Renaissance?
- ⦿ What was the influence of western education on Bengal Renaissance?
- ⦿ What was the contemporary society like during the time of Rani Rasmani?
- ⦿ What was the humanistic and spiritual approach of Rani Rasmani?
- ⦿ What were the contributions of those approaches of Rani Rasmani in the field of education and social welfare?

Based on these questions, the study focuses on exploration and interpretation of the Rani Rasmani's thought of education.

1.8 OBJECTIVES OF THE STUDY

Research objectives are formulated based on the Research Questions. The present study has undertaken to achieve the following objectives:

1. To highlight the Background Study of Bengal Renaissance.
2. To Study on Education of Pre-Renaissance Periods in Bengal.
3. To Study the Influence of Western Education on Bengal Renaissance.
4. To Study the Rani Rasmani and Contemporary Society in Bengal.
5. To Study the Humanistic and Spiritual Approaches of Rani Rasmani.
6. To Study the Contributions of those Approaches of Rani Rasmani in the Field of Education and Social Welfare.

1.9 DELIMITATIONS OF THE STUDY

The present study is delimited in the following areas-

- 1) The present study is delimited in the Bengal of British India.
- 2) The present study is delimited to the Renaissance in Bengal.

- 3) This study is delimited to the time frame from 1793AD to 1900AD.
- 4) This study is delimited to the Education in Bengal Renaissance.
- 5) This study is delimited to Education and Rani Rasmani in the Bengal Renaissance.
- 6) The present study is delimited only to the impact of renaissance on educational development in Bengal of British India.
- 7) The present study is delimited only to the humanistic and spiritual approach of Rani Rasmani.
- 8) The present study is delimited only to the contribution of Rani Rasmani in the field of Education and Social Welfare.

1.10 RATIONALE OF THE STUDY

Every human being should have his or her own philosophy of life. Everyone should practice some good principles in his or her social life, so that his or her thoughts and deeds would lead towards the real happiness in life.

From the various literature reviews, it appears that many studies have been done on the Bengal Renaissance in India and abroad but hardly any studies have been conducted on the Bengal Renaissance and education; and although there are some writings about Rani Rasmani in various newspapers and books, it can be said that almost no research has been done on her. Dr. Samanta and some others have informative writings in this book. Her education, especially Rani Rasmani's, was not at all on thought. The present research study "Education and Bengal Renaissance with special reference to Rani Rasmani" has never been studied anywhere in the world. Hence details about this topic will be explored. Also, this study analyzes how the renaissance of Bengal came about through the spread of education and the role of Rani Rasmani among those who actually participated in it is discussed. That is, it is necessary to know the educational contributions of Rani Rasmani in the history of renaissance of Bengal.

1.11 BACKGROUND OF THE STUDY

European renaissance (1400AD -1600 AD) was scientific and humanistic. It was coupled with industrial, economic and social development. The benefits of this renaissance began to percolate in Bengal presidency at the onset of colonial

administration in India with Head Quarters in Calcutta, Bengal. The Bengal had the edge over the other presidencies in terms of new knowledge, technology education due to the proximity of the administrative headquarters.

19th century Bengal witnessed conflict between English aristocracy and elite Hindu priests and scholars. It was the worst of times. The priests perceived the increasing influence of the English as a threat to traditional Hindu society, and amped up the orthodoxy of rituals.

The fabric of India's Hindu society was mired by orthodoxy, religious dogmas, caste, superstitions and evil practices. The Brahmin pundits/scholars, who also doubled up as priests, were at the helm of society. The strong presence of Firangs & Mlechchas (Europeans & non-Hindus) propelled them to adopt more stringent measures to safeguard their faith.

Bengal was gradually emancipating from the mediaeval dogma, superstition, religion and class controversies. Bengali language was being developed for literature and communication. Pioneers like Rammohan, Vidyasagar, Derozio, Michel, Mahendra et al. came to the stage. But there was spectacular absence of women in this band wagon. Some ladies of Brahmo Samaj came, but beyond that Rani Rasmani at the beginning of 19th century and Saradadevi, Begam Rokeya towards the end of the century pressed the lever of Renaissance and education of Bengal.

This was, however, also a time of reform. Raja Ram Mohan Roy's efforts had led to the abolishment of Sati. During this time, Rani Rasmani, who belonged to what was deemed the lowest Hindu caste, joined the reformist struggle. Inspired by the lofty ideals of Raja Ram Mohan Roy, she raised her voice against prevalent social malaises – polygamy, child marriage and the Satidah system (young widows being forcibly immolated on the funeral pyres of their husbands). She tacitly supported social activist and scholar Ishwar Chandra Vidyasagar's campaign for widow remarriage. She even submitted a draft bill against polygamy to the East India Company, who handled the administration during those days.

From the time of the advent of Rani Rasmani, the renaissance began in Bengal and India. Her love and respect for her country and her countrymen and women was deep and she worked hard throughout her life for the social, religious, cultural and political

revival of the countrymen or women. The plight of Indian society and contemporary corruption distressed him. At that time caste judgment was strong in the society, religion was full of superstitions and the uneducated and corrupt priest class was dominant in the name of religion. Upper class people were selfish. They would not hesitate to sacrifice the larger interests of the society for their own narrow interests. Her respect for the traditional philosophical theory of the East was immense, but at the same time, for the revival of the Indian society, the determination of her life was to establish equal rights for all the people of all classes of the society inspired by Western humanism, rationalism, spiritual ideals. She has been called the symbol of a complete harmony of the East and the West as a result of acquiring knowledge about the education, culture and religion of the East and the West, there was a great harmony of diversity in her character.

The study is intended to project the importance of the inculcation of values through the life and works of Rani Rasmani. The study is intended to highlight the ideals for which Rani Rasmani stood and toiled. She was a figure in 19th century Bengal, who appreciated the nectar of the colonial lords but firmly disapproved their vices. This gives clue that she might have been instrumental in shaping Bengal renaissance and education particularly with respect to the women and the downtrodden society.

For this purpose, **‘Education and Bengal Renaissance with special reference to the Rani Rasmani’** was selected as a research topic for the present study.

1.12 SIGNIFICANCE OF THE STUDY

After the fall of the Mughal Empire, the social and cultural life of Bengal became dark in the political cycle. Due to the pressure of various superstitions, the normal flow of the society was blocked. In the first half of the 19th century, the new renaissance in the social, cultural and religious life of Bengal due to exposure to Western education, culture and civilization is called the renaissance of Bengal. Just as the renaissance in Italy in the fifteenth century spread throughout Europe, the renaissance of Bengal gradually flooded the whole of India. Just as Petrarch and Boccaccio were the forerunners of Italian renaissance, Raja Rammohan Roy and Rani Rasmani, educated in western education, was the forerunner of Bengal renaissance. The rationalist and humanist spirit was reflected in the reform movement led by Rani Rasmani. She wanted to free the social life by removing the prevailing social

prejudices and she came to the truth that all religions are basically one. Belief in the same God is the core of all religions.

This study would help the society at large in the present and in the future. When it comes to the Bengal Renaissance, Rani Rasmani and her thought and its educational implications, the topic becomes so vast. Therefore, the study is focused to such an extent that it can point out all the potential relevance.

Education provides students with a peaceful future and the opportunity to learn essential skills and values. Again it can be said that a particular personality and his/her life struggle can change the life of the student. S/he helps to give him mental strength. Rani Rasmani is such a personality. Her life's struggle, ideals, service mindedness helps the teacher to move the student's life forward. Now standing in the 21st century, there is a crisis of character everywhere; so connecting the present with the past has become very important. She was the first woman to stand up for common people and fight against the British Empire. On the other hand Sri Sri Ramakrishnadeva is her invention. She was the first woman torchbearer towards the renaissance of Bengal at that time. She showed the way how to create a beautiful world with love and affection. For this reason research on this topic is necessary. Besides, it is also important to know how much Bengal Renaissance was influenced by her education at that time.

1.13 A BRIEF LIFE SKETCH OF RANI RASMANI

◎ FAMILY BACKGROUND AND CHILDHOOD

The period in which Rani Rasmani was born is the end of the 18th century. She was born in the Kshatriya family of Chandra- Vanshia Sadachari Das family, Mahishya by caste, but at the material time to signify their place of living in Kaivarta land, they were formally known as Kaivarta. At present, her caste is called the Chasi Kaivarta (Nicholas, 2003). She was born on Tuesday, 28th September 1793 AD (11th Aswin, 1200 Bengali era) (Bandopadhyay, 1964). The identity of her father is briefly given in Appendix-B (Figure-1: Genealogy of Rani Rasmani).

She was born in her maternal uncle's house in Kona village of Halishahar municipality under Barrackpore sub-division of North 24 Parganas district in the Indian state of West Bengal. Halishahar's earlier name was Kumarhatta. It was then

within Hooghly district. Everyone told her, “This girl will be a queen one day”. Her nickname was Rani. The official name or good name is Rasmani; the two names were combined and her name was Rani Rasmani. But Rani Rasmani never used the name 'rani' in her official work. The seal of his zamindari work was 'Sri Rashmani Dasi'.

She was born in such a spiritual environment. Father Hare Krishna Das was a farmer and Gharami; very pious and Krishna devotee; used to wear Tulshimala and Tilak. He knew little about education and could read books; used to read Ramayana-Mahabharata at home in the evening. Neighbors would come to listen and Ranima herself would stay to listen. Her grandfather Jagmohan Das was also an agriculturist. Ranima's two elder brothers are Ramachandra and Govinda. She was respectful to parents and elders. She always followed the advice of her elders. The ideal of respect for elders that she acquired from childhood remained unshaken throughout her life. Her mother died in her childhood in 1800 AD. She was seven years old then.

She grew up in such a religious environment from childhood. She became devoted to Bhagwat from childhood. She got these great qualities of her parents by birth. From childhood she had devotion to Radha Krishna and Mother Kali. She had faith in Shiva Shakti since childhood. Throughout her life, her devotion to Matri Shakti, Shiva and Bhakti to Vishnu was unwavering. She established not only the Kali temple but also the Vishnu temple and the Shiva temple in the Dakshineswar temple. The journey of Sarvadharm co-ordination started with him. She was a very kind sacrificing beautiful self independent woman.

◎ EDUCATION

In that era, there were no opportunities for girls to get an education. There were no schools and colleges like today. Girls did not have much opportunity to go out of the house. Her family was not financially well off and her father did not enrol her in any formal school. So she did not get any chance of formal education. She learned to read and write from her father at home.

She was educated in her mother tongue from her father Hare Krishna Das. He was poor but interested in education. Although education was not prevalent in the village at that time, he learned some Bengali with the help and cooperation of others and read Ramayana or Mahabharata every evening back home. Attracted by his melodious

voice, the neighbours used to come to his house to listen to his lessons. She kept news of the country and abroad, had to read newspapers regularly. During this time she used to listen to Ramayana and Mahabharata as an audience. According to her biographer Hemchandra Banerjee, Rani Rasmani studied under Rajchandra Das in her spare time.

The researcher found from court affidavits that she could read and write Bengali and even she understood a little English, but it is not known whether she could write. However, there is evidence that she could write her own name.

◎ MARRIED LIFE

Prithiram Das was a wealthy man who was the famous zamindar of Jan Bazar in Calcutta. Pritram Das's great-grandfather Vijayaram Kole's original residence was in the village of Sonatikali in the then Burdwan district (Now, known as Sonatala village under Howrah district). In 1804 AD, she was married off at the age of 11 to Babu Raja Chandra Das (Marh) of Janbazaar, one of Kolkata's wealthy zamindars and a successful businessman, Mahishya zamindar family. They had four daughters (Sen, 2006). Together, they built up a great fortune, channeling much of their wealth towards public welfare. The identity of her father-in-law is briefly given in Appendix-B (Figure-2: Genealogy of Rani Rasmani's Husband Rajchandra Das).

In 1820 there was a terrible flood in Bengal. At that time, many common people lost all their property including their houses under the influence of flood. The benevolent Rani Rasmani spent a lot of money to help the masses in this day of helplessness.

◎ VARIOUS ENCOURAGING EVENTS AND ACTIVITIES IN WIDOW LIFE

She had an extraordinary ability to judge the actual situation and take the right decision in material matters. Following the untimely loss of her husband in 1836, she assumed sole responsibility for the management and subsequent success of her business, all the while fulfilling the role of a single parent to her four children and confronting the pervasive challenges of gender-based discrimination. She resisted these attempts with shrewd economic judgment, excellent pragmatism, and the assistance of Mathura Mohan Biswas, a bright young man who was married to her third daughter.

She was able to generate a vast amount of wealth that she used shrewdly for various philanthropic, political and religious projects. During the Sepoy Mutiny, the price of the company's paper was falling. Many were scared and gave up the company's paper. But she did not leave any paper. Instead, she bought some more papers. Later she made a lot of profit. "Rashmoni persuaded Prince Dwarakanath Tagore, the grandfather of Rabindranath Tagore, to part with two of his profitable estates to repay the loans he took from her late husband: a daring feat at the time, given Tagore's prestige and power" (Acharya, 2021).

During the Durga Shasthi (Ceremony of Kalabau), a religious procession with musical instruments was proceeding at dawn towards the river Ganges on the Babu Road in Calcutta. Britishers immediately made contact with their local officers to stop this procession. After the puja, a government letter came to her prohibiting them to organize any such procession. She refused to obey this order. A suit was filed against her in the British Court of Law and she had to pay a fine of Rs 50. Immediately after that, the Rani ordered her men to close the road from Jan Bazar to Babughat by putting up a fence. The British government was obliged to request the Rani to refrain from such an action as the trade in the region got jeopardized. Finally, the government had to pledge Rani to withdraw her order and refunded the compensation amount to Rani with due respect (Nibedita, 1910).

Besides, a Nilkar saheb started to torture the common people in Makimpur Pargana. She stopped this oppression. She beat the powerful Sahibs namely Nilkar Sahibs with her lath. At that time, no one else could do such a thing (Ghosh, 2013). She suppressed the Nilkar Sahibs by sending 50 pike and letels to Makimpur pargana. She engaged in several legal battles against the East India Company and won each one.

During the Sepoy Mutiny her house in Janbazar was once raided by the soldiers and they attacked all the properties of her house. This resulted in heavy losses and she recovered all compensation from the East India Company (Roy, 2018).

She opposed the stupidity shown by the rebel sepoys during the Sepoy Mutiny of 1857, but Rani Rasmani supported the neutral role taken by Harishchandra Mukhopadhyay, editor of the "Hindu Patriot" newspaper, saying that the ruling community was ultimately responsible for the incident.

In the years that followed, she raised her voice for two important causes; one, to fight against prevalent social ills like polygamy, child marriage and sati; and two, to support trailblazing social reformers like Ishwar Chandra Vidyasagar, even submitting a draft bill against polygamy to the East India Company.

She also built the famous Dakshineswar temple near Kolkata; she remained closely associated with Sri Ramakrishna Paramhansa after she appointed him as the priest of the Dakshineswar temple. Her other construction works include the construction of a roads and Ghats. She also offered considerable charity to the Imperial Library (now the National Library of India), and the Hindu College (now Presidency University). She was involved in various social reforms, such as the practice of burning sati, polygamy etc. She was awarded the title of 'Lokmata' for her immense compassion and kindness towards common people. “From fearlessly taking on the East India Company to founding the iconic Dakshineswar Kali temple, Rani Rashmoni left an indelible mark on the history of Kolkata” (Pal, 2021).

◎ DEATH

On February 19, 1861 AD, Rani Rasmani breathed her last at her home in Kalighat (Roy, 2018). This noble woman passed away at the age of sixty-eight. She was a feminist, an activities, and philanthropist, based on humanitarian approach and Indian spiritual philosophy.

1.14 CHAPTER OUTLINE

This thesis is organized into five chapters.

Chapter I is an Introduction of the study. In this first chapter, operational definitions of key terms, research questions, objectives, delimitations, rationale of the study with have been discussed background and the significance of the study.

Chapter II presents four major sections. In the following chapter, a review of related literature is presented with have been discussed some major sources and the relevance of review of literature to the present study. On the basis of it researcher has found out the gap between her present topic and the researcher carried out the work on that area.

Chapter III presents research methodology, especially in educational discipline. This chapter discusses in details the research design, nature and sources of data, tools and

techniques used for data-collection and data-analysis and interpretation. Besides, it has been discussed scope of the present study.

Chapter IV consists of six main sections. In the first section, the background study of Bengal Renaissance is critically evaluated. In the second section, Education of pre-renaissance periods in Bengal is presented systematically and the third section, the influence of western education on Bengal Renaissance. In the forth section, Rani Rasmani and contemporary society in Bengal is presented and fifth section is the humanistic and spiritual approach of Rani Rasmani. The sixth section has been analyzed and interoperated the contributions of those approaches (humanistic and spiritual) of Rani Rasmani in the field of Education and social welfare. In this chapter data analysis is done based on the objective and its interpretation is given.

In the last Chapter V, the findings and conclusions, educational implications, Suggestions and Recommendations for the further researches are discussed.

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Chapter

II

Review of Related Literature

CHAPTETR-II

REVIEW OF RELATED LITERATURE

2.1 INTRODUCTION

Review of related literature is an important and clear part to the researcher. It is internal part of any research and tears the researcher what has been done and in so doing, also suggests what needs to be done; helps the researcher in searching for a better research problem; the investigator to understand his/her topic and evaluate the related literature that is relevant to the study being undertaken. The review of related literature involves also type of written component of a research report and it may be rational or descriptive. In present times quite a number of research studies have been done in the area of History of Education and Bengal renaissance.

“A review of the literature and related research report is a most important component in designing a research project” (Grath, 1970). It provides the systematic identification, location, and analysis of documents containing information related to the research problem and ensures that there will be no duplication of other studies; otherwise, it is the possibility of unnecessary duplication a task. Best and Kahn (1999) state that "since effective research must be based upon past knowledge, this step helps to eliminate the duplication of what has been done and provides useful hypotheses and helpful suggestions for significant investigation." It provides the conceptual or theoretical framework findings and conclusion of past study. It also helps him bring focus to her/his work; to draw the hypothesis and objectives of the study. It helps the researcher to discover the facts which had remained and explored in the previous research. According to Borg (1965), “The literature in any field forms the foundation upon which all future work will be built”.

A literature review is a written summary of journal articles, books, and other documents that describes the past and current state of information on the topic of researcher’s study (Creswell, 2012). However, the researcher found out some related studies in the field which are discussed under the followings: Doctoral Theses, studies in Journal, Books on Rani Rasmani and various Research works, Research Reports, Dissertations and Articles have been systematically reviewed. The Literature refers to

published writings in books, journals, conference proceedings, and internet websites that relate to the field of investigation (Thomas & Brubaker, 2008).

There are some appropriate abstract elements which are used specifically by a researcher in qualitative research. Qualitative researcher states only questions. Instead of results, findings are a more acceptable qualitative term (Creswell, 2012). In qualitative research, the inquirers use a limited amount of literature at the beginning of the study to allow participant views, rather than perspectives from the literature, to play a major role in the study. The importance of related literature cannot be denied in any research because it is an important aspect of the research problem.

The purpose of the review of related literature is analysed by Good and Scaten (1954) as:

- ❖ to show whether the evidence already available solves the problem adequately without investigation and thus to avoid the risk of duplication,
- ❖ to provide ideas, theories, explanations or hypotheses valuable in formulating the problem,
- ❖ to suggest methods of research appropriate to the problem,
- ❖ to locate comparative data useful in the interpretation of results, and
- ❖ to contribute to the general scholarship of the investigator.

It is clear that for any research, a review of related literature in the field of research is helpful to the researcher, the studies tell us how much work has already been done in a certain field and private accessory knowledge and inside, about the ideas, hypotheses, methods would collect analyze and interpret of data and finding it suggests solutions.

In qualitative research, researchers use the literature at the end to compare and contrast findings in the study with past literature. “Practically all human knowledge can be found in books and libraries, unlike other animals that must start a new with each generation, man builds upon the accumulated and recorded knowledge of the past” (Best. 1995).

The researcher needs to acquire up-to-date information about what has been thought and done in the particular area from which he/she intends to take up a problem for research. The following review works have been done maintaining the necessary five

steps of conducting a literature review: i) Identification of the key terms, ii) Location of the literature, iii) Critically evaluating and selecting of the literature, iv) Organizing the literature and v) Reviewing the literature. In the present studies, an attempt was made to go through the literature concert with the investigation and reference books, journal, encyclopedia of education, researches conducted in the field of education, educational abstracts etc. In this chapter, the researcher has presented some related studies concerning Education, Bengal renaissance and Rani Rasmani.

2.1.1 THE IMPORTANCE OF THE REVIEW OF RELATED LITERATURE

“It is also essential to review the related literature to know about the recommendation of previous researchers for further research which they have listed in their studies” (Kowl, 1984). Review of related literature and studies plays a significant role in any research work. The review of related literature involves the systematic identification, location and analysis of documents containing information related to the research paper and also type of written component of a research report. Reviews help us to discover various research strategies and tactics implemented in the previous work and suggest method of collection of data; justified reason for the selection of methodology and implemented suitable technique of collecting data; provides the information that our work is similar or novel with previous work and researcher can learn from the merits and demerits of the previous studies; justify that our work is the extension of others work. It is an exciting task calling for a deep insight and clear perspective of the overall fields and is a crucial aspect of the planning of the study.

It also acts as a link between our work and what have already been found. It provides information in depth and understanding that how much your findings are similar to previous researches. George. J. Mouly said, “A review of related literature is needed to demonstrate the relationship between completed research and the topic under investigation. It has also shown the uniqueness and the originality of the research project. The review of literature promotes a greater understanding of the problems and its crucial aspects and ensures the avoidance of unnecessary duplication. It is the crucial step which invariably minimises the risk of dead ends, rejected topics, rejected studies, wasted effort, trial and error activity oriented towards approaches already discarded by previous investigators, and even more important, erroneous findings based on a faulty research design” (Mouly, 1963).

It is an approach to start out broad and then become more specific, just and inverted triangle. Lokesh Kowl said that the review of related literature enables the researcher to define the limits of his/her field. It helps the researcher to delimit and define his/her problem. By reviewing the related literature, the researcher can avoid unfruitful and useless problem areas. S/he can select those areas in which positive findings are very likely to result and his endeavours would be likely to add knowledge in a meaningful way. It also gives the researcher an understanding of the research methodology which refers to the way in which the study is to be conducted. The relevance of the related works to the present study is pointed out and previous studies help us to justify the significance of our study. Any worthwhile research study in any field of knowledge requires an adequate familiarity with the work, which has already been done in the same area.

2.2 LITERATURE REVIEW

The review of literature was a guiding force in understanding the similar studies done in the area. In the present study, the researcher completed the entire the review process focusing on four issues. Those are:

- Studies related to Eminent Educationists
- Studies related to Education
- Studies related to Bengal Renaissance
- Studies related to Rani Rasmani

Besides, studies related to women empowerment, religious education etc. was reviewed. Different writers have written in various ways about the biography of life and various thoughts of Rani Rasmani in the field of education and society and so on. And others have written about Bengal Renaissance and Education. Some have written in the form of articles and others in the form of books. Depending on the above issues various reviews of related literature are discussed below:

Chakrabarti, A. (2023) has conducted an article entitled as “Rani Rashmoni- A Tale of Freedom”. The study revealed that she would always tried to protect common laborers from harassment at the hands of the British; loved by her people and feared by her enemies for her strong will, wit, and intellect; who can be considered essential

in India's freedom struggle. Some steps of her fight against the British were mentioned here in this article.

Pal, S. (2021) has made an article entitled as "Rani Rashmoni: When a Bengali widow outwitted the East India Company". The researcher said that she challenged rules of gender, caste, class and religion and provided an ecosystem for new thinking. The study revealed that a natural leader, she was able to generate a vast amount of wealth that she used shrewdly for various philanthropic, political and religious projects; who played a key role in the early years of the Indian national movement.

Pattanaik, D. (2021) has conducted an article entitled as "The Amazing Rani Rashmoni". The article revealed that from fearlessly taking on the East India Company to founding the iconic Dakshineswar Kali temple, Rani Rashmoni left an indelible mark on the history of Kolkata. The writer followed that Rashmoni raised her voice for two important causes: one, to fight against prevalent social ills like polygamy, child marriage and sati; and two, to support trailblazing social reformers like Ishwar Chandra Vidyasagar, even submitting a draft bill against polygamy to the East India Company.

Sengupta, R. (2021) has conducted an article entitled as "Rashmoni: A Bengali Widow who took a stand against the British Raj". Two examples of the actions she took against the British Raj were given in this article. The writer understood that she was a staunch protector of her people and would do everything in her power to aid them and she was an out-and-out nationalist. Besides, he did some social works which was also mentioned here. She took the law into her own hands and faced the British dauntlessly and her valiant and unflinching nature is the reason why she was a force to reckon with.

Chattopadhyay, A. (2018) has conducted an article entitled as "Remembering Rani Rashmoni: The enlightening philanthropist". The study revealed that she took a major stride towards the ultimate goal to give women the right to be educated. In this article, Rani Rashmoni's biography was presented as well as the role played by her in the field of women's empowerment.

Roy, A. (2018) has conducted an article entitled as “Rani Rashmoni - The 19th Century Ahilyabai holkar of Bengal”. The study revealed that she was the legendary philanthropist of 19th century Bengal; she was termed as the Ahilyabai Holkar of Bengal. This is known from this article she was famous for charitable works and she was also the chief patron of the revered Hindu saint of 19th century, Ramkrishna Paramahansa Dev who was the spiritual Guru of Swami Vivekananda. The article presents the biography of Rani Rasmani and mentioned some events in her life.

Samanta, A. K. (2018) has made the article entitled as “Rebel with a Cause”. The most famous and discussed term used in the research was ‘Rani Rasmani’. The writer understood she faced her problems with defiance, courage which were quintessentially male traits. Rani Rasmani took the first positive step towards women’s liberation. She fought against various superstitions of the society as stated in this article.

Samanta, S. (2018) has studied a book entitled as “Adwitiya Rasmani”. The study highlighted to the life and activities of Rani Rasmani. The study revealed that she had to fight complex battles, sometimes loaded with legal battles and every time she won. The book has been divided into several chapters such as her caste, birth, childhood, married life, premature widowship and death. In this book the author discussed that opinions on Rani Rasmani; patriotism, spiritual power, incomparable activities of Rani Rasmani; like construction of Dakshineswar Temple.

Kumar, A. (2015) studied that wealth of a country is assessed on the brains of resourceful human beings that the country has rather than the physical and material wealth. The study reflected that educational institutions should involve them on imparting knowledge, skill and value based education to students to achieve total empowerment of youth who are the future of our country; Education devoid of values may be detrimental to society in long run; value education will lead to the development of strong minds. Swami Vivekananda rightly points out the defect of the present day education and advocates that the end of all education is man-making; he also covers that the education should give the knowledge of love and a set of values; when the education gives not only technical knowledge and skill but also development of the social, moral and spiritual side of the youth then it can be called a complete and total education.

Sarkar, K. (2015) has pursued a study on “Unparalleled Thoughts of Swami Vivekananda on Education”. The study revealed that the exposition and analysis of Vivekananda’s innumerable thought of education brings to light its constructive, practical and comprehensive character. The study reflected that he was a real prophet of humanity who stood for the reconciliation of human contrasts and conflicts and the establishment of universal brotherhood; education has to reach to everyone high and low, because individuals are the very constituents of society. Besides, the best of remedies for today’s social and spiritual welfare and upliftment of humanity, irrespective of caste, creed, nationality and time; his practical-oriented approach to education highly suitable for modern age of science and computer science, technology and information technology; he realizes the dignity of and diversity of human being.

Skorokhodova, T. G. (2015) carried out the study entitled as “The Bengal Renaissance: The Idea, Term and System of Symbolical Description”. It was of philosophical approach, the process both of awakening in culture and society and transformations in minds and thought of Bengal educated elites. The researcher followed that the Epistemological Model were includes- the interpretation of the phenomenon in a context of philosophy of history; representation of the groundings and conception of the project created in social thought by Bengal ‘creative minority’ and a brief description of the aspects of the Bengal Renaissance in religious, social, political and cultural spheres. The researcher concluded that to discuss the synthetic, many-sided, religious and secular character of the Bengal renaissance thought and culture, its problems, achievements and heritage, importance of social development of the country.

Sundari, S. R. (2015) made a study on Swami Vivekananda’s philosophy and thoughts in education. The researcher found that: Education is the complete exposition of man’s individuality; Education is more than mere schooling and instruction, but it is acquiring knowledge, skills and attitudes which assist one in maintaining good health, a reasonable amount of economic security and genuine happiness in life; knowledge is inherent in man. No knowledge comes from outside. The findings of the study were: Education must provide life-building, man making, character-making, assimilation of ideas; Vidya or learning is a continuum, and leading one towards the ultimate growth according to Vivekananda is complete freedom of the soul; Education for Vivekananda means that process by which character is

formed, strength of mind is increased and intellect is sharpened as a result which one can stand one's own feet; Education should teach us to serve humanity- hungry, the ignorant and the suffering means; a feeling of brotherhood and the unity of mankind; the women of our country get right type of education, then they will be able to solve their own problems in their own way. Besides, the true teacher is one who can immediately come down to the level of the student and transfer his should to the student; mother tongue is the right medium for social or mass education, he prescribes the learning of English and Sanskrit also, while English is necessary for mastering western science and technology.

Paul. M. (2014) has made a study entitled “Educational Reformation during Bengal Renaissance: A Critical Study”. The objectives of the study were to study about indigenous system of education in Bengal Before the 19th Century and also the impact of renaissance on education; to study about the contribution of the social reformer of Bengal in the field of education as well as the social changes brought about with the help of education; to study about how the English system of education brought about changes in the society; to study about how modern systems of education led to the uniformity in education which ultimately resulted in removal of barriers among the different class, caste groups. It was based on Historical method. The major findings of the study were the modern system of Education came to be established in India during British period at the cost of the traditional indigenous system; besides, the contribution of those social reformers who took active part in the Renaissance movement like Raja Ram Mohan Roy, Raja Radhakanta Deb, Iswar Chandra Vidyasagar played a great role in the introduction of the modern system of education in India.

Singh, L. (2014) has undertaken a study entitled as “Reflection of Swami Vivekananda's Views on Women Education in Current Scenario”. The study revealed that Swami Vivekananda rightly pointed out that unless Indian women secure a respectable place in this country, nation can never march forward. The present study reflected that according to swamiji, the progress of a nation depends on its treatment of women; there is no chance for welfare of the world unless the condition of women is improved and it is impossible to get back India's lost pride and honour they try to better the condition of women. The major findings of the study were that India is now optimistic in the field of women education; after Independence, Women education

acquired special significance and has been supported by the government from time to time through its policies and programmes; planners and policy makers have recognized that education can bring a reduction in inequalities and functions as a mean of improving their status within the family, society and nation. In spite of various committees created and plans and programmes executed by the government to promote women education, still a gender gap in literacy rate is existent. Besides, it is due to the fact that at present time, the educated women play a very significant role in overall development and progress of the country.

Murty, V. Kumar (2013) has pursued this study was entitled as “Education According to Vivekananda”. The researcher analyzed on Swami Vivekananda’s educational philosophy emphasizing ‘the role of the information in education’, ‘developing our talents’, ‘role of the teacher’ and ‘social implications’ in the light of Vedanta philosophy. The study reflected that how Vivekananda has laid great stress on the potentialities and limitations of the child as the role of education is to help a child in respect of discovering his potentialities and limitations and how Vivekananda owes to the ancient Upanishadic education system when he (Vivekananda) focuses on the soul’s development and need of concentration and ultimately gives the utmost importance of the education of the real man within. The conclusion of the study was that he can lead his life towards the light of the supreme which Upanishadic education system has already brought to our views.

Pushpanathan, T. (2013) has pursued this study was entitled as “Rabindranath Tagore’s Philosophy of Education and its influence on Indian Education”. The researcher analyzed about Tagore’s conception of education which bears clear imprint of Upanishadic philosophies; the aim of education is self-realization. The study reflected as he is a poet and a saint his imagination and insight can feel the presence the universal soul in his himself and in the beings of all others; the goal of education according him is to enable the learners to draw out the subtler forces of the inner being for the purpose of developing them as a full-fledged human being. The findings of the study were: as man has the potentialities of progressing towards the super human being the goal of education here is self-education, selfrealization.

Sarkar, D. (2013) made a study on “Sir Asutosh Mukhopadhyay, Calcutta University and the development of Nationalism in Bengal”. The present study was revealed that

Sir Asutosh Mukhopadhyay was undoubtedly the outstanding figure in the history of higher education in India; autonomy and freedom is necessary, the University of Calcutta free from external control, free from British rule; he grew up in the formative period of Nationalism; the greatest work was University education; he was keen to bring India to the midcurrent of modern intellectual life and combined in rare perfection, reverence for India's intellectual tradition with a passionate pioneering zeal for modern studies. The study followed of historical research, primary and secondary sources were used in the study. The findings of the research were that a Nation cannot be lifted all of a sudden to a higher plane. He was free from racial, sectarian and provincial narrowness and helped to make the University a truly National Institution in that period; he was very much remembered and honoured by the University of Calcutta which is proved on several occasions; Nationalism might be achieved through education and Bengal as well as India will remember this great person for years to come; Syama Prasad was the fittest successor to his father, in many ways and he was well groomed in the running of the University of Calcutta and he differed from his father regarding the national education movement.

Sarkar, K. (2013) has undertaken a study entitled as “Henry Louis Vivian Derozio- the Revolutionary Educator of Indian Renaissance”. The study revealed that Henry Louis Vivian Derozio was one the most remarkable personalities of the nineteenth century Bengal Renaissance and he played a great role in bringing about a regeneration in Bengal at a time when Indian society was gripped in darkness of ignorance, superstitions, irrational orthodoxy and prejudices. Besides, he was successful in imbibing his students with a desire of knowledge for truth; he patriotic tradition initiated by him in Indian poetry continued to flow throughout the 19th and 20th century. The researcher has tried to make an impartial assessment of Derozio and his contributions and he was made a scapegoat in a very unhappy situation. The findings of the study were concept of education, his method of teaching, his selfless love and devotion for his pupils, his independency of spirit and his zeal for social reforms remains unchallenged. Besides, at present when the Education system has driven young minds into unconsciousness where they fail to understand the significance of the past, the realities of the present and the mission of the future, the teachings of Derozio are highly relevant and he had a just claim of being the inaugurator of western learning in India.

Singh, et al. (2013) made a study entitled as “Rabindranath Tagore’s Contribution in Education”. The researcher discussed that Rabindranath Tagore’s educational theory wherein Rabindranath believes that education attains at complete manhood so that all his powers may develop to the fullest extent towards his perfection. The methodology of the study that it was a theoretical article and based on Rabindranath Tagore’s educational philosophy especially emphasizing and giving stress on all the aspect of human nature which has been the chief aim of education in the age of the Upanishads. The major conclusions of the were: Rabindranath Tagore inspires us that all the faculties of human being should be cultivated in a good education system and reframe our system of education in the light of self-realization and spiritual knowledge which lead man to the highest pitch of perfection according to great poet Rabindranath Tagore and the western civilization on the basis of the scientific enquiry we have to recollect.

Dasgupta, S. (2012) has presented the book entitled as “The Bengal Renaissance: Identity and Creativity from Rammohan Roy to Rabindranath Tagore”. The methodology of the research was of philosophical approach, the process both of awakening in culture and society and transformations in minds and thought of Bengal educated elites. The researcher suggest the Epistemological Model were includes: the interpretation of the phenomenon in a context of philosophy of history; representation of the groundings and conception of the project created in social thought by Bengal ‘creative minority’ and a brief description of the aspects of the Bengal Renaissance in religious, social, political and cultural spheres. The researcher has concluded that to discuss the synthetic, many-sided, religious and secular character of the Bengal renaissance thought and culture, its problems, achievements and heritage, importance of social development of the country.

Karlekar, H. (2012) has pursued the study was entitled as “Rabindranath based his ideas of Humanism on the Upanishads”. The investigator analyzed that the Rabindranath Tagore’s educational philosophy of humanism in the light of the Upanishads, which is based on the teachings of the Upanishads. The researcher pointed that his theory of man-making ideas based on teachings of different Upanishads viz., Mundaka Upanishad, Swetasvtara Upanishad, Chhndogya Upanishad, and Isha Upanishad. The methodology of the study was a theoretical analysis and it is based on the educational thoughts of Gurudev Rabindranath and the

identical teachings of the Upanishads. The researcher found that human being has to demolish the colonial attitude as well as arrogance that lead to violence and education should play a vital role in reaching the highest goal.

Nithiya, P. (2012) worked on “Swami Vivekananda’s Views on Philosophy of Education”. The study reflected on Swami Vivekananda’s line of thought on education which is purely based on self-development and manifestation of what is already in man in the light of the Upanishadic system of education; his education lays stress on developing character, mental powers and intelligence by self-confidence, self-reliance among the individuals and it is the dynamic qualities already in the child. The study follows a theoretical study of research. The study revealed that it covers means of education, aims of education, principles of education that is physical education, medium of education, moral education, education of masses, man-making education, self-education etc. The conclusions of the study were Education should develop character, mental powers, intelligence and inculcate self-confidence together with self-reliance; should develop the child’s physical, mental and spiritual; should lay emphasis on Brahmacharya as well as concentration which is the key to all the knowledge and he views on education brings a light of its constructive, practical and comprehensive character; he tries to materialize the moral and spiritual welfare and upliftment of humanity, irrespective of caste, creed, nationality.

Shinde, R. P. (2012) studied on Thoughts of Swami Vivekananda about Education. The study revealed that education should be vocation oriented ,value oriented , thought provoking and man – making; education is the only way to raise the electorate from a culture to a proficient culture Education for good citizenship requires effective training of human instinct, impulses, emotion and desires in the longer interest of the nation; there must be different avenues for student to develop proper standards in art, science and literature as also in the basic culture of their native land. The major findings that man is the creator of his own destiny; a note of working of modern educators that they should not think in terms of sectional segmental development of the country; education in Indian school be for the presentation and transmission of Indian culture which cannot be attained by mere book learning; he pleaded for through reformation and Indian society free from the tales and foibles of modernization; he has stated that anything worth the name of modernization should have its root in the culture of India . Besides, the awakening and liberation of modern

India as viewed by him was a stage for the realization of universal love and brotherhood it should promote patriotism and love; able to create in the modern minds a sense of national identity, subject and participant competence, social trust and civic co-operations. Among other findings were his educational ideas have touched every aspect of Indian social and economic life; his vies regarding the development of complex skills, healthy muscles, right play habits etc; the basic purpose of education repeatedly stressed by Vivekananda is the development of character, service minders, humanity and self-confidence; he expressed many time his deep concern and resentment against tendencies in educational institutions like intolerance fear, hatred inadequate information between parents and teachers sectional imbalances, etc. and suggested that there must be concerted effort to fight against these evils. Vivekananda believed that with desirable changes effected in the mental structure is possible to control the undesirable social forces it means selected were pure and fair, he believed ,the end would always be automatically good .

Morshedul, et al. (2011) made a study was entitled as “Women Empowerment or Autonomy: A Comparative view in Bangladesh Context”. The study emphasized to measure and distinguish women empowerment and autonomy from each other by constructing indices in three dimensions namely economic decision making, household decision making, and physical movement in Bangladesh context. The investigator observed that there prevail a mid-level of women empowerment but autonomy level of Bangladeshi women is absolutely low; and women autonomy decreases with the increase of education whereas education increases the level of women empowerment. The cocluded of the study women's cun-ent age, place of residence, education, and religion and media exposure are the important factors affecting women empowerment and their autonomy.

Parwez, N. (2011) has presented an article entitled “Raja Ram Mohan Roy: Social Reform and Empowerment of Women”. The researcher discussed the development and growth of the socioreligious reform movement started by Raja Ram Mohan Roy during the 18th century with special reference to women rights and their empowerment. The investigator highlighted the contribution of Raja Ram Mohan Roy in the field of journalism which he later used as a plausible medium to reach the masses and to propagate his modern ideas for the cultural regeneration of India and

modernization of the country and he thought that without education social and economic progress of his countrymen was not possible.

Sengupta, P. (2011) has made a book entitled as “Pedagogy for Religion”. The study revealed the paradox that the pursuit and adaptation of modern educational techniques and institutions; opened up new ways for Hindu and Muslim leaders and the colonial state to reformulate ideas of community along religious lines; on literacy and reason as the heart of modern religious epistemology was part of a more general nineteenth-century reformist impulse all over the world. The author found that this study begins in 1854 with the passage of Charles Wood’s Despatch, a document that marked a new interest by the colonial state in expanding vernacular education, and it ends with the early-twentieth century debates between Hindu and Muslim leaders over culture and mass education; how new kinds of school materials and pedagogic methods introduced into India in the nineteenth century allowed Protestant missionaries and upper-caste Hindus, the *bhadralok*, to theorize new ideas about religious epistemology and effect social and cultural transformation; late-nineteenth-century pedagogic institutions and theories informed the development of broader religious and social norms in colonial India. The first part of the book analyzed how ideas about modern religion, there were Persian schools catering to Hindu and Muslim students training them for Mughal administrative positions; and also Hindu religious schools (*Tols*) meant to impart Sanskrit liturgical knowledge but the most widespread rural education was provided by *pathshalas*; the *tols* (Hindu liturgical schools) and *madrassahs* (Muslim religious schools) offered a higher education; Woods Despatch was concerned that every individual should receive the education suited to his or her station in life and it was initially hailed as a challenge to the notion of downward filtration. The second part of this book analyzed that Pedagogy for Religion; the Indian pedagogy which was followed by *pathshala* in ancient and mediaeval Indian society; rarely employed books; the introduction of school books into mid-nineteenth-century Bengali vernacular and Anglo-vernacular schools represented a wholly new way to teach literacy; the few manuscripts used in the *pathashala* were books on Hindu devotion, texts that students learned and then recited back to their teacher or *guru*; they taught through dictation, memorization, and writing on palm and plantain leaves. Finally, the chapter concluded that schools can also serve as metaphors for rethinking what it means to live in a pluralistic society; how missionary debates about

the relationship between language and religious identity helped constitute two crucial aspects of later Bengali political discourse and the lesson was used by missionary and bhadralok educators to instruct new approaches to religion and culture as well as to employ the model of higher and lower levels of mental discipline to map out the religious and cultural hierarchies of colonial Bengal.

Surajbabu, P. V. (2011) made a study entitled as “Sree Narayana Guru’s perspective on education and its relevance in the emerging society”. The major objectives of the study were to analyse Sree Narayana Guru’s perspective on the ‘Gurukula’ System of education and its relevance in the present education system; to analyse the Guru’s concept of ‘one caste’ and its relevance in the present society; to analyse the Guru’s concept of ‘spiritual education’ and its relevance in the present society. The study was followed historical method and survey method, and analytical, critical and interpretative in nature and used content analysis, questionnaire and interview as the major tools for the collection of data. The major findings were the Guru argues for the equality of education and wants to give formal education to all low caste people; importance of vocational education; importance to both material and spiritual education and this kind of education develops in pupils the ability to harmonize idealism with the realities of life; non-formal education is relevant because it makes illiterate people literate; to provide women with education which is essential for their emancipation from social and cultural bondage; the learning of English will keep our rightful place in the commercial, intellectual, cultural and economic worlds of today.

Venu, C. (2011) studied on “Views of Swami Vivekananda on Human Values in Modern Education”. The study revealed that from the analysis of Vivekananda scheme of education, the uplift of masses is possible only through education; his views on education brings a light of its constructive, practical and comprehensive character; materialize the moral and spiritual welfare and upliftment of humanity, irrespective of caste, creed, nationality or time. The researcher found that defines education as ‘his manifestation of the perfection already in man’; his aim of education is to manifest in our lives the perfection, which is the very nature of our inner self; the perfection is the self-realization and acquiring the infinite power in form of confidence which resides in everything and every existence- consciousness and bliss. according to Swamiji’s education main objectives are self- development, fulfilment of swadharma, freedom of growth and character formation; the goal or objective of

education Vivekananda points out that the defect of the present day education is that it has no definite goal to pursue; he feels the dire need of awakening man to his spiritual self, lies the very purpose of education; the end of all education is man making; the way of his scheme of education, we can get strong nation with peace and harmony and without caste and creed; he builds a strong nation for our sake; mankind is passing through a crisis and the predicament will keep escalating in due course of time; the scientific and mechanical ways of life is fast reducing man to the status of a machine.

Mishra, M. (2010) has studied on “A critical study of Shri J. Krishna Murti’s Ideas and their relevance in the present Indian Education System”. The investigator analyzed about the effects of family background and events on J.Krishna Murti’s philosophy and analyzed the educational thoughts of J. Krishna Murti in the context of present education system. The researcher found that the role of school teacher and parents, Views of Krishna Murti on knowledge and learning, the effect of freedom on education, the effect of conflict on education, the concept of fear and its role in education. The study follows descriptive and philosophical method of research. The study concluded that the Krishna Approach Education should strive towards the development of just Human Society and teach how to think or not what to think.

Bhajananda, S. (2009) has discussed a study entitled as “Sri Ramakrishna’s Life and Message: Their Relevance to Present-Day Education”. The researcher was investigate that this is an endeavour to show the relevance of the life and message of Sri Ramakrishna to education in the present-day world and what significance does the life and message of Sri Ramakrishna hold for modern students. The study was revealed that the present system of education prevents the child from gaining experience directly from life and attaining wisdom which was explained by Rousseau. The findings of the study were: to Sri Ramakrishna education is a life-long process, he used to say —As long as I live, so long do I learn (yaavad baachi,taavat shiki).his thinking is in accord with the current thinking on education(Delors Commission’s report 1996) where major thrust in on life-long education. The researcher pointed out four important features of Sri Ramakrishna’s teaching : a) Spirituality: The author of this paper has mentioned that spirituality has now become a new attitude towards life, a new way of life and a new means of getting meaning and fulfilment. b) Principle of verification: The Swami has pointed out that Sri Ramakrishna showed that religious

truths also can be verified through direct experience. Education in the modern world is dominated by science. The Youth have faith in science because its principles can be verified. c) Harmony of religions: According to the opinion of Swami, in education today inter-disciplinary and multi-disciplinary approach is well accepted and relevant. In this context Sri Ramakrishna's unique message of harmony of religions assumes great significance. d) Service as a way of life: The author of this article has mentioned that Sri Ramakrishna has given a high and noble attitude of service: *shiva jnane jiva seva*. The major implication of this study was that the modern education system owes to the teachings of Sri Ramakrishna.

Samanta, S. (2008) has made a study entitled as "The Bengal Renaissance: a critique". The researcher has found that during the early century the Bengali intellect learned to raise questions about issues, beliefs under the impact of British rule in the Indian subcontinent, besides, the major achievements of the Bengal Renaissance were a secular struggle for rational freethinking; growth of modern Bengali literature; spread of western education and ideas; rise of nationalistic ideas etc. The researcher has also found that the major vehicle and expression of the Bengal Renaissance were the appearance of a large number of newspaper and periodicals, a number of reform movements both religious and social; the Indian Renaissance which may be said to have started in Bengal is in some respects different from the European. Another was that the major achievements of the renaissance were a secular struggle for rational free thinking, growth of modern Bengali literature, spread of western education and ideas, rise of nationalistic ideas.

Sanyal (2007) studied on entitled as "Sri Aurobindo and His Contemporary Thinkers". The book revealed that the period spanning the latter half of the eighteenth century and the nineteenth century in India was marked by a reawakened national spirit to reinterpret Indian traditional values in modern light; comprising deliberations presented at a national seminar, discusses some of the illustrious persons of that period who by their ideas and actions enriched the socio-cultural and spiritual life of the period. The study reflected that the Period of Sri Aurobindo, his contributions as well as those of his contemporaries including Raja Rammohan Roy, Mahatma Gandhi, Tagore, Gokhale and Satish Chandra. The aim is to situate Sri Aurobindo's thoughts in its sociocultural background and study the contributions of his contemporaries to bring out the distinctiveness of Sri Aurobindo. The findings of the

study that the essays deal with Sri Aurobindo's Philosophy of Nationalism, his view of Indian Renaissance and Ireland's National and Cultural Renaissance and his attitude towards national education and both take up interpretations of violence and non violence by Sri Aurobindo and Mahatma Gandhi, Vivekananda's outlook about morality, Caste System and Dharma, and response of Aurobindo, Tilak and Gokhale 158 to Western Imperialism; the book will be useful to historians, political and social thinkers, besides the general readers.

Das Biswas, Y. (2006) made a study entitled as “Sir Asutosh Mukhopadhyay and development of Calcutta University”. The researcher has discussed on how Sir Asutosh developed the University to a status which found a prestigious place in the country.

Rao P.S. P. (2006) conducted a study entitled as Raja Rammohan Roy was a supporter of western system of education and he believed that through the study of that the Indians could learn about scientific development of the West. The researcher found that the history of English in India commenced with Raja Rammohan Roy's campaign for introducing scientific education in India through English medium; his countrymen that they should acquire and store all that was best in both East and West; he held the view that one should neither have blind faith in one's past nor should one imitate the western culture and civilization blindly.

Baligar (2005) conducted a study that “A Critical Study of the Educational Philosophy of Dr. Zakir Husain”. The main objectives of the study were: to study the genesis of Dr. Zakir Husain's educational thought; to study the philosophical norms of Dr. Zakir Husain; to study the educational concepts of Dr. Zakir Husain; to study the educational content of Dr. Zakir Husain; to study Dr. Zakir Husain as an academician to the core; to study Dr. Zakir Husain as a protagonist; to study the political career of Dr. Zakir Husain; to study Dr. Zakir Husain's contribution to the theory and practice of Indian Education; to study the medium and methodology of Education according to Dr. Zakir Husain; to study the role of the teacher according to Dr. Zakir Husain. There are basically two sources that the holy book of relevance to this study were the primary sources and the secondary sources included commentaries, speeches, lectures, discussions and articles published in various periodicals, journals, newspapers, books, dissertations, encyclopedias and other allied publications. The findings of the study

were: he was a spiritual sense and he said “We have turned the so called intellectual book-school into a mechanical memory training school and succeeded in making our work school, the basic school, a place of mechanical work. The work is extraneously and uniformly prescribed; there is no semblance of a spontaneous motivation if the child; and he is extremely ignorant of any personal or social purpose behind his work. His ideal of education for the ultimate human unity through communion with nature mingled with freedom and joy, and cultural collaboration with other people's sympathy with the views of Tagore and Gandhi; his concept of education as an instrument of development of mutual cooperation, as well as for the prevention of alienation and segregation, was in conformity with ideas of Martin Buber and Nehru; his recognition of Basic Education as a tool of developing the self-actualization and to promote the self and healthy society which is quite consistent of modern thoughts was conformity with the ideas of Vivekananda and Gandhi he said teacher role as a 'Guru' was very close to the ideas of Tagore, to whom the teacher was the initiator and maintainer of I-thou, relationship for the development and emancipation of pupils. But it was not possible as teaching was accepted as a profession and not as a mission by an absolute majority of teachers and concept as teachers' role does not provide reward and punishment in any achievements. Except for teachers' initiation, inspiration and encouragement no material reward was needed to motivate the students. Whereas punishment only decline motivation was similar to the psychological findings to Peters and Atkinson; his concept of religion and religious education was democratic society and was close to the ideas of Tagore. Besides, his views on Education in close co-ordination of the community for the distribution of the richness of the heritage and ill inculcation of the values of society or value-based society were similar to the ideas of Tagore, Gandhi and Dewey and his introduction of creative, playful and productive activities in education for the conditioning and channelization of emotions, the prevention of emotional deprivation and securing of emotional stability of the adolescent pupils was in conformity .

Mishra, S. (2005) has studied on “A critical study of the Educational Ideas of Acharya Narendra Deva”. The objectives of the study were to critically analyze Acharya Narendra Deva's Thoughts on Education with a view to finding its relevance in present period of educational crisis. The study follows were descriptive, historical and philosophical method of research and the focus was on identification of the

pertinent sources that documents, books, speeches, letters, lectures, writings, diaries, research reports and interviews with contemporaries etc. The study reflected that Acharya Narendra Deva was an educationist and he advocated that the universalization of education and knowledge, the unity of knowledge and work proper instigation of technical in democratic citizenship, he wanted education in democratic citizenship his thoughts have a balance of Idealism, Realism, Pragmatism, Socialism and Humanism . The researcher found that he said science must be humanized and pleaded for a progressive fusion of scientific.

Behera, J. (2004) conducted a study entitled as “Educational Contributions of the Palli Kabi Nanda Kishore Bala”. The main objectives of the study were to study the brief outline of the early life and education of Nanda Kishore Bala; to give a short description about the political, economical; social and educational condition of Orissa during his period; to study the prevailing educational pattern during his time; to study the different aspects of creative writing of Nanda Kishore Bala to study his educational contribution; to study the contribution of Nanda Kishore Bala as a teacher, as a headmaster and as an inspecting officer. The main findings of the study were: Nanda Kishore Bala emphasized that the aims of religion as synonymous to aims of education and he wanted the life stories of great woman like Sita, savitri, Damayantee, Gargee, Vishwavara, Apala, Laxmibai and Durgabati should be included in the textbooks and children could appreciate the great hero and they should be exposed to the life histories of Buddha, Mahavir, Alexander, Kalidasa etc; his creative writings he also delivered public speech and organized public meeting. He dedicated himself to rebuild a complete Oriya state; his literary contribution is note worthy . The novel "Kanakalata" is the best creation of him; he said a teacher was not only a teacher of the four wall of the school, but also a teacher of the whole society.

Panda, J. (2004) has pursued this study was entitled as “A study of the Educational ideas contained in the literature of Oriya poet Gangadhar Meher”. The main objectives taken for the investigation were: to give an outline of Orissa during the time of Gangadhar Meher (physical features, political scenario, social system ,economic condition, cultural background and public instruction); to give a brief life sketch of Oriya poet Gangadhar Meher; to give brief description of the literary works of Gangadhar Meher; to analyse the philosophy of life of Gangadhar Meher; to study the educational ideas contained in the literature of Gangadhar Meher in relation to -

Concept of education, Aims of education, Curriculum and methods of instruction, Teacher- taught relationship, Women education. The major findings of the study were Gangadhar's philosophy of life such as nationalism, idealism, spiritualism; education should inspire the individual to realize God, build moral character, ensure livelihood through vocational training, for the spirit of nationalism, preserve and promote culture and tradition, bring about social changes and above all inculcate great human attributes; ideal teacher is more knowledgeable than his pupils, is never proud of his knowledge and considers himself to be a learner throughout his life. Besides, an ideal teacher should possess human attributes like simplicity, magnanimity, sacrifice, integrity and dutifulness. Among other findings that he wanted free and compulsory education, women education, adult education, religious education and moral education.

Leeta, F. A. (2003) has pursued the study was entitled as “An in-depth educational study of the life and work of Dr. Babasaheb Ambedkar with special reference to philosophy and sociology of education”. The major objectives of the study were to study Dr. Babasaheb Ambedkar's life and mission in the light of Value Education; to study educational contributions of Dr. Babasaheb Ambedkar and compare it to Gandhi's and Tagore's; to trace the roots of Dr. Babasaheb Ambedkar's educational thought in his social philosophy. The methodology of the study was historical method of research and this study were used Documentary material, official records and opinionaire. The researcher found that Dr. Babasaheb Ambedkar made a valuable contribution to Indian society; Dr. Ambedkar's mission helps to inculcate important moral and social values in the young minds the; compared to educational thoughts of Gandhi and Tagore and they are more realistic and pragmatic in nature; Dr. Ambedkar's ideology is relevant today and his thoughts of education are interdependent.

Madhu, N. R. (2003) has studied entitled as “Educational Vision of Swami Vivekananda and Sri Aurobindo”. The objectives of the study were: to find out Vivekananda's and Sri Aurobindo's contribution with respect to Indian philosophy and its philosophical bases of education, national integration and its relevance in education; to discuss on the significance of Swami Vivekananda's and Sri Aurobindo's thinking and educational ideas in modern times. The major findings of the study reflected that the Philosophy of Swami Vivekananda and Sri Aurobindo had

many similarities but also included slight variation; both of them believed that spirituality was the innermost core of education. Besides, Vivekananda felt that modern education all over the world had so far concentrated on the 'learning to do' aspect and not on the 'learning to be' faculties of education, the nation to become free from colonial rule, it was required first to nationalise our educational system and Aurobindo believed that the ultimate aim of education was the emancipation of the soul, the core of Aurobindo's system of education was to evolve the human mind into the super mind, the achievement of self realisation. Here, both of them believed that education was the ideal tool to strengthen national integration.

Melanie, P. Kumar (2003) worked on dissatisfied with the system of education and the rote method of teaching English, Raja Rammohan Ray, a man for all times formed an association of English and Hindu scholars. The researcher investigate that he succeeded in starting a revolution for women's education and women's right to property; he invested his own money in the starting of a school where he introduced subjects like Science, Mathematics, Political Science and English and he felt that an understanding of those "Modern" subjects would give Indians a better understanding in the world of the day.

Anandan, N, K. (2001) made a study entitled as "A comparative study of the contributions of Benjamin Balyand William Carey to Indian Education". The researcher was to trace the contributions of Benjamin Bailey and William Caney to their respective states in particular and to Indian Education in general. The study was revealed that the missionaries' main aim has been to spread the gospel, but incidentally they might have contributed to literacy, raising the level of general education, catalyzing the process of modernization, developing the media and accessories for education such as starting of printing press, development of literature in the regional language, scientific literature, production of text books and other reading materials, etc. In the present study the focus is less on the missionaries' contribution to religious education and more on the incidental, general education, catalyzing the process of modernization, developing the media and accessories for education such as starting of printing press, development of literature in the regional language, scientific literature, production of text books and other reading materials, etc. The study was focus on the missionaries' contribution to religious education and more on the incidental, general education accessories for education. The main

findings of the study were: aim of both missionaries was to spread the gospel in India; the Christian missionaries had a part to play in the social formation movement of the 19th century; educational activities and running of printing presses and the backing of locals as well as the local authorities; their area of the operation was not just religious.

Choudhury, S. K. (2000) has discussed on “Educational Philosophy of Dr. S. Radhakrishnan and its implications in the Modern Indian Education”. The study was attempted to relate the values of the educational philosophy of Dr. S. Radhakrishnan to the present Indian educational set-up. The main objectives of the study were that the philosophy of Radhakrishnan in general and his educational philosophy in particular: to infer his concept and perception on education from his speeches and writings; to review his writings and speeches relating to education in all aspects and dimensions; to analyze his educational thoughts in the context of socio-religious and political scenario of the nation and to synthesize the educational ideas and thoughts in order to present his educational philosophy and its implications in modern education. The methodology of the study was Historical Method, the researcher used an interview schedule was also designed to collect information from a host of educationists and experts concerning the educational philosophy of Radhakrishnan and its relevance in Modern Indian Education. The data were collected from primary and secondary sources and the investigator took the assistance Views of eminent educationists and thinkers were also collected to assess Radhakrishnan’s philosophy and its implications in modern education. The findings of the study were mentioned on the inculcation of human virtues in child and man; character building, enrichment of culture, development of moral and spiritual values, promotion of vocational and technical efficiency, infusion of national and international outlook; curriculum should be the variety of needs of students is stressed. He stressed the teachers need to be provided with freedom to select methods according to the need of the students and demands of the situation.

Khan, A. A. (2000) made a study was entitled as “Educational Philosophy of Sir Syed Ahmad Khan and its Relevance in the present Educational System”. The main objectives of the study were: to describe the socio-economic and political conditions of Sir Syed Ahmad Khan which determined his vital beliefs or philosophy of life; to collect, classify and discuss his philosophical ideas, which shaped his educational ideas or philosophy of education; to collect, classify and discuss his educational ideas

and discern their relevance to the Indianization of the existing foreign system of education; to offer some practicable suggestions for the solution of contemporary problems of Indian education as well as for the evolution of the national system of education in India. The major findings of the study were: Sir Syed 's philosophical ideas were determined mainly by two factors like- i) his deep religious and aristocratic family, where his mother and maternal uncle laid the foundation stone of his religious philosophy and aroused in his heart an unshakable and lasting love of Islam ii) he Revolt of 1857, the horrible consequences of which proved to be extremely catastrophic for Muslim community as a whole and which prompted Sir Syed to devote all his life, energy and ability to ameliorate the deplorable socio-economic and political conditions of Muslims; metaphysically he was monotheist and epistemologically the knower, the hearer, the seer, the wise and the guide are some of the attributes of God; axiologically, Sir Syed was a humanist, he believed that education alone could make a man an ideal man and a society an ideal society through the inculcation of some desirable values of life in the learner.

Riju (2000) studied entitled as “Educational Contribution of Sree Narayana Guru.” The major objectives of the study were: to identify the contributions of Sree Narayana Guru towards the aims of education; to identify the contributions of Sree Narayana Guru to spiritual education. The findings of the study were: Guru stressed the importance of spiritual education; Education should give importance to both physical and spiritual aspects; only through education people could get correct perspective on good life.

Siddiqi, A. (2000) has undertaken a study on "contribution of Sir Syed Ahmad Khan in the spread of Modern Education in India". The major objectives of the study were to identify the socio-economic conditions of Muslims after 1857 Revolt and its effect on Sir Syed; to find out Sir Syed Ahmad Khan's contribution to modern education in India; to analyse the role of Sir Syed Ahmad Khan in social reforms. The methodology of the study was: The present study has adopted the historical method; Religious books on Islam and consulted the writings of eminent scholars on Sir Syed Ahmad Khan. The major findings of the study were: Sir Syed Ahmad Khan started a magazine Tahzibul-Akhlaq (Social Reformer) and very sad to see the pathetic condition of the Muslims of India after the 1857 Mutiny; he persuaded people to give up habits and practices which stood in the way of social advancement; he neither

made a plan to migrate from India nor he lose courage but planned the regeneration of the Muslims; wanted to reform the Muslim society.

Hati, G. S. (1999) conducted a study entitled as “Sri Sathya Sai Education in Theory and Practice”. The investigator emphasized theoretically the philosophy of Sri Sathya Sai Baba and highlighted major aspects of his educational philosophy and Sai system of education like ‘Education in Human Value Programme’ and ‘Bal Vikas’. The researcher found that Hati as a part of his research work made an empirical study on the implementation of Baba’s philosophy of education in practice being implemented in Sri Sathya Sai Institute of Higher Learning (SSSIHL), Prasanthi Nilayam; the positive impact of Sai education through the analysis of the responses as pulled out from ex Bal Vikas students and their parents.

Patro, S. K. (1997) has studied “Contribution of Brahma Samaj to the Renaissance of India and its implications for the growth of Indian Christianity”. The study was highlighted on the history of the Brahma Samaj and its role in the social awakening movement of the country; the Samaj began a crusade against social injustice, castes, and evil practices like sati, and female infanticide and succeeded to a great extent in reforming the Hindu society; the Samaj made earnest efforts to unify the Christian ideals of brotherhood and universal love.

Pati, R. K. (1997) has studied on “Swami Vivekananda on Education, relevance to contemporary India”. The major objective of the study was to highlight the system of education in India during Ancient, Medieval and Modern era and to relate the educational thoughts of Swami Vivekananda to the contemporary educational scenario of modern India. The researcher made an attempt to trace the historical development of education in India from ancient to modern era narrating the suggestions and recommendations of different committees and commissions; to give a description of the educational philosophy of Swami Vivekananda on the concept, aims of education, curriculum, methods, role of the teacher, discipline, women education, universal education, technical education, etc.

Devi, P. (1996) has made a study on entitled as “Humanistic Education during Upanishadic Period”. The study was pointed to relate the humanistic values in the present system of education of India. The researcher has stated an Interdisciplinary and comparative approach to the concept of humanistic education as expressed in the

major Upanishad. The main objectives of the study were to find out how far the Upanishads reflect a humanistic ideology of educational theory building from renaissance onwards; to examine the texts and formulate concepts that build a philosophical base of education; to bring together in one coherent view the ideas reflected by the humanistic psychologists' of America in the field of education in 1960. The study was analyzed in a historical context of the connotations, classification, numbers, authorship and authenticity of eleven principal of Upanishads. The researcher was mainly analysed teacher-taught relationship, nature of school, curriculum, academic institutions, methods of teaching and women's education in the Upanishadic system of education. The methodology of the study was philosophical method. The findings of the were followed as Upanishadic ideology emphasizes 'Being' and self realization as ultimate pursuits and education under scores the same; mediation as a means of achieve goal, communal harmony, spiritual harmony, and service of fellow men; there have been earlier studies on the Upanishadic philosophy of education, the study adds a new dimension by placing it, in a comparative framework along with the work of the humanistic psychologists.

Nair, S. G. (1996) has conducted a study entitled as "Socio Religious Views of Mahatma Gandhi and Sree Narayana Guru". The study reflected Gandhiji's and Sree Narayana's concept of God, man and society, taking into account the spiritual and cultural background of India at the time of Gandhiji and Sree Narayana Guru. The researcher observed that during this time, the society was caste- ridden, and the two reformers did their best to get rid of untouchability which was a blot on Hinduism. Besides, politics and religion form the twin faces of the same coin according to Gandhiji, but Sree Narayana Guru took no active interest in politics and he entered the social arena as a social reformer. Gandhiji and Sree Narayana have identical views on the doctrine of universal brotherhood and favoured inter-dining and intermarriage between sub-castes; both of them were against religious conversions and to uplift man from his downtrodden state along with their deep spiritualism, they were deeply concerned about the humanity as a whole.

Rajhans, S. S. (1996) made a studied on "A Study of Educational Thoughts and Works of Dr. B. R. Ambedkar". The study revealed that to establish its relevance to the contemporary educational system of India". The main objectives of the study were: to put forth systematically the educational thoughts of Ambedkar, to study the

educational contribution of Ambedkar, to put forth the social conditions during pre-independence period so that it may edify the coming generations to know how the unfavourable social patterns had necessitated Ambedkar to revolt against these adverse conditions and justify the importance of education, to put forth suggestions that will serve as directives to the present ideology and system of education. The data were collected from the work of Ambedkar: writing, speeches, letters and essays written by him in the journals, his interviews with important persons and the debates and speeches he delivered in the Constituent Assembly and Parliament. The researcher found that the study were: Life without education is a great loss, Progress follows at the wake of education, Modernization in education is a must, Social milieu is necessary for educational development, Women should be educated, Formal education helps to transmit all the resources and achievements of a complex society, Educated person should have a character, Old literature should be preserved, Scheduled castes should concentrate on education, Technical education is necessary also.

Rani, P. (1996) has studied entitled as “Educational contribution of J. Krishna Moorthi”. The main objectives of the study were: to determine Krishnamoorthi’s views on the aims and concept of education; to study his educational contribution and its present day application in educational system; to examine the teacher-pupil relationship that existed during Krishnamoorthi’s period. The major findings of the study were: a holistic approach to the education instead of conventional education; education is a means of understanding life and the self and to see the significance of life as a whole; teacher-student relation was highly respected in nature and the student should be set according to their own pace of learning.

Ruby, T. K. (1996) made a study entitled as “Educational values of Subramaniya Bharati”. The main objectives of the study were: to analyse as to how far Bharathi’s educational values are applicable to the present educational system; to find out the revolutionary, socialistic, moralistic, nationalistic, spiritualistic and religious values with regard to education. The major findings of the study were: he also stresses the importance of freedom, equality and civilisation; Bharathi is of the view that education should help man realise his vital, mental, psychic, and supreme spiritual being

Greene (1995) made a studied historical perspective on John Dewey's works, and reactions to his works during the years 1882-1952. This study reflected that biographical sketches of Dewey's professional life, descriptions of national reports during Dewey's early, middle, and later writing periods, and an examination of the connections and exceptions between his and others' views on the role of the teacher. The finding of this study was reactions to Dewey and other views on the role of the teacher are presented as they appeared in National Education Association (NEA) and National Society for the Study of Education (NSSE) publications during the years 1882-1952; themes of relationship, citizenship, communication, the arts, and multi dimensionality of the teacher's role include references to Dewey and they are explored and other themes of professional and collaborative roles, dynamic leadership, active participation in learning, and social work.

Kumari, S. (1995) carried out of study that entitled as “Implications of Nehru’s educational thoughts in present Indian context.” The study reflected that education as means of social development as a means of success of democracy, basis of Nehru’s thought, forms of education, social education, special education, formal and informal education, direct and indirect education, individual and group education, Nehru’s view point about aims, curriculum, teacher- pupil relationship, school and teaching methods. The researcher found that education must develop innate tendencies, firm interest and decision-making power of the students. He opposed bookish knowledge and favoured education for 3R’s i.e. Reading, Writing and Arithmetic at primary level according to him. The conclusions of the study were Education should be aimed at character formation, moral values and should develop self-confidence in the students, vocational efficiency, bodily development, development of scientific attitude, aesthetic sense, elimination of social evils, development of patriotism, nationalism, training for livelihood, emotional- integration, national integration and injecting internationalism according to him.

Verma, V. (1995) made a study entitled as “An Analytical study of Mahamana Malviya’s Thoughts on Education”. The major objectives of the study were that to analyze Malviya’s Thoughts on Education with a view of finding its relevance in the present state of educational crisis; to study his life and personality profile against the background of contemporary Indian scene, his philosophy and contributions to the society, the various roles he played in the society and the formation of the B.H.U. The

study followed both historical and descriptive method of research and both primary and secondary source of data were used after subjecting them to historical criticism. The researcher found that of Malviyaji's Thoughts on Education in the context of the present day Indian scene; Community participation is a vital factor in the Literacy Promotion Programs; the problem of unemployment calls for the preparation of occupational life from the Elementary stage of education, Women's education is of immeasurable significance today; the issues of character- crises and absence of values can be dealt with by having teachers who are embodiments of Virtues and by providing Religious education from the Elementary stage of a education, as a step towards meeting the problem of Cultural enslavement, students need to be oriented with good Politics; the teaching of Patriotism from the elementary stage of education can play a vital role.

Deshapande (1994) conducted a study entitled as "Contributions of Radhakrishnan to Educational Thought". The study pointed out that into Radhakrishnan's speculative thesis and his educational philosophy. The main objectives of the study were: to make an analytical study of Radhakrishnan's speculative thesis, to make an analytical study of the educational philosophy of Radhakrishnan; to compare Radhakrishnan's views on education with the views of selected prominent western thinkers including Plato, Dewey Sartre and Indian educational thinkers including Tagore, Gandhi and J. Krishnamurti; to assess Radhakrishnan's contributions to the theory and practice of education; to make a critical study of the implications of Radhakrishnan's educational philosophy for the modern system of Indian education. The methodology the study was a combination of philosophical, historical and comparative methods and Documentary survey of primary and secondary sources. The major findings of the study were Radhakrishnan built up a philosophy of monistic idealism of the mystic variety, the universe was an aspect of the ultimate reality; as an idealist, he believed in the existence of God as the ultimate cause to explain the cosmic phenomena; education must enable man to transcend himself. Education should aim at inculcating moral values and character formation. Education should aim at comprehensive humanism, inculcate democratic values and foster patriotism; Education for women must be suiting their temper an drole; curriculum should be need based and life oriented and Sanskrit language and recommended Hindi to replace English as medium of instruction Co-curricular activities must find a place ih the curriculum. The

researcher pointed out that the concept of an East-West synthesis is a similarity between Tagore and Radhakrishnan; he did not prescribe methods of teaching and his concept of value education is relevant even today.

Kuang, Q. (1994) has pursued this study was Dewey's influence in Chinese thought and education. The main findings were Pragmatism was introduced into China because of Dewey's visit, this philosophy dominated Chinese intellectual world from 1919 to 1927 and changed the course of development of the May Fourth Movement or the New Culture Movement; Dewey's influence in Chinese thought was mainly in the aspect of methodology and supporters led by Hu Shih applied the Pragmatic methodology in their scholarly work and accomplished great achievements in academic research, thus forming a powerful Deweyan liberal school in Chinese academic community, his disciples and followers successfully defended and propagated their mentor's thought. The study revealed that Dewey's influence in Chinese education was enormous, manifold, and permanent. The whole Chinese school system was modelled after the American one after 1922, the Chinese liberals, though dominating the academic and educational world for quite a long time, failed to bring China toward American liberal democracy and its pragmatic philosophy.

Sharma, S. N. (1994) has undertaken a study on the social and moral aspects of Buddhist Education. The main objective of the study was to describe the system of moral and social education, which is represented in the Tipitaka. The present study has adopted a documentary survey of the Pali Tipitaka, where used the Pali Tipitaka as a primary source. The researcher found that the Buddha laid the greatest stress on the quality of man, i. e. his rationality, morality, quietitude of mind, sensibility, sensitivity and wisdom; on moral values of the Buddha's teachings and its social applications; instructions of moral conduct and social responsibilities manifest themselves distinctively in Buddhist system of education; aims of Buddhist education at a good life, which is harmonious, prosperous and happy. The researcher concluded that the relevance of the Buddha's teachings to the contemporary world is evident.

Vedaparayana (1994) made a study entitled as "A Comparative study of the problem of freedom with special reference to Jean - Paul Sartre and J. Krishnamurti". The study reflected that Freedom and its implication to human relation is an important objective of the study; the nature of consciousness and transformation of freedom

were also probed into. The researcher found that According to Krishnamurthi, freedom is not a philosophical abstraction but an existential actuality; freedom implies a mind which is totally devoid of the past, choice and desire; motive, division and conflict formed a major finding of the study.

Rema, M. (1993) worked on “A Comparative Study of the Educational Thoughts of Swami Vivekananda and Mahatma Gandhi.” The researcher compared that the educational thoughts of Vivekananda and Gandhi with reference to educational aims, curriculum, and methods of teaching and role of the teacher. The study followed historical-cum-comparative method of research; it was based on library research. The finding of the study was stated in terms of what the thinkers had to say on the different aspects of education. One hundred and seven references are cited.

Sen, A. (1993) has pursued this study was entitled as “Hindu Revivalism in Bengal” examines the great change or revival”. The researcher observed that which transformed Bengal, beginning in the early 1870s and extending through the first years of the twentieth century; regarding Ramakrishna, remarking that reading the original five-volume Bengali Kathamrita, a detailed examination of Bengal’s social, intellectual and religious lives between 1872 and 1905. The findings of the study were Ramakrishna was an ingenious story-teller with fairly well-developed skills of communication; a man conservative to the core but possessing an amazing breadth of personality; a rustic, paternal figure distinctive for his kindness and compassion and a greatly inspiring religious teacher; some were particularly close Vivekananda, of course, and Keshab Sen, as well as the founder of modern Bengali drama, Girish Ghosh, Brahmo leader Shivanath Shastri, Vaisnava spiritual leader Vijoy Krishna Goswami, novelist Bankimchandra Chattopadhyay, epic poet and playwright Michael Madhusudan Dutt, Devendranath Tagore, scholar, social reformer and philanthropist Ishwar Chandra Vidyasagar, as well as many others.

Sen, N. (1993) has presented a study entitled as “A Critical study of Rabindranath Tagore’s contributions in Educational Thoughts and Practices”. The main objectives of the study were to discuss the Philosophy of Rabindranath Tagore, who was influenced not only in India’s Educational Thoughts and Practices, but also the life of Indian people as well as the people of other countries in some aspects. The major findings of the study were to see how far the basic teaching of Tagore can help us in

wiping off the malaise that exists in our present system of education; this was a Philosophical nature; his educational Ideas receives support from today's modern educationists and policy makers of the country, and it is on the to its fulfillment.

Agarwal, K. (1992) has made a study on entitled as "Educational Philosophy of Ram Tirth". The study revealed that to select classify and discuss the philosophical and educational thoughts of Ram Tirtha, and give practical suggestions for Indianization of education and educational philosophy of the educational thoughts of Ram Tirtha. It was critical study and the analysis of the philosophy of the said educationist. The major findings of the study were Education should be based on the ideals of life and should aim at bringing out the inner capacities and developing the personality of the child in order to develop the society ultimately; Education should enable the individual to become economically self-sufficient. Besides, at B.Ed. level, the prospective teachers should be given knowledge about the Indian philosophical views, also, at M.Ed. level, a comparative study of Western and Indian philosophies should be included in the curriculum.

Aruna, G. (1992) has conducted a study entitled as "Psychological and educational implications of J. Krishnamurti's observations of life and relationship". The major objectives of the study were to analyze the content of Krishnamurthi's observations; to find out the place of these explorations both in technical and psychological fields; to find out the authenticity of these observations in relation to other psychologists' findings; to discuss the place of Krishnamurthi's contribution in terms of values and relevance in the field of education. It was consists of content analysis of 48 source books of the author. The study tried to reveal the basic facets of the educational implications of Krishnamurthi's ideas.

Jeet (1992) has studied entitled as "A Comparative Study of the Educational Philosophy of Sri Aurobindo and Mahatma Gandhi and their Relevance to the Modern Educational System". This study compares the educational philosophies of Sri Aurobindo and Mahtama Gandhi and discusses their relevance for the modern education system. The main objectives of the study were: to study the general philosophies of Sri Aurobindo and Mahatma Gandhi; to compare the philosophies of Sri Aurobindo and Mahatma Gandhi in respect of metaphysics, epistemology, axiology (ethics), logic and aesthetics; to compare the educational philosophies of Sri

Aurobindo and Mahatma Gandhi in (a) the aims of education (b) the curriculum (c) methods of teaching, and (d) role of the teacher and (e) to judge their relevance in relation to the modern system of education. The primary and secondary sources were used in this study. The major findings of this study were: both Sri Aurobindo and Mahatma Gandhi aimed at all-round development of the individual; both stressed life long education and self-realization as the highest aims of education; both emphasized that the society and education should help in the transformation of man; both assigned a respectable and responsible job to the teacher and discarded punishment; integrated curriculum which should include activities, subjects and spiritual experiences; both emphasized religious education, spiritual training and aesthetic activities; both preferred student's participation in the teaching-learning process.

Kaur, R. J. (1992) made a study was entitled as "A comparative study of the educational philosophies of Sri Aurobindo and Mahatma Gandhi and their relevance to the modern educational system". The study reflected the compares the educational philosophies of Sri Aurobindo and Mahatma Gandhi and discussed their relevance for the modern education system. The chief findings of the study was included that Sri Aurobindo stressed an integrated curriculum which should include activities, subjects and spiritual aspects, all in a unifying whole and Gandhiji stressed that all the subjects should be taken from day-today materials so that they could be linked with the past and taught in such a way so as to make them useful in the future, social perfection. They stressed the training of the senses and applied the principle of character training through moral action and pure living; self-realisation as the highest aims of education; the society and education should help in the transformation of man. The researcher pointed out that Sri Aurobindo suggested reading, writing, history, geography, mathematics, music, painting, photography, psychology, as an overall view of modern science and rules of conduct, and recommended English as the medium of instruction and Gandhiji suggested the mother tongue as the medium of instruction. Besides, the theories of both of them are relevant in respect of national and international integration, value education, and non-formal education for rural and unorganized sector. Different aspects of Sri Aurobindo and Mahatma Gandhi have relevance in the modern education system: all-round development of the personality of the child, compulsory education at least from 6 to 14 years, lifelong and continuing education, free and congenial atmosphere, pupil's participation to the maximum extent,

vocational education, and work experience, study of science, technology, and literature. Hence, the educational philosophies of both have several commonalities in respect of concept of education, aims of education, curriculum, methods of teaching and the role of the teacher, regard to the usage of the mother tongue and the concept of science studies, learning by doing, learning by self-experience.

Mahalingam, K. (1992) carried out this study entitled “Educational thoughts of Gandhiji and their relevance to contemporary education”. The study based on the impact of the educational views and principles of Mahatma Gandhi on educational policy and contemporary educational systems in India. It was critical analytical study. The researcher found that Gandhi’s educational views reflect idealism; he advocated a pragmatic approach towards the education of Indians through basic craft as the centre of education; her views on education are reflected in various educational reports of post independent India.

Nand, V. (1992) has made the study on the educational ideas of Dr. Rajendra Prasad and their relevance to modern India. The study revealed on identification of the educational ideas of Dr. Rajendra Prasad and their importance to the present society. The objectives of the study were to select, classify and draw conclusions from the educational ideas of Dr. Rajendra Prasad and to determine the relevance of the educational ideas of Dr Rajendra Prasad in modern India. The researcher has followed critical analytical study of the writings, speeches and autobiography of Dr. Rajendra Prasad and of the writings of others about him. The researcher has observed that he pleaded for healthy nationalism and preparation of the youth to serve and work for the freedom of the country with the ultimate aim of the youth to dedicate them to the cause of the country. His ideas reflect a deep desire to improve the education system in general and educational standards in particular.

Raghuvansh, S. (1992) conducted of this study entitled as “The Concept of Secularism and its Educational Implications”. The study was revealed that the concept of secularism and its educational implications. The main objectives of the study were: to analyze the concept of secularism from the philosophical standpoint; to trace the history of the growth and development of secular education in the west and in India; to analyze secularism in the context of the Indian Constitution; to examine the content of the curriculum followed in Allahabad schools and to find out if it

promoted the concept of secularism among students; to find out the views of educationists, politicians, teachers and literary figures regarding the pattern of secular education. The study followed that the technique of conceptual analysis, a questionnaire to measure the concept of secularism. The major Findings of the study were: the majority of the respondents believed that secularism means equal respect for all religions; there should be religious freedom; state and religion should remain apart. Among other findings were the need for a uniform civil code was aired; Economic status rather than caste or religion was considered the correct basis for providing reservation. The researcher found that Education in moral values was felt to be possible through non-religious education; Secular thoughts as well as teachings from all religions should find a place in the school curriculum; immediate secularization of the whole educational system and improvement of textbooks was needed. product of his theory of spiritual evolution and his doctrine of integral knowledge; the content of the textbooks failed to develop rational, objective and scientific thinking in the pupil; the understanding of other cultures and religions through the teaching material was thought of as deficient.

Roy, S. (1992) made a study on “A study of J. Krishna Murti’s Philosophy of Education”. The study revealed that approach to life and education formed a major objective of the study; his views on intellect, authority and intelligence were analyzed deeply; his ideas on education and world peace, problem of violence, etc.; the essence of education, according to Krishnamurti, lies more in nonverbal than in verbal communication and is an important finding of the study were analysed. Another findings were that this non-verbal communication, which is beyond any systemization and regimentation, belonged to the core of Krishnamurti’s teachings on education.

Sharma, U. (1992) did work on “Educational philosophy of J. Krishnamoorthi and its implication for Indian education”. The main objectives of the study were: to understand the concept of mankind; to evaluate the philosophy of education as given by Krishnamoorthi. The findings of the study were the mind nurses the reality on truth as his views become lopsided constructed and fanatic and to help mankind to fully get involved with certain ideas in the form of creed, religion and ideology which only culminated in the fragmentation of human mind.

Chavda, J. P. (1991) has conducted a study entitled as “A Study of the Educational Thoughts of Dolararai Maanked and its implementation”. The method was to obtain the opinions of 52 "persons" on the educational thoughts of Mankad and their implementation in his institution, Gangajala Vidyapith. The mismatch between the stated object of the research and the method is obvious. The findings of the study were again brad, vacuous generalizations.

Dhal, P. (1991) conducted a critical Study “A Comparative Study of the Educational Philosophies of Rabindranath Tagore and Maharshi Aurobindo”. The researcher has highlighted to both Tagore and Aurobindo emphasized truth, beauty and goodness as the ideals of education education must develop equally with the body, the feelings and the intellect; the medium of education must be the mother tongue. Besides, Education must be based on Indian culture, literature and fine arts and due importance be given to co-curricular activities. This study was found that the ideas of these two educators, especially on education through the mother tongue, universal brotherhood, psychological teaching methods and all-round development of the child, both were supporters of women’s education .

Dutta, S. K. (1991) carried out a study on “Upanishadic Philosophy of Education and Vivekananda Philosophy of Education”. The main objectives of the study were: i) To present an account of the Upanishadic metaphysics, epistemology and axiology (including all the Vedantic philosophies), ii) to present an account of the metaphysics, epistemology and axiology of Vivekananda’s philosophy, iii) To present an account of Vivekananda’s educational philosophy in its aim, discipline, curriculum, methods, moral education, teacher education, women’s education, vocational education and mass education, iv) to make a comparative study of the educational philosophies of the Upanishads and that of Vivekananda, and v) to exhibit the relevance of the neo-Vedanta in present day India. The methodology of the study was comparative and analytic study of the literature on philosophy of Upanishads and of Vivekananda. The major findings of the study were: Vivekananda identified Vedanta with Karmvada and applied it for practical purposes of social and individual progress; his ideas to the usual expression of tolerance, Vivekananda went a step ahead and proved that all philosophies were true and aimed at the same, this served as the basis of universal education. The study was concluded that freedom is the activity of breaking out of the shell that envelops a man layer by layer.

Dwivedi, K. (1991) has carried out a study of entitled as “A Comparative study of the educational philosophy of Gandhiji in the world perspective”. The investigator compared the educational thoughts of Gandhiji with the educational thoughts of prominent educational thinkers of the world. The researcher found that Gandhiji’s Philosophy of life is basically spiritualistic but up to a certain point it is pragmatic and experimentalistic and his whole life was an experiment with truth, love and ahimsa; he identified himself with the whole of mankind. In his view, the meaning of education: in South Africa, he defined satyagrah as the best education; in the wake of the ‘non-cooperation movement’ and ‘civil disobedience’, he defined education as a means to achieve complete freedom. Besides, he gave his best gift to the nation, basic education based on a revolutionary philosophy of work and the idea of ‘lifelong education’. The researcher discussed that it transpired from a critical analysis of the ideas of Gandhiji and prominent educational thinkers in the West that his thinking did not suffer from the limitations of time and space.

Gogate, V.V. (1991) has conducted the present study on entitled “A critical study of Samarth Ramadas’s contribution to the field of education”. The major objectives were to study the educational thoughts of Ramdas, evaluate them in the present context and assess the educational contributions of the Mathas founded by him. The study employed analysis of literature, interviews with personalities who studied Ramdas and his writings. The major findings of the study some were he laid stress on real knowledge and according to him education and knowledge were synonymous; he stressed that the teacher should fulfill the pupil’s expectations. He defined the teacher in two categories, viz. guru and Sat Guru and he provides materialistic prosperity to his disciples while Sat Guru provides spiritual prosperity to his disciples; also he stressed that the disciple should be active, hardworking, regular and honest. Besides, as regards methodology of teaching, Ramdas advocated discussion, recitation, listening, and question-answer and play way methods.

Hari (1991) made a study entitled as “A Comparative Study of Philosophical and Educational Views of Maharishi Aurobindo and Rousseau.” The study revealed the philosophical and educational views of Maharishi Aurobindo and Rousseau and compares them. The main objectives of the study were: to study the nature of mind, yoga and divine life with reference to the philosophy of Aurobindo; to explain the nature of Jeeva, Jagat and Brahma by classifying the philosophical views of

Aurobindo; to explain the epistemology, metaphysics and axiology of philosophy of Rousseau; to express the nature of Jeeva, Jagat and Prakriti according to the philosophical views of Rousseau; to compare critically the educational and philosophical views of Aurobindo and Rousseau. The methodology of the study was used Philosophical and descriptive methods. The major findings of the study were: According to Aurobindo (a) the ultimate aim of life is to feel spiritualistic consciousness for development of the personality (b) Scientific researches done in any of the country should be adopted by all; Philosophy of Rousseau was naturalistic; Both Aurobindo and Rousseau accepted the importance of the child's freedom and internal nature; supreme power of Brahma; which according to Rousseau, nature is the universal power. The researcher found out that Aurobindo and Rousseau had different views on women's education; both educationists accepted the importance of education in a nation's progress.

Kamaia (1991) has pursued this study was entitled as "A Comparative Study of the Educational Philosophy of Gandhiji in the World Perspective". The researcher analyzed that a wide comparison of educational ideas of Gandhi with those of from ancient educational philosophers to modern educational philosophers. The major findings of this study were: Gandhi's educational thinking did not suffer from limitations of space and time and it was identified with the whole of mankind.

Lohakare, S. S. (1991) carried out the study entitled "A study of the educational philosophy in Samarth Ramdas Swami's 'Dasbodha' with reference to the values of life". The chief findings were the values cherished by Samarth Ramdas; Personal Values are selflessness, industriousness, simplicity, self-evaluation ability, self-control, purity, leadership, judiciousness, faith in science and rationality; social Values are comprehensiveness, equality, friendship, sacrifice, secularism, brotherhood, tolerance and good manners; moral Values are responsibility, truthfulness, sympathy and love for nature and the Spiritual Values are faith in God, indifference, love and aesthetic attitude. This study suggested that the present work is a modest attempt to discover the educational aspects of Srimad Bhagavata by Jagannatha Dasa.

Zeiger (1991) made a study entitled as "A comparative study of J. Krishnamurti and the Advaita-Vedanta of Ramana Maharshi". The main objectives taken for the

investigation was the comparative study of the nature and implications of the states of consciousness expressed by J. Krishnamurti and Ramana Maharshi. The researcher found that the core of the teachings of J. Krishnamurti, the nature and structure of 'Krishnamurti's teachings and the study highlighted on the educational ideas of Krishnamurti. Some major findings of the study were that acquisition of knowledge is the antithesis of learning and learning is a living process free of acquisition; education should be concerned with the totality of life.

Dash (1990) carried out a study entitled as "Educational Philosophy of Sri Aurobindo and its Experiment in Orissa". The study revealed various aspects of the educational philosophy of Sri Aurobindo and its experiment in Orissa. The main objectives of the study were: to highlight the main features of integral education advocated by Sri Aurobindo expounded by the mother; to mention specifically the ideas of Sri Aurobindo and the mother concerning the school plant, school pattern, curriculum, methods of teaching, teacher, environment, discipline, institutional management and evaluation; to survey some integral educational centres in Orissa and analyze the practices and peculiarities of these centres for ascertaining the strength and weaknesses of the experiment; Ascertain the sources of finance for the integral education centres; to know the motivational factors that encourage parents to send their children to the integral education centres, and the students to study in these centres. The techniques of the study were questionnaires, opinionnaire and observations for specific purpose. The Major findings of the study were: Sri Aurobindo's philosophy of education has been termed as "integral education" which is true education leading to integration of all aspects of human personality and five aspects of integral education i.e. physical, vital, mental, psychic, and spiritual have been emphasized for the better development of physical, moral and spiritual values in students, free progress system in teaching - learning process and the technology of integral education includes the society, teachers, parents, administrators leaders and all the activities of school and remedial teaching for improving achievement of weaker students have been recommended in this system. The researcher has found that the three principles of integral education are: nothing can be taught, the mind has to be consulted, from near to the far, from that which is to that which shall be taken into consideration in this system are : the role of the teacher, parental corporation,

environment, financial condition, discipline, institutional management, physical facilities.

Dutta, B. (1990) made a study entitled as “Contribution of Ishwar Chandra Vidyasagar to the Development of Education in Bengal”. The study has revealed that a critique of the role played by Ishwar Chandra Vidyasagar in the development of women’s education in Bengal, among his manifold efforts for the social upliftment of women. The main objectives of the study were stated as below: To delineate different facets of the Bengal Renaissance; to highlight among others the efforts of Ishwar Chandra Vidyasagar; to develop women’s education in urban and rural Bengal and establishment of new schools, curriculum, media campaigns and advocacy to the government; to study the causes of temporal setback to Vidyasagar’s efforts and his long-term success in spreading female education in Bengal. The methodology of the study was an analytical historical research. The major findings of the study were: modern education for females in Calcutta was initiated by the missionaries, like Raja Ram Mohan Roy and the Young Bengal Association among others; the apathy of the government and more so, the social orthodoxy and obstacles did cause temporal setbacks to Vidyasagar’s efforts; he amplified their efforts and gave it the shape of a movement by establishing a series of schools for girls in Calcutta and in rural Bengal. Vidyasagar enlisted the support of rich patrons, both Indians and Europeans and he made relentless efforts for government grants for female vernacular schools. The researcher found that Vidyasagar was far ahead of his time and spearheaded the great ‘awakening’ of Bengali womanhood in the late nineteenth and early twentieth century.

Guruge, W. P. A. (1990) made a various aspects of the Buddha's teachings from educational point of view. This study aimed at representing the Buddha as a great educator and illustrating the significant contribution of Buddhist tradition to education. This study referring to authentic documentary sources, Guruge assured that the Buddha strongly believed in the power of the spoken words to convince people to adopt new values to change their way of life. The researcher found that the Buddha was a teacher, who knew how to establish a learning society to spread the message of his teachings ; but he was not only an expert in the subject matter he taught, but also knew the general teaching strategies and applied them in different contexts; the Buddha used different popular techniques: making statement to catch the learners'

attention; analysing a concept to its constituent elements and presenting them with a numerical enumeration, using similes and analogies freely and frequently, drawing them usually from the day to-day life of the people; repeating the important concepts over and over again, returning to them whenever it appeared permissible; using dialogue method with several other learning devices; using anecdotes from legend and history by narrating stories; testing learners' understanding to ensure that they actually have understood what was being expounded or not.

Mohapatra, K. K. (1990) worked the study was entitled as “Contribution of J. Krishnamurti towards Educational Thoughts and Practice”. The main objective of the study was to review the contribution of J. Krishnamurti to educational thought and practice. This study based on his biography and the educational philosophy and relevance of his educational system to the present Indian situation. According to Krishnamurti the aim of education is to prepare an individual who is self-sufficient in his approach having strong base of valued character capable of creating new values of life and will be able to contribute towards the development of fearless society and the school should be small to produce integrated individuals; Curriculum should be living, fresh and dynamic; Teachers should be comrades of the students.

Sharma, A. (1990) has undertaken a study entitled as “Nature and Development of Personality in the Bhagwad Gita: Educational Relevance in the Present Society”. The major objectives of the study were to study the emergence of human personality from the metaphysical reality and its basic constructs; to know the theory of the cause of various kinds of behaviour, of man, his anxiety-prone and anxiety- bahaviour and creativity; to identify the enunciation of the programmes and means for salvaging a person from his worldly crisis; to study the specialization of the traits of an exalted personality after regimented means; to study the validity of the teachings of the Bhagwad Gita for the present society; to find out the contribution of the Bhagwad Gita to educational philosophy. The methodology of the study was: Critical study of the original Sanskrit text of the Bhagwad Geeta, available traditional Sanskrit commentaries for under-standing the text. The findings of the study were: the Educational aim of the Bhagwad Geeta, is to remove the all-round ignorance of man and develop rapport with society, the universe and the universal principles; the ideal studentship of Arjuna that can be incorporated with the situational learning of students; According to the Bhagwad Gita the personality of man has three constructs:

the physical body, the subtle or psychic body, and the soul (Jeeva); the allpervasive conscious principle, called Brahman, is inherent with the creative potential (prakriti) of speculation (sattva guna), formulation of limitation (rajas guna) and finalisation or destruction (tamas guna); the sattva, rajas and tamas that define the three dispositions of the inherent creative potential (trigunmayi prakriti) are interlocked; a synthesized assimilation of inana, Vijnana, spiritual values and material assets recommended in Bhagwad Geeta can help in developing a comprehensive curriculum for achieving a harmonious relationship with society, nature and spirit; the all-pervasive consciousness is said to be the absolute witness principle; through its creative potential, idealistically creates infinite units of psychic constructs and further develop into gross physical forces of the universe, and various plants and creatures; the personality, through its tricolor - empiric facilities comes into contact with the multifarious things and beings of the universe and reacts and ensures man's variegated relations, e.g., mutual, social and worldly; the desire of fulfillment of an aspiration generates a new concern-prone behaviour which generates a new aspiration.

Arora, K. (1989): made a study entitled as “A Philosophical Study of Sri Sathya Sai Baba in the Context of Contemporary Religious-Philosophical Milieu”. The study revealed that the highlighted the following philosophical props to demonstrate Baba’s ‘Religious Philosophy’, ‘Concept of Love’, ‘Educational Philosophy’ and ‘Social Philosophy’ under the heading of Sai Religious Philosophy. Researcher discussed that, Sri Sathya Sai Bate has synthesised the three major philosophies of Adwaita, Dwaith and VishistAdwaita as he said, “You are in the light, and the light is in you. You are light”. The study was going along Balm accepted the divine nature of man as each man is divine; man has to move upto humanity from animality and thence to divinity for which he needs transformation not information. The findings of the study were: Baba binds the entire humanity in common bond and exhorts us to see God in everyone.; Sanatan Dharma is the remedy for all the ills of the world, Self-discovery is possible when one follows the Master, faces the devil, fights it till the end and finishes the game of life; Baba’s view the Master is conscience purified; the devil is temptation; the fight is to overcome temptations, attachments and ignorance; finish the game means overcoming the cycle of birth and death through self realisation; Baba synthesises all Yogas; the different Yogas to different paths which lead to the same goal; concept of love in Sai philosophy, love is the paramount panacea to heal

the human society suffering from the disease of disharmony that has undermined every human relationship; an integral view of education; integral education which is Vidya; Vidya has two aspects-the knowledge and Vijnana, the understanding of the world around; Baba talks of Prajnana too which is the art of controlling the inner fears and many layers of consciousness. Researcher shows that man must be a Karma Yogi and must do his duties realising his Swadharma. He should participate in social life, interact with others and perform his role fully to achieve peace and happiness.

Choudhary, A. R. (1989) made a study on "A Critical Study of the Religious Philosophy of Sri Sri Thakur Anukula Chandra". The study found that a clear and systematic exposition of the religious philosophy for Sri Sri Thakur Anukula Chandra and he has been highlighted that about the concept of world, man and the God and assimilation of different religion to avoid sectarianism and religious fractionalism in present society have been highlighted for social and religious harmony. The researcher pointed that the relation between science and religion to make religion need based and practical.

Kaur, H. (1989) has pursued this study was entitled as "Philosophy of Guru Ram Das and its contribution to Education". The main objective of the study was to recollect the educational thought of Guru in order to solve present educational malaise. The researcher found that aims of education according to Guru were spiritual development, self-realization, character formation, and cultivation of moral and ethical values; he propagated high regard for teacher and said that one cannot achieve salvation without a teacher; teaching through examples from daily life was his unique method which coincides with the thought of present philosophers and educationists.

Samadder, S. (1989) has undertaken a study entitled as "Educational contribution of Pandit Iswar Chandra Vidya Sagar: Analysis of humanism, materialism and scientism in his educational philosophy". The major objectives of the study were the education background of Bengal at the time of Iswarchandra Vidyasagar and his contribution in the field of education; his educational ideals of Vidyasagar for the present day education. The major findings of the study were that Vidyasagar was an educationist, inter-alia a journalist educator; a radical reformer as is evident from the transformation brought about by him of the Sanskrit College; an analysis of his humanism, materialism, and scientism in his educational philosophy; he took active

part for the enrichment of Indian education with western knowledge through Vernacular, which has resulted in making Vidyasagar the creator Bengali Prose literature. Besides, he also translated books into Bengali for beginner's students of vernacular education and he was the founder of vernacular education as well as mass education, women's education and teacher education in Bengal and its implementation for establishment of a number of institutions and organisation. Among other findings were: his report and notes on vernacular education shows that he rejected the teaching of Hindu philosophy and the achievement of modern science; Bengal Renaissance, his support for humanism over Godism, his consideration of social and educational problems of society with rational outlook, and rational concept about cultural heritage and tradition.

Sharma, U. R. (1989) did work on a comparison of the educational ideas of Sarvapalli Radhakrishnan and Bertrand Russel. The aims of school education for Bertrand Russel were to help the pupil to reveal the mysteries of nature; use his leisure wisely; excel in various vocational skills; earn his livelihood; acquire all the qualities of a good citizen. The study revealed that knowledge should be imparted for intellectual purposes; moral and spiritual training; the need of arousing motivation among children; games and sports for the healthy development of the body. The findings of the study were Radhakrishnan outlined a curriculum for university education; Russel did not plan any such curriculum; Radhakrishnan, however, felt that teaching was more important; Technical education should be popularized for the perfect growth of modern India; Agricultural colleges should be fit enough to raise the agricultural prosperity of the country; Students and youths should prepare themselves for the responsible citizenship of tomorrow ; more concerned for women's education vis-à-vis Russel's idea in this regard.

Tewari, U. (1989) has discussed a study entitled as "Educational Philosophy of J. Krishnamurti and its Implications for Modern System of Indian Education." The study aimed to delineate implications of the educational philosophy of J. Krishnamurti for the modern system of Indian education. The chief objectives of the study were that to make an analytical study of the educational philosophy of J. Krishnamurti and investigate its practical utility and relevance in the modern era; to analyse critically the modern systems of education in India; to make a critical study of the implications of the educational philosophy of J. Krishnamurti for the modern system of Indian

education; to present a theoretical model for Indian education. The study was based on the philosophy of J. Krishnamurti. The major findings of the study were: J. Krishnamurti contributed significant ideas relating to education; he was against conventional education and pleaded for the holistic approach to education; the ultimate aim of education was the spiritual realization of self and of life; According to J. Krishnamurti, education should help the individual to see life 'as it is' at the 'present moment' with total attention and a 'choice less awareness of reality'; contrary to the traditional viewpoint about the relationship between the teacher and the taught his view was that the teacher and the student should function at the same level, communicating through questioning and counter-questioning until the problems are exposed in depth and understanding revealed, illuminating the minds of both; no competition should be encouraged in schools, and students should set their own pace of learning, the students should not be given prizes, ranks, marks and certificates, thus enabling them to work through intrinsic motivation and not through extrinsic motivation; his books, *Education and the Significance of Life*, *Krishnamurti on Education*, *Letters to Schools* can form a part of the teacher education programmes; for harmonious development of the individual, along with academic excellence, great emphasis should be laid on co-curricular activities.

Bhagwanti. (1988) has made a study entitled as "Educational Philosophy of Dr. Radhakrishnan and its relevance for social change". The findings of the study were according to Dr. Radhakrishnan, philosophy was an art and a way of life; his philosophy was based on spiritual consciousness; education must be based on the cultural values of the Indian heritage; education should be organized in a logical sequence.

Chouhan, S. (1988) has made a study entitled as "Religious and Moral Education in Shakespeare's Drama: A study". The major aim of the study was finding out the development of fine arts, Religious and moral values in Education in Shakespeare's plays. The objectives of the study were to study the religious and moral values in Shakespeare's comedies, tragedies and historical plays along with the development of the fine arts through his dramas; to study the impact of the philosophy of Shakespeare on his various works and to identify the areas where some of his plays may be found relevant to the Indian setting; to study the nature of education in Shakespeare's works. The methodology of the study was all the dramas of Shakespeare including comedies,

tragedies and historical plays. The researcher were critically analyzed and interpreted for various elements of moral and religious values. The findings of the study were the world of comedy is not without its lessons for life; It exposes for amusement the weaknesses of human beings; the romantic comedies afford rules of conduct and show virtue rewarded and vices defeated, if not punished; History affords moral lessons and historical plays highlight the lapses of reason or morality, which lead to catastrophe; tragedy is always a serious and profound criticism of life (Mathew Arnold's phrase). From the world of Shakespearean tragedy, we get a world of wisdom to live with. The study revealed that the theory of kingship can be deduced from Shakespeare's plays and, definitely, there lies a connection with morality, as we understand it in private life.

Rao, S.S. (1988) has pursued this study was entitled as “The concept of Gandhiji’s basic education: its theory and practice”. The study revealed that the historical background of primary education in Maharashtra. The objective of the study was focuses on the concept of basic education and Gandhiji’s educational thought and practice. The researcher used of the primary and secondary sources in the research. The researcher found that the factors responsible for the ineffective implementation of the basic education programme were: unsuitability of the schools selected for implementing the programme; lack of awareness on the part of the community and lack of initiative by the leaders in implementation of the basic education programme; opposition by public because of fear of low standards of achievements; administrative difficulties related to syllabi, inappropriate selection of crafts, and financial non-viability.

Alicea (1987) made a study was John Dewey’s theory of knowledge and theory of teaching and learning. The study was that Dewey’s theory of education is not a consequence external to his whole philosophy, but rather a concrete totality inherently linked to his philosophical general programme directed to philosophical reconstruction and social reconstruction, theory of education is the cornerstone of that process of reconstruction. It seems to be a remarkable contribution to educational theory as well as applied philosophy. The study revealed that his theory of education is a concrete application of his theory of knowledge, two different senses: i) as a consistent extension of the same approach and, ii) as a process of making concrete the results of his theory of knowledge in his theory of education. The concluded of the

study was the specific connections between these theories lead us to the general relation between theory and practice in his thought and philosophical project is an original attempt to unify theory and practice and his philosophical view acquires relevance but it should be critically assimilated.

Abhyankar, S.V. (1987) made a study entitled as " A Comprehensive, In depth and Critical Analysis of Swami Vivekananda a Educational Thought and its Philosophical Foundations with special focus on Value Education in the context of 'Nuclear and Space Age Global value Crisis' and the Need for value Education in India Today". The objectives of the study were: to analyse and organize Vivekananda's educational thoughts, to trace the roots of Vivekananda's educational thought embedded in ancient Indian Philosophical works; to assess the need for value education in India today and to analyse Vivekananda's viewpoints concerning "Value Education" in the context of modern global value crisis and cry for morality. The methodology of the study involved combination of the documentary survey and the analytical method of research. Data were gathered from primary and secondary sources concerning Vivekananda's life. The findings of the study were Vivekananda's educational thought was primarily based on Advaita Vedanta which was conducive to philosophical eclecticism, In spite of the occasional and fragmentary nature of the expression of Vivekananda's educational view points, the basic underlying theme of self realisation was predominant through his speeches and writings concerning education: Indian philosophy in general and Advaita Vedanta in particular, have considerable relevance to and affinity with modern nuclear physics, many aspects of Vivekananda's educational thought reveal the influence of ideal features of Gurukul and monastic systems of ancient Indian education; Vivekananda stood for a synthesis of Adi Shankaracharya's intellect and Buddha's heart; Vivekananda was more of a Hindu revivalist rather than a reformist, he, however positively and emphatically preferred internal evolution as a more effective solution to socio religious problems than external imposition of reforms: Vivekananda's educational thinking was not primarily and directly geared towards prescribing immediate solutions to the varied and specific political and socio-economic problems confronting contemporary India, His first, foremost and deepest educational concern was the propagation of the teachings of Advaita Vedanta which, he firmly believed, fundamental, durable and long-range solutions to all the fundamental problems confronting not only in India but all

humanity. Hence the contemporary political and socio-economic problems in India and relatively little direct influence on Vivekananda's educational thought. Some of the educational ideas advocated by Vivekananda appear to be potentially and futuristically in tune with certain trends and developments in the field of education in India today, there is a vital and urgent need for value education at all levels of schooling in India today. Throughout his speeches and writings concerning education, Vivekananda's emphasis is on inculcations of specific external values like love, self realisation, brotherhood, service, responsibility, sympathy, non-violence, dutifulness, tolerance, truth and fearlessness.

Marianne, D. E. C & Crocker, E. (1987) has pursued the study was "Montessori Education: A Humanistic Approach for the 1990s". The investigator identified philosophical and instructional values implicit in the educational thought of Marla Montessori and compared those values with Shapiro's (1986, 1987) set of humanistic value principles. The study reflected that Shapiro's 16 value principles, which were derived from an analysis of 100 works of 89 well-known writers who were publicly associated with humanistic education: a process orientation; self-determination; interpersonal connectedness; personal relevance; integration of affect and cognition in a holistic approach; consideration of context; an affective, experiential bias; innovation; democratic participation; orientation toward person's growth; orientation toward the intrinsic value of persons; individualism; reality as concrete and pragmatic; formative over summative evaluation; encouragement of diversity and creativity; and the cultivation of spiritual potential. The study reflected that a content analysis of Montessori's highly philosophical book, "The Secret of Childhood," yielded 156 value statements that were sorted using Shapiro's 16 value principles. The study presented extensive similarity between Montessori's values and the values of humanist educators.

Das, B. (1986) made a study on Pandit Gopabandhu Das as a Nationalist Educator. The methodology of the study was historical, analytical, and comparative methods. The sources were used both primary and secondary sources. The study was revealed that Gopabandhu Das was an eminent educationist and his contributions in education were significant, particularly relating to education outside the classroom, craft education and physical education; he made innovations in the field of education, which have been followed by others in later periods.

Dubey, M. (1986) made a study entitled as "Educational Philosophy in Upanishads". The researcher studied the educational philosophy of the Upanishads and to find out for the solutions of the present day educational problems in the light of the educational philosophy of the Upanishadic age. The main findings were: the Upanishadic Philosophy of education aimed at arousing the spiritual vision of human being for living an active worldly life but all for attaining salvation. It was revealed to develop character, truthfulness and proficiency in several worldly subjects for livelihoods. The researcher found that the educational system was residential and Education was free at all stages and open for all castes, creeds and women irrespective of their socio-economic status; the method was shravana (aural-oral), hearing, discussion, contemplation, question answer, debate, learning by doing, experimentation etc. the student had to reside with the teacher (Guru) in gurukulas as members of his family curriculum was divided into mainly two parts Paravidya and Aparavidya, para vidya - subjects related to spiritual development and salvation and apara vidya - subjects like the Vedas, the Puranas, grammar, social customs, mathematics, music, military science, architecture etc and the teacher pupil relationship was like father and son.

Kaur, R. (1986) has pursued the study was entitled as "A comparative study of the Educational Philosophy of Mahatma Gandhi and John Dewey". The researcher has discussed that the similarities and dissimilarities in the educational thought and practice of Dewey and Gandhi in the comparative study. The chief objectives of the study were to study the general philosophy of Mahatma Gandhi and John Dewey and to compare the educational philosophy of both in respect of various aspects of educational thoughts and practice. The researcher observed that both Dewey and Gandhi emphasized the principle 'learning by doing'; Gandhiji moved one step ahead and meant it a purposeful activity, and he defined purposeful activity as productive occupation, such occupation having educational potentialities he termed crafts. Besides, Crafts in the terminology of basic education means what adult occupation meant in Dewey's theory; that the craft should be concerned with the production of goods satisfying the primary needs of society.

Misra, S. S. (1986) has pursued this study was entitled as "A critical study of educational philosophy and teaching method of Swami Vivekananda". The main objectives of the study were to evaluate the usefulness of Vivekananda's educational

thoughts in the changing circumstance; to formulate a new educational philosophy (Vedant darshan) for giving a sound footing to the present Indian educational system. The research follows a historical study and both primary and secondary sources were utilized for collecting information. The findings of the study were: Swami Vivekananda believed that the foundation of all religions of the world was directly or indirectly based on Vedanta philosophy that the basis of Vedanta Philosophy was Vyassutra which out of its three annotations Dwaita Vada, Visistadwait vada and Adwait vada, Swamiji was the supporter of the last; Swamiji had great faith in the Vedas and Upanishadas, Education was a means for him to fulfil these goals, great supporter of Indian culture and was against the British educational system in India, established the Ramkrishna Mission Math and the Vedanta Society; he wanted to liberate humanity from suffering and frustration and he wanted people to be economically well off. Besides, Education was not only a collection of various bits of information but was a manifestation of the individual's inner capacities along with spiritual education, Swamiji emphasized vocational education also; strong moral character and a positive attitude towards pupils were essential for teachers; methods of teaching included contact, concentration, self-experience, question-answer, etc. The study revealed that he advocated the mother-tongue as the medium of instruction at the lower level, but at the higher level other languages could be used; he favoured the study of Sanskrit and criticized the annual examination system and instead advocated a comprehensive evaluation system; Institutions established by him were valuable for a democratic set-up. The study reflected that he emphasized self-discipline and gave significant suggestions for overcoming various problems in the Indian educational system; his thought had a balance of idealism and pragmatism and was found to be of great use in the present Indian set up; inter-personal relations between a teacher and his pupils were most desirable.

Panda, B. (1986) made a study entitled as "Contribution of Fakir Mohan Senapati to Education". The main objective taken for the study was to study the contribution of Fakir Mohan Senapati towards Oriya language and literature in educational perspectives. The study reflected that he had written textbooks like Bharatabarsa Eetihasa, Ankamala, Byakarana etc and as a poet his contributions were Puspmela, Upahara, Abasarapasara, Phyli, Pujapfulla, Utkal Vramanaetc; his short stories were famous for satire on social picture and reformation and the novels like Chhamana

Attaguntha, Lachhama and Prayasa Chittra were of much social implication. The researcher found that the aims of his textbooks were: spreading of Education in Orissa, creation of a class of teacher, and maximize the number of textbooks. Besides, his aims of education were realistic in nature and equal importance towards women education.

Pathake, S. P. (1986) made the study entitled as “A Study of Educational Thinking of Kakasaheb Kalelkar”. The main objectives of the investigation were to evaluate the thinking of Kakasaheb Kalelkar in the context of educational implications, to study the metaphysical, epistemological and exiological thinking of Kakasaheb; to analyse the writing of Kakasaheb and to evaluate the utility and meaningfulness of his thinking, and (iv) to consider the utilitarian value of content analysis as a method of research in the area of philosophy of education. The researcher has used sixty books and five essays written by Kakasaheb as primary sources for the purpose of content analysis. The content analysis method was adopted at the first stage of thought analysis. The researcher has found that in the study by Kalelkar an attempt was made to evaluate the definition of education given by Kakasaheb in the light of criteria prepared by R.S Pitters; aims of education as depicted in his writings were evaluated in the light of criteria prepared by O'Connor and the curriculum in the light of criterion prepared by James.. The researcher has finally concluded that the educational thinking of Kakasaheb Kalelkar was interesting but not process oriented, the definition was not suited to the criteria of Pitters as it was conceived as religion, the greater stress being given on 'Education is Religion' vis-a-vis 'Education as Transformation'; some of the aims were in tune with the criteria given by .O'Connor; the concept of curriculum of Kakasaheb was also in tune with the criterion of James; it was found that the definition given by Kakasaheb was simply abstract in nature and there was no relationship between his definition of education on the one hand and the aims of education and concept of curriculum on the other; it was descriptive type.

Rai, M. (1986) has presented this study entitled “Pt. Madan Moohan Malaviya Ke Shaikshik Vicharon ka Adhyayan.” The main objectives of the study were to study the family and social background of Malviya that shaped his ideas; to study the aims importance and nature of education according to Malviya; to study his view of responsibility and discipline; to study his position concerning development of Hindi as a mother tongue and medium of instruction; to study his views on curriculum for

Indian education. The researcher has observed that Malvya was born in a poor but culturally rich Brahmin family; his views about education were very practical; education was necessary for the life. By means of education, human personality could be developed; man could develop character and morality by education. Besides, according to Malvya a student's life should be very simple as it was in ancient times of the gurukul system; he was a very strong supporter of Hindi; he tried to propagate and use Hindi; for women's education he proposed a special type of curriculum including such subjects as home science, social science, weaving, knitting, music etc.

Sanayal, M. (1986) has pursued the study entitled as "The Ramakrishna Mission and its Impact on Contemporary Indian Education". The major objectives of the study were: to bring out the problems faced at the time of appearance of Ramakrishna paramahansa, highlighting his special endowments; to study his contribution to the field of education. The present study has adopted the historical method and consulted the relevant literature published by the Ramakrishna Mission and commentaries by various religious reformers and educationists. The major findings of the study were Ramakrishna emphasized that man possessed divine qualities and efforts should be made to develop these qualities; stress should be laid on the dignity of labour and preservation of Indian culture; School curriculum should develop cognitive, connative and aesthetic abilities; scientific and technical development should not be neglected; School curriculum should develop cognitive, connative and aesthetic abilities; Scientific and technical development should : not be neglected; School curriculum should include knowledge of health and hygiene, general understanding of community as well as social life of the people; there should be close co-operation between teacher and students; Stress should be laid on both the theoretical and practical aspects of science; Education should lead to the development of sincerity and honesty; stress should be laid on conversation, story telling, and demonstration as methods of teaching; Schools should plan activities for constructive work for the welfare of the society; he laid stress on synthesis of East and West; though basically a religious organization, the Ramakrishna Mission's social role is equally important; In spite of limitations of funds and scarcity of dedicated workers, the Ramakrishna Mission is rendering significant educational services to the country.

Sivamohan, V. S. (1986) has pursued the study entitled as "Educational philosophy of poet Tiruvalluvar". The major objectives of the study were: to study the brief

outline of the early life and education of poet Tiruvalluvar; to study the educational philosophy of poet Tiruvalluvar; to study the different aspects of creative writing of Tiruvalluvar. The major findings of this study were: Tiruvalluvar emphasized the ethical determination of materials as well as non-material returns when he said that virtue would yield wealth, glory and even health; as against the four fold stages of spiritual growth earmarked for the twice born; he categorically rejected the Idea of feminine inferiority; his writings had an appeal to all human beings in administrative and social interactions; it was possible to call out the education for political and administrative competence; Education, according to the poet was a Joy both In the process and the product.

Upadhyaya, S.N. (1986) did work entitled as “Educational Ideals of Utkalamani Pandit Gopabandhu Das”. The chief objective of the study was to study dynamic career and educational thought and contribution of Gopabandhu Das. The major findings of the study were that according to Gopabandhu, Education was the harmonious development of integrated personality; he started romantic school at Bakulabana of Satyabadi where moral and ethical education were imparted; he gave more emphasis of extra curricular activities for efficient and effective education; he published an Oriya Magazine named ‘Satyabadi’ was an important contribution.

Vyas, S. A. (1986) studied entitled as “A Critical Study of J. Krishnamoorthi’s educational thoughts”. The main objective of the study was to highlight the educational thoughts from a larger perspective. The findings of the study were that Krishnamoorthi’s philosophy of education was based on truth which each person has to find for him; the aim of education according to him was to create a new society and new culture based on new values; education as the highest social medium for bringing out psychological revolution, having little faith in political, economic or collective revolution; Learning was to think sanely and clearly without illustration, imagination or myth; he was a strong supporter of observation and meditation for ones own self and other as well as to enjoy the beauty of nature; the qualities necessary for a good teacher were a strong desire to learn patience, sensitivity, intelligence and so on.

Awasthi, K. K. (1985) has made this study on a critical appraisal of indigenous efforts for development of education during the period 1834-1947. The main objective of the study was the evaluation of the indigenous effort at the spread of education

during the period 1834- 1947. It was the Historical Method and collected data regarding various efforts made for expansion of education during the period. The Researcher used primary sources such as old religious texts, epics, Puranas, religious reformers etc. The researcher has found that how education expanded gradually from indigenous system to the modern system of education in India; in ancient times education was imparted in the Gurukula which were managed by individual teacher; during the Muslim period, education was imparted in Maktabas. Besides, Indian religious reformers like Swami Vivekananda, Raja Ram Mohan Roy, Swami Dayananda and Anni Besant also played an important role in giving shape to the Indian system of education and during the freedom movement, attention was paid to reforms in education; consequently during the post-independence period, government played a more important role in the spread of education in India.

Gupta, R. P. (1985) carried out a study entitled as "A Study of Educational Thoughts of Swami Vivekananda". The study was revealed the educational thoughts of Swami Vivekananda and to examine their usefulness for the reorganization of the educational system. The study is based on original writings of Swami Vivekananda and commentaries on them by different educationist. The conclusion is that the ideas of Swami Vivekananda especially on education through the mother tongue; nationalism and international understanding; curriculum should include religious education, vedantic education, physical training, philosophy, geography, history, science, technical subjects, vocational training, art music, home science, etc and all-round development of the child, can be of great value in the present context; Swami Vivekananda laid stress on physical and material development of students and Education should lead to development of character; Education should make students self dependent. The researcher has found that suitable changes should be made in our school curriculum and education should be free and compulsory for all; Stress is to be laid on Indian culture and the Indian value system; Education should aim at fulfilling the needs to present day Indian society; no state control over education; Education should provide motivation for attainment of Nirvan.

Pandey, J. B. (1985) made a study entitled as "A Comparative Study of Educational Philosophy in Gita and Koran". The main objectives taken for the investigation were to make a comparison of the Educational philosophy propounded in the Gita and Koran; to highlight the practicability of Educational ideas of these scriptures in

present-day India. The study was reflected that a critical description of the Educational philosophy in these two texts and translations of the originals and has tried to collect commentaries on them by philosophers, Educational leaders and Educationists. The major findings of the study were: the living being is a part of Brahma and it aims at uniting with the Brahma through Moksh, According to Gita; Moksh can be achieved through good deeds; According to the Koran, living beings are created by God and when a living being dies, his soul has to wait till the day of judgment and then, according to the balance of his good or bad deeds, he is sent to Janat (heaven) or Dozakh (hell). Among other findings of the study were according to the Gita, Education should lead to all-round development and curriculum should have a wide variety of subjects to achieve this aim; stress is laid on the importance of the teacher; and according to Koran, the importance of the teacher is emphasized, but stress is also laid on the development of the talents of the child; stress is laid both on the study of religion and subjects which can be of use in life.

Raval, H. H. (1985) has pursued a study was entitled as “A Study of Educational Ideals as Depicted in Buddhistic Philosophy”. The main objectives of the study were: to study the philosophical beliefs pertaining to metaphysical, epistemological and axiological realms of the Buddhistic philosophy and their relevance to education; to study the different educational ideals as advocated by the Buddha, and to derive educational aims from the Buddhistic metaphysics, epistemology and axiology. The historical method was followed. The researcher used primary (included original literature of Buddhism produced and edited by the followers of the Buddha in languages like Pali, Sanskrit and the same translated into English and other Indian languages, biographies of the Buddha, magazines, periodicals, reports, etc.) and secondary sources (included books written by eastern and western writers which contained elaborations, interpretations and presentations of the teaching of Lord Buddha, bibliographies, abstracts of books, journals, etc.) for data collection. The study reflected that according to Buddhist philosophy: the concept of education was to train the students in religion, morality, wisdom and meditation; the aims of Buddhistic education as they emerged were to enable the students to realize the ultimate truth and to help them in acquiring arhatship and to attain the ultimate aim of human life; the curriculum was spread over the three stages of education, viz. the early stage, the middle stage and the higher stage, and the general course of instruction included

initial training in listening, speech, reading and writing, simple mathematics and language at an early stage; other auxiliary sciences, mathematics, language, physical education and social sciences at the middle stage; philosophy, religion, logic, psychology and humanities at the higher stage the methods of teaching were lecture, discussion, debate, assignment, project, raising doubts and seeking clarification, etc. The researcher found that Sixty-four values were identified out of which the maximum number of values pertained to the categories of spiritual and moral-ethical values; the hierarchy of value categories were spiritual values, moral-ethical values, physical-organic values, social values, educational values, intellectual values, economic values, political values, biological values, aesthetic values and cultural values; the Buddhist concept of the good life consisted of observing discipline, namely, abstaining from stealing, from doing wrong which related to sensual desires, from lying, slandering, bitter speech and idle babbling.

Ray, S. S. (1985) has conducted this study that identification of Indian objectives of Education with special reference to West Bengal. The researcher used documents and records. The main objectives of the study were to identify the expectations of the people, to identify the real objectives of education in India in the light of the expectations of the people. The researcher has found that education had a significant role in West Bengal in removing social ills like untouchability, but its influence in removing the dowry system was not significant. Besides, the expectations of the people from education were: good salaried service or employment, honour, status and dignity in the society, security for the future, development of democratic, social, ethical and spiritual values etc.

Siddiqi, M.A. (1985) did work on this study entitled as "Growth of Modern Education in India from Curzon to 1947". The main objective of the study was to the evolution and growth of university education from 1900 to 45 1947 with an appraisal of its role in the social, economic and political spheres. The Major findings of the study were that Lord Curzon considered Indian schools and colleges as seed beds of anti-British agitations and wanted greater control over them; Education expanded rapidly from 1907 to 1918; this was a period of great political upheavals; the period 1918-21 covered a stage of the development of education; the government appointed the Calcutta University Commission to survey the conditions prevailing in Indian universities; during 1921-37 the government appointed the Auxiliary Committee of

Statutory Commission on Education as an adjunct of the Simon Commission and revived the Central Advisory Board of Education; the Indian National Congress, which formed ministries in seven provinces appointed Dr. Zakir Hussain Committee to draft a national plan of education; it made recommendations to restructure basic education. Beside, the Sargent Committee was appointed, which suggested opening of more polytechnics and provision of better facilities for training of teachers; there was little change in the basic structure of education and methods of teaching.

Singh, K. R. P. (1985) undertook a critical study on the educational thought of Dr. Zakir Husain. The researcher has found that Dr. Zakir Husain was an outstanding creative thinker on education in contemporary India; he wanted to disseminate the ideas of other great thinkers and also to ameliorate the state of education, he attached a great deal of importance to educationally productive work. Besides, the researcher observed that his philosophy pivot around certain basic educational postulates concerned with the aims of education, the nature of the educated, the cultural goods and character-formation, among others. Researcher shows that he made philosophical synthesis a potent factor of his educational philosophy and always realized the urgency of educational reform, deeply involved him in evolving a scheme of national education he made inculcation of national values and spirit the main plank of his philosophy; his educational philosophy allows new ideas and knowledge to enter his mind from all directions in order to fit them all into the Indian scheme of things and culture. Besides, the Western system of education narrow and limited in its objectives, thin and anemic in content, and weak in the context of our national life; his nationalism drew strength from the ideas of Abul Kalam Azad, Maulana Mohammad Ali, Sir Mohammad Iqbal's poetry and other sources; Zakir Husain endeavored to construct a strong educational foundation for making his educational thought and ideas viable, applicable and down-to-earth, especially in Indian context; his ideas reflect a synthesis between individual and society, science and humanities, freedom and authority, ethics and technology, material and spiritual values, temporal and eternal, skilled efficiency and awakened conscience, attached a great deal of importance to educationally productive work; achieved and conviction, knowledge and faith, etc.

Vaid, N. K. (1985) has undertaken the study entitled as “Educational Philosophy of Annie Besant and Gandhi”. The major objectives of the study were that to understand

the educational philosophy put forward by Annie Beasant and Gandhiji; to synthesise eastern educational philosophy with western culture. The researcher has followed comparative analysis which made by examining both primary and secondary sources. The study concluded that they dedicated their lives to the service of mankind through education; both Annie Besant and Gandhi stressed on humanism and socialism through education; they held that Central Hindu College and Basic Educational Institutions reflected the ancient spirit of Indian education and the spirit of modern education; they synthesized the material and spiritual values of life; both of them agreed that revival of values was possible through education. The researcher found that both tried in their own way to synthesize eastern educational philosophy with western culture and science and the need of the hour was to act on the principles expounded in their schemes of education and apply them in overhauling today's educational schemes.

Ayyar, C. (1984) has presented study on the education and Intellectual pursuits in Bengal from 1817-1857. The researcher has analysed the spread of the New Education in Bengal during the 40 years between the foundation of Hindu College in 1817 to the establishment of Calcutta University in 1857, and the intellectual pursuits that emerged largely in response to it. It was the Historical in nature and library-based study; analysis of various authoritative works in English and Bengali, contemporary newspaper etc. The study led to the following conclusions the life and works of David Hare, Raja Ram Mohan Roy, and the activities of the promoters of New Learning like Ram Kamal Sen and others and the role of Henry L.V. Derozio in disseminating radical, political, social ideas of the West among the youth of Bengal; the growth and development of professional education in Bengal- medical, legal and engineering; finally the merits and demerits of the new education, as it developed in Bengal during the years 1817-57. Besides, the new education brought about a profound change in outlook on life and society in Bengal, but unfortunately, this remained confined to a small section of the people, and failed to produce any economic and social transformation.

Chandra, S. S. (1984) conducted a research entitled as "Educational Philosophy of Sri Aurobindo". The main objectives of the study were to inquire into the fundamentals of philosophy of education, to visualise the philosophy of education suitable to meet the demands of our age, to systematize Sri Aurobindo's philosophy of

education, and to evaluate and examine it in the light of contemporary Indian and western philosophies of education. Besides, to present a systematic outline of the philosophy of education in the thought of Sri Aurobindo, to work out the salient features of educational philosophy of Sri Aurobindo, to show how far the educational thought of Sri Aurobindo indicated the outline of a future philosophy of education and to assess Aurobindo's contribution in transforming the character of Indian education through a critical analysis of the challenging views which were expressed in the manifold creations and compilations of this great thinker. The researcher were followed the historical methods along with construction through careful internal and external criticism, along with using a few primary and secondary sources. Besides, Primary sources of data were the original works of Sri Aurobindo, and secondary sources were works of other writers and published work on Aurobindo. The researcher has found that the educational ideas and ideals of Sri Aurobindo were the outcome of the emerging period of the renaissance, the concept of internal education aimed at around development of personality and realization of self through the development of physical, vital, mental and psychic faculties and the psychological and sociological bases of Aurobindo's scheme of education were integral because he envisaged all-round development of personality and he gave equal importance to the individual, to the community and to humanity; the teacher was the helper and the guide of the child. According to him character building was the aim of education and he believed that realization of National soul and reorganization of collective national life-laws, education and other activities aimed at freedom, truth and maximum good in the world. Besides, his scheme of education found no conflict in individual, national and universal aims and principles and students and teachers both were unified in a common bond and he tried to modernize education in India by integrating old values with new values; his free progress system of education was based on subjective evaluation by the teachers; a happy synthesis of idealism, spiritualism, naturalism, realism, individualism and socialism are the philosophy of education.

Das (1984) studied the "Synthesis spiritualism of Sri Rama Krishna through history and philosophical perspective". The prime objective of the study was to highlight the synthetic spiritualism of Sri Rama Krishna through history and philosophical perspective. The analytical-critical method was followed. The major findings of the study were that Sri Rama Krishna was neither a historian nor a material theorist; his

teaching had deep philosophical and historical implication; ultimate reality was impersonal in nature but was revealed as 'state' or 'consciousness' in the cosmic manifestation of the world; his message was synthetic in nature; no basic difference between science and spirituality. The researcher found that the his spiritual ideas could never be kept confined to a particular dogma, it made for an over-all synthesis of religious and also a revolution in the philosophical world; Universal cosmic play ultimately leads to fathomless void, it is the infinite or transcendental stage of Universal cosmic play.

Maheswari, B. K. (1984) made a study on basic principles of Indian educational philosophy. The main objective of the study was to study critically the basic principles of Indian educational philosophy. The methodology of the study was critical and analytical method of research. The researcher observed that Buddhism was found to have taken a middle path between spiritualism and pragmatism, while advocating its curriculum; importance was attached to moral values in the Buddhist educational philosophy.

Patnaik, K. (1984) did work on a study entitled as "A study of the Educational philosophy of Rabindra Nath Tagore". This research aimed at intensive discussion of Tagore educational thought with reference to Shantiniketan which would be helpful to solve the educational problems of today. The sources of collecting data were: Publication, manual of different volume written on Shantiniketan, books and journals. The findings of the study were: his education system is gaining Importance now-a-days; the institution Shantiniketan provide a complete education of body mind and spirit for an all round development of the child; Gitanjali was his important contribution; and his educational philosophy teaching should be In natural environment. Among other findings of the study were Education should be work oriented and related to life stress on all round development, moral education, aesthetic value and mass education.

Raghavan, J. (1984) has conducted a study entitled "A Critical Study of Sri Aurobindo's Contribution to Building of Modern Indian Philosophy of Education". The purposes of this study were identification of the distinctive elements in Aurobindo's educational philosophy in the light of his theory of integral yoga, besides discussion of the problem of ontology, epistemology and axiology in Aurobindo's

educational philosophy. The researcher has made a comparative study of Aurobindo with Gandhi and Tagore. It was undertaken in an evolutionary and historical perspective and embraced cultural and methodological dimensions in its sweep. The findings of this research that his integral educational philosophy was its characteristic asserting that the dichotomy between para and aparavidya was false and he perfected the technique of yoga. The researcher found that Aurobindo's educational philosophy was the product of his theory of spiritual evolution and his doctrine of integral yoga; the theme of self-realization and self-knowledge and made it the central plank of his integral philosophy and the technique of yoga by which it was possible for man to climb the heights of consciousness far above the mind.

Sinha, L. P. N. (1984) has undertaken this study entitled as “Tagore and Whitehead's Ideas on Education-A Comparative Study”. The major objectives of the study were to study the contributions of Tagore to education; to find out whether the ideas of Tagore could be systematically integrated to represent his theory of education; to investigate whether Whitehead had significant ideas relating to education which could be systematically organized into his theory of education and to find out whether there were certain ideas common to both Tagore and Whitehead which could be developed into an educational theory. The present study has adopted philosophical, historical and comparative methods of research and primary as well as secondary sources were used. The material was also examined to find out its suitability for the proposed research by the way of internal and external criticism. The major findings of the study were: Tagore and Whitehead were contemporaries; both recognized that integration of Eastern and Western culture was possible; the fundamental importance of science and values in any educational programme, from the level of primary education up to the highest academic level of rigorous research; both thinkers laid stress on cultivation of values through the educative process; the supreme importance of intrinsic and eternal values, which had sustained human existence for centuries. Among other findings were: both recognized an effective system of education integrated scientific facts with values; an effective system of education integrated scientific facts with values; although humans lived and moved about in the actual world, which was full of difficulties and hopes; both were humanists, idealists and perfectionists; the dignity, freedom and creative potentiality of all human beings; the aim of education, according to both, was allround development of personality; the intellectual, aesthetic, moral and

cultural development of the individual; the aim of education according to both was to develop the personality of the individual to the fullest possible extent along with the overall development of society; believed in allowing maximum possible freedom to learners during the process of learning; favouring dynamism, change and flexibility in education and the environment of the educational institution which provided ample opportunity to learners for the development of their creative imagination; stress on intimate contact of learners with nature and the moral, aesthetic and humanistic aspects of education.

Bakhe, S.M. (1983) has discussed a study entitled as “Educational Philosophy of Lokamanya Tilak and Swami Vivekananda-a Comparative Study”. The investigator discussed Tilak and Vivekananda were interested in education for Indians and gave much serious thought to the subject in the national context. Education was Tilak’s life’s ideal and it was, for both of them, the only agency to solve all human problems. The researcher pointed that they had some ideals on education which reflect their peculiar genius and view of life and the main aim of education according to Tilak and Swamiji was to enable man to realize the highest in him.;the child was a self-entity, dwelling in the physical body and possessing the mind; Education was an opportunity for fullest growth; The work of the teacher was to awaken the mind to its powers and use the external world as an instrument to this awakening. The researcher has found that the teacher’s task was that of serving individuals for their own self-development and benefit in an atmosphere of freedom and teaching was a learned profession. The researcher concludes that Dr. Mookerjee also expressed his ideas regarding education in the same way. He proclaimed that teachers were the makers of the youth of a country.

Kaur, A. (1983) has pursued a study entitled as “A Critical Study of the Educational Philosophy of Sikh Gurus”. The researcher has followed from the writings of the gurus and by reviewing the political religious, social and cultural and economic conditions of the times in which the gurus lived. The main objectives of the investigation were to know the norms and values, aims, content and the method of teaching adopted by Sikh Gurus; to arrive at the philosophy of education as perceived by Sikh Gurus. This study revealed that a perspective of the evolution of the educational philosophy of the Sikh gurus from Guru Nanak to Guru Gobind Singh. The findings of the study were education is self-realization in all powers and

potentialities, dynamic force in the life of an individual influencing one's physical, mental, emotional, social and spiritual development and woman has her role in the preservation and proper functioning of society as mother, wife, sister and daughter; the curriculum includes humanities and liberal arts, music and poetry, language and literature, history and theology; the method of teaching used is deductive and inductive logic, observation, demonstrative, analysis ; contents of education according to Sikh Gurus should include religious education, study of biography, teaching of mother-tongue, calligraphy, arithmetic and book-keeping, manual labour, arts and crafts, music and poetry, training in arms, study of history and politics and synthesis and the concept of teacher is explained in two ways— Parvan Guru and the Human Guru, the teacher prepares the disciples for God, realization and acquisition of real knowledge is possible through his guidance. Besides, the main aims of education are individual development; social development and preparation for a life of education and to educate adults the non -formal methods of teaching like kirtan, katha, celebration of festivals, discussion and debates, traveling etc. are more suitable.

Khosla, D. N. (1983) has conducted this study entitled as “Educational Philosophy of Sikh Gurus”. The aims of this study were with an intention to study the norms and values, aims, content, teaching methods, teacher, taught as put forth by the Sikh Gurus and to arrive at the philosophy of education as perceived by the Sikh gurus. The researcher has found that the main aim of education is to awaken man to a true merit. Education must make a man spiritually whole. To the gurus truth is the only norm and truthful living the peak of all excellence which determines the entire realm of values. The study of philosophy was the most important subject but the humanities and liberal arts, music and poetry, languages and literature, history and theology etc. The gurus considered all the questions ultimately to be the questions of philosophy and, therefore, their whole philosophy of education is guided by pure philosophical considerations like what life is really, what is man's true nature etc. Besides, the study was concluded that education is not merely a preparation for life; it is verily life itself, a life full and whole.

Mukhopadhyay, G. C. (1983) has conducted this study entitled as “The 19th century Renaissance in Bengal and its Influence on Indian Education”. The study focused on the 19th century renaissance in Bengal and its influence on Indian education. The researcher studied different aspects were historical background of the renaissance and

the factors responsible for it; the different leaders and their contributions to the renaissance movement and the nature of the renaissance and its manifestations. It was informed that the educational bearing of the movement in relation to the concepts and aims of education, curriculum and text books, growth of language and literature, women's education and the influence of Bengal. The methodology of the study was a library based research with data from primary and secondary sources. The researcher has found that the 19th century was a crucial period in Indian history; in this period, the renaissance began in Bengal and spread all over the country; the conclusions of the study were social and religious reforms, the emergence of English education, removing the disabilities of women, the campaign against polygamy, child marriage, and the practice of Sati etc. Besides, the renaissance movement manifested itself in education and in an increase in the number of primary schools and three universities were established- Calcutta, Bombay, Madras along with different colleges like Hindu College.

Pereira, J. J. (1983) has pursued this study of educational thinking of Narayan Guru as a Social educator. The purposes of this study were to make appraisal of his contribution towards casteless society and religious toleration, to assess his literary contributions, to analyze his contribution toward health education. The researcher has followed an analytico- descriptive research. Besides, both primary and secondary sources were used. The researcher has found that education, according to him, was essential for getting individual freedom of three kinds-political freedom, freedom of thought, and freedom of action. Further, his aims of education were also spiritual in content and his writings aimed at removing untouchability and casteism. This study implies the following perspectives: role of education in social progress, ways of abolishing castism, the concept of God and the meaning of religion, evil effects of some social customs, duties of citizens to society, and the economic theory of the guru and his philosophy.

Sharma, R. S. (1983) has pursued that the study entitled as “Sri Aurobindo ke Siksha Darshan Me Manavwad”. The major objectives of the study were: to determine the aims and objectives of the education, method of teaching, curriculum and discipline; to make a comparison of educational philosophy of Sri Aurobindo with that of humanism. The study reflected that introduction of integral development as well as integral yoga in education was one of the most important contributions; evolution

started from small elements through one individual to many individual; the psychic development of the individual was based on the physical, vital and mental development. The study reflected that his educational philosophy was humanistic in nature. Sri Aurobindo had designed the future development of human society and thought about integrated education for the all-round development of the society, which was the basic philosophy of humanism.

Singh, S. P. C. (1983) has undertaken this study entitled as “The Educational Doctrines of Plato and Sri Aurobindo: A Comparative Study”. The researcher found that Rabindranath Tagore was an Indian poet, Hindu philosopher and nationalist known to Westerners as a poet rather than as a formal philosopher, but these two arts are seldom differentiated in traditional Indian culture and a powerful Hindu thinker, his Upanishadic notions permeate his works and he has been elevated in the minds of Indians to a sort of poet-sage; his spiritual journey was guided by the Upanishads, the traditional Hindu spiritual scriptures to which he had the opportunity of early exposure, being part of an upper-crust Brahmin family. Among another analyzed that the Rabindrasangeet, which most frequently deal with transcendental love and spirituality are immensely popular with speakers of the language and his prose often dealt with social questions, political ideas, educational ideals, and his vision of the universal brotherhood of man, his comparative treatment of the East and the West ranks among the finest examples this genre of world literature. The study followed descriptive, reflective and comparative methods of research and it was descriptive in the sense that a chronological survey of Aurobindo's works was made, taking into account metaphysics, epistemology and axiology. The major findings of the study were: Aurobindo's philosophy is based on reconciliation of matter and spirit; the evolution of matter presupposes an involution of spirit into matter and man is only a transitional being and can advance yet further in the evolutionary race and reach a new dynamic status, that of a superman; Integral yoga is the art of harmonious and creative living and based on a philosophical system; as an educationist; his concept of lifelong education, his belief in the complete development of the individual, the principle that nothing can be taught, the emphasis on physical education; the traditions of Vivekananda and Tagore; he believed that an atmosphere of freedom was the prerequisite of a child's growth; Education, according to him should not be content with the provision of saleable competence but must also in still a selfconfidence that

will train students to improvise the necessary skills to meet the challenges of an unknown future.

Abhyankar, S. V. (1982) conducted a study entitled as “A Study of J. Krishnamurti’s Philosophy of Education”. The study of J. Krishnamurti in order to present a systematic outline of the philosophy and to find out the implications of his philosophy for education. The main objectives of the study were to highlight the thoughts and experiences of some of the thinkers of international reputation of the contemporary period and to evolve educational theory from J. Krishnamurti’s speeches and writings and his approach to life-situations, problems and their solutions and deeper understanding of the process of education and to study the impact of his thought on educational practices and life. The researcher has followed historical method and library study. Besides, The study has focused on krishnamurti’s approach to education is through the transformation of the teacher But a transformed teacher in terms of his approach was not an idealistic teacher and he was one who had an extraordinarily pliable mind so that he does not act from the accumulated experiences of the past. He suggests a new way of living, of living intelligently without identification, which is the struggle for existence without the effort to be something, without seeking fulfillment in idea, in a sensation, education as a prime significance in the communication of that which is central to the transformation of the human mind and the creation of a new culture ‘selfknowledge is considered to be the most important aim of education and the learner must be educated to establish a right relationship with things, persons and ideas, because thus alone can one be happy. He refused any sort of speculation, understanding of the transcendental being is possible only after the comprehension of the conditioned existence, the action of will as incomplete and superficial and it is at the psychological level. Its basis is effort, that is conflict and thus it breeds more conflicts.

Kalavatidevi (1982) has conducted this study entitled as “Thoughts of Some Indian Thinkers during the Post-Renaissance Period”. The objectives of the study were focuses on the educational thoughts of Pandit Jawaharlal Nehru, Zakir Husain, Radhakrishnan and Acharya Vinoba Bhave, the historical background of the present system of education in India. The study was based on the original writing and speeches of the four thinkers and the researcher tried to synthesize their views. The researcher has found that the Pandit Nehru was a liberal-minded person and views

were very democratic and he believed in the equality of educational opportunity for all and his views were very democratic, during his time there was all round quantitative and qualitative improvement as regards the different aspects of education; Zakir Husain gave a practical shape to the ideas of Mahatma Gandhi because of his efforts the basic education was accepted as a part of the national system of education and he tried to connect education with the needs of the country; Radhakrishnan's thinking had been influenced by Indian religion and Indian culture; Acharya Vinoba Bhave had been profoundly influenced by the Gandian Philosophy.

Purandare, P. G. (1982) carried out a study entitled as "A Critical Study of Rabindranath Tagore's Educational Philosophy". The main purpose of the study was to make critical analysis of the ideological contribution of Rabindranath Tagore to the educational practice in India. The researcher has followed library study, this study based on his writings and his practices and the educational innovations at Santiniketan. The researcher has found that Tagore's education was not only imparting information but formation of character and personality; he was the first thinker in recent times who tried to revive the ideals of ancient Indian culture; his approach was mainly Cultural he introduced music, arts and crafts, which was his great contribution to education; philosophy dealt with the concepts about God and nature and man was his highest creation; his views on man originated from his internationalism and his genuine humanism. The researcher has also found that by his educational philosophy were freedom and harmony with the natural and human surroundings; emphasised the vocational education too, through Shantiniketan; his aims of education was an all-round development or education for fullness; stressed health education also; as a contemporary, Syama Prasad Mookerjee highly appreciated the ideologies of Tagore; the noble ideal of 'simple living and high thinking' was successfully attained by him through his experiments. The study revealed that Tagore's views on women's education, freedom and discipline, the teacher's role in the field of education and such other important educational topics were also noteworthy. According to his ethical and aesthetic approach to life, man could realise himself and God through creative activities like poetry, literature, different arts like painting, music, dramatics, etc.

Ramesh, G. (1982) has presented a study entitled "Theory and Practice of Education in Herbert Read". The researcher has attempted to critically evaluate the work of

Herbert Read in the application of art and easthetics to education. It was a library research. The study revealed that the core of Read's educational teachings was art as a medium of education.

Rao, S. K. (1982) studied that entitled as "Humanist Trends in the Educational Philosophies of Rousseau and Tagore". The study was highlited that highest importance to the physical aims of education, according to Rousseau and both recognized the importance of physical development of the child; intellectual and spiritual aims of education; vocational aims of education. The researcher found that Education should provide an intensive love for beauty and art; both of them advocate life-centred and interest - centred curriculum for the child; natural environment is a precondition for the development of the child; questioning is the first method in the teaching and learning environment; Humanist educational thinkers they were, both identify aesthetic and cultural aims of education.

Bhattacharya, R. (1981) made a study entitled as "Rabindra Siksha Darsaner Samiksha". The objectives of the study were to bring out a coherent structure of the thinking of Tagore on education, analysing his significant writings on education and to trace the underlying educational principles of Tagore as manifested in his educational experimentation at Santiniketan; to search for an equation between his life, literature and educational thoughts. The researcher had highlighted a comparative study of his educational principles and practices with those of western thinkers like Plato, Rousseau, Froebel and Indian thinkers like Vivekananda, Gandhi and Aurobindo. The researcher had adopted from rare primary sources and old records and standard works on Tagore. It was descriptive study. The researcher has found that educational thoughts of Tagore possess links with creative endeavors of other Bengali literatures, philosophers and other social thinkers and his educational ideas are in tune with both western and eastern educators: above all, the synthesis of the two is found in his found in his international perspective of education, which he called the religion of man. . His educational thoughts contain the essence of his poetry, religious ideas and perception of truth. And his educational thoughts contain fulness, totality, freedom and joy and, on the other hand, emphasize social consciousness and ethical considerations. Teacher and students should feel together the beauty of the nature outside and of the sentiments within. His view every scheme of education should aim at cultivation (sadhana) of humanism through the fullest

development of body, intellect and soul and the festivals in school are one of the best modalities of education; syllabus should literature, science, social science and visual and performing arts; the mother-tongue should be main language in the teaching-learning process at all stages of education.

Chander, R. (1981) made a study on “Dr. Zakir Hussain as an Educationist”. The study highlighted on concept of basic education & philosophy. The study based on educational philosophy of Dr. Zakir Hussain and element of his educational philosophy revealed the cultural good, the cultural good and the mind, productive work, principal of education, aims of education, curriculum and teaching methods. The study of Dr. Zakir Hussain and the Jamia Millia Islamia, Dr. Zakir Hussain as V.C. of Aligarh University, educational reforms and innovations carried out by Dr. Zakir Hussain etc. were given due to place. He pointed out that the education is an effective tool for national integration ; cultivate & nourish values of sacrifices, devotion, kindness, humanity, service to mankind and co-operations; mere gaining of knowledge, passing the classes and getting degrees are not the aim of education; curriculum should be organic and related to the life of the students. He designed activities based & child centred curriculum for primary education; it must inject loyalty towards dignity of work, self-confidence and vocational efficiency. The researcher searched that education must be aimed at developing faith and real curiosity for exploring the truth and completeness and prime aim of education is spiritual elevation depending upon purity and firmness of character.

Chauhan, B. P. S. (1981) carried out a study entitled as “Educational Philosophy of Swami Dayanand”. The purpose of this study was focuses on the philosophical thoughts of Swami Dayanand; to study the educational philosophy in the background of his philosophical thoughts; to findout the nature of education on the basis of his writinas; to study the aims of education, teaching methods, techniques and to study the nature of the teacher and thought, their duties and roles as viewed by him; to study the spiritual, religious and moral education inherent in his philosophy; to examine the curriculum and discipline in the background of his thoughts; to examine his national system of education; to study his educational philosophy in relation to modem Indian education; revival of ancient gurukul system of education. The researcher has followed the historical method of research. The study was based on the data collected from the various documents and the writings of Swami Dayanand and writings of

persons, journals, his letters, the official reports and the reports of commissions and committees and periodicals etc. The researcher found that Swami Dayanand was not only a philosopher or a religious reformer but also a great educationist, national educator, being a follower of real Swaraj, he was first to suggest a national system of education and denounced the present caste system based on birth and untouchability. The researcher concluded that Dayanand's system of education was democratic, based on equality. The concept of education according to him was spiritual, religious, social and knowledge oriented. His ultimate goal of life was love and service, self realisation and truth; brahmacharya as an essential condition of student life. He advocated love and service, inner discipline, self-realization and truth as the ultimate goals of life and education. He stressed physical development which promoted long and healthy life. His system of education was democratic based on equality. His educational system intended to introduce residential institutions among natural surroundings; he stressed that students between the age of six and eight only should be admitted to schools; Hindi should be the medium of instruction and the objective should be the study of Hindu culture and Sanskrit literature. Male and female students should be taught separately under certain bodily and mental discipline. The student was expected to be a vegetarian and away from luxurious things. Dharma or free religion should be followed in life. He advocated that devotion to only one God and the realisation of self (soul) and material reality should be the aims of education. Moksha would be the terminal aim of education which was to be achieved by self-realisation. According to him education was a continuous spiritual and social process; shravana, manana and nidhidhyasana to be essential for the students; the teacher must follow the Question and answer, explanation, story telling, illustration and advice as his methods and to introduce residential institutions among natural surroundings. The study revealed that he stresses the relationship of the teacher and the thought as of father and son based on love and respect; a diversified curriculum which included various subjects relating to life and needs of the students. According to him, the nature of discipline for students was inner in which he fulfilled the aims of life.

Dev (1981) conducted a study entitled as "The spiritual element in the educational philosophy of Mahatma Gandhi". The major objectives of the study were: to study the spiritual element in the educational philosophy of Mahatma Gandhi; to investigate the spiritual foundation of the activities of Mahatma Gandhi; to prove that the actual

purpose of all education was self realisation. The study revealed that Gandhiji's life was mostly an effort in spiritual growth to arrive at self realisation which is called the Truth. The major findings that the teacher who is the guide must see to it that the child is motivated and the three fold path advocated by Gandhi could be learnt and followed in the classroom situation; he, as a teacher doing his work properly with love, self-respect, dignity as well as respect and consideration for others. Gandhiji wanted man to be proficient, efficient and productive by knowing himself and his environment.

Guru, R. (1981) conducted a study entitled as "A study of Educational Ideas and Ideals of Utkalmani Pandit Gopabandhu Das". This study was aimed at an intensive discussion of Educational Philosophy of Pandit Gopabandhu. The method of study was exploratory and comparative method. The findings of the study were: Gopabandhu as poets and writer, as great social worker, as a political leader and a journalist; and his educational system is a combination of idealism and pragmatism which can be termed as "Idealistic Pragmatism" to give his philosophy of Education a concrete form in 1909; he started national school at Romantic Sakula Groves of Satyabadi; and finally the Satyabadi system introduced vocational subjects with stress on physical education.

Kamila, C. (1981) conducted a study was entitled as "Chandramohan Moharana as an Educationist". The researcher was to discuss the educational works of Sri Chandra Mohan Moharana. The researcher investigated that the early life, his contributions towards the educational field and other social aspects. The researcher found that his educational contributions were that like founder of vernacular education of Orissa; Utkal Sahitya Samaj, naturalistic and idealistic education, completes living and harmonious development and writing -Prose, Poetry in various popular forms of literature were much more didactic and instructive. The researcher concluded that Chandra Mohan Maharana had a strong personality, guide, educationist and inspiring leader.

Kanna, P. (1981) has discussed a study entitled as "A Study of Kilpatrick, W. H., as an Educational Philosopher". The main objectives of this study were to analyse and interpret the educational view points of William Kilpatrick, a strong advocate and supporter of the pragmatic school of philosophy. The researcher tried to trace the

origin of Kilpatrick's philosophy and delineate his views regarding the life process of human being as foundation of philosophy, inter dependence of the individual and their society, thinking as active and creative process, conscious morality as a social necessity, cultural as the foundation capital of civilisation and democracy as a social force were thoroughly probed; he strongly recommended on the project method of teaching. The study concluded that the philosophical background of the project method of teaching and how Kilpatrick tried to synthesize philosophy and education.

Meher (1881) has studied on "Madhusudan Rao as an Educationist". The main objectives of the study were to give a brief account of the early life of Sri Madhusudan Rao; to sketch his educational career; to throw light on his early professional career; to assess his contribution as a headmaster and Inspection Officer; to study the contemporary socio-political situation and the state of education of Orissa; to study the pattern of education at his time; to study him as a textbook writer; to study his contribution towards Oriya Literature in educational perspective and to study his permanent contribution for the cause of education in our state. The major findings of the study were on his contributions for the cause of education in our state, production of mass literature, preparation of textbooks, encouraging teacher or professionalism, contributing to the cause of spreading education in Orissa state.

Minocha, S. (1981) worked on "A Comparative Study of Naturalism in Education Conceptualized by Rousseau and Tagore." The major objectives of the study were: to highlight the main features of the naturalistic philosophy of education of Rousseau; to delineate the salient characteristics of the naturalistic philosophy of education of Tagore and to compare the philosophical exposition of Rousseau and Tagore on the basis on common elements as well as divergent views in the educational philosophy of these two thinkers. The study was of comparative nature, dealing with the comparison of the naturalistic philosophy of Rousseau and Tagore. The methodology of the study was historical method of research and both the primary and secondary sources were used in the study. The major findings of the study were: Rousseau was the foremost exponent of naturalism in education and ultimate aim of education and good life was the natural development of the primitive propensities of the individual; Tagore was influenced by the naturalistic philosophy of Rousseau and Wordsworth, though he did not borrow anything from them; both of them said that human beings had yearning for a union with nature; nature should have freedom to educate the child

up to a certain age; The result of the study were Tagore was conscious of imparting education to women whereas Rousseau confined them to the learning of domestic chores and the care of husbands and children only; both the writers advocated the view that real education is got from a stimulating atmosphere and the child should be free from all restrictions and impositions so that he might be able to express himself fully. The researcher concluded that Tagore was a more practical Naturalist who worked on a vast canvas beyond the frontiers of a single individual to the universal human society, whereas Rousseau's naturalism was more or less a theoretical exposition of naturalistic education centered round an individual like a free lancer with inherent futuristic dangers and limited gains.

Mukherjee, (1981) has made the study entitled as "Prachin Bharate Prakrita Jana Sikshar Upar Dharmiya Prabhav (The influence of religion on mass education in ancient India)". The purpose of the study were to find out the nature and practice of informal popular education existent in ancient Indian society irrespective of its formal counterpart; to see how far popular education was determined by the doctrines and faiths of religions like Brahmanism, Buddhism and Jainism; to see how an all-embracing socio-ethical value structure was developed out of the elements contributed by the religious beliefs, rites, customs and institutions. The methodology of the research was of historical nature, criticism of the sources, both primary and secondary sources, both extensive and intensive were used. The study was realized through the inculcation of socio-ethical values in the minds of people: to make a person aware of his functions, duties and responsibilities in his community setting, with particular reference to common efforts and mutual aid.

Ray (1981) has pursued the study was entitled as "A Study of the Educational Ideas of Rabindranath Tagore and Their Relevance to Contemporary Thoughts and Practices in Education". The major objectives of the study were: to identify the exact educational ideas which Tagore accepted and tried to implement; to assess how for these ideas were relevant to the contemporary thought and practice in education; to find out which of the educational ideas of Tagore were applicable in the prevailing socio-economic situation. The major findings of the study were: his idea of education for the ultimate human unity; his concept of education as an instrument of development of mutual cooperation, as well as for the prevention of alienation and segregation, was in conformity with the ideas of Martin Buber and Gunnar Myrdal;

Tagore's acceptance of education as a tool for developing national integration and international understanding was quite consistent with the modern thoughts on education. Some other findings of the study were: Tagore's acceptance of education as a tool of developing national integration and international understanding was quite consistent with the modern thoughts on education; Tagore's emphasis on the development of social awareness, skillfulness, productive ability and social usefulness through education was relevant to the ideas of Whitehead and Mahatma Gandhi and the recommendations of the Secondary Education Commission and the Indian Education Commission; the relevance of Tagore's emphasis on the Review of Related Literature mother tongue both as the medium of instruction and education for proper apprehension and understanding of the ideas received and the expressions of the same was beyond all questions; his concept of the teacher as a guru was very close to the ideas of Martin Buber to whom the teacher was the initiator and maintainer of the relationship for the development and emancipation of pupils but it was not possible as teaching was accepted as a profession and not as a mission by an absolute majority of teachers and his concept of religion and religious education was relevant to the objective of building up a classless and true democratic society and was close to the ideas of Whitehead and Peters. Among other findings were: Tagore's introduction of creative playful, and productive activities in education for the conditioning and channelization of emotions, the prevention of emotional deprivation and securing of emotional stability of the adolescent pupils was in conformity with the views of developmental psychologists like Herlock and his idea about the role of school environment towards cognitive development was to some extent similar to the findings of Piaget.

Sen, S. (1981) discussed a study entitled as "Mahatma Gandhi's educational philosophy". The major objective of the study was to ascertain the place of Gandhiji as an eminent educationist and philosopher. The study reflected that basic education is education for life; Gandhiji had anticipated India's need for vocational oriented education and to his great role in the educational reconstruction of the nation.

Singh, B. P. (1981) studied on "Educational Philosophy of Swami Dayanand". The researcher discussed that a general introduction of Swami Dayanand, his life and works and his view about education and its various components. The major findings of the study that education should be aimed at character formation control of senses;

character and righteous living is the highest virtue; character formation is based on control of senses; cultivation of firmness of mind and contentment, spirit of forgiveness, devotion of mind, to virtue and mental purity.

Abbasi, A. N. M. S. (1980) has conducted this study entitled as “The Educational Thoughts of Jawaharlal Nehru”. The main objectives of the study are to highlight the Nehru’s view, to study the socio-economic and political events, to study his thoughts on primary, secondary and higher education, to study the growth and development of education relevant Nehru era, to study his thoughts on professional, technical and science education, to study his views on issues such as the language problem, national integration. The historical method was adapted to the various aspects of the educational thoughts of Jawaharlal Nehru and both the primary and secondary sources were tapped for data. The researcher has found that the aim of education should be to develop a child for life and human society, to remove rigidities and to help in the growth of economy, the education of children should be of non-formal type to develop their aesthetic sense, technical education should be popularized for the perfect growth of modern India, agriculture colleges should be fit enough to raise the agricultural prosperity of the country, education for national integration and international understanding; physical education should be given to reach the international standard of physical fitness; art should be taught to develop the creative urge of mind; history should be studied as a guiding force for future actions; a teacher should be the producer of proper manpower in the nation; the mass media played an important role in educating student and masses; women should be educated to raise them to the level of men.

Acharya, S. (1980) has presented a study sought to analyze and explain the emergence and growth of a new education system in Bengal and its role in the advent of modern waves in Bengali society. The research is based on the data collected from various documents i.e. available original and non-official records, records at the National Archives, West Bengal State Archives etc. and non-official sources. Study led to the following conclusions: the state of classical Hindu and Islamic education in the first half of the 19th century and official efforts to revive them by adaptation with western culture and Some special aspects of new education in Bengal like female education, professional education etc. Besides, stress on the analysis of the development of education from inside along with the larger social context.

Agarwala, B. B. (1980) has presented this study entitled as “Development of Educational policy in British India from 1854 to 1899”. The objective of this study was to relate the origin, working, growth and development of educational policy during the period 1854 to 1899. The researcher traced how the educational policy was formulated, how it was started and how it was worked out. The method of the study was of historical in nature; used both primary and secondary sources, full use was made of the government reports and resolutions, proceeding of the Imperial Legislative Council, the correspondence of the Government of India with the home and provincial governments and the parliamentary papers as also of books and pamphlets as sources of information, in-depth analysis, critical interpretation and logical discussion were used. The study led to the following conclusions: the official policy was not consistent and changed according to changing circumstances to suit the prediction of the imperialistic considerations of the consolidation and perpetuation of the British rule in India, during the period proceeding the year 1854, neither there was any well-defined and clear-cut educational policy nor any announcement or statement was ever made by the government. The researcher was found that in the period to 1854, three movements emerged with regard to the evolution and formulation of the educational policy, the Wood's Dispatch of 1854, followed by that of Stanley in 1859, made a comprehensive analysis of the whole question of education and laid down definite lines of policy for future. iv. The filtration policy was set aside in favour of mass education, the government policy was formed on the basis of treating education only as a legitimate object of expenditure, the policy of decentralization of educational administration took shape during the eighties of the nineteenth century, an important policy decision was taken in the nineteenth century to make English the medium of instruction.

Biswal, S.C. (1980) work on a study entitled as “Radhanath Ray as an Educationist”. Radhanath Ray was popularly known as a poet and a teacher, educational administrator. The main objectives of this study were: to briefly outline the early life and percentage of Radhanath Ray; to sketch the educational career of Radhanath Ray; to study his early professional career; to study his contribution towards education and also to study his educational responsibility relating to the feudatory states of Orissa; to study the contemporary socio-political situation and the state of education of Orissa; to study the pattern of education at the time of Radhanath;to

study Radhanath as a textbook writer; to study Radhanath's literary contribution towards Oriya literature and; to summarize the permanent contribution of Radhanath Ray to the cause of education. The sources of the study was Primary and secondary sources. The concludes of the study that throws light on the early life of Radhanath Ray and its main emphasis was on his contributions to the cause of education of Orissa.

Balia, J. R. (1980) made a study entitled as "A Reinterpretation of the Relevance of John Dewey's Educational Philosophy to India". This study based on outline of Dewey's philosophy of democracy. The researcher has been discussed the relevance of this model for India. The main findings of this study that John Dewey's philosophy of democracy and education was recommended as an appropriate model for Indian public education; It was established that the present crisis in Indian public education was a philosophic crisis at base; modem Indian philosophic solutions had not been able to meet the present requirements of India's public education and re examine the foundations and the goals of Indian democracy and education.

Jain, K.C. (1980) has made the study on the educational philosophy of Lord Mahavir. The major objectives of this study were to interpret the philosophy of Lord Mahavir in terms of education; to examine the implications of the philosophy of Lord Mahavir and also to make study of the basic concepts underlying the thought as they affected the existing schools of educational thoughts; to find out the practicability of the educational philosophy of Lord Mahavir for use in solving the problems of modern India. The methodology followed that to conduct this study has two aspects; first one was documental, in the sense that the researcher has collected all facts, ideas and deep philosophical concepts from the primary and secondary sources and secondly, it was reflective in the sense that the researcher made a deep analysis of all the ideas, concepts etc. The major findings of this study were: Jainism was the religion concerned with practical life and it was interested in the purity of human beings and believed in the values which were essentially adaptable to human life.

Kadiyal, R. A. (1980) has pursued this study was entitled as "A Critical Study of the Contribution of Karmaveer Dr. BhauraoPatil to the Educational Thoughts, Practices and Development of Education in the State of Maharashtra ". The purpose of this study was highlighted to critically Karmaveer Dr. BhauraoPatil's work of

comprehensive nature and work in the light of the thoughts generated and the practices developed by him thoughts his institutions. The researcher has followed the case study method of research; this study method presented a synthesis of biographical, historical and descriptive approach in the life. The study was made an intensive use of the library for collecting the data. The study has found that the education should be for the reconstruction of existing society into a casteless unified society through emotional integration of caste and communities, establishment of egalitarian society and stopping its dehumanization. The study revealed that his contribution of educational practices was: he developed a pattern for school and college complexes in the rural areas of Maharashtra, the removal of untouchability, cosmopolitan hotels were attached to schools and colleges.

Landage, C.N. (1980) has made a study on the history and survey of education in Sholapur district. The major objectives of this study were to present the educability of the children, the indifferent attitude of the parents towards the education of the Bodo girls, the prevailing school system in Assam which did not satisfy the needs of the locality, particularly the needs of the Bodo-Kochari community.

Nair, V. S. (1980) has presented this study entitled as “Educational Ideas of Swami Vivekananda”. The objectives of the study were to find out the philosophical bases of education, psychology of education, and socio-political and cultural aspects of education; to trace the cultural revivalism in India in the 19th century and the reorientation of science and teaching of religion; to find out the significance of Vivekananda’s idea in modern times. It was a descriptive research technique based on intensive library work. The primary source of data was the complete work of Swami Vivekananda. The secondary source includes the works on Vivekananda and the interpretations and synthesis developed by recent scholars in various fields. The researcher observed that Vivekananda was the greatest synthesizer of his time as compared with his contemporaries like Tilak and Gandhi; his Vedic idealism was a philosophy of action combining the intellect of Sankara and the love of Buddha; his philosophy of education was a combination of ethics, religion and morals, each contributing its share to a man-making education; the ultimate aim of education was self-realization. The researcher has also found that by his correct interpretation of the Hindu religion, Vivekananda tried to remove the superstitions from the masses, he was against class distinction but not in terms of materialistic interpretation of history;

his application of the analysis of the human mind as sattva, rajas and tamas had a great bearing on the modern educational psychology. Besides, he anticipated the modern adult education programed for functional literacy to fishermen and ploughmen, a progressive reconstruction of the social, economic and political life of the people alone would make them free from the worries and cares of life.

Sharma, N. (1980) has studied on "A Study of the Impact of the Western Educational Thinkers on Modern Indian Education". The chief objective of the study was to make a detailed study of the educational philosophies of the western educational thinkers so as to determine the impact and extent of their influences in the context of the present day educational needs in India. This study was delimited to the educational thinking of Comenius, Rousseau, Pestalozzi, Froebel, John Dewey and Maria Montessori. The study reflected that their impact on the modern Indian education was studied with special reference to the aims of education, concept of curriculum, method of teaching, concept of discipline and organizational pattern. The major findings of the study were: the western educational thinkers, some times in the person of Comenius or Pestalozzi, at other times in the spirit of Rousseau or Froebel, and many a time in the name of John Dewey or Maria Montessori, had made themselves felt at the hands of modern Indian educationists for deciding the educational aims; modern Indian educationists realized the essence of real discipline in terms of suitable environment, smaller classes, and better understanding of the real needs of the children at different ages; modern Indian educationists had so redesigned their pedagogical practices as to give due recognition to various teaching techniques propounded by some of the western educational thinkers; a set of studies based on the interest and abilities of the child at each stage of his growth and development. The researcher found that the educational institutions had been so designed and developed as to make room for the allround development of the child.

Singh, S. N. (1980) has conducted the study entitled as "A Critical Study of Rabindranath Tagore as an Educationist". Various primary and secondary sources of literature on Rabindranath Tagore were used. The study critically evaluated his life and works and then tried to build up his educational philosophy. The analysis deals with the life and works of Tagore, the philosophical thought of Tagore, Tagore's idealism, Tagore's internationalism, naturalism, integration, educational philosophy, the impact of Tagore's educational philosophy on the various aspects of education and

contribution to education and an evaluation of his educational philosophy. The study reflected that to know the intimate relationship between Tagore and Syama Prasad; Syama Prasad showed high reverence for Tagore and his educational philosophy. The study concluded that Tagore's contribution to education was immense and it was perceptible in all the aspects of education in India and abroad.

Parmar, D. M. (1979) has discussed a study entitled as "A Case Study of Vallabh Vidyanagar as an Educational Complex with reference to Special Role of Dr. B. D. Patel (Bhaikaka). The aims of this study the study were –to study Bhaikaka's thinking and to find out how far it was reflected in the development of the local institutions; to study the contribution of these institutions to the upliftment and the impact of VallabhVidyanagar and vithaludyognagar on the rural society. The methodology of research was documentary method and the researcher also interviewed, tape recorded the opinions of thirty-seven personalities. The researcher found that the Bhaikaka gave priority to self-reliance, experimentation and good staff for the making of students with a sound character besides, completely successful in achieving his goal of village upliftment with the help of the rural university.

Omana (1979) made a study was entitled as "philosophy of Sree Narayana Guru". The methodology of the study was Phenomenological method and she has used the method of traditional psychology and analytical method. The stdy revealed that the first part of the study is the biography of Guru and the second and third parts deal with his mystical writings, metaphysical theories and their aesthetic and ethical corollaries.

Babu, A.S. (1978) worked on "A Study of Sri Aurobindo's Philosophy of Education". The objective of the study was: to interpret Aurobindo's philosophy of education based on his philosophical texts and educational writings. The major findings of the study were: the psychic being was the divine aspect of man and each man possesses this divine nature and for psychic realisation it was necessary that the physical part of man be subsumed; initially the psychic entity was a veiled asoect in man bet as evolution proceeded the psychic being on the soul took for a and developed a soul personality; psychic realization man would be aware of truth, good and beauty; the psychic being could be realized through education; the psychic consciousness was limitless. The barriers of egoism and the effects of ego personality became

demolished when the psychic being become predominant in the child's personality through psychic education; the reality and value of psychic education was metaphysical, transcendental, spiritual and intrinsic; World-orientation and social-orientation through education were both independent in education; an empirical perfection and spiritual perfection had to find place for harmonious and integral development of the human personality.

Das, N. K. (1978) has made a study entitled as “Educational thoughts of Sri Aurobindo and Sri Maa as practiced in Integral Educational Centre.” The main objectives of the study were: to know the teachers understanding of the educational thoughts of Sri Aurobindo and Sri Maa; to know how these educational thoughts are practiced in the centers; to find out drawbacks in the present practice and suggest remedial measures; to evaluate the success of Integral Education. The researcher had used the survey-cum-descriptive method. Data were collected from questionnaire, observation and interview and sample were seven old and experienced centers in all the teachers as the subjects. The investigator pointed out that the present practices were sincerely practiced of the different aspects of integral education in these institutions were satisfactory and the educational thoughts of Sri Aurobindo and Sri Maa. These centers were running well as compared to the normal schools in Orissa and the main problems were lack of funds and qualified teachers.

Dutta, T. S. (1978) carried out a study entitled as “A study of the philosophy of Vivekananda with reference to Advaita- Vedanta and Great Universal Heart of Buddha”. The data were collected from a vast range of literature and studies related to this topic, volumes of speeches and writings of Vivekananda himself as also writings about him and his philosophy by eminent authorities, commentaries, biographies of Swamiji were the primary and secondary sources of data. The researcher has found that: Swami Vivekananda stood for expansion, growth, progress and all round perfection - physical, mental and spiritual; Swamiji was the future man; Swamiji was a person of deep reason, contemplation, and judgement and his spirit has many facets like those of a diamond, having beauty and brilliance, the magnanimity of his heart, while the other, which was perhaps for more predominating, caught the vision of Advaita Vedanta of Sankaracharya. The study concluded that the edifice of the Indian philosophy was not monolithic. It had at least three dimensions - Advaita Vedanta, Buddhism and the philosophy of Vivekananda; the Indian philosophy was three -

dimensional, the third dimension was given by Vivekananda but it came from Ramakrishna who was the fountainhead of Vivekananda's philosophic thought. The study revealed that Vivekananda completed the arch of the Indian philosophy which had its beginning in the Vedas, the Upanishads, the Buddha and Sankaracharya and the confluence of the Ganga and the Yamuna of the Indian philosophy was affected in Vivekananda.

Puthiyath, J. D. (1978) has conducted this study entitled as "Educational philosophy of Swami Vivekananda". The purpose of the study was to analyze the place of religion in education, the role of religion in the ancient systems of education as well as in recent philosophies in India and the reconstruction of Indian education on the basis of Vivekananda's philosophy. The researcher has followed a study of various philosophical systems, and of philosophies and writings of eminent scholars and authors was undertaken. The researcher has found that in this study education was defined as physical health, the training of the intellect and the spiritual training for the youth; religion was established as related to other interests, science and morality and democracy was identified as the best form of government implying freedom which was inseparable from responsibility; the foundations of Vivekananda's Neo- Vedanta were the scriptures and their interpretations ; he believed that the child learned through self-education and the teacher should be a helper and a guide and teaching should be adjusted to the needs of the children wherein the teacher had sympathy for the child; Women's education he felt, should be developed with religion as the core and all other training secondary to it; he believed in the universal brotherhood of man, in the upliftment of mankind; religion as realization and stressed the need for religious education without dogmas.

Sharma, A. (1978) has undertaken a study entitled as "Mahamana Madan Mohan Malviya's Educational Philosophy (A Critical evaluation)." The study reflected that Hindu College Moradabad, presented very effectively contribution of Madan Mohan Malviya in the field of education and his stand point about meaning of education, aims of education in present context and teaching methods and industrial education, different arts & crafts and poetry; he paid due importance to celibacy or Brahamcharya for students and advised the students to follow the principles of Brahamcharya sincerely. The researcher found that he conceptualized that education should develop good habits in the students; students should take balanced diet and

should exercise daily for good health; the students to drink milk, have a balanced diet and practice some yogasans, for their physical development regularly; student's all round development through education; because students are the future in India; a multidimensional approach related to the curriculum and science is essential for the progress of India.

Sharma, B. D. (1978) did work on "Shankarcharya Ka Shiksha Darshan". The major objective of the study were to study the philosophical ideas of Shankarcharya from the literature he originated; to study educational philosophy in his philosophical ideas; to study the aims of education and teaching methods as viewed by Shankarcharya etc. The study reflected that spiritual and religious education should form the core of educational system; Mukti (liberation) would be the main aim of education, which, one can achieve through self-realization. The researcher had used the Historical method on the basis of qualitative analysis. The findings of the study were Education as Shankar has viewed is a continuous spiritual process which goes on till mukti is achieved; the teaching methods mentioned by Shankaracharya are hearing the discourses by Gurus, questioning-answering and discussion.

Venkateswarlu, M. (1978) carried out a study entitled as "The Educational Philosophy as Reflected in the Mahabharata". The major objective of the study was to find out the inter relationship among ethnology, axiology and ontology and epistemology as a part of the educational philosophy of Mahabharata. The researcher has followed a psychological and exploratory endeavor to understand the various characters and their interpersonal relationship. The method adopted was a critical examination of some of the salient situations and significant incidents of Mahabharata so as to highlight the right human conduct, the right conduct of parents, the right conduct of teachers and the right conduct of the government. The researcher found that the qualities of Sri Krishna as the ideal educator had been delineated along with the qualities of good students; the disciplines of food and dress were essential for educators and the educand. The study seeks to find out that the Vedas, the functional Brahmin and the love of God were the effective sources of knowledge; the methods of instruction at the time of Mahabharata were parables, lively conversation, practical demonstration and pupil involvement in projects were the main methods of education. Among other findings were that the Sankhya philosophy of life was most suited to

India as her national educational philosophy; the intellect that had undergone sublimation.

Basu, S. (1977) made an analysis of Indigenous Education in Bengal (1835-82). The objectives of the study were to investigate the background of indigenous education as it existed in 1835, government policy towards indigenous education between 1835 and 1854. The researcher has followed that library-based historical enquiry into primary and secondary sources. Data were analyzed in descriptive, analytic format along with statistical tables. Findings of the study were the period between 1835 and 1882 witnessed significant developments in Bengal in the field of education in general and the policy declaration of 1882 especially, hastened the development; women's education in Bengal made very slow progress during the period; this was partly due to lack of government patronage.

Devi, R. (1977) made the study entitled as "Education in Assam during Nineteenth Century". The main objective of this study was to highlight the nature and progress of education in Assam during the 19th century. Primary and secondary sources were used for data collection. The researcher has found that the educational system in Assam was in the formative stage during the 19th century; about eighty-five percent of the population living in village failed to accept the educational pattern.

Misra, R. S. (1977) has studied entitled as "Impact of Naturalistic Philosophy on Certain Philosophers of Education". The chief objective of the study was to interpret the educational ideas of Nunn, T. P. John Dewey, Bertrand Russell, Tagore, and Mahatma Gandhi from the stand point of Naturalistic philosophy. The scope of the study was limited only to the Naturalistic ideas which are found in a scattered manner in their works. The method of approach was that of description, critical analysis and reinterpretation of the views of these educational thinkers. The researcher had referred to the relevant works of other writers on their philosophy. The chief attempt was to present the meaning of naturalistic trends in philosophy and in education. Then the philosophers were examined in their naturalistic contents under the heads (1) aim of education (2) the method of teaching (3) curriculum (4) teacher etc. The conclusions of the study were philosopherwise: Nunn stood for complete development of individuality and the naturalistic trend; Dewey stressed on process of education itself, Education always proceeded from the process of reconstruction of experiences;

Russel pleaded for freedom to the children in schools and for the proper development of personality; Tagore wanted to retain the naturalistic trend, to establish schools always away from the artificial atmosphere of cities in the open beauty of the sky and seasons; Gandhiji's thoughts contained in it a number of philosophic currents and he was an idealist, realist, pragmatist, and a naturalist at the same time.

Panda (1977) made a study on 'Educational Philosophy of Utkalmani Pandit Gopabandhu Das'. The main aim of the study was to interpret Gopabandhu Das's philosophy of education based on his educational thoughts and work done for his Satyabadi School and its relevance to education. The major objectives of the study were: to know the teachers' understanding of the educational thought of Sri Aurobindo and Sri Maa; to know how these educational thoughts are practiced in the centres; to find out drawbacks in the present practice and suggest remedial measures; to evaluate the success of Integral Education. The researchers had followed the survey-cum-descriptive method of research; opinionnaire, observation and interview were used as the tool and technique. The finding of the study was the educational thoughts of Sri Aurobindo and Sri Maa were sincerely practiced.

Aich, D. K. (1976) has conducted a study entitled as "Developing of Education in Bengal and Its Social Impact, 1854-1882". The researcher has followed survey method. The main objective of the study was to provide an account of the major developments in the sphere of education and trace their impact on social life. The findings of the study were modern Bengal came into existence in the nineteenth century and the western education played a substantial part in building modern Bengal; education was not Job-oriented and the impact of the western education was wide; there was hardly any diffusion of education among the masses; the social life in rural Bengal had hardly changed and people had little share in the new developments.

Dixit, U. N. (1976) carried out a study entitled as "Impact of Educational Policy of Britain on Indian Education". The objectives of this study were the development of education in India since 1854 to the government resolution on educational policy in 1904; to study the contemporary developments in education in England (1854 to 1904) and to study how education in India was influenced by the educational policies in Britain during the period under study (1854 to 1904) in the field of (a) primary education (b) secondary education (c) university education and (d) grant-in-Aid. The

researcher has followed Historical method and the sources examined were the primary and secondary sources were studied from National Archives of India, Central Secretariat Library, British Council Library, and National Library in Calcutta. The researcher had found that regards primary education, the study evinced the below mentioned facts: the process of decentralization of education in India began with the recommendation of Lord Ripon; the earliest phase of British educational policy in India was a period of non-involvement; it gradually changed into a slight involvement and finally into a phase of greater involvement, educational historians criticized the 'downward filtration' policy on the ground that when some countries had been experimenting with the idea of providing mass education, England was still thinking of the education of the elite, the British government laid down the principle of secular education in the government or in the aided institutions, Curriculum changes at the elementary stage were influenced by British policies, besides strict state control was also the effect of British policy. Besides, regarding the secondary education, the study revealed the following facts: the transplantation of secondary school was introduced on the recommendation of Wood's Despatch, with the introduction of new system of education the examination system was also introduced, the Hardinge Resolution (1844) attempted to link education with employment. Regarding the university education as follows: the Wood's Despatch not only suggested for the setting up of universities but also presented the model on which to plan those universities.

Gigoo, P.N. (1976) was carried out a study on “Gandhian Educational Philosophy and World Peace”. The main objectives of the study were to interpret Gandhian philosophy in terms of education; to find out the practicability of Gandhian educational philosophy in educational institution, and; to interpret the practical usability of the Gandhian educational philosophy in terms of teaching in the educational institutions for establishment of peace in the world. The research was based on intensive library work. The data were collected from Gandhian literature written by Mahatma Gandhi and writings of different eminent authors. The study was highlighted that: Gandhian philosophy stressed on internationalism; Gandhian educational philosophy could work in schools and colleges; it gives a spiritual signal to all teachers that a student is a unity of physical body, intellect and spirit; the teachers can teach the source of spiritual peace arising from self-realization and leading towards one mankind and single humanity; Gandhian educational philosophy

stresses on 'service to humanity' irrespective of caste, creed, colour, religion or nation; it emphasizes the promotion of everlasting world peace and spirituality which is based on a new social order; the new social order will give to bridge the gulf between 'haves' and 'have-nots' by laying stress on equal distribution of wealth; Gandhian educational philosophy enlightens the ignorant Worldly people with supreme spiritual orderliness in this universe; Truth is 'God' Truth is the 'end' and nonviolence is the 'means' to achieve the goal (God); the ultimate aim of Gandhian educational philosophy is 'selfrealization'; peace can be established through true religion, human interaction, science, nai-taleem, socialistic democracy and non-violence.

Kulkarni, S. N. (1976) studied on "The Evolution of Philosophy of Education in Modern India from 1800 to 1966". The study was aimed at tracing how the philosophy of education in India evolved since 1800 to 1966 in his study —The Evolution of a Philosophy of Education in Modern India 1800-1966 and found that at the dawn of nineteenth century India presented a dismal picture socially, intellectually and politically. It was such a time galaxies of great men were born in India and they took upon themselves the noble task of lifting up the society. The first of such great son of India to bring about educational renaissance was Raja Ram Mohan Roy, followed by Dayananda, Dadabhai Nauroji, Iswar Chandra Vidyasagar, Tilak, Gokhale, Tagore, Vivekananda and others. The study also reflected that it was Raja Rammohan Roy who first conceived, propounded and put into practice such a philosophy of education based on the age old tenet of selective synthesis and assimilation. The chief objective of Raja Rammohan Roy in providing modern education to our people was to lift up Indian Society from the grips of superstition. Western knowledge, he hoped would begin an age of progressive outlook and scientific reasoning in India. He actually inaugurated a new system of education through his Hindu College, Calcutta in 1816 long before Lord Macaulay dreamt of coming to India. The main sources of data were collected from the different libraries of the country. The study concluded that national successor of Raja Rammohan Roy treads that path and tried to awaken his countrymen to think manifold problems through the instrument of progressive education.

Paul (1976) has pursued the study was entitled as "Art as a Medium of Education in Tagore". The main objectives of the study were: to find the scope of aesthetics in the

context of the philosophy of Tagore; to study art as a medium of education as envisaged by Tagore; to study art as a medium of education in Tagore's humanistic conditions; to study Tagore's philosophy with respect to art as a realization in itself; to study Tagore's philosophy for art as future fulfilment. The study follows philosophical method of research and the investigator was used as the primary source of data. The study reflected that Education was directly influenced by the growing sensibility of the child as well as adequate appreciation of the best traditions of the cultural heritage; Man and his desire were not isolated categories; harmony between man and nature as much as there was difference and distinction between them; Art and humanity were two sides of the same coin of one reality; creative humanism and the other was uni- versalistic humanism. Besides, Tagore was so sensitive to human impulses, passions and emotions that he never excluded these in his system of education. The study revealed that Tagore as a natural educator introduced elements of human love, interpersonal relationship, socio-cultural norms and international ideals through his theory of education called education for the whole man. The major findings of the study were: Education was a higher purpose for Tagore and art assumed a sublime status in his philosophy of education; art as a medium of education had been a definite goal and mission of Tagore, art as a medium of education implied cultural renaissance for Tagore and he believed in a religion of man and creative unity; the religion of man tended to implant God in man and bring the latter nearer to the former; Education had a higher purpose than the acquisition of formal knowledge. Among other findings were: real education was seeking after realization and fulfilment; Art and education were not only confined to four walls of the classroom.

Radha, V. (1976) made a study entitled as “Tagore- His Educational Theory and Practice and Its Impact on Indian Education”. The study revealed that the Tagore's concept of ideal education and it included the discussion of ideal education, ideal atmosphere, institution, teacher and method. The researcher found that his concept of ideal education was in traditions with the ideals of Hindu education, in which the main idea was to bring to the humble man the highest products of the human mind and heart; it aimed at character formation, and for this kind of ideal education undoubtedly, essential elements are atmosphere, institution, teacher and method; his impact on education in India had not been well recognized and through discussion.

Asthana (1974) conducted a study entitled as “A Critical Study of the Educational Philosophy of John Dewey”. The major objectives of the study were: to critically evaluate the educational theory of John Dewey and relate it to his ideas on ethics, philosophy, logic and aesthetics; to compare with other educators like Rousseau, Pestalozzi, Froebel and Herbart; and to identify the areas where some of Dewey's view points may be found relevant for Indian setting. Data were collected from both Dewey's own writings as well as from critical writings on Dewey. They were critically examined and interpreted with special reference to Indian democratic set up, value structure and education. The study brings to light the emphasis on the commitment of democratic ideals, quality and nature of education to sustain those ideals. In the realm of value structure it is suggested that selected values may be emphasised. There is a need for a pragmatic approach with regard to value evaluation and to emphasize the moral outlook for the cultivation of an enlightened national life in all spheres. The need for a pragmatic philosophy is therefore greatly stressed. The education needs to have a wider perspective and it ought to emphasize its role as an instrument for change. Schools need to be looked at as dynamic centres for social reform to bridge the artificial gap between school and society and the curriculum should be pragmatic, work-oriented. Maximum stress on acquisition of knowledge would then help in reflective thinking.

Basu, A. (1974) conducted a Study of entitled as “The Growth of Education and Political Development in India, 1898-1920”. The main Objectives of the study were interwoven the following three themes: The official educational policy and its transformation towards the end of the nineteenth century; the growth of English education and the exploration of the extent to which education was a determinant of political activity. The study was mainly concerned with the nationalist movement that was dominated by the Western theme in Bengal and Maharashtra. The Methodology of the study was a historical study and the investigator collected data from various archives and libraries: the India Office (Commonwealth Relation Office) Library, London, the Library of the University of Cambridge, the National Archives of India, the Central Secretariat Library and the Nehru Museum Library. The findings of the study were: Education was determinant of politics and Bengal and Maharashtra there was fairly close relationship between the growth of education and the pattern of political activity throughout this period. In Madras, though western education had an

early start, political organizations were not active till about 1915, as economic, administrative, education, religion, language and caste factors were preventing the fusion of local political groups. In general, the educational determinant of politics worked most clearly and forcibly in those provinces where western education had penetrated most, although in remote regions where vernacular education was widespread also became politically active after 1920. The investigator pointed out that the study indicated that while westernized elite emerged which pioneered social and political reform movements, education through the medium of foreign language helped to preserve and increase the gulf between this class and the masses. The researcher has found that the effects of English education were not, however, wholly negative. The system produced a limited number of professional men, and the political implication of English education was considerable. The researcher finally concluded that the educated Indians did little to reform the educational system as they were its products and were conscious of the benefits they derived from it and it was as a phase of this process of nation-building that the history of education in British Raj between 1898 and 1920 could best be seen.

Pandit, S. S. (1974) made a study entitled as “A Critical Study of the Contribution of Arya Samaj to Indian Education”. The major objectives of the study were: to examine critically the philosophy, principles and programmes of Swami Dayanand and the Arya Samaj founded by him with a view to discovering and broadly assessing the contributions of the Arya Samaj to Indian education, especially to the concept and ideology of education, aims and objectives of education, national education, revival of ancient traditions of Gurukulas, universal compulsory education, revival of the study of Sanskrit and the use of Indian languages as medium of instructions. The study follows the historical and descriptive survey methods of research and the data were collected from the writings and correspondence of Swami Dayanand, official reports of the minutes, dispatches, reports of Commissions and Committees. The study reflected that the concept of education in the Arya Samaj was religious, social as well as knowledge oriented and the knowledge included humanistic as well as scientific aspects; it also depicted the concept of change in human behaviour as a natural phenomenon and that education expediated change; the modern outlook of education as an agent of change. Among other findings were Education as promoted by the Arya Samaj had both social and individual aims, and in case of conflicts between the two

aims, edge was given in favour of the social aim; it had intellectual, cultural, religious, moral and physical aims. iv. Cultivation of faith of the students in the vedas, development of rational outlook, scientific proneness, national consciousness, ethical values and physical health.

Shivarudrappa, G. (1974) made a study entitled as “Contribution of Veershaiva Mathas to the Development of Education in Karnataka”. The main objective of this study was to trace the growth of Veershaiva Mathas and to study the contribution of Veerashaivism for the development of education. The researcher observed that education was open to all and the main aim of education was to prepare individuals for a practical and social living, at developing such virtues of life as love, chastity, universal brotherhood, knowledge. This religious faith flourished during Vijayanagarempire and this movement continued its growth in the nineteenth century during the British rule.

Singh, S. (1974) has presented a study entitled as “A Study of Educational Thoughts of Vinoba”. The objective of this study was on the revolutionary educational thoughts of VinobaBhave. The main sources of study include the writing of Vinoba, besides his close associates, was interviewed, articles, letters, reviews and other related documents. The study has discussed the ideas of Vinoba on different aspects of education; he believed that the child’s three latent capacities- physical, moral and intellectual should be developed; the child as the interaction of God; he suggested that more educational opportunities should be provided to woman. The researcher shows that he was a follower of Sarvodaya philosophy, and he was a humanist based on truth and Ahimsa; he propounded the new concept of Acharyakul. Besides, after the final examinations, students should spend a year for social service.

Toppo, S. (1974) has undertaken a study entitled as “Education Then and Now among the Oraon”. The researcher has discussed and explains growth of education among the Oraon. The study was highlighted the different aspects of Oraon educational system; the Christian missionaries were first to start the work of educating the Oraons in the year 1831, the number of the dropouts was the highest in class-1. The researcher found that the Oraon had the traditional youth dormitory known as Dhumkuria, which served as an educational institution was fast dying and was being

replaced by modern schools and colleges; to pass on the traditional culture from one generation to another.

Bhatt, J.M. (1973) conducted a study on “A Study of the Educational Philosophy of Vinoba Bhave”. The study aimed at studying the educational philosophy of Vinoba Bhave in the context of his philosophy of life. The major objectives of the study were: to analyse Vinoba Bhave’s educational philosophy in the light of other schools of philosophy; to find out how far Vinoba’s educational thought would fit in with the existing situation in India. The study is based on the data collected from various documents: the writings of Vinoba and the writings of others on the educational thought of Vinoba, and visitation to Vinoba’s and Gandhi’s Ashramas, interview and discussion with the inmates of these Ashrams and some active workers associated with Vinoba Bhave. The study pointed out that according to Vinoba’s philosophy: Education for life was not merely a process but a process with a goal: Self-realization was the chief aim of education; Curriculum was to have life orientation, labour orientation, and usefulness; the method of teaching should lay great stress on the spiritual leadership of the teacher; to develop the social living in the individual keeping individual as the basis of development of the society he tried to correlate the individual and group development, to inculcate in students the values of fearlessness, nonviolence, democracy and peace. The final result revealed that comparing Vinoba’s philosophy with that of Gandhi’s it was found that they were similar so far as the ultimate goal of life was concerned, but Gandhiji’s work linked with practical goal of freedom for India, whereas Vinoba’s was concerned with social reconstruction.

Goyal, B. R. (1973) conducted the present study entitled as “Education of the Depressed Classes in India during the British Period”. The objective of the study was to find out the important events and trends that directly or indirectly contributed to the spread of education among the depressed classes during the British period. It was a historical research and the main sources of the research have used various educational records, proceedings of the Departments of Home and Education, reports of various committees and commissions and journals. The researcher has found that during the pre-British period, the depressed classes were deprived of equality of opportunity in social, political, economic and educational matters. This had led to the situation of general backwardness of these classes. Besides, the Social Reform Movement initiated in the nineteenth century was instrumental for awaking consciousness for the

upliftment of the depressed classes; the role played by non-official agencies and individuals was crucial in strengthening the government efforts to promote education among the depressed classes.

Hussain, M. (1973) worked a study entitled as “Swami Vivekanand's Philosophy of Education - a Psycho-Metaphysical Approach”. The major objectives of the study was to demonstrate that Vivekananda's philosophy of education and all his educational scheme were firmly rooted in Vedanta, that they were sound from the standpoint of modern Educational Psychology, and that they were relevant to the crisis in Indian Education today. The study clarifies that Vedanta lays emphasis upon the education of the 'whole man', widely and equally believing in physical, intellectual and spiritual education. It was attempted to indicate how the implications of Vedantic thoughts have been carried by Vivekanand into his educational proposals. The major findings of the study were: Vedanta concept of education might offer a solution to the crisis of Indian education today; what the child set in the name of education in the purely academic atmosphere in our school is an incomplete view of life which does not enable him to face boldly and completely every problem of his life in the competitive society of today; Education in Vedantic sense promoted the unity of mankind on both the national and international levels; Education system for its proper function claimed responsibility equally from the teacher, student and guardians; Teacher's status in a society was a recognised fact, and it should be maintained in every way; Teachers and administrators were not enthusiastic enough to execute in the classroom the psychological methods of teaching as suggested by experts.

Sen, A. (1973) has presented a study entitled as “Mahatma Gandhi's Educational Philosophy”. The researcher has adopted a historical- cum- critical method. The researcher has followed from the extensive library work, field trips, interviews and observation and used two set of questionnaires. The main objectives of the investigation were to study was to ascertain the place of Gandhiji as an eminent educational philosopher. The study revealed that Gandhi had anticipated India's need for vocation-oriented education. The findings of this study were that Basic education was education for life, through life which was based on a society free from exploitation; but it was not more expensive than the traditional education; education should help the development of the whole personality of the child the future of Basic

education does not seem to be bright in general and it is even difficult to predict the impact of Basic education on the new generation.

Surve, D. S. (1973) has conducted a study entitled as “Social and Political Influence on Indian Education during the Latter Half of the Nineteenth Century”. The main objective of the study was to investigate into the educational history of the latter half of nineteenth century from socio-political condition of the country. It was library study and it was confined to historical happening in a new perspective. The study led to the following conclusions: growth of middle class pursuing different professions was one of the important results of the new policy by the British Government; Education became a commodity which could be purchased by any one who could pay fees; education of women was neglected in general and the new education emphasized memorizing rather than thinking, imitation rather than originality. Besides, Classroom methods and examinations emphasized memorized knowledge rather than reasoning, judgement and reconstruction of the pupil's experience; foreign language came to be used as the medium of instructions in secondary and higher education; British Government could not create a national system of education in India.

De, J.K. (1972) carried out a study entitled as "Tagore's Contribution to Education for International Understanding". The researcher found that: Significant bridges of understanding can be constructed between man and man only in an atmosphere of faith; educational activity, through the creation of an atmosphere of mutual understanding and appreciation can help the realization of a co-operative society; the establishment of centres like Shantiniketan for cultural co-operation is a pressing need of the hour. The researcher showed that the concept of international 'understanding' was necessitated consequent on the sufferings of mankind during the world war. International understanding is the basis for the promotion of international co-operation. Shantiniketan is a bold attempt towards the creation of world peace; development of personality is not complete through intellectual education only, the emotional, aesthetic and spiritual aspects of the nature of man must also be cultivated through a planned educational programme. Besides, Tagore's emphasis on the development of the aesthetic and spiritual nature of man through his educational scheme is a distinct contribution to the field of education and the ideal human unity can be realised best, most successfully through the educational activity; Tagore tried

for a harmonious and integrated approach among nations of the world for establishing peace and security with a Spirit of universal love.

Jha, H. (1972) has presented a study entitled as “Education in Ancient India with Special Reference to Valmiki Ramayana”. The aim of this study was at investigating education in ancient India with special reference to Valmiki Ramayana. The methodology of research was Historical method and the sources examined were Valmiki Ramayana and other ancient historical books. The study has discussed the sociological conditions as traced from the epic Valmiki Ramayana indicated a well arranged democratic; it was found that would be possible to adopt many aspects of education as illustrated in Valmiki Ramayana, into present system of education.

Singh, I. B. (1972) has conducted a study entitled as “Ravindra Nath Tagore as an Educator (Shiksha Guru Ravindra Nath Thakur)”. The main objective of the study was dynamic career and educational thought and contribution of Gurudev Rabindranath Tagore. It was Descriptive method and it was confined to library reading including books, journals and articles on Rabindra Nath Tagore along with books on his biography. To study led to the following conclusions that Ravindra Nath Tagore had given vital importance to the indigenous education in his philosophy of education in his philosophy of education; besides, he had felt that the inclusion of spiritual consciousness in education was indispensable; Tagore has given important place to the economic aspects of education in his philosophy of education and the educational institution to keep harmony with its surroundings.

Charlu, M.K. (1971) has discussed a study of entitled as “The Educational Philosophy of Bhagavat Gita”. The study was focussed on the educational philosophy of Bhagavat Gita. The researcher pointed out that the Bhagavat Gita contains many ideas which could become the basis for a sound educational philosophy and it is quite significant for various aspects of educational system in India. The study were made regarding meaning and aims of education, educative process, teacher-pupil relation, curriculum and evaluation; education was found to mean the complete development of man through the four successive stages of life and the preparation for life; to connect an exercise of hand, head and heart with a view to developing a synthesis of matter and spirit. The researcher find out that the education is a harmonious development of physique, intellect, social efficiency and character; knowledge and

selfless service are the best means to serve God; in the cooperation of both the teacher and the pupil in order to gain the knowledge in everyday life for the spiritual uplift of the self and the good of the society. The curriculum presented in the Gita contains the entire life and its problems as one subject. An educated man is judged by his action and not by his store of knowledge alone. The researcher found that the true education is elevated by the actions of the learner.

Siddiqi. A. H. (1971) has made a study entitled “Mahatma Gandhi’s Conception of Socialism with special reference to this bearing on Education and Politics”. It was various comparative and descriptive methods to conduct this study. The researcher has observed that Gandhiji’s whole philosophy was woven round ‘man’; by democracy, he meant the fullest play of individuality; regarding the labourers, he maintained that in democratic socialism, a labourer must flower into an ideal human being upon his inherent reserves both of heart and head. Besides, his concept of an ideal society with full grown manhood led to his educational scheme to have a self supporting character with aims to be termed as ‘bread and butter’.

Vaid, N.K. (1971) has undertaken the study entitled as "Dr Annie Besant's Educational Philosophy, Educational Experiments and Contribution to Indian Education". The main objective of the study was to study Annie Besant's educational reformists' views in the light of Indian philosophy, social purpose and the goals of Indian national life. The researcher observed that Chapter I deals with the impact of the British educational policy of the early 19th century, exemplified by Macaulay's Minute and Indian reaction in the form of the educational reformist movements of Raja Ram Mohan Roy, Rabendra Nath Tagore and others. Chapter II describes environmental factors which shaped Annie Besant's educational philosophy; Chapter III and IV deal with the philosophical and psychological bases of her educational thought; Chapter V describes the Vedic system of education and Dr. Besant's efforts to revive it for an Indian Renaissance. The study analyzed that Chapter VI deals with the main tenets of Annie Besant's educational thought which are revival of vedic education for intellectual, moral and physical training, assimilation of the principles of western education, and establishment of principles of learning incorporating the assimilation of western and oriental educational thought. The conclusions of the study were that Chapter VII describes her contribution to women's, rural, social, and technical and teacher education; Chapter VIII presents an assessment of Annie Besant

as an educational thinker and compares her with Plato, Rousseau, Pestalozzi and Dewey.

Divakar (1969) made a study entitled as “A Critical study of the Educational Philosophy of Upanisads”. The study revealed that the educational philosophy of Upanisad with special reference to knowledge, aims and objectives of life and education, ethical and psychological bases of education, methods of teaching and learning, teacher pupil relationship, curriculum and its educational significance and so on. The researcher has examined that in the Upanisadic period the entire life and education of the people were based on the sound foundations of morality and religiousness; the psychological foundation of education discussed in Upanishads; method of teaching, the teacher or the Guru should be a man of character, integrity and developed personality so as to naturally become an idol and ideal for the pupils; teacher pupil relationship, and curriculum were also analysed.

Gumashta, B. K. (1969) made a study entitled as “contribution of Christian Missionary Institutes to Indian Education (1800-1900)”. The study was limited to the missionary education in the provinces of Bengal, Bombay and Madras only. It was a piece of Historical method of research. The researcher has found that during the year 1800-1900, made efforts for the establishment of vernacular schools, residential schools, and orphanages, change principles of education and change the educational system; women's education, development of training for teachers, publication of newspapers and magazines, translation of Indian religious books, modernization of Indian society. Besides, Missionary education gave birth to certain evils also that birth of social classes, absence of national feelings in the missionary education system.

Misra, M. (1969) carried out a study entitled as “Education in Pradesh from 1858 to 1900”. The researcher showed that the educational policy carried out by the government in Uttar Pradesh from 1858 to 1900 to critically survey the educational policy. The study was based on the original material available in the National Archive, New Delhi and the recorded office, Lucknow Secretariat, Lucknow. The researcher has found that the Wood's Dispatch of 1854 and the Hunter commission of 1882 paved the way for educational revival and left their mark on the educational operations carried on in North-Western Provinces; schools were established for giving elementary education to the masses through the mother tongue; the introduction of

secondary education was a novel feature in the development of education in this period; keeping the needs of collegiate education in focus the entire secondary course was dominated by the university; the new system of education was that it was neither practical for nor capable of developing useful individuals. Besides, institutions for training teachers, on which the whole edifice of education rested, were very few, most teachers were untrained; the foundation of several types of education was laid during this period.

Singh, S. N. (1969) made a study on “The Educational Philosophy of Bertrand Russell”. The study revealed that education must equip the man to lead a sensible and quality life. The study was analytical in nature and it carried out in a comparative framework by analyzing the educational ideas of great educators and thinkers like Plato, Spencer, Rousseau, Huxley, Locke and Dewy. The findings of the study were according to Russell, education is instrumental to the formation of mental habits and Discipline based on punishment and excessive control leads to psychological problems in students.

Verma, K. K. (1969) carried out a study entitled as “Development of Educational Philosophy in Modern India from Raja Rammohan Roy to Mahatma Gandhi”. The main objective of this study was focuses on the educational philosophy in modern India with all its idealistic trends exhibited a great cultural continuity. It was a piece of library type research. The researcher found that development was not sudden and dramatic but slow and gradual, constantly seeking inspiration from the past, the educational philosophy traversed a full cycle from social realism of Roy to idealistic socialism of Gandhi. Besides, educational renaissance in modern India started from Raja Rammohan’s time and through his well-directed efforts. The Indian concept of education, in continuity of its ancient heritage has been throughout humanistic, through it assumed different forms. This study concluded that from Raja Ram Mohan Roy to Mahatma Gandhi Indian Educational philosophy represented a synthetic spirit to build a comprehensive system of education reconciling the east and the west with a strong sociological base rich in metaphysics and panning universal significance India’s philosophy by temperament and by the same truth marks in her aims of education in her modern outlook from Roy to Gandhi from Calcutta to Sewagram, inspite of the intense scientific impact of the west maintains a consistent Indianism.

Goel, B. S. (1968) made this study entitled as “Development of Education in British India (1905-1929)”. The main objectives of the study were to produce a faithful and richer record of the educational development which took place during 1905 and 1929; to gain better insight into the educational policies of the government; to have an increased understanding of the relationships between education and such factors as economy, politics, and culture in the context of which education operated during this period. The researcher has followed analysis and theorization of various documents; an informal interview schedule for tracing the educational history of families was used. The study was intended to find out the salient features that the first one was whenever some conflicts occurred between the nationalist elements and the governments, in which education was also involved directly, two things happened-one there arose tendencies for new experiments in education and secondly the educational value of the people received a fillip after such conflicts and second was that before this periods, cultural and religious communalism influenced education in its various aspects; second was that before this period, cultural and religious communalism influenced education in its various aspects; another was that the idea that lack of finance and non-provision of schools at more places were the main hurdles in realizing the expansion of education to the desired extent is inadequate to a great extent. This was established by two kinds of facts: One, wherever a school was provided, it was not attended by hundred percent children of the school going age residing in the vicinity. Two, a majority even of those who joined the school left it without completing the primary course. Poor educational values, traditional caste and occupational structure and stark poverty were mainly responsible for this. Formal education during the period had little connection with the industry or agriculture of the country and the school was being exploited mostly in the interests of the traditional upper castes and the emerging middle classes.

Ramji, M.T. (1968) made the study on the concept of personality in the educational thought of Mahatma Gandhi. The study revealed that to bring out the nature of personality conceived by Gandhi and expressed in his writings. The researcher has found that Gandhi’s writings highlight the intimate relationship between education and evolution of personality; According to him, the aim of life as well as of education is self realization and education should develop the self which is important component to personality.

Rasool, M. G. (1968) has presented a study entitled as “The Educational Aspect of the Thought of Maulana Abul Kalam Azad”. The main objectives that Azad promoted as the new goals of education in new India during the last phase of his leadership were democratization of education, maintenance of educational standards, broadening of educational outlook and promotion of mutual understanding. The researcher has found that Azad observed that good, truth, beauty, benevolence and justice as the values to be inculcated through education which education as a process of ‘social integration’; education is not confined to schooling and the process of education starts at home at the hands of the mother; process of education heredity and environment and the interplay between the two were extremely important; he believed character training of the pupil as an utmost necessity to evolve an integrated social organism. The major findings that it was Azad's association with Mohammedan educational conference at Aligarh (1889) and the Nadval-ul-Ulema of Lucknow (1896) that made him pursue education as a systematic discipline; the core of Azad's philosophy comprised God, and universe and he primarily laid its importance in building the metaphysics of his educational system in order to achieve the mastery over the rest of the creation; his concept of content of education centered round a central subject Anthropology.

Shukla, S. C. (1968) has pursued the study entitled as “Educational Development in British India (1854-1904)”. The main objective of the study was to trace the growth of education and educational structure during the British period. It was library research. The researcher observed that two important factors shaping educational development emerged , first one was close association of education with state apparatus and second was , the desire of the rulers to anglicize and westernize the middle class for rapport between rulers and the ruled, this very middle class developed a national consciousness and a critique of government educational policy. Besides, Indigenous elementary education was fairly widespread. Among the Hindus, the content of elementary education was secular; Elementary education in the mother tongue came within the purview of government policy in 1840; Persian education was a fuller cultural and vocational preparation for the life of the bureaucracy and gentry; the Dispatch of 1854 gave all these measures a unified shape and laid down the lines of future development; in Bengal, the government evolved measures for integrating the pathashalas with the government system.

Acharya, S.R. (1967) made a study entitled as “Contributions of eminent Indian Educationist to the Theory and Practice of Indian Education during the 19th and 20th centuries with special reference to Maharashtra”. The objective of the study was to critically examine whether there had been an essential unity and coherence in the educational thoughts of the eminent Indian thinkers of the two centuries with special focus on Maharashtrian thinkers. The study concludes that the contributions of great Indian Educators of the past two centuries; the birth and development of National Educational Movement in India; it had been an evolutionary process of National consciousness where the contributions of the eminent individuals were the significant epochs and the revival of Indianism in Education in the last 150 years, with this diversity as found in the ideas of Raja Ram Mohan Roy, Dayananda, Madan Mohan Malavya, Tagore, V.K. Chiplunkar, B.G. Tilak, G.G. Agarkar, V.C. Vijapurkar, Dayananda Saraswati, Swami Vivekananda, Annie Beasant, Mahatma Gandhi, D.K. Karve, Syed Ahmed Khan, G.K. Gokhale, Punjabrao Deshmulch and Aurobindo testified to the myriadmindedness of the one and the very soul of India; the autobiographies, life histories and articles written by, and about the educationists were consulted and searched through in libraries; India possessed her unique aim, method and organization of education and their re-examination was essential for national resurgence. Such a re-examination was almost unanimously endorsed by the eminent Indian educationists who were also vanguards of the nation. The attempt made was to study the common features of these great educationists. The study revealed that India had her unique system of education in which values were given maximum importance. The significance of modern education system in relation to science and technology was also examined.

Lalitha, C. (1967) has made a comparative study of the educational philosophies of Gandhi and Dewey. The main objectives of the investigation were to evaluate the ideas of Gandhi and Dewey with respect to the present day educational system. The researcher has analyzed the similarities and differences in the educational philosophies of Gandhi and Dewey. The researcher adopted was philosophical as well as comparative. Content analysis was used which consisted of Documentary analysis and Thematic analysis. The researcher has found that Gandhi formulated his theory of education, taking as his ideal what he believed to be the ancient Indian way of life and education and religion was connected with education, while Dewey took as his

guiding lights democracy, science and progress but he against inclusion of religion in curricula. Besides, Gandhi's ideal society was conformistic, agrarian and traditional while Dewey's was progressive, industrial and scientific but both of them agreed that education was for life and the progress. Further, Gandhi's ideal society was conformistic, agrarian and traditional while Dewey's was progressive, industrial and scientific. But both of them agreed that education was for life and the process of learning was continuous and lifelong.

Raj, S. (1967) has presented a study entitled as "Educational policy of the Government of India during the British Period". The objective of this study was the policy decisions of the Government of India during the British Period on various aspects of Indian education at different times. The methodology of research was library research and the sources examined were various manuscript records, printed records, statistical abstracts, various reviews as the primary sources besides books on Indian education, newspaper as the secondary sources. The findings of the study were Education in India was nothing new when the British introduced their system of education; the policies of the Government of India were largely decided by financial considerations; the British rulers introduced the western system which is still in vogue in our country; Government's policy in the beginning was to educate the upper classes of the society and Education in India during the British period was not based on an integrated culture preserving all the values of the past and adding to them the new values acquired from the West.

Devi, G. (1966) has presented the study entitled as "Educational System in Northern India (600-1200 A.D.)". The main objective of this study was to highlight the educational system from 600-1200 A.D. in Northern India was collected from various official documents, reports, proceeding of the legislative council and the like. Finding of the study was the meaning of education was conceptualized in the same way as in the ancient period, teachers had very respectable place in society and they were intellectuals and symbols of knowledge. study led to the following conclusions that higher education began with the upanayanasanskar which was performed at the age of eight, eleven or twelve and only by Kshatriyas, Vaisyas and Brahmins; about eighty-five percent of the population living in village failed to accept the educational pattern as their own; during the period there was provision for vocational and technical education whereas medical education was also imparted; women's education was

prevalent and equal status with men in the educational field. Besides, the state government always provided finance for education.

Devi, N. (1966) has presented a study entitled as “Educational Progress of Bengal at the time of Rammohan, Devendranath and Keshab Chanra”. The objective of the study was focuses on the educational progress of Bengal in the nineteenth century along with examining the role of Rammohan, Devendranath and Keshab Chanra in the social, religious and educational renaissance of that time. The study was based on the data collected from the various documents and the research design of this study consisted of examining the facts and developments connected with education in four periods the first period (perspective) 1772 to 1813, the second period (Beginning-Ram Mohan) 1813 to 1833, the third period (consolidation-Devendranath) 1833 to 1854 and the fourth period (spread -Keshab Chandra) 1854 to 1882. The findings of the study were religion is the greater part of the content of Bengal renaissance, the educational reformers and progress of that period being also the great religious reformers of that time is reflected in the activities of missionaries, the government officials try to keep up the old tradition and eastern learning but the people of Bengal want the new western education and this is a direct outcome of Bengal renaissance; the new nationalistic spirit in Bengal expresses itself through a religious revival that is not at all sorts of changes in India- social, political or economic are ultimately determined by religious considerations and revival gives rise to a cultural regeneration, this religious and educational reforms movement initiated by Rammohan, is initiated and consolidated by Devendranath and finally it is spread by Keshab Chandra. Besides, the 19th century renaissance mainly centres round the Hindus.

Kuzhandavelu, K. (1965) worked on “A Comparative Study of the Educational Philosophies of John Dewey and Mahatma Gandhi”. The investigator has compared the educational philosophies of John Dewey and Mahatma Gandhi with reference to the very same aspects of education concerning: changing the old order, educational experimentation, education through activity, school as a miniature society, education to build up a democratic society and in that context, the role of teacher, curriculum, higher education. The methodology of study was primarily library research but experience survey and trend analysis were also partly used. The researcher made a comparative study of Gandhi’s philosophy with a well-tried, well-formulated and

well-accepted philosophy of education like that of Dewey might throw light on the former and might help to understand it better; Dewey's laboratory school was a model school, which drew attention of many educators and popularized ideas where as Gandhiji's scheme has no such model school, this school had the sincere and earnest support of the parents and admirers, to make Basic Education a success, parent should be properly educated in the philosophy, several life occupations were introduced in which all students participated with interest and enthusiasm; a good number of literature of Basic education was very much wanting. The psychology and pedagogical aspects of basic education should be given more emphasis, research and experimentation should find an important place in Basic Education; like Dewey's educational ideas which were popularized in the United States, not by the federal or states government or through their support and help, but by Dewey, his disciples and fellow teachers; Gandhi's ideas also should become a teacher's movement without undue reliance on government and its ancillary agencies. The conclusion was that the ideas of these two educators, especially on education through the Laboratory School, Basic Education, occupations, earnest support can be of great value in the present context.

Rai, B. (1965) made a study entitled as "An investigation into the contributions of Lala Lajpath Rai to National Education". The main objective of the study was to present the educational ideas and ideals of Lala Lajpath Rai to national Education. The researcher has followed in historiography and a descriptive analysis used of the research.

Deupurkar, R. T. (1964) carried out a study entitled as "The Evolution of the Philosophy of Education in Modern India". The researcher aimed at studying the impact of naturalistic, idealistic, pragmatic, supernaturalistic and internationalism on the Indian Philosophy of education in modern times in terms of aims of education, methods of learning, methods of teaching, curricula, discipline, the role of the teacher. The whole period covered under the scope of the study is divided into four parts: 1800 to 1850 A.D., 1851 to 1900 A.D., 1901 to 1947 A.D. and 1948 to 1964 A.D. The study was based on the educational contribution of Raja Ram Mohan Roy, Tilak, Vivekananda, Dayananda, Aurobindo, Dr. D.K. Karve, Ishwarchandra Vidyasagar, Dr. J.C. Bose, Pt. M.M. Malviya, Dr. Radhakrishnan, Syed Ahmed Khan and Dr. Zakir Hussain. The researcher had shown that Indian educational philosophies are

influenced by Western philosophies and also their contribution to the Western philosophies. The methodology of the study was descriptive and represents a documentary survey type research. The researcher has found that idealism formed the main stream in Indian educational philosophy and other philosophies were subsidiaries; self realization was the goal of life; Learning was thought of as the process of realizing the eternal values of life; Teacher was considered a custodian of Indian culture and civilization; Curriculum included moral and religious instructions; methods of teaching were both inductive and deductive in nature and self discipline were the forms of discipline. Naturalism in India education stood for education in natural atmosphere and nature of the pupil who was born good; rejection of book and concentration on crafts, withdrawal of religious instructions in favour of self imposed discipline and liberalization of teacher's traditional authority were some of the effects of naturalism on Indian education; teaching according to the nature of the taught. The investigator has revealed that the Gandhian Basic education was the best representation of pragmatism as a philosophy of modern science and democracy; education was centered round a craft and its aim was the completion of project activities where the dignity of individual labour in social activities was valued most. The researcher pointed out that India had her unique way of representing each of the philosophies of education.

Nabar, R.A. (1964) has pursued the study was entitled as "The History of Education in the city of Bombay (1820-1920)". The main objective taken for the investigation was to find out the factors which contributed to the progress of education in the city of Bombay during the period between 1820 to 1920. The sources of information consisted of official publications of the government of India and the government of Bombay and several non-official publications. The major findings of the study were: during the period under study education in Bombay could progress in various branches of the knowledge: like primary education, secondary education and higher education in arts and sciences, technical, commercial and legal education, education of art, physical education and education of the educator; Medical and technical education was not only possible but popular too, in Bombay, but institutions for such education were not encouraged by the government which wanted all education through the medium of English alone; the progress of literacy among different communities, the success of morning classes in professional schools and the

unsatisfactory progress of night schools, the percentage of literacy among Mohammadans had been greater than that among the Hindus and demanding special favours for their children in schools and colleges.

Dikshit, S. S. (1963) has presented a study entitled as “Contributions of National Movements to the development of Indian education from the 19th Century to 1947”. The sources of the study were mainly ideas, philosophies and life sketches collected from various autobiographies, newspaper articles, journals and publications related to the life and work of national leaders. The study was library research. The study was followed Bi-fold classification of the Indian Nationalism comprising two waves: the religious-cum-cultural stage and the political stage. The objective of this study was reviewing the Indian national education and its various sub-systems. The findings of this study were the movement on the five important aspects- Aryasamaj movement emphasized more on religion than that of social systems; Ramakrishna movement gave Hindustan special position in the world from the works done at Chicago, USA; Brahmosamaj movement led to two important recommendations that English should take place of Persian as court language and higher posts should be open to Indians; Prarthanasamaj Movement led the social and religious reforms with special emphasis to the advocacy of vernaculars and reforms in syllabus and examination system; Thoesophical Movement recommended for four types of schools namely, ordinary, commercial, technical and agricultural and it gave birth to Hindu College at Benaras. The researcher has found that a harmonious blending of the old and new education system should be done. Besides, Western ideals should supplement and not substitute our educational system.

Chaube, S.P. (1962) made a study entitled as “Recent Philosophies of Education in India”. The researcher point out that the effect of the educational thinkers like Dayananda, Vivekananda, Aurobindo Ghosh, Annie Besant, Tagore and Gandhi, who stood against the growing influence of materialism and highlighted the importance of higher spiritual values. The researcher pointed out that the new philosophy of education influencing science and spirituality would suggest to a great extent the right remedies for many of the inadequacies in the prevailing system of education in our country. The methodology of the study was descriptive method and it was based on intensive library work. This study is mainly philosophical in nature. The study reavealed that education in our country was to help the people to rise above the

narrowness of seclusion and it was only possible if education was made a medium having essentials of Indian Philosophy and Culture. Purani (1967) discussed that the planes of human consciousness in terms of Aurobindo's integral psychology. It is a very logical, thought-provoking, and inspiring and a forceful research on integral personality of man ever reported in Gujarati. The findings of the study were: education as such was found suffering from many ills; the student's moral and religious development should be the responsibility of education; education can be a materialistic aim to make the individual self supporting and economically productive; the individual to feel one with the society; curriculum should take into account the two phases of man's life: the spiritual(the inner life of man as an individual) and the external(the outer life of man as a unit of the society having its moral and social responsibilities); equal opportunity for women and women's education should be given priority so that the women of India once again take their rightful place in the society, the state should provide for education but it should claim no authority over it, and for growth and full efflorescence; education should be rooted in the cultural soil of India; a new educational philosophy of the country influencing science and spirituality would suggest to a great extent the right remedies for many of the inadequacies existing in the present educational system in the country. Besides, the fundamental contribution had been the endeavour to effect in the minds of the educated Indian youths a synthesis between the spiritual culture of the east and the materialistic civilization of the west.

Goswami (1961) carried out a study entitled as "An Enquiry into the Fundamentals of Educational Philosophy in East and West". The investigator made an attempt to highlight the relationship existing between the educational thoughts of the East and the West. The researcher made an attempt to study the Eastern system of education in the light of Vivekananda, Dayananda, Aurobindo, Tagore and Gandhi and the Western educational thoughts have been discussed in the light of Socrates, Plato, Aristotle, Bergson and Royce. This study was based on the faith that a proper blending of the two thoughts in education would help to grow an eclectic philosophy of education. The need for such a common base of education was felt because of the very nature of education for a synthesis outlook of life, a sense of dynamic humanism, a concept of social and moral values and a glimpse of fundamental truths; the infusion of the eastern spiritual thoughts and the western scientific thoughts; made to create a

common philosophy of education striving for the healthy and harmonious development of man.

Mayer, F. (1960) has pursued the study was the Buddha's thought of education as part of his scholarly work *A History of Educational Thought*. The study follows a philosophical analysis, and he used the secondary source. The researcher found that the Buddha was not only a man of unusual religious insight, but also a philosopher and educator of great depth and penetration; Buddhist education is but religious education. Besides, the Buddha was primarily a teacher and who gave us the supreme example of the religious life; the goal of man is the extinction of consciousness; Asceticism is the ideal of Buddhist practice.

Mookerjee, R. K. (1960) has discussed a study on ancient Indian Education. The study highlighted to the educational ideas found scattered in Hindu thought. The study revealed that Ancient Indian Education is the outcome of the Indian conception of life and its values. The researcher showed that Education is a process of control of the mind; the teacher should not teach them; the students should 'catch' the ideas of teachers and to imbibe the qualities and ideals of the teacher; chief concern; Education must aim at self-fulfilment and not at merely the acquisition of knowledge; and it must not be limited to the brain or to the development of physical sense; the aim should be to transform the entire personality of man.

Sharma, S. (1960) worked on the philosophy of Tulsidas with regard to education. The study revealed that Education is a continuous process which goes on throughout life and as such he emphasized on flexibility of curriculum so that it can be modified and changed in order to adopt to the needs of specific education; teacher is the principal and most important ingredients of teaching learning process and he compared Guru (teacher) with Lord Shiva; the Guru enlightens and broadens the boundaries of heart; the Guru himself is an institution; Guru should not only be the image of God on earth but he must also be very kind hearted, very learned and must be very proficient in the science of teaching and must be away from all the worldly attachments; priority to bhakti (devotion) among all the subjects of teaching; project methods, play-way method, question - answer method and lecture method of teaching. Besides, he compared teacher-pupil relationship with father-son/daughter relationship; teacher must have high affection for the pupil and he must be kind. The researcher

found that School provided a simplified environment in which the child might best blossom.

Quraishi, M. A. (1960) made a study entitled as "Muslim Education and Learning in Gujarat". The main objectives of the study were: an attempt was made to delineate the various facts of the development of Muslim education in Gujarat together with an account of the notable contribution of the Gujarat scholars to the Muslim Sciences, like 'Hadis', 'Tafseer' and 'Fiqh' in particular and to the Arabic and Persian languages in general. The sources of data included the Persian and Arabic books, Histories of Gujarat written by Muslim scholars. The study follows more descriptive than critical. The findings of the study were: the form and content of Muslim education in Gujarat were similar to those that Muslim education had in other countries; Muslim education in Gujarat was that theology formed the backbone of the curriculum; activities for the propagation of education were vigorously pursued by the Muslims in Gujarat; in 1297 A.D., when Alauddin's General Ulugh Khan defeated Raja Karan, Gujarat came under MusUm domination; for nearly a century it was ruled by the Sultans of Delhi through their Government of whom Zafar Khan was the last. Among other findings were Muslim education and learning had an influence on the non-Muslim population; the Hindus has to learn Persian because it was the official language and they acquired a very good command over it.

Pillai, N. P. (1959) has studied on "The Educational ideas of Mahatma Gandhi". The study based on the 'he brings forth Gandhi's concept of education, the philosophical ideas behind it, the nature of education, aims of education social implications, practicability of basic education, education for life and through life, problems related to the scheme, etc. The study reflected Gandhiji aimed at self-realization through education; man must work in a spirit of self- abnegation; he stressed the need for selfless individuals.

Coelho, E.P. (1958) has pursued this study on the four centuries of Christian education with special reference to the Educational contribution by the Arch Bishop. The major objective of this study was to have a critical survey of Christian education in Bassein roughly from the middle of the 16th century to the present times. The study was based on letters received from various authorities concerned with or controlling the educational institutions, books mostly in English, some in Latin, Portuguese,

German and Marathi published along with commentaries. The researcher found that how and where the five different missions were established and the religious orders working there were the Jesuits and Dominicans.

Subrahmanyam, R. S. (1958) has undertaken the study entitled as “The Educational Ideas of Mahatma Gandhi and Rabindra Nath Tagore-a Comparative Study with relevance to Modern India”. The study revealed that the educational writings of these two thinkers with a view to comparing their relative importance to the needs of modern India. The conclusions of the study were Gandhiji’s contribution consisted in the life philosophy; craft work the pivot of his educational system, Education, as he conceived it, was no less than a struggle for freedom—freedom from ignorance, oppression and injustice; the social outlook he sought to develop through craft and the mental temper he wished to inculcate; education only as a dynamic force leading to a definite destination; as he made Charkha the symbol of the national struggle for independence; Gandhian system of education was character building; the direction of the productive work, which was given its rightful place in the child’s life. Among other findings of the study were: the objective of education was to give man the unity of truth; true education as that which not merely gave information but brought one’s life in harmony with all existence; Tagore emphasized the finer sides of life and his experiments in education had also definite social aims to build up a social structure with raw materials of indigenous culture galvanized with the western ideas and to achieve the ideal universal society through education. The conclusions of the study were that India today to reconstruct the educational system, so as to meet the needs of free India, it was phenomenal that Tagore more than a quarter of century back, anticipated the most progressive educational principles and gave them concrete shape in his modest looking institution in Bengal.

Rai, S. B. (1955) made to analyze the society and education (female) in India (1813-1857). The sources the study include books, journals, newspapers, gazettes, publications of the period and various records of the government. The study was revealed to find out present a comprehensive and coherent picture of social life in India during the period 1813-1857. The researcher has found that during the year 1813-1857, probed into the problems of caste, religion and social system prevalent in India, education of women, abolition of sati, and widow marriage were also accounted for. Mr. May, a missionary, established a girls’ school even before 1815; in 1854,

Wood's Despatch openly advocated for female education, three kinds of institutions were started by the missionaries.

Saran, B. (1954) discussed the present study entitled "The Gurukula System of Education in India and its Application". The chief objective of the study was to analyze the Gurukula system of education and to explore the possibility of reinstating it in India in modernized form. The study was followed a library research. The researcher has found that Hinduism tried to reconcile physical and spiritual existence; self-realisation was the chief aim of education; the schools of Rajput paintings came up at that time. The Gurukula system is compared with the education systems of the ancient Greeks, Romans, Egyptians, Hebrews and Chinese; the hermitages were not only schools of learning but also a shelter for the needy; the curriculum and method of teaching were mainly based on the psychological principles of development of knowing, feeling and willing.

Sayyid, F. (1952) conducted a research entitled as "Shah Waliullah's Philosophy of Education". The main objective of the study was to explain the educational philosophy of Shah Waliullah. The study is based on the data collected from various references, mostly original Persian and Arabic sources. The researcher has found that Shah Waliullah is known for his theological study but he was also a great educationist and his contribution to psychology was his theory of individual differences, his own eight types of individuals embracing certain features of personality besides, he considered education as a means to social efficiency and character building. The researcher states that he was Muslim mystic, he believed in God and in life after death, he wanted the ideal individual to be produced in an ideal society and therefore wanted the society to improve and began with both lower and higher self in man and he gave psychological bias to education.

Altekar, A. S. (1948) has conducted a study entitled "Education in ancient India. Despite of the disappointing status of sources on basic principles of education in ancient time. Researcher work brought about a comprehensive picture of ancient Indian education in general in which Buddhist education played an important part. The researcher used the main Buddhist source for his study is the collection of Jatakas. The study revealed that there was no fundamental difference between Hindu and Buddhist traditions regarding the general educational theory and practice and both

the systems had similar aims and methods. The findings of the study that formation of character, building up of personality, preservation of ancient culture, and training of the rising generation in performing social and religious duties are the main aims of ancient Indian system of education, method, the Buddha emphasised on the vital importance of imparting systematic instructions to the learner; it is the realistic characteristic of aims and methods that contributes to make Buddhist monasteries develop into centers of education for monks as well as for lay people. The concluded that Buddhist education contributed remarkably to the development of education in India.

2.3 SOME MAJOR SOURCES OF REVIEW OF RELATED LITERATURE

The researcher has collected for reviews of related literature from different sources. There are:

- Theses
- Survey Research books in education by M.B.Buch and others
- Books
- Articles
- Various Newspapers
- Journals
- Abstracts
- Dissertations
- Various Websites
- Proceedings etc.

2.4 RELEVANCE OF THE REVIEW OF THE RELATED LITERATURE TO THE PRESENT STUDY

After reviewing, clearly shows that a gap in respect of data can easily be perceived from the view of the researchers. The investigator could get thoroughly acquainted on the various aspects of the present study. The review of related literature and studies helped the investigator in formulating the objectives, method, sources of data for the present study.

In this chapter, the researcher has made an attempt to examine certain studies which were closely related to the subject under exploration. After the systematic identification and location of studies and selected literature, those literatures were studied according to several sub themes of educational ideas of Rani Rasmani in undivided Bengal. The findings of these studies have a very restricted significance for the present research.

The studies reviewed above are relevant to this study in different ways. The review covers two major points: 1. the Rani Rasmani, as a great reformer. 2. her thought of education. The findings of the study revealed that the system of education is highly recommended because of its good features. The relationship which is considered a spiritual one makes education relevant, fruitful and useful to later life. In the previous chapter the researcher has established the theoretical framework, background of the study, research problem, biography of Rani Rasmani, objectives and delimitations of this research etc.

The researcher studied the different Educational Research, different Journal of education and also searched the research work on the Bengal renaissance and Education with special reference to Rani Rasmani in the library of different institutions and universities etc. but did not find any research work on this topic. In course of study the researcher went through the survey of research in Education to find out whether any research work, any thesis or dissertation had been done on Rani Rasmani or not. Not a single such work has been found. However the researcher has found the work done in the field of education relating to early part of the nineteenth century which is also the time period of the present research work. It is clear that more studies are needed in this area of research.

2.5 CONCLUSIONS

The previous studies so far reviewed give different education philosophical, history of educational thoughts. Thus, review of previous studies prove to be worthwhile exercise for designing the methodology by articulating the assumptions, making content analysis to draw conclusion and for making suggestions for further research, if any. As such, the reviews want a long way in conducting the present research study, in that Rani Rasmani's educational thoughts and practices contained a number of philosophic under currents and bore the impact of certain noted educational thinkers.

The studies reviewed benefited the researcher in defining the objectives of his study articulating the assumptions of the study designing the methodology, making content analysis, drawing conclusions, making suggestions for improvement in the contemporary Indian educational system and making suggestions for further research. As such, review of the previous studies proved to be a worthwhile exercise. On the basis of the study of related literature it was found that there is no research or any significant study on Rani Rasmani as an educationist or as a reformer. Hence the researcher felt that this is a new area of research study, though, quite a few writer did nurture different ideas as that of her.

The review of research has provided the researcher with an idea of the methodology to be adopted in terms of sources of data procedure to be followed for collection and keeping these issues in mind to analyze and interpret, the researcher has developed the methodology and approach of the present study which has been discussed in the next chapter.

From different types of literature review, it appears that lot of researches has been conducted regarding the Bengal renaissance alone and there are also some researches on Education and Bengal renaissance together. But research has been not conducted regarding the Rani Rasmani, Education and Bengal Renaissance and so on. The researcher has concluded that to discuss the synthetic, many-sided, religious and secular character of the Rani Rasmani's thought and culture.

2.6 RESEARCH GAP OF THE PRESENT STUDY

After doing this rigorous review, researcher found that the selected problem that is **“Education and Bengal Renaissance with special reference to Rani Rasmani”** is very relevant as well as provides opportunity to fill the gap area and also gives scope to prove its significance at present time.

After scrutinizing a significant number of research works the present researcher has come to a conclusion that no research work has been done on it. So there is a scope for further research on them, regarding Rani Rasmani's Educational concept and her relevance in the present day, how far we are following her and how much we are away from her? In today's conflict ridden, complex society her ideas act as a panacea for numerous issues that encounter us. Modernism on the other hand refers to that

period of history, which has witnessed new circumstances of life in society. It represents important social and cultural changes of the present day and rejects the claims of classical social thinkers about the universalistic ideas about individuals, society and the world. It establishes a highly pluralistic and diverse view about society with no grand narratives guiding its development. It suggests multiple quotations, cultural cross over and multicultural borrowing even in the field of education in general and society.

In this study, an attempt has been made to analyse the relevance of her ideals of education in the present era and how Rani Rasmani's ideas are still in conformity with the major tenets of to-day educational ideals. Therefore the study entitled as 'Education and Bengal Renaissance with special reference to Rani Rasmani' has been designed with a view to the impact of renaissance on educational development in Bengal; to study the spiritual, Humanistic thought of Rani Rasmani and to study the contribution of Rani Rasmani in the field of Education and social welfare.

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Chapter

III

Methodology

CHAPTER-III

METHODOLOGY

3.1 INTRODUCTION

The previous chapter deals with the reviews in which the researcher has described review of related literature. The present chapter deals with the research methodology i.e. the ways adopted to achieve or accomplish the objectives and a way to solve research problem systematically of the present study. Etymologically ‘methodology’ means ‘set of methods’. “The machinery of the methodology occupies a very important position in any kind of research. The vehicle of any kind of research cannot perform its function without it, since it is to be carried out and outlines the detailed description of the research variable and procedure” (Barr, 1960). This chapter deals with the information about research tools and the description of the methodology, procedure used in the present study. The selection of appropriate research methodology is of utmost importance in research process. The success of any education investigation depends mainly upon the suitability of methods adopted. It determines the dependability, usefulness and generalization of the findings.

Education is the main principles of scientific research to the solution of educational problems. A good Research should give us the broadest and deepest understandings in the field of education. To study educational thought as it is represented in ancient texts systematically and to find out how it is relevant to contemporary society, research methods with feasible steps and techniques are selected with careful considerations. It helps details regarding the method that has been adopted for carrying out the work with respect to each objective. Research Methodology to the process, principles and procedures and it is a very important role in any type of research as validity and reliability of findings depend upon the methods adopted in different stages of development.

The discussion on research methodology presents how the process of research was undertaken systematically and scientifically to obtain the best possible results, within the limited conditions of time and resources which the researcher is able to obtain. Research Methodology in a scientific enquiry follows logically as well as practically.

Systematic and scientific methods of studying suggested by research methodology can help researchers to minimize the avoidable subjectivity in any type of research. Educational research is conducted in a systematic way; gathering new data from first-hand sources for new purpose. It is based upon observable experience and it provides to solve problem with the development of generalizations.

Research in the history of education, if properly directed may reinforce progressive tendencies and should consequently not be ignored in, or excluded from programs of educational research. Research methods are categorised as follows: Historical research, Survey research, Causal-comparative research, Experimental research (Pathak, 2011). In enquiry mode perspective, Research can broadly be classified on the basis of data type. The whole process conducted through three main types of methods. These are:

- Quantitative research
- Qualitative research and
- Mixed methods research.

Quantitative research consists of those in which the data concerned can be analyzed in terms of numbers. This is true in qualitative. Qualitative research needs a large amount of time and energy. For example, the teachers can benefit from observing their students in their natural environments. In these observations qualitative research will help a better objective analysis of subjective meaning. “Since research in these fields of study emphasizes logical positivism which uses experimental and quantitative research methods, most educational research also utilizes these methodologies. Still, some research concerns may be addressed more appropriately with a phenomenological or qualitative research approach derived from the humanities, particularly history and philosophy, or with qualitative methods from the social sciences” (Best & Khan, 2002). It is valuable as instructional tools and to lead insightful interpretations. These research methods are Qualitative, cultural and social anthropological, sociological and human ecological; there are valuable methods in developing the basic understandings of students, teachers and administrators. In qualitative research, researcher has to have his/her own strategies of data collection. It can be collected by available written records, observation, unstructured questionnaire, interview schedule etc.

In order to steer the study in the right direction to reach the objectives, the main objective of the present investigation is to explore education and renaissance of Bengal with special reference to Rani Rasmani. It needs to be noted that this objective demands a clear exploration of the position adopted in the present study. It may be noted that there have been some studies on the influence of education on the renaissance of Bengal. But no research has been done with special reference to Rani Rasmani in terms of the educational development of the renaissance in Bengal or behind the acceleration of the renaissance in Bengal due to the influence of education.

3.2 METHODOLOGY ADOPTED IN THE PRESENT STUDY

In the present study historical method with the help of documentary analysis has been used for collecting the data. Historical methods help in education to perceive the problem as a whole comprising its past present and future. We know that the Historical approach for studying any subject is an attempt to describe some aspects of past life. It provides a method of investigation to discover, describe and interpret what existed in past. "Historical research is the application of scientific method to the description and analysis of past events and they must use logical inferences to supplement what is probably an incomplete account" (Best, 1981). It is system of collecting data for research and multi- dimensional. The researcher has mentioned a few of them but all the methods have been carried out in this present study. The researcher used this historical method in discussing and examining the education and Bengal Renaissance with special reference to Rani Rasmani. According to Good and Scates "Historical composition is a synthetic and constructive process that involves the mechanical problem of documentation, the logical problem of selection and arrangement of topics and sub-topics and the philosophical problem of interpretation" (Good and Scates, 1954, p.242).

Qualitative method conducted in a natural setting without manipulating the environment. The qualitative data are gathered through written document which are voluminous in nature. Qualitative analysis means studying the organized materials in order to discover inherent facts. The documentary analysis is the types of qualitative analysis. In documentary analysis the materials are converted into written words before it is analyzed. All the documents such as Books, Printed publication, reports and records on Bengal Renaissance and Education in Bengal were collected and

analyzing the materials. Through these primary and secondary materials, the report has been written and documents are analyzed. In order to explore various authentic documents the researcher visited the libraries and different institutions and places.

In this present study belongs to the Qualitative Approach in the Educational Research. The researcher has adopted Historical Research Method in the Educational Research. The researcher adopted historical research method with the help of documentary analysis and archival visit. The historical method will be the most suitable one for the present study.

Data has been collected with the help of primary and secondary sources which mainly help to gather data about how Renaissance came to Bengal through education system and what role Rani Rasmani played. It helped the researcher to study about this topic and reach a suitable findings and conclusion.

3.2.1. RESEARCH DESIGN

Research design provides the outline of the overall plan for conducting the study. Research design is conceptual structure within which research is conducted; it constitutes the blue print for the collection, measurement and analysis of data (Kothari, 2012). A research design of a particular study deals with the methodology of the study and various tools and techniques which are to be adopted to carry out the study.

It is essential to structure and conduct the research work. After formulation of objectives of a research work, the next step is to select and describe the research design of the study. It is of utmost importance in the research process. In the present study, a well throughout planning was made to undertake the study including the selection of research methods, data collection and data analysis procedures. “A Research design is the arrangement of conditions for collection and analysis of data in a manner that aims at combine relevance to the research purpose with economy in procedure” (Selltiz, 1962). Proper planning is essential for successful completion of any type of research work.

A brief introduction of the approach and methods used in this study are as given in following table.

STEP	RESEARCH DESIGN
A	Research Methods of the Present Study: Qualitative Approach - Historical Research Method - Documentary Analysis and Archival Visit.
B	Nature of Data of the Present Study
C	Data and Its Sources of the Present Study
D	Techniques of the Present Study – Personal, Face-to-face or Telephonic, Interview (for those persons only who relative and those associated with various institutions and organizations of Rani Rasmani) and Expert opinion (for experts)
E	Tools of the Present Study –Questionnaire and Opinionnaire (Open-ended questions).
F	Sources of Data - Primary Sources and Secondary Sources.
G	Collection of Data - Archival Visit and Field Visit (Various Institutions and Library visit and various places associated with Rani Rasmani and Bengal Renaissance).
H	Analysis of Data
I	Interpretation of Data : Criticism - Internal Criticism and External Criticism and Documentary Analysis
J	Scope of the Present Study
K	Conclusion

Table-1: Research Design

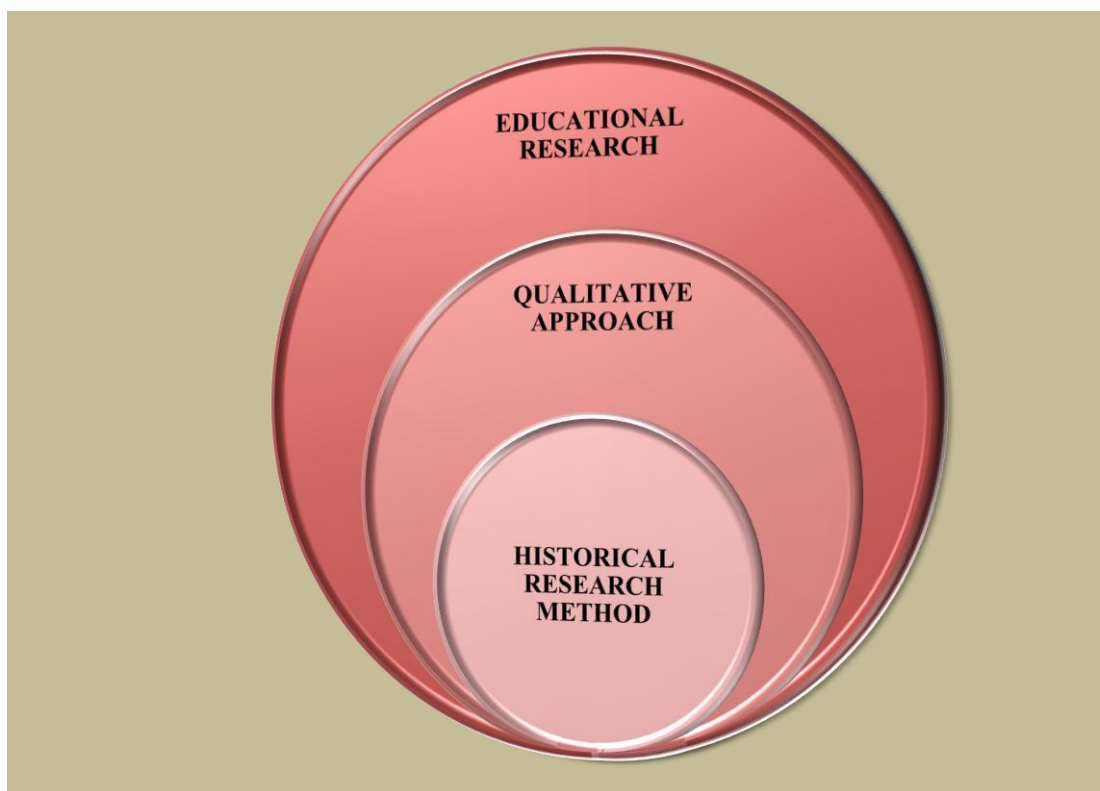


Figure-1: Diagram of Research Design

3.2.2. HISTORICAL RESEARCH

The commonly used researches are experimental, historical, co-relational, survey, descriptive. The study that is being conducted is on “**Education and Bengal Renaissance with special reference to Rani Rasmani**” a documentary analysis. The Historical Methods of research was conducted by the researcher.

“Historical research is one of the most difficult types of investigation to conduct adequately. Although every one is a historian in that he remembers what occurred in the past such 'history' does not meet the criteria of historical research, which, if it is to be a science, the same time standards of excellence as other forms of research” (Mouly, 1964). Historical research is placed in an important place in the field of Education, mainly in qualitative type of research in Education. This study is historical in the sense that the present topic is traced from various primary and secondary sources.

Historical research is "a procedure supplementary to observation, a process by which the historian seeks to test the truthfulness of the reports of observations made by

others" (Good, 1959). The word 'history' is of Greek Origin and originally it meant 'enquiry' or 'investigation'. The word was used to refer not only to the process of 'enquiry' but also to knowledge obtained as the result of 'enquiry' into different human actions and the written account of the same (Kochar, 1978).

The Historical type of research is of value in enabling us to account the influence of the past and to face present day problems with confidence. It is an integrated narrative of past events representing a critical search for the whole truth; it's accompanied by an interpretation of these events and of their relevance to present conditions and what might happen in future. As Known that Historical Method is the system of organizing and classifying the recorded evidence of past events. It applies scientific method to the description and analysis of past events and it helps one to know how to write history, which is not an easy job, because of the nature of historical facts. History is an exact knowledge of the past and an inquiry into the past to establish what has actually happened. The data which are trustworthy and authentic are called historical evidences. As History is both a science and art, the method to be used in history writing would be different from those of other disciplines. "History may be defined as "an integrated narrative or description of past events or facts, written in a spirit of critical inquiry, for the whole truth" (Nevins, 1938).

Historical Research as usually accompanied by an interpretation of those events and of their relevance to present circumstances and what might happen in the future. Historical research is "the application of the scientific method of inquiry to historical problems" (Sindhu, 1985). The main purpose of historical research; therefore is to arrive at an accurate account of the past so as to gain a clearer prospective of the present.

According to Sukhia et al. (1974) "Historical approach to the study of any subject denotes an effort to recount some aspect of past life". It has three ways: Historical subjects, approach, techniques. It has been defined as the systematic and objective process of locating, evaluating and synthesising evidence in order to establish facts and draw conclusions about past events (Cohen & Manion, 2000). According to Koul, there are four types of historical research:

- Bibliographic research
- Legal research

- Studying history of ideas
- Studying history of institutions & organizations

The present research study deals with an individual and her contributions. Thus the investigator to trace the contributions of Rani Rasmani to the Indian Society used the historical method of research to trace the societal changes and the contributions in the Bengal Renaissance. “Historical research is a systematic process of searching for the facts and then using the information to describe, analyse and interpret the past” (Wiersma & Jurs, 2009). It may be defined as the process of critical enquiry into past events so as to produce an accurate description and interpretation of those events. The major steps involved in Historical research. These are:



Figure-2: Major Steps of Historical Research

As the present study is based on the historical method of research therefore through this method has helped to know the educational system of our country in the past and their relevance to present system of education. Historical method of research or ‘Historiography’ has some major features. These are:

- Historical research aims at developing knowledge of past events with in a particular framework of time and a social-political-economic-cultural context.
- The researcher tells about the past events.
- Internal and external criticism in order to assess the validity of the data.
- It is conducted on the basis of the analysis of all the known information related to the research problem.
- Data concerning the past events are available through different sources, as: Primary source and Secondary source.
- Presentation of facts in a readable and most appreciable form involving the problem of organization, composition, exposition and interpretation.

It is through the historical method of research that has enlightened to know how changes have come from the ancient system of education to the modern system of education in the country. So the historical research is scientific analysis and presentation and an attempt to narrate an accurate account of some aspect of life.

“The process involves investigating, recording, analyzing and interpreting the events of the past for the purpose of discovering generalizations that are helpful in understanding the past, understanding the present, and to a limited extent, in anticipating the future” (Best & khan, 1992). Both Primary and Secondary sources were used to collect the data. Finding the appropriate primary source of data requires imagination, hard work, and resourcefulness.

Historical Research is concerned with the past and to trace the past as a means of seeing the present in prospective. The methods adopted for the study is actually a Historical method of Research. The Present study was Qualitative Approach with the help of Documentary Analysis and the data used in the study would justify this statement in this work, the primary source of data was collected from the complete works of Bengal Renaissance and Rani Rasmani, by various Library and Archival Visiting and so on. The Secondary sources were taken from several books and journal

about Rani Rasmani and Bengal Renaissance. The particular value of historical research in the field of education is unquestioned. Although one of the most difficult areas in which to undertake research, the outcomes of enquiry into this domain can bring great benefit to educationists and the community at large.

The present study follows the general method of historical research. It provides a method of investigation to discover, describe and interpret what existed in the past. In general, history is a meaningful and an organized record of past events. In historical research instead we raise certain research questions and attempt to answer them by analyzing the documentary evidence. Of course, it is not merely a list of events arranged chronologically, but a valid integrated account of social, cultural, economic and political forces that had operated simultaneously to produce a historical event. The main purpose of historical research is to arrive at an accurate account of the past so as to gain a clearer perspective of the present. According to John W. Best (1977), “The historian must depend upon the reported observation of others, often witness of doubtful competence and sometimes of doubtful objectivity”. Although hypothesis is not always explicitly stated in historical investigation, they are implied.

The researcher gathers evidence and carefully evaluates its trustworthiness. If the evidence is compatible with the consequence of the hypothesis, it is confirmed. If the evidence is not compatible, or negative, the hypothesis is not confirmed. It is through such synthesis that historical generalizations are established. It has great value in the field of educational research because it is necessary to know and understand educational achievements and trends of the past in order to gain a perspective on present and useful for predicting the future. The type of approach should be determined by the issue addressed and the data available.

Historical research deals with the meaningful record of human achievement. It is used to understand the past and understand the present in the light of past events and developments. The Historical research demands a great deal of social insight to understand the cause-effect relations of social events. Historical analysis may be directed towards an individual, an idea, a movement or an institution.

However, none of these objects of historical observation can be considered in isolation. People cannot be subjected to historical investigation without some consideration of their interaction with the ideas, movements and or institutions of

their times. According to John W. Best “Historical research is the application of scientific method to the description and analysis of past events and they must use logical inferences to supplement what is probably an incomplete account”. Historical data are classified into two main categories: (1) primary sources data and (2) secondary sources data. The focus merely determines the points of emphasis towards which historians direct their attention. The qualitative dimension contains two sections (i) Document Analysis, (ii) Archival Visit.

Through the enactment of this method in the present study, the researcher has tried to determine and present truthfully the important facts about the life, achievements and contribution of the great social reformer and educationist Rani Rasmani. Recently lots of unknown facts about Rani Rasmani and much of her scattered works have been found which has thrown a new light on Rani Rasmani and her works.

The success of research depends on the, validity of the information that is collected. The study is historical in the sense that Education and Bengal Renaissance with special reference to Rani Rasmani is traced from various primary and secondary sources. With the application of this methodology, the researcher elucidates the relevance of the educational implications and contributions of Rani Rasmani with reference to the present context of the dynamic society. In order to understand Rani Rasmani as a person and the contributions she made to the society, the researcher has made an in depth study of the political, social and religious conditions that existed in Bengal against the background of which Rani Rasmani was born.

3.2.3. QUALITATIVE APPROACH

Present study is based on qualitative approach. Qualitative method is a term of varying meaning in educational research and it's descriptive in nature; its data analysis is concerned with the qualities of data more than their quantities. “The qualitative approach requires researchers to develop empathy with people under study and to make concerted effort to understand various points of view. Judgment is not the goal; rather, the goal is to understand the informants' world and to determine how and with what criteria they judge it” (Bogdan & Biklen, 2007).

The present study belongs to qualitative research. There are a good number of research methods in Qualitative Research as:



Figure-3: Various Research methods of Qualitative Research

The more common approaches to collecting and using qualitative data are used in this study. According to Merriam (1988), there are six assumptions of qualitative research which include the following:

- 1) it is descriptive;
- 2) it involves fieldwork;
- 3) it is “concerned primarily with process rather than outcomes or products”;
- 4) it is inductive in that researchers build abstractions, concepts, theory and hypothesis from details;

- 5) the “researcher is the primary instrument for data collection and analysis”
- 6) It is primarily “interested in meaning – how people make sense of their lives, experiences and their structures of the world”.

Qualitative research is Post positivistic means human knowledge is based not on unchallengeable and to develop human system of understanding such as teacher-pupil, classroom, and cultural system etc.

Qualitative research includes interviews and observation, case study, survey method, historical and document analysis. Qualitative analysis relies on inductive reasoning. It interplays between data and developing interpretation. The nature of the data depends on the type used by the researcher for collecting data.

In qualitative analysis verbal data are gathered through questionnaires, observation or interviews, group discussions, reflection field notes, various texts, pictures and other materials. Qualitative research categorizes data into patterns as the primary basis for organizing and reporting results. These data indicates people’s experiences and interactions in natural environment. It means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them (Denzin & Lincoln, 2005).

After the analysis, the data provide useful and depth answers to the research questions. Depth and detail emerge through direct quotation and careful description. The depth and detail will vary depending upon the nature and purpose of a particular study. Qualitative data analysis means studying the organized materials in order to discover inherent facts. The important criterion for judging a qualitative study is its truth worthiness. Qualitative Data analysis includes six steps. They are:

- i) Arranging the data: it is collected in different form like audio recording, interview, expert opinion, video transcriptions etc.
- ii) Organizing the Data
- iii) Assigning codes and data reduction which means simplifying complex data, for example extracting recurring themes via coding.
- iv) Analyzing the data: data analysis depends on the thinking and logical skill of the researcher. There are few techniques like:

- Checking the data for repetitive words and phrases commonly used by the audience in their answers.
- Comparing the primary and secondary data collection to find the difference between them
- Scanning the data for expected information but has not been included in answers provided by respondents.(<https://www.proprofssurvey> . Retrieved 21 July, 2022.)

v) Data display which means materials, charts etc.

vi) Drawing conclusions and verifying them as a means for the validity of findings etc.

The data are studied from as many angles as possible either to explore the new facts or to reinterpret already known existing facts; this data cannot be analyzed based on some universally accepted statistical equation like quantitative data.

The qualitative method investigates why and how of the topic, not just what, where or when. It smaller but focused samples are more often needed than large samples. It includes things like interview transcripts, open ended survey responses, E-mails, notes, feedback forms, photos and videos etc. It doesn't rely on statistics which are the domain of quantitative researchers. Qualitative research is used to insight into people's attitudes, behaviors, culture, value systems, motivations and aspirations. Qualitative researchers are interested in understanding the meaning people have constructed, that is, how people make sense of their world and the experiences they have in the world (Merriam, 2009).

Hence it was decided to adopt the qualitative method in this work. The investigator has attempted to analyse Rani Rasmani's contributions under the following headings:

- 1) Bengal Renaissance and Rani Rasmani.
- 2) The Humanistic Approach of Rani Rasmani.
- 3) The Spiritual Approach of Rani Rasmani.
- 4) The Contributions of those Approaches of Rani Rasmani in the Field of Education and Social Welfare.

Measures were taken to present the data through qualitative analysis.

3.2.4. DOCUMENTARY ANALYSIS

“Qualitative methods consist of three kinds of data collection: (a) In-depth open ended interviews (b) Direct observation and (c) Written documents. The data from interviews consists of direct quotations from people about their experiences, opinions, feelings and knowledge. The data from observations consist of detailed descriptions of people’s activities, actions, and the full range of interpersonal interaction and organizational processes that are part of observable human experience. Document analysis in qualitative inquiry yields excerpts, quotations, or entire observation and written documents. The data from interviews consists of direct quotations from people about their experiences, opinions, feelings and knowledge. The data from observations consist of detailed descriptions of people’s activities, actions, and the full range of interpersonal interaction and organizational processes that are part of observable human experience. Document analysis in qualitative inquiry yields excerpts, quotations, or entire passage from organizational clinical program records, memoranda and correspondence, official publications and report, personal diaries, and open ended written responses to questionnaires and surveys” (Patton, 1990).

Being a non experimental research, there is no possibility of control or manipulation of variables in the experimental sense. In the present research is used the third method, like that written documents or Document Analysis.

The documentary analyses used in the present study were:

- i) Analysis of articles, books, Educational survey books and reviews on Bengal Renaissance.
- ii) Analysis of Magazines and Journals and Newspapers and periodicals on Bengal Renaissance in contemporary periods.
- iii) Analysis of articles, books and reviews on Rani Rasmani.
- iv) Analysis of articles, books Educational survey books, reviews, newspaper on Education.
- v) Exploration of the documentary analysis:
 - Official Record- minutes of meeting, committee reports and legal documents, court decisions, legislative act, charter etc.

- Institutional Records – attendance rolls university bulletins, university executive council proceedings and minutes.
- Biographies, letters, Books etc.
- Newspaper, periodicals, Journals
- Library materials, Catalogue, syllabus etc.

The various documentary analyses were considered and the documentary sources helped to collect of data from various books and journals and magazines through the library to gather data related to the study of “Education and Bengal Renaissance with special reference to Rani Rasmani.

In historical research the document analysis is done solely with past events. The documents collected should be subjected to criticism to ascertain the authenticity of the document and validity of the contents. Content analysis or sometimes known as document analysis or textual analysis was done in order to analyse the present study.

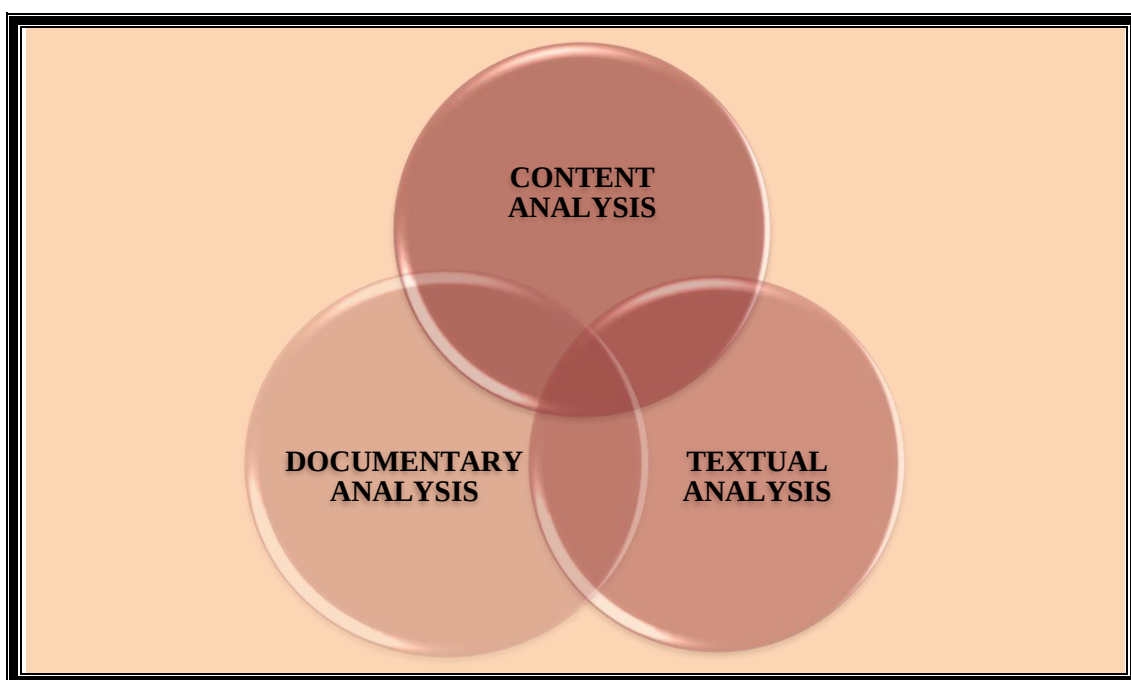


Figure-4: Relationship between Content, Document and Textual Analysis

According to Berelson (1954) content analysis is a method of systematic examination of communications or current records or documents. According to **Kimberly A. Nevendorf (2002)** “Content analysis is an in depth analysis using quantitative or qualitative techniques of messages using a scientific method (including attention to objectivity – inter subjectivity, a priori design, reliability, validity, generalizability,

replicability and hypothesis testing as is not limited as to the types of variable that may be measured or the context in which the messages are created or presented”. According to Klaus Krippendorff (2004) six questions must be addressed in every content analysis:

- Which data are analyzed?
- How are they defined?
- What is the population from which they are drawn?
- What is the context relative to which the data are analyzed?
- What are the boundaries of the analysis?
- What is the target of the inferences?

Content analysis is a methodology in the social sciences for studying the content of communication. It is “the study of recorded human communications, such as books, websites, paintings and laws.” It is most commonly used by researchers in the social sciences to analyse recorded transcripts of interviews with participants (Singh, 1997).

The researcher’s obligation is to establish the trustworthiness of all data collected from documentary sources. Most of the data has been accessed directly from the works of Bengal Renaissance and Rani Rasmani. Data has been also collected from the writings of Bengal Renaissance and Rani Rasmani and the studies conducted by eminent scholars on the subject as well as books, magazines, journals, newspapers, periodicals. In documentary analysis, the following may be used as sources of data: photographs, films, records, reports, printed forms, letters, books, periodicals and so on.

Qualitative researchers turning to documents as their primary source of data; there are three main types of Documents as:

- Personal Documents (letters, family photo albums, and other visual recording etc.),
- Official Documents (newspapers, files, memos etc.),
- Popular Cultural Documents (T. V programs, news, reports etc.) (Bogdan & Biklen, 2007).

All the above three types of documents such as personal documents, official documents and popular cultural documents helped the researcher to know about Rani Rasmani and to conduct this study. For the present study Document analysis has been used to analyse the books and journals, magazines, reports, etc. The study was based on the topic 'Education and Bengal Renaissance with special reference to Rani Rasmani '. It is based on the documentary analysis.

3.2.5. ARCHIVAL AND FIELD VISIT

The researcher visited the places of importance related to Rani Rasmani. The researcher conducted visitations to concern various places related with Rani Rasmani and had discussions with eminent persons. The trip was purposefully planned to gain first hand information from the source directly associated with the life and works of the spiritual giant of Rani Rasmani. The researcher also made use of the Internet and various websites. During the present research work the researcher tried to minimize any difficulties by visiting the past records kept in archives, libraries, various institutions etc. The researcher visited internet archives of various universities. The books kept in various libraries encouraged the researcher to visit various places associated with Rani Rasmani and Bengal Renaissance like Dakshineswar Temple, Belur Math, 'Lokamata Rani Rashmoni Mission' (Mission in Nimpith, South Twenty-four Parganas, West Bengal), Rani Rasmani's house Janbazar and others to gather direct experience and collect first-hand information.

3.3 NATURE OF DATA OF THE PRESENT STUDY

In order to explore the education and renaissance of Bengal, the researcher collected data using qualitative method with special reference to Rani Rasmani. The researcher analyzed this qualitative data. Data were collected from various sources in an intensive manner.

The research went through various important publications as well as researchers by the foreign and Indian scholars and became familiar with their research effort and strategies. The present study adopted the existing approach in Educational Research along with Historical approach and has already been illustrated in the present study. The researcher required mainly three types of data or information:

- Data regarding educational development in nineteenth century and pre-nineteenth century periods.
- Renaissance related data in Bengal,
- Western education related data in Bengal,
- Educational, historical, social welfare, socio-economic, religious, spiritual, humanistic data for Rani Rasmani.

However, the researcher presents a methodological design in this section to provide an overview of the present study with the methodology.

SL. NO.	OBJECTIVES OF THE STUDY	DESCRIPTION OF DOCUMENTS	SOURCES OF DATA	NATURE OF DATA
1	To highlight the Background study of Bengal Renaissance.	News Papers, Government Documents, Official Records, Websites, Research Reports, Census Reports, Books, Journals etc.	Primary and Secondary source	Qualitative
2	To study on Education of Pre-Renaissance periods in Bengal.	News Papers, Official records Website, Census Reports, Research Reports, Books, Journals etc.	Primary and Secondary source	Qualitative
3	To study the influence of Western Education on Bengal Renaissance.	News Papers, Official records Website, Census Reports, Books, Research Reports, Journals etc.	Primary and Secondary source	Qualitative
4	To study the Rani Rasmani and Contemporary Society in Bengal.	Biography, Photographs, Articles, Legislative	Primary and Secondary source	Qualitative

		Documents, Letters, Courts Records, Government Documents, News Papers, Official records Websites, Books, Journals etc.		
5	To study the Humanistic and Spiritual Approaches of Rani Rasmani.	Biography, Photographs, Temple, Deeds, Articles, Legislative Documents, Letters, Courts Records, Government Documents, News Papers, Official records Websites, Building, Books, Journals etc.	Primary and Secondary source	Qualitative
6	To study the Contributions of those Approaches of Rani Rasmani in the field of Education and Social Welfare.	Biography, Photographs, Articles, Building, Legislative Documents, Deeds, Letters, Courts Records, Government Documents, News Papers, Official records Websites, Books, Journals etc.	Primary and Secondary source	Qualitative

Table-2: An overview of the Methodology

3.3.1. DATA AND ITS SOURCES OF THE PRESENT STUDY

The method of study applied for the research study of the topic “Education and Bengal Renaissance with special reference to Rani Rasmani” and this study was based on ‘Historical Method’ of the research. According to Mouly (1967), a Common motive, underlying historical research, is the simple scholarly desire of the scientist to arrive at an accurate account of the past. This may involve nothing more than a scholarly interest in truth. Therefore it is very essential to know about the Historical Method.

The required data for the study were obtained from the sources classified as follow:

a) Exploration of the documents

The following documents had been explored in addition to the research to acquire data.

- Adams Report on Vernacular Education in Bengal and Behar. Submitted to Government in 1835, 1836 and 1838, with a Brief review of its past and present condition By the Revi J. long, Calcutta Printed at the Home Secretariat Press ,1868.
- First Indian Education Commission or Hunter Commission, 1882.
- The IMPERIAL GAZETTER OF India, W. W. Hunter CSI CIF LLD, Director-General of Statistics to the Government of India Volume -VI. India, Second Edition. Trubner and Co, London, 1886
- Census of India 1891 (1893). General Report, London: The Indian Government.
- Petition to Charles Wood. Correspondence No.127, 1859, MS, India, Odds, Box 16, CWMA.
- Rev. A. Duff: India and the India Missions, Edinburgh (1839).
- Report of 1831of the select committee of the House of Commons, on the affairs of East India Company, Appendix in English Works of Raja Rammohan Roy edited by J.C. Ghosh Cal. 1901, Vol-II.

- Reports on the census of Bengal (1872, 1881, 1891, 1901 and district census reports)
- Education Commission: Report by the Bengal Provincial Committee (1884).
- Revenue Proceedings, 1870-1875, Government of Bengal; Judicial Proceedings, 1870-1875, Government of Bengal; Educational Proceedings, 1860-1900, Government of Bengal.
- Selections from the Records of the Government of Bengal Nos. 14,22,33 (Parts 1-3)
- Selections from Educational Records (Part II, 1840-59) J. A. Richey (2nd Ed. 1965)
- Report of the Indigo Commission (Calcutta, 1860)
- Reports on the State of Education in Bengal (1835, 1836, 1838), W. Adam
- Report of the Education Commission (1964-66). New Delhi: National Council of Educational Research and Training Reprint Edition.
- Educational Records. Part-1(1781-1839). Calcutta: Government Printing, India. 1920.
- Macaulay's Minute of Education-1835. Calcutta: Baptist Mission Press, 1962.
- The Report of the Secondary Education Commission (October 1952- June 1953). Vol-1, Delhi: The Manager of Publications, Publication No. 165.
- Wood's dispatch- 1854. Calcutta: Government Printing Press, 1870.
- Government of India, MHRD, Department of Education, The Programme of Action of NPE-1986. New Delhi: 1986
- Home (Public) Series, 1830-56.
- Legislative Department, Papers relating to Act XV of 1856.
- Proceedings of the General Committee of Public Instruction, 1824.
- Proceedings of the General Department, 1852-1854, 1861-1862.
- Proceedings of the Judicial (Criminal) Department, 1815-1833.
- Proceedings of the Judicial Department, 1839-1856.
- Educational Despatch of 1854, Quoted in S.B.I.E., P.25.
- Various Archival and field and library Visit.

3.4 TECHNIQUES ADOPTED IN THE PRESENT STUDY

The researcher selected the following techniques for the present study:

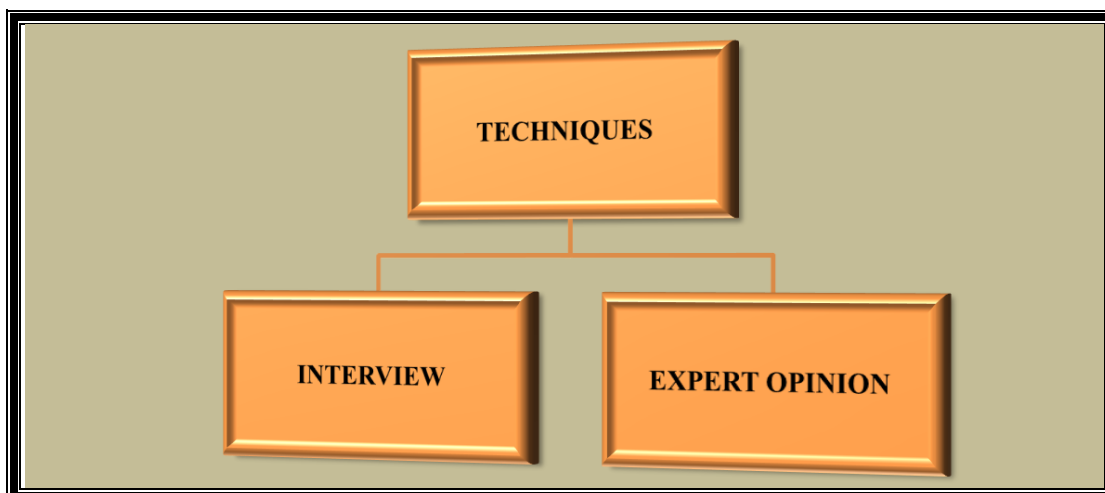


Figure-5: Diagram of the Techniques

❖ INTERVIEW

"The interview is, in a sense, an oral questionnaire. Instead of writing the response, the subject or the interviewee gives the needed information verbally in a face-to-face relationship" (Best, 1977). In an interview situation, not only the importance of spoken words is recognised but also other means of communication such as facial expression, gestures postures etc. are also noted. The study will remain at the level of conceptualisation alone. The interviews will be used only for conceptual clarity. According to Bingham and Moore (1941), "A serious conversation directed to a definite purpose other than satisfaction in the conversation itself is an interview". From the purpose of the research, interview may be classified as:

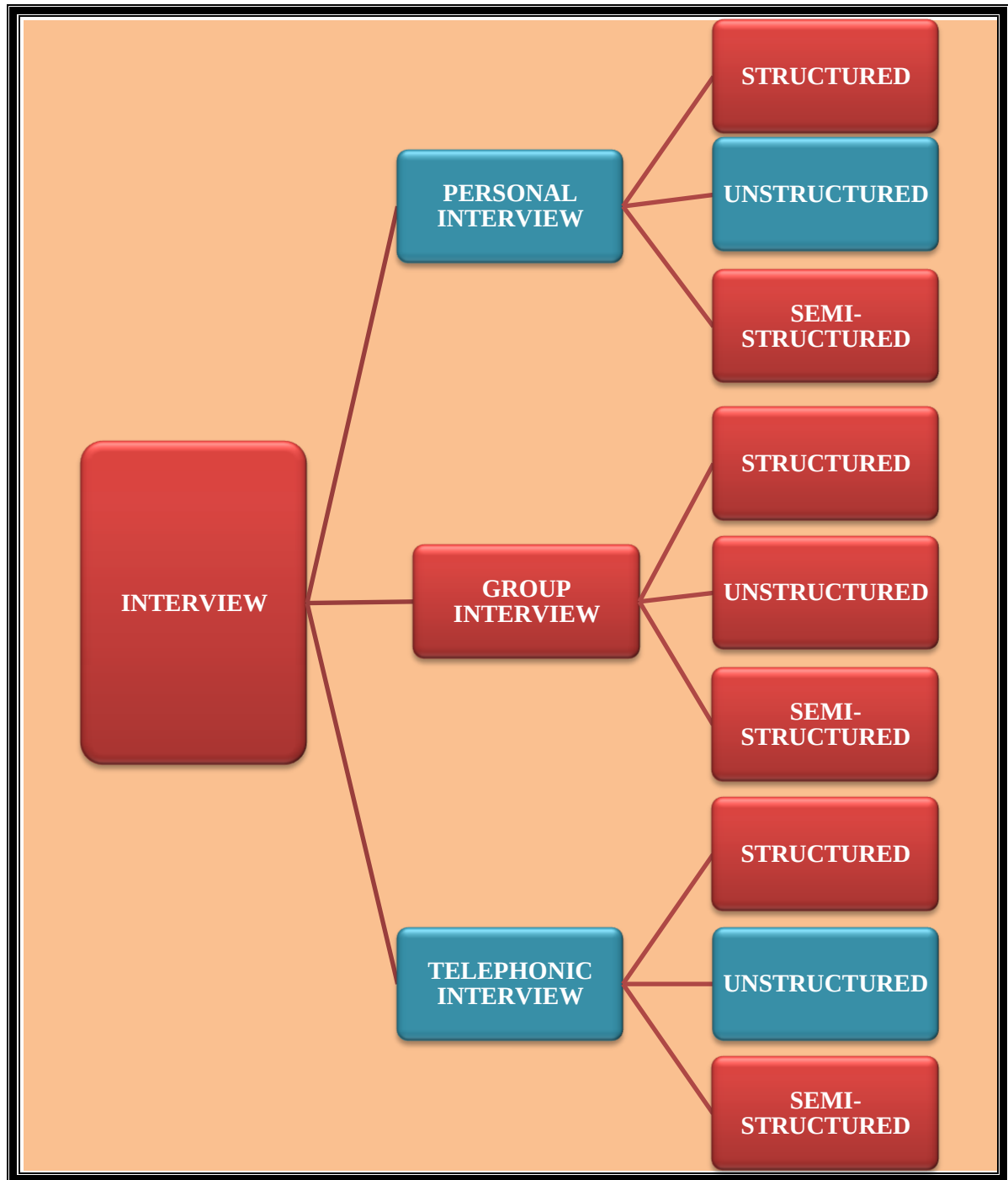


Figure-6: Diagram of the Interview

For the present study interview has been used for those persons only who relative and those associated with various institutions of Rani Rasmani. For the present study, the researcher followed the personal, face to face telephonic, unstructured interview. The method of collecting data through personal interview is usually carried out in unstructured and non-standardized ways. It provides greater flexibility.

Personal interviews of people who knew Rani Rasmani were taken in various places, that is to say, in India. Private letters and court cases documents, written by her relatives, formed another major primary source. Although the series of questions to be asked and the procedure to be followed are decided before hand, the researcher is largely free to arrange the form and timing of questions. If necessary, the researcher may change or modify the questions, add some new questions to the list and has also relatively greater freedom while recording the responses to include some aspects or exclude other. In a case of telephonic interview, the method of collecting information consists in contacting interviewee on telephone itself.

The unstructured interviews are characterised by a flexibility of approach to questioning. This type of interview does not follow a system of predetermined questions and standardized techniques of recording information. In the present study unstructured interviews were conducted with relatives and some peoples of some of the Janbazar, Halishar and others places to collect more data regarding the Rani Rasmani and Bengal Renaissance.

An unstructured, personal and telephonic Interview is a device consisting of a set of questions which are asked and filled in by an interviewer in a face to face situation with another person. The self structured Interview has been prepared to fulfil the demands of the objectives framed. Instead of writing the response, the interviewee gives the relevant information verbally. The dynamics of interviewing involve much more than an oral questionnaire. It is based on a process of communication between the interviewer and the interviewee or the respondent. The Interview is relatively a more flexible tool than any other written enquiry form and permits explanation, adjustment, and variation according to the situation (Sukhia et. al, 1966).

For the present study, the interview was meant for getting information from the relatives of Rani Rasmani and those associated with various institutions and organizations of Rani Rasmani in the area to collect the required information and data through quite exhaustive interviews and discussions relating to the topic of research.

An interview representing relevant areas of the study was prepared. Interview developed by the researcher was then shown to experts to have their comments on the suitability of questions in terms of their nature and relevance to the objectives of study. The subjects were assured that the present interview were meant for the

research purpose and would not affect them in any way and the information furnished by them would be kept confidential.

Separate unstructured questions were prepared for people and relatives of Rani Rasmani. Simple language was used during the interview and technical terms were avoided to prevent ambiguity in communication. Wherever needed, the terms used were explained to clarify their meaning. They were given to experts for their suggestions and modifications were made in the light of relevant suggestions.

Before administering the unstructured interview, proper rapport was established with the subjects and the purpose of the interview was explained to them. They were requested to feel free while responding to the questions. The researcher was greatly benefited by the unstructured face-to-face and telephonic interview with relatives of her and those associated with various institutions of Rani Rasmani. For interviewing both relatives and others participants, the researcher made it a point to meet them in advance for establishing rapport with them and also for fixing a convenient date, time and place for interview. This greatly facilitated the smooth conduct of interview. For establishing the validity of the interview, the researcher compared the interview responses with other sources of data.

An interview was also designed to collect information from a host of relatives and others. The researcher interviewed some eminent personality who had in-depth knowledge on the subject to obtain data regarding their perceptions on this topic. For the interview the researcher visited the houses of the individuals and talked with them.

The researcher tried to record legibly the exact words of the respondents at the time they were spoken. In an interview, data are collected through face-to-face or telephone interaction between the interviewer and the respondent. The recorded responses were read over again and again for complete and objective analysis at a later stage.

Questions were asked in a way that would help in achieving the objectives of the study. The relevant questions were asked to the respondents and they were free to give their views and opinions. As has already been discussed, a flexible approach was adopted in the conduct of interview and where ever needed supplementary questions prepared on the spot were also asked so as to obtain information appropriate for

meeting the objectives of the study. The investigator explains the purpose of investigation and can explain more clearly about what information is wanted. Their responses are regarding the present topic in the renaissance of Bengal with special reference to Rani Rasmani.

The questions were free from diverse interpretation and the respondents could answer without any external help. Open –ended questions that were apparently unclear were eliminated. Those Open –ended questions which did not give the required data were revised and recorded before the actual execution of the interview. In the final interview, many open –ended questions were meant for experts from the following various areas of the present study. The informal talks with the experts and relatives of her during these visits helped the researcher a lot in the preparation of the major techniques.

The researcher also sought the valuable opinion of experts regarding the appropriateness of the tools and techniques selected for the study. The interview is a more flexible tool. The researcher prepared an unstructured and informal interview of many questions pertaining to the topic. After applying the Test Re-test Method the items were selected according to its reliability. The items which were found not reliable were omitted. The Interview was locally standardized so as to realize the specific purpose.

For obtaining the perceptions of eminent scholars or authors regarding the present topic and related matter, the researcher made use of published material. Besides this, few scholars or authors have also written books about this study. The researcher tried to create the environment friendly and cordial one so that the respondents could answer without any hesitation. To get accurate response, rapport was developed with the subjects. In this present study, the interview with these personalities could be conducted due to obvious advantages of the researcher.

The researcher used the Interview to those persons only who relatives and participated in her work. A copy of the Interview is given as Appendix- E.

❖ EXPERT OPINION

In the present study, an expert opinion is used by the researcher as a technique of research as opinions are desired. An information and data that attempts to measure the

opinions of an expert is known as expert opinion. The researcher takes expert opinions from some eminent personality who had in-depth knowledge on the topic to obtain data regarding their perceptions on this topic. The tool may employ a personal and telephonic and face to face through questions of the open ended form of expert opinion.

In this present study the researcher has employed questions which answer is descriptive type in nature; to which the experts expressed their opinions orally. Eminent personalities were who had in depth knowledge on the subject to obtain data regarding their perceptions on the topic. Expert comments were also taken.

On the basis of various suggestions of experts, some questions were deleted and modified, while some other questions were included, which were considered as the basis of the reliability and validity of the present technique. The investigator consciously and carefully requested the respondents to answer each questions. The next step of the present study was to have a relevant discussion with her supervisor, educational experts and to draw conclusions.

3.5 TOOLS ADOPTED IN THE PRESENT STUDY

Fox (1969) said, Good measuring instrument must possess reliability, validity, sensitivity, appropriateness, objectivity, feasibility and ethical standards. The available tools have been scrutinized on these criteria prior to selection for use. The selection of suitable instruments or tools is of vital importance for successful research. The researcher sought the opinion of experts for assuring the appropriateness of the tools. John. Best said that "Like the tools in the carpenter's box, each research tool is appropriate in a given situation to accomplish a particular purpose".

For the purpose of collecting the required data for research the investigator developed appropriate tools. The investigator adopted a systematic procedure for collecting essential data, required for realizing the objectives. The selection of tools is vital importance for successful research and for a particular study depends upon various considerations such as the objective of the study, the amount of time available at the disposal of the investigator, availability of the suitable tools and the personal competency of the researcher to administrate them.

The researcher familiarized herself with the nature, merits and limitations of the existing research tools by studying the available journals, magazines, reports, research methodology books etc. Keeping in view the nature of present study the following tools were designed and developed for obtaining data. These are:

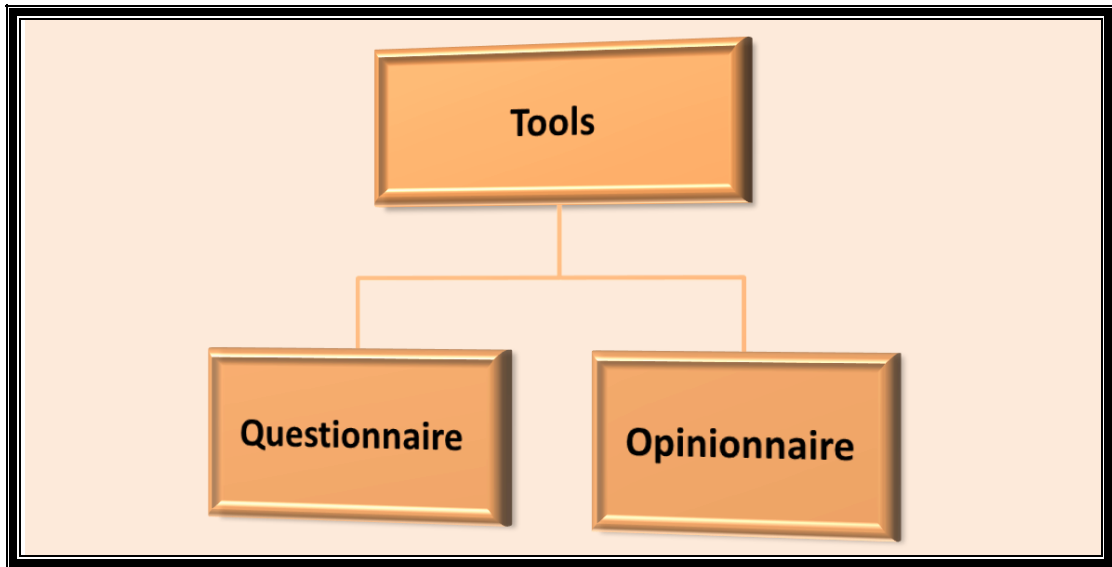


Figure-7: Diagram of the Tools

❖ QUESTIONNAIRE

According to Ghosh (1982) "A questionnaire is a list of questions sent to a number of persons for them to answer. It serves standardised results that can be tabulated and treated statistically". It is one of the most commonly used data gathering devices. Barr et. al. (1953) said that "Questionnaire" as a systematic compilation of questions that are administered to a sample of population from which information is desired. In educational research also questionnaire is widely used to obtain information about certain conditions and practices, and to inquire into opinions of an individual.

Good and Hatt (1952) said that in general the word "Questionnaire" refers to a device for securing answers to a series of questions by using a form which the respondent fill in himself. Asking respondents directly how they feel about a subject. The questionnaires can be classified into two forms in terms of the nature of the questions which are used, like:

- Closed form
- Open form.

Questionnaires that call for short, check responses are known as the restricted closed form type. The open-form or unrestricted, type of questionnaire permits the individual to express his/her opinion freely.

In the present study, the researcher has employed an interview in the open form of questions, to which the respondents expressed their responses orally in an interview process.

A good questionnaire must serve two major purposes. First it must translate the objectives of the investigation into specific statements or questions. Secondly it must motivate the respondents to communicate the required information. The interview is a form of oral questionnaire. Self – made questionnaire have been canvassed to collect different types of impressions of those persons only who relatives of him and participated in her work. For the convenience of the respondents the questionnaires were prepared in English. A prepared questionnaire to collect data like social works, names of temples, names and functions of festivals and ceremonies, their time of occurrence, associated rituals and their role in imparting education had been distributed among the relatives of Rani Rasmani and those associated with various institutions of Rani Rasmani.

For the present study, a self-made questionnaire was considered necessary to obtain data from the people through the Interviews. Questionnaire is given in Appendix- E. A tool was prepared by the researcher containing some questions. The questionnaire seeks to collect data regarding six dimensions of the cultural, religious, social, and educational. All the questions in the study were administered on a one to one basis. The open-ended type of questionnaire is consisted a number of five (5) questions on a form, was prepared by the investigator, with the object of obtaining data, with regard to the problem under investigation. Through the Questionnaire the investigator obtained information about Bengal Renaissance with Rani Rasmani.

❖ OPINIONNAIRE

After the opinionnaire (prepared by the researcher) was prepared on the above said personality from the Rani Rasmani, it was circulated for expert's opinion to few persons. Opinionnaire is given in Appendix- E. While preparing opinionnaire experts opinions were taken into consideration for necessary modification of the tool. The

researcher has expert opinion a number of experts selected from different parts of West Bengal who have profound knowledge and understanding of Rani Rasmani.

In the present study, different opinions of different experts were taken and data was collected from Dr. Samanta and others. The researcher has used official records and other documentary materials.

Different types of specialists have been expert opinion to gather elaborate information. For the present study, a self-made opinionnaire was considered necessary to obtain data from the experts through the Expert Opinion. Expert list is given in Appendix- F. The opinionnaire is consisted a number of ten (10) questions on a form with regard to the problem under investigation.

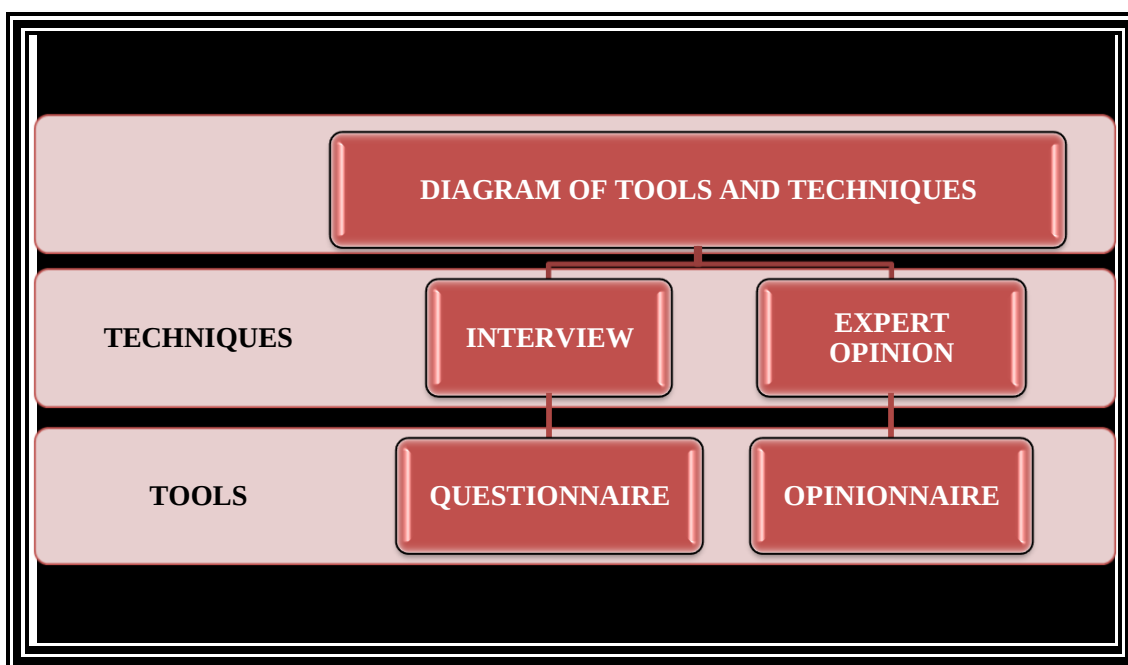


Figure-8: Diagram of Tools and Techniques

3.6 SOURCES OF DATA

Historical research can provide us not only with a hypothesis for the solution of current problems but also with greater appreciation of the culture and the role which education is to play in the progress of the society (Mouly, 1967). The historical study has helped the researcher to trace the historical development of the contributions. The researcher has used official records and other documentary materials. A primary source gives the words of the witnesses and the first recorders of an event. It includes

manuscripts, archives, letters, diaries, and speeches. Secondary sources are descriptions of the event derived from and based on primary sources'. Thus, after exploring the above mention books and Journals and other materials an attempt has been made to carry out a documentary analysis. The present study has been done mainly in qualitative fashion.

According to Sukhia (1966), "To profit from the experiences of the past in the solution of present day problems justifies the worth whileness of historical research". In historical research sources of data are classified into two main groups, Primary sources and Secondary sources. Primary and secondary sources were scanned, scrutinized and studied. Four typical kinds of historical data sources are:

- Documents,
- Oral records,
- Quantitative records and
- Artifacts (Anderson, 2000).

Among these sources, documents are the most common source materials, and that type of materials is adopted as source for the present study. Document source is selected as a data source for this study. In the present study a documentary analysis has been taken by the primary sources and secondary sources. These are:

(I) PRIMARY SOURCES

The original document or remains come under the category of primary sources. In general, historical research relies on primary data sources and one should ensure that sufficient sources of this type exist in order to address the problem (Anderson, 2000). Actual objects used in the past that can be examined directly. Primary sources are eye and ear witness materials. "Primary sources are the original documents or remains, the first witness to a fact" (Good & Scates, 1954).

They are reported by an actual observer and participant in an event and are the only solid bases of historical enquiry and the surviving traces of man's thoughts and activity. "Finding and assessing primary historical data is an exercise in detective work. It involves logic, institution, persistence, and common sense" (Tuchman, 1994).

Some personal records such as diaries, autobiographies, parliamentary proceedings documents, original draft, articles, books, photographs, drawing, painting, sculptures etc come under the primary sources of data collection. They are: Consciously transmitted information in the form of oral or written testimony or records kept and written by actual participants or witnesses of an event. Constitutions, charters, court-decisions, official minutes or records, autobiographies, letters, diaries, genealogies, deeds, wills, permits, licences, declarations, proclamations and reports come under this category; Unconscious testimony in the form of remains or relics, e.g., human remains (fossils, tools, weapons, household articles and clothes) and language, literature, arts, and institutions of various types (Sukhia et al., 1974).

There are three types of primary sources used in any historical research. Some of those are listed here:

- 1) Official Records and Other Documentary Materials,
- 2) Oral Testimony,
- 3) Relics of traditions and events,
- 4) Official records, personal records, pictorial records, certificate, degrees, text-books examination records, maps, letters, files and other textual materials.

In the present study, the researcher has used some major sources. These are:

- ❖ Official Records and Other Documentary Materials are magazine, certificates, declarations, deeds, affidavits, books, diagrams, pictures, newspapers, films, advertisements, maps, recordings, findings of research, reports, constitutions etc. This is written or record by direct witness and actual participants of an event.
- ❖ Oral testimony is interviews with educationists and experts (expert opinion) of the present study. It is the spoken account of a witness or a participant in an event. The researcher has used Oral Testimony from individuals either who worked with Rani Rasmani in her relatives, Temple; and those who know about her enormous contribution to the Indian society. Using an unstructured, personal or telephonic and informal interview (open- ended question) and expert opinion for those persons only who relatives and participated in her work prepared by the researcher herself she managed to gather some important data.

- ❖ Remains or relics are objects which sources are provide clear evidence about the past; like fossils, skeletons, tools, weapons, food, buildings, pictures, paintings, art, coins and furniture, Maps, Various lists and bills, certificates, religious beliefs, means of livelihood and customs. In the present study, the researcher used stone inscription, Ghats, Gardens, Roads, Temples, bazaar, Building, pictures, stamp, furniture, weapons, wrist watch etc.

In the present study, the basic documents that have been explored, examined and evaluated. Primary sources used in the study are letters, reports, published documents, newspapers and books etc. such as:

- Stone inscriptions
- Stamp
- Letters: written by Rani Rasmani to British East India. Many of such letters form part of the sources for this study.
- Deeds
- Debottar Documents
- Court Papers
- Reports:
 - Report of the General Committee of Public Instruction, 1835-36
 - General Report on Public Instruction in the Lower Provinces of the Bengal Presidency, 1853- 1947
 - Report on the Administration of the districts under the Government of Bengal, 1857-60
 - Annual Report on the Administration of the Bengal Presidency, 1858-59AD
- Various Government Documents and official records: Another kind of primary source used in this study is the Government documents.
- Different types of images, photos, etc.
- Massive objects –
 - Different buildings,
 - Ghats, Jheel

- Gardens,
 - Roads
 - Different types of furniture,
 - Temples,
 - bazaar,
 - Building (various library, school, home and other institutions)
 - pictures,
 - furniture,
 - weapons,
 - wrist watch
 - Various dress and lot of things,
 - Different types of equipment etc.
- Zamindari Seal used by Rani Rasmani,
 - Handwritten material etc.
 - Books, Magazines, Periodicals, Journals, Newspapers are:
 - The Reformer
 - Gazette of India
 - Sambad Kaumudi(1821)
 - Sambad Prabhakar
 - Sambad Bhaswar
 - Samachar Chandrika
 - Samachar Darpan
 - Gyananweshan

(II) SECONDARY SOURCES

A Secondary source is an account or record of an historical events or circumstances on or more steps removed from an original history and it includes a variety of materials and serves many fold purpose. Secondary sources are the accounts of an event provided by a person who did not directly observe or a participant in the event, object or condition. Secondary sources acquaint a researcher to major theoretical issues in her field and work.

Secondary sources are the report of a person who relates the testimony of actual witness of or participants in events. The writer of the secondary sources was not on the scene of the events, but merely reports what the person who was there said or wrote. Secondary sources of data are usually of limited worth for research purpose because of the error that may result when information is passed on from one person to another. Secondary sources are “a middle man comes in between the original witness and the present consumer” (Mouly, 1967).

For the present study, selected secondary sources are follows books, bibliographies, articles from various journals in the field of Education and Bengal Renaissance with Rani Rasmani. The source is helpful in understanding the general trends in the contemporary education, Rani Rasmani, Bengal Renaissance and ensuring that exploration of the study has practical relevance.

Secondary sources are the second hand data collected from writing a material. The researcher has made Documentary Analysis of the secondary sources and used it. The writer of secondary source was not on the scene of the event, but merely reports what the person who was there said or wrote.

Finally, as told that the writer of the secondary sources was not on the scene of the events but mere reports what the person who was there said or wrote and the study that is being done on the Education and Bengal renaissance is about how the educational changes has taken place right from the ancient period to the modern period and how renaissance brought about these changes not only in Education but also in social political, economic etc and moreover the contributors of our social reformer like Raja Ram Mohan Roy, Henry Louis Vivian Derozio, Pandit Iswar Chandra Vidyasagar, Devendranath Tagore, Raja Radhakanta Deb and Keshab Chanra Sen, Ramkrishna Paramhansa, Swami Vivekananda, Rabindranath Tagore; and with special reference to Rani Rasmani. All the major works on Rani Rasmani by eminent writers form the secondary source material.

It describes the type of research and lists the primary as well as the secondary source material. The present study deals with an individual and her contributions. In the present study, a number of Secondary sources of data in the form of biographies as well as books written on the Bengal Renaissance and Rani Rasmani by eminent writers of have provided lot of data.

❖ **BOOKS WRITTEN ON RANI RASMANI BY OTHER AUTHORS**

NAME OF THE BOOKS	NAME OF THE AUTHOR	YEAR
• Rani Rasmanir Jiban Charit	Hemchandra Bandopadhyaya	1286 b
• Rasmanir Jiban Brittanta	Nirmal Kumar Roy	1990
• Adwitiya Rasmani	Dr. Sisutosh Samanta	2018
• Rani Rasmani Devi	Gouri Mitra	2010
• Narasinghi Rasmani	Basanta Naskar	2015
• Jugajananee Rani Rasmani	Dulalkrishna Das	2014
• Dakshinewar Kali Mandirer Itibritta	Nirmal Kumar Roy	1990
• Nineteenth Century Bengal: Aspects of Social History	Pradip Sinha	1965
• R. C. Majumdar	Renascent India: First Phase (Nineteenth Century)	1976
• Reform and Regeneration in Bengal (1774-1823)	A. Mukherjee	1968
• Tattwabodhini Patrika Studies in the Bengal Renaissance	Atulchandra Gupta	1977
• The History of Bengal(1757-1905)	Narendra Krishna Sinha	1996
• History of Bengal	J. N. Sarkar	1948
• Notes on the Bengal Renaissance	Amit Sen	1946
• The Renaissance in India	A. Ghosh	1927
• Social History	S. Sarkar	1997
• Raja Mammohan Roy and Progressive Movement in India	J. K. Majumder	1988
• The Indian Renaissance Movement	M. N. Roy	1988
• Indian Awakening and Bengal	N. S. Bose	1969
• Vedanta and the Bengal Renaissance	N. Dhar	1977

• Studies in the Bengal Renaissance	Atul Chandra Gupta	1958
• Unabingsha Satabdir Bangla	Sushil Gupta	1959
• Unabingsha Satabdir Bangla	Jogesh Chandra Bagal	1963
• Nineteenth Century Studies	Alok Roy	1974
• Renaissance in Bengal: Search for Identity	A. Poddar	1977
• New Viewpoints on Nineteenth Century Bengal	C. Palit	1980
• On the Bengal Renaissance	Susobhan Sarkar	1985
• The Bengal Renaissance	Subrata Dasgupta	2007
• Indian Renaissance	K. A. Panikkar	1983
• The Renaissance & Reformation Movement	L. W. Spitz	1971

Table-3: Name of Various Books and Writers

❖ **Different Magazines, Journals, Newspapers, Periodicals**

- Digdarshan(1818)
- Asiatic Journal(1816-1845)
- Bengal Spector (1842)
- Calcutta Review (1844-1912)
- Tattwabodhini Patrika
- Journal of the Asiatic Society
- Jagrat Bharat (Magazine)
- Mahishya Samaj (1407B)
- Mahishya Samaj Patrika Bhadra (1400B)
- Matrishakti

In the present study the data was collected from the other following sources:

- Biography written on Rani Rasmani .
- Various books and journals on Rani Rasmani and Bengal Renaissance and Education by distinguished authors.
- Documentary Analysis of other related literature on Rani Rasmani and Bengal Renaissance.

- Documentary Analysis of the system of education in India during Ancient, Medieval and Modern period.
- Documentary Analysis of recommendations of various Committees, Commissions, Policies and Curriculum Framework of Education.
- Interviews of different authors and some experts.
- Different Website references on Rani Rasmani and her activities and Bengal renaissance along with education.

3.7 COLLECTION OF DATA

“Practically all human knowledge can be found in books and libraries. Unlike other animals that must start a new with each generation, man builds upon the accumulated and recorded knowledge of the past” (Best, 1959, p.31). For the collection of data, an investigator requires many data gathering tools or techniques, which may vary in their complexity design, administration and interpretation.

Data collection is essentially an important part of the research process. Data collection was carried out with two main steps. In the first step, the Books, deeds, letters, newspapers, magazines on the Education and Bengal Renaissance with Rani Rasmani which were collected and analyzed. These are primary sources of data. It process includes searching, locating, identifying, distinguishing and organizing systematically the specific terms, concepts and definitions for analysis.

To start process of data collection, the secondary sources are especially helpful in leading to primary sources. In the second step, organization and classification of data was extended by adding concepts, and explanations related to the main content. In this process, reference and bibliography are used as a main kind of tool for data collection. The researcher also met the various persons for the present research work.

Data was also collected from the related literature including books, journals, magazines, official records and reports, internet and other relevant sources. The process of collecting data did not end until the completion of the study was reached, because searching and analysing data were modified again and again when the present study progressed and completed.

The following are the sources of data for the present study: Reports of the Education Commissions and Committees, Government of India and some important books on education, Survey Reports of Educational Research in Education, Journals, Encyclopaedias of education and social sciences, Interviews with relatives of Rani Rasmani and experts opinion in this area. The data are collected from different sources as mentioned above by the method of Archival Visit and processed; documentary analysis is made to arrive at conclusions. The researcher met personally all the respondents and explained them the purpose of her visit. The researcher visited the following various archives, libraries and so on in India for data collection.

➤ **ARCHIVAL AND FIELD VISIT**

Archives primarily collect and preserve documents, records, manuscripts, photographs, maps, audiovisual materials, artwork, books, diaries, artefacts, and the digital equivalents and other records that provide evidence of past events, activities, and decisions. It organizes primary source materials for research and reference. Researchers use archives for in-depth study and analysis.

The researcher played several roles in visitor; as a visiting stranger, learner and at times a more complete role as a visitor. The investigator visited the various archives and field related to the present study. The photographs of the same are given in Appendix-G.

The extensive plan to carry out the study is laid by the researcher in this chapter. The researcher visited different offices, library to collect authentic and reliable books, journals, periodicals etc. to gather information related with the research topic. The researcher collected data from:

- Dakshineswar Temple
- Belur Math
- Janbazar palace
- Birth Place of Rani Rasmani (Halishar)
- Lokmata Rani Rasmani Mission (south 24 Parganas, west Bengal) etc.

➤ **LIBRARY VISIT**

Library is “collections of books and/or other print or non print materials organized and maintained for use” (Reitz, 2010). The libraries visited by the researcher in the present study were:

- ❖ Jadavpur university central Library and departmental Library
- ❖ Ramakrishna Mission Sikshanamandira Library
- ❖ National Library of India
- ❖ British Council
- ❖ American Library
- ❖ Bangiya Sahitya Parishat Library
- ❖ State Central Library, Kolkata
- ❖ West Bengal State Archives
- ❖ Different college library and Various Digital Library and various websites, etc.

❖ JADAVPUR UNIVERSITY CENTRAL LIBRARY AND DEPARTMENTAL LIBRARY OF THE DEPARTMENT OF EDUCATION

Researcher visited the famous and huge library of Jadavpur University, i.e. Central library and collect useful reviews and useful materials. Researcher also visited the departmental library and collected the reviews from the surveys of education previous researches and journals, articles, International Encyclopedia of Education, Encyclopedia of Education etc. The researcher visited the library and collected various books and research theses about the Bengal Renaissance and also collected biographies of various women.

❖ RAMAKRISHNA MISSION SIKSHANAMANDIRA LIBRARY

It is situated at the Belur math, Howrah. It is the hub of the books of various writers. Researcher finds out the relevant information from the books and journals and survey of education etc. It is a residential Teachers Training Institution. The library with a lot of journals and Educational survey books, reference materials is a place of interest in this institution. The researcher visited the library and collected various books and

research theses about the Bengal Renaissance and 19th century education and also collected Educational survey books.

❖ NATIONAL LIBRARY OF INDIA

The researcher visited the National library of India. The National Library has its roots in the colonial era that means renaissance periods in Bengal. The collection of the National library comprises about 2.5 million books (which include old, new, rare and digitized books) and records in different languages. The National library of India is considered the second largest public library in Asia. The researcher and readers get the richest collection of books, newspapers and periodicals of the 19th and 20th centuries and news papers also. It is the store house of rare collection of books, valuable manuscripts, original letters and notes of famous thinkers. The researcher collected some materials and the researcher got some books, journals, articles, newspapers based upon the Bengal renaissance and Rani Rasmani from National Library. It library itself was a necessary source of data for the present researcher.

❖ BRITISH COUNCIL

This is Public library in Kolkata, West Bengal. The British Council has the hub of activities in East India. In the library it has facilities like browsing books, surfing to discover the diverse offerings of culture, literature, theatre, arts etc. The Library shares the experience and expertise to shape a better future for both India and abroad. The researcher collected materials and journals from these libraries.

❖ AMERICAN LIBRARY

This is known as the United States Information Service (USIS) Library and it is part of the Public Affairs Office of the American Consulate, Kolkata. The data required for the present study was also collected from this library.

❖ BANGIYA SAHITYA PARISHAT LIBRARY

This is established during the time of the British Raj and it is a literary society of Kolkata, west Bengal. A lot of data was collected from here.

❖ STATE CENTRAL LIBRARY, KOLKATA

From this library various books and newspapers about Rani Rasmani and renaissance were collected.

Besides, data were collected from West Bengal State Archives, Different college library and Various Digital Libraries about Rani Rasmani, Education and Bengal Renaissance etc.

3.8 ANALYSIS OF DATA

Analysis of the data collected for the study was treated qualitatively. The responses obtained from different interview and expert opinions were treated qualitatively. For qualitative analysis, historical method and documentary analysis were used.

In a historical Research, researcher has to depend on the oral testimony of others to collect material for the study. It can be noted that the researcher often does not use the direct observation method because past events cannot be repeated at will. Since the researcher has to obtain most of the data from the reports of those who witnessed or participated in these events, the data must be carefully analyzed to distinguish the true from the false. One cannot say how valid, reliable and significant the data collected is without proper analysis.

Analysis of magazines and journals and newspapers, articles, official records, books, government reports, court cases reports, Educational survey books, different government documents and reviews on Bengal Renaissance, Education and Rani Rasmani in contemporary periods.

3.8.1 EXPLORATION OF THE DOCUMENTS

The materials collected in the document search were in the form of letters, notes, diaries, photographs, articles, books, manuscripts, e-mails, online discussions, etc. so that the documents could be investigated by the search researchers. The documents were collected through interviews and expert opinion so that the researcher was able to verify the information by examining the documents. The documents were divided into two categories namely public and private documents. Public records were made for various purposes. Public records were collected from outside (external) and inside (internal) settings. External records are various reports, office records and archives etc. These materials helped to be effective for better understanding in the study. Internal records are miscellaneous records, historical accounts, institutional histories, official correspondence, news papers etc. On the other hand, personal documents were first-hand experiences or events. These documents included photographs, zamindari

Seal, various zamindari papers, correspondence etc. Personal documents helped the researcher to understand the actual data. The usefulness of existing sources varies depending on their accessibility and accuracy. The documents helped the researcher develop the evaluation questions. Besides, Historical evidences may be classified into two categories-

I. Historical Documents like:

- Governmental document
- Personal document
- Different types of images, maps, drawing, photos, etc.
- Published material
- Mechanical tools such as – tape, video, cassette, etc.

II. Historical Relics or remains like:

- Massive objects – buildings, furniture, different types of equipment, dress, tools, remains of dead bodies, etc.
- Published material
- Handwritten material etc. (Methodology of Educational Research and Statistics, 2014, p .98)

Therefore the above point is regarded as the documentary analysis for the collection of data about the study of “Education and Bengal Renaissance with special reference to Rani Rasmani” is with the help of the Archives material, libraries material, different websites to a great extent has helped to collect the data for the purpose of the study. There are various documentary analyses which are-

1. Official Record
2. Deeds
3. Institutional Records
4. Governmental document
5. Biographies
6. Personal letters
7. Books
8. Different types of images, maps, drawing, photos, etc.
9. Newspaper, periodicals, magazines, Journals

10. Published materials

11. Pictures and Images etc.

The data obtained from primary and secondary source in terms of documents and other materials was analysed using documentary analysis procedure. These documentary sources were analyzed on the basis of the stage is Corroboration of Data.

3.8.2 ADMINISTRATION OF TOOLS



Figure-9: Structure of Applications of Tools

The data collected through interviews and expert opinion were qualitatively analysed and research findings were obtained from the same.

3.9 INTERPRETATION OF DATA

The researcher has used historical criticism for interpretation of data. Historical criticism is the evaluation of primary and secondary data. In historical research, the process of criticism is two types, namely:

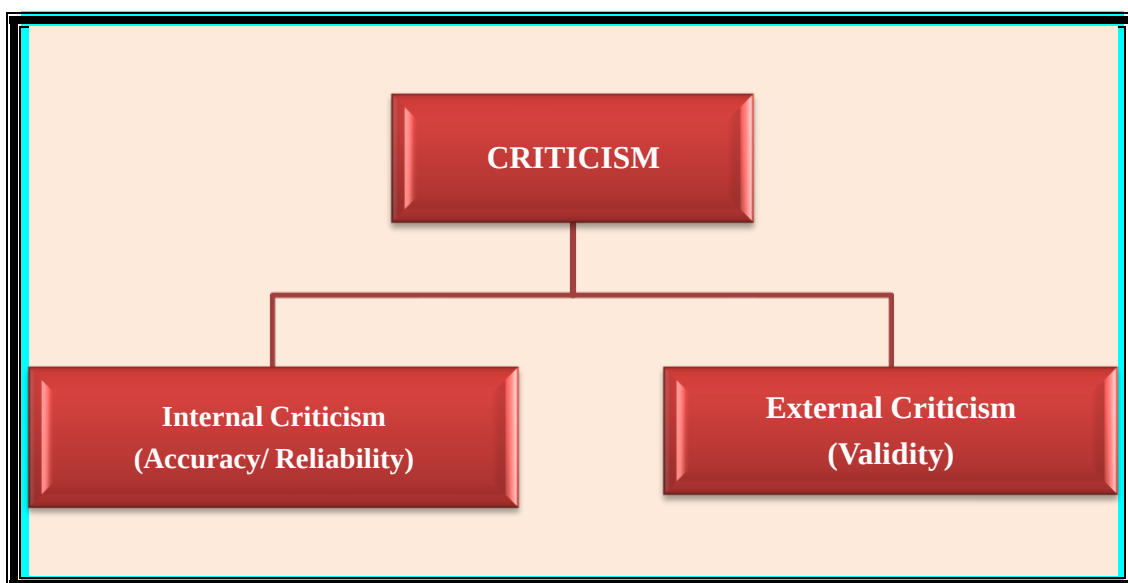


Figure-10: Types of Historical Criticism

❖ INTERNAL CRITICISM

Internal criticism stands for historical reliability or accuracy of the source. Internal criticism in historical research evaluates the meaning, accuracy, and trust worthiness of the content of the document (Wiersma & Jurs, 2009). The data were subjected to analysis, validation, comparison and criticism by the researcher. Internal criticism is also called higher criticism. Internal criticism in the present study therefore also involves considerable cross referencing of several documents.

After the authenticity of the data is established, verifying whether there are any problems in assessing the accuracy of the data contained in it, to establish the credibility of the author of the document, whether the contents is trustworthy or not. It is a special aim to assess the accuracy of the documents. Many writers do not have

adequate knowledge of the given situation. For this reason the researcher had to prove whether it is effective and whether it is authentic and accurate.

The researcher has to find the time gap between the actual event and their witness record of their testimony, and also measure its accuracy. The researcher finds out the author's trustworthiness and credibility, such as: the value of the Source; interpretation of the Source and establishment of the facts or data.

A final inquiry about a source is called internal criticism. Apart from the textual criticism, it also deals with factors such as competence, good faith, bias, and general reputation of the author. In the present study, the researcher finds that they are competent, honest, unbiased, and actually familiar with the facts, or they are too antagonistic or too sympathetic to give a true picture. It was also important to find out whether they were subject to pressure, fear, or vanity.

❖ **EXTERNAL CRITICISM**

After the identification of data as primary and secondary sources, the researcher tried to establish the authenticity or genuineness of the sources of data is termed as external criticism. It is also an important factor in determining the validity or trustworthiness of the source of historical data. External criticism in historical research evaluates the validity of the document that is, where, when, and by whom it was produced (Wiersma & Jurs, 2009).

External criticism is a lower criticism; checks the genuineness and authenticity of the data and to check if it is the original. "External criticism is concerned with genuineness of the document itself, whether it really is what it purports or seems to be and whether it reads true to the original" (Good and Scates, 1954).

SOURCING, CONTEXTUALIZATION, AND CORROBORATION OF DATA

In order to evaluate the authenticity and worth of the statements in historical materials, "sourcing," "contextualization," and "corroboration" are the three techniques suggested by the experts (Britt & Aglinskas, 2002). In the present study, the researcher has used 'Sourcing', which is a technique of identifying the author, the date and the place of data. Next, the researcher used 'Contextualization', which is a

process of putting and examining the event under study in the context, where and when.

Besides, ‘corroboration’, which is the method of comparing documents to each other to determine if they provide the same information. Throughout the process of data collection and analysis the researcher needed to make sure that his/her findings and interpretation are accurate. Corroborating is the act of comparing data to each other to determine whether they provide the same information to reach the same conclusion. For doing corroboration of the major findings present researcher sent a questionnaire and opinionnaire of questions to some eminent personalities and scholars in this field and they have kindly given their valuable suggestions, remarks, and opinions which are inspiring and beneficent to be enriched this study. Thus by qualitative analysis of data to explain the impact of education on the Renaissance of Bengal especially the contribution of Rani Rasmani, with special reference to Rani Rasmani, her contribution to culture and society and education and how much it influenced future generation. The process of External Criticism is shown below.

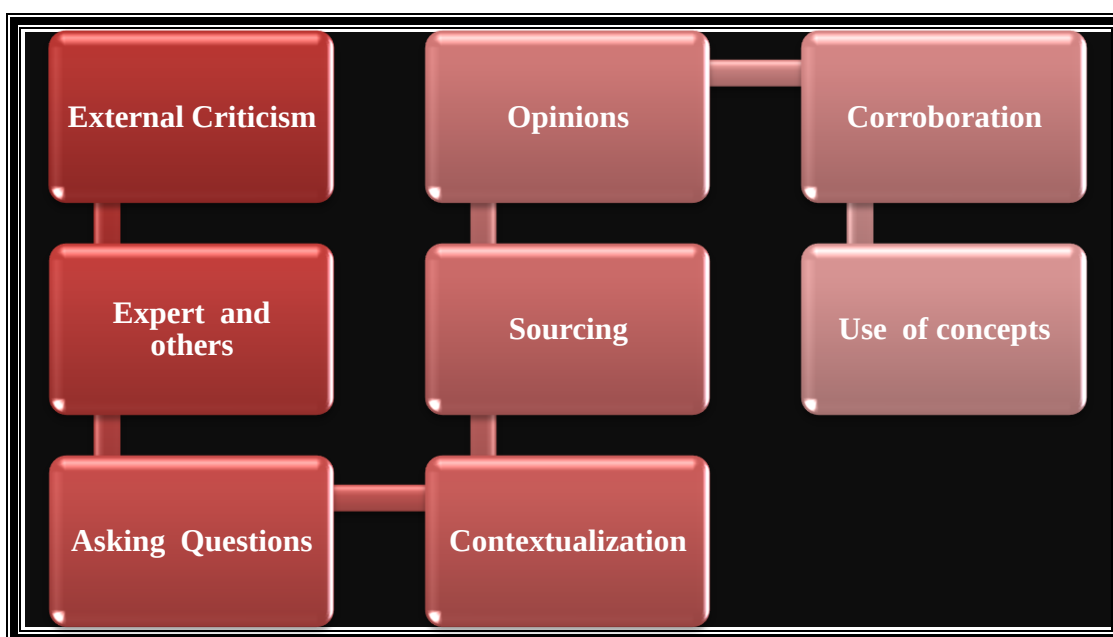


Figure-11: Process of External Criticism

It finds out whether document a true one rather than a forgery, a counterfeit to inventions, uncovers frauds, forgeries, hoaxes etc. It is also concerned with establishing the age or authorship of documents may require intricate test of documentation, handwriting, script, type, spelling, language usage, knowledge,

signature, etc. available, and the technology of the period in which the remains or the document originated available at the time, and consistency with known facts. Before examining the content of the document it, which had fallen into his/her hand, the investigator must ensure whether it is a genuine one.

In the present study, the researcher used the principle of external criticism. External criticism stands for authenticity and provenance. It is done by the researcher to find the answers of the following matters, documents and questions, such as date (when was the source written and produced?), place (where it was written?), authorship (who produced it?), analysis (what or why was it produced from existing materials?) etc.

In case of primary sources, such questions as whether the author was a first-hand observer or not, the timeline of the source, the location of the written material etc. were dealt with. All sources used in the research study have been scrutinized and verified both externally and internally where applicable. In the form of interpretations, governmental documents, published materials, various types of images, pictures, interviews, expert opinions etc. have been taken as per the analysis of data to support the findings of the present study.

To determine the genuineness of the historical data, the researcher must possess a rich fund of historical and general knowledge. If investigator does not possess knowledge of these fields, investigator may acquire training in the fields that are closely related to investigator historical problem or may seek the help of competent experts in the field. In the present study, the researcher interacted in the form of interview with a renowned personality.

Much of the data about Rani Rasmani in the present study is historical. That is why the researcher has to look at this place very carefully. In this present study, the data used is mostly in the nature of written materials. All these sources, both primary and secondary, have been examined very carefully, subjecting them to internal and external criticism. The researcher did a detailed study of these works in order to understand the depth of her thought process.

External and internal criticism was conducted on the primary source with cross reference and internal criticism was also conducted on the secondary sources. The first form is to evaluate the accuracy and worth of the statements contained in the

historical documents. The second aims at establishing the authenticity of the documents by identifying the author, date, and place the document created. The interpretation was based upon the analysis of data and synthesis of various conclusions. Most of the works of Rani Rasmani were examined critically. Important standards for research on the level of the more general values are to be found first of all in the procedures of all effective reflective thinking. Reflective thinking is essential for collecting ideas from the classified areas. In the present study, the researcher was used of both internal and external criticism for assessing the validity and reliability of the data.

3.10 SCOPE OF THE PRESENT STUDY

In the present study the researcher has discussed about the life of Rani Rasmani and tried to find out how much she was influenced by education in the renaissance of Bengal. Besides, the study was considered as key topics. The scope of the study is very wide but limitation of the study was necessary due to the shortness of time and a small part of Rani Rasmani's life is discussed in the present study.

The present study was delimited to an overall description of the present topic. It dealt empirical data, which was usually obtained through research tools such as opinionnaire, questionnaire and techniques such as interviews, expert opinions. Also data was collected through documentary analysis of various research papers, letters, news papers, etc. The scope of the present study is based on the following areas like:

- Education and its influence on the Renaissance of Bengal
- Nineteenth Century Education in Bengal
- Impact of Renaissance Movement in Bengal
- Education of Rani Rasmani
- Women education and women awakening of Rani Rasmani
- Rani Rasmani as a Social reformer
- Rani Rasmani's functions have many phases; the researcher studied her educational, social and religious aspects.
- The life philosophy of Rani Rasmani has positive features which could help to reshape Indian education in terms of application.

- The life philosophy of Rani Rasmani helps bridge the cultural lag and provides guidelines to make International standing for the country.

3.11 CONCLUSION

The present chapter discussed and analyzed in details of the methodology adopted by the researcher in this research. The research on these views has been carried out based on the available literature on the same.

In the present study, the researcher has tried her best to verify the sources and find out whether they were unbiased, trustworthy and well-versed. The methodological discussion includes research methods, sources of data, data collection, analysis of data, scope of the study etc. It provides the basic justifications that helped to determine the appropriate place for the documentary analysis and to increase validity and reliability of the documentary data.

The study was based on the past history of her education and renaissance of Bengal hence it was a historical research. The primary and the secondary sources have been pointed out by the researcher. The researcher has highlighted the primary and secondary sources. As the researcher pursues historical research, it is difficult and demanding and requires long careful evaluation of documents such as deed, court records, letters, correspondence, various official documents or other primary sources of data to collect historical evidence. Internal and external criticisms of data were done to ensure relevance of sources. The scope of the present study is also mentioned in the chapter. Historical method is mainly employed to collect and verify data. At the same time, documentary analysis has been used to analyze and interpret the historical textual evidences.

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Chapter

IV

Data Analysis and Interpretation

CHAPTER-IV

DATA ANALYSIS AND INTERPRETATION

4.1 INTRODUCTION

Analysis and interpretation of the data are two major steps in the process of research. It is a crucial step in any research; without this portion the research works are always incomplete. Data analysis means the process of systematically searching and arranging categorising, integrating and interpreting the data collected; and the interview transcript, field notes, and other materials. It includes the process of data managing, reading, describing, classifying, interpreting and representing the findings in an organised written report.

Data interpretation refers to the researcher developing ideas about the findings and relating them to literature and to broader concerns and concepts. The interpretation occurs continuously throughout the data collection and analysis process. The data has been analysed and interpreted in accordance with the objectives formulated for research. As the research is qualitative approach and historical nature, the researcher collected the relevant data from both primary and secondary sources and analysed and interpreted through qualitative themes and patterns.

4.2 DATA ANALYSIS AND INTERPRETATION

Data analyses and interpretation are presented under the following sections and sub - sections. In this section, data analysis and interpretation is attempted according to the following objectives:

4.2.1 HIGHLIGHT THE BACKGROUND STUDY OF BENGAL RENAISSANCE

As per first objective which is **“To highlight the Background Study of Bengal Renaissance”** the analysis and interpretation are given below:

The meaning of the term Renaissance is rebirth or revival of ancient tradition, culture, art and letters, it is of French origin. Michelet (2023) used the word ‘renaissance’ mainly to denote the birth of new consciousness and thinking of 14th century cultural

upsurge in Italy. The main theme of the movement was the ideal of Humanism. Ariostotle also coined the term "humanism" for choosing to focus upon the strengths and potential of humanity, rather than only upon its role as subordinate to God. The Humanist movement was motivated by several trends of thinking. The Humanists were mainly influenced by Aristotle, Christian Mysticism and Plato.

The Renaissance movement produced a spirit of curiosity and it was a sense of awakening. It was originated in Italy and spread to other parts of Europe. American and French Revolution, which was shook the foundation of the Bengal socio-economic life. The Bengal Renaissance was a cultural, intellectual, and social movement that significantly shaped the nation's future.

Three main historians of our country have used the word 'Bengal Renaissance' or 'Bengali Renaissance' at one time - Jadunath Sarkar, Rameshchandra Majumdar and Sushovan Sarkar. In the 19th century, historian Sushovan Sarkar identified the Bengal Renaissance as the Bengal Renaissance. Later many people talk about Indian Renaissance or Bengali Renaissance. "The greatest gift given by the English is our 19th century renaissance. It is a renaissance indeed. The renaissance that followed in Europe after the fall of Constantinople was more comprehensive and revolutionary than the renaissance of Bengal in the 19th century" (Sarkar, 1948). Professor Sushovan Sarkar wrote that Bengal played a similar role in the renaissance of India in the nineteenth century as Italy played a role in the renaissance of Europe in the fifteenth century (Sarkar, 1946). Dr. Rameshchandra Majumdar wrote that the beginning of the renaissance in Bengali national life. Many people think that there was a big difference between the context and nature of the Bengal Renaissance and the Italian Renaissance.

In this new Bengal originated every good and great thing of the modern world that passed on to the other provinces of India. The 19th century began on 1 January 1801 and ended on 31 December 1900. The 19th century was characterized by vast social upheaval. The 19th century Bengal created the entire India of the New Age. The same is the beginning of the modern era and the birth of a new world. Not only is Bengali getting the first opportunity of English education, English-educated Bengali are spreading everywhere in India with the ideals of new society, literature, language,

patriotism and religious reformation. Renaissance is closely related to change and expansion.

From Bengal went forth the English- educated teachers and the Europe inspired thought that helped to modernize Bihar and Orissa, Hindustan and Deccan. New literary types, reform of the language, social reconstruction, political aspirations, religious movements and even changes in manners that originated in Bengal passed like ripples from a central eddy, across provincial barriers to the furthest comers of India” (Majumdar, 1976).

In the second half of the 18th century, when the British rule was being established in India, the social and cultural life of Bengal reached a very low level. This era is called the dark age of society and culture of Bengal. The political vacuum and uncertainty created by the fall of the Mughal Empire is considered to be one of the causes of cultural decline.

The establishment of British rule through the East India Company made the cultural decline more pronounced and widespread. They are only interested in exploiting them without spending any money on public education in this country. Among the employees of the company emerged a few individuals who continued to show immense curiosity and respect for the culture of Indian civilization. The name of Governor General Warren Hastings is particularly notable among them. He had deep respect for the education system of traditional Indian culture in India. Several books written in Sanskrit and Persian languages were published by him with the enthusiasm and efforts of some prominent people. He founded the 'Calcutta Madrasa' and 'Asiatic society' for the study of Persian language and Islamic culture. Thus the Bengal and Indian renaissance of the nineteenth century foreshadowed the end of the eighteenth century.

This objective explores the profound nature, types, impact, and features of the Bengal Renaissance on various aspects of Bengali society, alongside the various institutions and prominent personalities who defined this era.

4.2.1.1 NATURE OF RENAISSANCE IN BENGAL

The word Renaissance is derived from 'rinasciata' which means rebirth. The first mention of the term appears in the writings of the sixteenth century Italian artist,

writer, architect Giorgio Vasari. Around 1830AD, the word *rinasciata* took the form of the word Renaissance. Florence, Italy is said to be the birthplace of the Renaissance. Over time, the Renaissance movement spread throughout Europe. And 'it took about four hundred years for this movement to take full form and produce the intended results'.

The influence of the Renaissance in the social life of the entire Europe, culture, science, philosophy, etc. evolved and as a result, through logic, intellect, science, liberation from the grip of narrowness and the development of human sense. As a result, many European countries, such as England, Spain, Holland, France, etc., were able to spread their dominance over almost the entire world.

In this sequence of conquering the world, it can be said that in the 18th century, the English power conquered Bengal and India almost without any obstacles. After the British Empire took over India completely, English-educated *desi* also English-benevolent brokers were needed to run the work of governance and exploitation smoothly and efficiently.

The direct and indirect beneficiaries of this policy of the British Raj were the new wealthy class of Bengal created by the British, almost all of whom were caste Hindus. It should be noted that in British East Bengal, during the independent Nababi period, high positions in the administration of the country, especially the revenue department, were mainly held by Hindus and their successors later established themselves as the new rich class under the permanent settlement introduced by the Governor General of India, Lord Cornwallis in 1793.

Bengal's newly rich caste Hindu-led reform movement began (Dhar, 1987). As the nature of renaissance of Bengal, it is necessary to reform the social system of the caste Hindu new rich class educated in the West. In the early nineteenth century, there was a great upheaval in the political, social, religious and cultural life of Bengal. Under the influence of this movement, a new wave of thought and consciousness spread in every field of religion, education, literature, social customs, life, etc., this is called the Renaissance. Bengal was the first to initiate this change in India. Therefore, this renaissance of the nineteenth century is also called the renaissance of Bengal.

In order to understand the nature of renaissance in Bengal, researcher must be aware of the decadence, blind superstition, religious lawlessness and various forms of social adultery in the political, social and cultural life of Bengal and India since the fall of the Mughal Empire. So, with ‘the fall of the Mughal Empire’ (Killingley, 2019) British rule was introduced.

Instead of blind faith in the rituals of the Brahmin priests and narrow Hinduism, this time attempts to establish the essence of the basic principles of Vedanta through trial and analysis. Due to the influence of western knowledge and science, public opinion was once formed against social superstitions like sati-immolation, child marriage, polygamy etc.

At this time, a special interest in Western science, literature and culture was observed among the educated community of Bengal, but the effort to harmonize the best of Eastern and Western cultures by reviving the essence of ancient Indian culture gained special prominence in this period. It was Raja Rammohan who, through his extraordinary erudition, made the learned community aware of the need for this coordination.

In such a background, the new rule of the British and the contact with western science, education, literature and culture, which initiated the unprecedented change in the conservatism and superstition of Bengal's social life, are the natures of renaissance of Bengal. These natures are:

- Except for a small number of the middle class, no one took an active role in the nineteenth-century movement. The number of English-educated middle class increased considerably during this period. Their influence in the society also increases.
- Another nature of the revival of Bengal in this era was the interest in reviving the national heritage. An attempt is made to assess the role of Maharaja Nandakumar, Sirajuddaula, and Pratapaditya etc. with a nationalist perspective. New narratives were written about the Rajput saga, the history of the Maratha nation, the monastic revolt.
- In the 19th century, a section of Bengali intellectuals were particularly inspired by European Renaissance-born ideas. The intellectual community

educated in western education came forward to lead the work of inaugurating national awakening in India.

- This movement could not bring any radical change in the social life of Bengal; it could not shake the entire social life.
- Many also identify this movement as 'awakening', 'new birth', 'new age' etc.
- The renaissance of Bengal in the nineteenth century could not touch the life of the lower class masses. This movement continued throughout the nineteenth century.
- In this movement the past glory of the East was given dignity.
- In this movement the new ideas of the western were accepted. Synthesis of Eastern and Western Cultures, Cultural Revival.
- Through this movement, an attempt was made to create a completely harmonious culture by bringing together Eastern and Western ideologies. The Bengali renaissance was a combination of both old and modernists.
- English education and culture accelerated this movement.
- This movement spread in all spheres of literature, society, religion, political natureTendency of rational judgment analysis rather than bigotry and social prejudice. So rationalism is one of the hallmarks of the Renaissance.
- The development of scientific approach, humanism and patriotism.
- Emphasis on women's freedom, Women's Empowerment and Women's education
- The renaissance that took place in the 19th century was rooted in close contact with Western education. The spread of English education led to the spread of Western humanism and scientific rationalism in the country, resulting in a semblance of renaissance in all spheres of life.
- The mouthpieces of this era (first phase) were Gnananveshan, Bengal Spectator, Hindu Patriot, Tattvabodhini Patrika etc.
- Political awakening and consciousness and nationalism. The renaissance of Bengal in the 19th century can be said to be the preparatory stage for the national awakening of the people of India. This period is again divided the first from 1817 to 1857 AD, i.e. from the founding of the Hindu College to the Great Revolt. The second is from the Great Revolt to the Swadeshi Movement. In this movement can be seen the full culmination of the awakening in Bengal.

It has already been mentioned that Rammohan Roy was the life blood of Bengal's renaissance and Young Bengal leaders.

- The renaissance of Bengal can be called the beginning of the bourgeois awakening. It was a reformist movement. Hindu tradition prevails in it. But this communalism was never evil. The educated and semi-educated Hindu middle classes were the participants in this awakening. It is unknown to the lower class of society. But it is also true that the Renaissance movement in Europe did not spread to everyone.
- This movement was concentrated in the cities and did not spread much in the villages.
- Social Reforms, Social welfare and philanthropic activities, Religious Tolerance and Universal Brotherhood.

However, it is also necessary to remember that this renaissance of the nineteenth century could not initiate any radical change in the life of the uneducated and poor masses of Bengal. The influence of the Renaissance was largely confined to the educated middle class and the wealthy. That is why many people do not want to give this revival of the nineteenth century the status of Renaissance. Although the immediate impact of this renaissance on the public life of Bengal was limited, there is no doubt that its results were far-reaching. The sense of nationalism and patriotism that emerged in the educated class of the country in the 19th century due to the exposure to Western science led to the end of the British rule in the form of the independence movement. The Bengal renaissance is often seen as the progress of an educated community, as a story of thought and enthusiasm, as a sign of an all-round awakening, as a symbol of the country's rebirth.

The Bengal renaissance did not happen for any one reasons, the Bengal renaissance happened for several reasons. Those reasons are:

- Social reason
- Religious reason
- Political reason
- Economic reason
- Educational reason
- Arts and Literature reason
- Science and Technology reason etc.

Besides, the following are the main factors directly or indirectly contributed to the rise of Renaissance movement are- Social Stratification, Caste system, Superstitions, Cultural lag, Influence of western education, Influence of western culture and knowledge, Rise of Intellectuals, Religious dogmatism, Political disintegration, Feudal Economy, Social stagnation and conservatism, Loss of beliefs and values, Loss of individual prosperity and liberty, Impact of British rule, The discovery of the printing press etc. (Das, 2020. p. 48).

4.2.1.2 TYPES OF BENGAL RENAISSANCE

The renaissance of Bengal in the 19th century was mainly centered on three ideologies. These are:

1. Western liberal and rationalist thought,
2. Eastern traditionalist thought and
3. Eastern and Western syncretistic thought.

Social reforms, movements against religious superstitions, women's emancipation movements, etc. were started under the influence of Western thought, as people began to learn how to scrutinize conventional customs and rituals in the light of reason. The 'New Bengal Group' planned to develop Bengal's socio-culture in imitation of Western civilization, completely rejecting the Eastern tradition.

A new revival of traditional Eastern ideologies began. Those who participated in the event were Radhakanta Dev, Mrityunjay Vidyalankar, Harishchandra Mukhopadhyay and others. In addition, in the syncretistic ideology of the East and the West, the combination of the best of the ancient era with the best of the Western knowledge and science began. The renaissance of Bengal proceeded along the path of this syncretistic ideology.

In 19th century, when Rani Rasmani appeared, the renaissance movement was beginning in Bengal. Regarding the renaissance movement of Bengal, in the curriculum taught by the West Bengal in the history text books, the renaissance means the Brahmo Samaj movement of Rammohan Roy organized in Kolkata, the Ramakrishna- Vivekananda movement, and the Hindu movement of Bakim Chandra and others. Rammohan Roy was born in 1712 and died in 1833 as seen in the Brahmo Samaj movement is called the “Father of the Bengal Renaissance” (Samanta, 2008).

India is being claimed in history books as the 'Father of modern India'. Standing in this 21st century, it can no longer be believed. The renaissance movement was organized at the top two levels of British India. Those are the two levels:

1. Arya Brahminical class level, Vedanta- centered, urban- centred, Vedic culture-centred renaissance movement that later took the name Hinduism. The researcher observed that the awakening of Hindus is very much in the wake of the Hindus. Its historical reasons are not very difficult.
2. At the end of the long Muslim rule in the 18th century, there was a sense of inferiority among the Muslims in Bengal. The movement that has taken place in the Muslim society is the renaissance movement of Islam. Haji Shariatullah, who was born in 1781 and died in 1837, emerges as a pioneer there. The Islamic renaissance began in 1820 with the Faraji Movement by him the Islamic renaissance began.

Apart from this, there were four types of Renaissance in Bengal. Those are:

- Hindu Upper caste (Brahminist Hindu or Hinduism and Vaishnab religions, Brahmonism).
- Muslim religions
- Hindu Lower Caste or down torrened people.
- Other religions (Buddhism, Jainism etc.)

Various figures from the Hindu upper caste played an active role in the renaissance of Bengal. Among those who participated were Raja Rammohan Roy, Ishwarchandra Vidyasagar, Radhakant Dev, Michael Madhusudan Dutta and others.

The early renaissance did not have much influence among the Muslims, but later a few personalities from among the Muslims carried forward the movement of the renaissance. The main Muslim figures in the movement include members of the Suhrawardy family, poet and musician Kazi Nazrul Islam and writer Rokeya Sakhawat Hussain (De, 1995). Also, people of various other religions participated in this movement of renaissance in Bengal.

The Bengali historian F. Salahuddin Ahmad did not hesitate to speak of 'Hindu Renaissance' and 'Islamic Renaissance' (Islamic revivalism and later reform movements). ('The Bengal Renaissance and the Muslim Community', Reflections on

the Bengal Renaissance, edited David Kopf & Safiuddin Joarder, 1977). Syed Amir Ali (1849-1928 AD) and Nawab Abdul Latif (1828-1893 AD) were mainly promoted in Muslim society in the 19th century. Muslim revivalism crept into Bengal with the Wahabi movement. Wahabism started from Arabia as a puritan rise and has been aptly described as Anabaptist in faith, Red republican in politics. It agitated the downtrodden Bengal Muslim peasantry in certain areas.

The spread of the Renaissance in the realms of literature and religion lead to the development of national political consciousness. There was a vehement assertion of national feeling with die emphasis on its Hindu tone. There is also the first faint glimmering of a Muslim national consciousness. Rise of national consciousness led to an urge for a national system of education. National consciousness in the field of education was associated with related trends in social and religious reforms. At home and abroad, he produced a deep impression Like Rammohan Roy and Keshab Chandra Sen he had added to the importance of his country in the evaluation of foreigners; but unlike them, he was no protestant but an orthodox Hindu. He strongly stimulated the Hindu revivalist sentiment.

None of the Hindu lower caste or down stream people participated in the renaissance of Bengal. Rani Rasmani was the only one who participated among this down torrened people as the researcher will discuss later.

Census Commissioner Ashok Mitra in the census report of 1951 mentioned the revival of Bengal in the 19th century as 'So-called Renaissance'; because this awakening was urban-centric and confined to the parasitic landlord class.

4.2.1.3 VARIOUS ASPECTS OF BENGAL RENAISSANCE

The Bengal Renaissance heralded a ‘cultural revival’ (Samanta, 2008) in India, celebrating its rich heritage while embracing new ideas.

- **LITERATURE**

The Bengal renaissance revived interest in Indian literature. One of the most significant aspects of the Bengali Renaissance was literature. Its main aim was to develop “modern Bengali literature” (Samanta, 2008). Bengal Renaissance literature

created a new literary style as it combined elements of traditional Indian literature with Western literary styles.

Bengali Renaissance literary works played an important role in social and cultural reforms, development of modern Bengali language and literature and creation of a unique and distinct literary culture. Prominent literary figures at the time included Bengali poet, writer and journalist Rabindranath Tagore, Bankim Chandra Chattopadhyay, Michael Madhusudan Datta, Ishwar Chandra Vidyasagar, Parichand, Deenbandhu, Hemchandra, Navinchandra, Bhudev, Vivekananda, Girishchandra, Amritlal, Kaliprasanna, Dwijendranath, Satyendranath, Devendranath, Prabhatkumar, Sarat Chandra Chattopadhyay and other writers.

- **EDUCATION & PHILOSOPHY**

Rani Rasmani, Dwarkanath Tagore and Akshay Kumar Datta, Iswar Chandra Vidyasagar, Rabindranath Tagore, Begum Rokeya contributions to educational institutions left a lasting impact on society. They engaged in Educational and Philosophical activities. The establishment of educational institutions enriched the nation's intellectual wealth. Bengal Renaissance reveals various new aspects of education such as Women Education, Professional Education etc.

- **SCIENCE**

The 19th century saw the birth of science; it was also advanced by “Jagadish Chandra Bose, Satyendra Nath Bose, Ashutosh Mukherjee, Anil Kumar Gain, Prasanta Chandra Mahalanobis, Prafulla Chandra Ray, Debendra Mohan Bose, Jnan Chandra Ghosh, Gopal Chandra Bhattacharya, Kishori Mohan Bandyopadhyay, Jnanendra Nath Mukherjee, Sisir Kumar Mitra, Upendranath Brahmachari and Meghnad Saha” (https://en.m.wikipedia.org/wiki/Bengal_Renaissance, Retrieved March, 26, 2023) etc.

- **POLITICS**

The Bengal Renaissance's ideas and values influenced the political fabric of India; it sowed the seeds of political consciousness and nationalism, which was made possible by Surendranath Banerjee and Bipin Chandra Pal, Harishchandra Mukhopadhyay, Krishnadas Pal, Umesh Chandra Banerjee, Lalmohan Ghosh, Anandamohan Bose,

Ashwinikumar Dutta, Sishirkumar Ghosh, Motilal Ghosh, Ambikacharan Majumder, Yatramohan Sen, Rabindranath Tagore, Arvind Ghosh, Chittaranjan Das, Ramananda Chattopadhyay , Jatindramohan Sengupta, Subhash Chandra Bose etc, who participated in organizing the masses and inspiring the freedom movement. The Bengal Renaissance sowed the seeds of political consciousness and nationalism. Leaders like Surendranath Banerjee and Bipin Chandra Pal advocated for self-governance and independence from British rule, mobilizing the masses and inspiring the freedom movement.

- **RELIGION AND SPIRITUALITY**

Some notable religious and spiritual leaders associated with these reform movements were “Rani Rasmani, Ramkrishna, Sarada Devi, and Swami Vivekananda, Aurobindo, Bamakhepa, Lokenath Brahmachari, Bhaktisiddhanta Sarasvati, Bhaktivinoda Thakur, Paramahansa Yogananda, Lahiri Mahasaya, Nigamananda Paramahansa, Ram Thakur” (https://en.m.wikipedia.org/wiki/Bengal_Renaissance Retrieved March, 26, 2023), who sought to bridge the gap between Eastern and Western ideas.

- **SOCIAL WELFARE & PHILANTHROPY**

Eminent personalities like Raja Rammohan Roy, Vidyasagar, Rani Rasmani, Keshub Chunder Sen etc. were engaged in philanthropic and social welfare activities.

- **ART & MUSIC & DANCE**

Abanindranath Tagore and Nandalal Bose, Ravi Shankar their innovative styles and techniques continue to inspire contemporary artists. “Bengali language and literature thrived in various traditions of music and poetry that were practiced outside the court, laying the foundation for the so-called “Bengali Renaissance” of the 19th century” (<https://www.britannica.com/place/Bangladesh/The-arts#ref997951>. Retrieved August 22, 2024).

- **MOVIE**

Satyajit Roy was a film maker and director in many ways shaped by the values of nineteenth century Bengal. He returns again and again to the protagonist of Bengal Renaissance.

- **MILITARY**

The Renaissance contributed to modernizing India's military practices. Leaders like Subhas Chandra Bose advocated for a well-organized and disciplined military (Bose, 2023).

- **MEDICAL**

Kadambini Ganguly was also the first woman medical practitioner in Bengal. Her life was dedicated to this cause of bringing medical relief to the suffering of women and it was this that inspired her to make a sustained effort to get herself admitted to the Calcutta Medical College. With the establishment of Calcutta Medical College on 28th January 1835, the first study of medicine began in this country.

4.2.1.4 FEATURES OF BENGAL RENAISSANCE

The points mentioned by the researcher as ‘features of renaissance in Bengal’ (Ray, 1999) are:

- **Tendency to rational judgment analysis instead of bigotry and superstition**

During this period an attempt was made to establish the essence of Vedanta through judgment and analysis rather than blind faith in narrow Hindu rituals. Rationalism was a particularly notable feature of the Renaissance. Under the influence of western science, public opinion was once formed against social superstitions like sati-immolation, child marriage, polygamy etc.

- **Harmonization of Eastern and Western Cultures**

At this time, among the educated society of Bengal, Western science, literature and culture were of special interest and attempts were made to harmonize Eastern and Western cultures.

- **Development of scientific approach**

The development of scientific approach to the superstitions that existed in various areas of society at that time was through the renaissance of Bengal.

➤ **Modernization of Bengali Language and Literary Practice**

This change in Bengali literature led to the emergence of prose literature describing the happiness and sorrows of people instead of the epics of gods and goddesses. New understanding of ancient literature, modernization of Bengali language and extensive literary practice are also important contributions of Renaissance.

➤ **Women's freedom and Women education**

It was strongly opposed to women's freedom, women's freedom towards wife-education and education in Hindu society. The efforts of various thinkers paved the way for the expansion of women's education. Also, women's emancipation movement started in Bengal, prohibiting the practice of burning sati, treating women with respect, trying to get women's rights in ancestral property, widow marriage etc. In that era, women had no freedom in Hindu society and were strongly opposed to women's education.

Under the influence of renaissance, the educated community in Bengal began to realize the importance of individual freedom for women. Raja Rammohan Roy's efforts paved the way for the expansion of women's education, in addition to banning the practice of satidah, dignified treatment of women, women's right to ancestral property, etc. Raja Rammohan initiated the women's liberation movement in Bengal.

➤ **Individual freedom**

As individual independence is recognized, the consciousness of individual freedom and self-determination is created.

➤ **Humanism and Patriotism**

Humanism can be considered an essential tenet of Renaissance in Bengal. Humanistic values were recognized and patriotism flourished under the influence of Renaissance Western literature. At the same time, under the influence of Western literature, human values were recognized and patriotism developed. The sense of nationalism and patriotism that emerged in the educated class of the country in the 19th century due to the exposure to Western science led to the end of the British rule in the form of the independence movement.

➤ **Calcutta-based ultra-nationalist newspaper**

Vande Mataram, Yugantar and establishment of various educational institutions and libraries Fort William College (1800), Srirampur College (1818), University of Calcutta (1857), University of Bombay and University of Madras (1857). The establishment of public libraries - due to these the pace of the renaissance of Bengal was greatly accelerated.

➤ **Social change**

A new rise in social life began with the breaking of the traditional social strata. Social adultery, blind rituals, superstitious casteism and various injustices on the basis of caste etc. resulted in the liberation of the people from the stagnation that had come in the society of India and Bengal.

- Under the influence of renaissance, the mentality of verifying the truth through experiments instead of superstition was developed in the educated society of Bengal. At the same time, under the influence of Western literature, human values were recognized and patriotism developed. As a result of this change in the Bengali literature, instead of the epic poetry of the gods and goddesses, prose literature that chronicles the happiness and sorrows of people appeared. New appreciation of ancient literature, modernization of Bengali language and extensive literary practice are also important contributions of Renaissance.
- The main features of the Renaissance were the revolt against the medieval way of life and the ushering in of the modern way of life and the expression of a secular attitude-based modern way of life.
- Its other features are its emphasis on individual rights rather than feudal rights, equality among people, feeling that poor people are also human beings, emphasis on divine life and happiness, aspiration to be a complete human being, opening of national consciousness, sense of pride about the country's past traditions etc.
- It was instrumental in India's eventual struggle for independence and many of its prominent personalities actively participated in the freedom movement.
- Renaissance is regarded as the revolutionary change in almost all aspects of national, social, cultural, literary and spiritual field of a nation.
- It's another important feature which created new discoveries and inventions.

- It also produced national consciousness and witnessed the growth of a new political consciousness among the educated middle class of this country.
- The Bengal Renaissance was influenced by the European Renaissance. The movement of the renaissance of Bengal was greatly accelerated by the influence of contact with secular western education.
- Role of Reformist Leaders The movement of the renaissance of Bengal was much accelerated.

4.2.1.5 ACTIVE ROLE OF VARIOUS INSTITUTIONS IN BENGAL RENAISSANCE

Many educational institutions were associated with the Bengal Renaissance movement. Those are:

❖ ASIATIC SOCIETY OF BENGAL (1784)

The Asiatic Society was a leading research organization in Calcutta and the then Governor-General of India, Warren Hastings, was the main patron of the organization. Dwarkanath Tagore, Rasam Dutta, Prasannakumar Tagore, Rajchander Das and Ramkamal Sen (https://en.m.wikipedia.org/wiki/The_Asiatic_Society . Retrieved January, 28, 2023) were the first Indian members of the institute to be members of the institute. It was created to establish an institution of higher learning in the city of Calcutta for the purpose of research on the Orient.

It was through the research of this Society that the idea of this glorious India was created. During the sixties and seventies, a remarkable awareness of history, culture and tradition arose in the minds of Indians. Mukherjee (1969) told that the Asiatic Society of Bengal, which became the hub for much of the Indological studies pursued by the Orientalists.

❖ FORT WILLIAM COLLEGE (1800)

Fort William College or College of Fort William was an Oriental Studies institution, where Sanskrit, Arabic, Persian, Bengali, Hindi and Urdu books were translated into English. Fort William College was established to educate British officers in Indian languages. This college accelerated the development of Indian languages such as Bengali and Hindi.

❖ **HINDU COLLEGE (1817)**

It is reserved only for upper class and upper caste Hindus. But the interesting thing is that this Hindu college became the cradle of Bengal - Renaissance and the conflict between the old and the new gathered around this college. Rammohan Roy, David Hare and Derozio were the ones who invoked Naveen in this clash.

Derozio joined the Hindu College as a professor in 1828 AD at the age of nineteen. His magnetic personality, keen sense of logic, judiciousness, generosity and depth of knowledge soon enthralled, captivated and stirred the students. Later it was named Presidency College and later Presidency University, the purpose of the college was to teach English and Indian languages, literature and science.

❖ **CALCUTTA SCHOOL BOOK SOCIETY (1817)**

Founded by David Hare, it was set up to compile, publish and distribute textbooks in Bengali and English to help spread school-level student textbooks and help spread Western education (https://en.m.wikipedia.org/wiki/Calcutta_School-Book_Society Retrieved December 24, 2024)

❖ **SERAMPORE COLLEGE (1818)**

Three Christian missionaries named William Carey, Joshua Marshman and William Ward founded this college with the aim of training Indian Christians. Besides; Eastern literature and Western sciences such as religion, humanities and secular subjects were taught simultaneously. (Ward, 1818)

❖ **CALCUTTA MEDICAL COLLEGE (1835)**

Established in 1835 by Lord William Bentinck, a medical college and hospital, is one of the oldest health educational institutions in Asia. This college assumed a very important role in the Bengal Renaissance.

❖ **YOUNG BENGAL (1826-1832)**

Young Bengal is a group of social intellectuals and radical Bengali free thinkers formed by Hindu college students in contemporary Calcutta society. All of them were followers of Hindu College teacher Henry Louis Vivian Derozio (Mukhopadhyay, 2008). Its members are Krishnamohan Banerjee, Dakshinaranjan Mukherjee,

Ramgopal Ghosh, Ramtanu Lahiri, Mahesh Chandra Ghosh, Shivachandra Dev, Harchandra Ghosh, Ram Mohan Mallick etc. “Derozio and the Young Bengal group set two establishments and published journals that played a role in the Bengal Renaissance”. (https://en.m.wikipedia.org/wiki/Young_Bengal. Retrieved January 24, 2024)

Their movement was identified as the most controversial chapter of the 19th century Bengal Renaissance. The members of the Young Bengal Movement advocated for the adoption of radical ideas. They wanted to question old traditions and customs in India, examine if traditions were logical and useful, women's education, abolition of the caste system and child marriage also they wanted to give equal rights to widows and lower castes. They attacked Hinduism and laid emphasis on Western literature and education, besides they laid emphasis on Western medicine and attempts were made to establish the Calcutta Medical College.

❖ **BRAHMO SAMAJ (1828)**

Hindu reformer Raja Rammohan Roy and his friends started the ‘Brahmo Samaj’ (Kopf, 1979) through a universal worship, a social and religious movement that served as a precursor to the renaissance of Bengal (Jones, 1989).

❖ **UNIVERSITY OF CALCUTTA (1857)**

The British government proposed the establishment of a university in Calcutta on the model of the University of London and the Calcutta University Act came into force in 1857. The university-affiliated colleges are: Presidency College (now Presidency University), Scottish Church College, Sanskrit College (now Sanskrit College and University) and Bengal Engineering College (now Indian Institute of Engineering Science and Technology) etc. This university assumed a very important role in the Bengal Renaissance.

❖ **METROPOLITAN INSTITUTION (1864)**

The Metropolitan Institution was first founded by Pandit Ishwarchandra Vidyasagar. It was the first private college in the country. Famous students here were Swami Vivekananda, Keshav Chandra Sen, Prafulla Chandra Roy, Satyacharan Laha, and Jatindranath Das. Later it came to be known as Vidyasagar College.

Also various institutions played important role in renaissance, they are British Indian Association, Bangiya Sahitya Parishat, Sanskrit College, General Assembly Institution, national Council of Education, Bengal, Jorasanko Thakurbari etc. The above institutions assumed a very important role in the Bengal Renaissance.

4.2.1.6 ROLE OF VARIOUS PERSONALITIES ASSOCIATED WITH BENGAL RENAISSANCE

The personalities without whom the renaissance of Bengal would not have been possible, who played an important role in the renaissance of Bengal, are:

❖ RAJA RAM MOHAN ROY (1772-1833)

Raja Rammohan was born in 1772 in a noble Brahmin family in Radhanagar village of Hooghly district. Before the age of sixteen he acquired considerable etymology in Sanskrit, Persian and Arabic. At the age of twenty four, he began learning English and later mastered Latin, Hebrew and Greek. By learning so many languages, he had the opportunity to directly read the main texts on Eastern and Western religion, philosophy, literature, etc. and by receiving their substance became possessed of extraordinary learning and foresight.

Raja Ram Mohan Roy who is being regarded as the “Father of Modern India” played an active role in the renaissance movement that came to Bangladesh in the first half of the 19th century. The ‘father’ metaphor is apt in the sense that, by way of the development of a cross-cultural mentality for himself. He was our first internationalist and progressive modern thinker. Raja Ram Mohan Roy was a humanist with renaissance spirit, social, educational and religious reformer and the leader of liberal reformist group and a stern fighter against social evils and a champion of the socially oppressed; obsolete social customs like polygamy and child marriage. He attacked kulin polygamy. He was a jurist, a journalist and politician. His fight for the Freedom of the Press is well known. He founded the Atmiya Sabha established by him in Calcutta in 1815 discussed, among other social problems, the question of Sati (The Samachar Darpan, 22nd May, 1819), an inner circle of aristocratic and new middleclass liberals, for free and opens discussion on religious and social reforms. In his minute, dated November 8, 1828, where Lord Bentinck enumerated the factors

upon which his decision to abolish Sati had been based; he made no reference to the influence of the Christian missionaries (Boulger, 1897).

One such consequence was the establishment of the Hindu College (1817). He was connected with the talks in 1816 which led to the foundation of the celebrated Hindu College. He challenged traditional Hindu culture and indicated the lines of progress for Indian society under British rule. He also helped the cause by running an Anglo-Hindu School and established a Vedanta College (1825), where he tried to combine the teaching of Oriental learning with Western arts and sciences.

He also translated five of the principal Upanishads, to demonstrate to the general public that the Hindu scriptures themselves preached monotheism. He published the Bengali translation of the authoritative text of the Vedanta. He was completely a Renaissance man. He was drawn to Christianity but wanted its reform and regeneration from superstition and dogmatism. He was not only social and religious reformer but in the field of educational reformers. He did in the field of public administration, women's rights, political liberty, religion, education, social reform, journalism. He also focused on social reform. He made great efforts to abolish sati (the Hindu funeral practice in which the widow immolated herself on her husband's funeral pyre) but the problem of the Hindu widows had not been solved there were innumerable abstracts in the way of improving their conditions and effecting their resettlement. He made great efforts to abolish child marriage. His rationalism and comparative approach to all contemporary issues were germane to his modernity.

His educational background that the movement from a longer period time against the orthodox group Sanskrit schools. He also fought for the freedom of Press and helped in the publication of The Brahmanical Magazine (1821), Sambad Kumudi (1821) and Meerut-ul-Akhbar (Persian, 1823). He read Koran deeply and wrote "Tuhfat-ul-Muwahhidin" or "A gift to Monotheists". He protested against the idolatry and superstitions of all creeds and tried to lay a common foundation of a Universal Religion and his own religions views he took several measures such as holding conversation and discussion, publications and magazines establishment of association and foundation of schools. The religion propounded by Raja Ram Mohan had four main characteristic: Idol worship strictly prohibited, Love towards all human beings, Stress on Oneness of God, Intellectual Attitude. Another work of Raja Ram Mohan

Roy in Persian entitled *Manazararat-ul-Aduyan* or “Discussion on Various Religion” come out.

He founded the Brahmo Sabha, which produced the Brahmo Samaj, an influential socio-religious reform movement during the Bengal Renaissance. Originally, Brahma Samaj was a reformatory institution. It also loosened the bonds of caste system. The foundation of the Brahma Sabha, on August 20, 1828 was against the sati system and various social evils such as caste system, child marriage, and infanticide were declared illegal besides, widow remarriage and inter caste marriage began to take place.

He keenly realized that even though deep truth and greatness lie at the heart of the Eastern culture, superstitions have come to dominate Indian life due to lack of contact with modern knowledge and science. Oriental culture can only be revived by the practice of Western literature and science. This revival meant the best elements of Eastern and Western culture.

He favoured English education. He was a pioneer of vernacular education. Vernacular education must be taken to the villages for mass literacy. In the field of education, he welcomed the practice of Western knowledge and science. At the same time, he strove to revive the Bengali language by adopting the best ideas of Indian culture.

Rabindranath Tagore said in several of his works, 'Rammohun inaugurated the Modern Age in India' and tried to show 'Rammohan Roy, the original man of New Bengal.' He started a school named Anglo- India School. He worked out a synthesis of all that the best in Eastern and Western intellectual tradition. He established the Vedanta College where the teaching of Vedanta philosophy was combined with that of European science and learning. His famous letter to the Governor- General Lord Amherst (11th December, 1823), pleading for the introduction of “a more liberal and enlightened system of instruction, embracing mathematics, natural philosophy, chemistry, anatomy with other useful sciences” is rightly regarded as an important landmark in the history of the growth of western education in Bengal (Majumdar, 1941). His movement was idealistic and intellectual and desire was to modernise Indian society which would result in self consciousness and ultimately lead to a national awakening.

❖ **RAJA RADHAKANTA DEB (1784-1867)**

Raja Radhakanta Deb another pioneer of the Renaissance movement formed a Society called Dharma Sabha. He was a famous classical scholar but he belonged to the conservatives group who wanted reform keeping the old traditions without changing the basic foundations of the ancient religion and culture. Besides, he is regarded as the leader of the conservatives group had contributed a lot in the Bengal Renaissance Movement. Raja Radhakanta Deb took active part in the Educational and social reform movement of Bengal. Though Raja Radhakanta Deb belongs to the “Calcutta conservative Hindu Society” (Chakrabati & Chakrabati, 2013), he took keen interest in removing the social evils like Sati, polygamy, child marriage and widow remarriage.

The others who included other in the conservations group are Gouri Kanta Bhattacharjee, Mritunjoy Vidyalankar, Bhabani Charan Benarjee and Ram Kamal Sen. The conservative group did not desire extreme form of religious and social changes. He was associated with the reactionary petition against the suppression of the Sati rite in 1829. But Radhakanta Deb and other conservative leader submitted a counter petition arguing that the government should not interfere with the subject of kulin polygamy. He beliefs that if polygamy was bad for the Hindus it was equally bad for the Muslim. He was a member of the School Book Society and one of the secretaries of the School Society. He wanted:

- Western knowledge and culture
- Women education
- Abolition of child marriage
- Individual liberty
- Establishment of progressive type of educational institutions.

He was a staunch advocate of ancient religious and culture. Certain aspects of social reform such as the revival of women’s education received powerful support even from orthodox Hindu leaders like Radhakanta Deb.

❖ RANI RASMANI (1793-1861)

One of the most remarkable personalities of the nineteenth century to whom we owe a deep debt of gratitude for her great contribution to the Bengal Renaissance is Rani Rasmani. Rani Rashmoni was the founder of the Dakshin Kali Temple in Kolkata. She closely associated with Ramakrishna Paramhansa. She was administrator, religious reformer, social worker like to abolish the tax imposed on fishing in the river and to her credit numerous charitable works also. When Hinduism was cornered by the conflict of Western ideas, when people of different religions and communities were active in establishing the supremacy of their respective religions, Rani Rasmani, the symbol of India's spirit, appeared in Bengal with the message of all-religious harmony.

While discussing the role of various personalities in the renaissance of Bengal, the researcher has presented the detailed analysis of how important Rani Rasmani's educational role in the renaissance of Bengal is in this study.

❖ HENRY LOUIS VIVIAN DEROZIO (1809-1831)

Henry Louis Vivian Derozio was a radical thinker, poet, educationalist, journalist and who left a phenomenal legacy as a rare Anglo-Indian prodigy, whose attachment to knowledge, love of truth, one of the harbingers of Bengal Renaissance. From Rammohan's Hindu College emerged a group of radical Bengal free thinkers known as the Young Bengal or Derozians named after their firebrand teacher. He was a competent scholar, gifted writer and the most famous of our teachers in the new education and wanted them to cultivate and practice all the virtues, shunning vice in every shape.

He was appointed a teacher of the Hindu College as a teacher of English literature and history in May, 1826. He galvanized the boys of Hindu college against 'Satidaha', widow remarriage, superstition, ignorance and bigotry, the spread of education and ideas of liberty and human rights, demanded education for women, and to flaunt their independence indulged in wine-drinking and beef-eating. These boys came to be known collectively as 'Young Bengal'. The inspiration of Young Bengal came from one of the strangest figures in the history of Bengal Renaissance. He encouraged them to debate freely and questions all authority. The Calcutta Presidency College (before

name Hindu College was transformed in 1855) still preserves a volume of manuscript records containing the proceedings of the “Special Meeting of the Directors of the Hindu college” on 23 April 1831. The founders of the Hindu College were very eager to impart the knowledge of western sciences such as chemistry, astronomy and mathematics to the students of this institution (Majumdar & Dhar, 1927).

As early as 1831, the Derozians came out with English and a Bengali organ- the Enquirer and the Jnananvesab. He started a new organ, the Bengal Spectator, which turned more towards economics and politics than towards the pure pursuit of culture; startled the whole of Calcutta Society by embracing Christianity and his Young Bengal movement features significantly in the whole paradigm of Bengal Renaissance. The most imposing Derozians were Krishnamohan Bandyopadhyay (Das, 2014), Ramgopal Ghose, Peary Chand Mitra and others. The Derozians were practical, rational, and moderate. That time Bengal rolled into the second phase of Renaissance characterised by synthesis ushered in and led by the moderate reformers.

❖ SRI SRI HARICHAND THAKUR (1812- 1878)

He was born in 1812 in Bengal. He was a social and religious reformer; introduced a religion called 'Matua Dharma '. Sarkar (2007) said that:

- To uplift the downtrodden in all aspects.
- To annihilate the caste system.
- To establish the Garhasthya Dharma and Garharthya Ashram.
- To uphold the people who are perfect and pure in the centre of all.
- To rectify the trifles of Vaisnava.
- To rectify the devotees of Krsna.
- To make a bridge between mundane and spirituality.

❖ DEBENDRANATH TAGORE (1817-1905)

Maharshi Debendranath Tagore was the eldest son of Dwarkanath Tagore and he was intimate friend of Rammohan Roy, the monotheism of the ‘Brahmo Samaj’ (Kopf, David) as the best and belief in social reform. He made a distinction of himself from the Young Bengal. He revitalised his reformist ideas like rejection of idolatry and superstitions, spread of secular and female education, the purification of the traditional faith and noblest stage in the development of Hinduism. He had been a

seeker of spiritual truth and he had developed a fine balance between tradition and new thought.

The Tattavabodhini Sabha (1839) was established by Debendranath Tagore; drew around him kindred spirits who found their spiritual home in the Sabha. The main objectives of this society were development of learning, research and public debate on Sastra. The Sabha started a school in 1840, and in 1843 came out its celebrated organ the Tatvabodhini Patrika which served a brilliant and much-valued socio academic purpose. By 1850, the Brahmo Samaj as a genuine theistic movement discarded the faith in ancient Hindu scriptures.

His achievements were highly praised by the Bengal Chronicle in 1820. It published two annual reports of the school describing the proficiencies of the students in mathematics, physics, chemistry, History of Europe, astrology etc. Educationist, literary men, orientalist, journalist, religious and social reformers all had united together and some of the members of this Sabha like that: Debendranath Tagore, Akshoy Kumar Datta, Ramtanu Lahiri, Pyarichand Mitra, Kaliprasanna Sinha etc. The Sabha was the 'extensive propagation of Brahmo Dharma'. In 1854 was associated with the Sabha, known as the Samajon-nati-VidhayiniSuhrid- Samiti was promote reforms like as widow re-marriage, abolition of polygamy and superstition etc. he was elected its president.

❖ **PANDIT ISHWAR CHANDRA VIDYASAGAR (1820-1891)**

Pandit Ishwar Chandra Vidyasagar was the foremost among the later thinkers who took a significant role in making Raja Rammohan's thought a reality. He was a memorable great man, regular classical scholar, humanist, rational, social and educational reformer of nineteenth century Bengal. He played a prominent and vital role in Bengal Renaissance. He was a very kind and liberal- hearted man, high moral quality, but he was a staunch fighter for the rights and honour of women. He was a great scholar academicians and reformer of Bengal and educated himself in English and came to represent a fine combination of the best in both cultures. His ideas of nationalism, humanism and democratic liberalism had influenced the middle class society in renaissance period. His childhood experience made him more pragmatic about his attitudes towards the society.

After finishing his student life with special achievements, in 1841, at the age of twenty one, he took the job of the head scholar of the Bengali Department of Fort William College. During this time he acquired English etymology through his own efforts and came in contact with some prominent English academics like Halliday and acquired a special sense of education. In 1846, he was appointed as Associate Editor of the Sanskrit College. But he resigned from the Sanskrit College the following year due to his disagreement with the then secretary of the college regarding the educational reforms of the college. Then in 1850 he rejoined the Sanskrit College as Professor of Literature. In 1853 AD, he established a non-paying 'Inga Sanskrit School' in his village Birsingh. He established the 'Metropolitan Institution' for the expansion of higher education.

Sometimes when he was not employed, he wrote and published 'Betel Panchbinshati', 'Shakuntala', 'Sita's Banvas', 'Bhrantibilas', 'History of Bengal'. Thus, from the beginning of his working life, he took special initiative in the promotion of education and culture and gradually prepared himself. He played a leading role in establishing Bengali as a medium of education.

His ideas on education through his writing and activities and he had always tried to translate his ideology into direct action. Between 1847 AD and 1863AD, he wrote a series of books in Bengali which became classics to the students of literature. His activities started with the formation of the 'Society for the promotion of Bengali Language and Literature' in 1836 and his Bengali Primer for beginners 'Varna Parichay' is even today in household use. For education, he wrote books like Katamala, Rijupatha, Akhyanmanjari, Bodhodaya etc. He arranged for the collection and preservation of old Sanskrit books at the same time. His efforts led to the expansion of Western education in Bengal.

As a Government Inspector, he organised a total of thirty five female schools and twenty model schools and hundred Bengali schools due to his government post of Inspector of Schools. He was equally interested in women's higher education, and was secretary to the Bethune School, for some time. He tried to remove all social evils like child-marriage in 1850, widow re-marriage in 1855, and was campaigning against kulin polygamy in 1871-1873. He was dead against child-marriage and

polygamy and an ardent advocate of widow-remarriage. He also wrote a pamphlet on widow marriage which was published in January 1855.

The pamphlet was a clear evidence of his great compassion for the suffering womenfolk and he wrote articles on the evils of early marriage in the Sarvasubhakari Patrika. A petition signed by many distinguished men of Bengal was submitted to the legislative council praying for legalizing widow marriage and finally, on July 26 the Act XV of 1856 was passed legalizing marriage of widow. The first widow marriage took place on December 7, 1866AD with great pomp and grandeur between Srischandra Vidyaratna and Kalimati Devi a widow who was only eleven. He was to promote the welfare of the people and to discourage and eradicate injurious and superstitions customs and practices.

He knew that mass education would remain incomplete without female education and he was the secretary of the first female school in Bengal, the Bethune School in 1849 AD. He rose to fame through his fearless campaign for reforms on widow marriage, child marriage, kulin polygamy, caste barriers and for the spread of secular education with emphasis on women's education. He was determined to destroy what he considered to be the root evils or the prevailing ignorance and superstitions. He opened the door of Sanskrit College to non-Brahmin boys and provided for the classical scholars some English education as well.

In the mid-nineteenth century, he appeared in Bengal at a turning point in history. On the one hand, the strong attraction of western education and culture and on the other hand, to improve the national cultural heritage and mother tongue and to spread education capable of achieving the real welfare of this country - although he chose the second option, he tried to use the beneficial aspects of western education and culture for the betterment of this country. , on the other hand also tried to revive the valuable traditions of national culture by discarding superstitions, superstitions and illiteracy.

His concerted efforts in the promotion of mass education, primary education and women's education and the establishment of new schools not only encouraged Indians to come forward in the expansion of education, but also influenced the educational policy of the British government in many ways. Earlier, the British government had only thought about the expansion of education among the upper and middle classes -

but due to the efforts of visionary thinkers like he, the British government had to look at the expansion of mass education.

As a result of his tireless efforts to develop Bengali prose along with giving importance to English language education, on the one hand the path of education was smoothed, on the other hand Bengalis learned to respect the glorious cultural heritage of this country through his translated books. He wrote textbooks in Sanskrit and Bengali and established schools.

❖ **SHRI RAMKRISHNA PARAMHANSADÉVA (1836-1886)**

Ramkrishna Paramhansa was born on February 18, 1836 in a poor religious conservative Brahmin family in Kamar Pukur village in Arambagh subdivision of Hooghly district of West Bengal; and he was Gadadhar Chattopadhyay later known as Ramkrishna, a philosopher and Renaissance man who cast a spell over a myriad of devotees. Besides, he was the fourth and last child of father Khudiram Chattopadhyay and mother Chandramani Devi; who by sheer character, great charm sweetness and the saint, homely wisdom stormed the hearts of thousands; a bright astrologer in the sky of religion and culture of the 19th century.

A great organisation of social service later on drew its inspiration from him and found him drawn to a religious life from his boyhood. The temple of Dakshineswar deeply influenced his life and personality. Though an illiterate Brahmin, he does not use reading books. According to him God is truth and truth is God. He regarded different religious paths as but different ways leading to the same goal because water is the same to matter whether one uses the term 'Jol' or 'Pani' to describe it.

In his personal life, after practicing various religions like Hinduism, Islam, Christianity, he came to the realization that all religions are one. His message of all-religion harmony 'Yat Mat Te Patha' brought people of all communities together in that era and continues to search for a new path for India as well as the people of the world. He stormed the hearts of thousands and earned the respect of even those who could not agree with his preaching, by his sheer character, personal charisma and homely wisdom. Deeply engrossed in Sadhana, he realized the direct form of Shiva in the living being. So his words, not kindness in life, but life service in Shiva

knowledge. The era of Sri Ramakrishna's appearance in the 19th century is marked as the Age of Synthesis.

❖ **KESHAB CHANDRA SEN (1838-1884)**

Keshab Chandra Sen was a student showed his deep interest in social service and religious thought, a leader, speaker, nationalist and pioneer of the Renaissance movement. He showed deep interest in social service and religious thought from a very young age and he started a night school (1856) for the needy. He repudiated caste system in the strongest terms and took up challenge of extreme rationalism on the one hand and blind faith on the other; besides he joined the Bahmo Samaj in 1858. He renovated Brahmoism to such an extent that it became a real power in the land as an organisation.

The young Brahmos threw themselves whole-heartedly into the political movements of the day; national leaders like Surendranath Baneiji were their close associates. As a member of the Brahmo Sabha, started a Brahmo Vidyalaya or school in 1859 also ran a Sangat Sabha for religious discourses from 1860. He took up the editorship of the Indian Mirror founded in 1861. He encouraged intermarriage between different castes and communities as the most effective step for the abolition of caste system; mainly responsible for the enactment of the Special Marriage Act III of 1872 to legalise unorthodox casteless marriages which now replaced by the Special Marriage Act of 1954; the unification of different communities in India.

He formulated a scheme for the mass education which was perhaps the first of its kind in Bengal and published a cheap weekly newspaper in Bengali known as Sulav Samachar. He started for cultural education of women. He showed that true religion is neither unscientific nor irrational in its nature.

❖ **GURU CHAND THAKUR (1846-1937)**

Guru Chand Tagore was a Bengali social reformer and educationist. He accelerated the renaissance of Bengal through development of the Matua community, education and social development of Dalit Hindus.

He initiated mass movements for the eradication of untouchability and spread of education. He laid special emphasis on education and improvement of standard of

living and established 3952 schools. Established the first school in Orakandi in 1880, later it was upgraded from primary level to high school.

❖ **RABINDRANATH TAGORE (1861-1941)**

Rabindranath Tagore was a poet, humanist, philosopher and pioneer of the Renaissance movement; his own poems at the Hindu Mela (1875, 1877) on patriotic themes and essays on women education, labour and unemployment. He brought a revolution in the cultural field of Bengal. His poems, songs, plays, stories, novels and essays gave him the position of a reformer of Bengal Renaissance. His educational thinking influenced national education movement. Tagore family was most important and advanced role play in Bengal Renaissance. He pleaded for the reorganisation of social life on the basis of self-help with the village as the unit, the fostering of cottage industries, peasant cooperation and Hindu-Muslim amity. He received very little formal education. He believed in the harmony of education with life. His educational experiment was like Santiniketan and Visva-Bharati.

He had produced a body of work, creative and constructive work, drawing up schemes for national education and for self-sufficient community-life organised on a village basis. His love for his motherland was very deep. Human beings were the central theme of all his work. He had earned the Nobel Prize for The English version of Gitanjali.

❖ **KADAMBINI GANGULY (1861-1923)**

Kadambini Ganguly was one of the first female physicians of South Asia to be trained in European medicine. She was the first graduates from Bethune College (1878) and in the process became the first female graduates in the country and in the entire British Empire. David Kopf said “Her ability to rise above circumstances and to realize her potential as a human being made her a prize attraction to Sadharan Brahmos dedicated ideologically to the liberation of Bengal's women”. (Kopf, 1979)

❖ **SWAMI VIVEKANANDA (1863-1902)**

Swami Vivekananda was an educationist, karmayogin, good speaker, spiritual leader and philosopher; his faith in human unity was deep-rooted, propagated the idea of religious tolerance and universal brotherhood, his participation in the World Religions

Conference at Chicago in 1893 brought India's spiritual wisdom to the global stage, fostering mutual understanding and acceptance. He believes that religion was the source of national vitality. He was no protestant but an orthodox Hindu and thus stimulated the Hind revivalist sentiment. He recommended a combination of spiritual knowledge with the objective knowledge of the material world. He was acceptance of all faiths.

He proposed value based and man making education and education was incomplete without moral values. He hoped that proper education would likewise make Indians strong and self-reliant. He proposed mass education and women education. He wanted men to initiate the process but not control women's education and he called that women must be put in an opinion to solve their own problems in their own way.

He narrated to Nivedita the wretched condition of the women in India prevailing at that time and wrote to her in a letter, "Let me tell you frankly that I am now convinced that you have a great future in the work for India. What was wanted was not a man, but a woman—a real lioness—to work for Indians, women especially. India cannot yet produce great women; she must borrow them from other nations. Your education, sincerity, purity, immense love, determination and above all, the Celtic blood make you just the woman wanted" (Nivedita, 1910).

He considered education a key to India's national reconstruction; his educational philosophy was enriched by ideas of the modern West, his thoughts on education may be placed in the context of evolution of the ideal of national education in 19th century Bengal. He proceeded to organise the famous Ramkrishna Mission (in 1897) with its centre of Belur and he was profounder of Belur Math near Kolkata. A great organisation of social service, the Ramkrishna Mission, later on drew its inspiration from him and countless Hindus gave him respect for years to come. Social service was included to his educational thought. The Ramkrishna Mission also stood for religious and social reforms.

He had a clear insight into the dichotomy of the classes and the rising social power of the oppressed and the down trodden. Sri Ramakrishna's worthy disciple Swami Vivekananda established the 'Ramakrishna Mission' on May 1, 1897 and the 'Sri Ramakrishna Math' at Belur on December 9, 1898 to give shape to his Guru's ideal of 'Jivaseva in the knowledge of Shiva'. Today in hundreds of centers in India and

outside India, monks and household devotees are doing social service, education and various public welfare works on the path indicated by Ramakrishna Vivekananda.

❖ **KAMINI ROY (1864- 1933)**

Kamini Roy the first woman honours graduate from Bengal was an accomplished poet, social worker and one of the earliest feminist of Bengal. She joined Bethune School, at Kolkata in 1883. She was the first woman honours graduate in the country and started teaching in the same college. As a social worker, Kamini Roy was greatly concerned about the condition of women and women education in Bengal.

She deeply felt that the aim of women's education should be to contribute to the all-round development and fulfilment of a girl's potentiality. Abala Bose, another scholar in college who went on to be known for her social work in women's education and alleviating the condition of widows. Her literary works also qualified her as a feminist, fighting incessantly for the women folks of Bengal and social worker.

❖ **SISTER NTVEDITA (1867-1911)**

Margaret Elizabeth Noble was a social worker, author, teacher and disciple of Swami Vivekananda. Swamiji's principles and teachings influenced young Margaret and this brought about a visible change in her. She was eager to meet, Sri Sharada Devi, the wife of the god-man of Dakshineswar and the Guru of Swami Vivekananda. As a teacher she was greatly influenced by the 'New Education' method of Pestalozzi and Froebel; also a creative writer and wrote in the paper and periodicals. She studied various books on religion and took a keen interest in the teachings of Gautama Buddha, as alternate source of peace.

She started the school with the aim to provide basic education to girls of lower socio-economic condition and wanted to spread education among girls of all the sections of the society; went from door to door and pleaded parents to send their daughters to her school. Also she had widows and adult women among her students and taught them to read and write, and instructed them in drawing, painting and clay modelling. She wrote a letter to her friend about Swamiji that "I had recognized the heroic fibre of the man and desired to make myself the servant of his love for his own people. But it was his character to which I had thus done obeisance.

As a religious teacher, I saw that although he had a system of thought to offer, nothing in that system would claim him for a moment, if he found that truth led elsewhere. And to the extent that this recognition implies, I became his disciple". (Nivedita, 1967).

❖ ROKEYA SAKHAWAT HOSSAIN (1880-1932)

Rokeya Sakhawat Hossain was an educator, social reformer, writer and political activist. She was established the first school "Sakhawat Girls Memorial High School" for Muslim girls in Kolkata on 16th March, 1911. She was pioneer of women's liberation in South Asia. Though she was not allowed to receive formal education, she learnt both Bengali and English with the help of her brothers. Both her husband and her brother encouraged her to learn Bengali and English as well as to create literature for the commoners. She used her pen to target social prejudices, religious bigotry and ignorance, adverse effects of the purdah system, working for women's education, also wrote against the tradition of childhood marriage and polygamy, social repression on women, women's rights and her progressive views of women's awakening..

She was working on an essay entitled 'Narir Adhikar' (The Rights of Women) and active in debates and conferences concerning the advancement of women until her death in December 9, 1932AD, shortly after presiding over a session during the Indian Women's Conference in Aligarh. The effect of western education, knowledge and culture was far reaching. Individual began to derive fresh inspiration from the spread of western education. It broke to the superstition and the traditional conservative society. The extent of social change brought about by the effect of renaissance on education in Bengal.

Also various personalities played an important role in the renaissance of Bengal; they are Prince Dwarkanath Tagore, Bhudev Mukhopadhyay, Krishnakamal Bhattacharya, and Krishnamohan Banerjee, Radhanath Shikder, Parichand Mitra, Girishchandra Ghosh, Upendrakishor Ray, Sukumar Roy, Ramachandra Vidyabagish, Michael Madhusudan Dutta, Rajnarayan Bose, Dwarkanath Ganguly, Akshay Kumar Dutt, Harish Chandra Mukherjee, Mir Musharraf Hossain, Kadambini Ganguly, Brahmabandhav Upadhyay, Gour Gobind Roy, Girish Chandra Sen, Saratchandra Chatterjee, Bankim Chandra Chatterjee, Sri Aurobindo, Satyendranath Tagore,

Ramendrasundar Trivedi etc. Their contributions in the field of education as well as in the Social reform movement had helped of renaissance in Bengal.

This chapter however is not a mere analysis of the achievements of Rani Rasmani but it has attempted to discuss how the renaissance ideals succeeded in creating an enlightened mentality in her and how these were reflected in her works.

In the present research the much debated paradigm of the ‘Bengal Renaissance’ has been discussed with its features being earned both from tradition and European Enlightenment. High standard of rational thinking grew up leading to religious and social reforms which regenerated the whole of India. This awakening is known usually as the Bengal Renaissance. The Indian Renaissance found its origin in Bengal.

The Bengal Renaissance of the 19th century was quite different from the background or perspective and the causes of European Renaissance of the fifteenth century but there were some unlikeable similarities between the two as well. Western ideas influencing renaissance thinkers and activists included rationalism, humanism, utilitarianism, scientism, individualism, positivism, Darwinism, socialism, and nationalism. Bipin pal compared Italian Renaissance and Bengal renaissance. Exposure of Indian intelligentsia to western education led to Bengal Renaissance. Indian Renaissance was a thought movement. Through there is a basic difference between Indian and European Renaissance, the mode of expression in both of them were the same.

The nineteenth century is considered to have been a time of transition from medieval to modern in a lot of fields, including social reform, religion, and literature, political and scientific discoveries. It is sort of a revolutionary change in all most all the aspects of natural life social, cultural, literary and spiritual field of a nation. The changes that occurred in our religious, social and political thought and the consequent upheaval in our literary pursuit, in rational thinking, in reform movements and our value, attitude and motivation system came to be termed as Bengal Renaissance.

Bengal Renaissance is regarded as the revolutionary change in almost all aspects of national, social, cultural, literary and spiritual field of Bengal. The various personalities and leaders of this movement neither totally abandoned the oriental

glories nor rejected the new wave from the west. Therefore, it is very natural that was in the Education system also great revolutionary changes had taken place.

Social reformers played a prominent role in changing the outlook of the Hindus and other religious. The evils like Sati system, child marriage infanticide pardah system, sacrificing children to the Ganges, caste system, drinking and untouchable were invoked during this period and they were sapping the vitality of Bengal. Various other problems arising out of the social degradation of women attracted the attention of the Bengali reformers in this time. A small number of new born upper class and middle class people was the torch bearer of this movement. The contribution of these great social reformers is really to be appreciated the social condition and social change of Bengal during Bengal Renaissance. Religious reformation, acceptance of individual liberty and emancipation of women also characterised the Bengal Renaissance.

The Indian middle class was particularly inspired by the ideals of Raja Rammohan Roy and moved forward to complete his work. Besides, other renaissance minded people included Rani Rasmani, Maharshi Devendranath Tagore, Aurobindo Ghose, Akshay Kumar Datta, Henry Louis Vivian Derozio, Pandit Ishwar Chandra Vidyasagar, Devendranath Tagore, Raja Radhakanta Deb and Keshab Chandra Sen, Ramkrishna Paramhansa, Michael Madhusudan Datta, Bankim Chandra Chattopadhyay Swami Vivekananda, Rabindranath Tagore, Begam Rokeya, Krishnamohan Banerjee, Radhanath Shikder, Parichand Mitra, Girishchandra Ghosh, Upendrakishor Ray, Sukumar Roy, Ramachandra Vidyabagish, Michael Madhusudan Dutta, Rajnarayan Bose, Dwarkanath Ganguly, Akshay Kumar Dutt, Harish Chandra Mukherjee, Mir Musharraf Hossain, Kadambini Ganguly (Samanta, 2008).

All the personalities who participated in the Bengal Renaissance were multitalented excelled in many areas. Rise of modern Bengali literature, spread of Western education and ideas, fervent and diverse intellectual inquiry were the results of the Renaissance. Talented individuals sought self-gratification through intellectual understanding, art, literature, science, architecture, education and their achievements would influence future generations for nineteenth century. Bengal took the leadership in the Cultural Revolution and thought movement of India. Bengal Renaissance led to an urge to discover and reclaim ancient knowledge by a rational analysis of classical literature, language, art and creativity and so on. The establishment of Hindu College

and other institutions in the early nineteenth century is said to be a landmark in the history of renaissance in Bengal and India.

This is the background of the Bengal Renaissance. The legacy of the Bengal Renaissance remains an integral part of Bengal's identity and serves as a testament to the power of ideas and social reform in shaping the destiny of a nation. The renaissance of Bengal was formed as a result of the combination of the various personalities, factors, events and elements mentioned above.

4.2.2 EDUCATION OF PRE-RENAISSANCE PERIODS IN BENGAL

As per the second objective which is “**To study on Education of Pre-Renaissance Periods in Bengal**” the analysis and interpretation are given below:

'Education' is one of the most important and essential aspects of human life in modern times. Education and science are the things that have to be relied upon for the development of individuals as well as society. To know the origin of this 'Education' the researcher need to know about the history of Indian education. Roughly three phases can be observed in the history of Indian education. Those are –

- India's education in ancient times,
- India's education in medieval times and
- And India's education in modern times.(Mishra, 2021, p. 26)

Besides, the history of education in India can be divided into five chapters or eras:

- I. Hindu (Vedic & Post- Vedic Period),
- II. Buddhist or Jain,
- III. Muslim,
- IV. British and
- V. Modern.

In ancient India, education was not open to all. It was only for the ruling priests and the privileged. Shudras belonging to the lowest strata of the Chatura caste and women of all castes were denied access to the arena of education. Shudras were the largest population in ancient India. The education system of ancient India is described step by step.

4.2.2.1 VEDIC EDUCATION SYSTEM

The Aryans entered India through the North-West Frontier Pass in 1500 BC, and even before their entry, India was inhabited by the primitive Dravidians, so the national character and education system of ancient India was formed through the characteristics of both Arya and non-Arya.

Dharma and Brahma were the guiding ideals in the Indian way of life. So these two things got more importance in education system. Life in all these ages was not complicated. Religion and Brahman were two important subjects in education. And it was a part of life or so to speak, associated with life. In this system the idea prevailed that birth and death are absolute truths.

Man was conceived as a form of God—a part of God. Script and writing have long been accepted as an acceptable method of education. Because the main purpose of education was character building. This character-building work could have been done in the words of the Guru rather than in written books. There was certainly a use of script and writing outside the field of education. India is one of the greatest countries in the world which established the first education system in the world. According to Max Muller, "One thing is certain, namely, that there is nothing more primitive, more ancient than the hymns of the Rigveda, whether in India or the whole Aryan World. Being Aryan in language and thought. The Rigveda is the most ancient of our books." (Muller, 1984)

Arya Rishi, the founder of India's civilization since ancient times, did not confine himself to small boundaries and said to the world - 'Amritsya Putraa'. From this realization was born the spirit of coordination. In the education system of this era, the primary education of the new students started with religious ceremonies called 'Vidyarambh' and 'Akshar Swikarna'.

At the age of five, primary education was provided through chaulkarma and churakarma.

This was possible only under the supervision of the father in the family. Father used to teach Vedas to everyone. Brahmin, Kshatriya and Vaishya students used to receive education from their father till the age of eight, eleven and twelve respectively. Shudras had no right to study the Vedas.

❖ OBJECTIVES OF VEDIC EDUCATION

The main objectives of education in Vedic age are-

- **Development of Personality**

One of the aims of Vedic education is to develop the personality of the student. Special emphasis was given on students' self-esteem, self-realization, self-confidence and self-restraint.

- **Character Formation**

Emphasis on student character formation is ancient Indians were truthful, honest, and faithful. Besides, various objectives of Vedic education are preservation and propagation of ancient traditions and culture, practice of social and political duties, help in developing religious and moral life of students. Besides, the realization of the Supreme Being was the main goal of education. In addition, students develop a healthy body and mind.

❖ CURRICULUM

The curriculum of Vedic education was narrow. Later on various subjects were included. During this period the variation in caste education could be observed. Vocations or professions are placed in the curriculum according to caste in this era. Chaturveda, Sastha Vedanga, Kalpa, Purana, Aranyaka etc. were included in this syllabus. It “gives importance to religion” (Srivastava, 2021). The Vedic age as a whole - teaching and receiving is only there was no system of script reading. Even in the Buddhist period, although many punthis were written down, teaching and reception were oral method and punthi or script reading was not encouraged.

❖ METHOD OF TEACHING

Kumud Mukherjee in her book Ancient Indian Education writes that education during the Rigvedic period was by oral method. It is called 'Shruti' because the disciples learned by listening. Guru sometimes taught individually or collectively (Mookerji, 2024).

The oral method of Vedic education has the highest place. The teaching process was carried out through face-to-face discussions between the guru and the disciples. In this

era, education started on Shravan Purnima. However, it is customary to stop teaching during the new moon, full moon, storms and religious ceremonies. Teaching in the Vedic age was mainly conducted according to three stages. 'Sravana or listening, Manana or meditation and Nididhyasan or realization through meditation' (Srivastava, 2021) were the three sequential stages of enlightenment. Intelligence and memory were of special importance in the ancient education system.

❖ DISCIPLINE

In Vedic times the guru-discipline relationship was cordial but there was a system of punishment and expulsion from the guru's house if necessary. In the Vedic period, education was essentially guru-centered, meaning that all disciples were bound to accept the guru's final word. Presumably, Sanskrit was the medium of instruction.

❖ TEACHER-STUDENT RELATIONSHIP

In the beginning the relationship between the disciples was very pure and cordial. Instead of a business relationship, a 'father-son' relationship developed between guru and disciple. The life of the beginning disciple is the same so that a living and harmonious relationship flows through.

In the history of any other country in the world like India, there is no example of a teacher who took full responsibility of a teenager from '8 to 12' years old and kept him in his home and made him a full human being.

❖ EVALUATION SYSTEM

There was no system of examination in education during the Vedic period. There were arrangements for debates, discussions and meetings.

4.2.2.2 BRAHMANICAL EDUCATION

The next Vedic education is Brahmanical education. No difference could be observed between Vedic education and Brahmanical education. The Brahmanical education system was developed based on Vedic education. It was an advanced form of Vedic education. In India's caste-based social system, the Brahmin or priestly community within the Chaturvarna is chiefly concerned with educational initiation. The main subject of this education is the Vedas. That is, the education system of the period in

which the new educational system developed centered on the Vedas and in which the predominance of the priest can be observed is considered the period of Brahminical education.

The era of education controlled by the Brahmins occupying the highest position in the post-Vedic stable society is called the age of Brahmanical education. Although the ancient Brahminical education system was not bound by various administrative rules like the modern education system, this education system had specific rules.

In ancient India, the Brahminical education system was centered on the Gurugriha or Ashram. The students enriched themselves by being in the Guru's presence with his advanced thoughts. In this case, the child had to perform various tasks in the Gurugriha. For example, by working at home like cow rearing, alms taking, etc., the students got work-oriented education. After receiving the education, the Guru had to give Dakshina. (Mookerji, 2024)

❖ AIMS OF EDUCATION

Education was not by itself an End; it was a 'Means' to an End. The goal of Brahminical education was essentially liberation from worldly life. That is, the main purpose is to develop character through self-knowledge and self-realization, to develop personality and above all to gain face. Brahmanical education is based on religion.

As the goal of Brahmanical education, it can be said that the liberation of the soul was one of the main objectives of education in this era, besides the practice of paravidya, meditation, meditation, body and mind development; realization of the Supreme Being, formation of the student as a social human being, self control, formation of character (Jayapalan, 2005).

During this time, students started their education through religious ceremonies. Education begins with the upanayanam of the students in the gurugriha. Upanayana started at 6 years for Brahmins, 11 years for Kshatriyas and 12 years for Vaishyas. Upanayana was not practiced by Shudras.

❖ CURRICULUM

The curriculum of the Brahminical age had two parts like 1) Paravidya 2) Aparavidya.

1) Paravidya

Paravidya aimed at attaining moksha or liberation of the soul. Vedas were part of this curriculum. Briefly they are Rik, Sama Yaju and Atharva. And six Anga-Siksha, Chanda Gramkaran Nirukta, Jytishka and Kalpa Besides history, Purana, Brahmanvidya, Vedavidya, Biology, Lakshatrayidya, Kshatrayidya, Sarpavidya, Rashividya Baka and Vakam.

Vedas were compulsory for all - those who studied for at least 12 years through Brahmacharya from the Gurugriha. Hierarchy was observed in the Brahminical education system. For this, Brahmins, Kshatriyas, Vaishyas had separate curricula, according to their profession. As Brahmins worshiped, they had to acquire knowledge of Veda, Upanishads and other philosophy, literature, grammar etc.

The meaning of the Upanishads is - sitting near i.e. a private and united discussion of disciples or students with the guru or teacher. The subject matter of the Upanishads - even if daily life was not directly associated - in daily life, the behavior of people and the spiritual spirit were undisputedly influenced.

2) Aparavidya

Acquiring knowledge useful in real life was the main of Aparavidya. Aims, politics, weaponry, ethics, arthashastra, penal ethics etc. were mainly practiced by Kshatriyas. Besides, subjects like animal husbandry, agriculture, trade, dance medicine, painting, song, metalwork etc. were mainly practiced by the Vaishyas.

Shravana, Manana, and Nididhyasana - these three steps were the best way to gain knowledge. Analyzing the reading system of the Brahminical period reveals several strata. For example-

- Upakrama: This is a pre-sessional event on the Vedas, first examining the students. Lessons were planned or prepared;
- Listening: Listening attentively to what the Guru says.
- Recitation: Mastery by hearing it from the Guru and practicing it over and over again.
- Meaning: Trying to understand what is taught. Commentaries on the Vedas i.e. Brahmanical texts were read at this level.

- Outcome: At this level content acquisition was tested.
- Comprehension: At this level students are able to grasp the meaning of the content.

As the main work of Kshatriyas is the rule of the country, they studied the subjects of weapons, state rule, history, mythology, ethics, warfare, etc. do. Finally there were the Shudras who were included as the lower class. They were educated in agriculture, animal husbandry and manual labour.

❖ SCHOOL

In ancient times, the students of Brahmanical education used to learn from the ashram of Muni Rishi under the shadow of Tapavan in an open natural environment. Gurugriha or Tapavan's ashram was considered a residential school. The student of the time living here had to live a life of restraint in thought and action. Students had to follow certain rules while staying at Guru's house. Such as relinquishment of life of comfort and luxury, day sleep, daily chanting, immeasurable food, spitting in front of the Guru, reclining, yawning, etc. was prohibited.

❖ METHOD OF TEACHING

The teaching method of Brahminical education is oral; Question and answer method, teaching in stories (story telling method). One had to master by listening to the words of the Guru. Besides, recitation, argument, discussion etc. were in vogue.

❖ TEACHER-STUDENT RELATIONSHIP

The relationship between master and disciple was very sweet like that of father and son.

❖ EVALUATION SYSTEM

No such practice of examination can be observed in the ancient education system. To judge the merit of the student in ancient times, there was a system of debates and discussion meetings, the Guru used to determine the merit of the student through various questions and answers.

❖ WOMEN'S EDUCATION

The position of women was very high. In that era there was no difference between men and women. Women had rights in the Vedas and participated in sacrifices. Girls were upanayanam and they performed yajnopaveet. Girls used to read Vedas-Vedanga-Upanishads etc. Women not only studied the Vedas but also taught.

❖ CONVOCATION

In the ancient Indian education system, a student's education ended with a convocation ceremony. At the convocation ceremony the student was bathed, dressed in new clothes, and declared a graduate in front of the Pandit Mandali, with the permission of the Acharya. In Brahmin education, efforts were made to develop moral standards, character formation, gentleness and humane qualities in the students. Brahminical education was very complex. In this education system there was no place for the common and lower class people.

4.2.2.3 UPANISHADIC EDUCATION SYSTEM

The post-Vedic age can generally be considered to be the period from 1400 BC to 600 BC ie from the end of the Rigvedic period to the beginning of Buddhism and Jainism.

❖ AIMS OF EDUCATION

The aims of education in the Upanishad period were- realization of supreme knowledge, liberation, personality development and character formation of the student.

❖ CURRICULUM

The subjects that were included as curriculum in this era were Physics, Handiwork, Geometry, Arithmetic, and Astronomy besides physical science along with the knowledge related to the volume, shape, quantity of space and time of various altars.

❖ METHOD OF TEACHING

In this era too, emphasis was placed on the oral method as a method of teaching, and auditory meditation and nidhidhasana were sequential processes of knowledge acquisition.

4.2.2.4 BUDDHIST EDUCATION SYSTEM

The Buddhist education system was developed as a replica of the Brahminical education system of ancient India. This education system is universal and has become acceptable not only in India but also outside India and to the people of many countries. Maharishi Gautama Buddha developed the Buddhist education system to eliminate the defects of Brahmanical education. With the spread of Buddhism, a new education system emerged in India that was different from the Brahminical education system. Buddhists felt the need for a new and unique educational system to teach newly initiated Buddhists the customs and rituals of the religion. Buddhist education system was started to meet that need. The Buddhist education system is discussed below-

❖ AIMS OF EDUCATION

While spreading the message of Buddhism, he revealed the secret of sorrow. Gautama Buddha was the first great man to preach the Four Arya Truths. According to K.R. Norman, the basic set is as follows:

- Idam dukkham, "this is pain"
- Ayam dukkha-samudayo, "this is the origin of pain"
- Ayam dukkha-nirodha, "this is the cessation of pain"
- Ayam dukkha-nirodha-gamini patipada, "this is the path leading to the cessation of pain."

The key term is in the longer version of this expression, dukkha-nirodha-gamini Patipada.

(https://en.m.wikipedia.org/wiki/Four_Noble_Truths#CITEREFNorman2003.

Retrieved 20 February, 2024.)

Discussing the last Arya Satya of the Four Noble Truths, Gautama Buddha says that every human being must follow eight rules or paths to overcome suffering. These eight paths are called the sacred eightfold path in Buddhism. According to the Buddha, this consists of Right View, Right Resolve, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. The first seven are taught to be pillars that support Right Concentration.

It was developed based on certain goals or objectives. These objectives are- the main goal of Buddhism was the attainment of Nirvana, ethicalism, equal rights for all. Therefore, one of the objectives of this education was to teach the mastery of the customs of living according to the principles and precepts of Buddhism.

❖ CURRICULUM

While the curriculum of Buddhist education initially emphasized Buddhist rituals, the Tripitaka became the main subject of the curriculum later on. The three sections of the Tripitaka are the Vinaya Pitaka which contains rules and the duties for monks; the Sutta Pitaka which contains the Dharma or teachings and slogans of the Buddha, and the Abhidhamma Pitaka which contains commentaries on the Dharma. This Tripitak is also history, poetry; astrology, magic, etc. were taught, along with medicine, music, herbalism.

❖ METHOD OF TEACHING

At this time script was not used, so the method of teaching was oral. Script was in vogue during the Buddhist period. Buddhist scriptures were recorded. But the script was less used in the education system. Memorization and recitation were the two main means of education. In addition, discussion on various topics was taught through instructive stories. There was also an educational system through travel.

❖ MEDIUM OF EDUCATION

Prevalence of mother tongue as a medium of education can be observed along with Pali and Sanskrit language used in higher education. Regional languages were also used as medium of instruction to make them acceptable to the general public.

❖ TEACHER - STUDENT RELATIONSHIP

Like the Brahmin education in Buddhist education system, the relationship between teacher and student was very sweet like that of father and son and like helped in all tasks, cared for each other in the sick bed.

❖ SCHOOL

The seat of Buddhist education was the center of Buddhism or the Buddhist Vihara or Sangha. Buddhist monasteries were residential and unpaid.

❖ WOMEN EDUCATION

Women did not have the right to education in the early stages of the Buddhist era. Later, at the request of Buddha's favorite disciples Ananda and Maha Prajapati, Buddha allowed women to be educated. The names of Vaishali Amrapali Supriya Upala and others are notable among the educated women in Buddhist education.

❖ EVALUATION SYSTEM

In the Buddhist education system, evaluation was done in a democratic manner. Ten student teachers were evaluated based on their opinions to determine the students' mastery abilities. The education system was mainly oral. At the end of the education, the title was conferred by passing the appropriate examination. Both theoretical and practical tests were conducted. In the practical examination, the artist acquired skills in both theoretical and creative work. The mastery test was conducted through question and answer and lecture.

❖ DISCIPLINE

Students living with Buddhists had to follow strict rules and regulations. Every abbot had to observe Ten Commandments. They are-

- Don't take life,
- Don't tell lies,
- Don't take drugs, and
- Don't break brahmacharya.

❖ AT THE BEGINNING AND END OF EDUCATION

In Buddhist education, education began and ended with two separate religious ceremonies, the Pravajya and the Upasamprada.

- **Pravajya**

In Buddhist education, students formally began their education at the age of eight.

- **Upasamprada**

After receiving upasampada pravajya the student was called sramana. Shraman started his education at the age of 12 and completed his education with the Upasampada ceremony.

In the ancient Buddhist education system, various educational institutions are mentioned, among them Nalanda and Vikramsila University. (Mookerji, 2024)

Besides, universality in education was recognized. This educational system was developed to provide the right of education to all irrespective of caste and religion. Humanism, servitude and democracy were the mainstays of Buddhist education.

4.2.2.5 ISLAMIC EDUCATION

Sultan Mamud of Ghazni invaded India 17 times from 1000 to 1026 AD but he funded Pandit Islam in his kingdom of Ghazni and established a center of learning, post Ferdous was from here. From 1174 AD, Hindus were converted to Islam in India and Muslims started teaching Qur'an and Hadith in mosques with a small amount. Besides, two institutions were created, one is Maktab and the other is Madrasa. Primary education was given in the Maktab and higher education was given in the Madrasa. Later it is known that during Balban's time or with the encouragement of his son Muhammad some literary societies were also formed.

Then Khilijis Dynasty 1209-1320 AD During this time Jalaluddin Khilji was interested in learning but Alauddin Khilji was busy expanding the kingdom, he later took back the land donated to the educational center (Alvi, 1988). Then the Tughluq dynasty from 1325 to 1413 AD During this period Ghiyas ud-din, Muhammad bin Tughluq took some steps in the field of education but during the reign of Firoz Shah Tughluq Firozabad gained a reputation as a place of education. He arranged Islamic education for eighteen thousand teenagers. It was observed that technical and Quranic hadiths were taught. According to Muslim historian Ferista, Firoz Shah established about thirty colleges. Then, the Sayyid came, dynasty where an educational center was built during the Badaun reign. Then came the Lodi dynasty Sikandar Lodi who made Agra a prominent place of learning and he wanted all military personnel to be educated. Mughal rule was established after 325 years of Sultani rule. The education system survived through various educational centers for

the intelligentsia in the states of independent Hindu kings. The Turki Muslims introduced their own education in India before the Mughals came to India.

Babar himself was educated but he did not pay much attention to the spread of education during his time education was done by imams in mosques. Humayun educated himself and he founded a college in Delhi. Sher Shah is not known to have done much in the way of education but Sher Shah founded a college in Narnaul. By medieval education system of India we mean the education system of the Sultanate and Mughal period. In the history of India, the Sultanate and Mughal periods of the late twelfth century were extending from the early eighteenth century. Although Muslim education was widely expanded in the middle Ages, the Muslim education system was not the only identity of medieval education.

In the latter part of the twelfth century, Muhammad Ghori (1174-1206) founded the Muslim of the Sultanate Empire. He established the foundation of Muslim education in this country. The beginning of his education was destroyed by Buddhist educational centers such as Batiyar Khajji Nalanda, Vikramshila, and Sultan Qutubuddin's commander, which he inherited from his education. As a result, the Buddhist education system developed as a strong rival of the Hindu education system in ancient India was left with nothing special.

The history of Muslim education in the middle ages is the teaching of the Sultanate and the teachings of the Mughal period. It was divided into two parts. In the history of India, the Sultanate period extended from the end of the twelfth century to the fifteenth century, and the Mughal period extended from the sixteenth century to the early eighteenth century.

India started Muslim education during the period of Muhammad Ghori (1174) destroyed some Hindu temples in Ajmer and established mosques and madrasas in its place. He Sultan Qutubuddin, the heir of Muhammad Ghori (1206), He also destroyed many Hindu temples and built mosques there. These mosques were a center of learning. His commander Bakhtiyar Khalji to destroy the Buddhist monasteries established many mosques and madrasas. Sultan Iltutmish (1211-1236), a madrasa was established during the period and in Delhi there was a gathering of pantheists. Iltutmish' daughter Razia (1236 – 1240) was very learned, Sultanate, she established a college in Delhi. During the period education (1246-1266) was practicing education

himself. He established a college in Jalandhar. During the reign of Sultan Ghiyasuddin Balban (1266–1287), many literary circles were formed in Delhi and the practice of education was greatly expanded.

During the rule of the Khalbji dynasty after the Das dynasty (1290-1320), Jalaluddin Khanji patronized education, but the best Sultan of this dynasty, Alaudidan Khajji, adopted the policy of curtailing education. But even in his tenure, Delhi was becoming a great educational center. Then during the reign of the Tughlaq dynasty (1320–1388), Muslim education further expanded. Both Ghiyasuddin Taghlaq and Muhammad-bin Tughlaq patronized education. But as a result of Mohammad-Bin Tughluq's eccentric policy, the education system of Delhi was particularly damaged. After the establishment of the city of Ferozabad, his successor Feroze Tughlaq, it became famous as an educational center. He provided maintenance and education to 18,000 slave boys.

According to a Muslim historian named Ferista, he established at least thirty three colleges. He established a residential college in his capital, where there was a system for giving scholarships to the students. In 1398, the Timurlangar invasion of India caused considerable damage to the Muslim education system. But even that was also known as the center of Muslim education during the reign of Syed Alaudidan in the fifteenth century. Sikandar Lodi established a higher education center in his capital, Agra. During his reign, the practice of Persian and Arabic among Hindus increased and Urdu was born as a mixed language as a medium of communication between Hindus and Muslims.

Bahmani kingdom gained special fame during this time for the spread of Muslim education. A large library was attached to the college that Mamud Gawan had established in Bidar. During this time many schools were also established in rural areas. After Muhammad bin-Tughlaq (1325-51 AD), his paternal grandfather Firoz Tughluq (1351-88) ascended the throne of Delhi. He himself was very well-educated. He can be called the greatest educational sultan of the Sultali period. His special contributions to education are: He spent 36 lakh rupees for the compensation of the tyrants who were affected by Muhammad bin-Tughlaq's eccentricity. He arranged to give appropriate allowances to the elite. He built educational centers in the place. He is the Firozshahi Madrasah in his new capital, Firozabad. Famous Panidat and poet

Jalaluddin Rumi used to teach here. Feroz Tughluq's other works related to education are particularly noteworthy are the work of making Maktab and Madrasah. Various accounts reveal that he built thirty to fifty schools. Education and circular education for slaves, among his other contributions to education, the provision of one thousand three hundred manuscripts of Jalamukhi Mandar in Nagarkot, engraved on pillars. The provision of the words of Asak's words, the discovery of fossils and water clocks in the Shivalik hills.

Mughal emperor Akbar (1557-1605) to the education of medieval India is incomparably unparalleled. Not that he is marked in the pages of history as the best ruler; His achievements as a patron of education and culture are also unforgettable. He introduced a completely new perspective in the field of middle education. He did not consider religious and religious education as the only education. Apart from that, he also emphasized on the expansion of art, music and technical education. He has spent relentlessly spending money to promote and advance education and arrange for the awarding and rewarding of the worthy people. In a word, his unsparing favors, unwanted rewards and rewards and innumerable donations for educational institutions brought about the spirit of education and culture to different parts of the empire.

Emperor Akbar was particularly interested in improving the education of both Hindu and Muslim communities. He translated many Sanskrit texts into Persian. He established many madrasas in Fatepur Sikri, Agra etc. During his tenure, Hindus were also provided education in madrasas. At this time, madrasas had a system of teaching in ethics, theology, geophysics, physiology, mathematics, geometry, accounting, domestic science, land survey, economics, politics, history, etc. All the students who practiced Sanskrit had to study grammar, Nyaya, Vedanta, Patanjala etc. Emperor Akbar established many colleges and libraries. His great library was well-equipped with many valuable books. During his tenure, in his presence in the worship of Fatepur-Sikir, the people who were interested used to discuss religion, philosophy, history, science, etc. Among these Panidats there were Hindu-Muslim Jain-Missaries etc. people of all religions. Akbar appointed Hindu and Muslim teachers for the education of his sons and grandsons. With the efforts of Emperor Akbar, the art of painting was particularly advanced. All the measures taken by Emperor Akbar, the expansion and development of education, are of special appreciation. He provided advanced teaching in the development of schools and colleges of the time. Hindus

during the reign of Akbar and Muslims could get education on the basis of equal opportunities. He established the Zenana School in the interior of the palace.

An attempt to combine Hindu and Muslim culture, Akbar has left an invaluable contribution to the field of education. He wanted to form an integral state by the collective efforts of Hindus and Muslims. He understood that it is possible to develop the sense of national unity among Hindu Muslims only through education. Shajahan's son Aurangzeb (1658-1707) was an orthodox Muslim. He destroyed many Hindu temples. But he was quite interested in the improvement of Muslim education. He destroyed the temples of Varanasi and other Hindu places of pilgrimage and established mosques there, so he destroyed the Hindu tolls and established madrasas there. At Lucknow he took over the church of the Dutch and established a madrasa there.

Aurangzeb's educational policy was very narrow. He was only interested in promoting the education of Muslims and for that he spent lavishly from the exchequer. Throughout his empire he arranged for the payment of clerics. Besides, during his tenure many Muslim students got the opportunity to get education without pay. He arranged for the donation of necessary land for the establishment of new madrasas and arranged for monthly stipends and scholarships for meritorious students. Aurangzeb established many colleges for higher education, provided stipends to professors and scholars, and improved the royal library. Aurangzeb had considerable aim not only to expand education but also to improve the quality of education. He laid special emphasis on the application of innovative methods to improve the quality of education. But there is no doubt that during Aurangzeb's reign the opportunities for education of Hindus and other religious subjects were particularly narrowed. The influx of Muslims brought about radical changes in the education and culture of India. Instead of Sanskrit, Parsi, Hindu scholars, Muslim ulema increased in predominance. Instead of Vedas, Upanishads, Tripitakas, Koran and Hadiths became more prominent.

The medieval Indian education system influenced by Islam is called Islamic education. The medieval education system was predominantly Islamic. Important aspects of Islamic education system are described below-

❖ AIMS OF EDUCATION

The main aim of Islamic education was to help the development of the moral and worldly life of the student. In other words, the main goal of Islamic education is to create characterful and righteous people according to the instructions of the ‘Holy Quran’. The main objectives of the Islamic education were propagation of Islam, following the principles of Hazrat Muhammad, freedom from prejudices, improving the quality of moral and worldly life, material improvement, suitable employment etc. “The objective of education is to obtain knowledge of reality and captivation of natural phenomena but life should not be unbridled wisdom and thought” (Durrani, 1984, p.50).

❖ SCHOOL

There were two types of educational institutions in the Islamic educational system, Maktab and Madrasa. Independent thought and research or secular subjects were not given much importance in any Maktab or Madrasa (Dash, 2014). This educational work of the Sultans of Delhi was not generally useful to the people as Madrasahs and Maktabas were only for Muslims. Hindus started to learn Persian and Muslims started learning Sanskrit but it was very few because by learning Sanskrit various Sanskrit books could be translated into Persian. And if you learn Parsi, you would have a chance to get a government job.

The ‘Maktab’ was the center of primary education. When the child was four years four months four days old, his lessons would begin with the Maktab ceremony or 'Bismillah' ceremony. However, the real education in the Maktab started when the child was seven years old. ‘Madrasah’ on the other hand were institutions of higher learning. Madrasahs were usually attached to mosques. Madrasahs were established and managed with the financial help of rulers and rich people. Madrasahs were residential and unpaid (Aggarwal, 2008).

❖ CURRICULUM

The Muslim educational system had a separate curriculum for Maktabas and Madrasahs. In the Maktab, reading, reciting, memorization of the Quran, mathematics, etc. were included. Secular Science in Madrasah Education, Meaning of

Quran, and Muslim law, biographies of missionaries and explanations of religion were included in the curriculum. Besides, literature, grammar, ethics, astrology, science, philosophy, history, economics, metaphysics, medicine were the subjects to be studied. During the Mughal era under Akbar, emphasis was placed on astrology, mathematics and philosophy. The available accounts of the Madrasa curriculum suggest that the curriculum included grammar, kafiya, sarhjami, dund (mukhtesar), philosophy (explanation of the Hidayatun Hikmah), logic (explanation of the Samsihar), medicine etc.

❖ **METHOD OF TEACHING**

The method of teaching in Islamic education was oral. But in the latter cases, emphasis was placed on the writing system. Teachers used the lecture method. Self-study was common in the medieval Islamic education system. Synthesizing and ascending methods are used in learning religion, logic, philosophy, politics etc. Here too there was a system of monitorial system

❖ **EVALUTION METHOD**

In medieval Islamic education students were occasionally tested for merit through debates. However, there was no system for awarding degree diplomas as at present.

❖ **TEACHER STUDENT RELATIONSHIP**

In the Islamic education system, the teacher was established in a special dignified seat. The teacher was very respectable and respected. Students were always slow, polite, hardworking and disciplined. Guru Service was considered the supreme duty of students.

In general, the teacher-student relationship was very sweet and cooperative during the Islamic period. Teachers had high social status. Emperor Md Bin Tughlaq arranged for teachers and students to live together in Ferozshahi Madrasa. The relationship between the student and the virtuous teacher became ideal like that of father and son.

❖ **MEDIUM OF EDUCATION**

Mother tongue was neglected in Islamic education system. French and Arabic were used as medium of instruction.

❖ WOMEN'S EDUCATION AND VEIL SYSTEM

In the middle ages, women's education was practiced in some areas even though the system of veiling was in place for women. Although girls were allowed to study in Maktab until the age of seven, they had no right in Madrasah. Indoor education was provided for girls from wealthy Muslim families. Among the educated women at that time was Sultana Razia, Babur's daughter Gulbadan Begum, Shahjahan's daughter Jahanara etc.

❖ DISCIPLINE

Developing the moral education of every student is one of the goals of Islamic education. Maktab had to live a strict disciplined life. Before the establishment of British rule, Arabic, Persian and Sanskrit were taught in educational institutions like Pathshalas, Tols, Maktabas, and Madrasas etc. in India. Educational institutions progressed through the teaching of basic knowledge and religious stories.

After discussing the above objective, the researcher came to the interpretation that the education of the Vedic era had many similarities with the education of the Brahminical era and Upanishadic education was also found to be very similar to the education system of the Brahminical era. Thus the Buddhist educational system adopted many things from the Brahminical educational system. Buddhism arose out of attempts to reform Brahmanical religion, and because of many problems within this Buddhism too, Islamic education was introduced later in the middle ages. But in spite of these similarities of Buddhist education with Brahmanical education, it was because of the universal appeal of this education that Buddhist education was able to establish itself as a rival to Brahmanical education and for about one and a half thousand years it prevailed alongside Brahmanical education until it was destroyed by the Muslim invasion. With the 'fall of the Mughal Empire' (Killingley, 2019), the Islamic education system was greatly weakened and the British introduced a new system of education in India.

4.2.3 THE INFLUENCE OF WESTERN EDUCATION ON BENGAL RENAISSANCE

As per the third objective which is **“To Study the Influence of Western Education on Bengal Renaissance”** the analysis and interpretation are given below:

The education system of ancient times was regarded as a source for the knowledge, traditions and practices that guided and encouraged humanity. Ancient education system evolved over the period and focused on the holistic development of the individual by taking care of both the inner and the outer self. The system focused on the moral, physical, spiritual and intellectual aspects of life. It emphasized on values such as humility, truthfulness, discipline, self-reliance and respect for all creations.

The ancient system of education was the education of the Vedas, Brahmanas, Upanishads, Mimansas and Dharmasutras. Among the prominent women Vedic scholars, we find references to Maitreyi, Viswambhara, Apala, Gargi and Lopamudra, to name a few. Among the most notable universities that evolved during this period were situated at Takshashila, Nalanda, Valabhi, Vikramshila, Odantapuri and Jagaddala.

The Indian education system continued in the form of ashrams, in temples and as indigenous schools. During the medieval period, maktabas and madrassas became part of the education system. During the pre-colonial period, indigenous education flourished in India. This was an extension of the formal system that had taken roots earlier. This system was mostly religious and spiritual form of education. Tols in Bengal, pathshalas in western India, chatuspadis in Bihar, and similar schools existed in other parts of India. Local resources via donations supported education.

Aurangzeb died in 1707. Historians generally call the 18th century a dark period in the history of education and culture in India. At that time, political uncertainty and anarchy resulted in the stagnation of knowledge in India. After the Battle of Palashi (1757 AD), the contact of Western nations with India became closer. Then 1858 i.e. until the Sepahi War, the word Mughal Emperor was used only - it had no significance. In 1765, the company gained control of India. And then the company started thinking about encouraging the education of Indian citizens. But the company still refused to accept any responsibility in this regard.

Differences arose between the directors of the company and the officers of the company appointed in India as to whether the company should undertake the responsibility of educating Indian nationals. The directors of the company were reluctant to undertake the responsibility of educating Indian subjects. On the other

hand company officers posted in India continue to pressurize the company to accept this responsibility.

From 1765 onwards, some sporadic efforts at educational extension, mostly private initiatives, continued. In most cases missionaries took an active role in all these initiatives. Notable among these are the establishment of the Royal Asiatic Society (Royal Asiatic Society) by Sir William, a famous orientalist and senior employee of the company, for research on Asian history, archaeology, art, science, literature, etc., and the establishment of 'Calcutta Madrasa' by Warren Hastings in 1784 AD. Establishment of Sanskrit College at Benares by Jonathan Duncan in 1791 AD, Fort William College by Lord Wellesley in 1800 AD etc.

Also, at that time, differences arose between the company's court of directors and the British missionaries on whether Christianity would be preached in India. Christian missionaries wanted to spread Christianity in India. But the directors of the company were preventing the missionaries from going to India because they thought that if they spread Christianity in India, it might cause adverse reaction among the Indians. Many schools, girls' schools, orphanages and Srirampur College were established through the efforts of the missionaries of the Srirampur Mission. Book writing and publishing also continued under the leadership of William Carey as a supplement to the educational system. Missionaries of Srirampur also set up a printing press.

On the recommendation of administrators such as Lord Cornwallis, the Parliament in the Charter Act of 1793 AD granted the East India Company exclusive trading rights in India for the next twenty years. Twenty years passed through various incidents. Meanwhile, some significant changes took place in India in the colonial and international spheres. Lord Cornwallis's (1786–93) Administrative Reform and Permanent Settlement Acts brought administrative stability to the Indian colonies. On the other hand, feudal lords like Nizam, Ayodhya, and Peshwa etc. fell victim to Lord Wellesley's 'principle of subservient alliance'. Tipu Sultan of Mysore defeated (1799).

Meanwhile, Ranjit Singh's friendship with the English was established in the Treaty of Amritsar (1809). There was no special power left in the world to stand against the British in the international arena. A coalition of European powers (1803) was formed against the powerful Napoleon in Europe. After the defeat of France at the Battle of Trafalgar (1805), British supremacy at sea was established. The British Empire was

pretty much intact then. The establishment of political peace gave the English ample opportunity to think about the prosperity of the country.

The system of education followed in India was based more or less on the ancient Gurukula Model. These gurukulas imparted religious and secular education through Sanskrit and vernacular languages. The Muslim invasion did not disturb this system except the institutions like madarsas got added to it for an education through the medium of Persian language (Ghosh, 1989). Unlike the Muslim invaders, the British however, neither identified nor integrated themselves with anything Indian. Having established their hegemony on Indian soil, they started systematically dismantling indigenous institutions. This meant that these recruits had to be taught English and anglicized in their outlook. India was being governed by the British rule.

According to Mahamati G.K. Gokhale “What Bengal thinks today, India thinks tomorrow”. Indigenous educational institutions education was spread to the society. Education in the past was not universal, religious in nature and a very small portion of population. Education is a necessary adjunct of the intellectual and cultural movement. There were no printed books. There were no classes, no regular periods of admission, no usual time-table, and no gradation.

The British rulers did not show much interest in the spread of education in this country in the beginning after coming to this country. They introduced some English education only for the administration and business management of the English. Later on, the British rulers started some educational campaigns for the purpose of spreading religion among the Indians. Actually between 1765 and 1813 AD there were two distinct streams of educational endeavor in India.

The first is Hastings-Duncan thought and the second is Grant-Wilberforce and missionary thought. In 1793, Dr. Carey started the work of the Baptist Missionary Society in Calcutta. In his spare time, he translated the Bengali Bible. Ward and Marshman came to Kolkata in 1799. They asked Keri to come from Maldah and join them. Keri came to Srirampur. Distance from Kolkata to Srirampur is only thirty-two k.m. These three together are called trio. Marshman was a school teacher, Ward knew how to print and Carey was a preacher. (https://en.m.wikipedia.org/wiki/Bengal_Renaissance#:~:text=The%20Bengal%20Renaissance%20was%20a,other%20fields%20of%20intellectual%20inquiry. Retrieved 26 March, 2024).

The Educational aspect of Renaissance was one of the constituents of the total movement. From 1813, the first government effort in the field of education began; with the renewal of the company's charter, the government opposition to mission ended and missionary activities in Bengal intensified. It was the Charter Act of 1813 which is regarded as the turning point in the history of Indian Education. "Education in India under the British Government was first ignored, then violently and successfully opposed, then conducted on a system now universally admitted to be erroneous and finally placed on its present footing" (Howell, 1872). They assumed a few educated Indians would spread English culture to the masses and that they would be able to rule through this class of educated Indians.

4.2.3.1 SPREAD OF WESTERN EDUCATION IN BENGAL DURING BRITISH RULE

The spread of Western education in India in the 19th century was an important event. At the beginning of the establishment of British rule, Indians used to learn Arabic, Persian and Sanskrit in educational institutions like Pathshalas, Tols, Maktabas, and Madrasas etc. in India (Howell, 1872). The British rulers also did not show much interest in the spread of Western education in the early days of the West. The influence of Western education in India was extensive and multifaceted. In 1498, Vasco-da-Gama, a Portuguese came to India. The advent of the missionaries introduced a new trend in Indian society. The Portuguese were the first promoters of western education in India. The East India Company was busy in establishing their empire in India. At that time the missionaries were busy in educational work. They established primary schools for agricultural and industrial education, and Jesuit colleges for higher education linked to the church and mission.

❖ 1575AD-1692AD

In 1575 he founded the Jesuit College at Goa with an Englishman named Mas Stephens as acting 'Rector'. Jesuit missionaries set up the first printing press in India and at that time they had five printing presses in different parts of India. Then in 1692 AD, another college called St. Anne's Convent was established there. In 1620 AD the Portuguese European School was opened in Mumbai.

❖ 1706AD - 1718AD

In 1706, two Danish missionaries named Ziegenbalg and Plutschau started work in Tranquebar, South India. They provided education in Portuguese and Tamil for

Indians. A printing press was opened in 1713 and a teacher training school in 1718 AD by Danish missionaries.

❖ 1781AD-1792AD

The British East India Company believed that if Indians were educated in the West, the desire for independence would be awakened, so the country's Sanskrit and Arabic education was given more importance. For this, Warren Hastings established Calcutta Madrasa in 1784 AD. In 1781 the Asiatic Society was established under the leadership of Sir William Jones. The main purpose of which is the study of oriental studies, that is, the study of the history, geography, science and literature of the East. The Varanasi Sanskrit College was established in 1791 AD for the study of Hindu law, Sanskrit language and philosophy which was founded by Jonathan Duncan. But in this era there is no public or private effort to spread western education. This corporate indifference towards education is a detriment to the country. This indifference of the company was criticized by many. In 1793, during the re-acquisition of the charter of the East India Company, Charles Grant appealed for measures to spread Western education and spread Christianity among the Indians. English social reformer Wilberforce supported him in this regard.

❖ 1800AD-1813AD

Fort William College was established by Lord Wellesley in 1800AD to teach English civilians arriving in India about Indian language, laws and customs. It was similarly an important landmark in the cultural history of Bengal because of the great impetus it gave to the development of Bengali prose literature and the college made practically no contribution to the dissemination of western education or ideas among the people of the country. It was the Orientalist training center for British civil servants in India known as Fort William College, which seemed to provide the most perfect institutional setting for studying the results of British Indian contact and accommodation; the college was the first European-created institution of higher education in India to welcome Indians as faculty members and encouraged cultural exchange between Europeans and South Asians. By enlisting the support of qualified Oriental scholars to improve the educational program, this college is renowned Asiatic Society.

Later the college was closed and Haileybury College in England was established. British civilians trained from this college for service in India. In 1800 AD, William Carey, William Word and Marshman (together the Srirampur trio) founded the Baptist Mission in Srirampur. The Bible was translated into twenty seven Indian languages, including Bengali, under the initiative of the trio. A printing press was set up at Srirampur in 1800 AD to propagate the Bengali language; established a school in Calcutta in 1810. In 1804 AD one each in Katwa and Dinajpur and four schools were established in Jessore.

In 1813 AD, according to the Charter Act, a demand was made in the Parliament to pay one lakh rupees annually to the Company for the promotion of education in India. In 1813 the Company accepted this demand. When the Charter Act of 1813 openly recognized “the right of education in India to participate in the public revenues”, introduction and promotion of the knowledge of western sciences also came to be recognized as a definite object of the Government’s educational policy, though nothing was immediately done for it (Parliamentary Papers, 1812-’13).

Finally, under the pressure of the Indian officers of the company on the one hand and the missionaries on the other hand, the East India Company in the Charter Act of 1813 allowed missionaries to freely enter and work in India. Also Section 43 of the Charter Act states that not less than one lakh rupees shall be spent every year from Government funds for the revival and development of literature, the encouragement of native scholars of India and the introduction and development of scientific knowledge in India (Mahajan & Mahajan, 1971). The significance of the Charter Act as an important step on the road to Western education is particularly important. “Thereby laying the foundation of the modern educational system” (Nururllah & Naik, 1943, p. 67). Their effort has been to a great extent successful and which has helped to change the system of education by which the whole mass of people receive education irrespective of caste, creed, sex, community and race.

❖ 1816AD-1818AD

In 1816 AD, Raja Rammohan Roy established an English school at Ghuripara near Hedua in Calcutta, which he named Anglo Hindu School. Then in 1817, Calcutta Hindu College was founded with the help of David Hare, Radhakantadev, Baidyanath Mukhopadhyay, and Supreme Court Justice Sir Hyde East. David Hare established an

English school named Pataldanga Academy (now Hare School) in Calcutta in 1817 AD. Apart from this, the 'Calcutta School Book Society' (1817 AD) and the 'Calcutta School Society' (1818 AD) were established under Hare's initiative. The main purpose of which was Compilation and distribution of textbooks for schools in Calcutta. This organization started preparing and printing various books in English and Bengali for students.

Besides, English education began in Bengal under company rule initially through private initiative. Europeans were interested in this. A European named Sherborne established a school in Jorasanko, Calcutta. It was in this school that Dwarkanath Tagore was first introduced to the English language. Another European named Martin Ball from Amratala was appointed English teacher from the famous Sheel family of Calcutta. Derozio was a student of this school. Christian clergy collectively took a special role in spreading Western education. Raja Rammohan Roy also took a leading role in the spread of English education. He realized the need to introduce western education in India, for which he also established several schools established.

Srirampur College was established on the initiative of Srirampur Baptist Mission in 1818AD. It is one of the main contributors to the spread of higher education and western education. In 1818AD, a Bengali language weekly called 'Samachar Darpan' was published from the mission in May.

❖ 1821AD-1830AD

In 1821 Ward took initiative to establish schools for mission girls in Srirampur as well as villages. In 1818, the trio established 28 girls' schools with a total enrollment of four hundred eighty six students. A later survey revealed that there were a total of thirty one girls' schools built by the mission and the number of girls was five hundred ten. In 1822, at the request of Radhakanta Dev, Gaurmohan Vidyalankar published 'Stri Shiksha Prabhakar Pustak' to shape public opinion on women's education in India.

The second significant step in the teaching of private enterprise was taken in 1823 AD. In 1823 AD the General Committee of Public Instruction (G.C.P.I) was established with ten members under the chairmanship of 'H. H. Wilson' (Ghosh, 2013, p. 23). The objective of G.C.P.I was the patronage and development of common

schools. Government printing press was established in Calcutta. By 1830, fifteen Sanskrit, three Hindi, four Persian and two Arabic books were also published.

On 1st January 1824 AD, the Sanskrit College was established under the patronage of the Government during Lord Amherst's time for the spread of Oriental education. The 'Public Education Committee' was formed during the tenure of Lord Amhast for the proper expenditure of one lakh rupees in the education sector of India.

During the reign of Barolat Lord William Bentinck (1828-35 AD), Thomas Macaulay was appointed President of the 'Committee of Public Instruction' (Mahajan & Mahajan, 1971, p. 584). At this time in India, the members of the committee were divided into two groups in the discussion of whether the government should teach in the Eastern or Western style. Those who were in favor of teaching in India in the Eastern style, such as H. T. Prinsep, Colebrooke and Wilson, they became known as Orientalists. And those who were in favor of teaching in India in Western style, such as Alexander Duff, Macaulay, Saunders, Colvin get to know And those who were in favor of teaching in India in the Western style; known as Westernists.

In the meantime, heated debates arose among the committee members as to whether the company's allocation for education should be spent on the spread of Eastern or Western education. The British favored the teaching of Oriental languages and Oriental studies. The controversy between Orientalists and Orientalists became so serious that for a long time the East India Company was unable to adopt any educational policy for the country. In the meantime, Lord William Bentinck came to India as the Governor General of Bengal Presidency in 1828 AD. The new Governor General was particularly interested in teaching and spreading Western knowledge through English.

The East-West conflict between the ten members of the committee became intense and Macaulay took it upon himself to resolve the conflict and believed in the 'squatting principle'. After Lord Bentinck came to India in 1829, he gradually introduced English education and directly advocated Western education. His point was that there is no scientific spirit in Eastern education and it is completely inferior to Western education. Western education system is introduced in many schools. In 1829AD, the Bengal government established an English class in Calcutta madrasa. Later English classes were started in Banaras Sanskrit College.

The 'General Assemblies Institution' (now Scottish Church College) was established in 1830 by the initiative of Scottish missionary Alexander Duff. Besides, 'St Xavier's College', 'Loreto House College' etc. were established. Two factions emerged over what would become of British education policy in India. Those who were in favor of spreading western education were called Anglicists. And those who were in favor of introducing oriental science were called Orientalists. This controversy came to a head during Lord Bentinck's tenure. Bentinck advocated English education.

❖ 1835AD-1839AD

Lord William Bentinck appointed Thomas Babington Macaulay as chairman of the Public Education Committee to end the East-West conflict. Governor General Bentinck introduced Western Education in India, aiming to create a class of English-educated Indians to assist in governance. It paved the way for the spread of Western science under government patronage and had a far-reaching effect on public life in India. New educational institutions were established with government assistance in various regions.

His initiative led to the establishment of Medical College (1835 AD) in Calcutta, St. Xavier's College, Elphinstone Institution (1835 AD) in Bombay etc. In 1835, Macaulay presented a report criticizing Eastern education and in favor of Western education (Nurullah & Naik, 1943, p. 103). Here it is said that if English education spreads among the upper middle class of India, it will spread to the general public according to the principle of seepage or theory of filtration. As a result, the door of western science was opened and the pulse of new life was felt in every aspect of Indian life.

From 1835 AD to 1838 AD, Adam collected various data for three years and submitted three educational reports. In 1835 AD, he submitted two reports based on information and another report containing information and recommendations in 1838 AD to the government. His three accounts are known in history as Adam's Report. As early as 1835 AD, when the British were making new ventures in India, they made an effort to collect information about the prevailing educational system in India. From the statement given by them it is known that there were eighty thousand primary schools in this Bengal at that time – though their financial condition was not good.

This is statement said about four hundred people at least there was a village school. (Adam's Report, 1835)

With the introduction of western education, the interest of Indians in receiving western education grew. Indians are hugely interested in this education as government recruitment policy is adopted. As a result, the status of native educational institutions, madrasahs, tolls, schools gradually shrinks.

After Lord Bentinck, Lord Dalhousie was also interested in spreading education in India. As a result, Western education spread rapidly in India during his tenure. Lord Bentinck accepted the following proposals in March 1835AD. It is the duty of the British Government in the field of education in India to arrange as far as possible the practice of European literature and science in India, and to bear whatever money may be expended for it; practice of European knowledge through English language (Sharma & Sharma, 2012, p. 84). In 1839, Auckland announced the allocation of funds for Western education as well as Eastern education. This declaration finally ended the East-West conflict.

❖ 1842AD-1849AD

The Counciling of Education was formed in 1842 after reconstituting the Public Education Committee to manage the education department. In 1844 Lord Hardinge declared English as the official language. In the year 1844, Hardinge declared that all appointments in public services were to be given to those who had knowledge of English education. After the announcement, a trend of learning English was started in the middle-class Bengali society.

In 1849 AD Secretary of the Council of Education Dr. Drinkwater Beaton founded Bethune School, the first girls' school established in India. Its original name was Native School. It later became the college, known as the first women's college in the Indian subcontinent.

❖ 1853AD-1856AD

This is 1855 Hindu College was established in AD. It came to be known as Presidency College in 1855 AD. To solve various problems related to education, Sir Charles Wood, the president of the company's board of directors, wrote an education

policy called 'Wood's Education Despatch' and sent it to India in 1854. It is called the Magna Carta in the spread of Western education in India. Basically, the education system of modern India has been developed according to this guideline. Wood's despatch called for the establishment of a separate department of education, the establishment of universities, the division of the whole of education into five stages, the opening of government schools, etc.

Government education policy was expanded during the administration of Governor General Lord Dalhousie. The historical importance of this 1854 despatch is that it laid the foundation of the first public education system in India. Wood's Despatch described the spread of Western education in India as the most sacred duty of the Government. The purpose of this education was to improve the moral and intellectual character of Indians by bringing them in touch with Western knowledge and science, to create reliable public servants, and to strengthen the foundations of English rule in India by expanding trade and commerce with the help of educated Indians. In 1856AD, on Wood's recommendation, the 'Directorate of Public Instruction' was formed as a government education department. Charles Wood's recommendations for the spread of Western education in India:

1. For the expansion of education, as per Wood's proposal, a department of education was opened in each province of India under a director of education.
2. In 1857, three universities were established in Presidency cities i.e. Calcutta, Madras and Bombay on the model of London University. The Engineering College at Roorkee was also established during Lord Dalhousie's tenure.
3. Increasing the number of government model schools.
4. establishment of secondary schools,
5. mother tongue teaching in primary schools,
6. Emphasis on the establishment of secondary schools and expansion of women's education. Bethune's efforts led to the establishment of schools to promote women's education.
7. To improve the native schools for the extension of primary education and making suitable arrangements for training teachers.
8. Introduction of government grant or grant-in-aid system in private schools.
9. Establishment of appropriate number of colleges.

❖ 1857AD-1860AD

The University Act (1857) was enacted during Lord Canning's rule. The Act said that one university each in Calcutta, Bombay and Madrasa was established. Calcutta University was established on 24th January 1857 AD. Lord Canning was the Governor General of India at this time. In 1858, Jadunath Bose and Bankim Chandra Chattopadhyay received the first bachelor's degree from Calcutta University. In 1859, the first Secretary of State, Lord Stanley, formulated a new educational despatch. Stanley's despatches mainly contained reviews of previous despatches and educational events.

❖ 1872AD-1876AD

Then in 1872, Ishwarchandra Vidyasagar established the Metropolitan Institution. Presently it is known as Vidyasagar College. In 1876, Mahendralal Sarkar established the Indian Association for the Cultivation of Science. It was the first scientific organization in India to promote the advancement of science.

❖ 1882AD-1900AD

Hunter Commission was formed under the leadership of William Hunter during Lord Ripon in 1882. It was the first Education Commission in India, whose main objective was to collect data on the spread of education. The task of this commission was to review the progress of English education in the country. The Hunter Commission's role in the expansion of education opened a novel chapter. To achieve this objective, the commission made a total of thirty six recommendations on financial management, curriculum, teacher-learning, management etc. The recommendations of the Hunter Commission were:

- Delegating the responsibility of primary education to municipal and district boards under government control.
- Inspectors of schools to be appointed from among Indians.
- The Commission said that the medium of primary education shall be the regional mother tongue.
- Secondary schools will be developed through private efforts.
- To build libraries and libraries in every school with government assistance.

- Providing incentive scholarships to meritorious students etc.
- Freeing schools and colleges from government control.
- Grant of Government financial grants to schools and colleges.
- Schools to be left under private management once sustainability is assured.
- To introduce natural and religious curriculum in public and private educational institutions.
- Government shall not take an active role in the management of secondary education. State control will be withdrawn gradually.
- Pupils should be encouraged in exercise, school drills and country sports to improve physical health.
- Schools in backward and poor areas will be kept under departmental management.
- To organize special seminars on humanity and citizenship in colleges.

Chandramukhi Bose and Kadambini Gangopadhyay were the first women graduates in India in 1882. Kadambini Gangopadhyay was the first woman doctor in India. Ishwarchandra Vidyasagar established Bhagwati Vidyalaya in 1890 AD to preserve the memory of his mother in Virsingh village. It was the last school established in Vidyasagar. In 1901, Rabindranath Tagore established the Brahmacharya Ashram at Santiniketan. In 1902, Lord Curzon formed the Raleigh Commission under the leadership of Sir Thomas Raleigh. It was also known as the Indian University Commission. The two Indian members of this commission were Sir Gurudas Banerjee and Syed Hussain Bilgrami. Satish Chandra Mukhopadhyay established the Dawn Society in the Dotala of Vidyasagar College in Kolkata in 1902 AD. This was the first step in the introduction of Indian education in Bengal.

4.2.3.2 DEVELOPMENT OF RENAISSANCE IN BENGAL UNDER THE INFLUENCE OF WESTERN EDUCATION

The researcher has discussed how Western education paved the way for Bengal renaissance. The whole cultural life of Bengal was particularly influenced by the new books which were written in the renaissance of Bengal language and literature under the leadership of Keri Saheb and thus gradually paved the way for the introduction of Western Education. The demand for European knowledge had already grown in the country. After coming into contact with this western education, the strange change in

the social life of the conservative and superstitious people of Bengal was called the renaissance. Fort William College and other institutions were the first educational institutions in that era where the exchange between East and West cultures began and Western culture and Western education opened a new horizon to the educated community of Bengal. The intellectual and cultural progress that took place under the influence of Western education was most reflected in Bengal. A new era began in Bengal under the influence of western education and thought. This event is known as 'Bengal Renaissance'.

The middle class educated community of Bengal showed great interest in learning English and modern western education (Datta & Narain, 1985). Under the influence of modern western education, a new era or new awakening began in the field of education and culture in Bengal. Under the influence of renaissance, rationalism, humanism, utilitarianism, individualism, nationalism, socialism, Darwinism, etc. spread modern ideals in Bengal. Jeremy Bentham (1748-1832 AD), Thomas Paine (1737-1809 AD), Charles Darwin (1809-1882 AD), John Stuart Mill (1806-1873 AD) and other western thinkers influenced the education and culture of Bengal.

Under the influence of western education, extensive practice of oriental studies began in Bengal. The western educated Bengali middle class played an important role in the cultural progress of Bengal. The foremost in this regard is Raja Rammohan Roy and other thinkers who reformed Bengal's ideology in various fields. Under the influence of renaissance, unprecedented progress was made in the general fields of education, literature, painting, society, religion, politics etc. in Bengal.

Various Bengali newspapers and periodicals were published. The practice of history, philosophy, science, etc. has made considerable progress. As a result, the political and nationalist consciousness started to spread in the mind of the Bengali nation. Due to the influence of western science, the unprecedented progress of scientific practice took place in Bengal.

During the renaissance in Bengal, various educational and cultural institutions were established here in imitation of the West. Notable among these institutions were the Baptist Mission of Srirampur (1800 AD), Fort William College in Calcutta (1800 AD), Hindu College (1817 AD), Calcutta School Book Society (1817 AD), Calcutta Medical College (1835 AD), Calcutta University (1857 AD) etc. Through these

institutions and the above various things, the path of Bengal's renaissance became much wider.

In the 19th century, the British introduced English education with a western curriculum in Bengal.

- It gave them a rational, secular, democratic and national outlook.
- They learnt about the national movements in European countries.
- Through the study of European history, political thought and economic ideas, educated Indians had an access to liberty, equality, nationality, rule of law and self-government.

4.2.3.3 EFFECTS OF THE WESTERN EDUCATION ON BENGAL RENAISSANCE

Historically identified as Orientalist were products of eighteenth-century rationalism, classicism, and the Enlightenment. Many orientalist were notably William Jones, HT Colebrooke, and William Carey, H H Wilson and James Prinsep made significant contributions to Indian philosophy, archeology and history. As a result of the renaissance of Bengal, on the one hand public opinion was formed against religious and social superstitions and the spread of humanism, patriotism and scientific outlook, scientific inventions and discoveries, on the other hand, the prosperity of Bengali language in the field of education, the spread of English education and the emphasis on women's education are also noteworthy.

The Srirampur Trio's contribution to the prosperity of the Bengali language in the first half of the nineteenth century is particularly significant. The real development of Bengali prose began from the beginning of the 19th century due to the efforts of Srirampur Trio. Along with this, special arrangements were made for the publication of textbooks for schools and colleges with the efforts of the Srirampur Trio.

The renaissance of Bengal resulted in the establishment of many schools for the spread of English education through missionary efforts during the public interest in western education. Western prose literature was created through the efforts of Fort William College teachers. Western influence was evident in the literature and poetry of Rammohan Roy, Vidyasagar, Bankimchandra Chatterjee, Navinchandra Sen, Michael Madhusudan Dutta, Hemchandra Banerjee etc. Western influence was also

evident in the literature created by Hindi writers Padmakar Bhatt, Gekulnath and Chandrasekhar.

Due to western education, Indians came in contact with the progressive thought of Western philosophers and thinkers like Mill, Rousseau, Bentham, Voltaire, Stuart, Mazzini, Garibaldi, Karl Marx etc. and got acquainted with their liberal ideas. Contemporary events such as the French Revolution, the independence of America, the unification movement of Italy and Germany, the success of African nationalists in the anti-British struggle, etc., deeply influenced the educated middle class Indians.

After the Charter Act of 1813, a new tide arose in missionary efforts in India. Missionaries started coming to this country in groups from different countries of the world. Thus from 1813 to 1853 AD the missionaries created a glorious chapter in the spread of English education (Datta & Narain, 1985). Missionaries were the first to realize the need for women's education in the first half of the 19th century and were the first to promote women's education. Women education increased tremendously, the campaign against Kulin polygamy. Hare also organized the School Book Society (1817) which would prepare and publish the text books needed to feed the western educational system. School Society was established in 1818 to provide scholarships to the economically backward boys.

In Adam's Report of 1834, we see 19 girls schools founded in Bengal. It advocates of east and west synthesis through English education. Western education and Western knowledge played almost an important role in Bengal Renaissance. The renaissance or revival took place in India under the direct influence of western education. By coming in contact with western education, Indians got acquainted with western knowledge, science, education, culture. One of the consequences of this is the emergence of an English-educated middle-class community. Enlightened by the light of western education, this middle-class community became familiar with European society, politics and nationalist ideology and they became passionate about nationalism. It makes sense of national consciousness and it led to the national education movement as well.

As a result, from the time of Rammohan to the time of Bankimchandra, we are being civilized under the rule of the English. There is no good for Hasim Sheikh or Rama Kaivart despite the announcement. Besides, Raja Rammohan Roy and PanditIsvar

Chandra Vidyasagar also laid special importance on the necessity of female education. The Hindu society of that era was against women's education. Raja Rammohan Roy cited examples from ancient scriptures to prove that higher education was prevalent among women in ancient India and that women's education was also provided for in Hinduism. Education was more practical and education was ideally both national and international in nature.

Hindu College is the only European-style institution of higher education in Asia. The establishment of Hindu colleges and the spread of English education among the people in the society are signs of future progress, which has increased the trade and commerce of the country, the spread of other cultivations, the independent judgment has manifested itself, various newspapers, periodicals and books in English and Bengali are published regularly, all Bengali welcoming the British rule, and its.

The city had a public library in the European style. The representatives of the British in India who were mainly responsible for these positive aspects of modernization were a group of "cultured" civil, military and judicial officers (and some missionaries). It was through this that the context of the Renaissance was created. 'Middle Ages' was an age of superstition, chaos, illiteracy, violence; the era of oppression of the Muslim rulers on the Hindu subjects. On the other hand, the 'benefits' of the English rule were mainly enjoyed by the Hindu residents of the city, as well as the landlords who benefited from the permanent settlement. The urban people enjoyed the benefits of education, health, judicial system and also the increase in the value of the land.

The 19th century saw the spread of western education in India by Christian missionaries and natives and government initiatives. During the 19th century, the spread of modern Western thought and education had a profound impact on the renaissance of Bengal. Here the researcher has highlighted some key points regarding the impact of western education on the renaissance of Bengal. Those were –

➤ **Introduction to Modern Perspectives**

The introduction of modern education introduced a large number of Indians to the rational, secular, democratic and nationalistic ideas prevalent in the Western world. These educated Indians began to adopt these principles and developed a modern

outlook. They felt the need for political, social and economic reforms in India and sought to build a strong, prosperous and united nation. Due to the spread of western education, the way of modern knowledge, scientific practice is open.

➤ **Social and Cultural Changes**

Western education brought about significant changes in Indian society. Social and cultural awareness develops. As a result, the influence of superstitions and superstitions like caste system, untouchability, sati-immolation etc. gradually decreased in this era.

➤ **The beginning of the new age**

The spread of Western education ushered in the New Age in India. Enlightened by western education, Indians stepped on the path of modernity.

➤ **Emergence of English educated middle class**

Educated in western education, a group of English educated class emerged in India and majority of them were middle class community.

➤ **Influence of Western Thinkers**

Indian intellectuals studied nationalist movements in Europe, noting the influence of thinkers like Rousseau, Paine and John Stuart Mill as their political guides. They drew inspiration from the struggle of European countries against colonialism and imperialism. Leaders such as Martini, Garibaldi and Irish nationalist figures became their political heroes. In the 19th century Western literature, philosophy, art practices, politics, etc. gave rise to the ideas of democracy and humanism among Indians.

➤ **Awakening of National Consciousness**

Modern education allowed Indians to analyze and understand the negative effects of foreign rule. They felt the humiliation of subjugation and were motivated to work towards a free and independent India. Educated Indians played an important role in becoming leaders and organizers of the national movement. Indian nationalism emerged and developed under the influence of the spread of Western education in India in the 19th century. Western education played an important role in the

development of nationalist consciousness among Indians. Indians became aware of their rights and started agitating for freedom from British rule.

➤ **Expansion and promotion of women's education**

An important effect of the spread of western education in India was observed in the spread of female education. But through the initiative of Mrs. Cook and the London Church Missionary Society, the Female Juvenile Society, women's education began and expanded. Women's education was neglected in the first half of the nineteenth century. In 1813, women's education began with the establishment of the Bethune School (1849) and the Calcutta Female School (1850). Around thirty five girls' schools were established in Bengal under the initiative of Bethune saheb and Vidyasagar mahasaya. The Charls Wood Report laid special emphasis on women's education. Social reformers played an important role for women's education.

➤ **Religious reform movement**

The religious reform movement started at this time. Under the leadership of Swami Dayananda Saraswati, the Arya Samaj tried to popularize traditional Hinduism. Anti-paganism began under the leadership of Bra Samaj. The movement initiated by the Theosophical Society helped in the resurgence of Hinduism.

➤ **English Language and Unity**

The English language played an important role in the renaissance of Bengal along with the spread of modern ideas among educated Indians. It became a medium of communication and exchange of ideas between people from different linguistic regions of the country. The adoption of English as a common language created a certain uniformity and sense of community among educated Indians, facilitating a shared nationalist outlook. Through English education, the educated society of India came into contact with European politics, literature, philosophy, economics, developed nationalist spirit and awakened anti-British sentiments.

➤ **Social reform movement**

Social reform movements took place in India in the 19th century under the influence of Western education. The educated community also agitated against the traditional superstitions of India. Notable among the social reformers are Raja Rammehhan Roy,

Rani Rasmani, Ishwarchandra Vidyasagar, Direzio, Ramakriya-Vivekananda and others. They campaigned for the elimination of sati-dah, child marriage, polygamy etc. from the Indian society and for the promotion of widow marriage, women's education etc. They were rationalists and reformers. They played an important role in social and religious reformation.

- Western education also helps in raising social awareness in various sectors. It helped Indians of different languages to communicate with each other. Western thought came to the Indian people and was important for the renaissance of Bengal.
- The British introduced western education to India which introduced Indians to the ideas of democracy and nationalism. These ideas changed the political thinking of Indians and brought about a national awakening. Western education opened the door to liberal European thought for the newly educated Indians. When the educated community of Bengal studied European history, they saw ideals like freedom, nationhood, equality, rule of law and self-government.
- Establishment of new schools and colleges.

After discussing the above positive aspects, the researcher came to the conclusion that western education was not the only positive effect and western education fell on the renaissance of Bengal. The Negative effects of western education on Bengal Renaissance are:

- Increase in unemployment: According to historian Percival Speer, with the spread of Western education, Muslim maulanahs and Sanskrit scholars or Hindu doctors, Muslim hakims gradually lost their relevance and became unemployed.
- Neglect of Indian language and culture,
- Neglect of scientific and technical education,
- Neglected women education and mass education etc.
- Limited to urban areas: The influence of western education was mainly confined to urban areas. Its impact on rural India was minimal. Again scientific and technical education remained neglected.

- Access to education for a small number of people: The medium of western education was English language. As a result, a small number of people in the society get the opportunity to receive this education.

Besides, but the people of the village did not feel the benefits or harms of the British rule for a long time. Gradually, the desire to protest against the injustice, injustice and discriminatory behavior of the British was transmitted among them. As a result, Indians realized the nature of British rule and took part in various religious and social reform movements on the one hand, and on the other hand took an active part in the national liberation movement directly and indirectly. Rani Rasmani and Raja Rammohan Roy was the pioneer in this regard.

The Britishers provided western education in India which introduced the Indians to ideas of democracy and nationalism. These ideas changed the political thinking of Indians and brought about a national awakening. The western education opened to the newly educated Indians the floodgates of liberal European thought. When Indians studies European history, they came across ideals such as liberty, nationality, equality, rule of law and self-government.

The Renaissance raised the standard of Education at all levels. It's resulted in the number of primary schools and established of institutions like Hindu college etc. Different social organization set up numerous educational institutions which resulted in the increase in the percentage of literacy. Three universities were established in Calcutta, Bombay and Madras. During the renaissance movement, a beginning was made in opening institutions for technical education, medical education and agricultural education. The early and prolonged exposure to the British colonial administration resulted in the expansion of Western-style education, development of science, institutional education, and social reforms in the region, including what became known as the Bengali Renaissance. Despite various weaknesses, the spread of western education ushered in a new era in India.

Many social and religious reform movements started in the 19th century to remove the superstitions, hateful values of the society and later these movements formed the background of the anti-British national struggle. The influence of Western education on nineteenth century India was very important. The dynamism and creative

enthusiasm observed in India's educational, social, religious and cultural life under the influence of Western education is known as the Bengal Renaissance.

Educated thinkers in Bengal emphasized the importance of rational inquiry, critical thinking and the inherent rights and potential of the individual under the influence of Western education. These ideas influenced the development of educational systems that aimed to foster independent thinking, freedom of expression, and the pursuit of knowledge as essential components of a well-rounded education. After discussing this topic, the researcher came to the conclusion that the influence of western education not only accelerated the renaissance of Bengal but was also the main reason for the renaissance of Bengal. As a result, the seeds of India's independence were produced along with the revival of Bengal.

The researcher has mentioned step by step how western education had an impact on the renaissance of Bengal according to different years during the British rule. Through the above discussion, the researcher has shown how the renaissance of Bengal had an impact on the public life of Bengal and that was possible through western education.

4.2.4 RANI RASMANI AND CONTEMPORARY SOCIETY IN BENGAL

As per the forth objective which is **“To study the Rani Rasmani and Contemporary Society in Bengal”** the analysis and interpretation are given below:

While reviewing the indefinable life history of a sub-altern woman of the 19th century, it is first necessary to know exactly what kind of social conditions existed at that time, due to which even after she was born in that era, it is possible to separate her from the four women in the world history like her. Form the end of the eighteenth century onwards an absolute crisis or decline began for Bengal which continued till the nineteenth century. Foreign incursions to Bengal are constantly taking place, as a result of which Bengal has been repeatedly wounded. Extreme misery is seen among the people Bengal as a result of the attacks of various foreigners like Pathan, Hun, Shak, and Portuguese.

The British East India Company established its control over Bengal through a combination of economic, political, and military strategies over a period of several decades. One of the most critical turning points in the company's control over Bengal was the Battle of Plassey in 1757 and the Battle of Buxar in 1764. The East India

Company and its British ruling communities began to dominate the whole of Bengal. Different classes of people of Bengal got entangled in the diplomatic business of East India Company. As a result, they spread the empire-a conspiracy to expand.

In 1765, Bengal, Bihar gained the Diwani of Orissa which resulted in dual system of government. Their main objective was to continue the system of governance from this country and to plunder various kinds of resources including revenue and to smuggle them to their own country. In order to achieve this objective, they started plundering the countrymen with great oppression. As a result of this reaction, Manvantar of Bengal took place in 1770.

This Company signed the Treaty of Allahabad with the Mughal Emperor Shah Alam II and this treaty granted the company the diwani (the right to collect revenue) over Bengal, Bihar, and Orissa. The company implemented administrative reforms in Bengal, including the introduction of a revenue collection system known as the Permanent Settlement in 1793AD and it fixed land revenue assessments and created a class of landlords who collected revenue on behalf of the British. The main purpose of the Permanent Settlement was to ensure that the Zamindars would inherit the land in a hereditary manner for a fixed amount of revenue in return. If one cannot submit the revenue, his zamindari will be confiscated. As a result of this system, farmers also lose their land and their lives become miserable as they do not pay their rent properly. In addition, the British began to dominate the textile industry, and the artisans became unemployed as they reduced taxes on textile imports.

As a result of the spread of Western educational methods, new ideas, justice and utilitarian concerns, educated Indians began to seek answers to the problems of poverty and destitution that plagued Indian post-19th-century society. The spread of Western education led to the emergence of an attractive branch and the British East India Company's transformation from merchant-conquerors to a middle-class professional group serving the interests of rulers.

In addition, the influence of Western education, civilization and culture began to form a new social system; where the common man began to be attracted to Western customs and British culture and civilization rather than Hindu education or indigenous education. The social life of Bengal began to be the beginning of a new life. It was at this time that the reign of Lord Cornwallis came to an end and chaos ensued.

It was at this time that Sri Chaitanya Mahaprabhu's sovereign liberal ideal could not reach people from all walks of life. From the end of the eighteenth century onwards, the invasion of India by the British led to the decline of all social, moral, cultural and spiritual life of the Indians. The people of Bengal abandoned their own ancient ideas of meditation and began to feel more attracted to the new knowledge and ideas of the West.

Some of the upper and middle class people in the society have caused a rift between the traditional religion, religious thought, religious knowledge and various social and cultural practices of India. As a result of the British invasion of India, the lives of the Indian people became miserable. Apart from their rule and unlimited oppression, the various social prejudices of the Indians themselves have led to extreme misery in human life. In the life of society and in the life of religion, that is, in every step of life, there was extreme degradation, such as Child Marriage, Satidah, Nobility, Child Abandonment in the Ganges, Child Sacrifice, eternal Widowhood, etc.

Meanwhile, renaissance was going on all over the world at that time but the touch of renaissance could not come close to the people of Bengal in that way in the eighteenth century. At that time women of the society were used only for the sake of family protection. Various social superstitious practices prevalent in the society kept the social life of Bengal closed. It was at that time that Rammohan Roy was followed by Vidyasagar and other intellectual social reformers.

On the other hand, the unspeakable oppression of the British, this exceeded the limits of tolerance. The oppression of the indigo planters on the poor farmers in the name of indigo cultivation is enshrined in the pages of history. The British started plundering everything in India in the name of expanding the empire. Women in the society were in extreme danger. The life of the common man was in the hands of Brahmins in the name of nobility. Superstition was the last nail in the coffin of society. Just before the touch of the nineteenth century she was born for the welfare of mankind for the co-ordination of all religious for the welfare of mankind as a whole. The researcher discussed below in detail below how was the contemporary society of Rani Rasmani.

4.2.4.1 SOCIAL CONDITIONS

At the beginning of the 19th century, during the British rule in Bengal, the social life of Bengal was in dire straits and the prestige of the Brahmins was well established in

the Hindu society. In Hindu society there was a clear caste system; as a result Hindu society was very orthodox and conservative. Even though Brahmins were moderate in the society, the superstitions and bad customs of the society were the most prevalent among them. Those who belonged to the lower class of society were victims to social deprivation and oppression in various ways. The British rulers initially did not want to interfere in the social life of the Hindus with the bad practices of the Hindu society because they feared that interference might upset the local people.

There were three streams of social movements in nineteenth century Bengal. The first category was that there was a group of people in the Hindu society to maintain the ancient Hindu social system who were always trying to protect the various conservative bad practices and cruel systems of the Hindu society so that the old social system of Hindus does not collapse under the influence of Western civilization. They were against all kinds of reforms. In the second category, those who were highly educated and blind imitators of Western civilization were harsh critics of the evil practices or tyranny of Hindu society. The third category was between these two groups some clear-sighted, rational, liberal and reformist people whose thinking was realistic and progressive; they had enough respect for Western education and civilization. Besides, they did not look at the native society and civilization with hatred.

They wanted to infuse new life into the society by putting an end to the faults and bad practices of the society without breaking the Hindu society. Prominent among them were Rani Rasmani, Raja Rammohan Roy and Ishwarchandra Vidyasagar. Besides, various institutions were included in this third category. “It is not known whether she had any connection with her illustrious contemporaries, pre-eminently Rammohan Roy, Ishwarchandra Vidyasagar, Dwarkanath Tagore, Radhakanta Deb” (Samanta, 2018).

At the beginning of the 19th century, Sanatan Hinduism was in a serious crisis, various accumulated lawlessness, misery, thousands of restrictions prevailed on Hinduism at this time. At the time when Hinduism began to be attacked from various sides as religion meant superstition and the arbitrariness of its adherents, Sanatanists tried to cling more faithfully to the ancient Sanskars without looking at Yugadharma.

At this time some people of the society took the responsibility of protecting the dignity of Sanatan Hinduism, they are Rani Rasmani and Radhakanta Dev and others.

The main social evils that attracted the attention of reformers in the early 19th century were infanticide, slavery, sati-immolation, caste system and the associated social evils also faced much criticism, the deplorable status of women in society at that time. The researcher discussed below in detail all the social evils or superstitions that were prevalent in the society before the birth of Rani Rasmani and during the contemporary period after her birth.

❖ CASTE SYSTEM

The term 'caste' itself requires some discussion. It has been used to mean different things by different people in a variety of situations. The English word 'caste' corresponds more or less closely to what is locally referred to a jati or kulam. Some have tried to solve the problem by using the terms 'caste' and 'sub caste' to refer to primary divisions and their subdivisions. According to Dr. M. N. Srinivas the three main axes of power in the caste system are the ritual, the economic and the political ones and the possessions of power in any one sphere usually leads to the acquisition of power in the other two (Srinivas, 1962).

Caste, class, and power relate in different ways to the broader phenomenon of social stratification. The caste system is clearly a hierarchical system. It has been shown that the division of the village into a number of castes constitutes one of the most fundamental features of its social structure. In Hindu society, caste divisions play a part both in actual social interactions and in the ideal scheme of values. Members of different castes are, up to a point, expected to behave differently and to have different values and ideals. These differences are sanctioned by Hindu religion.

The structural basis of Hindu society is caste. Caste is not merely a principle social division, but a comprehensive system of life dealing with food, marriage education, association and worship. Caste is defined as a hereditary, endogamous, usually localized group having a traditional association with an occupation and a particular position in the local hierarchy of castes. Relations between castes are governed among other things, by the concept of pollution and purity, and generally commensality

occurs within the caste (Kuber, 2001). In the medieval period of Indian history the position of the shudras and the untouchables did not change.

India was conquered by the British in the eighteenth and nineteenth centuries. In the first half of the 19th century, caste system existed in Indian society. It was a male dominated society. According to the majority of historians, the caste system in the Rig Vedic period was not in existence, but in the later Vedic period this obnoxious social division was firmly rooted in the Hindu society, and thence forward, gradually perpetuated. That time social organization was based on the stratification of the society into four classes or Varna:

- (i) The Brahman
- (ii) The Kshatriya
- (iii) The Vaishya and
- (iv) Shudra (Kuber, 2001)

This Chaturvarnya system or the four-fold division of society was described by Manu and a strict social hierarchy with Brahmins at the top and untouchables at the bottom; the caste system was deeply entrenched, with limited social mobility. The researcher has presented a caste system chart below:

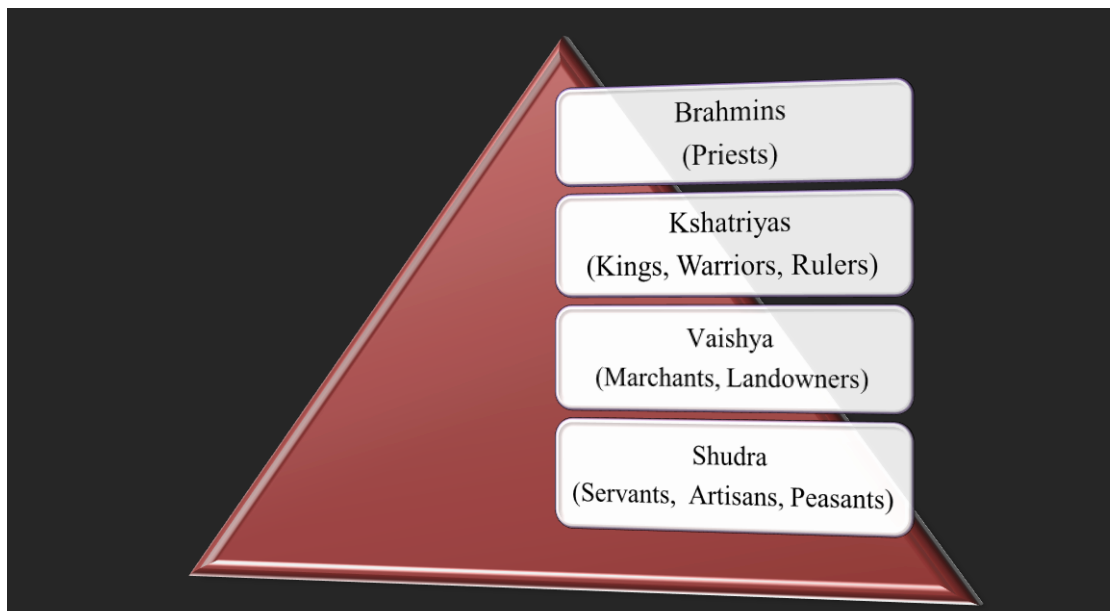


Figure-12: Caste System

At this time caste system and untouchability were an integral part of social life. Social conflict is created due to the classification of professions and castes. Bengal's self-sufficient rural economy collapsed with the brutal exploitation of the East India Company. As a result, they had to move away from their village homes and take up alternative professions under the rule of the company. Some of the lower social backgrounds gather huge wealth and start demanding higher social status for their caste. Many caste leaders began to protest against the lower social positions, and petitions were submitted to the British authorities to approve their caste preference on the social ladder. As a result, caste conflict was intense in the society of Bengal in the nineteenth century.

❖ **CHILD SACRIFICE, CHILD ABANDONMENT IN THE GANGES**

"When a woman has been long married, and has no children, it is common for the man, or his wife, or both of them to make a vow to the goddess Gunga, that if she will bestow the blessing of children upon them, they will devote the first-born to her. If after this vow they have children, the eldest is nourished till a proper age, which may be three, four, or more years, according to circumstances, when, on a particular day appointed for bathing in any holy part of the river, they take the child with them, and offer it to this goddess: the child is encouraged to go farther and farther into the water till it is carried away by the stream, or is pushed off by its inhuman parents." (Ward, 1817)

Sometimes again the childless mother, in order to avoid the prospective grief of parting with her offspring, took the vow of devoting not the first but the fifth child to the Ganges, if she were blessed with so many children at all. The most sacred place for this sacrifice was the Gangesagara where the Ganges meets the sea and the most auspicious dates for this purpose were the full moon days of November and January. (Parliamentary Papers, 1824)

❖ **SLAVERY SYSTEM**

Another major social evil of the time was slavery which is contrary to popular belief. Slavery was a very ancient practice of Bengal and the existence of slaves from the early Vedic period to modern times is proved by historical evidence.

Many contemporary writers have testified to the mild form of slavery in Bengal. R. K. Dick, the Second Judge of Dacca, wrote to the Register to the Nizamat Adalat in

March, 1813, that "the severities generally incident to slavery in other countries are here seldom practised or carried to excess, the proprietors finding it their interest to act humanely towards them, to secure their ser. vices and promote their increase" (Parliamentary Papers, House Of Commons, 1828, Vol. XXIV p. 244.).

Slavery was present during this period, and slaves were used for domestic work and agriculture. In 1807 the British Parliament passed the General Abolition Bill condemning the principle of slavery, and this was followed up four years later by the enactment of another anti-slavery statute, known as the Felony Act of 1811 (51 Geo. III. C. 23)

❖ SATIDAH SYSTEM

In the early nineteenth centuries the practice of Sati increased in many parts of India, more particularly in Bengal. Sati is the Hindu practice of a widow sacrificing herself on her husband's funeral pyre. Sati-immolation was practiced among some sections of society in ancient India, who either took a vow or considered it a great honor to have their husbands cremated.

The practice of satidah was practiced in Bengal from ancient times, it was of two types, namely 'sahmaran' (interment) and 'anumaran' (cremation). 'Sahamaran' means death with one's husband. The term 'anumaran' was used when the husband died and was cremated at a distance from the wife, or when the cremation of the wife was postponed during pregnancy or for a son. The Hindu widow also generally led a miserable life unless her children were grown up and dutiful to their parents. This practice of Sati or, burning of widows along with their dead husbands, was itself a measure of the great moral degradation of the Hindu community of Bengal.

At the beginning of the nineteenth century, the practice of sati-dah was fairly widespread in Bengal. During the years 1815-'16 there took place seven cases of illegal Sati, where the women committing suicide were below the age of sixteen. From 1815 to 1824 the number of Satis in Bengal was 5997.

❖ POLYGAMY SYSTEM

Early marriage of both boys and girls was the general rule in the Hindu society. Polygamy had become a regular practice with the 'Kulin' Brahmins of Bengal who were greatly sought for in marriage. Their wives usually lived in their fathers' houses

which the 'Kulin' gentlemen visited occasionally in consideration of pecuniary profit.

The Kulin Brahmin polygamy also led to many social ills. The Kulins, who happened to be the highest sect of Brahmins, were especially notorious for being polygamous. Collecting handsome dowries through multiple marriages almost became their profession. Many Kulin wives could meet their husbands only once or twice during their lifetime and it was not uncommon for all of them to be burnt at the stake for the sake of the one husband they had shared amongst themselves (Chakrabarti, 1998). Women had limited rights and were often confined to domestic roles. Education was limited, especially for women and lower castes. The polygamous nature of the Kulins was well exposed in 1836 by the Young Bengal in their journal *Gananneshan* in which they published a list of Kulin Brahmins, some of whom had married more than 60 times (Chakrabarti, 1998).

❖ PURDAH SYSTEM

During the British colonial period in India, purdah system was widespread to among the Muslim minority. By the 19th century, purdah became customary among Hindu elites (Walsh, 2006).

Women's faces and bodies are covered in this system. It was generally practiced for Muslim women so that they can be hidden from the outside world and later adopted by various Hindu women, especially in India, and used to conceal clothing and high-walled enclosures, purdah within homes. This system was in vogue even during the time of Rani Rasmani. Women had limited rights and were often confined to domestic roles.

❖ CHILD MARRIAGE

In ancient times, husband-wife self-sacrifice was more or less all over the world. Sati-immolation has been practiced in India since BC. In the first half of the 19th century, the practice that most stirred Bengali society was co-mortification. This practice existed even at the time of Alexander's invasion of India.

Child marriage and early pregnancy were common. It was a practice when most girls were married off at a young age before attaining puberty. Then, when they were physically ready to have children, they were conditioned to think about nothing but motherhood. Girls were often married off to men much older than themselves,

resulting in early widowhood. At that time, it was dishonorable and scandalous for a girl to remain unmarried after six to seven years. Child marriage was the way to escape from this condemnation by cutting social and religious ties with the family.

In the 19th century, intense social movements against child marriage began under the leadership of Raja Rammohan Roy and Ishwarchandra Vidyasagar and others. Child marriage often leading to untimely widowhood almost became the norm. Prominent Bengali intellectuals of the time such as Bankimchandra Chattopadhyay (1838-1894) and Vidyasagar himself were married to minors by their parents. Bankimchandra was married to a 5-year old when he was 11. Vidyasagar was 14 when he was married to an 8 year old girl (Chowdhury 1997).

'Balyabibahera dosa' Ishwarchandra Vidyasagar is a social awareness essay. In it, Vidyasagar discusses the causes, ill effects and other related problems of child marriage. The article was published in the monthly magazine 'Sarabshubhukari' edited by Motilal Chattopadhyay in 1850 AD. No work published in this magazine had the author's name. However, 'Balyavaher Dosha' written by Vidyasagar has been mentioned by Rajnarayan Basu in 'Atma Charit' and Shambhuchandra Vidyaratna in 'Vidya Sagar Jeevan Charit'. An 1861 law set the minimum age for sexual intercourse at ten years. But Hindu intellectuals opposed rising this age to twelve years as it violated the rules regarding pregnancy.

❖ PROSTITUTION

During the East India Company's rule in India in the 19th century, it was common for European soldiers serving in the Presidency army to seek the services of Indian prostitutes and meet local dancers for sexual purposes.

Prostitution is a profession in which the business or practice of engaging in sexual activity is performed in exchange for payment. A person who works in this profession is called a prostitute. Various women were involved in this profession in the nineteenth century; presence of prostitution, particularly in urban areas. Restrictions on widow remarriage and concubinage were the causes of prostitution.

❖ WIDOW REMARRIGE

In nineteenth century Bengal, widow marriage was not recognized in Hindu society. Society was heavily patriarchal, with men holding most power. The practice of

marrying off very young girls to older or even old men resulted in the girls becoming widows almost at an early age. For this reason, various social reformers of Bengal developed various types of movements for the purpose of popularizing widow marriage.

Powerful landlords joined hands with orthodox sections of the society to launch signature campaigns against widow marriage (Ghose 1973). Widow marriage was no problem in the Muslim society, nor was the practice of Sati. “A renowned pundit of Kolkata, Iswarchandra Vidyasagar by name, has published a book on widow marriage. If he, who arranges marriages for the widows, is called a pundit, who can we call a fool?” (Chattopadhyay, 1360). (Self-translation)

At this time, the religious condition of Bengal was very narrow, religious orthodoxy was strong. The characteristics of the religious condition of Bengal at this time were : Hinduism was dominant religion with divided into various sects and sub-sects, such as: Vaishnavism (worship of Lord Vishnu), Shaivism (worship of Shiva), Shaktism (worship of goddesses), and Tantra (Practice of Glory). Islam was also divided into various sects, namely Sunni and Shia sects, Sufism and shrines. Besides, Buddhism and Jainism declined during this period. The presence of Christianity became strong during this period. The community saw the emergence of Portuguese and French missionaries, as well as small Christian communities in urban areas. Bengali culture is Islamic, patronage of Islamic institutions, tolerance towards Hindu rituals can be observed; besides, the Bhakti movement (devotional Hinduism), Sufism and syncretism, Christian missionary activities.

Bengal was under British East India Company rule from 1757 to 1858, followed by direct British Crown rule. Bengal Presidency was divided into districts, with Calcutta as the capital. Landholding zamindars collected revenue and wielded significant local power. Indigo Rebellion (1859-1860), Pabna Agrarian Unrest (1872-1876), and other peasant movements resisted British and zamindari exploitation; growing communalism and tensions between Muslim and Hindu communities. Bengal was a key center of the Indian Rebellion. This brief overview highlights the complex political condition of contemporary society.

The economic conditions of 19th century Bengal were characterized by 1770 (Great Bengal Famine) and 1788 famines led to widespread poverty and mortality;

agriculture was the primary source of livelihood, with rice, jute, and indigo being major crops; British East India Company's revenue policies and trade monopolies drained Bengal's wealth; forced indigo cultivation led to peasant discontent and economic hardship; Bengal's industries declined, leading to dependence on British manufactured goods; landholding zamindars exploited peasants, leading to widespread poverty; poor roads, lack of irrigation, and limited markets hindered economic growth; decline of traditional cultural practices.

Social hierarchy was rigid, making it difficult for individuals to move up the social ladder. In the early nineteenth century the community had very poor health services, poor waste management and lack of proper sanitation and frequent epidemics; limited social services, including healthcare and education; very limited social welfare programs or support for the poor; high levels of illiteracy, particularly among women and lower castes; limited access to justice, particularly for marginalized groups..

The researcher mentioned below other conditions of contemporary society in Bengal. Those are: widespread poverty, especially among peasants and artisans; Calcutta's modernity contrasted with rural traditionalism, social and economic inequality, limited communication networks, with letters; limited transportation options, with rivers and bullock carts being primary modes; widespread superstitions; arranged marriages, with dowry system prevalent; deforestation, soil erosion, and water pollution due to agricultural practices etc. There were regular occurrences of natural calamities like floods, famines, cyclones. Corruption was widespread in administration and governance. These conditions provide a more comprehensive understanding of the social conditions of Bengal during the century.

During the 19th century, religious superstitions were prevalent across the country. The early 19th century saw the Sepoy Mutiny of 1857 (also known as the Indian Rebellion of 1857). During the 19th century, social superstitions were prevalent across the country. This century saw polytheism, caste oppression, unnecessary rituals and other social evils such as killing of female infants, Sati, polygamy; purdah system, child marriage, etc were also under practice. This movement attacked the prevailing state of society and the prevailing orthodox rituals, which were mainly practiced by the upper caste Brahmins. It restored the respect of women in the society. Among various other issues, the movement is against dowry system, caste

system, sati-immolation system. Contact between some sympathetic British and missionaries on the one hand and Hindu intellectuals on the other made this movement possible.

Social reforms of the early 19th century included efforts to abolish practices such as sati (widow immolation), promote widow remarriage, eradicate child marriage, and improve women's education. Most of the social religious reforms of 19th century were driven by a desire to address social inequalities, promote rationality, eradicate social evils, and foster progressive ideas.

There were also some weaknesses and defects in Indian social institutions. With the arrival of the British in India, some modern ideas such as freedom, social and economic equality, fraternity, democracy and justice had a tremendous impact on the Bengal society. Two types of social reform movements were seen at that time in Bengal. There are:

1) **Reformist**

These movements responded with the time and scientific temper of the modern era. One of the reformist movements of the 18th and 19th centuries was Brahmo Samaj.

2) **Revivalist**

These movements started reviving ancient Indian traditions and thoughts and believed that western thinking ruined Indian culture and ethos. One of the revivalist movements was Arya Samaj.

As a result, several individuals and movements sought to bring about reform by changing social and religious practices and revitalizing society. These efforts were collectively known as the Renaissance. This incident took place when India was under the colonial rule of the British. Rani Rasmani, Raja Rammohan Roy, Ishwar Chand Vidyasagar etc. were some of the Indians who were willing to fight and bring reforms in the society so that it could face the challenges of the West and rebuild the society.

So the researcher has come to the conclusion from the above discussion that it can be said that the contemporary social system of Rani Rasmani was not very easy. Because at that time, there were various types of superstitions and bad practices in the society

which prevented people from living a normal life in their society and living healthy in life.

4.2.5 THE HUMANISTIC AND SPIRITUAL APPROACHES OF RANI RASMANI

As per the fifth objective which is **“To study the Humanistic and Spiritual Approaches of Rani Rasmani”** the analysis and interpretation are given below:

Rani Rasmani's compassionate heart and spirituality can be seen from her childhood and a devoted soul in the service of poor people. The researcher discusses Rani Rasmani's humanistic approach and spiritual approach below.

4.2.5.1 HUMANISTIC APPROACH OF RANI RASMANI

Today the spirit of Humanity is being suppressed, and people are losing their powers of intuition, imagination, and dreaming-those very attribute which make one a human being. Human beings need to learn how to manifest the infinite possibilities lying dormant within. In this regard, the humanity of human can help human beings learn how to tap their vast inner resources.

She was Rajrajeshwari (queen of queens), her royal wealth never turned into luxury but she had no lack of generosity and compassion since childhood. She was dedicated to human service, human welfare, so she got the status of a queen without being a queen. She attained the highest seat in the minds of all people by virtue of her great deeds. People have given her the status of 'Lokmata' (people's mother) today. The researcher judged the various events that happened in her life and gave signs of her humanity. There are highlighted here:

❖ CARING FOR A SICK PLAYMATE

Once upon a time, a Rani Rasmani's friend was very sick and suffering from high fever and friend's condition was also very bad. Healing depended only on service. In those days, there was not much opportunity for medical treatment. She was also very upset and stayed up all night to take care of her friend; throughout the night she began to pray to God for her healing. May God give back the life of her friend and she dreams that her friend's illness has gotten better. Because of her motherly care and devotion to Bhagwat, friend got better that day. She has seen this maternal majesty

develop in every aspect of her life and a motherly side is found in every work of hers (Das, 1425b).

❖ **HELPED THE NEIGHBOURS WITH MONEY**

Her generosity and motherly behavior can be felt in all aspects of her life. Once a neighbor's relative died of her. But they were so poor that they could not afford to bury the body and he comes to her father. He was poor but very kind and he didn't have the cash to help him. She was listening to their conversation and she felt pain in her neighbor's helpless state. "Rasmani took out money from Lakshi's treasury and handed it to the man. Hare Krishna was very happy to see that became" (Samanta, 2018, vol. 2, p.23). She felt a heavenly satisfaction in being able to help alleviate the suffering of an oppressed neighbor in exchange for all her savings. The neighbor was also very happy and blessed her heartily.

❖ **HELPED BRAHMIN DAUGHTER IN MARRIAGE**

Rani Rasmani always extended her helping hand to the weak and helpless people. Once, a Brahmin came to him for some help. Everyone knew that she was running a charity, so a Brahmin who was unable to marry two daughters for lack of money approached her. The Brahmin asked him for one thousand rupees, she gave one thousand five hundred rupees to the Brahmin. About two thousand two hundred rupees were spent on the wedding, the remaining three-four hundred rupees were returned. As a result, Rani Rasmani returned the money back to the Brahmin.

This incident shows her generosity and duty. She always gave such help and cooperation to all people irrespective of religion, caste, so she can be called a comprehensive form of humanity.

❖ **ROLE OF RANI RASMANI IN SEPOY MUTINY**

In this case too she was on the path of humanity; she never supported the demonic killing of helpless women and children in the name of religion during the Sepoy Mutiny. The researcher analyzed various data and found that Rani Rasmani herself was anti-British and fought a lifelong struggle against the misrule of the British although she hated the British rule but she never hated the British race and the innocent English. She gave shelter to all the helpless people affected by this revolt. Here is the list of her help – ‘Two Elephants, Forty horses, Sixty Sheeps, Ata-5/0,

Ripe banana-50 kandi, One thousand Ripe corns, One thousand Blankets, Five hundred ninety eight Chicken eggs, Fifty Ducks, Forty Ghotaks, One hundred Goats, Chickpeas-5/0, Rice-10/0, Biscuits-10/0, One thousand Duck eggs, Salt-10/0, Fifty Chickens' (Ghosh, 2019, p.293).

Rani Rasmani was a compassionate person, she was very angry at the acts of irreligiousness in the name of religion; she was a strong protester against the indiscriminate killing of innocent English women and children in the sepoy mutiny. Rani Lakshmibai of Jhansi participated in the Sepoy Mutiny and as a result she is immortalized in history.

In this movement, Rani Rasmani was the supporter of the neutral role of Harish Chandra Mukhopadhyay, the editor of 'Hindu Patriot' newspaper (Ghosh, 2019, p.292), i.e., on the one hand, angry with the stupidity and brutal behavior of the sepoys, on the other hand, she entered into a legal battle many times against the British rulers. In that context, the course of action of Rani Rasmani of Janbazar is also justified. From this incident researcher get a clearing glimpse of the depth of her unquestionable world motherhood and humanity.

❖ ROLE OF RANI RASMANI IN PERMANENT SETTLEMENT

She treated her subjects with motherly love, her safety and general welfare being her main aim rather than tax collection. Her intelligence and foresight were unparalleled. She spent money from her treasury for the welfare of the people. If necessary, she did not hesitate to declare war against the British Empire and Nilkar sahib. "Due to the Permanent Settlement of 1793, many landlords were raising their rents at will and this increased the oppression of the people" (Das, 1425, p.49).

During her rule there was never any oppression of the people, whether by taxation or otherwise. Rather, it is known from various sources that Rani Rasmani negotiated with the British government and made a permanent arrangement so that no zamindar could increase the rent at will. It was the best example of her humanity towards the people.

❖ PUNISHED RAMRATAN ROY WITH HUMANITY

Ram Ratan Roy (also known as Ram Ratan Datta Roy) was a prominent zamindar of Narail Mahakumar in Jessore district. He had a taluk called Jagannathpur in that

Narail Mahakuma, surrounded by the territory of Ram Ratan kingdom. He thought he would seize Jagannathpur taluk by force, for which purpose he started inhumane tortures on the subjects, to force them to submit to him.

She resolved to remedy this atrocity, sent a group of lathials led by the trusted and best lathial Mahavira through her son-in-law Mathurababu to protect the subjects from the tyranny of Rama Ratan Ray. The strong, stern but patient Mahavira is killed by Ram Ratan Roy's people. As a result she formed a strong group with Lathials from places like Burdwan, Howrah, Hooghly, and 24 Parganas etc.

They were sent to Jagannathpur with instructions to the Naib not to cause needless loss of life. Then Ram Ratan Roy filed a case against him in court and the case continued for two years. He won the case. Citizens get back to normal life and the people of Jagannathpur continue to live happily and peacefully. Through the analysis of various data, the researcher realized that it was a wonderful and brilliant sign of her devotion to the people.

❖ ESTABLISHMENT OF FISHING RIGHTS OF FISHERMEN IN THE GANGA

In the 1840AD, East India Company had turned its profiteering focus towards the long stretch of river Ganga, which flowed through the Bengal Presidency. These thriving waters were a lifeline for the fishing communities of the region, who depended on it for survival as well as their livelihood. She gave Rs 10,000 and procured an ijara (lease agreement) from the East India Company, for a 10km stretch of river Hooghly (Ganga's distributary the flows through Calcutta) (Sengupta, 2021). She then proceeded to place two huge iron chains across the Hooghly to barricade her leased area and asked the distraught fisher folk to cast their nets in this zone.

The Government put an objection to it, but she replied that the shoals of fish would go away from the area if steam-boats passed on it and that would affect the livelihood of poor fishermen. The East India Company was forced to allow fishermen to fish in the Ganges free of taxes and they had to refund the lease amount paid by her (Nivedita, 1910). She established 'Ganga for all' (Acharya, 2021). To honor this humanitarian event, fishermen in foreign states still observe a vow on her birthday. Maharashtra

Jele Samiti celebrates 'Rasmani Utsav' every year. The river forever remained 'Rani Rashmonir Jal' ('the waters of Rani Rashmoni') (Basu, 1974).

❖ ROLE OF RANI RASMANI IN NEEL REBELLION AND INDIGO SUPPRESSION

During Lord Bentinck's tenure (1828-35) a law called the Charter Act was passed and the Act gave the British the right to buy land in the country and cultivate indigo. After the suppression of the Sepoy Mutiny (1857), the government of this country passed from the hands of the Company to the hands of the Queen of England (1858).

At this time, Neelkar's cruelty increased and reached its peak. Nilkar took advantage of the financial distress of the farmers and bought their land at a low price. As a result the subjects were forced to cultivate indigo by any means necessary. Besides, they started mercilessly oppressing the subjects of Makimpur Pargana.

In 1858, Mr. Donald started indigo cultivation at Makimpur. He used to torture the farmers who were not interested in indigo cultivation. She sent fifty selected laytails to Makimpur to ensure that the peasants were not oppressed in any way. Thus indigo cultivation was stopped in Makimpur area.

He later filed a case against him and the case proved that Donald was beaten up by angry farmers in response to Sahib's abuse. The case was later dismissed. The researcher mentioned that she was the first person to start the Indigo Rebellion. Since then, indigo cultivation stopped in Makimpur, no one dared to cultivate indigo in her zamindari area and spread among the farmers that no one would sell land to the indigo planters under any circumstances; this was the first indigo revolt in the history of indigo plant.

So it can be said that she was the initiator of the Blue Rebellion and the forerunner of the freedom struggle. And following her path, the Blue Rebellion was led by Vishnucharan Biswas and Digambar Biswas who hailed from Nadia district of Bengal. Therefore, analyzing various data, the researcher said that the first spark of the freedom struggle took place at the hands of Rani Rasmani. "Towards our struggles for freedom also the valorous dignified fighting spirit of Rani Rasmani, and the picture of her fighting character have not yet been properly drawn or inked with glory in history" (Basu, 1993).

❖ A WORSHIPER OF LOVE IN THE CONTEXT OF HUMANITY

A Brahmin youth from Orissa named Krishnakanth and another Bengali girl named Soudamini worked in her kitchen. The girl was Bagdi or Bagkshatriya by caste. It is clear that she was not a blind supporter of caste; it is known from various sources that she had many servants of different castes in her house.

She gave them the status of sacred love in order to have a love relationship between them. She said, "Love is love, love has no caste" (Samanta, 2018, vol. 1, p. 127). She herself arranged for their stay in Janbazar and also kept Soudamini in her personal service and remained with Rani Rasmani forever.

❖ A SIGN OF HUMANITY OF RANI RASMANI AGAINST ROBBERS IN AGRADWIP

In 1852, she bathed in Triveni and visited Agradwip in Burdwan. At that time, Agradwip in Burdwan was a place of pilgrimage and its fame was also spread across the country. On her way back from there, her boat was surrounded by a band of bandits at Chandan Nagar.

To stop the dacoits, she took time from them and promised to send 12,000 rupees for 12 persons and the next day she sent 12,000 rupees for twelve persons through people. Later a dacoit came to him in the public market seeking employment, and she hired him as a coolie (Bandyopadhyay, 1286 B). She saved everyone from the attack of robbers by cunning with humanity.

❖ ACCEPTED RESPONSIBILITY WITH HUMANITY

In this context it is worth noting that she was very sympathetic to the problems of others. The researcher learned her greatness from an event. The house deity of Ramkumar's house was very worried about the daily worship of 'Raghuvir'. She realized the problem and she helped Ramkumar buy the property of the Devattar property.

❖ FOCUS ON HUMAN POTENTIAL

She believed in the potential of each individual to grow, learn, and contribute to society, and worked to create opportunities for self-improvement.

4.2.5.1.1 MAIN SOURCES OF RANI RASMANI'S HUMANISTIC APPROACH

Rani Rasmani nurtured her people with motherly love and listened to the complaints of lack of peoples. She tried to solve their problems. Besides, she gave more importance to the welfare of the people than the profit of zamindari. Like many other zamindars, she was sometimes accused of oppression did not rise.

Her philosophy of life is mainly referred to as humanistic philosophy. Because, the issue of this humanism is reflected in her philosophy has appeared from various sources. The main sources of humanistic approach are mentioned here –

- **Upanisad, Vedas, Ramayan, and Mahabharat as the main source of humanist philosophy**

Humanism's main point is to give importance to all people as living beings, to love all people. The overall well-being of people is therefore derived from humanism. She gave special importance to man as the manifestation of one and unique Brahman. The existence and dignity of people is above all to him. The essence of Advaita Vedanta is - Jiva is Brahmasvarupa. That's why wherever she saw the humiliation of people and humanity, she protested.

- **Religious basis of humanistic philosophy**

Reviewing the history of human life, it can be seen that religion is closely related to human life. There is no human society where religion is completely absent. In order to know people and human society, it is necessary to know the history of religion. Following the famous Western philosopher Max Muller, it can be said that the true history of man is the history of religion. She also did not want to exclude religion from people's lives. However, she did not mean traditional or traditional religion by the term religion, but she indicated the issue of humanism as a religion. So it can be said that her humanistic philosophical approach has a religious basis.

- **The basis of humanism is the best human spirit**

According to Rani Rasmani, man is the best living being. Human consciousness is considered as the greatest consciousness. This kind of consciousness can fully match people. Humanism means that which can lead to full development of human life. As

a result of such development, people can no longer be confined to their own small consciousness. As a result, one can hear the victory song of people as an ideal person crossing the barrier of small consciousness. It is this excellence which takes the individual beyond his limited limits and brings him to the threshold of the Consciousness of the Absolute.

- **Jivabhava and Visvabhava as the basis of humanistic philosophy**

While referring to humanity as the religion of man, she mentioned two entities in every human being. One of these two entities is the living entity and the other is the human entity. Jivabhava is derived from living beings and worldview is derived from human beings. Self-interested people's thoughts are their life form. But beyond the selfish thoughts, her world view emerges in the thoughts of the people as a whole. Man can be regarded as a worshiper of humanism only through worldview, transcending life.

Human service is the ultimate service. This was one of the aspects of her life. The result is a deeper and healthier sense of humanity. She had high humanitarian ideals, ideals of benevolence, friendship and compassion. In today's pluralistic societies, humanity can become united only at the spiritual level. Humanity is evolving, and at every step the divinity of human beings is manifest.

She was a model of simplicity, purity, modesty, and tenderness, yet she was more than this. People could also feel there was a great power within her that manifested at times even through ordinary incidents of her life. In fact, she was beyond the understanding of many-even of those who lived close to her. She was an ideal that pervaded her whole personality. Her primary concern was for the good of all, especially the poor, the needy, and the distressed. She herself also toiled and endured great pain, yet whoever approached her found peace.

Her love and motherly solicitude were showered not just on her families, but on all who came to her for succour, irrespective of merit or demerit, caste or creed. She was one of those rare souls not of this earth. Difficult though it was to assess her personality, it was not at all difficult to enjoy and appreciate the boundless compassion of the all-loving Mother that she was in essence. This was true of everyone who came within her orbit during her lifetime, and also of everyone who

carefully reads her biography. Infact, she was deeply concerned about the welfare of all, and not just of those known to her.

Her words and actions were all imbued with her humility, gentleness, absence of ego, and especially her universal love. This is why her life has such wide appeal, and this is why more and more people see in her the all-merciful Divine and Universal Mother. In her daily life it was noticed that she treated men, and particularly women, with great respect-something very rare in society.

4.2.5.2 SPIRITUAL APPROACH OF RANI RASMANI

For the establishment and protection of traditional religion in the bosom of India, many great men and great women have been born with such superhuman divine powers. They stand by people with all the resources of their life. They have sacrificed their lives in the service of people. Rani Rasmani is one of them. Her spiritual approach was deeply rooted in her devotion to Goddess Kali and her faith in the power of spirituality to transform lives.

Hindus throughout the world are divided into two categories, namely: 1) Ancient and 2) Reformers. The ancients are in the majority and the reformers are in the very minority. She was both an antiquarian and a reformer. She did not leave anything out of her list of daily life like various reforms of Hindus, all forms of worship etc. Besides her contribution in defense of Vedic religion, among many other things is incomparable, amazing, unsurpassed, and wonderful. "To what extent she realized the great Indian cultures and its theosophical-spiritual ideas (thoughts and concepts) so deeply, so intently- that can be understood from these" (Samanta, 2018, vol. 4, p. 165).

The researcher has discussed the spiritual aspect of various events that happened in her life. There are highlited here:

I. BORN IN A SPIRITUAL ENVIRONMENT

‘Kumarhatta’ village under Habelisahar is present 'Halisahar'. Halisahar was, in a word, the center of Kali Sadhana and Vaishnava Sadhana. Here is the residence of Matri Sadhaka Ramprasad Sen. Gauranga Mahaprabhu's initiate Ishwarpuri lived here along with Srila Vrindavana Das; the author of Sri Chaitanya Bhagavata also lived

here. She was born in such a spiritual environment and he grew up in such a religious environment from childhood. Due to the influence of her parents, she became devoted to Bhagavata from her childhood. Thus the seeds of spirituality were planted in the child's mind from an early age.

Mother Rampriyadevi was a devout woman; she used to worship and observes various vows. She was very hospitable. Hare Krishna was honest, a true devotee of Krishna and respected by all, he wore tulsimala and tilak; he was not financially well off, had little education and could only read books. After the day's work, he used to recite Ramayana and Mahabharata at home in the evening. Among the audience were Rani Rasmani, her mother and aunty and people from the neighborhood. Rani Rasmani was influenced by spirituality when she heard her father reciting scriptures and imbibed the philosophy of Hindu Gods and Goddesses. When her father and mother performed Sandhyabandanadi and Harinam Sankirtan wearing Tilak in daily life she imitated it with intense devotion and devotion. “She was perhaps inspired by the Shyama Sangeet songs of Ramprasad Sen who lived in the 18th century and saw the Tantrik goddess with a devotional eye” (Pattanaik, 2021). Again, standing in front of the twin idols of Shri Krishna, she used to worship in various postures. Thus she becomes the rightful inheritor of her parents' devotion to God (Ray, 2020). From childhood she had an unwavering devotion to Makali and Radhakrishna, also equally believed in Vishnu and Shaiva Shakti. All in all, a religious atmosphere prevailed in her house. Thus the religious atmosphere of that area was undoubtedly steeped in Shakta-and-Vaishnava thought and she was born in this environment.

Hemchandra Bandyopadhyay, the biographer of Rasmani, used to hear the events of her life from Rani Rasmani himself. “Once, Rasmani along with another concubine went to see the figs on the orders of her mother, because she had a firm belief that people can become kings if they see figs. Rasmani saw the flowers and showed them to her assistant, but the assistant could not see them. There was no time for him to run and call her mother to show her. Rasmani's mother and her companion sarcastically said, “You are a queen and have shown fig flowers” (Samanta, 2018, vol. 1, p. 18).

A monk dedicated a Narayana Shila to him and it was installed in the house in Janbazar and continued to be worshiped as Kuladevata of the zamindar family. The rock given by the monk is known as “Ramshila” or “Raghunathjiu” (Samanta, 2018).

Since June 1989 AD it has been placed and worshiped in the Vishnu temple at Dakshineswar. A silver Hanuman idol was erected next to him in memory of Ramachandra. She believed that in this world there is no substance that is unattainable by the supreme man of God (Raghubir or Rama). So she wrote in stone inscription on the wall of the Vishnu temple she built at Dakshineswar Temple, which is given in Appendix-D (Sl. no. - 23).

II. PRACTICED RELIGION IN DAILY FAMILY LIFE

She was devastated by the death (9th June, 1836) of her husband Rajchandra. A month of ablution was performed, according to the rules of the Mar family. She unleashed that power through the miraculous works of her husband. The work of Dansagar Shraddha (miraculous works) was completed as per the decision of Kuluguru Ramsundar Chakraborty and Kulpurohit Umacharan Bhattacharya. All were satisfied at the Brahmin feast, with various donations (Danedakshina). A bull was ritually sacrificed and the Vrishkastha was rooted. The next day about twenty-five to thirty thousand poor people (Kangali Bhojan) are served. (Ghosh, 2019)

After Rajachandra's death, she became a mentally ascetic; she continued to observe the vow of celibacy and eventually revealed himself as a domestic monk; to fulfill all duties towards relatives and family properly; in addition to performing all duties according to the customs and traditions of that time. She was the epitome of Karma Yogi described in Sri Gita. Indian saints and seers of the past also laid down some guidelines for humanity which admitted four basic pursuits or goals: Dharma (conduct); Artha, (wealth); Kama, (enjoyment); and Moksa, (liberation) from the cycle of births and deaths. Dharma, artha, and kāma, however, cannot take us to the highest goal of life.

For that one must strive for moksa, liberation. So it follows that while the ultimate goal is moksa, the subsidiary goals are dharma, artha, and kāma. The first three help a human being rise in life (abhyudaya), leading him to the highest state (niḥśreyasa), which is emancipation or moksa. But a person first has to be fortified by dharma before s/he can take up the pursuits of artha and kama-otherwise s/he is likely to be carried away by the rough waves of samsāra or worldly life. She was strengthened by this religion.

All her works were dedicated to God. In spite of her vast wealth, she was not tyrannical. Daily routine was closely woven into spirituality. Lie down on a mat on the floor. After every mother wakes up and performs the mumming ceremony, she dresses in linen and bows down to the god Raghunath Jiu. Then she would sit chanting with a crystal garland and spend several hours. After chanting, he would recite Durganam one hundred eight times after taking bath at noon, before eating, she would donate twelve coins to needy poor people and eat sattvic food. It was the means of practicing the religion of her daily life. In the evening she used to arrange the worship of idols and perform aarti darshan and she loved reading scriptures, chanting and listening to conversations; Kirtan were often used in the house; she had immense respect for Sri Sri Kalimata.

She realized that any work done with concentrated mind will be successful. Besides, it is possible to attain God or the Supreme through the concentration of knowledge and celibacy. So she wrote on the wall of the 'Yotneshwar Shiva Temple' (the eighth temple, on the north wall) out of the twelve Shiva temples she built at Dakshineswar Temple, which is given in Appendix-D (Serial no. – 15).

III. ORGANISED VARIOUS PUJA PARBAN

After the death of her husband, she did not stop the religious annual programs and other social events she started; also performed rituals such as sadbhakshan (baby shower programme) of daughters, rice ceremony of newborns, naming etc. The most notable among them are-

Durga puja in Bengal is an important occasion when the Divine Mother reminds us of the goal of life and gives us an opportunity to feel 'Her' presence and 'Her' benign grace. Durga-puja creates a meeting-point of the Divine and the human. Here the Divine Mother and Her children interact in a homely atmosphere. Durga puja is now a popular festival in different parts of India as well as abroad. It was the veneration of motherly qualities, especially manifest in some women, which flowered into the worship of the Divine Mother, for she is conceived of as being endowed with those exalted qualities in abundance. But others consider earthly mothers to be reflections of the Divine Mother. Durga Puja of Janbazar Palace is popularly known as Durga Puja of Marbari. Janbazar's house was known as Marbari from the surname Mar of the ancestors. As mentioned earlier, this Durga Puja was started by Rasmani's father-in-

law Pritram Mar. Durga Puja started in 1794 AD, once again affirming female power (Pattanaik, 2021).

Durgotsava assumed a special dimension from the time of Rani Rasmani and became more glorious and widely known. According to many it is the best in Kolkata. On the occasion of puja, massive donations were organized for several days. Jatra palas (indigenous folk theatre) and various cultural programs were held on this occasion. Keeping the spirituality of the worship, the worship was held according to the scriptures; on the other hand, there was entertainment for the common people through healthy cultural practices. She was the bearer and bearer of healthy Indian culture.

Rani Rasmani's Rathotsav (chariot festival) was very famous in Calcutta during this period. In 1838 AD (1245 AD) the Marbari Silver Chariot was inaugurated. She started Rathotsava and wanted Kulodevta Raghunath Jiu to be placed in a chariot and had a silver chariot made by the native artisans to ease their financial hardship and boost their enthusiasm for work.

Jhulnotsavam was one of the pujas initiated by Rani Rasmani herself and she used to celebrate all Vaishnava festivals with due devotion. One day she invited all the prominent Europeans of Calcutta and Chhotlat sahib was present and resolved the matter with great fanfare. (Bandyopadhyay, 1286 b)

Every year she used to perform the Janmashtami ceremony and wrestling matches were held on this occasion. This Nandotsav celebrated by Rasmanidevi had a religious aspect as well as a social gathering aspect. The Mar or Das family of Janbazar were Shaivites. Rasmani also worshiped Goddess Shiva and Kalika. She organized this festival every year on Rasapurnima; the puja lasted for three days. After evening, Brahmins used to sit in the building and read Raspanchadhya, on the occasion of Rasa, Govinda Adhikari Purvaraga, Man, Birha, Gostha, Mathur, Milon - one by one would entertain everyone, accompanied by dancing and jokes (Santara, 1320b).

In those days various religious events were held along with stick games. Winners are given attractive prizes. Every year Rani Rasmani used to organize Dol Utsav on Dol Purnima in the month of Falgun. Raghunath Jiu would be placed on the rasa stage and dol play would be organized extensively. Besides, in the evening there was a

concert by famous singers of Gwalior. She also used to perform Jagaddhatri Puja, a religious ceremony she tried to perform well. Kumari Puja was performed here on the day of Jagaddhatri Puja. She used to Lakshmi Puja, Saraswati Puja, Basanti Puja, Kartik Puja, Vasanthipuja, and Annapurna Puja all with religious rituals and devotions.

This news was published on April 8, 1854 (Chaitra 27, 1260 Bangabd) in Sanbad Bhaswar on the occasion of Basanti Puja. That is: "In the Basanti Puja at Janbazar resident Smt. Rani Rasmani Dashi's house, just like the Brahmin scholars farewell, the Brahmins of various castes were entertained with food and dancing songs, Smt. Rani performed 2 Annapurna Puja along with Basanti Puja during spring and donated more wealth. All these donations in religion and work are generally blessed by her". ["জনবাজার নিবাসিনী শ্রীমতী রানী রাসমণি দাশীর বাটীতে বাসন্তী পূজায় যেমন ব্রাহ্মণ পণ্ডিত বিদায় তেমনি ব্রাহ্মণাদি নানা জাতি ভোজন ও নৃত্য গীতাদির আমোদ হইয়াছিল। শ্রীমতী রানী বসন্ত কালে বাসন্তী পূজার সঙ্গে ২ অন্নপূর্ণা পূজাও করিয়াছিলেন তদুপলক্ষে আরো অধিক ধন দান করিয়াছেন, ধর্মে কর্মে এই সকল দানে সাধারণে তাঁহার ধন্য হইয়াছে।"]

There was provision for everyone who came to every puja ceremony but there was no religious narrowness in it and was the epitome of harmony of all religions.

IV. VISITED VARIOUS PILGRIMAGE

The aim of her pilgrimage was to develop proper education, devotion to God and spiritual thought. She was deeply hurt after her husband's death; a radical change took place in her life and she began a strict celibate life including celibacy. She considered running a zamindari and taking care of her subjects as part of Bhagavad practiced. In this way about eleven years were spent in spiritual pursuits and tireless toils and spiritual pursuits. Even when her husband was still alive, she used to visit Kalighat, often performed puja. The researcher has discussed below all the pilgrimage sites she visited:

She decided to visit the Kashi Vishwanath temple, feeling a special attraction towards the temple (1847 AD). She was accompanied by relatives, slaves, pike to milch cows and a bajra and bichali for their food, besides doctors and medical supplies. In her

sleep, Mother Annapurna gave him a dream, that dream was "No need to go to Kashi. Set up my idol in a pleasant place in Bhagirthiti and arrange for daily puja and enjoyment. I will attend that idol and accept your daily puja" (Das, 1425b, p. 55). At that time there was famine and pestilence in Bengal and many people died of starvation. Visveswari descended and asked him to feed the poor. She distributed all the things of her pilgrimage among the poor (Bandyopadhyay, 1286 B). She started the pilgrimage again from 1849 when the construction of Dakshineswar temple started. Almost every year she used to visit Triveni bath in Hooghly.

She visited Navadvip Dham several times from 1849 to 1851 AD and donated five hundred silk cloths and four thousand rupees to the young scholars there. Then the Chief Pandit Sriyuta Sriram Shiromani, Madhava Tarkasiddhanta, Golak Nyayaratna, Lakshmikanta Nyabhushan, Brajnath Vidyaratna etc., gave each one a silk cloth and fifty rupees only Sriyut Ramnath Tarkasiddhanta Bhattacharya did not accept her donation. At that time she spent about twenty thousand rupees in the service of the Brahmins and Vaishnavas of Puri.

Here the researcher presents the news that was published in Sanbad Bhaswar (February 11, 1851 Magh 30, 1257 Bng.) in this regard. : ".....I express my gratitude to Sushila Smt. Rasmani Dasi, the virtuous wife of Babu Rajchandra Roy, resident of Janbazar, Calcutta, in gratitude for her kindness that Pragukta Smt. was present at Nabadwip on the last lunar night.....Pandit Mahashaya blessed Srimati Rasmani Dasi with all devotion before accepting the donation with special satisfaction, only Sriyut Ramnath Tarkasiddhanta Bhattacharya, the grandson of Goddess Tarkalanka, did not accept the donation of Srimati." [“---আমি কলিকাতা জানবাজার নিবাসী বাবু রাজচন্দ্র রায়ের গুণবতী ভার্য্যা সুশীলা শ্রীমতী রাসমণি দাসীকে তাঁহার বদান্যতার বিষয়ে কৃতজ্ঞতা স্বীকার পূর্বক বিপুল ধন্যবাদদিয়া নিবেদন জানাইতেছি যে গত চন্দ্রগ্রহণের রাত্রিতে প্রাপ্তকৃত শ্রীমতী নবদ্বীপে উপস্থিত ছিলেন। পণ্ডিত মহাশয়েরা ঐ দান বিশেষ সন্তুষ্টতার সহিত গ্রহণপূর্বক পুণ্যবতী শ্রীমতী রাসমণি দাসীকে সর্বান্তঃকরণের সহিত আশীর্বাদ করিতেছেন, কেবল দেবী তর্কালঙ্কারের পৌত্র শ্রীযুত রামনাথ তর্কসিদ্ধান্ত ভট্টাচার্য্য শ্রীমতীর দান গ্রহণ করেন নাই।.....”]

In 1852 she went to Agradwip in Burdwan after visiting Nabdeep. Agradwip of Burdwan used to be a place of pilgrimage. In 1850 AD (1257B), she visited Jagannath in Puri with many relatives. The pilgrim group left for Puri by boat by water and after reaching the mouth of the Sagarsangam, she took shelter in the cottage of a widow Brahmin during the night after reaching the mouth of the Sagarsangam. See there is no good road to Puri (Roy, 1990). "She ordered, 'Starting from this place, as far as there is no good road, make a wide road in all places, so that we can go through this road when we go.'..... Not seeing caste differences in Puri, she was satisfied, she expressed, my absolute desire is to settle in this place and spend my whole life.....she had donated thousands of coins for the service of Jagannath Dev" (Bandyopadhyay, 1286 b).

She also did the construction of a substantial part of the road from the Suvarnarekha River to Puri in Orissa. There she gave Dakshina for the worship of Jagannath Dev one thousand rupees. She gave a lot of money and clothes to the poor and gave three diamond crowns to Jagannath, Balarama, Subhadra, the idols of Jagannath temple. On Paush Sankranti in 1850, she went to the Gangesagar to bathe. She donated money and clothes to the poor. She visited the Ganges two or three times. She again set sail for the Gangesagar in January 1852 AD (1258b) (Das, 2022, p. 118).

The foundation stone of the Hanseshwari temple at Bansheria in Hooghly district was laid in 1799 AD. The King Nrisimhadeva started the work of establishing the temple of Maa Hanseswari after Sindhilab in Tantric Sadhana; but due to his sudden death the work of the temple could not be completed. After his death his wife Rani Sankari completed the work on the temple. While visiting the fatherland Rani Rasmani visited the Hanseswari temple across the Ganga and expressed her desire to donate some money to the Brahmins but Rani Shankaridevi did not allow it due to nobility. "Despite giving dignity to the queen, the queen could not give the queen the status of a queen. It is a shining example of social inequality and greed" (Samanta, 2018, vol.1, p.155).

V. ESTABLISHED OF VARIOUS TEMPLES

She tried to attract people to Sanatan Dharma by establishing various temples in different places for her spiritual vision. Those are the temple of Dakshineswar,

Durga temple of Babuganj in Hooghly etc. All the temples built by him are discussed below by the researcher.

She established a Durga temple at Babuganj in Hooghly district. The main brick house of the Mounibara Ashram was her Durga temple ('Matrishakti', 1413). This Puja was celebrated there every year with grandeur. Later an ashram was built there and the ashram was named 'Sri Sri Madhavananda Giri Ashram'. She established the Panchanan Shiva temple at Belegkata in 1860 AD. The temple priests have been worshipping here for generations. On Chaitra Sankranti, the daily puja expenses also come from Janbazar.

Fishermen used to live by catching fish in the Ganges. It is they who practice the worship of Dharma Tagore here. Their chief patron was Rani Rasmani. Dharmatala is the name of this area after Dharma Thakur. "A work of Pandit Harprasad Shastri mentions Dharma Thakur of Janbazar. Bengal and Agra Annual Gazetteers also mention that God. Both are from 1841. Apart from this, others have given much other news about Dharma Thakur.....Behind the encouragement been Rani Rasmani" (Pattrea, 2022). Behind the worship of Dharma Thakur were Rani Rasmani's patronage, support and encouragement. She established Pateshwari Kali temple. This temple is under Pateshwari Post area of Raniganj which is now part of Bangladesh.

❖ TEMPLE OF DAKSHINESWAR

"Lokmata Rani Rashmoni was a very reverent and spiritual woman who founded the temple of Dakshineswar on the banks of the river Ganges in North 24 Pargana" (Sengupta, 2021). The temple of Dakshineswar is a heritage temple today gaining national and international recognition in the field of pilgrimage. The temple is a rare piece of exquisite art. "It stands on the side of the Ganges, and is one of the finest temples in India" (Muller, 1984). It is about hundred feet in height and about forty-six feet in width. Sri Sri Jagadishwari Kali established there. Mother is popularly known as Bhavatarini. Mother's height is thirty three and half inches. Thakur Ramakrishna used to say, "When I saw the temple, I felt as if the queen had brought Rajatgiri and placed it here". "At Dakshineswar, on the eastern bank of the Ganga, some four miles from Calcutta, she founded a temple to the Great Goddess, the Divine Mother Kali" (Rolland, 1929). "The temple was a vast building with five domes crowned with spires. It was reached by an open terrace above the Ganga between double rows of

twelve small domed temples to Shiva. On the other side of a great rectangular paved court another vast temple to Krishna and Radha arose next to that of Kali. The whole symbolic world was represented - Trinity of the Nature Mother (Kali), the Absolute (Shiva), and Love (Radhakanta: Krishna, Radha), the Arch spanning heaven and earth. But Kali was the sovereign deity "(Rollaind, 1929).

Finally, a plot of land was found in Dakshineswar whose ancient name Shonitpur or Sambalpur. The land belonged to a Christian gentleman named John Hastie. The land included a Hindu crematorium, a Muslim graveyard, Ghazipur's shrine and a Christian shrine.

The place is situated on the eastern bank of Ganges, Kurma Patavat. According to Tantra, it is the best place to build Kalimandir. The cottage and some adjoining land belonged to Mr. John Hastie. The land amount is fifty-four bighas.

J. Marshman (1845) issue of Calcutta Review wrote that 'A little higher up we have the village of Dukhinsore, remarkable chiefly for the country seat, mapped down in the map of Hastie's Garden, but which has repeatedly changed hands during the last thirty years. To the north of it lies the Powder Magazine. During the last four years which have elapsed since Joshep's map was published, four elegant houses have sprung up to the south of the garden.' Behind the establishment of Dakshineswar temple and Shaktisadhana, was there any divine instruction in her earnest heart, centered on the idea of India's renaissance and pan-religious harmony. From the deed and other documents it is known that the land lord the temple at Dakshineswar was bought on 6 September 1847 (22 Bhadra 1254 BS), so that the arrangements for her pilgrimage must have been made either earlier that same year or in the preceding year. The Dakshineswar garden was then known as 'Saheban Bagicha'. The total land area is about sixty bighas. The total cost is around fifty five thousand rupees. The shape of the land is like a turtle's back. That is, high in the middle, sloping all around. People say that this type of land is excellent for building temples. The construction of the temple started in September 1847 AD. "All the landlords decided not to give land in unison. Again, during the construction of the temple, case after case was filed against her on the pretext that "widows have no right to build or establish temples in Hinduism." Among other statements in the case, she cited the "instance of Rani Ahalyabai's temple construction as a Hindu widow". She won the case. In this victory,

this is proved in the construction of the temple widows have the right to establish temples. (Mahishya Samaj, Baishakh, 1407b, p. 8)

Finally, the design and construction of the temple was entrusted to the 'Mackintosh and Baron' with the responsibility of building a wall on the boundary of the garden. The total cost was one lakh sixty thousand rupees. Satisfied with their work, she gave some more gratuities to the company. Then they started working on the wall and the main temple. They also designed the temple. The total height of the temple at Dakshineswar is 100 feet, and the area at the base is 46 1/2 square feet (McCutchion, 1972). It took seven or eight years to build the temple complex including the gardens and post embankments on the Ganges. Nine lakh was spent and she gave several thousand rupees as a reward to the company. She published the below mentioned circular in 'Sambad Prabhakar'.

Paper Notice: I

“Sambad Prabhakar

4019 number Gurubar 26 Baisakh 1258 year 8 May 1851AD

Notice is hereby given, that the Parcel of Land containing Four Biggahs and upwards, situate at Duckinsore, now or lately in the possession of Mr Alexander Mitchell, with a Tank thereon, separated by a railway from the Land and Premises, lately belonging to the estate of Mr. John Hastie, and in the possession of his Executor Mr. James hastie, and Sreemutty Rausmoney Dossee, is the property of the said Sreemutty Rausmoney Dossee having been conveyed to her as part of the said last mentioned Land and Premises by the said James Hastie as such Execoutor, and that any person or persons entering into a contract for the purchase of the said parcel, with any other person that [than?] the said Sreemutty Rausmoney Dossee, will do so at his, or her, or their peril, the said Sreemutty Rausmoney Dossee having commenced in the court of the Principal Sudder Ameen for the Twenty-four Pergunnahs a suit to establish her right thereto and to recover possession thereon, which suit is still pending and undecided, dated this 25th day of April, 1851.

DENMAN. ABBOTT & DOW.

Attornies at Law for the said Sreemutty Rausmoney Dossee" (Samanta, 2018, vol.1, 245).

Vishnu temple, Kali temple, Nat temple and sacrificial altar were built. To the north, east and south of the temple premises are single-storied buildings with many houses. The houses are used for various purposes like living room of the worshiper, cooking room of the mother, office room, room for keeping the puja material and mother's material. Actually Dakshineswar Temple is a Temple Co-Operative of Shakta, Shaiva and Vaishnava deities in which the idea of coordination of Rasmanidevi is widespread among different sects of Hinduism. The names of the deities installed in the twelfth Shiva temple are from south to north – (1) Nareshwar (2) Nandishwar (3) Nadeshwar (4) Jagadishwar (5) Jaleswar (6) Jungeshwar and (7) Yogeswar (8) Pardeswar (9) Jatilesvar (10) Nakulesvar (11) Nakesvar (12) Niryaesvar. There is a pond to the east outside the Devalaya-Samavaya. The name is Gazipukur. A small door leads to the pond from the temple-premises. On the northern side of the pond is the place of Gazi Sahib's pir. There is a fruit and flower garden on the south side outside the temple cooperative. There is a Nahavat Khana here. There is a crescent on the west side and Ganges Ghats and flower gardens to the north of the Ghats. On the north side is the main entrance to the temple premises. Beyond this main gate, on the north side, there is now the Rani Rasmani Devi Memorial with a white Padmasana statue of Rani, the Nahavatkhana (which is no longer used for that purpose). To the north of Kuthibari are the Panchabati and a pond known as Hanspukur.

Finally at Dakshineswar, the researcher has seen, besides the Kalimandir she also established Vishnumandir and Shivamandir. By Dakshineswar usually mean Kalimandir; but in the Vishnu temple, twelfth Shiva temple founded by her, Radhakrishna and Kuladevata Raghunathjiu are worshiped with equal dignity according to the Shastras. Presentday the life of Dakshineswar centres on the Kali temple that was constructed by Rani Rasmani and sanctified by the life and spiritual practices of Thakur Sri Ramakrishna. Ever since the work of the temple started, there were many obstacles, but after knowing the name of a good sculptor, she installed the idol by him, his name is Navin Chandra Bhaswar, a sculptor by birth. In 1850AD she ordered him to make a black granite statue at her house in Janbazar. From the very beginning of constructing the idol of God, she spent her days in rituals, devotions and strict vows.

According to the statement of the 'disciples' Sri Ramakrishna mentioned in 'Sri Sri Ramakrishna Lilaprasanga' by Swami Saradananda, she used to bathe, eat food, lie

down on the ground and perform puja. The idol was made before the temple was completed and kept in a box for safe keeping. Suddenly one day Mother Bhavatarini gave him a dream saying, "How long will you keep ME confined like this; I am in great distress. Establish ME as soon as possible." After she got busy opening the box and seeing the sweat on the mother's idol and ordered to finish the construction of the temple quickly (Das, 1425B). Here another aspect of her spirituality is revealed. "Though the wise queen paid due respect to her Gurubanshyas, she especially noticed their lack of knowledge of scriptures and complete inability to perform divine service according to scriptures. Therefore, keeping their fair farewell intact, she concentrated on the settlement of the affairs of the new temple in the hands of virtuous brahmins" (Sardananda, 2005).

She wanted to complete the work of priest selection before fixing the day of establishment.

In the selection of priests, she kept three conditions in mind (1) The temple should be established in the name of Rani Rasmani, (2) The priest should be salaried; he should be a scholar of scriptures and tantras, (3) the priest should be resident. The famous essayist Roy, S. said, "There was no dearth of suitable priests near Calcutta or Dakshineswar..... Maheshchandra's Kshetranath accepted Rani Rasmani's three conditions and made him the worshiper of the twin idols of Radha and Govinda." (Mahishya Samaj, Ashad, 1395, p. 42). She appointed Radi class Brahmins for the Kalimandir and Vishnumandir and Vedic-class Brahmins for the Sivamandir. According to posthumous documents, that trend continues today. About seventy to seventy-five employees including priests were employed for the daily service of the temple and 31st May 1855 (1262, 18th Jaishtha) was fixed as the day for the inauguration of the temple.

The temple was inaugurated on 31st May 1855 A.D (28th Jaishtha, 1262 b). From the day before the establishment of the temple, there was a flow of joy in the temple with various things like Yatra, Kali Kirtan, Bhagavata Reading, Ramayana Reading etc. "It was done by Dugdhasagar, Dadhi Puskarini, Ghrit Kuop, Oil Lake, Luchi Hill, Misthanna-stupa etc. Anajpati, along with other necessary items for the event, were brought from Ranima's various taluks and zamindaris. The most pure gheet was brought from Shalberia taluk of Ranima on two elephants" (Bandyopadhyay, 1286 B).

The news that was printed in Sambad Prabhakar (March 14, 1853 or Chaitra 2, 1259 Bangabd) is: “We are listening that virtuous lady will set up the great feat of Dakshineshwar on the tithi of the next Baisakh full moon. Kali Navaratva, Twelveth Shiva Mandir and other temples, and Pushkarini etc. such a holy moment of action how much money will be spent on the target and how many people will benefit that is indisputable.” [“আমরা শুনিতছি উক্তা গুণায়ুক্তা শ্রীমতী আগামি বৈশাখীয় পূর্ণমাসি তিথিতে দক্ষিণেশ্বর মহতী কীর্তি স্থাপিতা করিবন, অর্থাৎ ঐ দিবস গুরুতর সমারাহ সহযোগ কালীর নবরত্ন, দ্বাদশ শিবমন্দির ও অন্যান্য দেবালয়, এবং পুষ্করিণী প্রভৃতি উৎসর্গ করিবন, এতৎ পবিত্র কর্ম্যাপলক্ষ কত অর্থ বায় এবং কত ব্যক্তি উপকৃত হইব তাহা অনির্বচনীয়।”]

The researcher saw in Sambad Prabhakar (June 4, 1855 AD or Jyashtha 22, 1262 Bangabd) newspaper that “Janbazar resident Punyashila Mrs. Rani Rasmani has established idols in various Navaratna and temples of Dakshineshwar on the first full moon day. On that day, about one lakh people gathered there. A lot of people went, they were satisfied with delicious food like sweets, some of them left with taka, some half coins, some or Siki Dakshina, Goswami Mahashaya almost all went, Rani Rasmani gave the due respect to all of them. Indeed, many pious persons have built temples in many places, but no one has built such a large Navaratna and Nata Mandir. Jagdishwar has given the kind of incomparable opulence to the virtuous Rani Rasmani, the kind of great heart, she made his incomparable wealth worth it, and her eternal fame was established in this world.” [“জানবাজার নিবাসিনী পুন্যশীলা শ্রীমতী রাণী রাসমণি জ্যৈষ্ঠ পূর্ণমাসী তিথিযোগে দক্ষিণেশ্বরের বিচিত্র নবরত্ন ও মন্দিরাদিতে দেবমূর্তি প্রতিষ্ঠা করিয়াছেন, ঐ দিবস তথায় প্রায় লক্ষ লোকের সমাগম হইয়াছিল,.....অনেক পুণ্যাত্মা ব্যক্তি অনেকানেক স্থানে দেবালয় করিয়াছেন বটে, কিন্তু এপ্রকার বৃহৎ নবরত্ন ও নাটমন্দির কেহই করেন নাই, জগদীশ্বর পুণ্যবতী রাণী রাসমণিকে যে প্রকার অতুল ঐশ্বর্যের অধিকারিণী করিয়াছেন, সেই প্রকার মহৎ অন্তঃকরণও দিয়াছেন, তিনি স্বীয় অতুল- ধনের সার্থকতা করিলেন, এই অবনীমন্ডলে তাহার চিরকীর্তি সংস্থাপিত রহিল।”]

After the establishment of the temple, she wanted to provide a guarantee for the cost of the daily worship of the deities in the temple cooperative. In the same year, on August 29, Trailokyanath bought three zamindaris in Shalbari Pargana of Dinajpur

district for two lakh twenty six thousand rupees. Her annual income was around thirty-six thousand rupees. The deed said that all the expenses of the temple would be borne from the income there. The daily and annual expenses of the Dakshineswar temple were huge, with daily pujas and monthly maintenance of the staff, as well as provision of free food to the mother during the daily afternoon prasad aspirants.

She mentions the word 'Sri Sri Krishna' above each of the seventy-one schedules of the seventy-one schedules of her deity records, which gives a glimpse of spirituality in it. Here too her infinite foresight is revealed that the temple is still in its glory for the way Dakshineswar prepared the posthumous document. She prepared a debottar document (posthumous document) with the seventy one schedules and signed the document on 18 February 1861AD.

A document was prepared dedicating all the property of Dinajpur and Dakshineswar to the mother but it said that it had no heir. It was said that all the expenses of the temple were met from the zamindari income of Dinajpur. Besides, the heirs will act as servants of the temple from generation to generation, but if anyone violates the terms of the document, it was said that she will be deprived of the right of service. Religion is the process of feeling God; it is possible to understand through spirituality that only God is eternal and real.

The researcher has highlighted because she realized this truth; she always kept himself immersed in the thoughts of God, meditation and always doing righteous deeds. She also recorded in the document how the temple will be managed or serves it in the future at the deity of the temple, and how to serve God, guest service and office work, etc. It is here that the researcher understands her ability to spiritualize with her foresight. Besides, she renovated Shankaracharya Temple in Srinagar and constructed the wall of Krishna Janmabhoomi (birth of place) in Mathura.

4.2.5.2.1 ROLE OF RANI RASMANI IN RAMKRISHNADEVA'S ASCENSION

“Of these two personalities, one was the incomparable spiritual genius, Sri Ramakrishna (1836-86), who is now worshipped as the embodiment of five thousand years of the spiritual life of India. The second was the powerful and influential mistress of a very wealthy and aristocratic family of Calcutta, Rani Rasmani (1793-1861). Rani Rasmani is still adored in Bengal as a paragon of intelligence, piety,

compassion and character". (http://www.eng.vedanta.ru/library/vedanta_kesari/Kali_temple_and_Ramakrishna_oct_03.php. Retrieved on 17 Oct, 2023.)

For a soul to be elevated to a great soul or Paramatma and to be worshiped by the world, it has to reach the pinnacle of greatness. It requires a suitable spiritual environment, an environment where there is scope for spiritual development, religious rituals of various communities and an open environment for spiritual thought and pursuit. Rani Rasmani created the environment for Gadadhar so that there was no hindrance in his pursuit of spirituality. Because she had this vision of spirituality in him, she was able to recognize in advance the seeds of this great incarnation.

Thakur Sri Ramakrishna's childhood name was Gadadhar. The age gap with Rani Rasmani was about forty three years. Gadadhar first came to Dakshineswar on 30th May 1850 and for the second time to Dakshineswar the next day on the morning of 1st June and came to Dakshineswar for the third time on 7 June or 8 June or 9 June 1855 AD. Sri Ramakrishna was a priest at the Dakshineswar Kali Temple and appointed Sri Ramakrishna as the priest of this temple. When Sri Ramakrishna went completely 'religion- mad' (Nivedita, 1910, p. 357) but she protected him from all sides through Madhur Babu and supported him financially. ".....continued him in the enjoyment of residence and allowances, without permitting duties to be demanded of him" (Nivedita, 1910, p. 358). Rani Rasmani and Sri Ramakrishna had a close association. Rani Rasmani and her son-in-law Mathurababu's reverential devotion and pure intimacy develop in Gadadhar his based Rama or Krishna qualities and make Gadadhar free from caste.

One of the legs of Sri Sri Radhakantjiu Vighraha was broken on the day of Nandotsava in the month of Bhadra in 1262 Bangabda and a meeting of scholars was called to determine whether the worship of the broken Vighraha was scriptural (sastra). The end of this meeting Sri Sri Ramakrishna said that "If one of the queen's sons-in-law had fallen and broken his leg, would he have been abandoned and another brought in his place, nay, would he have been treated. Let the same be done here, the idol should be worshiped as it is worshiped." (Akshayachaitanya, 1959)

She was his guardian and spiritual mother as the researcher analyzed the data and found that Rani Rasmani's life philosophy was reflected everywhere in his spiritual life. The heavenly environment of Dakshineswar, the life philosophy of Rani

Rasmani and the service of Mathuramohan Biswas were the main driving forces behind his success. Dakshineswar was initially alarmed by Ramakrishna's inconsistent behavior but it was here that his spiritual life began. "This obstinate and orthodox young Brahmin boy, later to share a spiritual bond with Rashmoni, would metamorphose into one of India's greatest Hindu philosophers and mystics, Ramakrishna Paramahansa" (Acharya, 2021).

His spiritual development started from the time he started worshiping his Maa Kali. In 1856 the responsibility of mother's worship fell upon him. "Towards procedures and practices of spiritualism in Sri Ramakrishna the name of Rani Rasmani or Ranima is intermixed closely. Sri Ramakrishna discovered in her the expression of universal-motherhood, a heavenly image of divine thoughts. So, without Rani Rasmani the spiritual endeavour of Sri Ramakrishna is as well-nigh impossible to think as it is improbable to think separately from Ramakrishna the contribution of Rani Rasmani, the modular in creating the background of the theological renaissance of India" (Bhattacharya, 1993).

"Rani Rashmani had recognised the religious genius of Sri Ramakrishna, from the beginning, and proved unfaltering in her adhesion to that first insight" (Nivedita, 1910, p. 358). She possessed third sight due to her extraordinary foresight and the divine or heavenly atmosphere of Dakshineswar; through data analysis the researcher realized that without her insight, it is doubtful whether the recognition of his transformation from Gadadhar to Thakur Sri Sri Ramakrishna would have been possible.

The bright future and divine power of Thakur Sri Ramakrishna was caught in her eyes. Therefore, listening to others, she did not remove him from the post of priest, but she kept him with motherly love. She protected him forever from all kinds of calamities with motherly love. "The expression of spiritual feelings and Bhagavata philosophy in the temple of Dakshineswar resulted in the revival of Ramakrishna-Vivekananda-designed Hinduism and Indian spirituality, the influence of which is not limited to India today, but throughout the world has brought the message of harmony, the promise of greater fulfillment – the promise of transcendence in life" (Ray, 1994, Jagrata Bharat, 8th Ed., p. 11)

From 1866 AD to 1886 AD, these twenty years were the time of his real Matri Sadhana. It was during this time that he attained spiritual fulfillment. It was during this period that his disciples and devotees began to arrive and his message began to spread. Naga monk Totapuri stayed in Dakshineshwar for about two years. By him he was initiated into monasticism and studied Vedantadarshan for a long time and he practiced Islam for a few days. Bhairavi Brahmani stayed in Dakshineshwar for about five years. It was at her initiative that a great meeting appreciating Thakur's spiritual pursuits declared him as Yugavatar. After they left, Thakur abandoned all those intense tantric pursuits and returned to self-esteem and devoted himself to the quiet maternal pursuits of her philosophy and that is his success. He enters the universe of spirituality.

Sri Sri Thakur Ramakrishna can be said to be both a worshiper and a saint and finally a teacher of spiritual science. Rani Rasmani is India's and the world's avatar woman in terms of theology and spiritual science. Madhuramohan Biswas's contribution to Sri Sri Thakur Ramakrishna has already been discussed a lot in various places but Rani Rasmani's contribution has not been heard so far. Vedacharya Kishore Shastri said about the Rani Rasmani that, “.... She never disrespected the scriptural caste and social conventions. In view of her wealth and fame, she used the word 'devi' instead of 'dasi' with her name on her zamindari seals. She did not and showing respect and honor to all classes of Brahmins was unprecedented, unheard of and incomparable” (Samanta, 2018, vol.3, p.79).

Rani Rasmani and Sri Sri Ramakrishna are complementary to each other. She was an ascetic mentioned by Ramakrishnadeva as one of “Jagadamba's Ashtanayikas”. ‘Ashtanayikas’ means eight spiritual companions of Radha and Krishna. “The spell of Rani’s catholicity and humanism was brought to bear on an orthodox Gadadhar Chattopadhyaya, who in course of time, emerged as a tolerant Sri Ramakrishna and announced to the world, all religions are same in their essence and to serve humanity is to serve God.” (Samanta, 2018)

She was supported him financially and spiritually; she also had a positive impact on Ramakrishnadeva’s life and spiritual journey. If the gardener of Dakshineshwar spiritual garden is Rani Rasmani, then Ramakrishna tree and the fruit of that tree is

Vivekananda. They complement each other - Rasmani, Ramakrishna and Narendranath. So it can be said that all three are one.

4.2.5.2.2 RANI RASMANI AND JAGAT GURU SHANKARACHARYA

Rani Rasmani was the source of the religious renaissance of post- Shankaracharya or post-Chaitanya India. Jagat Guru Shankaracharya (the head of the Advaita Vedanta tradition) tried to revive Sanatan Dharma and his Advaita Vedanta had already established itself as a major philosophical tradition in Hinduism. She also kept that trend alive. Although she cherished religious ideals throughout her life, her religious views were liberal; she performed all the traditional religious ceremonies with devotion. He focused on the philosophical understanding of unity and the transcending of worldly distinctions; Rani Rashmoni's approach emphasized devotion, inclusivity, and social welfare. Her role in promoting Shankaracharya's teachings in 19th century Bengal was outstanding. It is only at that time that Shankaracharya's thinking can be observed.

In this regard, Jagadguru Shankaracharya showed the same tolerance and generosity towards the religious practices practiced by various misguided or non-Vedic sects of India during the revival of Vedic religion, the researcher found in the religious thought and practice of Rani Rasmani. He tried to attract people to traditional religion by setting up temples in different places which Shankaracharya did at that time. She was equally respectful of all religions of the world in Dakshineswar temple premises.

Her sacred mind was the meeting place of all religious doctrines. She established religious institutions beyond the borders of the country. "The Brahmin's equanimity, the Kshatriya's compassion and Kshatrate, the Vaishya's intelligence, the Shudra's selfless service - the harmonious combination of all these qualities has not been seen in any other woman in the history of Bengal, India, or even the world" (Samanta, 2018). Her philosophical perspective was shaped by her experiences, relationships, and reflections, making her a remarkable thinker and leader of her time. She envisioned a society with equal opportunities, education, and empowerment for all.

The principles and teachings of Adi Shankaracharya are of immense importance in the present age. He saved Hinduism. She realized that the brilliance, power, strength, radiance, anger, courage in him were all given by God. It was for that God that she

could continue to struggle so much in life. She wrote in stone inscriptions on the wall of the 'Vishnu Temple' at Dakshineswar, which is given in Appendix-D (Serial no. – 26).

Sri Ramakrishna said “Do all your duties, but keep your mind fixed on God. Wife, son, father, and mother – live with them all and serve them as if they are your own, but know in your heart that they are really not yours” (Gupta, 1983). She made this sentence by her actions long before her birth, the researcher analyzed earlier in her daily activities. She looked at religious festivals (different puja) and events from the service point of view. It is possible to find God in daily life. It is possible to take refuge in Him by chanting and saluting Him in the morning, evening and night. It is visible in the stone inscriptions of the Nandishwar Shiva Temple itself (Note to Appendix- D). She realized that all the gods are forms of the same Brahman, who is Brahman and is Shiva, Hari, and Indra (Hindu goddess). So she wrote on the wall of the 'Jagadishwar Shiva Temple' (the forth temple, on the north wall) out of the twelve Shiva temples she built at Dakshineswar Temple (Note to Appendix- D). She believed in serving others as a means to spiritual growth and social responsibility. She respected diverse religious traditions, recognizing the unity of spiritual aspirations. She explored the mysteries of life, death, and the divine, seeking truth and understanding.

The researcher explains from this point that Shankaracharya who spent his life as a complete ascetic and realized spirituality while Rani Rasmani practiced celibacy completely within the samsara and realized spirituality. His teachings were in the context of ancient Indian philosophy, while Rani Rashmoni's work was in the context of 19th-century Indian society and the Bengal Renaissance. Both believed in the non-dualistic philosophy of Advaita Vedanta, which emphasizes the ultimate reality as a unified, indivisible whole; the value of education in personal and societal development; respected diverse religious traditions and recognized the unity of spiritual aspirations and stressed the importance of spiritual growth and self-realization.

4.2.5.2.3 FUTURE RELIGIOUS THOUGHT OF RANI RASMANI

The level of spirituality of Rani Rasmani can be understood by analyzing the stone inscriptions on the walls of the Dakshineswar temple she founded. It can also be

known how her future religious thought was. She understood that God is the Supreme Being, 'He' is the only shelter of refuge, 'He' is the only form of the world and the cause of the world, and 'He' is the only creator of the world. So she wrote on the wall of the 'Yogeshwar Shiva Temple' (the seventh temple, on the north wall) out of the twelve Shiva temples she built at Dakshineswar Temple, which is given in Appendix-D (Serial no. -13).

She gave the message of harmony of all religions. The equal respect she had for all religions is evident from the pictures of Christian huts in Dakshineswar Temple premises, Gazipir places of worship for Muslims, temples of various gods and goddesses for Hindus. That she wanted a revival of Vedic religion is evident from the carved stone inscriptions placed at various places outside and inside the Dakshineswar temple.

Her future religious thoughts are known from there and “Sarvadharmasamanbaya” (universal religion), "Yat Mat Tat Path" - a reflection of the divine vision of Rani Rasmani, the founder of Dakshineswar. She believed in the unity of all religions and respected diverse faiths and she sought to harmonize different spiritual paths, recognizing the shared essence of various traditions. She believed that everything in the universe is interconnected and interdependent. As she herself was Paramatma, she did not have much difficulty in recognizing Brahman or Paramata.

She understood God as the refuge of the world, non-dual, all-pervading Brahman and Chaitanya. So she wrote on the wall of the 'Yotneswashwar Shiva Temple' (the eighth temple, on the south wall) out of the twelve Shiva temples she built at Dakshineswar Temple, which is given in Appendix-D (Serial no. - 14).

4.2.5.2.4 KEY ASPECTS OF HER SPIRITUAL APPROACH

From the above analysis, the researcher has interpreted below some major key aspects of her spiritual approach like:

- She saw the various deities of Vedic religion and the secular deities equally,
- In the social sphere, Gita has expressed respect for the four-born system introduced.

- She herself was free from caste dogma and finally Ramakrishnadeva abandoned the dogma of caste and caste in accordance with the mission of Rani Rasmani.
- Inner strength and resilience enabled her spiritual approach to navigate life's challenges with grace and courage.
- She had Spiritual guidance and valued that knowledge and insight in her personal and philanthropic endeavours. When everyone complained that Sri Sri Ramakrishnadeva had become a religious maniac, then, she kept him in the job of priest without dismissing him. Here in lies her foresight and depth of spirituality.
- She saw serving to others as a spiritual practice, believing that helping the needy and distressed was a way to connect with God and develop spiritual growth.
- Her Devotion to the Goddess Kali embodied her feminine energy and she saw Kali as a symbol of female empowerment. Inspired by the strength and courage of Goddess Kali.
- She believed in the divine feminine, recognizing the importance of feminine power in the universe and the potential for positive change.
- Through him the seed of the idea of "Renaissance of Hinduism" was later realized through Ramakrishnadeva and spread to the outside world through Swami Vivekananda.
- She felt a sense of kinship and gratitude for all.
- Harmonization among all religions and co-existence of every religions and faith was the goal of her.

Through the above program, she showed indomitable zeal to preserve the culture of Indian civilization. These proved his love and sincerity towards Indian civilization. Besides, lastly it can be said that the spirituality within him has been revealed in various programs taken by him. She is one of the greatest women ever born in India in terms of her spirituality, humanity, social and material life. She symbolizes the universal motherhood of mankind. She was deeply concerned for the welfare of humanity. She was deeply motivated for the welfare of humanity. Besides, she was rich in spiritual content and possessed unlimited power of qualities like divine power.

Rani Rasmani is an incomparable, brilliant personality in the context of India as well as the world. Her versatile talent has made him a unique personality in the world. The seeds of devotion that germinated in him in her childhood manifested in later life as Mahiruh, for the renaissance of decadent Hinduism and Sanatan Vedic religion. She was deeply motivated by the welfare of humanity. Also, she was rich in spirituality and possessed limitless powers like divine power. She has established herself as the 'Rani' (queen) (Pal, 2021) of the world of Spirituality and Humanity forever, whose shadow of thought is gradually spreading all over the world through Sri Sri Ramakrishna, Swami Vivekananda and others. So Rani Rasmani, Sri Ramakrishnadeva and Vivekananda were the three enlightened personalities of the 19th century.

In the 19th century Bhagwati came to the aid of Sri Ramakrishna through Vedic religion, the source of power, and laid the backdrop for India's independence which led to the new foundation of world brotherhood; which was reflected in Swami Vivekananda. Rasmani-Ramakrishna-Vivekananda these three personalities are not only protecting Vedic religion, but establishing all religions of the world equally. The Dakshineswar Temple has created a spiritual world through its own realization of the traditional meditation of Hinduism with the renaissance of Vedic religion as the background for the synthesis of all religions. The researcher realizes that the basic mantra of 'Hinduism is to establish unity among all religions' the seed of this mantra blossomed through Sri Sri Ramakrishna and later Swami Vivekananda.

People call superhumans who come to earth with extraordinary divine power, they are part of God's power. Sometimes people anoint them as gods because everyone thinks they are representatives of God and their arrival is for the welfare of people. Rani Rasmani was one of the greatest Sadhikas of all time and one of the most memorable Indian women. Dakshineswar temple founded by him is one of the best pilgrimage places in the world. Her name is known all over the world today. She is worshiped with utmost respect in Bengal. She belonged to the Mahishya clan and possessed these Kshatriya and royal qualities. She had a wonderful combination of Kshatriya and humanistic strength and spiritual power. The researcher understood that superhuman qualities are formed in him in childhood and with time human and superhuman qualities gradually develop.

She developed the ideal of the motherhood of God; she himself invoked the Divine Mother within him. Thus her body and mind became the medium of manifestation of the Divine Motherhood within the confines of the human body. All maternal qualities like sincerity, tenderness, patience and sweetness were in her, she was truly the 'Holy Mother'. From her life philosophy the researcher has understood that she possessed sattva guna among the three gunas of sattva, rajah, tama. Rajas and Tamas qualities are almost absent in it.

4.2.6 THE CONTRIBUTIONS OF THOSE APPROCHES (HUMANISTIC AND SPIRITUAL) OF RANI RASMANI IN THE FIELD OF EDUCATION AND SOCIAL WELFARE

As per the sixth objective which is **“To study the Contributions of those Approches (Humanistic and Spiritual) of Rani Rasmani in the field of Education and Social Welfare”** the analysis and interpretation are given below:

Rani Rasmani had no formal education of her own, but the lessons she received from her father and her husband from an early age indicated that her humanistic outlook and spiritual outlook were very strong. Through which she was able to devote himself to the spread of education and social welfare in her later life. She used to discuss the work of zamindari with her son-in-law and employees of all levels. She used to solve different problems of different people. She gives necessary instructions for various tasks. The researcher understands that her decisions have never been proven wrong.

The researcher analyzed various data and found that her contribution in the field of education is not limited to the fact that she only spread education; her whole life is Education and learning is possible from that life education from her life is definitely necessary for the well being of the student and for the students to move on in their real life. The researcher has analysed below the contributions of her humanistic and spiritual approaches in the field of education and social welfare.

4.2.6.1 THE CONTRIBUTIONS OF THOSE APPROCHES (HUMANISTIC AND SPIRITUAL) OF RANI RASMANI IN THE FIELD OF EDUCATION

The education system of Bengal developed over time. The person's life focused on the development of both the internal and external aspects of the individual with the overall development of moral, physical, spiritual and intellectual aspects. The system

focuses on. But in the 21st century, s/he needs to imitate and understand her ideals through the curriculum of Rani Rasmani to build them up in the students by emphasizing values like humility, truthfulness, discipline, self-reliance and respect.

By doing this, the current education will carry the tradition of being realistic, achievable and complementary to human life. Today, most of the schools, colleges and universities in every country are being run by religious missions. There was a time when education was part of religion, that is, the education system was based on religion. The words of ancient Indian sages may be difficult to hear at this time, yet they are needed to help expand the narrow view of human beings and find solutions to various problems in human life.

Her humanistic approach was reflected in her establishment of schools, hospitals, and temples, which aimed to promote education, healthcare, and spiritual growth for all; also, her spiritual approach influenced her educational and social welfare, as she sought to pioneering and progressive, focusing on empowering women and marginalized communities through education. By combining spiritual principles with practical action, her approach continues to inspire individuals to integrate spirituality and social responsibility. The Researcher has discussed her role in the education through her humanistic and spiritual approaches are below. Her contribution to education has been mentioned in three ways, namely-

- I. Contribute directly to the field of education,
- II. Education from her life values and philosophy, and
- III. Role of religious institutions (Dakshineswar Temple and her others temple) as medium of informal education.

(I) CONTRIBUTE DIRECTLY TO THE FIELD OF EDUCATION

As long as Raj Chandra Das was alive, there was no opportunity to work directly in the outside world in her life. She used to give advice and inspiration to her husband in all matters and through that inspiration Rajachandra Das did many great things in social life. Some of his great works are discussed below which Rani Rasmani himself was inspired and encouraged to do with him. The point is that she never wanted to make the front page of any newspaper. That is why researcher is deprived of knowing a lot about Rani Rasmani.

❖ PRIMARY EDUCATION

Her role in the spread of primary education is outstanding. She established 'Bangla School' at Kalighat (Bhavanipur, Calcutta); she arranged for education in mother tongue Bengali. Although no direct information is available from anyone, after much research she came to know that the name of the school was 'Bangla School (No. 71, Harish Chatterjee Street, Kolkata-25). The school house was long and huge (Purasree, September issue, 2004). The researcher himself has observed that the school building is still present. Rani Rasmani did not have the opportunity to study in her own schools and colleges but her public-oriented role in the spread of education is particularly notable. She was committed to education in the mother tongue. She ensured her schools had adequate resources, infrastructure, and qualified teachers, creating a supportive learning environment and her schools taught Indian history, literature, and arts, fostering pride in Indian culture and heritage. Her schools welcomed students from all backgrounds, castes, and religions, promoting social harmony and equal opportunities.

❖ METROPOLITAN INSTITUTION

She donated ten thousand rupees to Pandit Iswar Chandra Vidhyasagar for the construction of the Metropolitan School. 'Vidyasagar College' (located in North Kolkata, West Bengal, India) as we see it today was earlier known as 'Hindu Metropolitan College'. Formerly known as the Metropolitan Institution, it was named after its founder Pandit Ishwar Chandra Vidyasagar in 1917. (<https://www.vidyasagarcollege.edu.in/>. Retrieved 21 January, 2023)

“With her financial favor Ishwarchandra Vidyasagar established 'Vidyasagar College' (Metropolitan College)” (Das, 1425 b). News about Rani Rasmani in the construction of Hindu Metropolitan College "...As prostitutes, youths and Christian boys were appointed to the Hindu College, the rich Hindus of Calcutta established a new college called the Hindu Metropolitan College at the expense of you without any boys from that college. Sinduriapati's Ramgopal Mallick's big house started in this college on May 2, 1853. "Rani Rasmani donated ten thousand rupees for the college” (Bandyopadhyay, 1340 B).

A Bengali educationist named Thakurdas Chakraborty founded Metropolitan Training School (later Calcutta Training School) in 1859 at 1 no. Arpuly Lane, Kolkata. Pundit Ishwar Chandra Vidyasagar, the educationist and social reformer, joined the institution as the President of the Managing Committee in the school in 1860. In 1864, the school was renamed as the Metropolitan Institution. ("Vidyasagar College History, Glory & Evolution". www.vidyasagarcollege.edu.in. Retrieved 3 June 2021)

❖ HINDU COLLEGE

She earned money with her hands full; she also spent generously in philanthropic works. Starting from education, health, she extended her helping hand to the needy in all fields. They donated money for the establishment of Hindu College (later Presidency College, now Presidency University). ([https://www.wikiwand.com/en/Dakshineswar Kali Temple](https://www.wikiwand.com/en/Dakshineswar_Kali_Temple), Retrieved 22 June, 2023).

As a result of this action, the Hindu School and Hindu College was established in Calcutta on January 20, 1817. From 1855 AD it was again named as Presidency College. The Hindoo College was the earliest institution of higher learning in the modern sense in Asia. Later the school was upgraded to a college. In 1855, during Dalhousie's tenure, the college was separated from the school and named as Presidency College. At present it has got the status of a university (July, 2010).

News published in Sambad Prabhakar (20 and 22 Bhadra, 1261b: September, 1854) indicate that Lord Dalhousie sent a proposal to build a Presidency College for educational purposes. The Hindu College will be bifurcated to form the Presidency College and the teachers of the Hindu College will be appointed as the teachers of the Presidency College.

❖ FAMILY LIBRARY

Raj Chandra Das learned the English language from an English teacher and he and her wife Rani Rasmani set up a family library at their house in Janbazar. They collected a large number of newspapers, the single largest. A huge library of newspapers was developed in Rani Rasmani's house. She used to keep the news of the country and abroad through various newspapers. She used to listen to that newspaper every day. She kept the news of the whole world including India.

❖ NATIONAL LIBRARY

Today's National Library was born in 1835. Lord Metcalf was then Governor General of India (1835-36); started with the name Calcutta Public Library. It was established in 1836 as 'Calcutta Public Library'. Later it was established as the Imperial Library on 30th January 1902 AD. After freedom the 'Imperial Library' was named as 'National Library' (1 February 1953). After changing the name many times and changing the location, it was established in Alipore as National Library after independence. Ancient and modern periodicals and books show that he donated a lot of money for the construction of the National Library (Public Library). (Roy, 2018). "He donated five thousand coins with special zeal for the establishment of this library. He donated five thousand coins and made such a rule that I or my heirs, whoever they may be, can take books from this library and read them free of charge. What Rajachandra desired was accomplished." (Bandyopadhyay, 1286 B) [“এই পুস্তকাগার সংস্থাপনে তিনি বিশেষ উদ্যোগী হইয়া পাঁচ সহস্র মুদ্রা দান করিয়াছিলেন। তিনি পাঁচ সহস্র মুদ্রা দান করিয়া এইরূপ একটি নিয়ম বিধিবদ্ধ করিয়া লইলেন, আমি কিংবা আমার উত্তরাধিকারীগণ যে কেহই হউক না কেন, এই পুস্তকাগার হইতে বিনা মূল্যে পুস্তক লইয়া পাঠ করিতে পারিবেক। রাজচন্দ্র যাহা ইচ্ছা করিলেন তাহাই সম্পাদিত হইল।”]

She donated ten thousand rupees for the construction and improvement of Imperial Library at Metcalfe Hall or National Library ([https://www.wikiwand.com/en/Dakshineswar Kali Temple](https://www.wikiwand.com/en/Dakshineswar-Kali-Temple), Retrieved 22 June, 2023). The condition was that his heirs could read books from here for free. The condition was that his heirs could read books from here for free. The Calcutta Public Library was established largely at the initiative of Mr. J. H. Stoqueler, the Editor of the Englishman. National Library with a collection of around 22,71,000 Books and huge collection of Manuscripts, Periodicals and News Papers, that caters to the knowledge hungry people of Kolkata, believed to be the cultural hub of India. It is an institution of National importance under the 'Department of Culture, Ministry of Tourism & Culture, and Government of India'. (<https://www.thetourindia.com/nationallibrary.php#:~:text=Afterwards%20Lord%20Curzon%20decided%20to,foundation%20of%20National%20Library%2C%20Kolkata>, Retrieved 19 January, 2024).

❖ CALCUTTA MEDICAL COLLEGE

They donated fifteen thousand rupees for the establishment of Calcutta Medical College. They also played a role in establishing Calcutta Medical College. With the establishment of Calcutta Medical College on 28th January 1835, the first study of medicine began in this country.

❖ ASIATIC SOCIETY

Rajachandra Das was a member of the Asiatic Society in 1829; his mention is found in the Proceedings of the Asiatic Society. "Rajchandra Das was member of Asiatic Society in the year 1829 proposed by Sibchandra Das seconded by Ramcomal Sen [cf printed proceedings of Asiatic Society, ed P.T. Nair]" (Samanta, 2018, vol-3, P.126).

❖ ACCEPTED ALL RESPONSIBILITY OF STUDENTS

She has made people keep many students at home without pay. She kept ten students of Presidency College or Hindu College in Calcutta and took responsibility for their maintenance every year. She donated a lot of money, also promised to cover all the expenses for the education of ten boys (Roy, 1990).

It is currently not possible to get the exact information about how much money has been given to help the education of various students. However, it is known by reading different books that "Rajchandra Das undertook the full responsibility of feeding and studying ten poor students of Presidency College (Hindu College) in Calcutta every year, Rasmanidevi faithfully fulfilled it throughout her life". (Samanta, 2018, Vol- 1, P.122)

She used to give school fees, books and clothes to every student who came to her and even beggars never turned away from her. She used to keep ten to twelve boys in her house in Janbazar and bear all their expenses. Hemchandra Bandyopadhyay was the biographer of Rani Rasmani, even though a boy of Brahmin family studied under Rani Rasmani and became an earner. He later became a teacher at the Metropolitan Institution and subsequently wrote the book 'Rani Rasmanir Jiboncharit'.

❖ SEPARATE ROOM FOR THE HOME TEACHER

Pandit Madhusudan Churamani (Haldar) of Panchrul of Howrah lived in Rani Rasmani's palace at Janbazar. There was a school in the palace; where the children

studied in the school. It was there that Pandit Madhusudan Churamani worked as a home teacher. Rani Rasmani's house had separate rooms for everyone who lived there. There was a separate room for the home teacher. (Satara, 1352b)

❖ **THE PROMOTION OF ENGLISH LANGUAGE EDUCATION**

Raja Rammohan Roy and Raj Chandra Das also had a close friendship during Lord Bentinck's reign during the Renaissance of India. During Bentinck's time, India's political, religious and social conditions were very bad. Lord Bentinck was helped and supported by Raja Rammohan Roy, Rajachandra Das and Rani Rasmani etc. for the promotion of English language education. They helped Lord Bentinck to promote English Language education.

(II) EDUCATION FROM HER LIFE VALUES AND PHILOSOPHY

She was idealist, pragmatist, realist, humanist and spiritualist. She focused on practical solutions to real-world problems, rather than just theoretical discussions; willing to try new approaches and experiment with innovative solutions. She adapted to changing circumstances and challenges, showing flexibility in her approach. She believed in the importance of hard work and diligence. She believed in the power of love and compassion to unite all beings. She trusted in the universe's natural order and divine plan. Her philosophy was rooted in her strong beliefs and values and the qualities that the researcher found in her philosophy of life are:

- Well-developed personality
- Sharp intellect and judgment
- Sense of responsibility,
- Innovator and defender of progressive thought
- Maturity of emotion
- Thirst for knowledge
- Teamwork
- Communication Skill
- Personal and Social Responsibility
- Critical Thinking
- Self-realization
- Love of student compassion for all

- Knowledge of Humour
- Concentration and control of senses
- Self-reliance and independence
- Service to others

Her philosophy was a unique blend of traditional Indian values, social reform, and personal growth, humanity which continues to inspire individuals today. Her universal brotherhood philosophy aimed to foster a sense of global unity, promoting a culture of love, compassion, and service to humanity. She believed in serving others and contributing to the greater good. She believed in treating all living beings with love, kindness, and compassion. She encouraged individuals to be self-reliant and independent, and to take responsibility for their own lives.

She emphasized the importance of holistic learning, combining intellectual, physical, and spiritual development. She instilled a love for lifelong learning, encouraging students to continue learning throughout their lives. She encouraged students to engage with their communities, applying their knowledge and skills to real-world problems. “All the special qualities, for which the Bharatallanas were called goddesses, all blossomed in one noble woman. she was truly an empress in the hearts of the people; through constant charity and selfless service she established her fixed throne in the heart of the country.” (Chowdhury, 1411 Bangabd).

She believed that Education is the harmonious development and the awakening of the individual's potential, leading to self-realization, self-reliance, and selfless service to society. Education is the cultivation of wisdom, compassion, and courage. It is the foundation upon which a nation builds its future, and the key to unlocking human potential. By analyzing various data from her life philosophy and stone inscriptions, the researcher has discussed how her humanistic and spiritual methods have revealed various aspects of education. Various important aspects of education are:

❖ AIMS OF EDUCATION

Although she did not directly say anything about the aims of education, the aims of education that can be derived from her philosophy of life is no less. Besides, various stone inscriptions inside and outside the Dakshineswar temple premises reveal what the aim of direct education should be. From the Dakshineswar Temple stone

inscriptions and her philosophy of life the researcher discusses her educational objectives below. Those are:

- The aim of education is to bring the individual from darkness to light that is why she gave money to wherever educational institutions were established during that time.
- The objective of education is to develop humanity in the individual.
- The social welfare of the individual and the development of the society is also one of the goals of education.
- To foster personal growth, self-reliance, and confidence.
- To promote the spiritual development,
- To provide Spiritual training of the students, imparting knowledge to children through mother tongue, enriching Indian culture.
- To preserve and promote cultural heritage and traditions.
- To develop and progress of women in society.
- To develop responsible citizens who contribute to society.
- To prepare pupils for the opportunities, responsibilities and experiences of a happy integrated life,
- To build the Character and all-round development of the child,
- To produce ideal citizens by arousing the national consciousness and patriotic feeling of citizens,
- To provide opportunities for lifelong learning and personal development.
- To create a more enlightened and harmonious society.
- To establish an ideal society where everybody is equal,
- To promote self-transformation through moral and emotional development.

A duty or responsibility towards the society was associated with the means of earning a living. As mentioned in Vyasa Samhita- country conquest does not make 'hero', mere study does not make 'jnani'. He who can conquer his senses - that is the hero. He who practices virtue in life is wise. (IV 59-60). Rani Rasmani is just such a wise person who has followed the good qualities of her life.

❖ METHOD OF TEACHING & DISCIPLINE

Method of teaching in education was student-centered, practical-oriented, collaborative, value-based etc. and discipline in education was self-control or self-discipline.

❖ IDEAL TEACHER

A person who has a sense of humanity in himself, who is Brahman, who can teach the welfare of society and human beings to the students - if all these qualities are present in a teacher, then s/he is an ideal teacher. She is the possessor of an advanced philosophy of life. One of the characteristics of an ideal personality is his/her thirst for new knowledge, which the researcher found that because she had a thirst for knowledge, she satiated her thirst for knowledge by reading newspapers and various books; which is essential in an ideal teacher. She realized that the brahma jnani at some point in life meets the Parambrambh who is the brahma jnani as if uttering the brahmastotra. She wrote in stone inscriptions on the south wall of the 'Nakeshwar Shiva Temple' (the eleventh temple) at Dakshineswar temple, which is given in Appendix-D (Serial no. - 20).

Besides, teachers should be characterful and well mannered. Whatever is alive in his or her life, in his/her character, will be evident and transmitted to the students. Respect is the land of education. "The glory of one Acharya is greater than ten Upadhyayas. The glory of a father is greater than a thousand Acharyas. The glory of a mother is greater than a thousand fathers. Such a mother was Punyashloka' Rani Rasmani. But she was not only the mother of a family - she was also the mother and Lokmata of the nation" (Chowdhury, 1403 Bangabd). So it can be said that she himself is an ideal teacher to the present society. Also, she is as a social educator.

❖ DISCUSSION

Any problem of the student can be resolved through discussion. She used to discuss with the Naib, Dewan, Gomsta, employees and sons-in-law about various issues of zamindari and solve the problems. It can be said that discussion is important in a person's life and in a student's life. Teachers will also solve various problems in the student's life in this way

❖ MEDIUM OF EDUCATION

She gave more importance to the mother tongue. But it is also seen that she joined her husband in promoting the English language and participated in the promotion of English language education with Raja Rammohan Roy.

❖ CURRICULUM

Presently, she is included in the syllabus in various universities as a role model and as a philosopher and an educationist, as a reformer and a philanthropist. Rani Rasmani is taught in the curriculum of Masters of Arts, Department of Education, Harichand Guruchand University.

The contents that should be included in the syllabus are:

- On the other, it is a practical guideline for action on the part of the learner.
- Practice of morality, truthful, helpful, and constructive.
- Practice of care, protection, respect towards not only parents, teachers and friends but also all known and unknown living beings.
- Practice of hard work,
- Emphasized physical and mental well-being.
- Practice of values, humanity and spiritually.

❖ MANAGEMENT EDUCATION

She was encouraged to participate in the day to day administrative affairs of the vast zamindari estate (Roy, 2018). Her management education is not specifically known, but she gained experience in business and finance through her husband. She received zamindari management education at home from Raj Chandra Das. She trained as a zamindari manager under Raj Chandra Das. From her life philosophy, the researcher came to know exactly how much management education she knew. The management education we read today but she took some from her husband without reading it and acquired the rest practically. At first there was great confusion over the maintenance and management of such a large property.

However, with the help of her son-in-law, it is easy to imagine the responsibility she took on and what a great adventure it was to undertake; it requires special education

and skills. She successfully managed her husband's trade business, which had international connections. Rani Rasmani herself helped her husband in various ways regarding management education of zamindar and after marriage Rasmani was taught various ways about zamindari management education. She used to monitor the papers of Zamindari books at day and night. She always managed the work of this huge estate with her son-in-law and servants.

Her life and values prepares students to take on a variety of leadership roles by providing them with skills and experience in administrative and instructional leadership, law and ethics, and organizational theory. Students are required to receive this education; they can learn this lesson from her life. She saw education as a means to empower individuals and communities, enabling them to improve their lives and society.

❖ EDUCATION OF NISHKAM KARMA YOGA

Indian philosophy recognizes two types of karma — sakam dharma and niskam dharma. Sakam Karma is the action associated with desire. That is, it can be said that all actions which are done to fulfill our desires are called Sakam Karma. It is for this sakam karma that we have to enjoy the result of karma. On the other hand, Nishkam Karma is the Karma which is never done to satisfy desires. Actions that are done for the sake of action without desires are called nikkam actions. That are, the action which has no desire behind it is called Niskam Karma. Such actions do not have any karmic consequences and hence people do not have to suffer any karmic consequences for them. Nishkam Karma is an idealized Karma recognized in the Gita and Rani Rasmani's life philosophy mentions this Nishkam Karma as the foundation of her Karma Yoga.

The true Karma Yogi should perform Karma selflessly. Because, one who is considered as Karma Yogi, she never performs Karma with the desire of fruit. She performs action only for action's sake. A Karma Yogi should therefore never have any desire in performing her actions. The Karma-yogi should only work continuously, selflessly, and surrender the results of Karma to God. God is the controller of all our actions. Such faith should be held by the students and all peoples.

The ultimate goal of man is liberation. In order to gain freedom, people want to break the bounds of this limitation and rise above everything. For liberation, people want to give up all kinds of addictions. There are two ways to get rid of this addiction: Nivritti Marga and Pravrtti Marga. On the path of renunciation one has to give up everything by neti neti (not this, not that). And on the path of instinct one accepts everything but has to give it up. Common people choose Pravritti Marg as the path of liberation, but Mahapurusha consider Nivritti Marg as the path of liberation. Whichever path one chooses to follow, it is true that in order to attain liberation, one must be selflessly inspired by the ideals of Karma Yoga. This is what Rani Rasmani has highlighted in her work. All students need this to follow her philosophy in life and become selfless Karma Yogis.

❖ EDUCATION FOR ALL

She believed that education should be accessible to everyone, regardless of gender, caste, or socio-economic background.

❖ ENVIRONMENTAL EDUCATION AND AWARENESS

Her sense of environmental awareness can be seen through the construction of various ponds, lakes and the creation of various gardens. Her philosophy of life suggests that she was very fond of nature, she loved nature. She took special care in protecting and beautifying nature. So it can be said that she wanted everyone to love nature and encouraging conservation of natural resources, like water and energy.

❖ CHARACTER EDUCATION

Many factors work in the formation of a person's character. Among them is continuity of blood, environment and surroundings, place-greatness and prarabda karma. She was born in a race that had Kshatriya brilliance and compassion in its blood. The elements required for the development of every human character, the researcher found that the elements are present in her character. “There is now a great crisis of character everywhere. Connecting the past with the present is very important today. Lokmata Rani Rasmani was the first woman in India who fought for common people against British imperialism. Parampurush is her invention. She was the first light in India's renaissance. She showed how human love can create a paradise of happiness” (Singh, 1401 Bangabd). So her character is also worth emulating.

During adolescence or puberty, students have one need, which is an imitative tendency. If a personality has an ideal character, the adolescent students also take that personality as an ideal. For a person to be of ideal character, s/he must have the qualities of kindness, love, compassion, honesty, truthfulness etc. If the students are introduced to the life ideals of ideal personalities, it will be possible to develop a better lifestyle in them.

Values are the most powerful impersonal force in character building. Proper knowledge of values is a must for holistic living. The right conduct is rooted in right understanding and wisdom. She is truly a value inculcator. She stressed the importance of building strong moral character, integrity, and ethics.

In her character the researcher sees those elements, which is why it is so important for every child to imitate her character. So it is very necessary for the students to read the biography of Rani Rasmani for their character development. Her character education is explained here by giving an example of an incident in the life of Rani Rasmani. That event is a few days before his death, her father-in-law Pritrambabu fell ill and a white sepoy came to visit him. He brought an order from the company; the offer seemed tenable but he did not honorificate her father-in-law. That made him angry and realized how much character education people need.

Her most outstanding contribution was to show how religion can be used for man-making. She realized that a person who does forbidden activities, whose senses are unrestrained, whose mind is fickle, prone to indulgence, can never attain the Supreme. He or she who has the knowledge of Brahman is capable and worthy of attaining the Supreme Soul. She wrote in stone inscriptions on the north wall of the 'Nakuleshwar Shiva Temple' (the tenth temple) at Dakshineswar temple, which is given in Appendix-D (Serial no. - 18).

❖ **VALUE EDUCATION**

The term 'value' comes, from the Latin word 'valere' which means 'to be of worth'. Values are the essence of life. They are defined as morals which build a character of human beings. According to Indian Thinkers there are three basic values of human life i.e. Satyam, Shivam, and Sundaram. Today's value education has ignored the spiritual dimension of human beings. When all dimensions physical, mental, social,

and spiritual of a learner are dealt with can he or she tap the reserves of his or her various dimensions. According to the National Education Policy (1979), "An ideal system of education should enable individuals to know and develop to the fullest their physical and intellectual potentialities and promote their awareness of social and human values, so that they can develop a strong character and live better lives and function as responsible members of society."

The following list was compiled by NCERT under the title 'Document on Social, Ethical and Spiritual Values in Education' published in 1979 (Bhardway, 1999, P. 136-137). Abstinence, Appreciation of Cultural values, Anti-untouchability, Consideration for others, Concern for others, Cooperation, Cleanliness, Compassion, Common good, Curiosity, Discipline, Equality, Freedom, Humanism, Integrity, Kindness to animals, National Consciousness, National Integration, Patriotism, Respect for others, Sincerity, Self-respect, Self-control, Socialism, Team work, Universal love, Common cause, Dignity of manual work, Endurance, Friendship, Forward Look, Hygienic living, Justice, Leadership, Non-violence, Peace, Quest for knowledge, Reverence for old age, Self-help, Self-duty, Sense of Discrimination, Simple living, Tolerance. All the subjects in the above list of social, moral and spiritual values in education given by NCERT were present in Rani Rasmani. "How far the power of the sense of values is strong we have viewed these in the life and activities of Rani Rasmani" (Purnathmananda, 1403).

Venkataiah (1998) said that "Good education is inseparable from value-oriented education. Such an education consists of four main features. It is a man-making and character-building programme; it is the training of mind, body and soul; it is the quest for those nobler aims that integrate culture and technology; it is the hunt for that goal which liberates man from fear, inertia, ignorance and superstition. Real education should combine science and ethics. It should excite a passionate hunger for truth. It should become an instrument of social change and national development. It should move towards humanism, liberalism and universalism."

Value education should help a learner tap the deep innate resource of his spiritual dimension and manifest his inherent divinity. This will bring about all-round improvement in the quality of life. In fact, today our value education programme needs serious scrutiny. The Sri Prakasha Committee (1960) stresses on Moral Values

and Spiritual values stating, "Anything that helps us to behave properly towards others is of moral value. Anything that takes us out of our self and inspires us to sacrifice for the good of others or for a great cause is of spiritual value. Any system of education does not teach us, there is not worth the name, while the need to promote a sense of patriotism is urgent, we should not overlook the importance of other loyal ties" (G.O.I, 1960, P-15).

The Kothari Commission (1964 – 66) stresses on Education for achieving, social and national integration and Education for cultivating social, moral and spiritual values. Besides, the Kothari Commission has very rightly observed: "The expanding knowledge and growing power which it places at the disposal of modern society must, therefore, be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values" (Rao, 1999, P. 46-47).

A radical approach is necessary so that education can emerge from the rut in which it has fallen and produce individuals in every society who can give a turn to the present downward trend. Value Education through inter religion action will become a powerful technique for social change. The researcher has discussed some of the values below:

- **SOCIAL VALUES**

These values are those, which are desired and esteemed by individuals as a group in their social relationship. Social values change with the change of social circumstances. They guide the behaviour, character and action of the members of the society. Rani Rasmani taught the value of tolerance, forgiveness and service. She had divine qualities. Her life philosophy taught about these great values to fight against anger, cruelty and selfish mind. She is a perfect example of personal values like truth, honesty, love, care and simplicity. She was very proud of the welfare of the society. She is a responsible person. The researcher understands that from him the values of 'love', 'brotherhood', faith and duty can be learned.

- **MORAL VALUES**

Moral values are those values which are related to an individual's character and personality conforming to what is right and virtuous. Moral values are the benchmark

of what is right and wrong, good and evil, that which govern one's character and choices. They form the bases of behaviour. Examples are honesty, truth, self control, integrity, austerity, control of senses etc.

The NPE (1986) discussed that the erosion of essential values and to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values.

- **SPIRITUAL VALUES**

Spiritual values are known as religious values. They are concerned about one's belief about life. A human being must also understand his spiritual dimension, which is his very essence. But this spiritual essence will remain hidden from him if he does not rise above his sense-bound existence. It is the perception of the within a man and arises from the inner depth of dimension in man. This value bestows the capacity to see the false as the false and the true as the true. They are unchanging and eternal in nature. As the German thinker, Auguste Sabastier said religion is an affair of heart, not of reason and is perpetually born out of the living needs of the human spirit. These are concerned on the 'spirit' or soul in man. Virtues that are associated with spiritual values are purity, spiritual wisdom, cleanliness, endurance, prayer and meditation. Spirit in everything that great souls such as Rani Rasmani. "..... Rani Rasmani was no ordinary human being - she was the goddess of all." (Chakraborty, Baisakh, 1407 Bangabd). The versed stone inscriptions affixed to the walls of Dakshineswar temple are the product of her original spiritual thought. Note them in Appendix – D.

A significant dimension of value-inculcation is morality. Morals are situation specific and demand immediate decision and action. However, there are morals which are considered to be eternal and universal (NCERT, 2005). Respect for life is a fundamental value related to health and harmony with nature. According to the Delor's Commission, there are four central values that are necessary for restructuring the educational process so that it can cope with the challenges in the 21st century. They are (1) learning to know, (2) learning to do, (3) learning to live together, and (4) learning to be. The relevance of her thought for value-inculcation can be articulated adopting this model.

The values that are derived from her philosophy of life are discussed below by the researcher. If the young generation imitates her ideals then values will develop in them. Her humanistic approach was characterized by

➤ **Honesty**

Honesty is the quality of being honest. An honest person is one whose life and behaviour bear testimony to qualities like truthfulness, uprightness, integrity, etc. Honesty also signifies a special regard for the rights and property of others, an appropriate respect for the principles of conduct of others, fidelity to words of honour, as also mutual trust and good faith. Honesty is not only a moral virtue, but it also has practical advantages; it is safer and, in the long run, more rewarding for a person to be honest than dishonest. Honesty was present in Rani Rasmani as can be understood from the previous discussion of the researcher.

➤ **Truthfulness**

Truthfulness is a sterling human quality, highly eulogized in scriptures, in history, as also in folklore. Truthfulness has various dimensions and it is the sine qua non for all those considered great in India as well as elsewhere. The Upanishads mention ācāryas (teachers) advising their students, 'Satyam vada, dharmam Cara-be truthful, and practice dharma (righteousness).

She believed that truth always wins, so she never resorted to falsehood and always followed the path of truth no matter how difficult the situation she faced. Her commitment to truthfulness and integrity continues to inspire others to live with similar values. So she wrote on the wall of the 'Nirjreshwar Shiva Temple' (the twelveth temple, on the south wall) out of the twelve Shiva temples she built at Dakshineswar Temple, which is given in Appendix-D (Serial no. - 22).

➤ **Capability**

Capability refers to a strong and sustained inclination, plus physical and mental strength-including perseverance, adaptability, courage, etc. Unless all these facets are dealt with, value education programmes are not likely to succeed.

➤ **Compassion**

This value is seen so vividly in her interaction with people. She showed kindness and compassion towards all, regardless of their background or circumstances.

➤ **Dignity of manual work**

This means respecting all kinds of work. This is one of the important values and also an important aim of education today.

➤ **Empathy**

She understood the struggles and challenges faced by women, the poor, and marginalized communities, and worked to address their needs.

➤ **Equality**

This is a basic concept of democracy; originally it meant that all people are created equal. It is to her credit that she realized this simple truth. She explained this phenomenon in her own way, because she did not have an institutional degree, she may not have been able to explain this phenomenon scientifically or sociologically. Thousands of people around the world are forced in many ways to stay away from the world of formal education. But for this there is no harm to her mental and physical development. Rather, they become more intellectual and intelligent than the so-called educated.

A similar incident happened in the case of Rani Rasmani. People who are at the very bottom of society; her grace fell upon them. This proves that she treated everyone equally. So she never expressed her anger towards the heathens for no reason. And all the heathen people who invaded her palace or tried to disturb her pious activities in various ways, she stood against them.

➤ **Self-reliance and independence**

She empowered students to become self-reliant and independent, equipping them to face life's challenges with confidence.

➤ **Social responsibility**

She encouraged students to become responsible citizens, aware of their social and civic duties.

➤ **Cooperation**

She could seek co-operation from others. Rammohan Ray, Vdyasagar and others always co-operated with him as they knew the genuine nature of her task.

In addition to the values mentioned above, the values that existed in it are given below:

- Charity
- Kindness
- Responsibility,
- Accountability,
- Dutiful or devotion to duty,
- Forgiveness'
- Tolerance,
- Courtesy
- Sympathy
- Faithfulness,
- Integrity,
- Purity in her life,
- Spiritual wisdom,

"We have seen how strong the power of values is in Rani Rasmani's life" (Purnatmananda, 1403 b). There is a perfect blend of personal, social, moral and spiritual values in the life of Rani Rasmani. She has categorically demanded the religious, spiritual and moral orientation of education. Religion is supporting social norms and values. Without knowing the moral rules of conduct of life and social education can't be complete. As she had a universal outlook, so her ideal also was universal. And this ideal she placed before all who cared for the higher values of life.

The Social Cultural and Technical changes of recent times have brought about a change in the value system of our society. Values are developed through imitation. Hence the need for inculcating desirable values and the need for value education.

The Indian Constitution contains all such values, the values that are the universal, human and democratic. The values expressed in the Preamble are expressed as the objectives of the Constitution. These are: sovereignty, socialism, secularism, democracy, the republican character of the Indian State, justice, equity, liberty, equality, fraternity, human dignity and the unity and integrity of the nation. The above mentioned values can be observed in Rani Rasmani's life.

❖ LIBERAL EDUCATION

“She was a woman of liberal ideas and was broadly in sympathy with the contemporary social reform movements” (Samanta, 2018). Rani Rasmani was Progressive and Humanist. She created Debottar Document, which indicated the social union of all the people of the world, regardless of religion, caste.

In today's world the student should be made practical and realistic, moral and social and humane. To achieve this goal, religion must be taught as an important component of a culture. A liberal education would be incomplete without religion. It is possible to get this education from him.

❖ MODERN AND TRADITIONAL AND PROGRESSIVE MINDED

She married sons-in-law of the same age as her daughters. She used to listen to daily happenings from newspapers and did whatever it took to stay updated. She showed a bold and progressive mind in the context of the social order of the time in the selection of husbands for the marriage of her daughters. Her choice of son-in-law is indicative of an expanded outlook. For the daughters, the three sons-in-law she selected were each Mahishya and Kulin and educated. She also gave her daughters in marriage to sons of the same age. In her view, the status of lineage, form and education was maintained (Bandyopadhyay, 1286 b).

❖ LIFE SKILL EDUCATION

Life skill education emphasized practical skills and values necessary for a fulfilling life and she nurtured leadership skills, empowering students to become change-makers and leaders in their own right. The skills that were present in him were teamwork, self awareness, leadership, communication skills, adaptability, problemsolving, time management.

❖ PEACE EDUCATION

A new generation has to be trained in the ideal of sacredness and supremacy of spiritual life, the sense of brotherhood of mankind and love of peace. By following him a new generation can be trained in the ideals of purity and excellence of spiritual life, brotherhood of mankind and love of peace. Teachers can do that. She aimed to create a harmonious and peaceful society, where individuals could live in balance with themselves, others, and the natural world. Her peace education initiatives include fostering a culture of non-violence and respect for all living beings; supporting education that fosters inner peace, compassion, and empathy.

❖ WOMEN'S AWAKENING AND EMPOWERMENT AND EDUCATION

Her activities strengthened the social reform movement in Bengal and India. Her contribution in the prevention of child marriage and introduction of widow marriage is remembered with reverence. There was an awakening of a section of the society against the caste system and along with that awakening; she played an important role in the awakening of women. She was a believer in women's progress. She measured the progress of a community by the degree of the progress which women achieved. She fought for human rights equally for both men and women.

The East India Company and her husband's rivals attempted to gain control of the firm, due in large part to her riches and the absence of a male successor. The awakening that had begun with courage, single-minded pursuit and hard work came to an end. The contributions of notable women such as she serve as significant examples of the arduous journey these individuals undertook in their pursuit of gender equality, liberation, and social justice.

Rani Rasmani is a prominent female figure in Bengali Renaissance and Bengali social culture practice. She appeared at a time when 19th century Bengali society was surrounded by superstition and illiteracy. She was the first to show the existence of equality of women with men in Bengali society. She was the pioneer of women's awakening in Bengal. She was a feminist, although the ideology of that feminism was not Western. She was a natural leader and & Epitome of Women Empowerment. She was intelligent.

However, the perspective and foundation of the idea of women's liberation is the society of this country. Standing in the social context of that time, the doctrines and ideas that she expressed gave her the place of the heir of the renaissance of Bengal. It would not be an exaggeration to say that she was one of the exponents of the renaissance of Bengal, a contemporary of Raja Rammohan Roy, Ishwar Chandra Vidyasagar, Bankim Chandra Chattopadhyay, Devendra nath Tagore and Rabindra nath Tagore. She dedicated her life for the development of women's society through education for the overall welfare of the society and supporting Ishwar Chandra Vidyasagar's efforts to introduce widow remarriage and women's education; submitting a draft bill against polygamy to the East India Company; encouraging widow remarriage; encouraging her daughters and other women in her family to pursue education and business and providing financial support to women who wanted to pursue education but lacked the means to do so. “She took a major stride towards the ultimate goal to give women the right to be educated” (Chattopadhyay, 2018. <https://www.thestatesman.com/books-education/rani-Rasmani-enlightening-philanthropist-1502597562.html>. Retrieved 24 June, 2024.)

The researcher has discussed below in the social welfare portion of how much role Rani Rasmani played in women's awakening and empowerment of women. She believed that promoting women's empowerment through education. Also, she believed education was key to women's awakening and empowerment, enabling them to assert their rights, make informed choices, and participate in society. Her legacy continues to inspire educational initiatives and women's empowerment programs in India. Her aimed to create a more equitable and just society, where individuals could reach their full potential and contribute to India's growth and development.

➤ **MORAL EDUCATION**

The religious institutions are functioning as important agencies in regard of moral education. The term ‘moral’ means the sense of the principles of right and wrong. The National Education Policy (1979) has emphasized that moral education should form part of the content through inter-related curricular and co-curricular programmes, and this should be responsibility of all teachers and the entire institution. Moral education is an important aspect of traditional and new education as a whole. Without this

education the curriculum cannot be termed complete. Moral education may be accepted as an important matter of the education.

The religious institutions work as agencies of education. The Dakshineswar is play important role in imparting moral education to the common people. People learn certain moral education and rules essential for the functioning of life from various religious institutions. Moral education means value oriented education which makes us better human beings (Taneja, 1988). It generates sense of self restraints. Generally, in religious institutions the junior follow the senior people. They maintain their discipline and participate in every religious works spontaneously.

Uneducated people acquire moral education through those institutions like sin and goodness, heaven and hell, truth and falsehood, good and bad, peace and harmony, the victory of good and defeat of evil etc. Such activities impart moral education to them. In the religious centres religious meetings are held during the various festivals and ceremonies. The role of the Dakshineswar in imparting moral education is noteworthy.

All relations of people with any existence in Nature involve moral relations. It systematically builds the moral life of man. It awakens man to the realization that the first condition to be religious is to build moral life. It makes to religion is that it makes moral life central to it. It is not beliefs, however noble, that can save man. It is life achieved that makes a man religious, which contributes to her Moksha. She is such a pious woman. From her philosophy of life it was found that she always followed the path of truth and commanded everyone to follow the path of truth and also morality. The researcher understands that from her philosophy of life; no matter how difficult situations came in her life, she always followed the path of truth. Her moral education initiatives based on:

- She emphasized on building strong character and integrity. Besides, she emphasized on moral values.
- She emphasized on ethical principles like honesty, truthfulness, and non-violence.
- She was compassionate towards all living beings.
- She tried to inculcate a sense of responsibility and duty towards family, society, and nation.

- She prioritized self-discipline and self-control as essential to personal growth and development.
- She respected cultural heritage and traditions.

❖ **SPIRITUAL EDUCATION**

India is a long ancient country based on spiritual principles and governed by spiritual ideals. All educational institutions in ancient India - ashrams of sages, Buddhist monasteries, etc. - were imbued with spirituality. And it is true that India has maintained these traditions till date. An honest inquiry into the reasons responsible for this reveals that it is due to a peculiar religious tendency of the people of this country.

Bengal is a land of spirituality; even in the 21st century, researchers do not hesitate to say. Just as spiritual beings like Swami Vivekananda and Sri Ramakrishna were born in Bengal; Rani Rasmani was also born as a spiritual human being. In the second part of the fifth objective above, the researcher discusses her spiritual perspective. There one can get spiritual education from her various spiritual methods. Her spiritual education and pursuits had a profound impact on her life and legacy, shaping her values, beliefs, and actions.

It can be clearly understood from the words of Swami Vivekananda that spirituality is the real basis of all activities of human life. He said that Indians should purify their religious life and inculcate spiritual thinking in every aspect of their lives. Rani Rasmani explains this matter from the beginning of nineteenth century from her young age; she realized that so she built the Dakshineswar Temple in the middle of the 19th century and got to know Gadadhar Chattopadhyay. Gadadhar Chattopadhyay was later known by the whole world as 'Sri Sri Thakur Ramakrishnadeva'. “Humanly speaking, without the Temple of Dakshineswar there had been no Ramakrishna, without Ramakrishna no Vivekananda, and without Vivekananda, no Western Mission” (Nivedita, 1910, p. 355).

Idealist proclaimed and considers the phenomenal world to be a product of spirituality but Rationalists and naturalists proclaimed that they had cornered religion and spirituality. Vedantins consider the phenomenal world to be a product of chit. Vedantins reduced both consciousness and matter to the single entity of consciousness. For many years rationalists and naturalists proudly proclaimed that

they had cornered religion and spirituality; in recent times scientists of various disciplines have taken up, serious study of consciousness and Vedantin's point of view that consciousness, or Spirit, is one and without a second-and are verging towards the view that human beings are, perhaps, essentially Spirit.

The education of an Indian student will be incomplete without answering his or her spiritual needs. Education must strive to develop a spiritual aspect in its programmes for balanced all-rounded growth of every person. She understood the importance of spiritual education. The priests were encouraged to important instruction in ethics and religion. A person of high thinking needs to build within himself a temple of the spirit. A spiritual ideal provides a motivation for plain living and also ensures inner happiness and contentment and it was due to this emphasis on the spiritual meaning of education that Swami Vivekananda said, "Religion is the inner most core of education (Vivekananda, 1859, P. 161).

The teachings of Rani Rasmani had its fullness in the life on spirituality. Such people dedicated their lives for the welfare of others, for they realized a spiritual unity with all beings. This was the ideal exemplified in Rani Rasmani's life also. This is evident from the life of Rani Rasmani. She was a universal woman and was free from the narrow vision of ordinary people. She perceived the one universal consciousness in every person, irrespective of race, gender, clan, or country, and felt loving concern for all. She gave more importance for puja prayer, fasting and meditation. God, our inner guide, judges the quality of our prayer by the longing of our heart and the depth of our faith in Him. Faith is the oil of the lamp; longing is the wick. Together they light the lamp of prayer. She respected and supported various religious traditions, including Hinduism, Buddhism, and Christianity.

When researcher analyse the habitual pattern of her personal life, she see her everyday started and ended in Puja prayer. She also taught about the element of faith and forgiveness in puja prayer which are divine virtues. She promoted spiritual practices like meditation, yoga, and chanting among her family and community. In the early part of her life, she played for herself and also for others. But mostly she prayed intensely for the vision of God. She had practically nothing to pray for regarding herself, but she devoted herself to praying for others and serving them spiritually. She believed in serving others as a way to spiritual growth and engaged in various

charitable activities. She sought personal spiritual growth through her experiences, reflections, and relationships with spiritual leaders.

❖ EDUCATION OF PATRIOTISM AND NATIONALISM

She was a prominent woman born as a social reformer in the history of Bengal and India. She deeply loved her country and worked tirelessly for its betterment. She has fought a lifelong struggle against the selfish policies of caste-based ethnic groups. Her talent and protest mentality should be considered as a strategy to be adopted because if a personality like her does not know the history of social education, the mental strength of social education is not available, if the history of such a talented woman is in front of the eyes, the new generation gets inspiration from it, which makes the current generation to fight against injustice and gives mental strength. It can also help in ethnic unity and group formation. “Rani Rashmani, in her time, was a woman of heroic mould” (Nivedita, 1910, p. 356).

She also became a prominent voice against child marriage, and submitted a draft Bill against polygamy to the British authorities. In widowhood, Das took charge of her late husband’s business. She devoted her life to bringing social reform for women and lower-caste communities, fighting against elite Hindu orthodoxy and the oppressive colonisers. Also, she was fighting against British rulers for freedom of common peoples; so she can be called the first woman freedom fighter of Bengal. She wanted to rouse the nationalism among the people and her religious consciousness and patriotic perception got mixed and absorbed.

The idea of Kali would in many ways inspire Bengali intellectuals who played a key role in the early years of the Indian national movement (Pattanaik, 2021). Her sense of patriotism was strong. She loved the country very much. She did a lot for the country and the people of Bengal. Her contribution in the field of education, society, economy, religion and education is undeniable.

She also participated in many social movements for the people like- Blue Mutiny, Sepoy Mutiny, Widow Marriage, Stop Sati Burning, Stop Polygamy etc. She had so much love for her country that she also wanted the country to be such that wealth, knowledge and everything should be born in this country. Her thoughts about the country are known from the Dakshineswar temple stone inscription, which is given in

Appendix-D (Serial no. - 24). She can be considered essential in India's freedom struggle. She stood out as a pillar of strength in a patriarchal society, loved by her people and feared by her enemies for her strong will, wit, and intellect. Her patriotism was reflected by her desire to battle against the unjust policies of British imperialism (Chakrabati, 2023).

She wanted the country to be fulfilled in all aspects. 'She was an out-and-out nationalist' (Sengupta, 2021), who always stood beside the poor and protected them from the brutality of the British. "... she instilled a sense of national pride in the minds of the people of Bengal, exuded self-empowerment. If necessary, she would have crushed English opposition. The English did not brag about defeat to the Rani. "Religion consciousness and patriotism were mixed with her" (Ghosh, 2019). Present day, she is a Nationalist, not just a leader of the Chasi-koibarta. In Dhaka bought the freedom of two thousand Hindus from the Nawab. Freedom fighter Pronita Devi fought against the British with the assistance and guidance of Rani Rasmani. (https://en.m.wikipedia.org/wiki/Rani_Rashmoni#/media/File%3APronita_smriti_kut_hi_the_heritage_house_of_a_freedom_fighter.jpg. Retrieved on 21June, 2023). Her ultimate aim however was to build up a strong, united nation. She fought for the women, downtrodden, and economically deprived.

❖ EDUCATION FOR SOCIAL CHANGE AND CASTE FREE SOCIETY

She saw education as a powerful tool for social change, empowering individuals to become active agents of change. She was committed to achieving social justice, addressing issues like poverty, inequality, and discrimination. Her social change initiatives had a profound impact on Indian society, challenging social norms and promoting equality, education, and empowerment for all.

Her efforts as a social reformer have had a lasting impact on Indian society, inspiring future generations to continue her work towards a more just and equitable society. "Rani Rashmoni challenged rules of gender, caste, class, and religion. She provided an ecosystem for new thinking" (Pattanaik, 2021). She thought that there is only one caste, the caste of humanity. The Rani Rasmani equals the meaning of caste to the biological term 'species'. Casteism has come to the forefront. She wants to eradicate the caste system, which has become a curse of this land by teaching the

meaninglessness of the caste system and through the struggle of lower castes against higher castes without wounding their minds.

❖ EDUCATION OF HUMANITY

Education of Humanity, also called Humanities Education. Almost all of her philanthropic activities have philanthropic underpinnings. Humanity means caring for and helping others whenever and wherever possible forgetting selfish interests. So humanities help broaden the horizons of even the most highly educated people in the world. Religious festivals are celebrated all over the world. But she used to observe religious festivals only according to scriptures. Not only did she perform puja, but she did 'Seva Puja' or 'Seva Utsav'. It can be said that she looked at religious festivals and events from the service point of view.

She believes that God is hidden in all things, all-pervasive, controlling all actions, as consciousness. She wrote in stone inscriptions outside the main gate of the temple a premise at Dakshineswar temple, which is given in Appendix-D (Serial no. - 1). Social superstitions such as sati-immolation, child marriage, caste system, aristocracy etc. were leading the country to a social decline. In order to save the society from that disaster, prominent people formed a massive social movement. She was led by sages like Raja Rammohan Roy, Rajachandra Das, Dayananda Saraswati, Ishwarchandra Vidyasagar etc. This zamindar family of Janbazar also took an active role in those movements. They have worked selflessly for the benefit of the common man and for the welfare of the society.

She was also with the social movement of Ishwarchandra Vidyasagar. Thus she was always associated with various social movements. She is an epoch-maker in the social transition from the degradation of society and people. "During the renaissance of Bengal in the nineteenth century, after Rammohan, two male idols of Calcutta enthralled the nation at the same time. One was Vidyasagar; the other was Rani Rasmani... Vidyasagar taught the lessons that live on the pages of books; the lessons that live on. Rasmani imparted that education in her heart and with national reforms" (Ghosh, 2013).

She, through the priest Umacharan Bhattacharya, used to listen to all the books written by Ishwarchandra Vidyasagar on Kaulinya practice and polygamy and widow

marriage. From this point of view, her humanity is clear to the researcher. “Rasmani used to read the book written by Vidyasagar Mahashay. It is reported by reliable sources that he was moved to tears from time to time while listening to the conclusion of widow-marriage and much of the book on polygamy” (Bandyopadhyay, 1286 b).

While mentioning her many great achievements, only this can be said - 'Dakshineswar' is her greatest gift to the world and Ramakrishna-dhara is her greatest direct and indirect contribution to mankind. Despite this, she is still unenlightened, neglected, and ignored in India, even in Bengal. Some foreigners have given her due praise for her work. She taught the education that is in the heart and was associated with national reforms. She instructed the people of the society to be free from all these superstitions from her philosophy of life. Her humanity is revealed from these incidents; which invigorates our human education.

In every country, the young generation can be said to be the forerunners of its future life. The new generation tries to follow its chosen ideal people. Rani Rasmani is such a personality whose philosophy of life can guide them, so the life and work efforts of this noble woman can reach as many people as possible, the goal and purpose of this research will be worthwhile.

The humanities encompass the full range of human thought and creativity, including history, literature, languages, religion, philosophy, music, theatre, and all of the performing arts and visual arts. (<https://online.utpb.edu/about-us/articles/humanities/the-value-of-humanities-in-education/> Retrieved 22 June, 2023). And the education of this humanity was endless in Rani Rasmani from her life philosophy.

Her educational philosophy was a visionary approach that aimed to transform individuals and society, promoting a more just, equitable, and compassionate world. She had a profound understanding of the social, cultural, and political landscape of her time and envisioned a better future for Bengal. She believed education should be based on humanistic and spiritual principles and focused on the development of the whole person. She believed that education should foster compassion, empathy, and a sense of social responsibility.

(III) ROLE OF RELIGIOUS INSTITUTIONS (DAKSHINESWAR TEMPLE AND HER OTHERS TEMPLE) AS MEDIUM OF INFORMAL EDUCATION

The Dakshineswar Temple is playing an important role in promoting religious education. Religious institutions drive the creation of society. It can be described as an open educational institution of the society. The role of religious institutions in the control and order of the society is significant. Religious institutions are not only religious institutions but they go a long way in imparting moral, social, cultural, aesthetic, hygienic and other education and this fact has been wonderfully revealed by the researcher. Researchers have found that people can get different types of education from rock inscriptions at different places in Dakshineswar; also the temple was but the holy place towards harmonization of all religions. Some of the texts of those stone inscriptions are given in the Appendix-D. The role of Dakshineswar temple and her other temples as a medium of non-formal education is discussed below by the researcher. Those are:

➤ PRAJNATIRTHA LIBRARY

Sri Sri Ramakrishna Dev had been living in the western room of the cottage during over sixteen years. This library will help to know everything unknown about Sri Sri Ramakrishna Deva. In this Kuthibari, the “Prajnatirtha Library” was established in December 2009 as a wing of “Lokomata Rani Rashmoni Foundation”. The library has more than seven thousand books in Bengali, English and Hindi languages, many periodicals together with some rare books covering more or less every subject with emphasis on philosophy, religion, literature, history, geography, computer and technology, economics, chemistry, physics law, psychology etc. Apart from these, the library also has some career guidance books. (<https://www.dakshineswar.kalitemple.org/library.html>. Retrieved 19 June, 2023).

➤ MAGAZINE PUBLICATION OFFICE

On the north side of Dakshineswar Temple, in the mansion of Lord Hastings, there is a large and beautiful library. Apart from this, there is the publishing department of 'Jagrat Vivek' magazine. Dakshineswar Temple houses the office of 'Rani Rasmani

Foundation' and the publication office of 'Matrishakti' magazine. Regular magazines are published from this part of the temple.

➤ **INCLUSIVITY**

Inclusivity is about providing equal access to opportunities and resources for otherwise excluded or marginalized people. Inclusivity is currently used to refer to "Inclusion and Special Education" students. She had this idea, the Dakshineswar temple is a prime example; the researcher found out that.

Religious institutions play an important role in inclusive education. The Dakshineswar temple plays an important role in the field of inclusivity. It is the meeting center of all people irrespective of gender, residence, caste, religion, language, religion. Also various festivals and events conducted by him play an important role in the field of inclusivity. People get the opportunity to unite through various activities of this institution such as puja, festival, and ceremony. Here people of all communities are gathered. One of the most significant social contributions is the improvement of the backward class.

She loved all people and treated everyone as equal. She believed that everyone should worship God, worship and pray. Also she believed that every human heart should be the same. It is visible in the stone inscription on the walls of the Vishnu Shiva temple, which is given in Appendix-D (Serial no. - 25). Besides, her institutions were open to all people from diverse religious backgrounds, fostering harmony and understanding. She promoted social inclusion, encouraging education and economic opportunities for women, Dalits and other marginalized groups.

➤ **HAPPINESS**

Happiness is personal, and is the outcome of solutions which people seek outside themselves without realizing that real happiness springs from within. The Sanskrit word for happiness, sukha, is used frequently in the Gita, though in different ways. Sukha means infinite bliss, the highest fulfillment. Most people foolishly seek it in beauty, wealth, learning, power, etc. But true happiness is an expression of an enlightened mind and comes from within. Everyone seeks pleasure, enjoyment, and bliss-but above all, happiness. True happiness brings self-fulfillment, on obtaining which one does not aspire for anything else. According to her, Religious education

appears as important dimension/component of education with important effects on the moral health of the nation, and as a factor of influence of human wellbeing.

It is difficult to define happiness, much less quantify it. Again, the cause of happiness varies from person to person. Even with the same person a certain cause may not make him equally happy all the time. No doubt, it is a mental state that is the opposite of depression, sorrow, etc. It has also been observed that climate, health, money, and so forth are not crucial to being happy. This kind of progress is in the long run self-defeating, as it lacks foresight and ignores the welfare of the community as well as the world. Science and technology may have helped to extend people's lives, but what is also needed is that they improve the quality of people's lives in terms of peace, health, and happiness.

➤ **PERFORMING ARTS AND AESTHETICS EDUCATION**

Performing arts forms are observed in various festivals and ceremonies. It is mirror of culture. It may enhance emotional integration which is the basis of unity and integration of a country; which are held in religious institutions during various festivals and ceremonies have great role of education for leisure. Their contribution is to the enriching of social cohesion and social integration among the different groups of people and in achieving social harmony is significant. The religious institutions also play the role of media of publicity.

The inquisitiveness of the illiterate people is increased and it becomes easier for them to realise the implication of such temple's walls and statues. It helps to appreciate the quality of that artifact. The architecture and sculpture associated with temples may impart both art and aesthetic education. It involves performing and enjoying the performance of various kinds of art (pictorial, music, drawing etc). The art and architecture of the Dakshineswar may exhibit clear indication to that effect that the people of the area had aesthetic sensibility. The people may have performing arts education from all such things. The artistic and architectural aspects of such statues and scenes impart informal education to the people. The religious institutions help to spread education to the non-literate and literate, urban and rural population.

➤ **CULTURAL EDUCATION**

Dakshineswar temple is cultural heritage of India and West Bengal. She used to arrange all these things in various religious ceremonies. She was always interested in

Yatra, Kali Kirtan, Bhagavata Readings, Ramayana stories, Mahabharata Readings etc.

“In her whole lot of activities, the fragrance of Indian Vedic religion and glories of continuity of Indian culture and spiritual thoughts and conceptions has become assimilated into oneness. To what extent she realized the great Indian cultures and its theosophical-spiritual ideas (thoughts and concepts) so deeply, so intently- that can be understood from these” (Samanta, 2018, vol. 4, p. 165). She was the bearer of healthy and Indian culture. She used to practice various healthy cultures on the occasion of celebrating any religious festival. She loved to listen to scriptures and chanting. She used to organize various journey songs, entertainment etc. in all those cultural events. Many people are familiarised with different religious subject matters during the festivals and ceremonies which are performed in the religious centres. Besides different Yatra performance in festivals and ceremonies inculcate religious ideas in the minds of the people. These help the people to lead a virtuous life.

This temple and worship impart cultural education to the future generation. The temple celebrated various festivals and events, showcasing India's rich cultural heritage. It promoted Indian culture, art, and music, preserving traditional heritage. She promoted local artisans and craftsmen, helping preserve traditional crafts and skills. The temple hosted cultural exchange programs, bringing together people from different backgrounds and traditions. Such centres may disseminate various ideals concerning with all the aspects of traditional culture. Any Person, from religious activities gets an opportunity to get acquainted with different aspects of culture. She celebrated diverse cultural traditions, promoted cross-cultural understanding, religions, traditions, promoting harmony and coexistence. She raised awareness about India's rich cultural heritage, inspiring pride and appreciation among people.

➤ **SOCIAL EDUCATION**

The concept of social education includes literacy, extension, leadership training and social consciousness. People learn co-operation, integration, socialization, cohesion from various religious activities. Socialization is one of the important activities of the Dakshineswar Temple. The people of different sections assemble in the religious centres during the various rituals, celebrations and festival. Religious centres are the socialising agencies in the individual life.

Individuals learn all socially desirable values like companionship, love, security, inter-personal relationship. Like other channel of transmission of social values, religion is also a powerful medium. Social values are introduced through various forms of religious performances. These values are concerning to society. Unlike personal values, these values are cherished and practiced because of our association with others. Examples are accountability, brotherhood, forgiveness, justice, sympathy, dutifulness, tolerance etc.

Various rituals and worships held in the Dakshineswar Temple, man and women irrespective of caste, creed, colour and gender; which enhance the sense of brotherhood in their hearts. Almost all the people of the West Bengal are involved with this festival either directly or indirectly. The general people derive social education from such matter in the temple. During the various activities in the religious centres people learn social education through their participation which is essential for the all round development of society. Many social activities helping the poor people and the people involved in misfortunes are conducted in the temple of Dakshineswar.

➤ **HEALTH AND HYGIENIC EDUCATION**

Nihar mallick (2009) said about the Rani Rasmani that "Once an employee of Rasmani urinated near the Raj Bhavan, he was fined 1 rupee. Hearing this, Ranima ordered that if he could urinate near the Raj Bhavan, if he was fined 1 rupee, then all the passers-by would be asked to urinate there. Will pay the money and also pay a fine of 1 rupee. As a result, when the smell of urine smelled around, the sepoys came from the Raj Bhavan to arrest the people. But Ranima's employee told him that I am giving a fine of 1 rupee, so why are you arresting them again! After saying this, the British realized their mistake. They apologized to the Ranima. Since then, urinals have been constructed at places on the roads" (Samanta, 2018, vol-4th, p.206). So it understood that Health and Hygienic Education was very much among Rani Rasmani.

The Hindu conception of cleanliness and purity is given emphasis through the religious activities. Hindu view of health is that if a person clings to vegetarian food, he remains in good health and spirit. Different activities of religious institutions include observance of hygienic relevance. The most common form of hygienic prescription incorporated in this observance is fasting. Fasting is observed in Kali Puja, Janmastami, Sivaratri and annual others festivals. Education and religion must

join hands with each other to save the child from emotionally wild growth. Her health education aimed to empower individuals with the knowledge and skills necessary to maintain their physical and mental health, and to make informed decisions about their well-being. The religious institutions have their importance in imparting spiritual, moral, cultural and aesthetic education in a society of illiterate people. Such customs of the temple have given hygienic education to the general people.

➤ **AESTHETIC EDUCATION**

Her aesthetic education is reflected in her patronage of the arts and architecture, including building of the Dakshineswar Kali Temple, a renowned piece of architecture in Kolkata; construction of ghats like Babughat (also known as Babu Rajchandra Das Ghat), and Ahiritola Ghat, etc.; support for the performing arts, including jattras (folk theatre) and other traditional art forms etc.

➤ **RELIGIOUS EDUCATION**

Bengal is a land of religions. Various religions have also taken root in Bengal. The basic principles of different religions such as brotherhood, equality etc., seem to be the same. God is omnipresent; she is the combination of truth, beauty and love. Her religious spirit can be seen in the fifth objective. The researcher has discussed she promoted Hinduism, encouraging spiritual growth, scriptural studies, philosophical inquiry, cultural heritage preservation. She supported the study and propagation of Hinduism, including the Vedas, Upanishads, and Puranas. Only people are religious, it can be any religion. In almost all parts of the world, the spread of education has an important place in the activities of all religious institutions.

Religion is a social institution and scientific knowledge has changed all social institutions. Indeed religion was also a major source of motivation for education. Religious education can set high ideals and try to plant seeds of virtue in people's hearts. Bhagavad Gita, Ramayana, birth story of Lord Krishna, various scriptures and biographies of superhuman beings are read in religious centers. Religious education is imparted through such readings and songs. People become pious by listening to such recitations and deep devotion arises in their hearts through such acts. She encouraged students to explore their spiritual potential through meditation, yoga, and

other practices. She worked to preserve India's cultural and religious heritage, including its temples, art, and architecture.

As a result children are able to get religious education. It gives spiritual knowledge to the person. People believe that such recitations help them develop their lives in the right direction. It creates a spiritual mind in individuals. Such a mind improves the quality of life and makes a pious person. In these centers, people get religious education by participating in religious activities and listening to scriptures. Uneducated people and ignorant people get knowledge about scriptures.

The recommendations given by the University Education Commission (1948) regarding religious education are:

- the need for religious instruction,
- the values of religion,
- Gandhiji's views on religion
- The need for religion in a secular state
- Practical measures,
- Silent meditation;
- Study of great books,
- Study of religious scriptures and,
- Philosophy of religion.

During festivals all people are assembled in this religious centre and discuss different religious matters which help the common people to know the purpose of religion and values they acquire guide them in their day to day life. The path of devotion can lead to the mukti. Mukti can be attained only through sravana (listening) and kirtan (chanting) of religious scriptures. Some religious persons and devotees are invited to deliver lectures on different topics. These lectures may impart some important knowledge to the masses which help them to guide their own life. Such lectures help the common people to build their own character. The common people get opportunity to know theological ideas about moral discipline from various religious discussions and debates. The children and adolescent students are influenced deeply by the activities and ideals of Ma Kali and Lord Shiva and others. It involves exploring and

enlarging experience. In 1959, Central Advisory Board of Education rightly appointed a special committee (Sri Prakasha Committee) on religions and moral instruction.

According to Kothari Commission (1964), the central and state government should adopt measures to introduce education in moral, social and spiritual values in all institutions under their direct control in lines recommended by the university education commission on religious and moral instruction.

Every religion has its ideals of men and women who gave their heart and soul in search of God. Religious texts, preachers and the cultural ethos of the community all develop human faith through reason and experience by motivating people to develop faith in God and try to realize 'Him'. Then by persevering with a yearning heart, they come to understand more and more the nature of God. What may appear in the beginning as fantasy is the inspiration to go further until they begin to realize the true nature of God. According to Kochhar (1987), "One of the most glaring defects of modern Indian education is the absence in it, of the accent on the moral and religious values. The minds of the students are never illumined with the sane utterances of the prophets of religion."

Desire is a powerful force residing in the human heart. In their one-pointed concentration, desire drives the seekers of truth until they reach their goal. Rani Rasmani is such an ideal woman and her Dakshineswar temple is an ideal religious institution from where people can get religious education. This temple is as a non formal educational institution. It provided spiritual guidance and teachings through Sri Ramakrishna's presence and discourses.

James suggests that religious philosophy must try to make friendship with science (Sahay, 1980). Its education is to bring about communal harmony, national integration and human solidarity. The religious festivals and ceremonies create faith, truthfulness, love, beauty in the minds of the people. It led man to love and study Nature. The study of Nature by the scientific method led to the discovery of truths, which were opposed to beliefs held by religion. It must be a religion which is one in spirit with it and not the traditional religious cults that separated women from women, women from man and man from man. In the 19th century the rift in religion and education first occurred with the renaissance. Renaissance directed people's attention to an interest in different aspects of world.

She laid great emphasis on longing of the heart. Vyakulata is the Bengali word she used to indicate this longing. She emphasized that spiritual longing must be intense in order to be effective and enable one to attain God. When an aspirant attains such a longing heart, certain special qualities begin to manifest within him qualities such as discrimination, dispassion, compassion for living beings, truthfulness, and love for serving holy people and chanting the names and glories of God. Moreover, for such aspirants mountain-high obstacles are easily surmounted, as they have vast amounts of mental energy. To them, obstacles and suffering serve as incentives to increase their longing for God.

It considered both the philosophical and practical aspects of religion education and made some valuable proposals towards religion education. The Secondary Education Commission (1953) said that religion and moral instruction also play an important part in the growth of character. At different places, which the commission visited, a good deal of emphasis was laid on this aspect of education. Religion education is expected to impart knowledge to individuals and groups for better living.

In terms of religion, people adhere to certain beliefs, moral and spiritual values and a way of life. There is no doubt that religion is a part of our life. But to have true faith in God, you must have faith in yourself. Religion has served mankind by spreading education. Religious education helps students adapt to society; it is necessary for overall development. The religious centers established by him impart religious education through certain religious ceremonies. They inculcate religious ideas by participating in kirtans, reciting religious scriptures and participating in festivals and events. The recitation of Bhagavat Gita teach the people that the supreme human power is the God and give different knowledge of various incarnations of Brahma and about the characteristics of real devotees.

The study offering reward to pious and punishing the offender motivate the students. Especially the illiterate village people get scope of learning of different subjects through religious centres. Such knowledge help the village people in their complete development of mind and spirit and that knowledge solve their difficult problems spiritually. Students also learn about the study.

Presently, West Bengal government established ‘Rani Rashmoni Green University’ is a public state university in Tarakeswar, Hooghly district, West Bengal.

(<https://www.telegraphindia.com/west-bengal/calcutta/notification-for-five-universities-formal-launch-in-bengal/cid/1802265> Retrieved 24 November 2021.) And it was established in 2020 under the West Bengal Green University Act 2017. ([https://banglaruchchashiksha.wb.gov.in//assets/readwrite/uploads/THE WEST BEN GAL GREEN UNIVERSITY ACT 2017.pdf](https://banglaruchchashiksha.wb.gov.in//assets/readwrite/uploads/THE%20WEST%20BENGAL%20GREEN%20UNIVERSITY%20ACT%202017.pdf) Retrieved 24 November 2021.) This university offers different courses in science and arts branch. This university got the recognition from the University Grants Commission.

(https://en.m.wikipedia.org/wiki/Rani_Rashmoni_Green_University#cite_ref-4 Retrieved 24 November 2021).

Besides, the Stamp was launched in her name by the Indian Postal Department as a token of public acceptance, honor and respect. The Department of Post of Government of India issued a postage stamp to memorialize the bicentennial of Rani Rashmoni in 1993. ("Birth Bicentenary of Rani Rashmoni: Commemorative Stamps". www.indianphilatelics.com. Retrieved 20 July, 2024. Thakkar Numismatic & Art Foundation).

Panchavati area of this temple was a secret meeting place of the Revolutionaries of Bengal. It was here that Amar Chattopadhyay, Rasbehari Basu and Bagha Jatin once conspired to besiege and capture the Fort William. Sri Aurovindo used to keep the sacred soil of Dakshineswar temple in a small container with a lid. Here Bagha Jatin, Rasbehari Basu and Amar Chattopadhyay planned various Revolutions together. Her sense of kinship, the provision of food for the blind, fakirs, monks, sadhus at Dakshineswar temple is a sign of her observance of the "Shivjnane Jeevaseva" vow. Her concept of 'sarvadharmasamvaya' has echoes of her equal respect for all religions. Sanctity is the essence of her life and she was a great patriot with an inherent sense of dignity and self-respect.

Her ideology is relevant today. Her personality and her daring work can easily instill values in the younger generation especially when the contemporary society is passing through a phase of value-crisis. Presently, she is included in the syllabus in various universities as a role model and as a philosopher and an educationist.

4.2.6.2 THE CONTRIBUTIONS OF THOSE APPROCHES (HUMANISTIC AND SPIRITUAL) OF RANI RASMANI IN THE FIELD OF SOCIAL WELFARE

After Rajchandra got married, he used to do everything with Rani Rasmani. Raj Chandra carved a place among contemporary social reformers through his work. She was his main supporting force, motivator and chief mentor, guide. He used to consult her before taking any decision. On the other hand she was well loved and respected by the people and proved herself worthy of the title, "Rani". (https://en.wikipedia.org/wiki/Rani_Rashmoni#cite_note-8. Retrieved 24 august, 2023.) (Saradananda, 1952). They spent most of their earned money on the welfare of the society and the welfare of the people.

Literally social welfare and social reform was the main aim of their life. Due to their social welfare work, they gained recognition in the upper class society of the time. They had close relations with eminent persons like Prince Dwarkanath Tagore, Raja Rammohan Roy Radhakant Dev, Prasanna Kumar Tagore and Ishwarchandra Vidyasagar.

Presently maintaining some of that trend, the 'Lokmata Rani Rashmoni Mission' is situated at Nimpith, South 24 Parganas, West Bengal, 743338, India. (NGO's working with Environment Department, Retrieved 31 January, 2009 at the Wayback Machine Environment Department, Government of West Bengal.) The key objective of the mission was to render social service in the country. Apart from that, it helps people who were affected by the natural calamities such as earthquakes, floods, famines and epidemics.

One of the five Fast Patrol Vessels of Indian Coast Guard has been named after Rani Rashmani. It was commissioned in June 2018 and will be based in Visakhapatnam (indigenously built by Hindustan Shipyard) (Sarma, 2018). Her humanistic approach was a key aspect of her social reform efforts and she believed in the inherent value and dignity of all individuals, regardless of their gender, caste, or social status.

By recognizing the inherent worth and potential of every individual, her humanistic approach continues to inspire social reform and community development efforts in

India and beyond. She did many welfare works throughout her life. She did philanthropic work mainly in four areas. Those fields are:

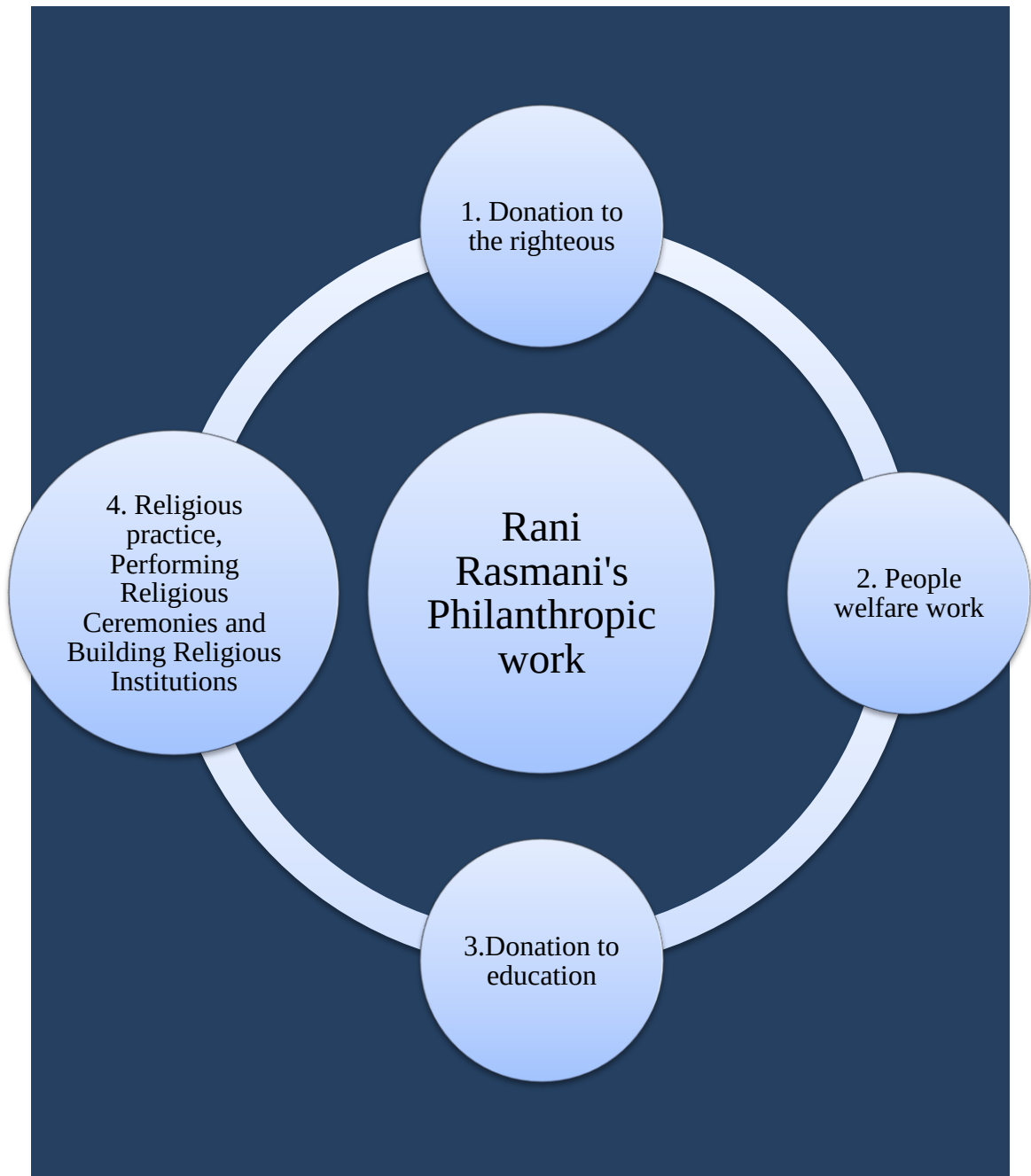


Figure-13: Various Areas of Philanthropic Work

The research analyzed that Rani Rasmani always spent money lavishly on the above four things. Her contribution in these four fields is known to have been done by no one else in that era hence everyone calls her "Lokmata" (mother of peoples or mass) or "Kurunamayee". "She was well known throught the city and highly popular because of her generosity, courage and piety. By a paradox by no means usual in

India, this lady, who had not only the power of great wealth but also the best qualities of a great aristocrat” (Isherwood, 1976).

The researcher has analyzed below some examples of her great philanthropic work of that period, both individually and jointly with her husband. Those are:

❖ **DISASTER RELIEF**

In 1823 AD there was a sudden flood in Bengal. Villages were swept away by heavy floods and people suffered greatly. Whenever people were in danger, she extended her helping hand. In this case too, it was not different. There were many rich people in the city of Calcutta but no one helped the flood affected people. She gave shelter to the flood affected people along with other donations and clothes in her house in Janbazar. Until the resettlement in 1823, she provided free food, clothing, shelter to hundreds of thousands of flood-ravaged people, regardless of caste, creed, and color, for a long time. In 1823 AD the whole of Bengal first came to know her name and she was Rani Rasmani.

She also played a major role in charity that day by providing financial assistance in the rehabilitation of flood affected people. Because of this, the helpless flood-affected people gave her the status of “Lokmata”. Short notes published by the Asiatic Society, Calcutta, were among the few documents available on the early nineteenth-century events. Between 1833AD and 1834 AD there was a terrible famine in Bengal. Rani Rasmani, the mother of the world, played the main role of that day's donation. Raj Chandra was with her and stood selflessly by the side of the helpless.

❖ **CONSTRUCTION OF BABOO GHAT**

The researcher has analyzed that the Rajchandra Das with his wife built ghats were:

- a. Baboo Ghat,
- b. Jogmaya Devi at Ahiritola,
- c. House and ghat on the Ganges at Nirmatla.

The news of Rajchandra Das building the ghats and roads was published in ‘Samachar Chandrika’ on 18. 06. 1836 from the obituary of Rajchandra. The news is as follows:

"Babu Rajchandra Das, who was very well-known among the English Bengalis with his kind nature, was attacked by paralysis on the 8th at fiveteen o'clock in the afternoon and passed away 15 hours later.....Babu Rajchandra Das built two paved ghats on the Ganga and a road and a royal palace-like building on the banks of the Ganges during his lifetime....." (translation mine) ["স্বীয় দয়ালু স্বভাবযুক্ত যে বাবু রাজচন্দ্র দাস ইঙ্গরেজ বাঙালীর মধ্যে অতি সুবিদিত ছিলেন, তিনি ৮ তারিখে বেলা দশ ঘন্টা সময় পক্ষারোগে আক্রমিত হইয়া ১৫ ঘন্টা পরে পর দিবস পরলোক প্রাপ্ত হইয়াছেন।.....বাবু রাজচন্দ্র দাস গঙ্গাতে দুইটা পাকা ঘাট বন্ধন এবং এক রাস্তা ও রোগী লোকেদের জীবনাবশেষ কালীন গঙ্গাতীরে বাসার্থ রাজপ্রাসাদ তুল্য এক অট্টালিকা নির্মাণ করিয়াছেন.....।"]

The researcher found Babughat in the west near the Garden of Eden. "The ghat was built by Babu Rajchandra Das, husband of Rani Rasmani, a well-known zamindar of Janbazar. The ghat was dedicated to the then Governor General, Lord William Bentinck" (Mukhopadhyay, 1915). Beneath the earlier fragmented stone slab is an iron plate with wooden beams inscribed in large letters "BABOO GHAT". Babughat is mentioned as 'Raj Chunder Doss's G' in "Portion of Topographical Survey of River Hoogly, 1841 from Bandel to Garden Reach" by Charles Joseph (Kundu & Nag, 1996).

Rani Rasmani's father Hare Krishna Das died in 1823 AD. She had to go to Ganga Ghat for the supernatural act of 'Chathuri Karan'. The condition of Ganga Ghat in Babughat area was very bad. It was a very dangerous ghat for bathing. She requested her husband to build the ghat properly.

They were deeply saddened by the sufferings of the people. Therefore, at the request of his wife, he first contacted the then Governor General of India, Lord William Henry Cavendish Bentinck, through the garrison officer in charge of the place. He served as the first Governor General of India from 1834 to 1835. He has been credited for significant social and educational reforms in India, including abolishing the practice of sati, forbidding women to witness the cremations on the Ghats of Varanasi (Padmashri Dr Meenakshi Jain; interview with Debdas Mukhopadhyay, 29 Feb, 2020).

Rajchandra Das took two permissions from Lord Bentinck. Those are:

1. Construction of Ganga Ghat,
2. Construction of paved road from Janbazar to Ganga Ghat construction site

With his permission the work of Babughat was started and it was inaugurated by Lord Bentinck in 1830 AD. Then the road from Janbazar to Babughat was built entirely on his own land with a width of 100 feet. Then the name of the road was “Raj Chandra Das Road”. After that, the name of the road was changed many times from Raj Chandra Das Road to Babu Road, Octerloni Road, Lawrence Road and Auckland Road.

The researcher has given here the inscription on the stone plaque of Babughat. That is: “The right Honourable Lord William Cavendish Bentinck, G.C.B. & G.C.H. Governor General & c. & c. & c. with a view to encourage the direction of private munificence to works of public utility has been pleased to determine that this Ghaut constructed in the year 1830 at the expence of Baboo Raj Chunder Doss, shall hereafter be called Baboo Raj Chunder Doss’s Ghaut.” So it can be said that, she was the most important inspiration behind the construction of this ghat.

❖ YOGAMAYA DEVI GHAT

Rani Rasmani visited Madanmohan Tagore of Bagbazar; she saw the bad condition of Ahritola Ghat and requested Rajchandra to build a bathing ghat in Ahritola. As a result, she built a ghat in Ahritola on the banks of the Ganga in memory of her husband's mother. She felt a lot of pain.

The researcher analyzed that she felt the suffering of others as her own suffering for her human and spiritual approaches. Rajachandra Das had his own land in Aheritola, where he built a paved ghat. The name of this ghat is Yogamaya Devi Ghat. The ghat was opened for public use on 17th September 1831. The news that was published regarding the ghat of Aheritola was: "September 17. At this time a new ghat at Hatkhola built by Sriyut Babu Rajchandra Das was opened for public benefit" (Bondypadhyay, 1340 B, P-657). (Self translated) ["সেপ্টেম্বর ১৭। এই সময়ে শ্রীযুত বাবু রাজচন্দ্র দাসকর্তৃক নির্মিত হাটখোলার এক নূতন ঘাট সর্বসাধারণের উপকারার্থে খোলা হয়।"]

❖ EXCAVATION OF BELEGHATA CANAL

He donated land to the government free of charge for digging the Beleghata canal and also donated one thousand rupees. "He donated one thousand coins to dig the canal and all the land under his control which fell within the canal was given free of cost" (Bondypadhyay, 1286 b). Rani Rasmani had full support in this work and it was her wish that her husband dug this canal. (Acharya, 2021)

She repaired many roads in villages and also built new roads. New ponds and lakes were dug for drinking water and irrigation purposes.

❖ EXCAVATION OF TALPUKUR

Excavation of Talpukur at Barrackpore is a prime example of her humanitarian and spiritual approaches. To remove local water bodies and improve cultivation, she along with her husband dug Talpukur at Barrackpore at her own expense. This has resulted in economic development as well as social service.

❖ EDEN GARDEN

Rani Rasmani and her husband Rajchandra loved nature and took special care to protect and beautify nature. The creator or original owner of today's Eden Garden was Rajchandra who had his own property from Janbazar to Babughat. Construction began in 1829 under Lord Bentinck. Then its name was 'Rajchandra Das Bagan'. "However, according to popular culture, Babu Rajchandra Das, the zamindar (landlord) of Janbazar, Kolkata and husband of Rani Rashmoni, gifted one of his biggest gardens, Mar Bagan, besides the river Hooghly, to Lord Auckland and his sister Emily Eden in gratitude for their help in saving his third daughter from a fatal disease. The garden was then renamed to the Eden Gardens." (https://en.wikipedia.org/wiki/Eden_Gardens#Stadium_history. Retrieved 5 June, 2022.)

After Rajchandra's death, at the request of Mr. Auckland, he conditionally gave the garden to them for their use. Lord Dalhousie became the Governor General of India between 1848AD and 1856AD and he modernized the garden and renamed it Eden Gardens in 1854 (Samanta, 2018, Vol. 2).

❖ GANGES PILGRIMS' GHAT AND HOUSE (ANTARJALI GHAT)

Rajchandra Das built a ghat and house for the Ganga pilgrims near the Nimtala crematorium at the request of Rani Rasmani, the Ghat and House of the Ganga Pilgrims. It was published on January 1, 1834, (19th Paush, 1240 Bangabd) of the then newspaper Samachar Darpan. Below, the researcher gave the news:

“Shelter for the destitute - It was learned by the India Gazette that a very rich and wealthy person is paying attention to Calcutta for the destitute who come to the banks of the Ganges and for whom there is no chance of life. Before this the gentleman built two paved ghats on the banks of the Ganges. In the month of September last Mr. Rajachandra Das submitted to the Government by the Chief Magistrate that Mr. Babu Radhamadhav Banerjee was allowed to construct a building south of Mahashay Ghat at his own expense with the intention that in future the Ganges people would be benefited by their stay in that place. The government immediately gave permission for this very beneficial work and it was heard that in a very short time, 6000 rupees will be spent for the preparation of that building and it will be named after Babuji. Therefore, Babu Rajchandra Das has been very appreciative of the kindness he has shown to the poor people.” (Self translated) [“মুমূর্ষু ব্যক্তিদের আশ্রয় স্থান- ইন্ডিয়া গেজেটের দ্বারা অবগত হওয়া গেল যে যে সকল মুমূর্ষু ব্যক্তি গঙ্গাতীরে নীত হয় এবং যাহাদের কোন প্রকারে জীবন সম্ভাবনা নাই এমন ব্যক্তিদের নিমিত্ত কলিকাতাই অতি ধনী ও বদান্য এক ব্যক্তি মনোযোগ করিতেছেন। ইহার পূর্বে ঐ মহাশয় গঙ্গাতীরে পাকা দুই ঘাট করিয়া দেওয়াতে অতি প্রসিদ্ধ হইয়াছেন। গত সেপ্টেম্বর মাসে ঐ বাবু শ্রীযুক্ত রাজচন্দ্র দাস প্রধান ম্যাজিস্ট্রেটের দ্বারা গবর্নমেন্টের নিকট নিবেদন করিয়াছেন যে নিজ খরচে শ্রীযুক্ত বাবু রাধামাধব বন্দ্যোপাধ্যায় মহাশয়ের ঘাটের দক্ষিণে এই অভিপ্রায়ে এক অট্টালিকা নিৰ্ম্মাণে অনুমতিপ্রাপ্ত হন যে আসন্নকালে গঙ্গাতীরে নীত ব্যক্তিদের ঐ স্থানে থাকিয়া সেবা শুশ্রূষাদিরূপ উপকার হয়। এবং এই অতি হিতজনক কার্যে গবর্নমেন্ট তৎক্ষণাৎ অনুমতি দিয়াছেন এবং শুনা গিয়াছে যে অত্যান্নকালের মধ্যেই ঐ অট্টালিকা প্রস্তুতার্থ ৬০০০ টাকা ব্যয় হইবে এবং তাহাতে এ বাবুজীর নামাঙ্কিত থাকিবে।”]

Rani Rasmani saw the superstitious condition of the people of this country. It was not easy to remove this prejudice of people. However, they made this arrangement to give

relief to the dying patient who was suffering from diarrhea. The construction of this house was completed in 1834 AD, the same year it was inaugurated. She learned about Antarajali that before death people were brought to the banks of the Ganges and half of their bodies were immersed in the waters of the Ganges. Then when a person died soaked in water, sunburned, suffering from cold, without proper food and treatment, a small fire was placed in his mouth and offered to the Ganges and the deceased was considered virtuous. It is known as Antarjali.

For her humanistic and spiritual outlook, she requested Rajchandra to build a paved house on their land at Nimtala Ghat (now south of the Nimtala crematorium) and provide their services. Then a porter, two servants and a doctor were appointed to serve the pilgrims. Free food and medicine were also provided to the Ganga pilgrims. The following news was published in the Indian Gazette. A little south of the Kalimandir (now Strand Road) was Rajachandra's 'Shamshan Bari and Ghat'. Current address: 67/19, Strand Road. The cremation house of Vivekananda's brother Mahendranath Dutta Rajchandra Das was mentioned in his book 'Kolkater Puraton kahini o protha' as 'Gangayatri house of the Maar'. Ganga pilgrims' house was built in 1834 AD.

❖ ESTABLISHMENT OF BANKS IN CALCUTTA

Not only serving the downtrodden, they also played an equal role in the economic development of the country. Calcutta was the center of commerce at that time in Bengal. Hence the necessity of setting up a private bank in Calcutta arose to facilitate the trade. Among the indigenous entrepreneurs were Radhamadhav Banerjee, Dayachandra, Harimohan Tagore and Rajchandra Das. The bank started functioning from 1829AD.

There was a need to establish a bank in Calcutta irrespective of caste, creed, and caste. A written proposal was submitted to the people for their opinion and hundreds of people signed it on 26th May 1829AD. Then the enthusiasts realized the need to form a committee and formed a committee to whom the responsibility of building the bank was entrusted. Rajachandra Das was included in this committee. The news was published in 'Samachar Darpan' on May 30, 1829 (Jaishtha 18, 1236 Bng.): "New Bank in Calcutta - On the 26th of May last, men of fortune, both of this country and of England, assembled in the Exchange House at Calcutta, and affirmed that a new

general bank should be established at Calcutta, and all the gentlemen present at that time A fard paper was placed in front of them and about a hundred people signed the paper, after that the people decided that a committee should be set up to establish the bank. Shriyut Babu Harimohan Tagore. Shriyut Babu Radhakrishna Mitra. Shriyut Babu Rajchandra Das. Shriyut Babu Radhamadhav Banerjee. Mr. Babu Raivan Hamirmal. Mr. Babu Dayachandra. Shriyut Babu Tilakchandra. The members of this committee will meet again on June 15 and at that time all the remaining issues will be settled." ["কলিকাতায় নূতন ব্যাঙ্ক গত -২৬ মে তারিখে কলিকাতার একসচেঞ্জ ঘরে নূতন এক সাধারণ ব্যাঙ্ক স্থাপনের নিমিত্ত এতদেশীয় ও ইংলন্ডীয় ভাগ্যবান লোকেরা একত্র হইয়াছিলেন এবং তাহারা এই নিশ্চয় করিলেন যে কলিকাতায় এক নূতন সাধারণ ব্যাঙ্ক স্থাপন করা অতিশয় উচিত এবং ঐ সময়ে যে সকল সাহেবলোক সেখানে উপস্থিত ছিলেন তাঁহাদের সম্মুখে এক ফর্দ কাগজ রাখা গেল সেই কাগজে প্রায় একশত সাহেবলোক প্রভৃতি সই করিলেন, তাহার পর সাহেবলোকেরা এই স্থির করিলেন যে সেই ব্যাঙ্ক স্থাপনার্থে এক কমিটি স্থির করা যাইবে সেই কমিটির অন্তঃপাতি অনেক সাহেবলোক ও নীচে লিখিত এতদেশীয় অনেক ভাগ্যবান লোক হইয়াছেন। শ্রীযুত বাবু হরিমোহন ঠাকুর। শ্রীযুত বাবু রাধাকৃষ্ণ মিত্র। শ্রীযুত বাবু রাজচন্দ্র দাস। শ্রীযুত বাবু রাধামাধব বন্দ্যোপাধ্যায়। শ্রীযুত বাবু রায়ভন হামিরমল। শ্রীযুত বাবু দয়াচন্দ্র। শ্রীযুত বাবু তিলকচন্দ্র। এই কমিটির সাহেবরা পুনরায় ১৫ জুন তারিখে কমিটি করিবেন এবং সেই সময়ে অবশিষ্ট সকল বিষয়ের বন্দোবস্ত হইবে।--"]

The meeting was held at the exchange house on Monday, June 15 and John Smith presided. The name of Rajchandra Das was included in the executive committee elected by voting in the meeting held on the occasion of the establishment of the bank.

Samachar Darpan: June 27, 1829 (Ashadh 15, 1236 Bangan)

The working committee which was constituted by vote was as follows:

“Trustees Mr. Compton, Mr. Deakin and Mr. Raja Nrisingh Chandra Roy. Directors (Principals) John Palmer, Meng Gordon, Meng Smith, Meng Baid, Meng Brecon, Meng Cullen, Meng Smithson, Meng Burruss, Meng Dogel, Meng Mallor, Meng Epker, Meng Sutton, Babu Radhamadhav Banerjee, Babu Harimohan Thakur, Babu Rajchandra Das.

Secretary (Editor) - Hari Saheb.

Treasurer (Accountant) -- Babu Ramanath Tagore.” [“ট্রাস্টি (বিশ্বস্ত) কম্পটন সাহেব, ডিকিন সাহেব ও রাজা নৃসিংহ চন্দ্র রায়। ডাইরেক্টর (অধ্যক্ষ) জন পামার, মেং গর্ডন, মেং স্মিথ, মেং বাইড, মেং ব্রেকন, মেং কলেন, মেং স্মিথসন, মেং বুরুস, মেং ডোগেল, মেং মলর, মেং এপক্যার, মেং নটন, বাবু রাধামাধব বন্দ্যোপাধ্যায়, বাবু হরিমোহন ঠাকুর, বাবু রাজচন্দ্র দাস।

সেক্রেটারী (সম্পাদক) -- হরি সাহেব।

ট্রেজারার (খাজাঞ্চী) -- বাবু রমানাথ ঠাকুর।”]

❖ DISTRICT CHARITABLE SOCIETY

In the 19th century, an organization called the District Charitable Society was formed under the inspiration of social service for the alleviation of poverty. The committee consisted of Supreme Court Justices, Lords of the Supreme Council and Lord Bishops. The office of this District Charitable Society was at 154, Dharmatala Street. From W. Newman & Co.'s "Hand-Book of Calcutta" (1875, P. 214): “(Office 154, Dharmatala Street) Society was established in the year 1830. The funds consist of monthly donation of Rs. 1, 200 from the Government, of voluntary contributions from private individuals and of the congregational collection from the various churches and from some permanent endowments" (Samanta, 2018).

Everyone used to contribute one hundred rupees once a year to manage the work of that organization properly. Associated with this newly formed District Charitable Society were thirty two eminents and wealthy persons whose generous donations started this charitable work. They were: Abhaycharan Bose, Kalinath Bose, Kasiprasad Ghosh, Krishnamohan Chandra, Kashiram Mallick, Srikrishna Singh, Kalachand Bose, Gopallal Tagore, Dwarkanath Tagore, Prasanna Tagore, Motilal Sheel, Bhavani Banerjee, Bhagwaticharan Mitra, Srisad Mukherjee, Radhapra Roy, Rasmoy Dutta, Radhanath Mitra, Ramchandra Ganguly, Ramlochan Ghosh, Rustamji Kawasji, Ramdhan Ghosh, Ramprasad Das, Ramkamal Sen, Radhamadhav Bandyopadhyay, Lakshminarayan Dutta, Lakshminarayan Mukherjee, Shyamalal Tagore, Shyamchandra Das, Harlal Mitra, Harchandra Lahiri and Rajchandra Das (Ghosh, 1988).

❖ ASIATIC SOCIETY

Rajachandra was a member of the Asiatic Society in 1829. His name proposed by Sivachandra Das and seconded by Ramkamal Sen. The Asiatic Society is a Government of India organisation founded during the Company rule in India to enhance and further the cause of "Oriental research". In 1829, at the initiative of H.H. Wilson, a number of Indians were elected members, which include Prince Dwarakanath Tagore, Sivchandra Das, Maharaja Baidyanath Roy, Maharaja Bunwari Govind Roy, Raja Kalikrishna Bahadur, Rajchandra Das, Ram kamal Sen, and Prasanna kumar Tagore. (https://en.m.wikipedia.org/wiki/The_Asiatic_Society. Retrieved 28 January, 2023.)

❖ ESTABLISHED A MEDICAL COLLEGE

In the nineteenth century Calcutta had no hospitals and the facilities for modern medical treatment were very less. At that time, a big hospital was needed, along with doctors and many medicines. Therefore, initiatives were taken to establish a medical college and a modern hospital. A committee of European and native dignitaries was formed for that purpose.

Smith Saheb of the then Sadar Board took a leading role in this regard. Rajchandra involved himself with the idea. A sub-committee was formed to build the hospital. The sub-committee included Lord Bishop, Sir Edward Rayon, Sir JP Grant, C Dabu Smith, Ramkamal Sen, Radhakant Dev, JR Martin, Rajachandra Das and many others.

A meeting was called at the Town Hall in Calcutta to raise funds for the purchase of a new house and medicines and other supplies for the hospital. Like others, Rajchandra also donated money to this meeting (20th May, 1835). "All agreed to give a grant of Rs.15, 000. Rajchandra Das also gave an equal amount" (Ghosh, 1988). (Self translated).

❖ ESTABLISHED A FEVER HOSPITAL IN CALCUTTA

News about this appeared in the Samachar Darpan on June 20, 1835; that is Samachar Darpan on June 20, 1835 (Ashad 7, 1242 B.)

"Establishment of Fever Hospital: Among all the diseases that people die from in this country, fever is the most."

“On May 20, a meeting was held at the Motor Hospital and the matter was considered....”

"Finally, it would be beneficial to propose any specific issues in this meeting I am referring to the below.

..... In order to carry out the above proposed matters, the following gentlemen were appointed as a committee. They shall report the result of such a request to all to the superintendents of the hospital, who shall afterwards discuss the prescribed considerations, particularly:

Sir Edward Ryan Mr. Lord Bishop of Calcutta Mr. Sir J. P. Grant Mr. President C. W. Smith Mr. Babu Ramkamal Sen Babu Rajachandra Das Babu Radhakant Dev Mr. J. R. Martin Dr. A. R. Jackson.....and in that, for the sake of that new hospital, the gentlemen of this country signed exactly 15000 rupees.” (Self translated).
[“জ্বররোগের চিকিৎসালয় স্থাপন:

.....এতদেশের মধ্যে যে সকল রোগে লোক মারা পড়ে তন্মধ্যে জ্বররোগেই অধিক।

“২০ মে তারিখে নেটিব হাসপাতালে এক বৈঠক হইয়া এই বিষয়ের বিবেচনা হইল।

"পরিশেষে এই বৈঠকে কোন বিশেষ বিষয়ক প্রস্তাব হওনেতে উপকার জন্মিবে এই বোধে আমি নীচে লিখিত প্রসঙ্গ করিতেছি।

.....উপরিউক্ত প্রস্তাবিত বিষয় সফল করণার্থে নীচে লিখিত মহাশয়েরা সবকমিটি স্বরূপ নিযুক্ত হইলেন। তাঁহারা সকলের নিকট এইরূপ যাচঞা করিলে কি ফল হয় তাহা হাসপাতালের অধ্যক্ষেরদিগকে জ্ঞাপন করিবেন এবং ঐ অধ্যক্ষেরা পরে বিহিত বিবেচনাপূর্বক আজ্ঞা দিবেন বিশেষতঃ

সর এডবার্ড রয়ন সাহেব কলিকাতার লর্ড বিশপ সাহেব সর জে পি গ্রান্ট সাহেব সভাপতি সি ডবলিউ স্মিথ সাহেব বাবু রামকমল সেন বাবু রাজচন্দ্র দাস বাবু রাধাকান্ত দেব শ্রীযুক্ত জে আর মার্টিন সাহেব ডাক্তার এ আর জেকসন।.....এবং তাহাতে ঐ নূতন চিকিৎসালয়ের নিমিত্ত এতদেশীয় মহাশয়েরা একেবারে ১৫০০০ টাকা স্বাক্ষর করিলেন।]

At that time many people died of unknown fever without treatment. A medical center named 'Fever Hospital' was established to treat those patients. Rajchandra Das's name

is notable among its founders. He also made a significant contribution to the first leprosy hospital in Calcutta.

❖ THE STRUGGLE AGAINST SATI IMMOLATION

Eminent people like Raja Rammohan Roy, Rajachandra Das, Rani Rasmani, Dayananda Saraswati, Ishwarchandra Vidyasagar etc. carried out massive social movements to save the society from social superstitions such as sati immolation, child marriage etc. The researcher analyzed that this zamindar family of Janbazar also took an active role in those movements from the early nineteenth century. They worked selflessly for the welfare of common people and society.

This is one of the many notable events in the life of Rajchandra Das and Rani Rasmani. In 1818 AD, they stood by Raja Rammohan Roy's movement to abolish sati immolation and supported him wholeheartedly and actively participated in that movement. In 1815 AD, Rammohan Roy moved to Calcutta and since then he became friends with Rajchandra Das he used to travel regularly to Janbazar's house.

Her husband was always at the forefront of the social reform movement; under the initiative of Ram Mohan Roy and with the support of Lord William Bentinck, the Sati Abolition Act was passed in 1829. But at that time it was not effective; massive social awareness and extensive publicity was carried out on this issue. But he died in 1833 and his unfinished work was taken over by Rajchandra Das and later by his wife Rani Rasmani. In this case too, the researcher has given importance to Rani Rasmani's spiritual and humanistic approaches.

❖ CONSTRUCTION OF SEWAGE SYSTEM

In the nineteenth century, Moulali to Janbazar had no sewage system; as a result, people had to spend their days in extreme difficulty. To overcome this difficulty Durgacharan Bandyopadhyay, a physician resident of Taltala, took the initiative to collect money and Rani Rasmani alone bore all the expenses of constructing the sewer. Later she promised to pay two thousand five hundred rupees towards the cost of construction of sewage system.

This news was published in 'Sambad Prabhakar' on February 16, 1853 (Falgun 6, 1259 B). It was:

"We are very pleased to announce that Janbazar resident Sushila Punyasila Sankirtikarini Sri Rasmani has started a very good work, everyone will give her immense thanks. Since there is no sewer system from near the said Shrimati's house to Maulali Darga, the passers-by and the rural people are facing special hardships. To remove that suffering, Babu Durgacharan Banerjee, a good doctor from Taltalani, took the initiative to collect money through subscription for the construction of a sewer system. When, this matter came to the attention of Mrs. She herself agreed to complete the task alone before donating 2500 rupees. This donation is not an ordinary donation - this achievement is not a small achievement, it should be remembered for a long time in the world and the great charity of the people."(Self Translated). ["আমরা অত্যন্ত আনন্দ পূর্বক প্রকাশ করিতেছি, জানবাজার নিবাসিনী সুশীলা পুণ্যশীলা সংকীৰ্ত্তিকারিণী শ্রীমতী রাসমণি দাসী সম্প্রতি এক অতি সৎকার্যের সূচনা করিয়াছেন, তচ্ছবণে সকলেই তাঁহাকে অগণ্য ধন্যবাদ প্রদান করিবেন। উক্তা শ্রীমতীর বাটীর নিকট হইতে মৌলালির দর্গা পর্যন্ত জল প্রণালী না থাকাতে পথিক ও পল্লীহ লোকদিগের বিশেষ ক্লেশ হইতেছে, তালতলানিবাসী সুচিকিৎসক বিচক্ষণবর বাবু দুর্গাচরণ বন্দ্যোপাধ্যায় সেই কষ্ট দূরীকরণার্থ এক জল প্রণালী নির্মাণ নিমিত্ত চাঁদা দ্বারা অর্থ সংগ্রহ করণে উদ্যত হইয়াছিলেন। এ বিষয় শ্রীমতীর কর্ণগোচর হইলে তিনি স্বয়ং ২৫০০ টাকা দান পূর্বক একাকিনী তৎকার্য সম্পন্নকরণে সম্মতা হইয়াছেন। এই দান সাধারণ দান নহে – এই কীর্ত্তি সামান্য কীর্ত্তিও নহে, ইহা পৃথ্বী মধ্যে বহুকাল ব্যাপিনী হইয়া জন সমূহের মহোপকার করত কীর্ত্তিকারিণীকে চিরস্মরণীয়া করিবেক।"]

Another news item on the above matter was published in Sambad Prabhakar on March 14, 1853 (Chaitra 2, 1259 Bangabd). That is:

News regarding for payment for construction of aqueduct in Calcutta – “We are pleased to announce that Sushila Dansheela Dayamoyi Smt. Rasmani has paid 2500 rupees to the commissioner of the second part of the beautification of the city for the construction of the water system from Janbazar to Moulali Darga. In this regard, it is felt that the action is unnecessary and there will not be a big delay”. ["আমরা পরমানন্দ প্রকাশ করিতছি, সুশীলা দানশীলা দয়াময়ী শ্রীমতী রাসমণি জানবাজার হইতে মৌলালির দরগা পর্যন্ত জল প্রণালী নির্মাণার্থ নগরের শোভাবৃদ্ধিকারক

দ্বিতীয়ভাগের কমিশনারের হস্তে ২৫০০ টাকা প্রদান করিয়াছেন, ইহাতে বোধ হয় তৎকার্য নিৰ্বাহার্থ আর বড় বিলম্ব হইবেক না এ বিষয়ে শ্রীমতী সাতিশয় যশস্বিনী হইয়াছেন।”]

❖ CONSTRUCTION OF TONER CANAL

Vast tracts of Narail Mahakuma in Jessore district often failed to produce crops due to floods and droughts as a result of which the farmers collectively reported to the government but the government refused to bear the huge cost and as the problem gradually came to her notice, she ordered the canals to be cut. At a cost of about one lakh rupees, a canal of about one kilometer was dug and connected between Navganga and Ichamati. The canal is historically known as 'Toner Canal'. At that time, it was not a very easy task for a woman to dig a canal of about one kilometer at a cost of one lakh rupees, so it is easy to imagine that her honest thinking and humanitarian approach worked in this case, the researcher analyzed it.

❖ RASMANI BAZAAR

The researcher realized by analyzing various data that Rani Rasmani selflessly did many developmental works for the benefit of common people due to her humanitarian outlook. It has immense contribution in people's daily life even today. Among them, Belegkata's Rasmani Bazar still carries its memory. She established a market at Belegkata for the convenience of the public. The market is still known as ‘Rasmani Bazaar’.

❖ YADUBABU MARKET

A Supreme Court judge named Sir Robert Chambers had a garden house in Bhavanipur; she bought that garden house and built a market there for the benefit of the people. Later she gifted the market to her grandson Jadunath Chowdhury (son of Kumari and Parimohan Chowdhury). This market is known as Yadubabu market.

❖ SONAI BAZAR

She established another market at Khidirpur in Sonai, which was known as Sonai Bazar.

❖ CONSTRUCTION OF GHATS ON GANGES & YAMUNA RIVER

The researcher discussed above that on Rasmani's request her husband Rajchandra Das built two ghats for bathing and built a Ganga Yatri Nivas. Behind all this was her love for people and the vision of humanity.

The researcher came to know that a total of ten ghats were built and two ghats were sanskritized due to the inspiration or generosity of Rani Rasmani. Those are: (1) Babughat (Eden Garden) (2) Yogmayadevi Ghat (Ahiritola) (3) Nimtala Ganga Yatri House and Ghat (Nimtala) (4) Rasmani Ghat (Kalighat, Bhavanipur) (5) Rajchandra Das Ghat (Brindaban) (6) Dakshineswar Kalimandir Ghat (7) Rasmani Ghat in Babuganj (Hooghly) (8) Rampriya Devi Ghat (Kona) (9) Gholghat Ghat (Hooghly) (10) Harekrishna Das Ghat (Halisahar) and (11) Dakshineswar Bakulatlar Ghat (12) Dakshineswar Panchavati Ghat.

❖ RASMANI GHAT AT KALIGHAT

After the death of Rajachandra Das, Rasmanidevi built a small ghat on the banks of the Ganges near garden house for public bathing. Construction period was approx 1849 AD. The house that Rajchandra Das built here, he used to allow the Ganga pilgrims to stay there if they requested it. It is known as 'Rasmani Ghat'. She used to bathe in the Ganga in this garden house and spend the night if necessary. At the request of Rasmani, Rajchandra bought this garden house for the Ganga bathing of Rasmani. (Purorashree, September Number, 2004 or Vol-2). Some information about Baganbari of Kalighat and Ganga Ghat built by him is mentioned.

“Rasmani used to bathe in Kalighat often. Seeing the difficulty of living there, she prepared a ghat and a garden bowl. Rasmani used to come to this place almost every now and then. If someone, with a relative of poor status, prayed to stay in that bowl for the journey to the Ganges, Rasmani would reluctantly allow it” (Bondypadhyay, 1286 b). (Self Translated) "Although 'Kalipad Avilashi Srirasmani Dasi' was born in Vaishnava lineage, her religion was very liberal and in fact she was a follower of Vaishnava, Shaivism and Shaktatism. In spite of having the house deity Raghunathjiu installed in the house, she built garden houses at Kalighat, Pushkarini and Paka Ghats at Adiganga, and occasionally visited there to perform Kali pujas to the idols, Brahmin feasts and vows" (Roy, 1990). (Self Translated)

❖ **RAJCHANDRA DAS GHAT (BRINDAVAN)**

She built a ghat on the banks of the Yamunadi in Vrindavan in memory of her husband Rajchandra Das and named it "Rajchandra Das Ghat".

❖ **DAKSHINESHWAR BAKULTALA GHAT**

This ghat is located on the banks of the Ganges within the estate of the holy Mahatirtha Dakshineswar Kalimandir founded by Rani Rasmani. The ghat may be believed to have been built during the construction of Hesti Saheb's kuthi. John Heasty's monumental Bakultala Ghat bears the footprints of great men like Yugajanani Rasmani, Yugavatar Sri Ramakrishna, Bhairavi Yogeshwari Brahmani, Totapuri and servants like Mathuramohan and stands witness too much written and unwritten history.

The researcher has described below the places where mention of this ghat is found: "A little north of the bakultala is the panchavati (a grove of five trees). It was in the panchavati that the Paramahansa Deva practiced many religious austerities" (Gupta, 1983). (Self Translated) That tree is no more today. "It is at this Bakultala ghat that Sri Sri Ramakrishnadeva's female guru Bhairavi Brahmani Yogeshwari Devi first appeared. It was he who initiated Tagore into Tantra. And it was he who proved Tagore's 'Avatar' before the scholarly community, openly before the common man." "Chandramani Devi was immersed in water at this Bakultala Ghat before her death" (Ghosh, 1988). (Self Translated). "Bakultala and Bakultala Ghat are just after Nahwatkhana. Sri Srīma Sarada Devi used to bathe in this ghat. The banyan tree is gone, the ghat is present. Jhautla is near Bakultala. Earlier there were only four zhaw trees" (Roy, 1990). (Self Translated).

❖ **DAKSHINESHWAR KALIMANDIR GHAT**

For the convenience of pilgrims and temple workers, he started the construction of the Dakshineswar Kalimandir ghat from 1847-48AD; initially, the work of constructing the ghat was given to a well-known contractor company, 'Macints & Barron Company' for one lakh sixty thousand rupees. The company that built the present Dakshineswar Kali Mandir Ghat, he was happy and willingly gave several thousand rupees as reward to the company (Roy, 1990). Each step of the ghat is about twenty five feet long and two feet/two and a half feet wide. There are three steps on each

side-band of the stairs and the last steps of the stairs descend to a depth of water which is seen in very few ghats on the banks of the Ganges.

“The Kalibari will be two and a half miles north of Calcutta. Just above the Ganges. After getting down from the boat, one has to walk eastwards through wide steps and enter Kalibari. Paramahansadeva used to bathe in this ghat. The Chandni is in the middle of the twelfth Shiva temple. Among them, six temples are just north of Chandni and six are just south of Chandni. Boat passengers see this twelfth temple from a distance and say, Rasmani's Thakurbari” (Gupta, 1983). This is the Chandni of the Ghat of Dakshineshwar Kalimandir built by Rani Rasmani and decorated with her memory, where Yogeshwari Bhairavi and Vedantacharya Totapuri appeared one day with the pasara of Tantra Sadhana and Vedanta Sadhana respectively. They were able to progress further in their own ways, to say they were freed somewhat from dogmatic dogma. (Samanta, 2018, P- 42, Vol. 2)

❖ **DAKSHINESHWAR PANCHAVATI GHAT**

This was probably the (raw or built) ghat of the ancient Dakshineshwar village. Sanskrit was used during the construction of the temple.

❖ **RASMANI GHAT OF BABUGANJ**

The researcher found out from various newspapers and biographies of Rani Rasmani that she built a bathing ghat at Babuganj in Hooghly district. A ghat was also constructed at Babuganj of Hooghly on the request of the local people (Mahishya Samaj, 27 years, 11th century, 1344). The local people say that 'Ranimar Ghat' or 'Rasmani Ghat'. Many people refer to it as 'Babuganjer Ghat' or 'Babuganjer Rasmani Ghat'. Its construction period is 1852 AD. (Matri Shakti, 6th Year, Shardia. 3rd Issue, 1413 or Vol. 2)

❖ **RAMPRIYA DEVI GHAT**

Kona (old spelling) is a village in Halisahar (formerly Habelisahar) pargana of North 24-Parganas district (Roy, 1990). Her Matulaloy was around the corner and she was born in maternal grandfather's house. She once went to visit Golabari in Halishahar, her father's house. Then at the request of the local people, she renovated a ghat on the banks of the Ganges in Kona and dedicated it as 'Rampriyadevi Ghat' in the memory

of her mother Rampriya Devi. The ghat was inaugurated in December 1853 AD during Trivenisnan. The researcher has mentioned all the places where she found mention of this ghat: "Some ancient people came to the queen. They requested that the Ganges ghat is dilapidated, something needs to be done. The Rani sanctioned thirty five thousand rupees for the renovation of the ghat, and also completed the arrangements to inscribe the name of mother 'Rampriya Devi' on the stone plaque on the ghat." (Ghosh, 1988)

"After three nights in Janmabhoomi, some Brahmins came to Goddess Rasmani at the time of departure and after offering her hearty blessings requested her to build a bathing ghat for the bathing facility of all. Responding to their request, Rasmani Devi later built a paved bathing ghat at a cost of 30/35 thousand rupees in memory of her late mother Rampriya Devi. At this time, some residents of Hooghly also proposed to build a bathing ghat in Hooghly, which she also got done. She also built a bathing ghat near Babugonj." (Ray, 1990)

❖ HAREKRISHNA DAS GHAT

In memory of Rani Rasmani's father Harekrishna Das, she built a ghat on the banks of the Ganges near Golabari in Halisahar. The ghat is named 'Harekrishna Das Ghat'. Harekrishna Das Ghat was built between 1853AD to 1854AD. At the entrance to the ghat she built a house for pilgrims. Many people now call that place 'Rasmani Ghat'. "The next day she came to Calcutta. Until now, Rasmani used to bathe in Triveni almost every year. After taking bath for the second time, she dedicated the ghat of Halisahar." (Bondypadhyay, 1286 b) (Self translated) Also used as the local Halisahar newspaper referred to the building as "Mumursalay". It is contemplated to set up a research center named after 'Rani Rasmani'. It is heard that 'Rani Rasmani Smriti Raksha Trust' took a leading role in this regard.

❖ RASMANI GHAT AT GHOLGHAT OF HOOGHLY

The researcher found various books and newspapers mentioning that he constructed a ghat at Golaghat in Hooghly for the benefit of all people. The ghat was inaugurated in December 1853 AD during Trivenisnan. At the request of all, he ordered the construction of one bathing ghat each at Hooghly and Babuganj at this time (Ghosh, 1988). The news of this inauguration was published in the newspaper 'Sambad

Prabhakar' on March 14, 1853. That is: ".....For the benefit of many people, she has established a beautiful ghat near the Gholghat of Hooghly, at great expense, for which she is anointed in the sea of satisfaction as a spectator and gives countless thanks." (Self Translated) [".....ইনি বহুলোকের উপকারার্থ হুগলীর ঘোলঘাটের পার্শ্বে, বহু ব্যয়পূর্ব্বক এক নয়ন প্রফুল্লকর মনোহর ঘাট প্রতিষ্ঠিত করিয়াছেন, তদৃষ্টে দর্শক আরও জারী মাত্রেই সন্তোষ সাগরে অভিষিক্ত হইয়া অগণ্য ধন্যবাদ প্রদান করিতেছেন।"]

❖ CONTRIBUTIONS OF RANI RASMANI TO SOCIAL REFORM AND WELFARE OF WOMEN

In the first half of the 19th century, the social, religious and educational reform movement of Bengal began under the influence of Western education and culture. During the lifetime of Rajchandra Das, he himself worked on social reforms; here his rational and humanistic spirit was reflected. He fully cooperated with Raja Ram Mohan Roy in the movement to stop sati immolation. After his death the movement was carried forward by Rani Rasmani and Rajchandra Das. The welfare of women was the main focus of social reform in the 19th century. After the abolition of sati immolation, two other major social reforms took place in the society at that time:

- I. Prevalence of widow marriage.
- II. Abolition of Kaulinya system.

Rani Rasmani supported Iswar Chandra Vidyasagar in both the above cases.

I. ROLE OF RANI RASMANI IN THE PREVALENCE OF WIDOW MARRIAGE

She was a defiant lady and supporter of women's liberation movement and on the other hand Vidyasagar's role in widow marriage is well known. After the suppression of sati in Bengal, widows, especially child widows, were admitted to homes and this was due to the evils of child marriage and kulin system. These widows were robbed of the normality of their lives and even their childhood. Rani Rasmani and Ishwar Chandra Vidyasagar played an active role in saving the society from this social degradation.

In 1756, Raja Balabhava Roy Bahadur of Dhaka called upon a number of Mahamahopadhyay Pandits from many countries such as Dravida, Tailang, Varanasi, Mithila etc. Those learned gentlemen gave the following system. Since the husband's emigration, death, asceticism, celibacy etc. are the rules for remarriage to women. The News about this was published in Bengal Spector, July, 1842, (5th no.). (Ghosh, 1960, p. 91)

The great heart of compassionate Vidyasagar was moved by their pain. He started writing a book on why widow marriage is necessary and why this widow marriage is not unscriptural. She whole heartedly supported Vidyasagar's efforts. Along with they also supported Raja Rammohan's abolition of sati-immolation and provided moral support to Swami Rajachandra in that struggle. “We had many advantages and disadvantages in the practice of coercion. It is better to keep it in the form of the kaminis of our country. Consider, our husband is Dharma, husband is money, husband is salvation, husband is life; Then after the death of the husband, our existence is the same as non-existence, our life is in vain, it is good that Mr. Baralat has removed the tradition of co-death, but there was no other way to get rid of Bengal widowhood. It is impossible to say how much they will be tarnished.” (Bondypadhyay, 1286 B)

It is to be noted here that Rasmanidevi started thinking about the unfortunate plight of widows only after the Sati-immolation (1829 AD). Vidyasagar (born on 26.9.1820) was only eight or nine years old (Samanta, 2018). Later, after Vidyasagar met him, he used to visit her house in Janbazar. The researcher came to know that he used to call Rani Rasmani 'Pisima'. Even before 1853 she helped him to build the Hindu Metropolitan College, the researcher has already said. She helped her to eliminate social prejudice like child marriage, caste and widow marriage. She used to collect all his writings and try to understand the essence of them.

The researcher has highlighted earlier that she was closely acquainted with Vidyasagar and a discussion meeting on widow marriage was organized under her chairmanship at her house in Janbazar (Halder, 2023). Opponents of widow marriage were also invited. That day's meeting ended inconclusively and as the meeting failed, she showed remarkable intelligence in reconciling the two parties (for and against widow marriage). As a result of which she really helped Ishwar Chandra Vidyasagar in the widow marriage movement (Samanta, 2018).

When the above meeting broke up at her house, signatures in support of widow marriage began and a petition signed by nine hundred eighty six peoples was sent to the Governing Body of India. The petition was dated October 4, 1855. Radhakant Dev submitted a petition against widow marriage with about 33,000 (thirty three thousand) signatures and dated March 17, 1856. Anyway, on July 26, 1856, the Widow-Marriage Act was passed. The Act was named Act of 1856, being an Act to remove all legal obstacles to the Marriage of Hindu widows. She tacitly supported social worker Ishwar Chandra Vidyasagar's campaign for widow remarriage (Roy, 2018).

II. THE ROLE OF RANI RASMANI IN ABOLISHING THE KAULINYA SYSTEM

Rani Rasmani was against any social prejudice; so she protested against Kaulinya practice. How bad this practice was for the society and for women, the researcher has explained with some such information below: sent to the editor of Samachar Darpan on March 15, 1835 (9 Chaitra 1241B). It was sent by the women of who live in Chuchura, the extract of the letter is given below. "Letter of the Women who live in Chuchura (March 15, 1835)

"Shriyut Darpan Publisher -

1. O father and brother, should we not be educated as civilized women are----
2. Why don't you let me do the same as the women of other countries talk freely with all people ----
3. By handing over me like oxen and unconscious things you are unkind we your predestined husbands can't do----
4. O father and brother: some of you take two rupees to give me in marriage, then those who call the highest price become my husband and we are counted among their purchased property. ----
5. Why are you marrying me to those who have many wives? -----
6. Husband can remarry after wife's death but why wife can't marry after husband's death. A wife does not have the passion to marry like a man. Does this normal rule suppress evil? -----

Women who live in Chuchura.” (Self Translated). ["চুচুড়া নিবাসি স্ত্রীগণের চিঠি (১৫ মার্চ, ১৮৪৫)

"শ্রীযুত দর্পণ প্রকাশক মহাশয় বরাবরেষু -

- ১। হে পিতঃ ও ভ্রাতরঃ সভ্যদেশীয় স্ত্রীগণের যেমন বিদ্যাধ্যয়ন হয় তদ্রূপ আমারদের কি নিমিত্ত না হয়।-----
- ২। অন্যান্যদেশীয় স্ত্রীলোকেরা যেমন স্বচ্ছন্দে সকল লোকের সঙ্গে আলাপাদি করে আমারদিগের তদ্রূপ করিতে কেন না দেন।-----
- ৩। বলদ ও অচেতন দ্রব্যাদির ন্যায় আমারদিগকে কি নিমিত্ত হস্তান্তর করিয়া আপনারা নির্দয়াচরণ করিতেছেন আমরা কি আপনারাই বিবেচনাপূর্ব্বক স্বামী মনোনীত করিতে পারি না।-----
- ৪। হে পিতঃ ও ভ্রাতরঃ আপনারা কেহ২ টাকা লইয়া আমারদিগের বিবাহ দিতেছেন তাহাতে যাঁহারা অধিক মূল্য ডাকেন তাঁহারা আমারদের স্বামী হন এবং আমরা তাঁহাদের ক্রীত সম্পত্তির মধ্যে গণ্য হই।-----
- ৫। যাঁহাদের অনেক ভাৰ্য্যা আছে তাঁহাদের সঙ্গে কেন আমারদের বিবাহ দিতেছেন।-----
- ৬। ভাৰ্য্যার মৃত্যুর পরে স্বামী পুনর্বিবাহ করিতে পারে তবে কেন স্ত্রী স্বামির মৃত্যুর পরে বিবাহ করিতে না পারিবে। পুরুষের যেমন বিবাহ করিতে অনুরাগ তেমন কি স্ত্রীর নাই। এই স্বাভাবিক নিয়মে কি দুষ্টতার দমন হয়।-----

চুচড়ানিবাসি স্ত্রীগণস্য"]

Besides, a news item in 'Gyananweshan' magazine (April 23, 1836AD. 12th Baisakh 1243B) was republished in Samchar Darpan and informed that: "Polygamy of the Kulins. — The polygamy of the kulins has been told many times to everyone, and the extent to which grief is caused by that misbehavior has also been eloquently described. Some 2 newspaper editors in the country have written that such polygamy is almost non-existent now. We were already aware that this is completely irrelevant and now, from the search for knowledge, the aforesaid apahnaba in order to assign the form in the name of the married kulins and their residences and the details of who has married and how many have been married."

"We have also written down the names of some kulins and how many they have married, so that you can know how many of the same kulins there are how many women are happy after marriage.

"HOME	NAME	MARRAIGE
Mayapara	Ramachandra Chatterjee	62
Jairampur	Nimai Mukhopadya	60
Aruya	Ramkant Bandya	60
Malgram	Digambar Chatterjee	53
Nagar	KhudiRam Mukh	54
Baluti	Darpanarayan Mukh	52
	Nayakari Bandya	18
Singe	Krishnadas Bandya	47
Fatejangpur	Shambhu Chatterjee	40
Panchandi	Ramanarayan Mukh	37
Bilgram	Radhakant Bandya	30
Krishnanagar	Krishna Chatterjee	34
	Gokul Mukh	27
Haldamheshpur	Radhakant Chatt	27
Hazrapur Mathura	Yajneshwar Mukh	26
Singe	Gangananda Mukh	25
Kashipur	Bhagoban Mukh	22
	Shambhu Mukherjee	17
Bali	Ramjoy Chatterjee	22
Panihati	Ramdhan Mukherjee	18
Parhat	Tarachand Mukh	15
Chandrahat	Radhakant Chatt	15
Koikala	Jagannath Mukherjee	14
Kurudwamba	Kashinath Banda	13
Oradi	Ramkanai chatt	12
Khirgram	Trilochon Mukh	10
Pataspur	Giribar Banerjee	08

-Gyananweshan”

Table-4: Home Addresses and Marriage Numbers of Various Kulins

["কুলীনদের বহু বিবাহ। ---কুলীনদের বহু বিবাহ বিষয়ে অনেকবার সকলকে জ্ঞাপন করা গিয়াছে এবং ঐ কুব্যবহারেতে কিপর্যন্ত দুঃখ জন্মে তাহাও বিলক্ষণরূপে বর্ণিত হইয়াছে। এতদেশীয় কোন ২ সম্বাদপত্র সম্পাদকেরা লিখিয়াছেন যে এতদ্রূপ বহুবিবাহ এইক্ষণে প্রায় নাই। আমরা পূর্বেই জ্ঞাত ছিলাম যে এই কথা নিতান্ত অমূলক এবং এইক্ষণে জ্ঞানান্বেষণ হইতে নীচ লিখিতব্য বিবাহিত কুলীনদের নামে ফর্দ ও তাঁহাদের বাসস্থান ও কে কত বিবাহ করিয়াছেন তদ্বিবরণ অর্পণ করাতে পূর্বোক্ত অপহৃবের কথা বিলক্ষণ প্রামাণিক হইল।

"আমরা এ হলে কএক জন কুলীন নাম ও তাঁহারা কে কত বিবাহ করিয়াছেন তাহাও লিখেতিছি ইহাতে জানিতে পারিবেন এক২ কুলীন কত সংখ্যক বিবাহ করিয়া কত২ স্ত্রীলোকের সুখের কন্টক হয়। - জ্ঞানান্বেষণ"]

By analyzing the above two cases, the researcher explained why there was anger among the people of the society against the practice of polygamy. As a result, women's awakening and progress became necessary and how important Rani Rasmani was in this awakening, especially in women's awakening, the researcher has already discussed her movement and action against other superstitions. Three applications from Calcutta and one from Shantipur went to the management meeting to abolish the Kaulinya system. Rani Rasmani is said to have been one of the three in Calcutta. The Honorable Mr. Kalbil Saheb of that meeting gave permission to print the application papers. The researcher found that the news about this was published in Sambad Prabhakar on July 31, 1856 (Shravan 17, 1263 B). This was:

"Two petitions from Calcutta, one from Shantipur and one from Mrs. Rasmani Dasi has been submitted to the managing society for the prevention of polygamy among nobles (kulina), Mr. Kalbil Saheb printed the said meeting allowed." ["কুলীনদিগের বহু বিবাহ নিবারণের জন্য কলিকাতা হইতে দুইখানি, শান্তিপুর হইতে একখানা এবং শ্রীমতী রাসমণি দাসী একখানা, এই কয়েকখানা আবেদন ব্যবস্থাপক সমাজে অর্পিত হইয়াছে, উক্ত সভার সভ্য শ্রীযুক্ত কালবিল সাহেব তাহা মুদ্রিত করণের অনুমতি করিয়াছেন।"]

From the above incidents, it is easy to understand how deep was Rani Rasmani's attachment to the abolition of the Kaulinya system and widow-marriage. Besides,

some of her notable contributions as a social reformer include femal education, women's rights, religious reform, charitable works etc.

❖ DONATION OF MONEY TO BHARATBARSIIYA SOBHA

Bengalis built a meeting called Bharatvarshiya Sabha in Calcutta city, which had to pay five hundred rupees to enter. Mr. Ramanath Tagore, Mr. Harishchandra Mukhopadhyay, Mr. Parichand Mitra and others were members of this Sobha. She was one of them. Rani Rasmani was connected with various meetings and organizations of the country. She donated money to various institutions. One such institution was 'Bharatvarshya Sabha' to which she contributed a lot. The news of her temporary cessation of patronage of the bharatbarsiya Sobha was published in Sambad Bhaswar on February 24, 1857 (Falgun 14, 1263 B.). It is given below:

“Last Friday at four o'clock many truths of the bharatbarsiya Sobha came, - Mr. Raja Pratapchandra Singh Bahadur became the president- the rich people of this country will consider how much benefit India is getting from the Bharatbarsiya Sobha. We heard that the common mangalkarini, the landlady, Shrimati Rasmani, is giving a thousand rupees to the Bharatbarsiya Sobha every year. She used to give, two years have passed, she is delaying by saying that she is giving, I guess she is forgetting her memory or her hand of giving is not wide, don't tighten your fingers like a turtle for the benefit of the motherland, we will do a special investigation and offer it to the public at the end”. (Ghosh, 1960) [“গত শুক্রবার বেলা চারি ঘন্টাকালে ভারতবর্ষীয় সভার অনেক সত্যের আগমন হইয়াছিল,-----শ্রীযুত রাজা প্রতাপচন্দ্র সিংহ বাহাদুর সভাপতি হইলেন -- ভারতবর্ষীয় সভা হইতে ভারতবর্ষের কত উপকার হইতেছে এতদেশীয় ধনী লোকেরা ইহা বিবেচনা করিবেন, আমরা শুনিলাম সাধারণ মঙ্গলকারিণী বহুমূল্য ভূম্যধিকারিণী শ্রীমতী রাসমণি প্রতি বৎসর ভারতবর্ষীয় সভার অনুকূলে সহস্র টাকা দিতেন, দুই বৎসর গত হইল দেই দিতেছি বলিয়া বিলম্ব করিতেছেন, অনুমান করি স্মৃতি ভ্রমে ভুলিয়া রহিয়াছেন নতুবা তাঁহার দানের হস্ত অপ্রশস্ত নহে, স্বদেশের উপকার জন্য কচ্ছপদিগের ন্যায় অঙ্গুলি সকল আকুঞ্চন করিবেন না, আমরা বিশেষ তদন্ত জানিয়া সর্বসাধারণকে ইহার পরিশেষ নিবেদন করিব।”]

4.2.6.3 RANI RASMANI AS A EDUCATIONAL PHILOSOPHER

The researcher has analyzed that she gave people a special dignity and uniqueness. She is often called the Humanist Philosopher. This may be because man occupies a very high status in her philosophy. According to metaphysics peoples are like God in many respects and yet they are a creature of this world. People have been seen as the crown of creation. She tried to give importance to both the physical and spiritual aspects of people. She was an Indian philosopher, spiritual leader and social reformer and she promoted spiritual knowledge and social equality.

She is often called the Spiritualist and Idealist. Her religion would not be complete without mentioning her humanist beliefs. Humanistic approach permeated all aspects of her thought. She has a sense in which she humanizes not only nature and matter, but also God. Her view of humanity has some elements in common with humanism and her religion is theistic, she personally believes in God. God is closely related to people, so she desires their company. Second, humanism emphasized Education and social service as an ideal of religion.

The researcher has analyzed that she did not think that people should worship God, but people should worship some human qualities. Although her religion emphasized social service, she did not interpret it in the sense that a humanistic philosopher interprets it. She emphasized on social service and not in materialistic sense. She wanted people to find God through social service.

Her religion is not to divide people. Her religion is to serve humanity i.e. “Sevadharma” is the basis of her philosophy. She believed that human beings and human qualities should be considered as ideals and should be aspired by people. Supernatural words such as the word divine are not found in the lexicon of humanism, but they are found in its vision of spirituality.

Her religion gives due importance to God and hence her humanism can be called a humanism of religious devotion. She believes that men and women are biologically complementary to one whole. Her memory will forever be cherished in the minds of people because of her various qualities and services to mankind. She was also a pragmatist because all her ideas were expressed through works, which the researcher had already shown by analyzing them. The researcher has analyzed that truth,

forgiveness, patience, conscience; dispassion and devotion to God were all in him. She was also a rationalist philosopher as she managed the entire zamindar system through logic alone. She used to analyze the various events that happened to him through logic.

4.2.6.4 VARIOUS DIMENSIONS OF EDUCATION AND SOCIAL WELFARE IN THE LIFE OF RANI RASMANI

DIFFERENT DIMENSIONS OF HER LIFE (SOCIAL, CULTURAL, POLITICAL, PERSONAL, MEDICAL, EDUCATIONAL, ECONOMIC, LEGAL, SPIRITUAL, WELFARE ETC.)	ACTION AND EFFECT	SUGGESTED FUTURE PLAN (FOR COMMON PEOPLE AND STUDENT AND TEACHER)
• Service to humanity	• Built various educational institutions, ghats, canals, markets, etc. for the welfare of the people. • Used to make various donations for the welfare of people and society.	• Fund raising programmes for the welfare of the suffering.
• Social evils (Child marriage, Widow remarriage, Kulin Poligamy, Caste System)	• Tried to eliminate social evils. • Non involvement in corruption and other social evils. • Helped the social reformers in various ways. • Saw all people as equals.	• Awareness classes on prevention of corruption and social evils.
• Preservation of traditional culture	• Utilisation of community	• Conducting visits to museums, art

and acculturation	resources • Celebrated all festivals.	galleries, famous churches and temples. • Conducting competitions on folk songs and folk arts. Celebration of festivals of different religions.
• Observation of personal values	• Value education discussion with families and work place and common people. • Followed different values in life.	• Value education classes, discussion.
• Love and respect towards scholars	• Active participation in community gatherings, like different sobha and somiti etc. • Love and respect towards scholars, like Vidyasagar, Rammahan Roy ect.	• Encourage active participation in community gatherings.
• Strengthening faith in human values.	• Arrange different programmes along with common people.	• Arrange different programmes in school, college, university and different sobha.
• Fighting for justice	• Letters on special legal provisions for the protection of women • To preserved our traditional culture through the construction of	• Precautions on crime against children, girls and women • Classes on special legal provisions for the protection of

	various temples and various pujas etc. fight with the British government for justice. To fight many times with the then upper castes during the establishment of the temple.	women and children and common people.
Legal Dimension	- Making trust deed. - Belief human rights and duties.	- Knowledge of free legal services - Awareness classes on all human rights and duties.
Spirituality	- Practice spirituality in daily life. - Integration of Spirituality and Practical Action. - Her approach to education and spiritual learning was indeed holistic and inclusive, recognizing the interconnectedness of individual and community development.	To practice self-restraint among the students through various meditation, yogas etc
Respect for other religions	Believed and Respect own religion and loved other religions.	- Celebration of religious festivals. - Teaching love for all religions.
social problems and issues	Social problems and issues courage to deal with	- Encouraging courage to tackle social issues.

• Healthy relationship	• Good relationship with all the people	• Awareness classes on inclusive education
• Strengthening family relationships	• Encourage to invest quality time with family members.	• Encourage to invest quality time with family members. • Awareness classes on inclusive education.
• Maintaining healthy body and mind	• Organising recreational activities. • To practice celibacy in the last life.	• Awareness classes on mental health and hygiene. • To practice yoga.
• Social hygiene	• Awareness creation on keeping public toilets hygienic.	• Awareness classes on mental health and hygiene, guidance and counselling.
• Interest of Common people's health	• Donation to establish Medical college	• Improved Medical education
• Saving and sharing of income through co-operative mode.	• Helped establishment a co-operative Bank.	• Awareness about savings and sharing income.
• Judicious spending habit.	• Training in judicious consumption, discriminating between essential needs and comforts.	• Awareness about Judicious spending habit.
• Reading habits	• Provision of literature and books, news papers, magazines through personal home	• Arranging literary competitions. • Awareness on Reading books,

	libraries. • Daily listened to newspapers and various readings of Ramayana and Mahabharata • Donated money to establish the library	news, journals, magazines etc. through libraries, internet etc.
• Social education	• Minimum social knowledge relevant to everyday life related issues.	• Family and social life education and orientation to group activities.
• Interest in school education	• Established of Bangla school	• Extension of Equivalency Programme for school education
• Funding for Different institutions establishment	• Hindu school, metropolitan school.	• Awareness on welfare.
• Ability to deal with most intimate and painful experiences.	• Death of husband and son and daughter	• Awareness classes on guidance and counselling.
• Adjustability	• After Marriage life. • Adjusted very well of all situations.	• Awareness classes on guidance and counselling. • Organising tours to nearby places. • Tolerance towards those who differ in ideas

• Control over one's own life	• She was third wife of husband.	• Training in decision-making in major issues in one's own life. E.g. marriage, number of children and financial aspects.
• Leadership qualities	• Ability to communicate effectively. • Recognition of personal strength; practical knowledge in finance, administration, and organizational skills. • Managed the estate emphasized equality and respect for diversity, breaking down social barriers and promoting inclusivity.	• Conducting workshops to help women identify their leadership qualities and prepare for leadership roles. • Activities for promoting self confidence like literary competitions and arts festival. • Programmes in personality development, Stress management and life skills.

Table-5: List of Various Dimensions of Education and Social Welfare in the Life of Rani Rasmani

A man is a combination of body, mind and soul is the flame that gives energy to both body and mind and gives meaning and direction of life. In the 21st century, while modernity, technology and science are taking people forward, there is a lack of morality and spirituality among people. An ideal person's lifestyle helps to overcome that deficiency; people imitate that personality.

There is no doubt that Rani Rasmani was such a personality. Her life-style reflects the values she cherishes and maintains in her life. But her life philosophy depends a lot on

her personality which she expresses with action. The researcher, judging the various events that happened in her life, mentioned the various areas of her life through a diagram. It is given below:



Figure-14: Various aspects in the Life and work of Rani Rasmani

Rani Rasmani was a strong woman whose outlook was far more advanced and sophisticated than the rest of the contemporary women. Her greatest quality was that she would not rest until she had completed what she considered right, no matter how many obstacles came her way. From him we learned how to serve people with devotion. She dedicated her life for the welfare of all beings. Indeed, her whole life was one of ceaseless loving service. Like other women of rural Bengal, she cleaned and cooked, scoured the vessels, nursed the sick, and served her relatives and the

many people who came to her. But unlike others, she felt the presence of Narayana in every one of them. Above all, she was always a source of peace and secure to all around.

Also, she supported the abolition of sati (the practice of widow immolation) and child marriage, promoting widow remarriage and women's social and economic independence. She never expected any profit from the public in return for her services and always gave them various things as gifts. The great deeds of this noble woman have made her memorable to the masses. She has taught us how to make good use of money through her various philanthropic works. She set an example in the history of Bengal by devoting herself to help the helpless people. If the majority of students and people today can follow the path of Rani Rasmani and initiate themselves to the vow of service to the helpless, then India will once again win the title of excellence in this world meeting. "Rani Rasmani was truly Lokmata, Jagajjanani, in the radiance of that ideal, in the spirit of maternal majesty whom the sages called Lokmata. (Roy, 1990, p. 173).

Her humanistic and spiritual approaches are evident in key aspects of her life's values, philosophy, education and work. Her approaches reflected a commitment to the welfare of society, marked by both practical actions and her spiritual development was deeply influenced by her life experiences, personal devotion, and the cultural, social and religious environment of Bengal during British rule.

Her spiritual approach was not just a private practice but also reflected in her actions and decisions, impacting the community around her. The practical application of spirituality was a significant part of her spiritual education, as she learned through action and reflection and her spirituality was not just about rituals but also about serving humanity and she integrated spirituality. She continued learning through her experiences. Her spirituality guided her decisions and gave her strength.

She was instrumental in advocating for social reforms and supported education for women. She promoted the upliftment of the marginalized sections of society. She took steps to improve the status and opportunities for women. She was known for her social welfare's activities and her philanthropy extended to building and supporting various Educational and social institutions.

Her patronage of culture, including supporting religious activities and other cultural programmed (Yatras, kusti, palagan etc) highlights her commitment to the cultural enrichment of society and foster a culture of learning and personal development of individuals. She contributed to a culture that valued education as a means of social progress and her support for the poor people, her challenge to social norms and regulations, and her emphasis on moral and practical education all contributed to a legacy that influenced future educational reforms and the broader movement toward inclusive education.

Her approach to education was deeply influenced by her humanistic and spiritual values. Her establishment of the Dakshineswar Kali Temple and others temple, she promoted values such as devotion, respect for spirituality, and ethical living; she encouraged the development of character values in individuals like compassion, justice, and equality. Those approaches are reflected in modern educational philosophies that prioritize character development alongside academic achievement. The temple became a center for religious and moral education; where people could learn about ethical conduct and spiritual growth, the values she promoted reflect her commitment to value education.

She gained wisdom through her life experiences, interactions with contemporary people from different walks of life, and her involvement in managing her family's estates and businesses after her husband's death. Her practical knowledge and leadership qualities were evident in her successful handling of these responsibilities, her actions supported the idea that women could and should take on significant roles in society, challenging the traditional norms that restricted women's opportunities. It can be said that on these roles, she set an example for the future empowerment of women, showing that women could effectively lead and manage both domestic and public affairs; by supporting education and public amenities. She sought to empower people to improve their lives in the long term and her life philosophy and actions encouraged the idea that women should have the same opportunities for learning and leadership as men. Her activities inspired many future social reformers, including those who focused on education. This would influence future generations to push for greater educational opportunities for women.

The establishment of the Dakshineswar Kali Temple by Rani Rasmani was not just a religious act but also an educational endeavour; became a spiritual and cultural hub that influenced future generations. The temple became a center for religious learning and cultural activities, reflecting her belief in the holistic development of individuals, offering services to the poor and promoting religious inclusivity. It played a significant role in the spiritual renaissance of Bengal and the development of the Ramakrishna Movement, which had a lasting impact on Hindu thought and philosophy. Later became a center of spiritual learning under the guidance of figures like Ramakrishna Paramahansa, who attracted many disciples, including Swami Vivekananda, who was instrumental in spreading educational reforms and spiritual education.

Her focus on providing resources for the needy indirectly promoted the idea that education should be a right for all, not just the privileged. Her work, philosophy and values demonstrated a deep concern for the well-being of others. She showed a strong commitment to humanitarian principles. Her social welfare activities were a testament to her compassion and commitment to the betterment of society. Here are some key aspects of her social welfare activities. Those are charitable donations promotion of education, infrastructure development (Construction of ghats and roads), support for social reforms, public amenities (dharmashalas or rest houses), and financial assistance for the poor and underprivileged or downtrodden people. Her thoughts, meditative ideas, all actions and steps taken in life and above all her spiritual and hamaistic approach to education accelerated the path of renaissance in Bengal.

4.3 CONCLUSION

The researcher analyzed and interpreted the data as per the objective. Data analysis using qualitative methods is also explained. The study also revealed several important suggestions that could be implemented in future societies. To understand the renaissance of Bengal the researcher presents the broad context of 19th century Bengal. After the fall of the Mughal period, British rule in India began in the mid 1700s. The British East India Company established control over large parts of India through trade and warfare. In the early 19th century, the British Crown assumed direct control over India.

During this time, Western ideas of freedom, equality and nationalism spread worldwide due to revolutions in France and America. These ideas reached India through books and contact with Europe. At this time, India had deep socio-economic problems. Caste system, child marriage, undefined rights of widows - all these survived. But British control and interference in every sphere of life began to increase. This created anger among educated Indians. They saw inequality and oppression under British rule.

They wanted political rights and fair opportunities. British rulers brought some changes in education and other fields. But they ruled India for their own economic interests. Indians hardly had a representative voice in government. Most of the high posts were held by Britishers. Western style of education arose in India. A number of colleges were established in major cities, especially Calcutta. Many Indians studied Western literature, philosophy and science in these colleges. All these factors - the spread of Western ideas, Western education, dissatisfaction with British rule and the urge for social reform - created the right conditions for the Renaissance movement in Bengal. Many Indians sought reforms in social norms. There is a growing awareness among prominent educational thinkers that not only modern education but modern life has many mental ills; and it is the lack of human thought, action, religious inspiration and spiritual cohesion that is responsible for that.

As a result of the renaissance, there was a great interest in the practice of the English language through the medium of English and western education among the people of Bengal. Visionary leaders of Bengal like Raja Rammohan Roy realized that along with the development of Bengali language, it was absolutely necessary to promote the practice of English language and the spread of western education in order to advance the country with the help of modern thought. Moreover, the practical needs of English language and western education also attracted the masses to this type of education at that time.

Relatively speaking, Matriarchy is the benign form of Feminine energy, but it does not take up arms only against male dominated subjects. The kind of maternal power so gloriously manifested in persons like Sri Sarada Devi, Gauri Maa, Rani Rasmani, etc., has the power not only to transform the individual but also to humanize the harmful and maladjusted sections of the society. But although the idea of building

motherhood and trying to emulate such women has been attempted by individuals here and there, the potential for social transformation has hardly received the attention it deserves.

She was a strong woman whose outlook was far more advanced and sophisticated than the rest of the contemporary women and dedicated her life for the welfare of all beings. She is widely regarded as a pioneer of women's liberation in South Asia. "Rani Rasmani - a name written in golden letters on the pages of history. Rani Rasmani - an auspicious name. Rani Rasmani - a radiant name. Rani Rasmani is an immortal name in the perfection of motherhood. Rani Rasmani is a self-fulfilling name combining radiance, spirituality, honesty and heartiness" (Roy, 2020, p. 2).

Literally, she did not possess the so-called higher education. Yet it is now universally acknowledged that she is truly extraordinary. She is literally unique in world history in service, worship and struggle. By him, human service, social service, education, health welfare, economic development, construction of roads etc. As an example, the great achievements of her life will inspire many generations to follow. So she is 'Ranima' (queen mother) to all people irrespective of caste and religion. Some again may argue that all over the world a large number of freedom fighters, revolutionaries, and fundamentalists have sacrificed their lives for the noble cause of religion or for race. Only someone advanced in spiritual life can have real love for others, as the love of God gives her a new approach. She loves all human beings without any expectation of return, and her love impels her to serve all.

However, through prayer others also can expand their heart and break down the barriers erected by past tendencies or by society. Prayer and love are closely related. Prayer should be reflected in our behavior. She prays for all. She is the messenger of the eternal message of Indian culture not discord, unity, not competition peaceful coexistence, not intolerance acceptance. She brought about the renaissance of Bengal through her logic, humanism, spirituality, social welfare and human service above all her life philosophy and values and education.

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Chapter

V

**Findings and
conclusion**

CHAPTER-V

FINDINGS AND CONCLUSION

5.1 INTRODUCTION

After the data analysis & interpretation of the previous chapter, the researcher found the following major findings for the study in this chapter. Also the study provides educational Implications of the study and suggestions of the study. The present chapter of “Findings and Conclusion” is concerned with the conclusive features of the entire study (Smith, 1987). The researcher has analyzed and interpreted the present study in the previous data analysis and interpretation chapter based on six objectives. The researcher aimed to achieve six objectives in the study and the findings are drawn here as per the objectives.

5.2 FINDINGS OF THE STUDY

The findings of the study are:

I. From the first objective the researcher found the following main findings. Those are:

- ❖ The word ‘Renaissance’, meaning ‘rebirth or revival’, originated in 14th century and it was originated in Italy and spread to other parts of Europe. The Renaissance movement produced a spirit of curiosity, a sense of awakening and closely related to change and expansion. The main theme of the movement was the ideal of humanism.
- ❖ American and French Revolution, which was shook the foundation of the Bengal socio-economic life. Three main historians of our country have used the word 'Bengal Renaissance' or 'Bengali Renaissance' at one time Jadunath Sarkar, Rameshchandra Majumdar and Sushavan Sarkar. In the early nineteenth century, there was a great upheaval in the political, social, religious and cultural life of Bengal. Under the influence of this movement, a new wave of thought and consciousness spared in every field of religion, education, literature, social customs, life, etc., this is called the Renaissance. The Indian Renaissance found its origin in Bengal. It was a cultural, intellectual, and

social movement that significantly shaped the nation's future. The 19th century Bengal created the entire India of the New Age and the beginning of the modern era. Through there is a basic difference between Indian and European Renaissance, the mode of expression in both of them were the same.

- ❖ It was quite different from the background or perspective and the causes of European Renaissance of the fifteenth century but there were some unlikeable similarities between the two as well and western ideas influencing renaissance thinkers and activists included rationalism, humanism, utilitarianism, scientism, individualism, positivism, Darwinism, socialism, and nationalism. Raja Rammohan Roy was as the pioneer of Bengal Renaissance.
- ❖ This renaissance of the nineteenth century could not initiate any radical change in the life of the uneducated and poor masses of Bengal. The influence of the Renaissance was largely confined to the educated middle class and the wealthy. The sense of nationalism and patriotism that emerged in the educated class of the country due to the exposure to Western science led to the end of the British rule in the form of the independence movement.
- ❖ The Bengal renaissance happened for several reasons. Those reasons are social, religious, political, economic, educational, arts and literature, science and technology etc. Besides, it was mainly centered on three ideologies. These are Western liberal and rationalist thought, Eastern traditionalist thought and Eastern and Western syncretistic thought.
- ❖ The renaissance movement was organized at the top two levels of British India. Those are the two levels Arya Brahminical class level and Islamic renaissance. Besides, there were four types of Renaissance in Bengal. Those are Hindu Upper caste (Brahminist Hindu or Hinduism and Vaishnav religions, Brahmonism), Muslim religions, Hindu Lower Caste or down torrened people and other religions (Buddhism, Jainism etc.).
- ❖ Census Commissioner Ashok Mitra in the census report of 1951 mentioned the revival of Bengal in the 19th century as 'So-called Renaissance'; because this awakening was urban-centric and confined to the parasitic landlord class. Various personalities from the Hindu upper caste played an active role in the renaissance of Bengal and the early renaissance did not have much influence among the Muslims, but later a few personalities from among the Muslims carried forward the movement of the renaissance; and none of the Hindu lower

caste people participated in the renaissance of Bengal. Rani Rasmani was the only one who participated among this down torrened people.

- ❖ The various aspects of Bengal Renaissance are literature, education & philosophy, science, politics, religion, social welfare & philosophy, art & music & dance, movie, military, medical, sports etc. The features found in the renaissance are: tendency to rational judgment analysis instead of bigotry and superstition, harmonization of eastern and western cultures, development of scientific approach, modernization of Bengali language and literary practice, women's freedom and women education, individual freedom, humanism and patriotism, Calcutta-based ultra-nationalist newspaper, social change etc.
- ❖ The institutions that played an active role in the Bengal Renaissance were Asiatic Society of Bengal, Serampore College, Fort William College, Hindu College, Calcutta School Book Society, Calcutta Medical College, Young Bengal, Brahmo Samaj, University Of Calcutta, Metropolitan Institution etc. besides, those who took important roles in the Renaissance were: Raja Ram Mohan Roy, Raja Radhakanta Deb, Henry Louis Vivian Derozio, Sri Sri Harichand Thakur, Debendranath Tagore, Pandit Ishwar Chandra Vidyasagar, Sri Ramkrishna Paramhansadeva etc. Their contributions in the field of education as well as in the Social reform movement had helped of renaissance in Bengal.
- ❖ The researcher found that it is the background of the Bengal Renaissance. It is considered to have been a time of transition from medieval to modern in a lot of fields, including social reform, religion, and literature, political and scientific discoveries. It is sort of a revolutionary change in all most all the aspects of natural life social, cultural, literary and spiritual field of a nation. The changes that occurred in our religious, social and political thought and the consequent upheaval in our literary pursuit, in rational thinking, in reform movements and our value, attitude and motivation system came to be termed as Bengal Renaissance. The legacy of the Bengal Renaissance remains an integral part of Bengal's identity and serves as a testament to the power of ideas and social reform in shaping the destiny of a nation and led to an urge to discover and reclaim ancient knowledge by a rational analysis of classical literature, language, art and creativity and so on.

II. From the second objective the researcher found the following major findings. Those are:

- ❖ The researcher found that 'Education' is one of the most important and essential aspects of human life in modern times and the Indian education system is divided into three phases like ancient times, medieval times and modern times. Also, the history of education in India is divided into five chapters or eras like Hindu (Vedic & Post- Vedic Period), Buddhist or Jain, Muslim, British and Modern.
- ❖ In ancient India, education was not open to all. It was only for the ruling priests and the privileged. In Vedic Education System, Brahmin, Kshatriya and Vaishya students used to receive education from their father till the age of eight, eleven and twelve respectively. Shudras had no right to study the Vedas. The main objectives of this age are development of personality, character formation and the oral method of Vedic education has the highest place. Teaching in the Vedic age was mainly conducted according to three stages. Sravana, Manana and Nididhyasana were the three sequential stages of enlightenment and intelligence and memory were of special importance in the ancient education system. Sanskrit was the medium of instruction and there was no system of examination but there were arrangements for debates, discussions and meetings.
- ❖ The Brahminical education system was based on religion; centered on the Gurugriha or Ashram and the goal was essentially liberation from worldly life; also to develop character through self-knowledge and self-realization, to develop personality and above all to gain face. The curriculum of the Brahminical age had two parts like Paravidya, Aparavidya and Shravana, Manana, and Nididhyasana were the best way to gain knowledge. Analyzing the reading system of this period reveals several strata like Upakrama, Listening, Recitation, Meaning, Outcome, and Comprehension. Oral method, Question and answer method, storytelling method was used as method. Women not only studied the Vedas but also taught.
- ❖ The main objectives of this education system in the Upanishad period were realization of supreme knowledge, liberation, personality development and character formation of the student. The main objectives of this education

system in the Buddhism education system were the attainment of Nirvana; equal rights for all also Four Noble Truths and eight rules or paths are mentioned in Buddhism. The relationship between teacher and student was very sweet like that of father and son and evaluation system was done in a democratic manner.

- ❖ Maktab and Madrasa were two types of educational institutions in the Islamic educational system and this system had a separate curriculum. The main objective of Islamic education is to help the development of the moral and worldly life of the student; propagation of Islam, following the principles of Hazrat Muhammad, freedom from prejudices, improving the quality of moral and worldly life, material improvement, suitable employment etc. Oral method and self-study were common in the medieval Islamic education system.
- ❖ The researcher found that Buddhist education was able to establish itself as a rival to Brahmanical education and for about one and a half thousand years it prevailed alongside Brahmanical education until it was destroyed by the Muslim invasion and with the fall of the Mughal Empire, the Islamic education system was greatly weakened and the British introduced a new system of education in India

III. From the third objective the researcher found the following main findings. Those are:

- ❖ After the Battle of Palashi (1757 AD), the contact of Western nations with India became closer. Then 1858 i.e. until the Sepoy War, the word Mughal Emperor was used only - it had no significance. In 1765, the company gained control of India. And then the company started thinking about encouraging the education of Indian citizens. In the 19th century, the British introduced western education.
- ❖ The researcher has been found that the Renaissance period to a great extent has changed the total outlook of Bengal education system and social condition. During the British rule, due to the expansion of education in India in the 19th century, especially in Bengal, Western education and culture began to make great progress. This progress in Bengal is the renaissance of Bengal.
- ❖ According to a clause in the Charter Act of 1813, the East India Company undertook the responsibility of spreading education among the Indians, and

through this undertaking, India's modern renaissance was paved. At this time, Bengal was exposed to English and Western science education, mainly through private efforts.

- ❖ As a result contemporary events such as the French Revolution, the independence of America, the unification movement of Italy and Germany, the success of African nationalists in the anti-British struggle, etc., deeply influenced the educated middle class Indians and they played an important role in the cultural progress of Bengal and an intellectual middle class community emerged among Indians. Also, they created a new consciousness in the culture of nationalism. British rule introduced western education system in India which created free spirit and secular spirit in Indian education system. Western thought extended the foundations of neutrality in all spheres of Indian life and even European rationalism exerted a profound influence on Indian religion and paved the way for its revival by bringing about necessary changes in traditional Hinduism.
- ❖ The state of classical Hindu and Islamic education in the first half of the nineteenth century and official efforts to revive them by adaptation with western culture and Some special aspects of new education in Bengal like female education, professional education etc.; stress on the analysis of the development of education from inside along with the larger social context in which the educational institutions had to grow.
- ❖ The spread of western education and ideas in Bengal through the middle class led to revolutionary progress in the social, cultural and religious life of India. This phenomenon has been called the Bengal Renaissance of the 19th century. This renaissance had the greatest impact in Bengal. The reformers aimed at modernization rather than outright westernization. The religious texts were translated into vernacular languages.
- ❖ Fort William College, Hindu College and other institutions were the first educational institutions in that era where the exchange between East-West cultures began and Western culture and Western education opened a new horizon to the educated community of Bengal. Also, Srirampur College was one of the main contributors to the spread of higher education and western education.

- ❖ In Adam's Report of 1834, the researcher has found that 19 girls schools founded in Bengal and advocates of east and west synthesis through English education. Western education and Western knowledge played almost an important role in Bengal Renaissance.
- ❖ Lord Bentinck, Lord Dalhousie was also interested in spreading education in India. The historical importance of the 1854 Despatch is that it laid the foundation of the first public education system in India and described the spread of Western education in India as the most sacred duty of the Government. Hunter Commission was the first Education Commission in India, whose main objective was to collect data on the spread of education.
- ❖ The whole cultural life of Bengal was particularly influenced by the new books which were written in the renaissance of Bengal language and literature under the leadership of Keri Saheb and thus gradually paved the way for the introduction of Western education and the Srirampur Trio's contribution to the prosperity of the Bengali language in the first half of the nineteenth century is particularly significant.
- ❖ Also, as a result of the renaissance of Bengal, on the one hand public opinion was formed against religious and social superstitions and the spread of humanism, patriotism and scientific outlook, scientific inventions and discoveries, on the other hand, the prosperity of Bengali language in the field of education, the spread of English education and the Missionaries were the first to realize the need for women's education in the first half of the 19th century and were the first to promote women's education.
- ❖ The British introduced English education with a western curriculum in Bengal and it gave them a rational, secular, democratic and national outlook and the renaissance of Bengal resulted in the establishment of many schools for the spread of English education through Christian missionaries and natives and government initiatives during the public interest in western education. Besides, due to western education, Indians came in contact with the progressive thought of Western philosophers and thinkers like Mill, Rousseau, Bentham, Voltaire, Karl Marx etc. and got acquainted with their liberal ideas. Also, Raja Rammohan Roy, as the pioneer of renaissance in Bengal and worked tirelessly for the spread of education.

- ❖ It has found that the impacts of western education are Introduction to modern perspectives, social and cultural changes; emergence of English educated middle class, awakening of national consciousness, expansion and promotion of women's education, religious and social reform movement. Rani Rasmani was the pioneer in this regard.

IV. From the forth objective the researcher found the following main findings. Those are:

- ❖ It has found that religious superstitions were prevalent across the country. The early 19th century saw the Sepoy Mutiny of 1857 (also known as the Indian Rebellion of 1857). In the last of eighteenth century Lokmata Rani Rasmani was born for the welfare of mankind for the co-ordination of all religious for the welfare of mankind as a whole. The various social superstitious practices prevalent in the society kept the social life of Bengal closed and it was at that time that Rammohan Roy was followed by Vidyasagar and other intellectual social reformers.
- ❖ At the beginning of the 19th century, the social life of Bengal was in dire straits and the prestige of the Brahmins was well established in the Hindu society; as a result Hindu society was very orthodox and conservative and there was a clear caste system. There were three streams of social movements: (a) There was a group of people in the Hindu society to maintain the ancient Hindu social system who were always trying to protect the various conservative bad practices and cruel systems of the Hindu society so that the old social system of Hindus does not collapse under the influence of Western civilization and against all kinds of reforms. (b) Those who were highly educated and blind imitators of Western civilization were harsh critics of the evil practices or tyranny of Hindu society. (c) It was between these two groups some clear-sighted, rational, liberal and reformist people whose thinking was realistic and progressive; they had enough respect for Western education and civilization. Besides, they did not look at the native society and civilization with hatred.
- ❖ In the nineteenth century, social superstitions were prevalent across the country and the main social evils that attracted the attention of reformers in the early 19th century were infanticide, slavery, sati-immolation, caste system and

the associated social evils also faced much criticism, the deplorable status of women in society at that time. At this time caste system and untouchability were an integral part of social life and social conflict is created due to the classification of professions and castes. Besides, purdah system was widespread to among the Muslim minority and widow marriage was no problem in the Muslim society, nor was the practice of Sati.

- ❖ As a result that the most of the social religious reforms were driven by a desire to address social inequalities, promote rationality, eradicate social evils, and foster progressive ideas. There were two types of social reform movements were seen at that time in Bengal like reformist movements (Brahmo Samaj) and revivalist movements (Arya Samaj).
- ❖ Also it has found that the contemporary social system of Rani Rasmani was not very easy because at that time, there were various types of superstitions and bad practices in the society which prevented people from living a normal life in their society and living healthy in life.

V. From the fifth objective the researcher found the following main findings. Those are:

- ❖ Rani Rasmani was married to a wealthy, prosperous zamindar family in Janbazar. A remarkable progress was seen in her educational pursuits as a result of the considerable support provided by her husband Raj Chandra Das. With an exceptional aptitude for learning and a highly proficient intellect, she swiftly ascended to the position of her husband's business associate, provided assistance to the poor.
- ❖ Her compassionate heart and spirituality can be seen from her childhood and a devoted soul in the service of poor people and she attained the highest seat in the minds of all people by virtue of her great deeds. These are the events from which her humanist approach is identified like caring for a sick playmate, helped the neighbours with money and Brahmin daughter in marriage, punished Ramratan Roy with humanity, establishment of fishing rights of fishermen in the Ganga etc.
- ❖ In Sepoy Muntty movement, she was the supporter of the neutral role of Harish Chandra Mukhopadhyay, the editor of 'Hindu Patriot' newspaper, i.e., on the one hand, angry with the stupidity and brutal behaviour of the sepoys, on the

other hand, she entered into a legal battle many times against the British rulers.

- ❖ Due to the Permanent Settlement of 1793, during her rule there was never any oppression of the people, whether by taxation or otherwise; it is known from various sources that Rani Rasmani negotiated with the British government and made a permanent arrangement so that no zamindar could increase the rent at will. It was the best example of her humanity towards the people. Besides, she was participated of the Blue Rebellion and the seeds of freedom struggle were planted in Bengal by him.
- ❖ She gave more importance to the welfare of the people than the profit of zamindari. Her empathetic and supportive attitude towards the fishermen and marginalised groups resulted in her being bestowed with the honorific title of 'Rani' or 'Karunamoyee Rani Rasmani'. She was very sympathetic to the problems of others and she had high humanitarian ideals, ideals of benevolence, friendship and compassion. In today's pluralistic societies, humanity can become united only at the spiritual level. Humanity is evolving, and at every step the divinity of human beings is manifest. Her primary concern was for the good of all, especially the poor, the needy, and the distressed and she was a prominent figure in Bengal, known for her philanthropic and humanistic contributions.
- ❖ She was a model of simplicity, purity, modesty, and tenderness; she was an ideal that pervaded her whole personality. She neither allowed the British to collect tax on the river nor did they stop the journey of Durga Puja. There was provision for everyone who came to every puja ceremony but there was no religious narrowness in it and was the epitome of harmony of all religions.
- ❖ These are the events from which her spiritual approach is identified like born in a spiritual environment, seeing fig blossoms, practiced religion in daily family life, puja parban, visited various pilgrimage, established of various temples etc. The aim of her pilgrimage was to develop proper education, devotion to God and spiritual thought and approach.
- ❖ All in all, a religious atmosphere prevailed in her house. Thus the religious atmosphere of that area was undoubtedly steeped in Shakta-and-Vaishnava thought and she was born in this environment. She realized that any work done

with concentrated mind will be successful. Besides, it is possible to attain God or the Supreme through the concentration of knowledge and celibacy.

- ❖ She possessed third sight due to her extraordinary foresight and without her insight; it is doubtful whether the recognition of his transformation from Gadadhar to Thakur Sri Sri Ramakrishna would have been possible. Dakshineswar was initially alarmed by Ramakrishna's inconsistent behaviour but it was here that his spiritual life began. Her life philosophy was reflected everywhere in his spiritual life. She was an ascetic mentioned by Thakur Ramakrishna as one of “Jagadamba's Ashtanayikas”. She was the source of the religious renaissance of post- Shankaracharya or post-Chaitanya India and she cherished religious ideals throughout her life, her religious views were liberal; she performed all the traditional religious ceremonies with devotion.
- ❖ It has found that Jagat guru Shankaracharya who spent his life as a complete ascetic and realized spirituality while she practiced celibacy completely within the samsara and realized spirituality. She carried forward Adi Shankar's monistic philosophy by adding the concept of social equality and universal brotherhood and bringing it into reality. Besides, she gave the message of harmony of all religions and the equal respect she had for all religions is evident from the pictures of Christian huts in Dakshineswar Gardens, Gazipir's major places of worship for Muslims, temples of various gods and goddesses for Hindus. She symbolizes the universal motherhood of mankind. She was deeply concerned for the welfare of humanity. She was deeply motivated for the welfare of humanity. Besides, she was rich in spiritual content and possessed unlimited power of qualities like divine power.
- ❖ The researcher found out that her spirituality started from her childhood at the hands of her parents and that through her daily life after marriage. After her husband's death, it became even bigger and the spirituality in it is known such as the Tirthabhavan, and later through the establishment of Dakshineswar temple and other temples. The different scriptures (Upanishad, Yajurveda, Atharvaveda, Upanishad Rigveda, Kathopanishad, Maharamayana etc.) slokas she inscribed on the walls of the Dakshineswar temple reveal the level of spirituality she had reached. It has created a spiritual world through its own realization of the traditional meditation of Hinduism with the renaissance of Vedic religion as the background for the synthesis of all religions. She

believed in the divine feminine, recognizing the importance of feminine power in the universe and the potential for positive change. Through him the seed of the idea of "Renaissance of Hinduism" was later realized through Ramakrishnadeva and spread to the outside world through Swami Vivekananda. Her Devotion to the Goddess Kali embodied her feminine energy and she saw Kali as a symbol of female empowerment. Inspired by the strength and courage of Goddess Kali.

- ❖ The researcher came to know her understanding of God based on the construction of various temples and the celebration of various religious festivals. Not only was her daily life a touch of spirituality but her various activities also reflected her spirituality. The idea and principle of 'Sarva dharma Sambanvay' (universal religion) is also a clear example of her gaining this spirituality, which later seen in "Yat Mat Tat Path" in Ramakrishnadava's words. She will be remain best known as the patron of Ramakrishnadeva who in turn given India mahapurush Swamiji. She is India's and the world's avatar woman in terms of theology and spiritual science. She realized that any work done with concentrated mind will be successful.
- ❖ This can be said from her philosophy of life that it is for the students to reach their goal of life through concentrated mind and theory and celibacy. It has found that that she possessed sattva guna among the three gunas of sattva, rajah, tama. Rajas and Tamas qualities are almost absent in it; superhuman qualities are formed in him in childhood and with time human and superhuman qualities gradually develop. The essence of spirituality is the path of future liberation of human being and she has shown the path of future liberation through her educational thought and her life and values. She gave the message of harmony of all religions and the equal respect she had for all religions is evident from the pictures in Dakshineswar Temple premises.

VI. From the sixth objective the researcher found the following main findings. Those are:

- ❖ She had no formal education of her own, but the lessons she received from her father and her husband from an early age indicated that her humanistic and spiritual approaches were very strong; her contribution in the field of education is not limited to the fact that she only spread education; her whole

life is learning and learning is possible from that life education from her life is definitely necessary for the well being of the student and for the students to move on in their real life.

- ❖ Her contribution to education can be divided into three parts like contribute directly to the field of Education, Education from her life values and philosophy and role of religious institutions (Dakshineswar Temple and her others temple) as medium of informal education. The temple welcomed people from all walks of life, regardless of caste, creed, or gender, making education accessible to all. The temple provided a space for personal growth, self-reflection, and spiritual growth. The temple celebrated various festivals and events, showcasing India's rich cultural heritage. She helped preserve folk traditions, stories, and legends, passing them down to future generations and encouraged and supported traditional Indian arts, like music and dance.
- ❖ She donated ten thousand rupees to Pandit Iswar Chandra Vidyasagar for the construction of the Metropolitan School (presently, 'Vidyasagar College') also donated money for the establishment of Hindu College (later Presidency College, now Presidency University), and donated ten thousand rupees for the construction and improvement of Imperial Library at Metcalfe Hall or National Library and donated fifteen thousand rupees for the establishment of Calcutta Medical College. She used to give school fees, books and clothes to every student who came to her and even beggars never turned away from her and helped Lord Bentinck to promote English Language education.
- ❖ The qualities that the researcher found in her philosophy of life are well-developed personality, sharp intellect and judgment, sense of responsibility, innovator and defender of progressive thought, maturity of emotion, communication skill, personal and social responsibility, critical thinking, empirical and quantitative reasoning, concentration and control of senses.
- ❖ Her educational aims are to bring the individual from darkness to light that is why she gave money to wherever educational institutions were established during that time; to develop humanity in the individual; the social welfare of the individual and the development of the society; to transmit the age old cultural heritage of our nation, to promote the spiritual development, to develop and progress of women in society, to prepare pupils for the opportunities, responsibilities and experiences of a happy integrated life, to

build the character and all-round development of the child, to produce ideal citizens by arousing the national consciousness etc.

- ❖ She provided free education to those who couldn't afford it and provided education to marginalized communities. She encouraged critical thinking and intellectual curiosity. She ensured equal access to education for all, regardless of gender, caste, or religion. She believed in the empowerment of women through education. She created opportunities for students to pursue higher education and reach their full potential. She herself is an ideal teacher to the present society.
- ❖ Her philosophy prepares students to take on a variety of leadership roles by providing them with skills and experience in administrative and instructional leadership, law and ethics, and organizational theory; students are required to receive this education; they can learn this lesson from her life. Education of Nishkam Karma Yoga is what she has highlighted in her work. She took special care in protecting and beautifying nature. She realized that a person who does forbidden activities, whose senses are unrestrained, whose mind is fickle, prone to indulgence, can never attain the Supreme. Honesty, Truthfulness, capability, compassion, dignity of manual work, equality, cooperation etc. was present in Rani Rasmani.
- ❖ She was modern and traditional and progressive minded and she believed peace and spiritual education. She is a prominent female figure in Bengali Renaissance and Bengali social culture practice and she appeared at a time when 19th century Bengali society was surrounded by superstition and illiteracy; the first to show the existence of equality of women with men in Bengali society. Also, she was the pioneer of women's awakening in Bengal.
- ❖ Her sense of patriotism was strong; loved the country very much. She passionately promoted Indian culture, traditions, and values. She also participated in many social movements for the people like Blue Mutiny, Sepoy Mutiny, Widow Marriage, Stop Sati Burning, Stop Polygamy etc.; and she also wanted the country to be such that wealth, knowledge and everything should be born in this country. She was a nationalist who always stood beside the poor and protected them from the brutality of the British. Her patriotism and legacy continue to inspire future generations of Indians. She wanted to

rouse the nationalism among the people and her religious approach, consciousness and patriotic perception got mixed.

- ❖ She believed education should be based on humanistic and spiritual principles and focused on the development of the whole person; education should foster compassion, empathy, and a sense of social responsibility.
- ❖ She loved all people and treated everyone as equal. The art and architecture of the Dakshineswar may exhibit clear indication to that effect that the people of the area had aesthetic sensibility and it help to spread education to the non-literate and literate, urban and rural population. Socialization and social education, moral education, health education, religious education and cultural education are one of the important activities of the Dakshineswar Temple; became a centre for religious and moral education; where people could learn about ethical conduct and spiritual growth, the values she promoted reflect her commitment to value education.
- ❖ She spent most of her earned money on the welfare of the society and the welfare of the people; and social welfare and social reform was the main aim of their life. Her social welfare contributions were vast and far-reaching, impacting countless lives in 19th-century India. She also played a major role in charity that day by providing financial assistance in the rehabilitation of flood affected people. She felt the suffering of others as her own suffering for her human and spiritual approaches. She constructed many Ghats, garden, sewage system, canal, market or Bazaar and roads and she repaired many roads in villages and also built new roads. The cricket stadium of Calcutta is built on the land donated by him. Road built from river Suvarna Rekha to Puri.
- ❖ Being a simple and intelligent woman living behind the purdah, she has left behind a lot of memories of so many noble works in different field of activities. She encouraged acceptance and tolerance of different beliefs and practices. She was karma-yogi and all her educational, humanistic, democratic, social, religious and spiritual activities are significant in changing the present society. She focused on universal principles like love, compassion, and service, transcending sectarian boundaries. She believed that serving humanity was the highest form of worship, regardless of religious affiliations.

Her sarbadarmasamonoy (coordinating of all religions or harmonize different religions) thought aimed to promote unity, understanding, and harmony among people of different faiths, fostering a more inclusive and compassionate society. She ensured that her temple was accessible to all, regardless of caste or creed, reflecting a broad and inclusive spiritual approach.

- ❖ It has found that she was closely acquainted with Vidyasagar and a discussion meeting on widow marriage was organized under her chairmanship at her house in Janbazar. She donated money to various institutions like 'Bharatvarshya Sabha' to which she contributed a lot. Besides, she tacitly supported social worker Ishwar Chandra Vidyasagar's campaign for widow remarriage and she appealed to the governor to abolish the Kaulinya system. She supported Ishwar Chandra Vidyasagar for prevalence of widow marriage and abolition of Kaulinya system. She was a strong supporter of widow marriage, a controversial issue at the time. She believed in the importance of awakening and empowering women through education and contributed to improving their access to learning opportunities.
- ❖ She was a strong opponent of child marriage, a prevalent practice at the time. She advocated for the abolition of child marriage, raising awareness about its harmful effects. She supported girls' education, recognizing it as a key factor in preventing child marriage. She encouraged widows to re-marriage, challenging societal norms and traditions and provided financial support to widows who wanted to remarry, helping them to start new lives. She contributed to women empowerment and women awakening for her approach of humanity.
- ❖ The researcher has found out that some of her notable social welfare initiatives include supporting education for all, advocating for social justice, promoting women's empowerment, providing disaster relief, building infrastructure, supporting widow remarriage, establishing hospitals etc. Her social welfare work was guided by her compassion, empathy, and commitment to improving the lives of others and her legacy continues to inspire social welfare initiatives and community development programs in India.

- ❖ The problem of humanity is reflected in the modern way of life so much that people cannot think of the good of any other human being. When people everywhere become aware of their true nature that they are part of the whole creation, they will spread humanity and peace throughout the world. Her thoughts reflect her beliefs in the power of education, empowerment, and service to humanity, as well as her emphasis on spiritual and moral values.
- ❖ She gave people a special dignity and uniqueness; she is often called the Humanist, Spiritualist and Idealist also pragmatist philosopher. Humanistic approach permeated all aspects of her thought. She did not think that people should worship God, but people should worship some human qualities and her religion is to serve humanity i.e. “Sevadharma” is the basis of her philosophy. She believes that men and women are biologically complementary to one whole. Her memory will forever be cherished in the minds of people because of her various qualities and services to mankind.
- ❖ Her focus on providing resources for the needy indirectly promoted the idea that education should be a right for all, not just the privileged. Her work, philosophy and values demonstrated a deep concern for the well-being of others and she showed a strong commitment to humanitarian principles.
- ❖ Her patronage of culture, including supporting religious activities and other cultural programmed highlights her commitment to the cultural enrichment of society and foster a culture of learning and personal development of individuals. Besides, her approach to education was deeply influenced by her humanistic and spiritual values.
- ❖ Her spiritual approach reflected in her actions and decisions, impacting the community around her. The practical application of spirituality was a significant part of her spiritual education. Her social welfare activities were a testament to her compassion and commitment to the betterment of society. Here are some key aspects of her social welfare activities. Those are charitable donations promotion of education, infrastructure development support for social reforms, public amenities, and financial assistance for the poor and underprivileged or downtrodden people. She promoted the upliftment of the marginalized sections of society and she took steps to improve the status and

opportunities for women. Her thoughts, meditative ideas, all actions and steps taken in life and above all her spiritual and humanistic approach accelerated the path of renaissance in Bengal through education.

5.3 CONCLUSION

In order to find out how her educational philosophy was different from some of her contemporaries, a comparative study was made. This venture brought to light the fact that educational philosophy reflected her philosophy of life. The name of this great personality is Rani Rasmani. The researcher came to the conclusion judging from the various events that happened in her life. India is the cradle of spirituality and religious education. Different people of India, especially Bengal, have their own tradition of knowledge and Education practice, which has been denied for a long time. An example can be mentioned about Rani Rasmani of India and Bengal who enriched Indian knowledge, religion and educational tradition. The National Education Policy (2020) has given importance to the practice of ancient Indian knowledge system. This is the right time to establish this individuality of the East. "The yogi of the house does not receive alms; the proper evaluation of Rani Rasmani has not been done even today." (Bose, 1401 B).

One of the ancients was Rani Rasmani; she did not exclude anything from the list of Hindu rituals and all kinds of worship etc. from her daily life. Just as the re-establishment of Vedic religion was the aim of Rani Rasmani, the aim was to protect the wealth left by Raj Chandra Das in a fair way based on truth. In one word, she was the epitome of justice; she could not tolerate injustice in any way and help Sri Ramakrishna and lay the background for India's freedom from religious institution. "-- She is in her inner life by the customary and other daily practices of Hinduism, under the influence of a deep personal spiritual feeling of a fiery nature, actually performed the primary yajna to save Hinduism, culminating in the auspicious arrival of Yugavata Sri Ramakrishna" (Roy, 1990).

She has written the dream of India. Renaissance in detail of this thought. She is the originator of such a renaissance. In the blaze of the Renaissance, she is a universal mother, a creative icon of universality. She emerged as a prominent figure in the social reform movement of Bengal by displaying remarkable activism. Moreover, she demonstrated her commitment to the cause by formally appealing to the East India

Company against the practice of polygamy. She actively opposed the practice of sati-immolation, child marriage and caste-based injustice.

Upper caste reformers, a widow from a lower caste community, established a revered position for herself. She was also one of the earliest social reformers in early nineteenth-century Bengal and was one of the forerunners of the Bengal Renaissance. Her piety and respect for Hindu religious traditions led her to lead an austere spiritual life despite being possessed of great riches and high societal status. She was an unorthodox reformer of 19th century Bengal. She had great respect for Brahmins as custodians of knowledge and tradition and supported Brahmins in their pursuit of education and spiritual growth. Also, she believed in uplifting and supporting downtrodden peoples in need, fighting for their rights and dignity. She believed in unity and harmony among all.

From her philosophy of life is known that Humanity is essential to enhance creativity & leadership qualities and develop respectful citizenship & capacity to visualize the human race at large. Life service, humanity, human religion etc. were her life goals which should be the life goals of a student. Finally it can be said that all the qualities required to be a good teacher were present in Rani Rasmani as can be understood from her philosophy of life.

The researcher conclude that while English education was undergoing a renaissance in the minds of the people of Bengal, Derozio and his students and Christianity were influencing, while the Brahmoism of Raja Rammohan and Devendranath was gaining importance in the society, Rani Rasmani was trying to revive Hinduism in Bengali society in a new way; and Swami Vivekananda played a special role and Ramakrishna and Sarada Maa made the path smoother. She was recognized as one of the pioneer social reformers in Bengal in the early 19th century and played a significant role in the rise of the Bengali Renaissance. “If you want to know Bharat Lakshmi, and then know Rani Rasmani” (Roy, 2020, p. 253).

She donated heavily to the educational and social causes at the time. She also left her mark with her spunk, standing up to the British when they tried to block the rights of the fishermen in the Ganges. She challenged British taxation and social restrictions, demonstrating her willingness to engage with international powers. The contributions and achievements were numerous. She made valuable contributions to the Indian

Society through her various social activities. Now, no female character in history got recognitions in their true form. She is more realistic, humanistic, and pragmatic in nature. Her life and Mission helps to inculcate in the younger minds the Moral and Social Values.

Therefore, she was one of the earliest social reformers in early nineteenth-century Bengal and was one of the forerunners of the Bengal Renaissance. She also led many of the resistances against the encroaching British administration and their presence in all walks of colonial society in the Bengal province. She ultimately sought independence from British rule, believing in India's right to self-governance. She adapted to the changing political landscape, learning from British methods and strategies.

Her help was instrumental in the success of the Neel Rebellion, which ultimately led to the abolition of the indigo plantations and the freedom of Indian farmers from exploitation. Her leadership and bravery inspired others to join the fight for independence and social justice. The liberation of the motherland through education from this miserable and dark situation became the goal of her life. Therefore, wherever an educational and human service institution was established, she donated generously, as a result of which the renaissance gained more momentum.

She understood that during the nineteenth century people who were immersed in prejudice, caste discrimination, illiteracy and other social oppressions had not only lost individual consciousness but also lost traces of social consciousness. She didn't discriminate based on caste, creed, or gender, promoting inclusivity. She cultivated inner peace through her spiritual practices and connection with nature and believed that education was a powerful tool for individual and societal transformation, and her aim was to make education accessible and meaningful for all. She was an educationist, social reformer, entrepreneur, philanthropist, spiritualist, politician, family person, community builder, cultural patron, nation builder. She believed in nurturing young minds to become capable, compassionate, and courageous individuals who could make a positive impact in the world.

Nineteenth-century children's sacrifices, Antarjali, abandonment of children in the Ganga, extreme humiliation of women who are abandoned by the society, the endless misery of child widows' lives, the ugliness of Brahmanism, hatred of Hinduism and

the trust of homeland. Inferior and self-reliance, the practice of sati-dah was going on, at that time the mother's heart was filled with mercy is Rani Rasmani. Who herself fought against everything during the economic social state and religious degradation of the nineteenth century and she wrote history through human welfare, social welfare, social reform, religion renaissance, above all through education in the renaissance of Bengal, and through the sense of nationalism. However, she is still in the 21st century.

Therefore, her important role in education and Bengal's renaissance movement is relevant today in the twenty-first century. She is literally unique in world history in service, worship and struggle. As an example, the great achievements of her life will inspire many generations to follow.

5.4 EDUCATIONAL IMPLICATIONS OF THE STUDY

This research has some educational implications that are described below:

- The research is also beneficial for the Graduate and Post Graduate Students of India, basically who are studying in Department of Education.
- Exposure to her teachings can inspire teachers to re-examine their own spiritual beliefs and practices.
- Rani Rasmani will be marked as a bright astrologer in the history of Indian education for improving education at all levels from primary to higher education, improving mother tongue, spreading Indian culture through the integration of Eastern and Western studies, etc.
- Learning about her life and faith can broaden students' understanding of Indian culture, history, and diversity.
- Her leadership, compassion, and strength make her an inspiring role model for teachers, encouraging them to develop their own leadership qualities.
- Her emphasis on empathy, kindness, and social justice can inform teachers' approaches to instilling values and ethics in their students.
- Learning about Rani Rasmani's life and faith can enhance teachers' cultural understanding, enabling them to better support students from diverse backgrounds.
- She emphasized on mother-tongue as the medium of instruction.

- Students and others people can get various types of informal education from Dakshineswar Temple.
- So we can learn from her life philosophy that she used to instruct everyone to follow the true path, she said that nothing in the world can be won by the wrong path.
- From Rasmani's life we learn that a student who is taught the needs of the society can serve the society by his/her livelihood and observe spiritual rules for the betterment of his/her soul.
- Rani Rasmani had no caste system. There is no caste system in Dakshineswar temple. There was caste, religion, and caste neutrality. Students of all castes could enter her schools and religious institutions.
- Dakshineswar Temple is a centre of international cultural exchange and informal educational institution.
- One of the aspects of her educational system is human service. A deep and healthy sense of humanity greatly enhanced her reputation.
- From her life we learn that s/he emphasized character building. Besides, she also talked about imparting a sense of ideal about life. Try to build character and practice good habits along with education. Besides, to make arrangements so that they can be established as suitable citizens in the future.
- Her schooling was unpaid and she brought together Eastern and Western cultures, ideas and education.
- She arranged to serve ethics and religious education in a manner acceptable to the general public.
- She gave attention to the neglected and neglected by making arrangements to eliminate illiteracy and ignorance; the fearless zaminder whose charity endeavours & social reforms left an indelible impression.
- She believed in inclusivity, making her temple accessible to everyone, regardless of caste or social standing; as a student, respect others' perspectives, and seek to learn from people with different backgrounds.
- Her contributions to women's empowerment and women awakening and women education are undeniable.
- Her life was marked by her resilience, vision, and dedication to improving society, strength, and her courage, and leadership qualities make her an inspiring role model, encouraging students to develop their own strengths and passions.

- She was an educationist and acceptance of all faiths; proposed value based education. Social service was included to her educational thought.
- She was promoted equal access to education for all, regardless of gender, caste, or socio-economic status.
- Her story can inspire students, especially girls and women, to find their own voice, stand up for their beliefs, and work towards creating positive change.
- Her emphasis on compassion, empathy, and social justice can instil important values and ethics in students, guiding their personal and professional lives.
- Her educational relevance endures, breaking social barriers, allowing marginalized communities access to education, encouraging lifelong learning and skill development, supporting the establishment of schools and colleges, expanding access to education and inspiring future generations to prioritize education, gender equality, and social progress.
- Learning about Rani Rasmani's inclusive approach to spirituality can promote interfaith understanding, tolerance, and respect among students.
- Studying Rani Rasmani's life and times can provide valuable historical context, helping students understand the complexities of India's past and its impact on the present.
- Teachers can develop innovative lesson plans and activities inspired by Rani Rasmani's life and teachings.
- Her life and legacy serve as a powerful inspiration for students, encouraging them to become active learners, responsible citizens, and compassionate leaders.

5.5 LIMITATIONS OF THE STUDY

The limitations faced by the researcher for the present study are:

- There are many more aspects of Rani Rasmani's thought which are not given much emphasis in the present study.
- The researcher has taken Interviews and Expert Opinions of small number peoples and experts.
- Lack of cooperation from different concern persons.
- There are many problems with data availability for resources.

5.6 SUGGESTIONS OF THE STUDY

Based on the findings of the study, the following suggestions are put forward:

I. **Suggestions for educational institutions and educationists:**

- The teachers should practice her ideas and values in classroom.
- The principal and teachers should study her ideas and share with their students.
- Principals, teachers and students should study educational philosophy and life philosophy of Rani Rasmani and reconstruct the new education system.
- Thinkers, philosophers, speakers and academicians can reach out for guidelines and derive an inspiration from thought and practice of Rani Rasmani.
- Educational institutions should enrich their libraries with the books and work done by Rani Rasmani.
- Her philosophical, humanistic, cultural, political and social ideas can be included in the present set up of education at all levels.
- The section on Rani Rasmani's life philosophy of education in B. Ed. /M. Ed./M. Phil curriculum should be reconsidered.

II. **Suggestions for the society:**

- The responsible members of society should try to read and spread the ideas of Rani Rasmani.
- Society should follow the ideas of Rani Rasmani in their daily life.
- Today, if most people can follow the path of Rani Rasmani and take the vow of service to the helpless, then India will once again win the title of excellence in this World Congress.
- Society should take effort to humanity of education.

5.7 RECOMMENDATIONS FOR THE FURTHER RESEARCHES

The researcher has realized that there are many related areas in which further researches can be undertaken-

- 1) A study of philosophical, social and other ideas of Rani Rasmani.

- 2) A comparative study of Rani Rasmani and other contemporary Indian thinkers.
- 3) A comparative study of Rani Rasmani and other contemporary western thinkers.
- 4) A study of contribution of Rani Rasmani for the upliftment of the downtrodden people.
- 5) A Study of her impact on Bengali society and culture and education.
- 6) A comparative study of Rani Rasmani and Dr. Babasaheb Ambedkar's life and mission in the light of Value Education.
- 7) A study of contribution of Rani Rasmani for women education.

This study found some similarities between Rani Rasmani and Thakur Ramakrishna's philosophy. These similarities need to be explored further with a comparative study of Rani Rasmani's educational thought and Thakur Ramakrishna's philosophy of education.

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Summary of the Study

SUMMARY OF THE STUDY

INTRODUCTION

Education plays a vital role in the overall development of individual and societies and begins with the birth of the child and the activity of this process continues till the time of the child's death. The aim of modern education is to achieve individual welfare and social welfare, socialization and character development. The researcher has discussed some parts of the definitions given by Indian and western philosophers about education. Besides, Concept of Renaissance, Bengal, Renaissance in Bengal and Rani Rasmani and Bengal renaissance etc. has been discussed here. From her philosophy of life Rani Rasmani fought against the superstitious society in the 19th century and brought about the renaissance of Bengal through the spread of education. Her role in the renaissance of Bengal, especially in the field of education, is discussed in this study. She took a vow in the education promotion movement; without him, the cultural and spiritual renaissance of Bengal cantered around Sri Ramakrishna Dev would not have been possible. The researcher has discussed in this study whether the student can achieve all these goals from her philosophy of life

STATEMENT OF THE PROBLEM

The present study is entitled as “**Education and Bengal Renaissance with special reference to Rani Rasmani.**”

RESEARCH QUESTIONS

- ❖ What was the background study of Bengal Renaissance?
- ❖ What was the system of Education in Bengal before Renaissance?
- ❖ What was the influence of western education on Bengal Renaissance?
- ❖ What was the contemporary society like during the time of Rani Rasmani?
- ❖ What was the humanistic and spiritual approach of Rani Rasmani?
- ❖ What were the contributions of those approaches of Rani Rasmani in the field of education and social welfare?

OBJECTIVES OF THE STUDY

1. To highlight the Background Study of Bengal Renaissance.

2. To Study on Education of Pre-Renaissance Periods in Bengal.
3. To Study the Influence of Western Education on Bengal Renaissance.
4. To Study the Rani Rasmani and Contemporary Society in Bengal.
5. To Study the Humanistic and Spiritual Approaches of Rani Rasmani.
6. To Study the Contributions of those Approaches of Rani Rasmani in the Field of Education and Social Welfare.

DELIMITATIONS OF THE STUDY

- 1) The present study is delimited in the Bengal of British India.
- 2) The present study is delimited to the Renaissance in Bengal.
- 3) This study is delimited to the time frame from 1793AD to 1900AD
- 4) This study is delimited to the Education in Bengal Renaissance.
- 5) This study is delimited to Education and Rani Rasmani in the Bengal Renaissance.
- 6) The present study is delimited only to the impact of renaissance on educational development in Bengal of British India.
- 7) The present study is delimited only to the contributions of Rani Rasmani in the field of Education and Social Welfare.
- 8) The present study is delimited only to the humanistic and spiritual approach of Rani Rasmani.

Besides, operational Definitions, Rationale, Background, Significance and biography of Rani Rasmani, and Chapter outline etc. has been discussed here.

REVIEW OF RELATED LITERATURE

Here is a brief review of the various literatures on Eminent Educationists, Education and Bengal renaissance with special reference to works related to Rani Rasmani. It is observed that there is a large literature emerging on both education and the renaissance of Bengal, whereas the literature on Rani Rasmani is very little.

METHODOLOGY OF THE PRESENT STUDY

In the present study belongs to the Qualitative Approach in the Educational Research. The researcher has adopted Historical Research Method.

The researcher has used two types' tools like questionnaire and the techniques used for this research are Interview and Expert Opinion. The interview has been used for those persons only who relative and those associated with various institutions and organizations of her and the researcher followed the personal and telephonic interview. Besides, Expert opinion has been used for experts. The researcher has employed questions in the form of open- ended questions, which answer is descriptive type in nature; to which the experts expressed their opinions orally.

In the present study a documentary analysis has been taken by the primary sources and secondary sources and primary sources used in the study are deeds, debottar documents, stone inscriptions, stamp, letters, court papers, reports, zamindari seal, books, magazines, newspapers etc. and secondary sources used in the study are various books, magazines, newspapers etc.

In the present study researcher has used archival and field visit. The researcher visited the various archives, library and fields related to the present study. Besides, analysis of the data collected for the study was treated qualitatively. The researcher has used historical criticism for interpretation of data and the process of criticism is two types like internal criticism & external criticism. Internal criticism & external criticism are used in this research. Here researcher has highlighted some scopes of the present study.

DATA ANALYSIS AND INTERPRETATION

In the study, data analysis is attempted according to the following six objectives. In the first objective, while presenting the background study of the Bengal Renaissance, the researcher has highlighted various issues. These are nature, types, various aspects, features, active role of various institutions, role of various personalities associated with Bengal renaissance. Besides, in the second objective, while presenting the study on education of pre-renaissance periods in Bengal, the researcher has highlighted various education system that are Vedic, Brahmanical, Upanishadic, Buddhist, and Islamic education system.

In the third objective, while presenting the influence of western education on Bengal renaissance, researcher has highlighted spread of western education in Bengal during British rule, development of renaissance in Bengal under the influence of western

education etc. In the forth objective, the researcher has highlighted various conditions related to the contemporary society of Bengal during her period. Those are social, religious, political, economical condition etc.

Also, in the fifth objective, the researcher has highlighted humanistic and spiritual approaches of her like role in permanent settlement, Neel rebellion and indigo suppression, main sources of her humanistic approach, practiced religion in daily family life, organized various puja occasions, and visited various pilgrimages, established of various temples, future religious thought etc. In the sixth objective, while presenting the contributions of those approaches of her in the field of education and social welfare, the researcher has discussed contribute directly to the field of education, education from her life philosophy and role of religious institutions (Dakshineswar temple) as medium of informal education and her various philanthropic work etc.

FINDINGS AND CONCLUSION

The findings and conclusion of the study are the Indian Renaissance found its origin in Bengal; the 19th century Bengal created the entire India of the New Age and the beginning of the modern era; a new revival of traditional Eastern ideologies began; Raja Rammohan Roy was as the pioneer of Bengal Renaissance; this could not initiate any change in the life of the uneducated and poor masses of Bengal. It was organized at the top two levels like Arya Brahminical class level and Islamic level; various personalities from the Hindu upper caste played an active role and none of the Hindu lower caste people participated in the Bengal renaissance. The spread of this renaissance in the realms of literature and religion lead to the development of national political consciousness, rationalism, scientific approach, modernization of Bengali language, women's freedom and education, humanism and patriotism etc. Asiatic Society of Bengal, Serampore College, Fort William College, Hindu College, Young Bengal, Brahmo Samaj are played an active role in the Bengal Renaissance. Raja Ram Mohan Roy, Raja Radhakanta Deb, Henry Louis Vivian Derozio, Sri Sri Harichand Thakur, Debendranath Tagore, Pandit Ishwar Chandra Vidyasagar were important roles in the Bengal Renaissance. The Bengal Renaissance period to a great extent has changed the total outlook of Bengal education system and social condition.

It has been found that the education of the Vedic era had many similarities with the education of the Brahminical era and Upanishadic education was also found to be very similar to the education system of the Brahminical era and it was an advanced form of Vedic education. Buddhists felt the need for a new and unique educational system to teach newly initiated Buddhists the customs and rituals of the religion. That is education is being given to all individuals irrespective of class, caste, religion and sex; humanism and democracy were the mainstays of Buddhist education. The Islamic education system was greatly weakened and the British introduced a new system of education in India.

The system of education followed in India was based more or less on the ancient Gurukula Model; Education in the past was not universal, religious in nature and a very small portion of population; adjunct of the intellectual and cultural movement and there were no printed books, no classes, no regular periods of admission, no usual time-table, and no gradation. From 1813, the first government effort in the field of education began and which is regarded as the turning point in the history of Indian Education. Also, after coming into contact with the western education, the strange change in the social life of the conservative and superstitious people of Bengal was called the renaissance.

Fort William College and other institutions, where the exchange between East and West cultures began and Western culture and Western education opened a new horizon to the educated community of Bengal. The western educated Bengali middle class played an important role in the cultural progress of Bengal and various Bengali newspapers and periodicals were published.

This renaissance resulted in the establishment of many schools for the spread of English education through missionary efforts during the public interest in western education and special arrangements were made for the publication of textbooks for schools and colleges with the efforts of the Srirampur Trio. Western education played almost an important role in Bengal Renaissance and helps in raising social awareness in various sectors.

Various religious superstitions were prevalent across the country in the 19th century. Two types of social reform movements were seen at that time in Bengal like reformist and revivalist and several individuals sought to bring about reform by changing social

and religious practices and revitalizing society. The contemporary social system of Rani Rasmani was not very easy. Because at that time, there were various types of superstitions and bad practices in the society which prevented people from living a normal life in their society and living healthy in life.

She was a model of simplicity, purity, modesty, and tenderness her primary concern was for the good of all, especially the poor, the needy, and the distressed; also, she herself also toiled and endured great pain, yet whoever approached her found peace; her words and actions were all imbued with her humility, gentleness, absence of ego, and especially her universal love. Besides her contribution in defense of Vedic religion, among many other things is incomparable, amazing, unsurpassed, and wonderful and she did not leave anything out of her list of daily life like various reforms of Hindus, all forms of worship etc.

Her sacred mind was the meeting place of all religious doctrines; established religious institutions beyond the borders of the country and equally respectful of all religions of the world in Dakshineswar temple premises; organized various puja programmed in Janbazar house and Dakshineswar temple and created the environment for Gadadhar so that there was no hindrance in his pursuit of spirituality because she was his guardian and spiritual and she had this vision of spirituality in him, she was able to recognize in advance the seeds of this great incarnation. Also, the bright future and divine power of Thakur Sri Ramakrishna was caught in her eyes; if the gardener of Dakshineswar spiritual garden is Rani Rasmani, then Ramakrishna tree and the fruit of that tree is Vivekananda and they complement each other - Rasmani, Ramakrishna and Vivekananda; all three are one.

It has found that she gave the message of harmony of all religions and the equal respect she had for all religions is evident from the pictures of Christian huts in Dakshineswar Gardens, Gazipir places of worship for Muslims, temples of various gods and goddesses for Hindus; and she wanted a revival of Vedic religion is evident from the carved stone inscriptions placed at various places outside and inside the Dakshineswar temple.

The idea and principle of 'sarva dharma sambanvay' (universal religion) is also a clear example of her gaining this spirituality, which later seen in "Yat Mat Tat Path" in Ramakrishnadava's words. She is India's and the world's avatar woman in terms of

theology and spiritual science and she realized that any work done with concentrated mind will be successful. She was deeply concerned for the welfare of humanity and she was rich in spiritual content and possessed unlimited power of qualities like divine power; one of the greatest memorable Indian women. .

In major findings and conclusions, it can be said that the influence of European science, education, and its meeting with historical situations gave a creative birth to modern renaissance in Bengal. The 19th century saw the dawn of modern system of Education and in the beginning of present century, and then it constitutes the cream of knowledge and a new inspiration. The researcher has concluded that the march of events during the 19th century she was an immortal name in maternal perfection; a self-fulfilling name combining radiance, spirituality, honesty, and heartiness. She supported Ishwar Chandra Vidyasagar for prevalence of widow marriage and abolition of Kaulinya system; she donated ten thousand rupees to Pandit Ishwar Chandra Vidhyasagar for the construction of school. Here are some key aspects of her social welfare activities are charitable donations promotion of education, infrastructure development support for social reforms, public amenities, and financial assistance for the poor and underprivileged or downtrodden people. She took special care in protecting and beautifying nature and a value inculcator whose outlook was far more advanced and sophisticated than the rest of the contemporary women and she is 'Ranima' and 'Lokmata' to all people irrespective of caste and religion.

The researcher has concluded that she through her life's relentless struggle set her resolve to reach the dream of an undivided India when mankind was bewildered; she showed the path of rebirth. Her variety of ideas made him the originator of the Renaissance. Also, she stands at the top of human civilization today for her devotion to God, immense love for people, character traits, invincible personality, inexhaustible humanity, and great sacrifice. She believed education should be based on humanistic and spiritual principles and foster compassion, empathy, and a sense of social responsibility focused on the development of the whole person. Her ideology is relevant today and her personality can easily instil values in the younger generation especially when the contemporary society is passing through a phase of value-crisis; she is literally unique in world history in service, worship and struggle. As an example, the great achievements and works and life philosophy of her life will inspire many generations to follow.



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Appendices

APPENDIX- A

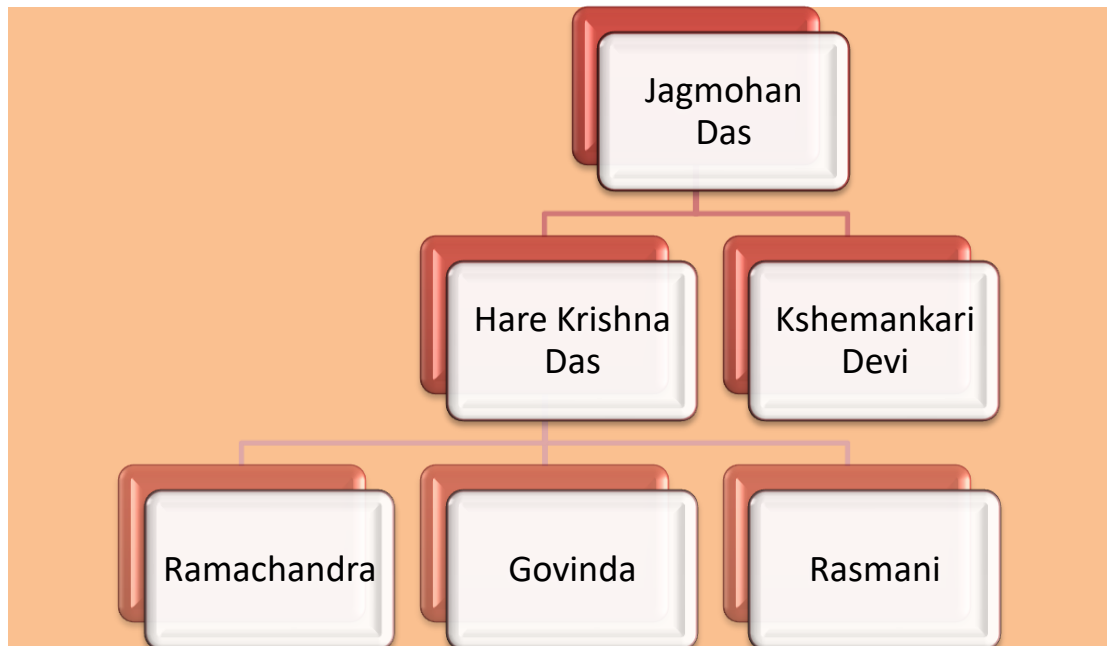
A chronology of principal events in the life of Rani Rasmani

- **1793** – Rani Rasmani was born and the practice of permanent settlement began that year.
- **1800** – Mother Rampriya Das dies.
- **1804** – Married to Raj Chandra Das.
- **1806** – First daughter Padmamani was born.
- **1811** – The second daughter Kanyakumari was born.
- **1817** – A third daughter Karunamayi was born and Pitiram Das died. Hindu school was established.
- **1819** – Rani Rasmani gave birth to a stillborn son.
- **1820** – Janbazar palace work is completed.
- **1823** – Fourth daughter Jagadamba was born. Rani Rasmani's father died. During severe drought and floods in Bengal, food and shelter were given to the needy at the request of Rani Rasmani.
- **1827** – Karunamayi was married to Mathuramohan Biswas.
- **1829** – Sati-immolation Act was passed. Raj Chandra Das became a member of the Asiatic Society. Construction of Raj Chandra Das Garden (now Eden Garden) began. The first private bank was established in Calcutta. The first bank was established in Calcutta.
- **1830** – Babughat was built and 'District Charitable Society' was formed.
- **1831** – Yogamaya Devi Ghat was built at Aheritola.
- **1832** – Rajchandra Das was conferred the title of 'Roy' by the East India Company. Third daughter Karunamayi died
- **1833** – Mathuramohan Biswas was married to Jagdamba.
- **1834** – The 'Gangayatri Ghat' (Antarajali ghat) ghat was constructed at Nimtal.
- **1835** – Donated money to set up a new hospital in Calcutta. National Library was established and Rajchandra Das received the honor of unpaid magistrate. Native Hospital was established in Calcutta (now Calcutta Medical College).
- **1836** – Raj Chandra Das died and Sri Ramakrishna was born.
- **1837** – The second daughter Kumari died.
- **1838** – She established the first silver Rath.

- **1847** – The land of Dakshineswar temple was purchased and construction work started on the temple. Kashi Yatra suspended.
- **1849** – Rani Rasmani Ghat of Kalighat was built. First travelled to Triveni
- **1850** – She visited in Puri and travelled to Gangesagar and Triveni.
- **1851** – Rani Rasmani travelled to the Gangesagar. She filed a case against Madhuramohan Biswas in the Supreme Court.
- **1852** – Triveni went to the bath and encountered robbers.
- **1853** – Metropolitan College was founded. She went to Halishahar to visit her fatherland. A single effort constructed the aqueduct from Janbazar to Moulali.
- **1854** – The construction of Dakshineswar temple is completed. Compromise settlement of cases (against Madhuramohan Biswas).
- **1855** – Dakshineswar temple inaugurated. Sri Ramakrishna first came to Dakshineswar. Rani Rasmani purchased land for Devaseva. Gadadhara assumed the position of worshiper in the Vishnu temple.
- **1856** – The Widow Marriage Act was passed. Rani Rasmani clashed with the British while bathing Kalabau on Durga Puja. Gadadhar took the position of worshiper of Maa Bhavatarini Kali.
- **1858** – Janbazar was attacked by infantry (white soldiers) and in the same year he ousted the Nilkar sahibs from the zamindari area.
- **1861**- She signed the deed of Dakshineswar Mandir Cooperative and died on the same day.

APPENDIX- B

Genealogy



Genealogy of Rani Rasmani



Genealogy of Rani Rasmani's husband Rajchandra Das

APPENDIX- C

List of different ghats & garden houses & roads name after Rani Rasmani

Ghats

- Rajachandra Das Ghat (Brindaban),
- Babughat,
- Yogamayadevi Ghat,
- Nimtala Ganga Yatri House and Ghat
- Rasmani Ghat (Kalighat, Bhavanipur),
- Rasmani Ghat in Babuganj,
- Rasmani Ghat in Gholaghat (Hooghly),
- Rani Rasmani Ghat (Barrackpore, Annapurna Temple)
- Rani Ghat (Nabadwip, Nadia)
- Dakshineshwar Kalimandir Ghat,
- Dakshineshwar Bakul Tala Ghat,
- Dakshineshwar Panchabati Ghat,
- Rampriyadevi Ghat (Kona),
- Harekrishna Nam Ghat (Halisahar)

Garden houses

- Janbazar Udyan.
- Rajchandra Das Garden (Eden Garden)
- Rani Rasmani Bagan (Belegkata),
- Rani Rasmani Bagan (Santoshpur),
- Rani Rasmani Bagan (Sodhpur)
- Rani Rasmani Bagan (Atapara, Sinthi),
- Rani Rasmani Bagan or Mar Bagan (Kashipur),
- Rani Rasmani Bagan (Kalighat),
- Rani Rasmani Bagan (Bhavanipur)

Roads

- Rani Rasmani Road (Dakshineshwar),
- Rani Rasmani Road (Janbazar),

- Rani Rasmani Road (Golabari, Halishahar),
- Rani Rasmani Ghat Road (Golabari, Halishahar),
- Rani Rasmani Bazar Road (Beleghata),
- Rani Rasmani Garden Lane (Beleghata),
- Rani Rasmani Road (Sodpur, Khardah),
- Rani Rasmani Path (Durgapur)
- Rani Rasmani Bagan Path (Jadavpur),
- Ranighat Road (Nabadwip)
- Ranichar Road (Nabadwip)
- Rani Rasmani Avenue (Dharamtala)

APPENDIX- D

Stone inscriptions

(Outside the main gate of the temple premises)

1) (Left)

ōm̐ taṭ saṭ
ēkō dēbaḥ sarbabhūtēṣu gūṛhaḥ,
sarbabyāpī sarbabhūtāntarātmā.
Karmādhyakṣaḥ sarbabhūtādhibāsaḥ,
sākṣīcētā kēbalō nirguṇaśca.
- śbētāśbatarōpaniṣad

(বামদিকে)

ওঁ তৎ সৎ
একো দেবঃ সৰ্বভূতেশু গূঢ়ঃ,
সৰ্বব্যাপী সৰ্বভূতান্তরাত্মা।
কৰ্মাধ্যক্ষঃ সৰ্বভূতাধিবাসঃ,
সাক্ষীচেতা কেবলো নিৰ্গুণশ্চ।।
- শ্বেতাশ্বতরোপনিষদ্

2) Nandīśbaramandira

The second temple (On the south wall)

ōm̐ taṭ saṭ
namaḥ sāyaṁ namaḥ prātaḥ namō rātrā namō dibā
bhabāya ca śarbāya ca ubhābhyām akaraṁ namaḥ..2..
-Atharbabēd
namastē bhagabana! Anta, namastē bhagabana! Anta..3..
- Yajurbēda

নন্দীশ্বরমন্দির

২য় মন্দির (দক্ষিণগাত্রে)

ওঁ তৎ সৎ

নমঃ সায়ং নমঃ প্রাতঃ নমো রাত্রা নমো দিবা

ভবায় চ শর্বায চ উভাভ্যাম্ অকরং নমঃ ॥২॥

-অথর্ববেদ

নমস্তে ভগবন্! অন্ত, নমস্তে ভগবন! অন্ত ॥৩॥

-যজুর্বেদ

3) Jagadbīśbaramandira

The forth temple (On the north wall)

ōm̐ taṭ saṭ

saba dēba ēka hī brahma ka rūpa ha.

Brahmā sa śiba sa hariḥ sa indraḥ sōēhakṣaraḥ paramaḥ sbarāṭaḥ

sa'ēba biṣṇuḥ sa prāṇaḥ sa kālō agniḥ sa candramā..

- (Atharbabēda)?

জগদ্বীশ্বরমন্দির

৪র্থ মন্দির (উত্তরগাত্রে)

ওঁ তৎ সৎ

সব দেব এক হী ব্রহ্ম ক রূপ হ।

ব্রহ্মা স শিব স হরিঃ স ইন্দ্রঃ সোহক্ষরঃ পরমঃ স্বরাটঃ

সএব বিষ্ণুঃ স প্রাণঃ স কালো অগ্নিঃ স চন্দ্রমা।।

-(অথর্ববেদ)?

4) Yōgēśbara

The seventh temple (On the north wall)

ōm̐ taṭ saṭ

tumēkaṁ śaraṇyaṁ tbamēkaṁ barēṇyaṁ

tumēkaṁ jagaṭkāraṇaṁ biśbarūpam.

Tbamēkaṁ jagaṭkarṭṛ pāṭṛpraharbhū

tbamēkaṃ paramaṃ niścalaṃ nirbikalpama.

-Upaniṣad

যোগেশ্বর

৭ম মন্দির (উত্তরগাত্রে)

ওঁ তৎ সৎ ত্বমেকং শরণ্যং ত্বমেকং বরণ্যং

ত্বমেকং জগৎ কারণং বিশ্বরূপম্।

ত্বমেকং জগৎকর্তৃ পাতৃপ্রহর্তু

তুমেকং পরমং নিশ্চলং নিर्विकल्मम्॥

- উপনিষদ্

5) Yatnēśbaramandira

The eighth temple (On the south wall)

ōm̐ taṭṭ saṭṭ

ōm̐.. Namastē satē sarbalōkāśrayāya

namastē citē biśbarūpātmakāya.

Namōhadbaitatattbāya muktupradāya

namō brahmaṇē byāpinē nirguṇāya..

- Upaniṣada

যত্নেশ্বরমন্দির

৮ম মন্দির (দক্ষিণগাত্রে)

ওঁ তৎ সৎ

ওঁ॥ নমস্তে সতে সর্বলোকাশ্রয়ায়

নমস্তে চিতে বিশ্বরূপাত্মকায়।

নমোহদ্বৈততত্ত্বায় মুক্তিপ্রদায়

নমো ব্রহ্মাণে ব্যাপিনে নিৰ্গুণায়॥

- উপনিষদ

6) Yatnēśbaramandira

The eighth temple (On the north wall)

ōm̐ taṭ saṭ

atyēna lambastapasā hyēṣa ātmā samyagajñānēna brahmacarṣēna nityaṁ,
tataḥ śarīrē jyōtirmaṃyī hi śubhrō yaṁ paśyanti yatayaḥ kṣīṇadōṣāḥ.

-Mundōpaniṣada

যত্নেশ্বরমন্দির

৮ম মন্দির (উত্তরগাত্রে)

ওঁ তৎ সৎ

অতেন লম্বস্তপসা হ্যেষ আত্মা সম্যগজ্ঞানেন ব্রহ্মচর্ষেন নিত্যং,
ততঃ শরীরে জ্যোতির্ময়ী হি শুভ্রো যং পশ্যন্তি যতয়ঃ ক্ষীণদোষাঃ।

- মুণ্ডোপনিষদ

7) Nakulēśbaramandira

The tenth temple (On the south wall)

ōm̐ taṭ saṭ

nābiratō duṣcaritānnāśāntō nāsa māhitaḥ
nāśāntamānasī bāpī prajñānēnainamāpuṃyāt

- kaṭhōpaniṣad

নকুলেশ্বরমন্দির

১০ম মন্দির (দক্ষিণগাত্রে)

ওঁ তৎ সৎ

নাবিরতো দুশ্চরিতান্নাশান্তো নাস মাহিতঃ
নাশান্তমানসী বাপী প্রজ্ঞানেনৈনমাপুয়াৎ
-কঠোপনিষদ্

8) Nākēśbaramandira

The eleventh temple (On the south wall)

ōm̐ taṭ saṭ

udagītamētaṁ paramaṁ tu brahma
tasmintrāya supraṭiṣṭhākṣaraṁ ca.

Atrāntaraṃ brahmabidō biditbā
līnā brahmaṇi taṭparā yōnimuktāḥ..
- Śbētāśbatarōpaniṣada

নাকেশ্বরমন্দির

১১শ মন্দির (দক্ষিণগাত্রে)
ওঁ তৎ সৎ
উদগীতমেতং পরমং তু ব্রহ্ম
তস্মিন্ভায় সুপ্রতিষ্ঠাঙ্করং চ।
অত্রান্তরং ব্রহ্মবিদো বিদিত্বা
লীনা ব্রহ্মণি তৎ পরা যোনিমুক্তাঃ।।
-শ্বেতাস্বতরোপনিষদ

9) nirjarēśbaramandira

The twelve temple (On the south wall)
ōm̐ taṭ saṭ
satyamēba jayātē nānr̥taṃ satyēna panthā bitatō dēbayānaḥ
yēnākryūṣa yō hyāptakāmō yatra taṭsatyasya paramaṃ nidhānam..
-Muṇḍakyōpaniṣada

নির্জরেশ্বরমন্দির

১২শ মন্দির (দক্ষিণগাত্রে)
ওঁ তৎ সৎ
সত্যমেব জয়তে নানৃতং সত্যেন পন্থা বিততো দেবযানঃ
যেনাক্রনৃত্য যো হ্যাপ্তকামো যত্র তৎসত্যস্য পরমং নিধানম্।।
- মুণ্ডকোপনিষদ্

(The wall of vishnu temple)

10) (One)

na kiñcana mahābud'dhē tadastīha jagatrayē.
Yadanudbēginā nāma pauruṣēṇa na labhyatē..
Sarbamēbēha hi sadā sansārē raghunandana.
Samyaka prayuktāt sarbēṇa pauruṣāt samabāpyatē..
-Mahārāmāyaṇa yōgabāśiṣṭha

বিষ্ণুমন্দিরের দালানে সাঁটা প্রস্তরলিপি (বৌদ্ধ থেকে)

(এক)

ন কিঞ্চন মহাবুদ্ধে তদস্তীহ জগৎত্রয়ে।
যদনুদ্বেগিনা নাম পৌরুষেণ ন লভ্যতে।।
সর্বমেবেহ হি সদা সংসারে রঘুনাদন।
সম্যক প্রযুক্তাৎ সর্বেণ পৌরুষাৎ সমবাপ্যতে ।।
-মহারামায়ণ যোগবাশিষ্ঠ

11) (Four)

tējō asi tējō maṃi dhēhi, bīryama asi bīryam maṃi dhēhi,
balama asi balaṃ maṃi dhēhi, ōjō asi ōjō maṃi dhēhi.
man'yuh asi man'yum maṃi dhēhi, Mahō asi mahō maṃi dhēhi,
sahō asi sahō maṃi dhēhi..
- Yajurbēda

(চার)

তেজো অসি তেজো ময়ি ধেহি, বীর্যম্ অসি বীর্যং ময়ি ধেহি,
বলম্ অসি বলং ময়ি ধেহি, ওজো অসি ওজো ময়ি ধেহি।
মন্যুঃ অসি মন্যুং ময়ি ধেহি, মহো অসি মহো ময়ি ধেহি,
সহো অসি সহো ময়ি ধেহি।। - যজুর্বেদ

APPENDIX- E

Questionnaire

1. Who is Rani Rasmani?
2. What were the contributions of Rani Rasmani?
3. How did Rani Rasmani take a stand against the British?
4. What contribution did Rani Rasmani make as a social reformer?
5. What is the need to include this great personality in the curriculum of different levels of education? If so, give its rationale.

Opinionnaire

1. What were the achievements and contributions of Rani Rasmani?
2. Are there any interesting facts about Rani Rasmani in Kolkata? If so, what are they?
3. What steps did Rani Rasmani take in the renaissance movement in Bengal?
4. What contribution did she make as a social reformer?
5. What was the role of Rani Rasmani in women's awakening and women's empowerment?
6. What social welfare was done by Rani Rasmani at that time? If so what are they?
7. Did she set up an educational institution? If she did what was her purpose?
8. What is the need to include this great personality in the curriculum of different levels of education? If so, give its rationale.
9. What are the various ideals and contributions of her life relevant today?
10. Can students learn from her life to smooth the path of their own lives?

APPENDIX- F

Expert list

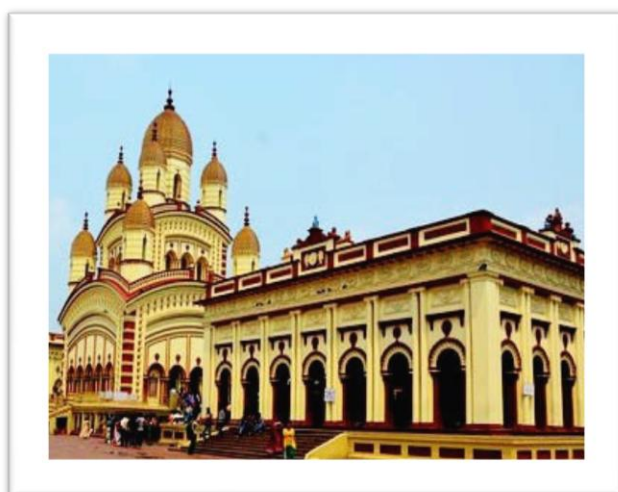
1. Professor N.B. Biswas
Former Head of the Department of Education of Assam University.
2. Dr. Sishutosh Samanta
Ex- Principal, Surendra Nath College, Affiliated to the University of Calcutta, in Kolkata, India.
3. Dr. Anil Kumar Sarkar
Babu Jagjivan Ram Chair Professor, Department of Social Science, University of Calcutta. Alipur Campus, 1, Reformatory Street, Kolkata-700027, West Bengal, India
4. Dr. Deboprosad Choudhury
Former Professor, Jadavpur University. Relative of Rani Rasmani.

APPENDIX- G

Photographs



Rani Rasmani



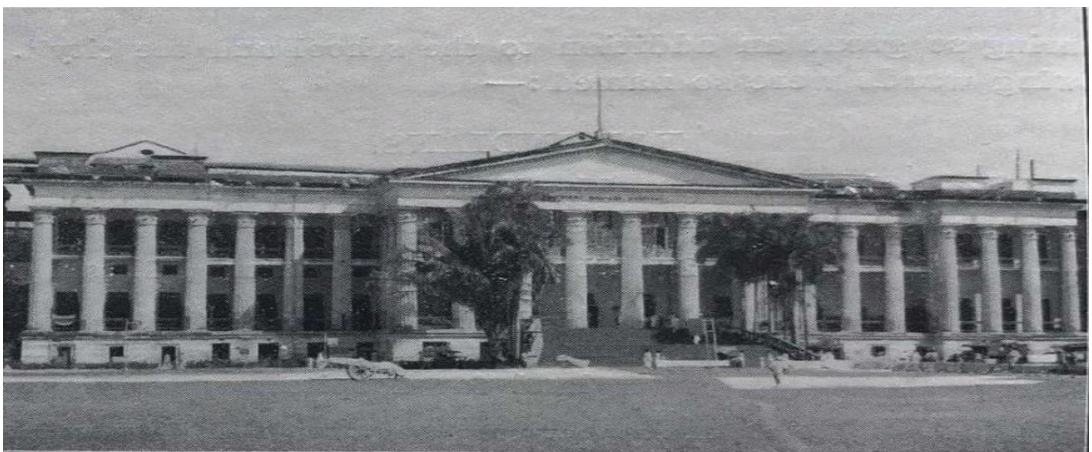
Dakshineswar Temple



Rani Rashmoni's stamp. Source: India Post Department



Shrine dedicated to Rani Rasmani



Calcutta Medical College, 1852. Source: Wikimedia commons

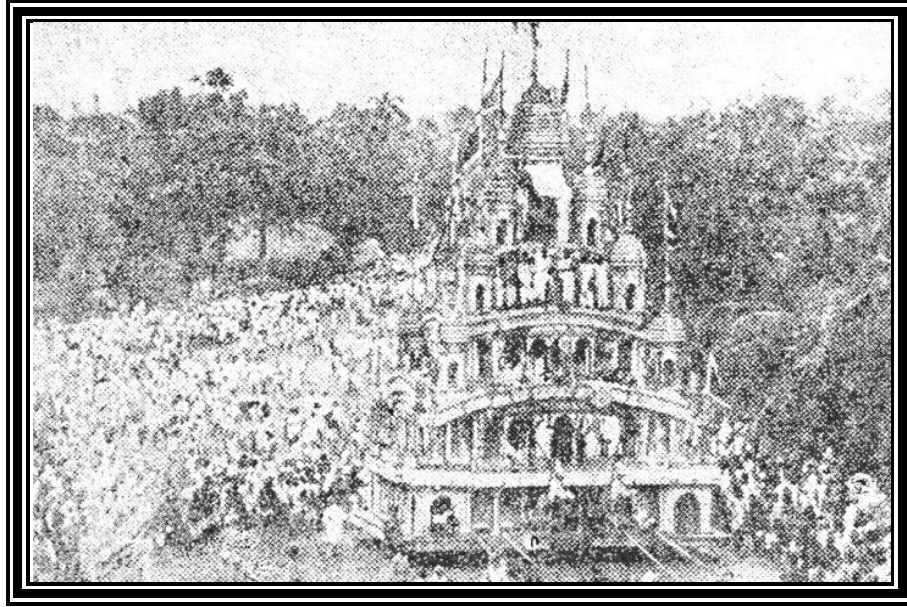


The iron peg to which the chains that Rashmoni used to barricade the Hooghly were tethered. *Source: Ghosh, G. P. (1960)*



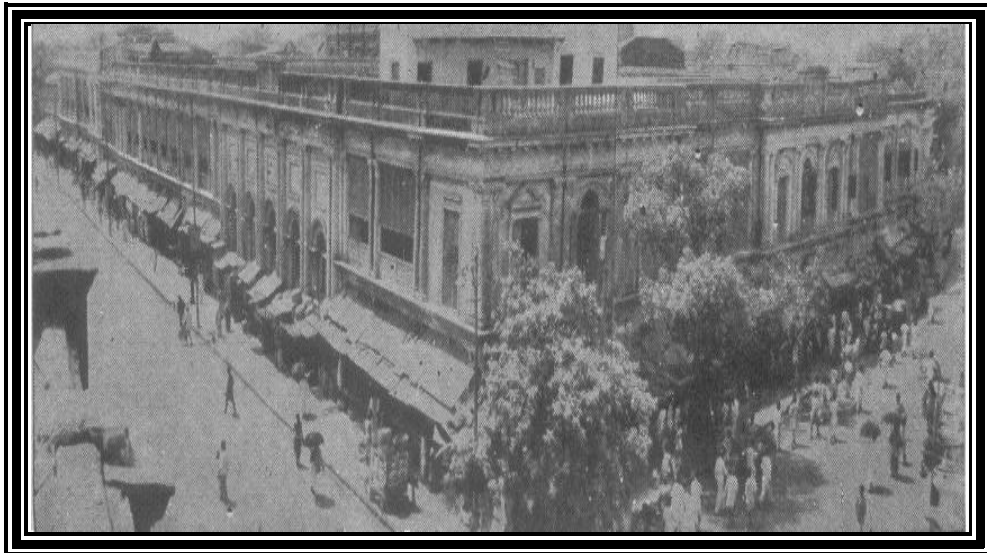
Bangla School

Source: Dr. Sishutosh Samanta



Rani Rasmani's Rathayatra

Source: Dr. Sishutosh Samanta

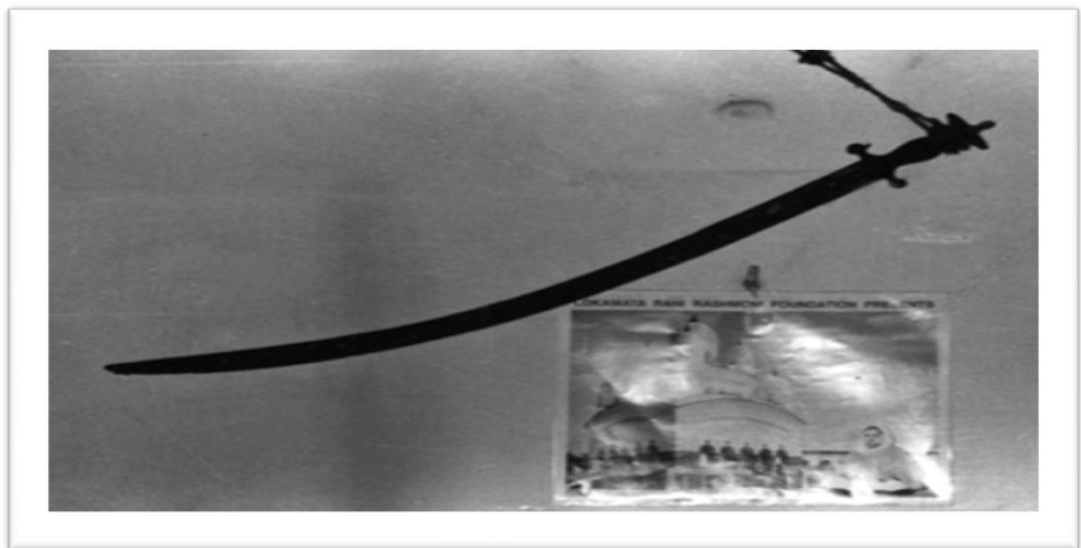


Rani Rasmani Kuthi

Source: Dr. Sishutosh Samanta



Jamindari Table of Rani Rasmani
Source: Dr. Sishutosh Samanta



Tarbari of Rani Rasmani
Source: Dr. Sishutosh Samanta



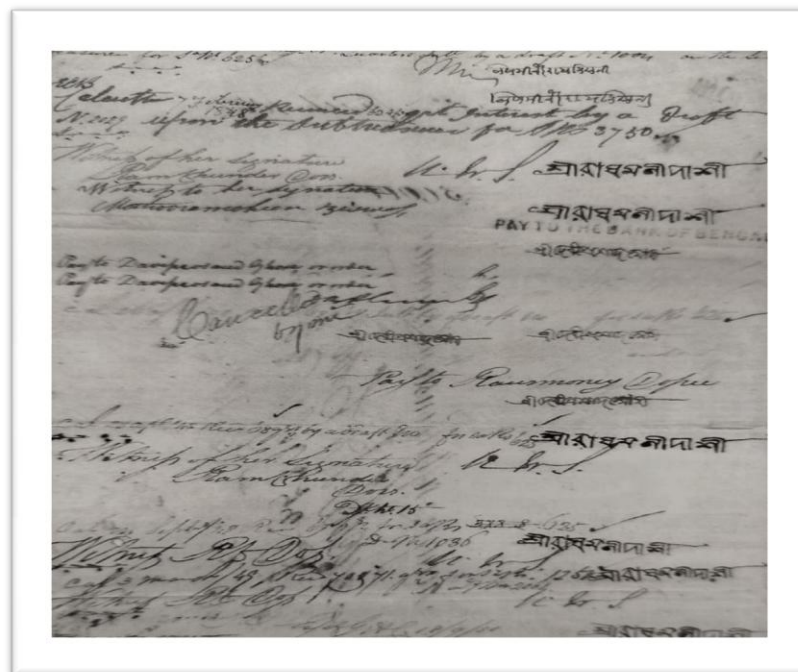
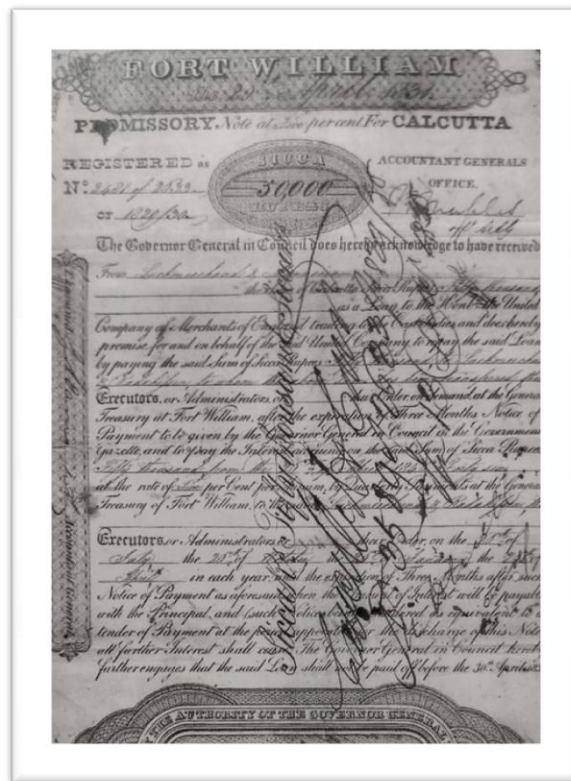
National Library, Kolkata.



19th century Presidency College, Kolkata.
Source: Wikimedia.



Babughat. Source: Wikipedia



Signature of Rani Rasmani on company papers dated 1829. Source: H. Bandopadhyaya.



Silver coin of Government of India. Source: D. K. Das



Asiatic Society, 1829. Source: Wikipedia

APPENDIX- H

List of various Educational and other Institutions established in the name of Rani Rasmani

University

- Rani Rashmoni Green University (State University) (P.O + Dist. - Singur, West Bengal)

College

- Rani Rashmoni School of Architecture (RRSA) (Durgapur, West Bengal, Pin- 713212)

Primary school

- Rani Rashmoni High School (P), Ward-51, Pin- 700014, Ramjoy Seal Sishu Pathsala, Kolkata Municipality, Kolkata, West Bengal.
- Rani Rashmoni High School (Victoria Institution (Pry), Kolkata Municipality, Kolkata, West Bengal)

High schools

- Rani Rashmoni High School (H.S) (104/A, SN Banerjee Road, New Market Area, Taltala, Kolkata, West Bengal, Pin-700014)
- Rani Rashmoni High School (Ward-51, Kolkata, West Bengal)
- Rani Rashmoni Bagan School (71, Kali Kumar Majumdar Rd, Rashmoni Bagan, Rani Rashmoni Bagan, Santoshpur, Kolkata, West Bengal 700075)
- Rashmoni Balika Vidyalaya (Natunpara, Baruipur, Kolkata-700144)

Hostels

- Rani Rasmani Chatri Nibas
- Rani Rasmani Girls Hostel (Haldia, West Bengal)

Centres

- Lokmata Rani Rashmoni Mission (Nimpith, South 24 Parganas, West Bengal, Pin-743338)

APPENDIX- I

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By Jharna Das

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