

**EDUCATION AND BENGAL RENAISSANCE WITH
SPECIAL REFERENCE TO RANI RASMANI**

Synopsis

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CHAPTER-I

INTRODUCTION

1.1 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. There are three main types of education i.e. formal, Informal, and Non-formal Education. 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.

From her life and work Rani Rasmani fought against the superstitious society in the 19th century and brought about the renaissance of Bengal through the spread of education. 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. 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 Sri Ramakrishnadeva would not have been possible. She fought against the narrow, superstitious society of the time, bringing about the renaissance of Bengal through the spread of education. The Bengal Renaissance was the rebirth of new thought in all aspects of life such as philosophy, science, technology, art, literature, religion and education. The researcher has discussed in this study whether the student can achieve all these goals from her work, thought and education.

1.2 STATEMENT OF THE PROBLEM

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

1.3 OPERATIONAL DEFINITIONS OF KEY TERMS

- **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 women, 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.

1.4 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?

1.5 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.

1.6 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 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.

1.7 RATIONALE OF THE STUDY

The present research study 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.

1.8 BACKGROUND OF THE STUDY

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.

1.9 SIGNIFICANCE OF THE STUDY

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. Besides, it is also important to know how much Bengal Renaissance was influenced by her education at that time.

1.10 A BRIEF LIFE SKETCH OF RANI RASMANI

Rani Rasmani was born on Tuesday, 28th September 1793 AD (11th Aswin, 1200 Bengali era) in Kona village of Halishahar municipality under Barrackpore sub-division of North 24 Parganas, West Bengal, India. She was born in the Kshatriya family of Chandra- Vanshia Sadachari Das family, Mahishya by caste. She was educated in her mother tongue from her father Hare Krishna Das.

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). According to her biographer Hemchandra Banerjee, Rani Rasmani studied under her husband Rajchandra Das in her spare time. She was able to generate a vast amount of wealth that she used shrewdly for various philanthropic, political and religious projects.

She donated money to build educational institutions. She was a social educator and did various human service activities. 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. On February 19, 1861 AD, Rani Rasmani breathed her last at her home in Kalighat.

CHAPTER-II

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. In the following chapter, a review of related literature is presented with have been discussed some major sources.

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

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.

2.2 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. 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. After scrutinizing many significant of research works the present researcher has come to a conclusion that no research work has been done on it.

CHAPTER-III

METHODOLOGY

3.1 METHODOLOGY ADOPTED IN THE PRESENT STUDY

In the present study belongs to the Qualitative Approach in the Educational Research. The researcher has adopted Historical Research Method. “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).

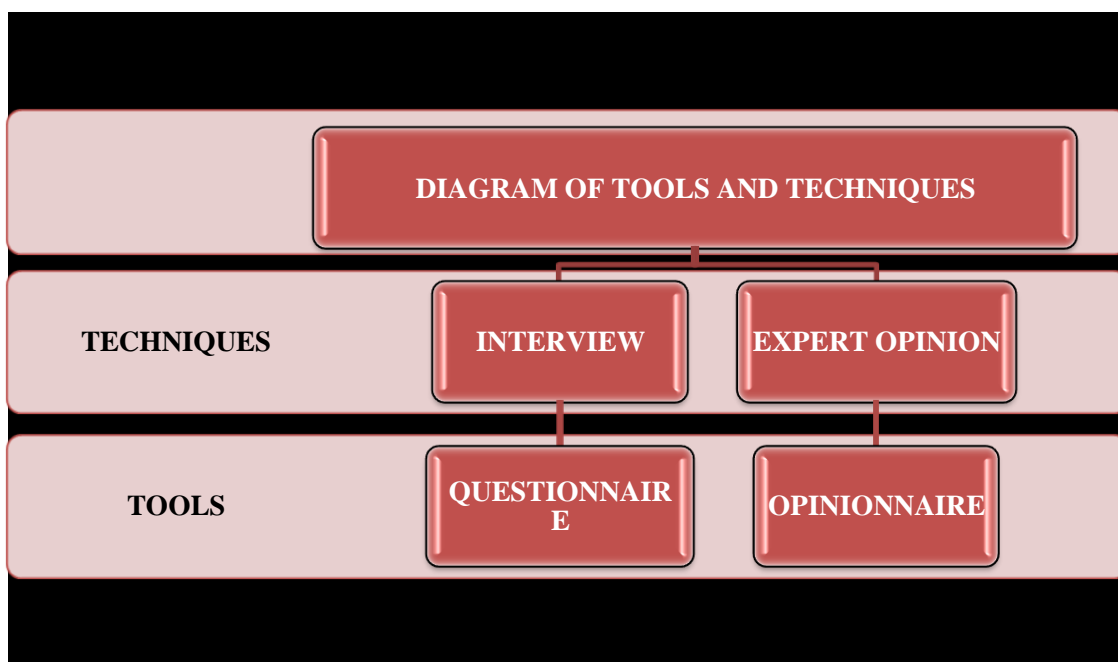
The researcher has used two types’ tools like questionnaire and the techniques used for this research are Interview and Expert Opinion. The interview has been used and those associated with various institutions and organizations of Rani Rasmani and the researcher followed the personal, telephonic, interview. Eminent personalities were who had in depth knowledge on the subject to obtain data regarding their perceptions on the topic. 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.

3.2 RESEARCH DESIGN

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

3.3 TECHNIQUES & TOOLS ADOPTED IN THE PRESENT STUDY



3.4 SOURCES OF DATA

In the present study a documentary analysis has been taken by the primary sources and secondary sources. Primary sources used in the study are deeds, debottar documents, stone inscriptionsl, stamp, letters, court papers, reports, zamindari seal, books, magazines, newspapers etc. and secondary sources used in the study are various books, magazines, newspapers etc.

3.5 COLLECTION OF DATA

In the present study researcher has used archival and field visit. The researcher visited the various websites and various sources in the fields of the present study.

3.6 ANALYSIS OF DATA

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

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.



3.7 INTERPRETATION OF DATA

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 for assessing the validity and reliability of the data.

The process of External Criticism is shown below.

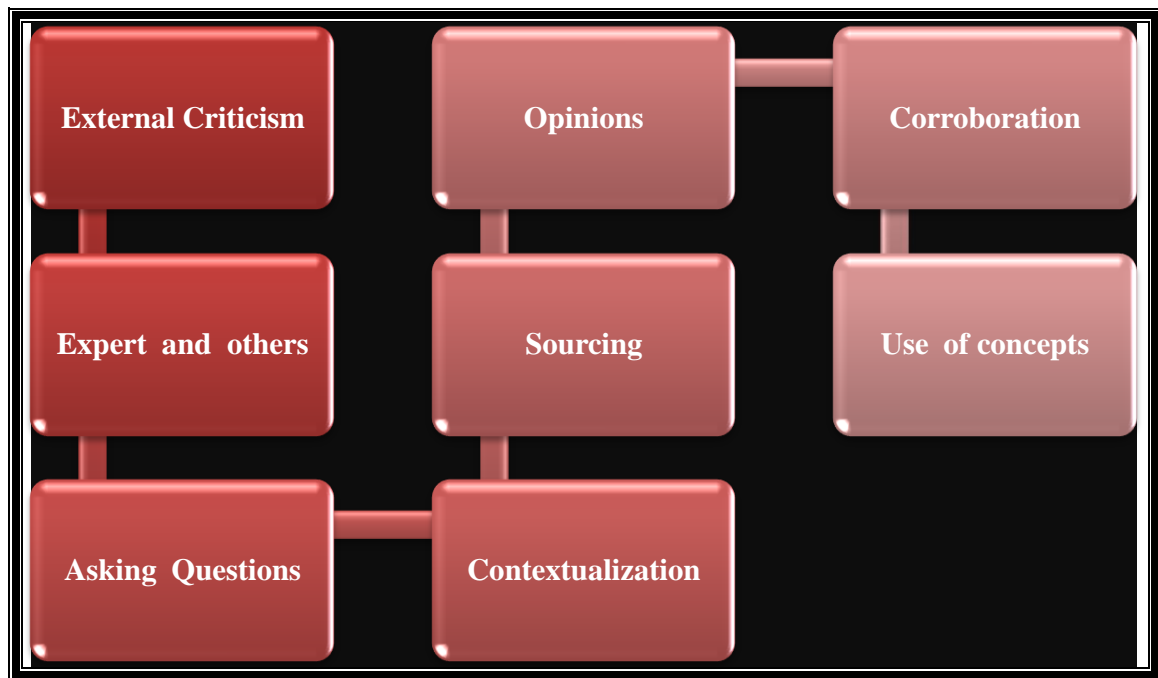


Figure-11: Process of External Criticism

3.8 SCOPE OF THE PRESENT STUDY

- 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.

CHAPTER-IV

DATA ANALYSIS AND INTERPRETATION

In the study, data analysis is attempted according to the following six objectives.

4.1 HIGHLIGHT THE BACKGROUND STUDY OF BENGAL RENAISSANCE

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. 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. It is closely related to change and expansion.

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 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. Bengal's newly rich caste Hindu-led reform movement began. 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.

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.

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

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

The renaissance movement was organized at the top two levels of British India. Those are the two levels:

1. Arya Brahminical class level, Vedanta- centred, urban- centred, Vedic culture-centred renaissance movement that later took the name Hinduism. We have 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; and other religions (Buddhism, Jainism etc.). Various aspects of the renaissance were Literature, education, science, politics, religion, art and music etc. Besides, its features were Tendency to rational judgment analysis instead of bigotry and superstition, Harmonization of Eastern and Western Cultures, Women's freedom and Women

education etc. Many educational institutions were associated with the Bengal Renaissance movement. Those are Asiatic Society of Bengal (1784), Fort William College (1800), Hindu College (1817), Serampore College (1818), Calcutta Medical College (1835) etc. 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, Raja Radhakanta Deb, Rani Rasmani, Henry Louis Vivian Derozio etc.

4.2 EDUCATION OF PRE-RENAISSANCE PERIODS IN BENGAL

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. the history of education in India can be divided into five chapters or eras:

1. Hindu (Vedic & Post- Vedic Period),
2. Buddhist or Jain,
3. Muslim,
4. British and
5. Modern.

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, the Islamic education system was greatly weakened and the British introduced a new system of education in India.

4.3 THE INFLUENCE OF WESTERN EDUCATION ON BENGAL RENAISSANCE

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. 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, social and cultural changes, emergence of English educated middle class, awakening of national consciousness, expansion and promotion of women's education etc.

The British rulers provided western education in India which introduced the Indians to ideas of democracy and nationalism. 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. 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.

4.4 RANI RASMANI AND CONTEMPORARY SOCIETY IN BENGAL

In the forth objective, the researcher has highlighted various conditions related to the contemporary society of Bengal during Rani Rasmani's period. Those are social, religious, political, economical condition etc. 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.

Caste, class, and power relate in different ways to the broader phenomenon of social stratification. 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). 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)

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.

Two types of social reform movements were seen at that time in Bengal. There are: 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). 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). 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.

4.5 THE HUMANISTIC AND SPIRITUAL APPROACHES OF RANI RASMANI

Also, in the fifth objective, the researcher has highlighted humanistic and spiritual approaches of Rani Rasmani 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.

The researcher analyzed role of Rani Rasmani in ramkrishnadeva's ascension, her future religious thought etc. She was supported him financially and spiritually; she also had a positive impact on Ramakrishnadeva's life and spiritual journey. If the gardener of Dakshineswar 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.

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.

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 'Queen' 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. 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.

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 observed that superhuman qualities are formed in him in childhood and with time human and superhuman qualities gradually develop. 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 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.

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.

4.6 THE CONTRIBUTIONS OF THOSE APPROCHES (HUMANISTIC AND SPIRITUAL) OF RANI RASMANI IN THE FIELD OF EDUCATION AND SOCIAL WELFARE

In the sixth objective, while presenting the contributions of those approaches of Rani Rasmani 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 and her others temple) as medium of informal education and her various philanthropic work etc. 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 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 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-

- 1) Contribute directly to the field of education,
- 2) Education from her life Philosophy, and
- 3) Role of religious institutions (Dakshineswar Temple and her others temple) as medium of informal 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. 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'. They donated money for the establishment of Hindu College (later Presidency College, now Presidency University). 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 and donated a lot of money for the construction of the National Library (Public Library); 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. She used to keep ten to twelve boys in her house in Janbazar and bear all their expenses.

She was idealist, pragmatist, realist, humanist and spiritualist. 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 and sense of responsibility. 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. 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.

Method of teaching in education was student-centred, practical-oriented, collaborative, value-based etc. and discipline in education was self-control or self-discipline. 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.

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. 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 and practice of values, humanity and spiritually. 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. All students need this to follow her philosophy in life and become selfless Karma Yogis.

She believed that education should be accessible to everyone, regardless of gender, caste, or socio-economic background. It can be said that she wanted everyone to love nature and encouraging conservation of natural resources, like water and energy.

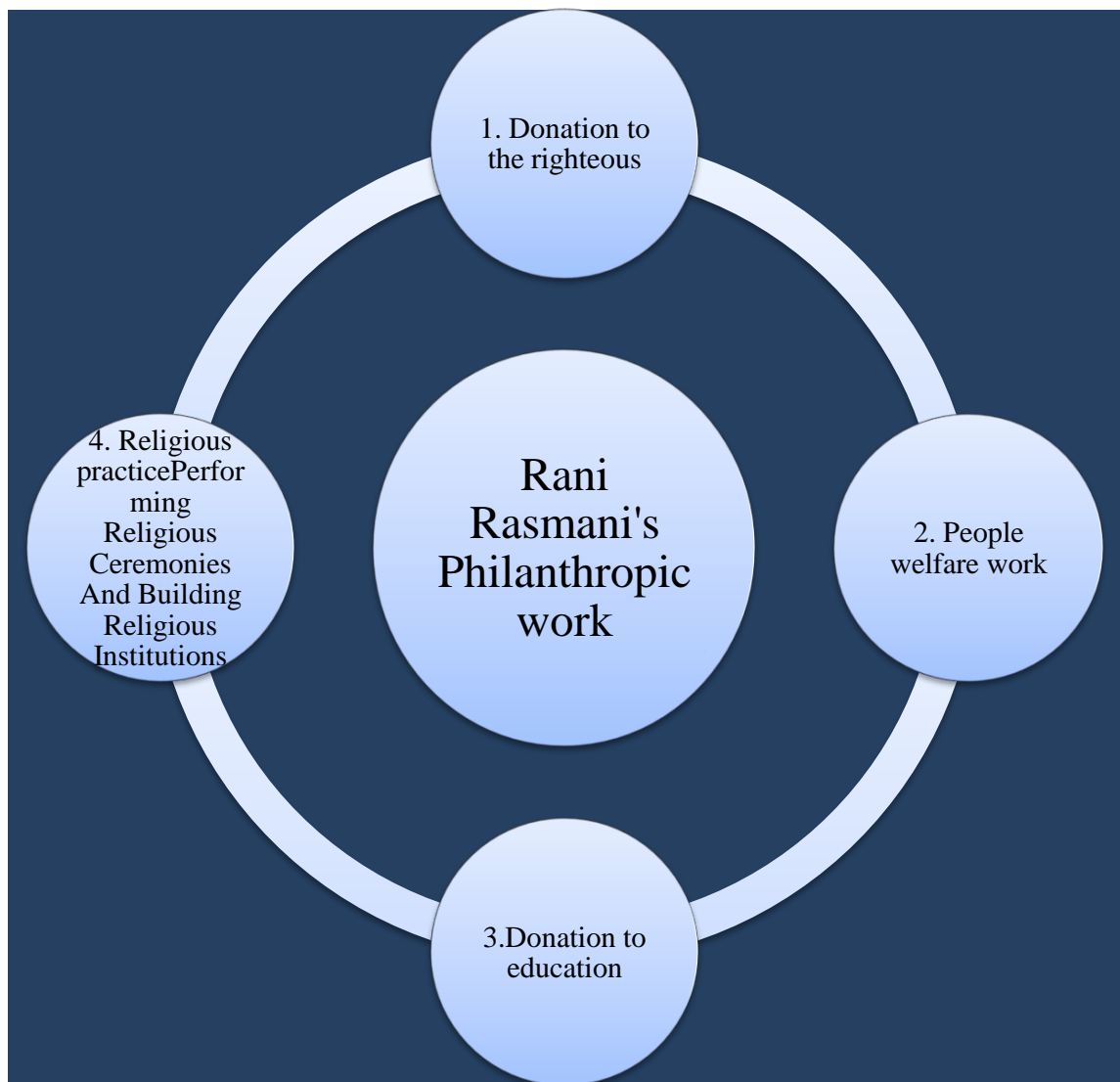
Her peace education initiatives include fostering a culture of non-violence and respect for all living beings; supporting education that fosters inner peace, compassion, and empathy. Life skill education emphasized practical skills and values necessary for a fulfilling life and she nurtured leadership skills, empowering students to become change-makers and leaders in their own right. She created Debottar Document, which indicated the social union of all the people of the world, regardless of religion, caste. 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.

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.

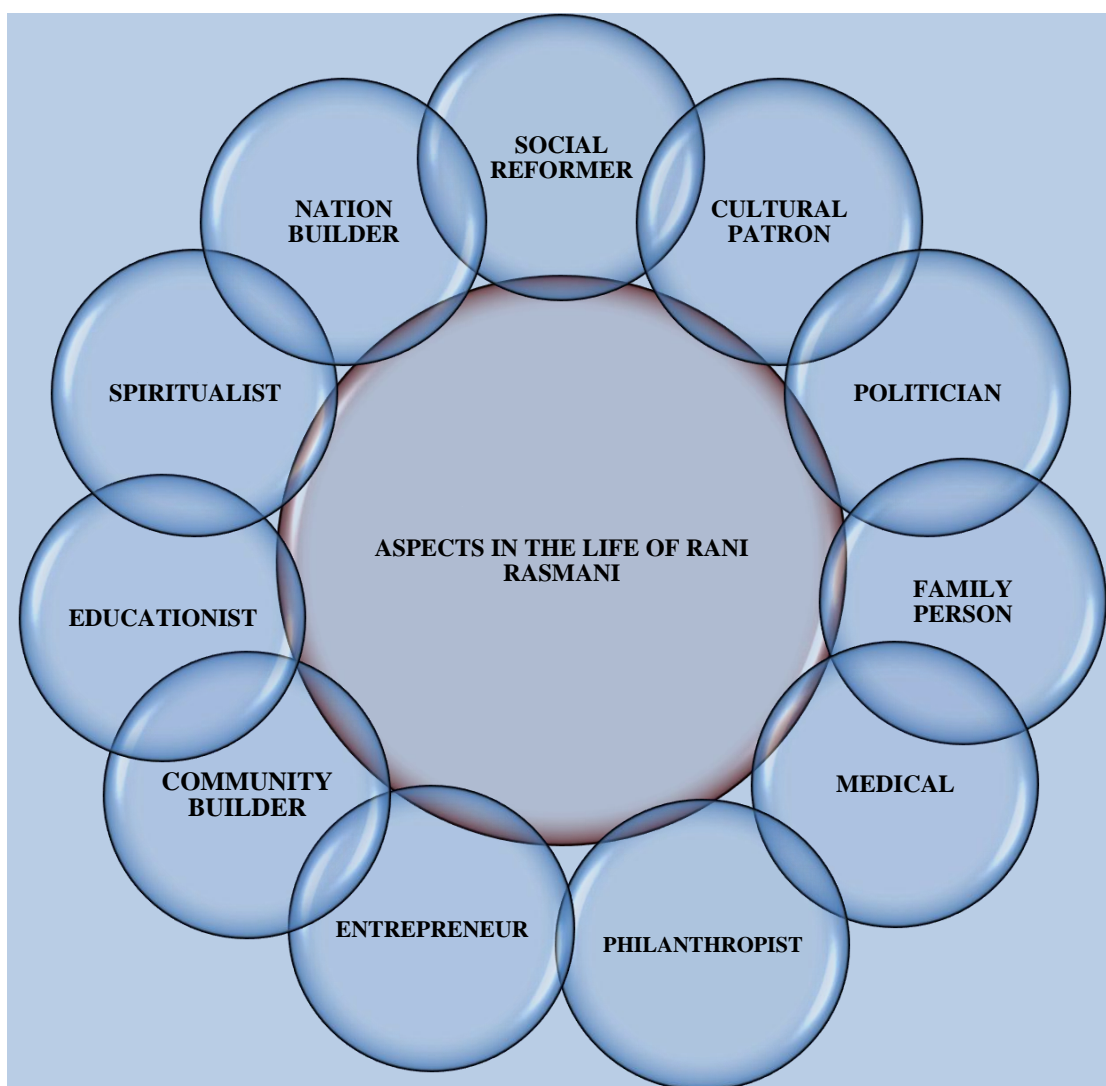
Her ideology is relevant today. Her personality and her daring work can easily instill values in the younger generation especially when the contemporary society is passing through a phase of value-crisis. Presently, she is included in the syllabus in various universities as a role model and as a philosopher and an educationist.

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. 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. Her contribution in these four fields is known to have been done by no one else in that era hence everyone calls her "Lokmata" or "Kurunamayee". She did philanthropic work mainly in four areas. Those fields are:



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.

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:



Various aspects in the Life and work of Rani Rasmani

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. 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. “Sevadharmā” 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.

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. Her patronage of culture, including supporting religious activities and other cultural programmes (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.

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.

CHAPTER-V

FINDINGS AND CONCLUSION

The researcher aimed to achieve six objectives in the study. The findings are drawn here as per the objectives.

- 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.
- Rani Rasmani 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 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.
- 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, Gazipur 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.
- 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. 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. “Sevadharmā” 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.

In major findings and conclusions, 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 Rani Rasmani was an immortal name in maternal perfection; a self-fulfilling name combining radiance, spirituality, honesty, and heartiness. She supported Iswar Chandra Vidyasagar for prevalence of widow marriage and abolition of Kaulinya system; 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. 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 has concluded that 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. Her personality and her daring work can easily instil values in the younger generation especially when the contemporary society is passing through a phase of value-crisis.

5.1 EDUCATIONAL IMPLICATIONS OF THE STUDY

This research has some educational Implication that is 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.
- She 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 her 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 her 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 her 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.

5.2 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 of people and experts.
- Lack of cooperation from different concerned persons.
- There are many problems with data availability for resources.

5.3 SUGGESTIONS OF THE STUDY

Based on the findings of the study, the following suggestions are put forward:

A. Suggestions for educational institutions and educationists:

- The teachers should practice her ideas and values in classroom.
- The aims of education should be re-visited.
- 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 curricula should be reconsidered.

B. 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.

5.4 RECOMMENDATIONS FOR THE FURTHER RESEARCHES

The researcher has realized that there are many related areas in which further researches can be undertaken-

6. A study of philosophical, social and other ideas of Rani Rasmani.

7. A comparative study of Rani Rasmani and other contemporary Indian thinkers.
8. A comparative study of Rani Rasmani and other contemporary western thinkers.
9. A study of contribution of Rani Rasmani for the upliftment of the downtrodden people.
10. A Study of her impact on Bengali society and culture and education.
11. A comparative study of Rani Rasmani and Dr. Babasaheb Ambedkar's life and mission in the light of Value Education.
12. A study of contribution of Rani Rasmani for women education.

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