

# GOUR MAHAVIDYALAYA

ACCREDITED BY NAAC(2<sup>nd</sup> Cycle) B+

Dr. Ashim Kumar Sarker  
Principal  
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P.O.- Mangalbari, Dist.: Malda, Pin-732142  
Phone:- 03512-260547, Fax 03512-260547  
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www.gourmaha.org

## DEPARTMENT: HISTORY

### PROJECT REPORT

#### HISTORY (HONS) SYLLABUS AND QUESTION PATTERN (2015-16)

##### PART I (HONS)

1. PAPER I---HISTORY OF INDIA UPTO C AD 650 100 MARKS
2. PAPER II---HISTORY OF INDIA CAD 650-1550 100 MARKS

##### PART II (HONS)

1. PAPER III---HISTORY OF INDIA CAD 1550-1750 100 MARKS
2. PAPER IV---HISTORY OF INDIA CAD 1750-1857 100 MARKS

##### PART III (HONS)

1. PAPER V---HISTORY OF INDIA: C AD 1858-1964 (80+20 MARKS)\* 100 MARKS
2. PAPER VI---THE RISE OF MODERN WEST :MID 15<sup>TH</sup> TO MID 18<sup>TH</sup> CENTURY 100 MARKS
3. PAPER VII---HISTORY OF MODERN EUROPE: CAD 1789-1939 100 MARKS
4. PAPER VIII---MAKING OF CONTEMPORARY WORLD : CAD 1945 to till date 100 MARKS

\*20 Marks internal assessment: seminars, tour project, group discussion.

#### REVISED QUESTION PATTERN 2015-2016 Session :

##### HISTORY (HONS)

##### PART I, PART II & PART III

1. ESSAY TYPE--- 2 QUESTIONS OF 20 MARKS ( 4 OPTIONS) 20X2= 40
2. SHORT ESSAY TYPE ---2 QUESTIONS OF 10 MARKS ( 4 OPTIONS) 10X2= 20
3. SHORT TYPE---FOUR QUESTIONS OF 5 MARKS ( 8 OPTIONS) 5X4= 20
4. MCQ TYPE---20 MARKS OF 1 MARKS ( NO OPTIONS) 1X20= 20

Principal  
GOUR MAHAVIDYALAYA  
Mangalbari, Malda

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## **UNIVERSITY OF GOUR BANGA**

Established under West Bengal Act XXVI of 2007 & recognized by UGC U/S 2 (f) & 12 (B), NAAC accredited with "B" Grade (2016) URL: www.ugb.ac.in

ORIGINAL

### **Choice Based Credit System (CBCS)**

#### **History**

SYLLABI FOR THREE – YEAR (SIX SEMESTERS) B.A. HONOURS OF STUDY IN History

W. E. F. 2019-20 SESSION

**P. O. Mokdumpur, Dist. Malda  
West Bengal, Pin: 732103**

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602-HISH- C-14	DC-14	History of Europe: 1871 AD to 1945 AD	6	40	10
603-HISH- DSE-3-A or 603-HISH- DSE-3-B	DSE-3- A or DSE-3-B	Contemporary World :1945-1990 OR Gender and Education	6	40	10
604-HISH- DSE-4-A or 604-HISH- DSE-4-B	DSE- 4- A or DSE-4-B	Contemporary World :1990-Till Date OR History of south-East Asia (20 <sup>th</sup> Century)	6	40	10
605-HISH- SEC-2	SEC- 2	Project: (Related to Honours- Educational Tour, Term- paper, and Seminar etc.) will be decided by the concerned department of colleges	2	40	10
Semester Total Credits & Marks			26	250	

\* Students of History Honours have to opt either DSE 3 A or 3 B & 4 A or 4 B

**HISTORY: SYLLABUS PREPARED BY BOS, UNIVERSITY OF GOUR BANGA**

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# GOUR MAHAVIDYALAYA

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E-mail : gour\_maha@yahoo.co.in  
Website: gourmaha.org

Proceedings of the meeting of the Academic council, Gour Mahavidyalaya, Mangalbari, Malda, held on 6.7.2019 at 4 P.M. in the Principal's chamber.

Member Present:

1. *[Signature]*
2. *[Signature]*
3. *[Signature]*
4. *[Signature]*
5. *[Signature]*
6. *[Signature]*
7. *[Signature]*
8. *[Signature]*
9. *[Signature]*
10. *[Signature]*

Agenda: 1. To confirm the resolutions of the previous meeting.

Resolved that the resolutions of the previous meeting are read out and confirmed.

Agenda: 2. Approval and introduction of Project work based on tour/field work/internship (CBCS and Old Course-1+1+1).

Resolved that the following papers concerning submission of Project work on the basis of the field work/study tour/internship/experimental learning as prepared and sanctioned by the respective Board of Studies, University of Gour Banga, Malda, is approved.

subject	Syllabus prepared by	Paper/course
GEOGRAPHY-HONOURS-1+1+1	BOARD STUDY, UNIVERSITY GOUR BANGA	OF OF PAPER-VII-MARKS-30
GEOGRAPHY-HONOURS-CBCS	BOARD STUDY, UNIVERSITY GOUR BANGA	OF OF PAPER CBCS--DSE-DP-IV-MARKS-50
HISTORY-HONOURS-1+1+1	BOARD STUDY, UNIVERSITY GOUR BANGA	OF OF PAPER-V-HISTORY OF INDIA-1858-1864- MARKS-20
HISTORY-HONOURS-CBCS	BOARD STUDY, UNIVERSITY GOUR BANGA	OF OF PAPER-CBCS-SEC-1-MARKS-20
EDUCATION-HONOURS-1+1+1	BOARD STUDY, UNIVERSITY GOUR BANGA	OF OF PAPER-VIII-MARKS-50
EDUCATION-HONOURS-CBCS	BOARD STUDY, UNIVERSITY GOUR BANGA	OF OF PAPER-CBCS-DSE-IV-MARKS-50
SOCIOLOGY-HONOURS-1+1+1	BOARD STUDY, UNIVERSITY GOUR BANGA	OF OF PAPER-VII-MARKS--100
SOCIOLOGY-HONOURS-CBCS	BOARD STUDY, UNIVERSITY GOUR BANGA	OF OF PAPER-CBCS-DSE-IV-MARKS-50

*[Signature]*  
Dr. S. Shome  
Convener, Academic Council

*[Signature]*  
Dr. A. K. Sarkar  
Principal

Principal  
GOUR MAHAVIDYALAYA  
Mangalbari, Malda.

RESOLUTION: ACADEMIC COUNCIL

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# UNIVERSITY OF GOUR BANGA

Established under the West Bengal Act of XXVI of 2007 and recognized by UGC U/S 2(f) & 12(B)  
NAAC accredited university with "B" Grade (2016)

## Department of History

P.O.: MOKDUMPUR, DIST : MALDA- 732103, WEST BENGAL, INDIA

Ref. No. : .....

Date 16.01.2023

The UG (Undergraduate) syllabus of **History** provided by the University of Gour Banga, Malda for its affiliated colleges includes **Project Work** based on **Tour/Educational Excursion Programme** for the following III year (1+1+1) and CBCS courses.

Sl No.	Year/Semester	Paper	Marks
1	III Year Honours (1+1+1)	Paper-V	20
2	VI Semester Honours (CBCS)	SEC-2	50
3	V Semester General (CBCS)	SEC-3	50
4	VI Semester General (CBCS)	SEC-4	50

- The full syllabus is attached herewith.

*Chhawang Subba*  
16/01/2023

(Dr. Chhawang Subba)  
Chairman,  
UG, Board of Studies,  
University of Gour Banga,  
Malda

**Dr. Chhawang Subba**  
**Co-ordinator**  
**Department of History**  
**University of Gour Banga, Malda**

PROJECT REPORT:2018-19-EDUCATIONAL THOUGHT OF RABINDRANATH  
TAGORE-VISWA BHARATI UNIVERSITY,SHANTINIKETAN,BOLPUR,BIRBHUM

**GOUR MAHAVIDYALAYA**  
**MANGAL BARI**  
**MALDA**

TOUR REPORT  
MALDA TO BOLPUR  
THE CONTRIBUTION OF RABINDRANATH TO MODERN EDUCATION

**SUBJECT = HISTORY HONOURS**

**NAME = ASMA KHATUN**

**CLASS = B.A HISTORY HONOURS**

**ROLL = 1217HISH NO = 0014**

**REGISTRATION NO = 1212295**

**STUDY = B.A 3<sup>RD</sup> YEAR**

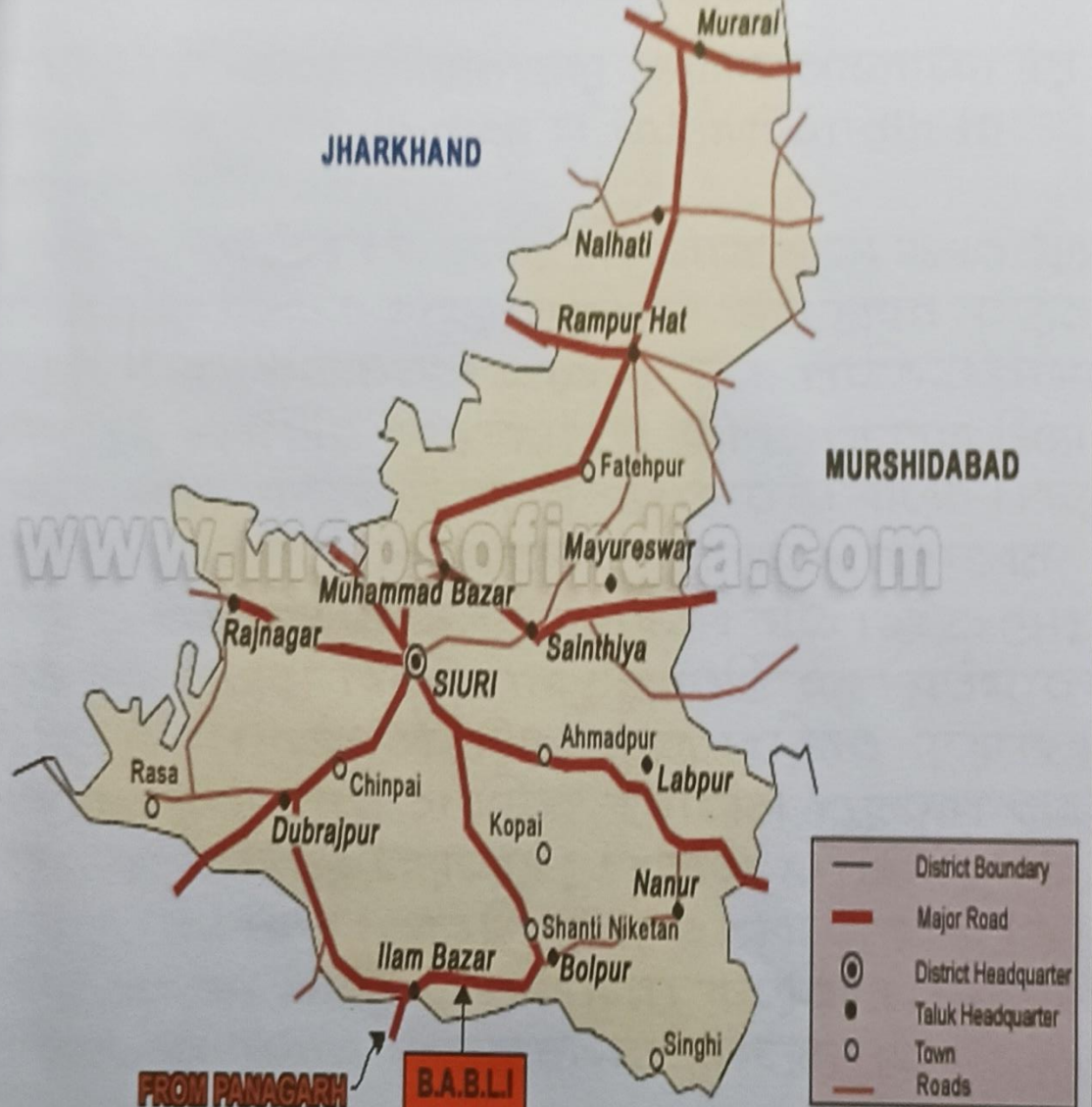
**SESSION = 2018 - 2019**

.....  
SIGNATURE OF PROFESSOR

.....  
*Asma Khatun*  
SIGNATURE OF STUDENT

# BIRBHUM Road Network Map (West Bengal)

N



Map not to scale

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আধুনিক শিক্ষার প্রতিবন্ধকতা  
Contribution of Rabindranath to Modern  
Education

৪. আধুনিক শিক্ষার প্রতিবন্ধকতা  
Discuss the contribution of Rabindranath to  
modern education.)

ট:- জীবন প্রত্যক্ষণ : বিশ্বনাথ ঠাকুর ৬ মে ১৮৬১ খ্রীঃ  
বঙ্গবঙ্গের বিখ্যাত ঠাকুর পরিবারে জন্ম গ্রহণ করেন।  
বাল্যকালে স্বাধীনভাবে ১৮৭২ খ্রীঃকে পাঠ্যের নাম  
বিদ্যালয়টি প্রতিষ্ঠিত হয়। অতীতে ঠাকুর শ্রীঃ  
শিক্ষাকে প্রথম বাক্যে ঠাকুর শ্রীঃ করেন। পরে  
বিদ্যালয়, বাল্যশ্রম, সংগীতশ্রম, বিনোদন, চিত্রশ্রম  
সুতরাং শিক্ষা প্রতিষ্ঠান স্থাপন করে। ১৮৭২ খ্রীঃ  
বিশ্বনাথ ঠাকুর বিশ্ববিদ্যালয় প্রতিষ্ঠিত হয়। বর্তমানে  
এটি একটি আনুষ্ঠানিক শিক্ষা নিয়ে পরিচালিত হয়েছে।  
১৮৯৩ খ্রীঃ ঠাকুর শ্রীঃ গান্ধী নোবেল পুরস্কার লাভ  
করেন। তিনি 'শিক্ষার হেরফের', 'তোতা বঙ্গবঙ্গী', 'শিক্ষা  
সমস্যা', 'শ্রী শিক্ষা', 'সুতরাং শিক্ষা ও প্রবন্ধে শিক্ষার  
বিবিধ সমস্যা নিয়ে আলোচনা করেছেন। ১৮৯৩  
খ্রীঃকে ঠাকুর শ্রীঃ পরলোকগমন করেন।

শ্রীঃ শ্রীঃ শিক্ষা:

শ্রীঃ শ্রীঃ জীবনশ্রীঃ শ্রীঃ শিক্ষাশ্রীঃ গভীরভাবে

যাতে মুক্তমনে সত্যতা দেখা দেয় না। মানসিক কঠোরতা  
ও অধানে ঘেঁ।

(৬) ভারতীয় বৃত্তি ও আর্থিক স্থিতি : মানসিক কঠোরতা  
শিক্ষার মূল লক্ষ্য ছিলে শিক্ষার্থীদের ভারতীয় বৃত্তি ও  
আর্থিক স্থিতি শিক্ষাদান। প্রাচীন ভারতে তদোবনের  
নেত্রিক ও আর্থিক স্থিতি শিক্ষার আদর্শের প্রতিফলন  
মানসিক কঠোরতার শিক্ষা ব্যবস্থায় সুদৃশ্য।

(৬) সহস্রাব্দিক শিক্ষা বণ্ড : মানসিক কঠোরতার শিক্ষা  
ব্যবস্থায় সহস্রাব্দিক বণ্ডের প্রাধান্য দেখা  
হয়েছে। সাম্প্রতিক উন্নয়ন, খেলাধুলা, খেলা,  
আডিনয় ইত্যাদি স্বর্ষ দিয়ে শিক্ষার্থীদের চরিত্র সুসংযত  
হয়। রবীন্দ্রনাথ নিজে অর্ধব বণ্ডে সক্রিয় ভাবে  
যোগ দিতেন, জ্ঞান রচনা করতেন এবং আডিনয়ে  
অনুপ্রাণিত করতে ভালোবাসতেন।

(৭) মাতৃভাষার স্বর্ষিক্ষে শিক্ষা : রবীন্দ্রনাথের বিদ্যালয়-  
য়ের তার এক বৈশিষ্ট্য হল মাতৃ ভাষার সাহায্যে শিক্ষা  
দান। তিনি বুঝেছিলেন স্বর্ষিক্ষে শিক্ষা কেবল মাতৃ  
ভাষার স্বর্ষিক্ষেই সম্ভব। হঠাৎ যুগে মাতৃ ভাষার  
সাহায্যে শিক্ষাদানের পরিবর্তনটা নিঃসন্দেহে এক  
বিশিষ্ট দায়িত্ব। রবীন্দ্রনাথ বলেছেন 'শিক্ষার্থী মাতৃ  
ভাষার মাতৃহু'। মাতৃহুের অভাবে শিক্ষার সামগ্রিক  
বিষয় বিস্মিত হয়। শুধু শিক্ষার ক্ষেত্রে মাতৃভাষাকে

## আন্দোলন ও স্বাধীনতা

মোটামুটে স্বাধীনতা ২০০৯ খ্রীঃ আন্দোলনকে প্রাঙ্গী  
করে। এই বিদ্যালয়ে অধ্যাপকের দিচ্ছে জিল প্রচিন  
ভারতে আন্দোলনিক শিক্ষার পুনঃপ্রতিষ্ঠার সেরনা।  
স্বাধীনতার শিক্ষা চিন্তা আন্দোলনিকভাবে বাস্তবে রূপায়িত  
হয়েছে। প্রধানকার আন্দোলনিক শিক্ষার যে বৈশিষ্ট্যগুলি  
আমাদের চোখে পড়ে তা হল -

(১) অর্থাৎ স্বাধীনতা : স্বেচ্ছিকভাবে শিক্ষাদানের দাবিবৃত্তে  
অধানে স্কুল প্রকৃতির স্বর্গে শিক্ষা দেওয়া হয়। শিক্ষার্থীরা  
ইচ্ছা সত্তাে ঘুরে বেড়াতে একে স্বেচ্ছিকতা করে।  
অধারিত বিধিনিষেধের কার্যকরতা নেই।

(২) স্বাধীনতা : জাতি বর্ষের কোনো পার্থক্য অধানে করা  
হয় না। সেলেমেয়েরা একসাঙ্গে পড়াশোনা করে।  
একসাঙ্গে খাওয়া দাওয়া ও স্বেচ্ছিকতা করে।

(৩) মূল জীবনযাত্রা : উচ্চ চিন্তা ও মূল জীবন যাত্রা  
অধারকার বৈশিষ্ট্য। শিক্ষার্থীরা নিজেদের কাজ নিজে-  
রাই করে। তারা নিজেদের ঘর পরিষ্কার, মেসার  
পরিচ্ছন্ন পরিষ্কার, বাসনামাজ ইত্যাদি নিজেরাই করে  
থাকে।

(৪) স্বাধীনতা : শিক্ষার্থীরা অধানে স্বাধীনতা  
বাস করে। শিক্ষার শিক্ষার্থীর স্বাধীনতা একান্ত স্বর্গে  
হওয়া

(৬) কৌশলানুষ্ঠান : ব্রীহদ্রথ জিলের সুন্দর উদ্যান  
তাই তার মতে বিশেষ কৌশল অনুষ্ঠানের আনন্দবোধ  
মিথ্যে প্রবাহিত হওয়া হলেও মিস্ত্রির তার সজ্জা পরি-  
ষ্টি করে দেখা হবে মিস্ত্রির প্রবাহ বন্ধে ।

(৭) আত্মপ্রকাশ : মিস্ত্রির মতো মিস্ত্রির আত্মপ্রকাশের  
সুযোগ থাকবে । ব্রীহদ্রথ মনে বসতেন মিস্ত্রি  
ব্যবস্থা অন্ন হলে যাতে মিস্ত্রির সৃষ্টিপ্রতিভা  
বিকাশের সুযোগ ঘটে । তার মতে অঙ্কন, মিলন,  
ভাষ্কর্য প্রভৃতি সৃষ্টিপ্রবাহ বন্ধে মিস্ত্রির সৃষ্টি  
প্রত্যক্ষ সঞ্চারিত হয় তাই নয়, তার মনেও যথেষ্ট  
বিকাশ ঘটে ।

(৮) মিস্ত্রির সার্বিক বিকাশ : ব্রীহদ্রথ মিস্ত্রির সার্বিক  
বিকাশের উদয় গুরুত্ব দিতেন । তার মতে মিস্ত্রির প্রবাহ  
বন্ধ হলে মিস্ত্রির দেহমন ও আত্মার পরিদূর্ন বিকাশ  
সম্ভব ।

(৯) শ্রীমিস্ত্রি : নারী মিস্ত্রি সমন্বিত তার মনোভাব  
অত্যন্ত উদার ছিল । তিনি মনে বসতেন নারী দুর্বলের  
মিস্ত্রির সমন্বিত সার্বিক থাকার দরকার । নারীর তার  
প্রয়োজন, অনুরোধ মিস্ত্রি মিতে হবে । সন্তান ও স্বামীর  
প্রতি বসন্ত সমন্বিত তাবো অবহিত হতে হবে । সে  
হবে স্ব স্ব স্বভাবসম্পন্ন ।

(৩০) দাঙ্গি উন্নয়ন : স্বাভাভগোবাও দাঙ্গিউন্নয়ন স্বলেক  
বগাজু ঙ্গান্তিগিবেতনের ঙ্গিঅরু ওর এক উন্নোয়গ্য  
ঐগ্গিক্টি । স্বাভাভ ভোবাব ভেত্তর গিথে ঙ্গিঅরুগিদের গভা-  
ভেয় বিজিগ ঙ্গানুয়দের গভ্জো দাবিচেয় হবাব সুভোগ  
হাটে ।

বিম্বভারতী :

২৮৬৩ ধী : ঙ্গহাৰ্শি নেবেক্রনাথ হাৰুয় ঙ্গান্তিগিবেতনে  
আম্বয় প্রাতিষ্ঠি বারেন ।

২২২ ধী : ঙ্গান্তিগিবেতনের আম্বয় বিদ্যাভ্য়ু দাবিগত  
হয় । বর্তহানে বিম্বভারতী প্রাচ্য লকও দাঙ্গাভেয়ু স্বাভ-  
য়েয় ঙ্গৰ্ঘ্য গিথে অগাটি আনুভ্গাতিক গিলেগ পেলে দাবিগ  
হয়েছে ।

বিম্বভারতীতে ভ্গানেয় বিজিগ ঙ্গাধাব চ্গা হয় ।  
অধানে ঙ্গিভ্গুয়ে নারগারি দ্ধুল থেকে আৰুভু বাবে  
আনুভ্গাতিক ভ্গুরেয় নানগবিৰ্ঘ বিম্বু দাৰিগ দাৰিগ হুয়ে  
হাবো । গিগ্গালিগিত ঙ্গিঅ প্রাতিষ্ঠিগ গুলি বিম্বভারতী  
আনুভ্গু :

- (১) ঙ্গিভ্গুভ্গেগ (নারগারি দ্ধুল) ।
- (২) দাৰ্হ ভ্গেগ ( ঙ্গাৰ্ঘ্যগিবিগ বিদ্যাভ্য়ু )
- (৩) বিদ্যা ভ্গেগ ( দ্ধাতক ও দ্ধাতকবেগু ঙ্গহাবিদ্যাভ্য়ু )
- (৪) ঙ্গিঅ ভ্গেগ ( উচ্চ ঙ্গাৰ্ঘ্যগিবিগ )
- (৫) বিলয় ভ্গেগ ( ঙ্গিঅক ঙ্গিঅগিবিগ ঙ্গহাবিদ্যাভ্য়ু )
- (৬) বাল্য ভ্গেগ ( ঙ্গিলেগ ও চাৰুকলা ঙ্গহাবিদ্যাভ্য়ু )
- (৭) গভ্জীওভ্গেগ ( গভ্জীও ও গুণ্য ঙ্গহাবিদ্যাভ্য়ু )

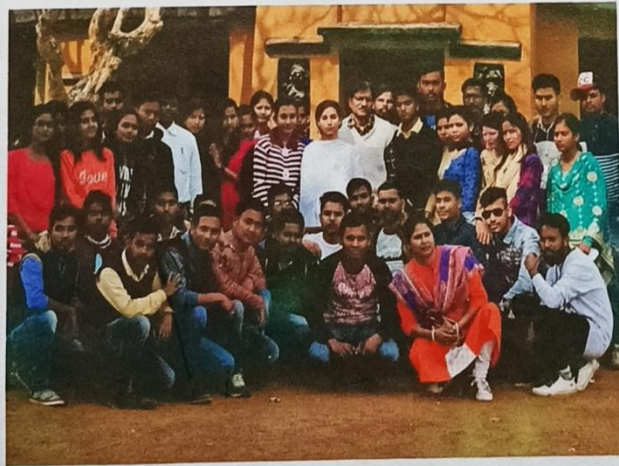
- (৬) শ্রীনিবেশন ( দাশিউন্নয়নমূলক প্রতিষ্ঠান )  
 (৭) মিয়াসঙ্গ ( গ্রাম্য বিদ্যালয় )  
 (১০) মিলন স্নান ( মিলন মিক্সড গর্নবিদ্যালয় )  
 (১১) চীনা ভবন ( চীনা, অসুত ইত্যাদি ভাষা মিয়াসু  
 প্রতিষ্ঠান )

অইসব মিয়া প্রতিষ্ঠানের অধীণ মিয়ে ববীন্দ্রনাথের মিয়া  
 সঙ্গিত সঙ্গগণিত হয়েচে । দাঙাচেয়ে মিলন সঙ্গনের  
 যা বিসু ডালো তার সঙ্কে ডাবতের মিলন ও কৃষির  
 মিলয় হাটিয়ে ডাবতীয় মিয়া সঙ্কে ববীন্দ্রনাথ ওসব  
 হলে হয়েচে ।

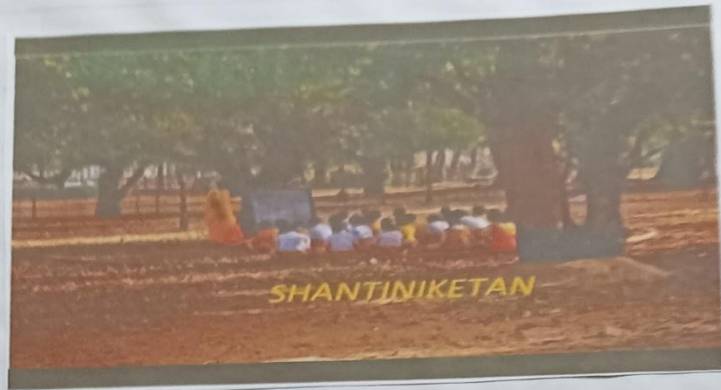
২০১৯ খ্রীঃ বিসুডাবতীকে ডাবতীয়, সুরভূদূর্ন সঙ্কে  
 হিগেবে ফোমনা বরা হয়েচে । বঙমানে অটি বোন্দ  
 মাদিত বিদ্যালয় ।

Asma Khatun

২০/০২/১৯



৪  
 ১০  
 ১৯



## GOUR MAHAVIDYALAYA

ACCREDITED BY NAAC(2<sup>nd</sup> Cycle) B+

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### STUDY TOUR: PHOTO: DOCUMENTS

2018-19

1217HISH-0002	Abdur Rajak Bakshi
1217HISH-0004	Alfauz Mia
1217HISH-0005	Amarnath Kundu
1217HISH-0006	Amrit Haldar
1217HISH-0008	Anup Mandal
1217HISH-0009	Anushrita Das
1217HISH-0010	Apurba Choudhury
1217HISH-0011	Apurba Haldar
1217HISH-0012	Arina Khatun
1217HISH-0014	Asma Khatun Atanu Kumar
1217HISH-0015	Ghosh
1217HISH-0016	Barnali Kabiraj
1217HISH-0017	Binod Sarkar
1217HISH-0018	Biswajit Mandal
1217HISH-0019	Biswajit Mandal
1217HISH-0023	Dipa Rajbanshi
1217HISH-0024	Dipanwita Ray
1217HISH-0027	Faraha Khatun
1217HISH-0032	Jayanta Rajbanshi Jinnatun Nesa
1217HISH-0035	Sarkar
1217HISH-0036	Kalyan Sarkar
1217HISH-0039	Lakshmi Das
1217HISH-0042	Mali pal



1217HISH-0050	Mithun Chaudhury
1217HISH-0051	Mousumi Halder
1217HISH-0053	N.N.Ainul Aman
1217HISH-0054	Najimuddin
1217HISH-0055	Nayeem Dewan
1217HISH-0056	Pappu Roy
1217HISH-0058	Pintu Sarkar
1217HISH-0060	Prabir Saha
1217HISH-0061	Pratima Sarkar
1217HISH-0062	Pritam Choudhry
1217HISH-0064	Rahul Roy
1217HISH-0065	Raj Sharma
1217HISH-0066	Rani Chowdhury
1217HISH-0068	Rinku Mandal
1217HISH-0069	Sabana Azmi
1217HISH-0071	Saikat Sarkar
1217HISH-0072	Sainur Nesha
1217HISH-0076	Saurav Karmakar
1217HISH-0078	Sujata Saha
1217HISH-0079	Sukchand Mandal
1217HISH-0082	Suman Sing
1217HISH_0083	Sumana Parveen
1217HISH-0084	Supriya Sakar
1217HISH-0085	Tagari Sarkar
1217HISH-0086	Tasbina Khatun
1217HISH-0087	Toutan Mandal
1216HISH-0007	Apu Das
1216HISH-0035	Jayanata Ray
1216HISH-0045	Masud Alam
	Pranab Kumar
1216HISH-0060	Barman
1216HISH-0066	Rabiul SK
1216HISH-0072	Sakidur Rahaman
1216HISH-0080	Sk. Binu Ali
1216HISH-0093	Umar Faruq
1215HISH-0033	Mahadeb Daria
1215HISH-0057	Rajkumar Mandal
1215HISH-0070	Saptam Das
1215HISH-0078	Shibu Sutradhar
1214HISH-0031	Ismail Sk.

2018-19-Total Students:54

## SUMMARY

**Introduction:** Rabindranath Tagore's role in the innovation of educational ideas has been eclipsed by his fame as a poet. He was a pioneer in the field of education. For the last forty years of his life he was content to be a schoolmaster in humble rural surroundings, even when he had achieved fame such as no Indian had known before. He was one of the first, in India, to think out for himself and put in practice principles of education which have now become commonplace of educational theory, if not yet of practice.

Today we all know that what the child imbibes at home and in school is far more important than what he studies at college, that the teaching is more easily and naturally communicated through the child's mother-tongue than through an alien medium, that learning through activity is more real than through the written word, that wholesome education consists in training of all the senses along with the mind instead of cramming the brain with memorized knowledge, that culture is something much more than academic knowledge. But few of Rabindranath's countrymen took notice of him when he made his first experiments in education in 1901 with less than half a dozen pupils. A poet's whim, thought most of them. Even today few of his countrymen understand the significance of these principles in their national life. The schoolmaster is still the most neglected member of our community, despite the fact that Rabindranath attached more merit to what he taught to children in his school than to the Hibbert lectures he delivered before the distinguished audience at Oxford.

Mahatma Gandhi adopted the scheme of teaching through crafts many years after Rabindranath had worked it out at Santiniketan. In fact the Mahatma imported his first teachers for his basic School from Santiniketan.

If Rabindranath had done nothing else, what he did at Santiniketan and Sriniketan would be sufficient to rank him as one of the India's greatest nation-builders.

With the years, Rabindranath had won the world and the world in turn had won him. He sought his home everywhere in the world and would bring the world to his home. And so the little school for children at Santiniketan became a world university, Visva-Bharati, a centre for Indian Culture, a seminary for Eastern Studies and a meeting-place of the East and West. The poet selected for its motto an ancient Sanskrit verse, *Yatra visvam bhavati eka nidam*, which means, "Where the whole world meets in a single nest."

*"Visva-Bharati", he declared, "represents India where she has her wealth of mind which is for all. Visva-Bharati acknowledges India's obligation to offer to others the hospitality of her best culture and India's right to accept from others their best."*

**Objective:** The main objectives of this Educational Tour is:

- 1.To understand the educational philosophy of Rabindranath Tagore.
- 2.to review Educational set up of Viswa Bharati university.

Summary:

Rabindranath Tagore founded several schools and a university at Santiniketan, West-Bengal, and was one of the most progressive educators of his time. He envisioned a holistic education that was deeply rooted in one's culture and surroundings but also connected to the wider world. Tagore was a pioneer in education for intercultural understanding and peace, for respect and intimacy with nature, for rural reconstruction and social engagement and for artistic abilities and creativity.



Top: Study Class in Santiniketan. Below: Foundation of Visva-Bharati University. Image credits: Ministry of Culture, Government of India.

Tagore has not written a single educational treatise. His ideas are scattered in countless writings. They can also be discovered in the educational institutions he founded, which do not follow a scholastic approach but are living and growing experiment.

### Tagore's Educational Mission

It might be surprising to learn that a Literature-Nobel-laureate dedicated forty years of his life to establishing and running educational institutions. Rabindranath Tagore's educational endeavours were motivated by postcolonial ideas of liberation, as he saw education as key to give respect and self-reliance, and therefore to move beyond political, social and economical suppression, which he tried to address since his time in Shelaidah.

His ideas were also influenced by his childhood experiences that led him to describe schools as prisons. After dropping out of school by 15, the intellectual, artistic, and extremely progressive and liberal atmosphere at home revealed to him how much joy and freedom learning could and should encompass.

Tagore also referred to the tapovans (old Indian forest colonies), where students lived a simple life close to nature and with an inspiring guru. Yet the most important motivation for Tagore's educational engagement is artistic: In his educational endeavours, he created a poem not with words but through action and idea that aspire to express his "inner truth" or philosophy.

### The Learning Child: Freedom to learn unconsciously

Tagore recognizes that children are not unfinished adults but have to be seen in their own rights, so that their strengths become visible and can develop – for example their curiosity and wonder, their imagination and creative joy and their ability to see unity that derives from their freedom from habits of thought and behaviour (in short, an excess of what Tagore terms "surplus").

Tagore argues that the difference between children and adults requires different methods of learning. While adults may read books and while their learning is motivated by a clear purpose, children require indefiniteness and learn mostly unconsciously:

"Our purpose wants to occupy all the mind's attention for itself, obstructing the full view of most of the things around us (...) The child, because it has no conscious object of life beyond living, can see all things around it, can hear every sound with a perfect freedom of attention, not having to exercise choice in the collection of information."

For Tagore, this kind of learning and approach to the world is the best way for children to grow. He terms it the "method of nature." Through this "method," children learn even something as complicated as their first language quicker,

better, and more joyfully than adults would be able to do, using their focused methods.

According to the “method of nature,” guessing and trying out are preferable to explaining; unconscious learning and sudden surprises are preferable to focused effort; and experiencing and discovering the world first hand is preferable to books. Tagore argues that learning by the “method of nature” will allow children to develop their creativity and to apply what they have learnt. Tagore uses an analogy to warn educators of the detrimental effects of applying the adult method of learning to children:

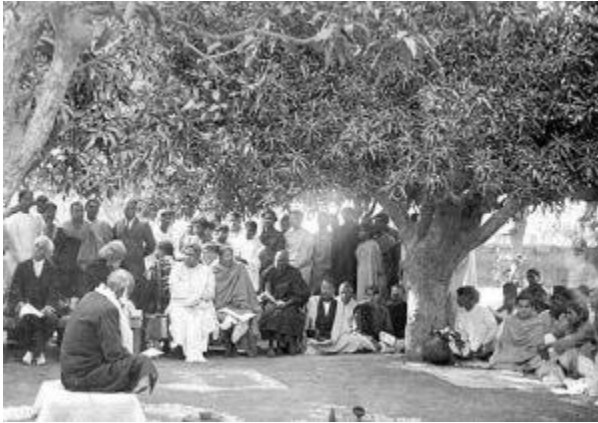
### Criticism of Educational Institutions

Tagore’s 1892 article “Siksha Herphar” (“Our Education and its Incongruities”) was, according to Prabhat Kumar Mukhopadhyay, the first truly comprehensive and competent criticism of the contemporary national educational system. Throughout his life, Tagore often describes the schools of his time as prisons. In “Parrot’s Training,” Tagore caricatures colonial education, which imprisons and brutally kills the natural impulses of the parrot through mindless discipline.

This satire shows that the main focus of education is directed on the school building, the textbooks, and the authorities, while the child and its needs (and the “method of nature”) are neglected. He also calls schools robot-producing factories that destroy individuality and true learning, are merely focusing on exams, and do not let their students mature. The production of mass educated robots or marionettes encumbers students’ development of their own goals and self-respect and only aspires for worldly success instead of perfection and self-liberation, which makes it easy for the colonial rulers to employ them for their purposes.

He particularly criticized colonial schools for teaching knowledge unrelated to students’ regional, historical and lingual context, which often led to mechanical rote-learning instead of true comprehension.

*“And for that they must be trained, not to be soldiers, not to be clerks in a bank, not to be merchants, but to be the makers of their won world and their own destiny. And for that they must have all their faculties fully developed in the atmosphere of freedom.”*



The Ideal School:

### A Boarding School in Nature

Tagore is convinced that an ideal school should be amidst nature. In Santiniketan, lessons take place mostly outside in the shade of trees. For schools in less warm climates, he recommends spending at least one school day completely outside, not counting sports, games, and excursions. He also believes that boarding schools are most advantageous, as they can be far away from cities and therefore permit children to move about more freely.

They also allow for more simplicity and for protection from the overburdening stimuli of the modern world (such as too much entertainment, ready-made products, and luxury) and from their parents' narrow aspirations. Tagore cherishes self-chosen simplicity – without idealizing poverty! – because he thinks that an excess of material goods can restrict the direct experience of the world, inflate the self, and hamper true maturation.

By protecting children from their parents' narrow aspirations, Tagore means that parents should be careful not to confer their own desires for the material and purposeful to their children and their much simpler needs; either through mollycoddling or through modelling and pushing them towards their own worldly aspirations of turning them into mere "moneymakers." He emphasizes how important it is for children to experience nature through their bodies – without having windows, chairs, or shoes in the way –, and to develop creativity and responsibility when they are lacking ready-made products and instruments. He argues: "The real king is he who is able to create his own kingdom."

### Self-discipline and Self-government

Tagore's criticism of punishment and his allowance for freedom is countered by his emphasis on discipline. Particularly in the first years of his Santiniketan school (initially called Brahmacharyashram), he focused on simplicity and discipline. Yet Tagore believed that it is crucial to inspire children to be self-disciplined, because "cruel slavery, in which to drill the child mind (...) is demoralizing [and because] perfect obedience [comes] at the cost of individual responsibility and initiative of mind."

He was convinced that students' respectfulness grows when they are free (not: have licence) and treated with patience, sympathy, and respect themselves. Tagore encouraged his students (to an unusual degree for his time) to think critically and to voice their opinions.

Tagore's students were helping to shape the daily life of the ashram and thereby make the ashram rules their own. He believed that only when students take part in creating their school, it can be their nest, instead of remain a mere cage.[30] The ability and enthusiasm to create one's own world was one of Tagore's main educational goals.

Tagore was the first to introduce the experiment of student's self-government in India (cf. swaraj). This included a system of self-punishment, according to which a

student court will discuss whether a student is guilty and will then himself determine his punishment (expiation).

### Ideal Teachers: Gurus vs. Schoolmasters

Tagore found it difficult to find the right teachers for his schools. He was looking for Gurus instead of Schoolmasters. The Sanskrit term guru means teacher, yet emphasizes spiritual knowledge and practices and is connected to the ancient tradition of brahmacaryashrams and tapovans. According to Tagore, gurus are “active in the efforts to achieve the fullness of humanity” and will give their whole selves to their students instead of merely sharing the material as prescribed by the curriculum.

Being a guru is a true calling instead of a job to earn money, and the motivation for it consists in love for children and for the subject, not in love for power. Good teachers, wrote Tagore, activate children’s minds instead of helping them to assimilate and collect information, and inspire children through their own self-development. They encourage them to work on the teacher’s own original projects and thereby travel together on their journey to more understanding.

*“[A] teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame.”*

Tagore argues that teachers would be strengthened through a higher status that, in India, might come through the title “guru.” He also argues that teacher’s education needed to improve, and that it should include a thorough understanding of children’s psychology. Their teaching would furthermore be of higher value if teachers were given more freedom regarding their teaching methods and, to a certain degree, regarding the content of what they teach.



In general, Tagore is convinced that education “is not a matter of ‘teaching’, of methodology or of ‘educational equipment’” but depends on the personality of the teacher and the relationship to the student. He said to one of the teachers at his school:

“Do not be preoccupied with method. Leave your instincts to guide you to life. Children differ from one another. One must learn to know them, to navigate among them as one navigates among reefs. To explore the geography of their minds, a mysterious instinct, sympathetic to life, is the best of all guides.”

For his university, Tagore also tried to find lecturers that express the qualities of a guru and who “are wholeheartedly and with all their energy engaged in the processes of research, invention and creation.” Tagore taught many lessons himself with great success and has been addressed by Gandhi and others as gurudev (godly teacher).

**Holistic Education: Knowledge, action, love**

**Language, context and books**

In contrast to colonial educational institutions, teachers in Santiniketan used the mother tongue and related the content to the historical, cultural and natural context to ensure that students properly understand the content and can apply it. Tagore wrote textbooks in Bengali, yet also argued that books are only useful to the student when they are connected to the student’s context and do not discourage imagination and thinking. Too easily, books lead to passivity, encourage slavish consumerism and rote-learning, and therefore divide thinking and talking.

Tagore believed that neither books nor teachers should simplify information but should rather stretch their young readers’ abilities. Through this, they would encourage critical thinking, imagination and continuous work of the unconscious with what has been read or learnt.

“The watery stuff into which literary nectar is now diluted for being served up to the young takes full account of their childishness, but none of them as growing human beings. Children’s books should be such as can partly be understood by them and partly not. In our childhood we read every available book from one end to the other; and both what we understood, and what we did not, went on working within us. That is how the world itself reacts on the child consciousness. The child makes its own what it understands, while that which is beyond leads it on a step forward.”[

In history lessons, Tagore encouraged the focus to be on ideals instead of knowledge, as he believed that this would help the learners’ personality to grow. Furthermore, students should learn from the known to the unknown and develop applied “knowing” rather than learn abstract “knowledge.” Following the “method of nature,” they should explore and examine and educate themselves through independent work.

### **Body and movement**

Tagore did not believe that schools should merely look after the healthy development of their students’ minds, but also took their physical wellbeing extremely seriously. He made sure that they received a good diet and had enough physical movement. He offered many different sports activities (ballgames, gymnastics, dance, martial arts such as Lathi and Ju-Jutsu). Tagore did not treat the physical as a separate area though but engages the body at the same time as the mind through peripatetic education, sense training, excursions, and even travelling.

He believed that children need to move a lot and that movement gives them strength to assimilate new facts and to encounter and collect knowledge, while static education in classrooms separates body and mind. Tagore’s ideal was to create a travel school that allows students to travel through all of India.

Unfortunately, he did not have the financial means to actualize this on a larger scale.

Rabindranath Tagore founded several schools and a university at Santiniketan, West-Bengal, and was one of the most progressive educators of his time. He envisioned a holistic education that was deeply rooted in one's culture and surroundings but also connected to the wider world. Tagore was a pioneer in education for intercultural understanding and peace, for respect and intimacy with nature, for rural reconstruction and social engagement and for artistic abilities and creativity.

Tagore has not written a single educational treatise. His ideas are scattered in countless writings. They can also be discovered in the educational institutions he founded, which do not follow a scholastic approach but are living and growing experiments.

### **Activities: From Scientific Experiments to Social Engagement**

Over the years, Tagore's curriculum was more and more determined by activities. This included scientific experiments, excursions for social research, trying to find solutions to the villagers' real-life-problems and implementing them, picnics, tending to animals, and helping around the school buildings. The Brati-Balakas and Brati-Balikas ("boys and girls who have taken an oath") tended to the surrounding villages.

Tagore most thoroughly actualized this activity curriculum in his Shiksha-Satra school, where all subjects are organized around practical problems and the improvement of living conditions. But even his university aimed to be not only the centre of India's intellectual life but also its economical life.

Students worked on farms and in crafts, cooperated with villagers and helped them to improve their farming methods. Through their activities, they not only improved rural life but also learnt better, developed their personality and grew spiritually, for example by developing an emotional relationship with nature.

Outcome: We visited Visva Bharati University, Shantiniketan, Bolpur, on 10.3.2019. It appears from this Educational Tour that Rabindranath Tagore's motto was in keeping in tune with an ancient Sanskrit verse, Yatra visvam bhavati eka nidam, which means, "Where the whole world meets in a single nest." - In Tagore's opinion, "Visva-Bharati represents India where she has her wealth of mind which is for all. Visva-Bharati acknowledges India's obligation to offer to others the hospitality of her best culture and India's right to accept from others their best." Rabindranath Tagore believed that the aim of education is self-realization. He himself was a poet and a saint, who had, through his imagination and insight, realized the universal soul in himself and in nature. He believed that this realization was the goal of education. There are four fundamental principles in Tagore's educational philosophy; naturalism, humanism, internationalism and idealism. Shantiniketan and Visva Bharati are both based on these very principles. He insisted that education should be imparted in natural surroundings. This message is still relevant in India. Our students can pursue research work on Educational Thought of Rabindranath Tagore in near future.

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