



**UGC - HUMAN RESOURCE DEVELOPMENT CENTRE**

**PT. RAVISHANKAR SHUKLA UNIVERSITY, RAIPUR**



*Organized*

## **ONLINE REFRESHER COURSE IN HISTORY**

**18 - 30 OCTOBER 2021**

### **REPORT**

Name of Course/Program:	Online Refresher Course in History.
Name of Contact person from HRDC:	Dr. Brijendra Pandey
Date of Course/Program:	18/10/2021 to 30/10/2021
Name of Course Coordinator:	Dr. Shampa Choubey
Theme of Course/Program:	On the occasion of the 75th Independence year of India's freedom, we are studying our history with a new perspective, new syllabus and guidelines, suggested by the UGC this year in order enhance the knowledge of History for research & learn about the new avenues to develop History.
Number of Participants:	30
State wise number of participants:	West Bengal: 10 Chhattisgarh: 08 Maharashtra: 06 Karnataka:02 Madhya Pradesh:01 Bihar:01 Odisha:01 Rajasthan: 01
Gender wise number of participants:	Male: 21 Female: 09
Number of Resource Persons:	30
Name and Signature of Course Coordinator	
Dr. ShampaChoubey (Course Coordinator) Head of Department(History) D. B. Girls PG college Raipur(C.G)	

## **COORDINATORS DESK**



**Dr. Shampa Choubey**  
(Course Coordinator)  
Head of  
Department (History)  
D.B. Girls PG college  
Raipur (C.G.)

Historian James Grant Duff once wrote, “Many of the advances in the sciences that we consider today to have been made in Europe were made in India centuries ago.”

‘History is the study of people, actions, decisions, interactions and behaviours’

History is the study of humans’ progress in a society. We can’t understand our present, neither we can better our future without the knowledge of history therefore it is included in our syllabus. The learning of history inculcates in the learner a sense of love & pride for the motherland. Knowledge of History helps in developing an emotional unity by breaking the barriers of caste creed & languages. History itself is a repository of knowledge & there is a wide range of scope for the exploration of the subject through the study & research in personalities, ideas, traditions, cultures, national institutions & many more.

The study of history is also significant because it develops the feeling of patriotism & universal brotherhood. It is the mother of all education. The evolution of history helps in nurturing human life.

‘History is fundamentally a problem-solving discipline’

History is narratives. From chaos comes order. We seek to understand the past by determining and ordering ‘facts’; and from these narratives we hope to explain the decisions and processes which shape our existence.

History makes man mature, intelligent & experienced. History enables man to build the present on the foundation of the past, & guide the future. The lessons learnt from history can’t be learnt from other subjects. History has its own importance as professional, ethical, national & international, disciplinary, cultural. Humans should always be ready to protect their history & culture. Sarvepalli Radhakrishnan had too said that history is the memory of a nation.

History’s primary purpose is to stand at the centre of diverse, tolerant, intellectually rigorous debate about our existence: our political systems, leadership, society, economy and culture. However, open and free debate – as in so many areas of life – is too often lacking and it is not difficult to locate the cause of this intolerance.

*Azadi Ka Amrit Mahotsav* is being celebrated all over India to commemorate 75 years of progressive India and the glorious history of its people, culture and achievements. Azadi Ka Amrit Mahotsav is an embodiment of all that is progressive about India’s socio-cultural, political and economic identity.

## **Refresher Course in History.**

### **(18.10.2021 - 30.10.2021)**

A Refresher Course in History was organized by Human Resource Development Centre, Pt. Ravishankar Shukla University Raipur, in collaboration with Department of History, Govt. Dudhadhari Bajrang Girls Postgraduate College, Raipur, Chhattisgarh (An Autonomous Institution). The course was attended by thirty participants from across the country. The lectures in the course were delivered by many renowned & world acclaimed eminent personalities from across the country. There were 30 resource persons in the course.

**Objective:** On the occasion of the 75th Independence year of India's freedom, we are studying our history with a new perspective with respect to the new syllabus and guidelines, suggested by the UGC this year. All over the world the mode of education has become online due to the pandemic; therefore the course is designed to enhance the knowledge of the subject of History in research & to learn about the new avenues for the developments in the field of History.

**Course Module:** The course is designed to provide an opportunity to get acquainted with recent developments in the field of History while emphasizing on fundamentals of the subject. One can say that since last 2 years because of the pandemic, information and communication technology has brought revolution in pedagogical practices. Teachers should be empowered with access to latest developments, emerging new trends research to improve pedagogy. Students' engagement should be increased by restructuring the learning process. The course will give equal importance to changing scenarios in the field of History.

**Target Group:** All regular faculties of Universities/ Colleges that are included under section 2 (f) of the UGC act. The teachers of the colleges affiliated to the University for at least five years can participate.

**Mode of Delivery:** Online Sessions on Google Meet held from 10:30 to 17:30 daily.

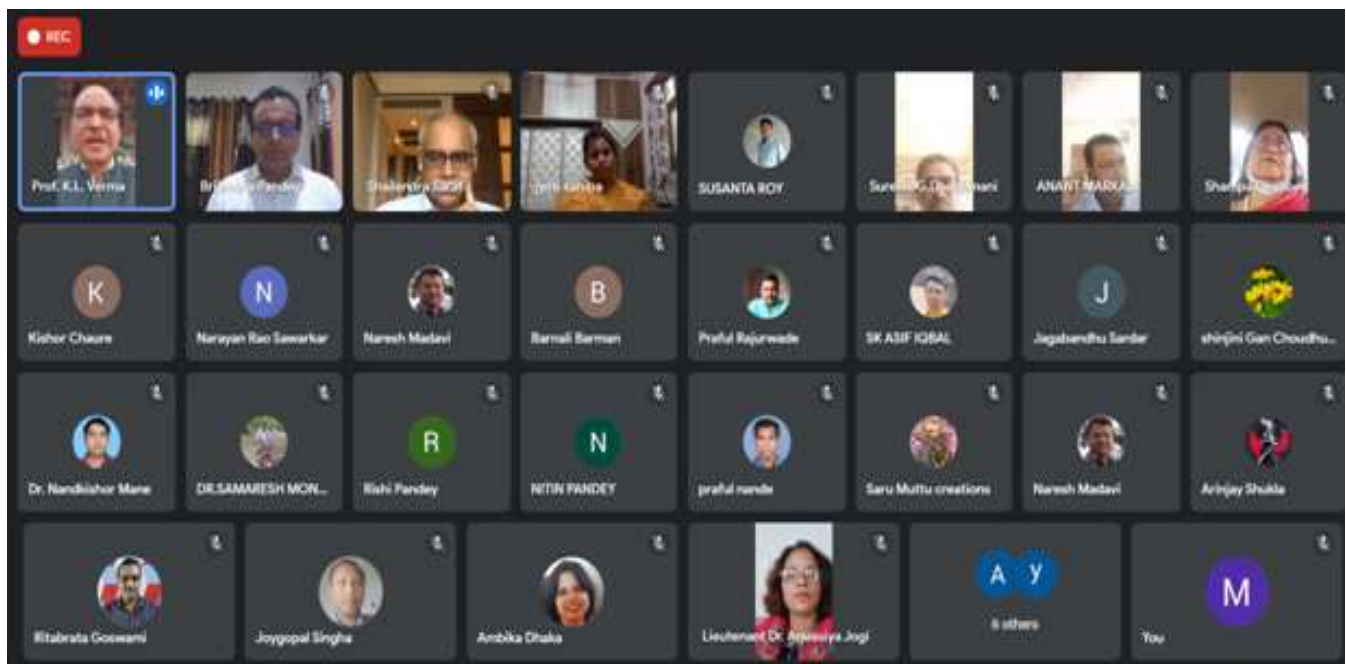
## **DAY 1**

### **Session I (09:30-11.00)**

#### **REGISTRATION, INAUGURATION & INDUCTION**

The inaugural was attended by the Chief Guest, Prof. Keshari Lal Verma, Vice Chancellor, Pt. Ravishankar Shukla University, Raipur; Dr. Shailendra Saraf, Director, HRDC, Pt. Ravishankar Shukla University, Raipur; Dr. Shampa Choubey, Head of History Department, D.B. Girls PG College (Autonomous), Raipur; Dr. Brijendra Pandey, Assistant Professor, HRDC & the Participants from all over India.

The session started with the inaugural address of Prof. Keshari Lal Verma, Vice Chancellor, who wished all for the success of the refresher course. The course coordinator, Dr. Shampa Choubey, welcomed the chief Guest, Director (HRDC) & all the participants. She then briefed them about the theme & design of the refresher course. She also highlighted the relevance of History in this Globalised & ever changing world. In the end Dr. Brijendra Pandey, HRDC, explained all the relevant rules of the course & forthcoming sessions & marking schemes in the course. He ended the session with the vote of thanks to all.





## **Session II (12.15-13.45)**



**Dr. Vibha Tripathi**, Professor Emeritus (Retd.), Department of Ancient Indian History, Culture & Archaeology, Banaras Hindu University, Varanasi(UP).

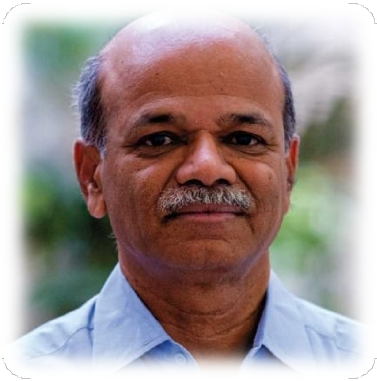
**Topic for the session was "India's contribution to the world of knowledge-Heritage and legacy."**

She emphasized on the ancient India's contribution in the field of art, science, literature, astronomy, architecture & much more. She discussed about the origin of the concept of zero & decimal system in mathematics, the knowledge of eclipse, position of stars & shape of the earth. Geometric tools & scales, weights used from the time of Harappans. She highlighted on the much acclaimed contribution of scholars like Aryabhatta, Brahmagupta, Nagarjuna, Charak & Sushrutasamhitas in the field of medical science.

"We owe a lot to the ancient Indians, teaching us how to count. Without which most modern scientific discoveries would have been impossible." – Albert Einstein

One of the oldest civilizations in the world, the Indian civilization has a strong tradition of science and technology. Ancient India was a land of sages and seers as well as a land of scholars and scientists. Research has shown that from making the best steel in the world to teaching the world to count, India was actively contributing to the field of science and technology centuries long before modern laboratories were set up. Many theories and techniques discovered by the ancient Indians have created and strengthened the fundamentals of modern science and technology. While some of these groundbreaking contributions have been acknowledged, some are still unknown to most.

### **Session III (14:15 to 15:45)**



**Dr. Vasant Shinde**, Indian Archaeologist, Ex-Vice Chancellor,  
Deccan University, Pune.

**The topic for the session was “Untouched Aspects of Indus Valley Civilization.”**

His lecture informed about the latest excavations in the Indus valley areas & the changing perspectives in the field. His focus was on the current 15 years of excavations which are still not known & on those, on which the work is going on. He made a insightful presentation for the lecture which had many slides highlighting the Indus valley sites & artefacts. Many untouched aspects of one of the oldest known civilization were brought to the foreground. His vast experience in the field of archaeology made the participants more enthusiastic & curious for the latest ongoing knowledge in the field.

The Indus Valley Civilisation (IVC), also known as the Indus Civilisation,[1] was a Bronze Age civilisation in the northwestern regions of South Asia, lasting from 3300 BCE to 1300 BCE, and in its mature form from 2600 BCE to 1900 BCE. Together with ancient Egypt and Mesopotamia, it was one of three early civilisations of the Near East and South Asia, and of the three, the most widespread, its sites spanning an area stretching from today's northeast Afghanistan, through much of Pakistan, and into western and north western India. It flourished in the basins of the Indus River, which flows through the length of Pakistan, and along a system of perennial, mostly monsoon-fed, rivers that once coursed in the vicinity of the seasonal Ghaggar-Hakra River in northwest India and eastern Pakistan.

#### **Session IV (16.00 to 17.30)**



**Dr. B. K. Shrivastav**, Head of the Department, Dr. Harisingh Gour University, Sagar (MP)

**The topic for the session was “Power of Subconscious mind- learning from our Indian History and Culture”.**

It was a very interesting & much liked session. He made us all understand about the power of subconscious mind in every human. He interlinked this potential with many significant characters in history like Alexander, Akbar etc. His session was filled with many anecdotes from history which kept the participants engaged. He made all understand that how this potential has impacted history & how it can revolutionize each one's life. It was a completely motivating session which had surely left its imprint in participants mind. He clarified the minute differences between subconscious & conscious mind.

#### **DAY 2**

#### **Session I (10.30-12.00)**



**Dr. Usha Agrawal**, Professor, Department of History & Tourism, Govt. PG College, Mandsaur (MP)

**The topic for the session was “Intangible Heritage of India & its Sustainability”.**

She mentioned about the values & knowledge which is having a long legacy in India & is getting passed on from generations. This is the real intangible heritage of a country which is to be protected. Moral education & moralities too get passed from our ancestors to us. She has enriched all our participants with valuable intangible heritages of India which has historical significance. She further elaborated it in all the fields of environment, economy, society & culture and said that for the development of a country, its traditional intangible heritages should be well conserved. She also highlighted on the challenges which are there.

### **Session II (12.15-13.45)**



**Dr. Archana Sharma**, Professor, Department of Ancient Indian History, Banaras Hindu University (UP)

**The topic for the session was “The impact of Religious Revolution in Ancient India”**

The main theme for the lecture was a study based on Buddhist Literature in special reference to women. It was a very charged session, she elaborated on the role women played & their condition in ancient Indian history. The journey from Harrapa to Rigveda & then to the 6<sup>th</sup> century BC, in the context of Buddhist literature was full of stories & anecdotes from historical literatures. She highlighted the conditions of women in the lifetime of Buddha & how Buddhism changed it for good. Buddhism was the only contemporary religious sect which thought about the questions on women & its implications in the world. Religion is a cultural heritage for India & we should be proud that religions which originated in India has a worldwide acceptance & followers. She presented a beautiful slideshow for the session which contained enthralling pictures & information.

### **Session III (14:15 to 15:45)**



**Dr. Anant Ashutosh Dwivedi**, Director General, Heritage Society, Patna (Bihar)

#### **The topic for the session was “Mauryan Art & Architecture”**

The lecture was on Mauryan Art which consist of shining pillars, stupas, coins, caves & artefacts. Dr. Dwivedi detailed us all with ongoing excavations & works in the field of archaeology in context of Mauryan art & architecture. He has presented a captivating slideshow of Mauryan court art, popular art, artefacts & much more. He showed the sites on which the excavations are going on & how it is done minutely. His lecture was full of astonishing facts & information. He showed the boundary wall of the city of Patliputra & its 64 gates. It was a much engaged discussion. The art & architecture during mauryan period was one of the best Mauryan art is the art produced during the period of the Mauryan Empire, which was the first empire to rule over most of the Indian subcontinent, between 322 and 185 BCE. It represented an important transition in Indian art from use of wood to stone. It was a royal art patronized by Mauryan kings especially Ashoka. Pillars, Stupas, caves are the most prominent survivals.

### **Session IV (16:00 to 17:30)**



**Dr. Sanjay Swarnkar**, Professor, Dept. of History, Govt. K.R.G.P.G College, Gwalior (MP)

**The topic for the session was “The Role of Religious Sects in Agrarian Movements of Colonial India”.**

DrSwarnkar highlighted on the forgotten contribution of the religious sects from various states of India. He covered the role played by various religious leader from all over India in agrarian movements. Agrarian movements mainly started in the period of medieval history in India & continued in colonial period. Thereligious leaders from Punjab, UP,Haryana & other states of India were also involved in the agrarian movement taking place during time. He discussed the role of many religious leaders like Namdev, Tukaram, Ramdas, Nanak, Swami shahjanand& many more in their respective periods.

### **Day 3**

#### **Session I (10.30-12.00)**



**Dr. B. K. Shrivastav**, Head of the Department,Dr. HarisinghGour University, Sagar (MP).

**The topic for the session was “Gandhi and his reflections with Geeta”.**

Two teachings of the Bhagwad Gita appealed most to Gandhiji. The first one was anasakti, non-attachment, to the fruits of one’s actions, “Your business is with the action only; never with its fruits.”In his work Anasaktiyoga, Gandhiji explains the concept of anasakti in terms of the spirit with which one should perform one’s duties. The karma-yogi performs his duties with the understanding that it is by the will of destiny that he has been placed in a particular vocation and he must perform his duties with an attitude of total surrender to the Divine Will, for the benefit of society.

The second teaching was that of attaining the exalted state of sthitaprajna, elaborated in 19 verses, that he read at the age of 18, in England. For him, these 19 verses represented the gist of the entire Gita. The yogin who has succeeded in freeing his mind from all attachment to objects of senses, is devoid of all fear and remains calm and composed even in adverse situations.



Experiencing even-mindedness, he adopts a compassionate attitude towards all.

Krishna cautions Arjuna that even those seekers who ceaselessly strive to curb their senses are not always successful. Gandhi writes, “The most important step towards the haven of security is to rein in the senses, which, if not kept in control, carry off even the wisest to the abyss. Physical starving of the senses works but as a temporary purpose; it is only when the intellect realises its moorings in the Highest and prevents the mind from wandering that one can feel secure.”

### **Session II(12:15-13:45)**



**Dr. Ashok Patnaik**, Professor (Retd.), Dept of History, Utkal University, Bhubaneswar.

**The topic for the session was “Objectivity in Historiography.”**

“The only history that can truly nourish inspires & guide the people over a long period of time is one written in an objective spirit.”

The historian collects his data fairly, which he observes systematically, organizes logically & tests them thoroughly. Then by inductive logic & by the use of hypothesis, he reaches provisional generalization. Then only he carries out a final search for new data & makes fresh tests for final conclusions, while doing so he should cast off as far as possible the prejudices of race, nationality, class, society & political myth to attain historical objectivity. When historians are interested in facts about the past it is because of their possible historical status, which, in practice, means their historical significance. We must therefore ask whether there are any objective (in the sense of absolute) criteria for the granting of the epithet ‘significant’ to some events and ‘insignificant’ to others

### **Session III & Session IV (14.15-17.30)**

#### **MICRO TEACHING SESSIONS**



**Dr. Brijendra Pandey**, Assistant Professor, HRDC, Pt. RSU, Raipur.

The participants presented a small lecture on their topics. It was to judge the quality & the ability to present. Dr. Pandey's valuable insights in the session were surely to make them more confident for the future.

#### **Day 4**

### **Session I (10.30-12.00)**



**Dr. Ashok Patnaik**, Professor (Retd.), Dept of History, Utkal University, Bhubaneswar.

**The topic for the session was “Historical Criticism”.**

The business of a historian is to construct interpretation of the past from its surviving remains & then to write, it involves collection of data, its critical evaluation, & then presentation. Historical criticism, also known as the historical-critical method or higher criticism, is a branch of criticism that investigates the origins of ancient texts in order to understand "the world behind the text". While often discussed in terms of Jewish and

Christian writings from ancient times, historical criticism has also been applied to other religious and secular writings from various parts of the world and periods of history. The primary goal of historical criticism is to discover the text's primitive or original meaning in its original historical context and its literal sense. The secondary goal seeks to establish a reconstruction of the historical situation of the author and recipients of the text. That may be accomplished by reconstructing the true nature of the events that the text describes. An ancient text may also serve as a document, record or source for reconstructing the ancient past, which may also serve as a chief interest to the historical critic. In regard to Semitic biblical interpretation, the historical critic would be able to interpret the literature of Israel as well as the history of Israel. In 18th century Biblical criticism, the term "higher criticism" was commonly used in mainstream scholarship in contrast to "lower criticism". In the 21st century, historical criticism is the more commonly used term for higher criticism, and textual criticism is more common than the loose expression "lower criticism"

## **Session II (12.15-13.45)**

**Dr. Kamlesh Sharma**, Professor (Retd.) Dept. of History, Vardhaman Mahaveer Open University, Kota, Rajasthan

### **The topic for the session was “Characteristics of Indian Culture”**

India has a rich culture and that has become our identity. Be it in religion, art, intellectual achievements, or performing arts, it has made us a colorful, rich, and diverse nation. Additionally, culture is a way through which we behave with others, how softly we react to different things, our understanding of ethics, values, and beliefs. Indian culture is famous across the world due to its diversity in music, art, dance, language, cuisine, costume, philosophy, and literature. The important characteristics of Indian Culture are civilized communication, beliefs, values, etiquette, and rituals. India is well known for its 'Unity in Diversity' across the world. That means India is a diverse nation where many religious people live together peacefully having their own different cultures. So, we can see people of different languages, dresses, food habits, and rituals living with unity in India. Indian culture, often labeled as a combination of several cultures, has been influenced by a history that is several millennia old, beginning with the Indus Valley Civilization and other early cultural areas. Many elements of Indian culture, such as Indian religions, mathematics, philosophy, cuisine, languages, dance, music and movies have had a profound impact across the Indosphere, Greater India and the world. Specifically Southeast Asian and Himalayan

influence on early India, had lasting impacts on the formation of Hinduism and Indian mythology. Hinduism itself formed from various distinct folk religions, which merged during the Vedic period and following periods. Especially Austroasiatic groups, such as early Munda and Mon Khmer, but also Tibetic and other Tibeto-Burmese groups, left noteworthy influence on local Indian peoples and culture. Several scholars, such as Professor Przyluski, Jules Bloch, and Lévi, among others, concluded that there is a significant cultural, linguistic, and political Mon-Khmer (Austroasiatic) influence on early India, which can also be observed by Austroasiatic loanwords within Indo-Aryan languages and rice cultivation, which was introduced by East/Southeast Asian rice-agriculturalists using a route from Southeast Asia through Northeast India into the Indian subcontinent.

### **Session III(14:15 to 15:45)**



**Dr. I. S. Vishwakarma**, Chairman, U.P. Higher Education Services Commission.

**The topic for the session was “Bharatvarsha - Avdharna, Rashtrachintan and Swabodh.”**

Nations are generally held together on the basis of race, religion, language or ethnicity. Sameness is the formula of nation building, but India stands in defiance of this mediocrity. ‘Bharatvarsh’ has lived for thousands of years, a union of over two hundred kingdoms. King Bharata extended the boundaries of his empire, more through inclusion than conquest, and it was one of the largest empires on the planet. We took pride in building the nation not on the sameness of people but on the diversity of people. The name Bharatvarsha was given to the whole country after the name of ancient tribe called the Bharata and the people were called Bharatasantati. Our ancient poets, philosophers and writers viewed the country as an integral unit. They spoke of the land stretching from the Himalayas to the sea, as the proper domain of a single universal monarch.

According to the scriptural description of the Brahmand, the entire Earth is called BHARATVARSHA but particularly, the area of the continent that lies South of the Himalayas is called BHARATVARSHA. It is also called ARYAVARTA. The inhabitants of Aryavarta are called Aryans as referred in the Rig Veda.

Thus, the words Bharatiya or Aryans were both used for the inhabitants of Bharatvarsha or Aryavarta. Persians used to call Hindu for the Sindhu river and thus, Hindustan came into being. The English called the river Sindhu, Indus and thus the English name for HINDUSTAN became INDIA.

#### **Session IV(16:00 to 17:30)**

#### **MICRO TEACHING SESSION**



**Dr. Brijendra Pandey**, Assistant Professor, HRDC, Pt. RSU, Raipur.

The participants presented a small lecture on their topics. It was to judge the quality & the ability to present. Dr. Pandey's valuable insights in the session were surely to make them more confident for the future.

#### **Day 5**

#### **Session I (10.30-12.00)**



**Dr. R. N. Mishra**, Professor (Retd.), Department of History, Pt. Ravishankar University, Raipur(CG)

**The topic for the session was “Revolt of 1857 in Chhattisgarh & Intellectual awakening in Chhattisgarh.”**

The First war of independence in 1857 was spearheaded in Chhattisgarh by VirNarain Singh who was a benevolent zamindar of Sonakhan. The British arrested him in 1856 for looting a trader's grain stocks and distributing it amongst the poor in a severe famine year. In 1857 with the help of the soldiers of the British Army at Raipur, Virnarainsingh escaped from prison. He reached Sonakhan & formed an army of 500 men. Under the leadership of Smith a powerful British Army was dispatched to crush the Sonakhan army. The British succeeded after a prolonged battle & VirNarain Singh was arrested & later hanged. The lecture was full of anecdotes from Chhattisgarh's history & the bravery of martyrs from Chhattisgarh. The participants learned some remarkable & hidden history from Chhattisgarh.

## **Session II (12.15-13.45)**



**Dr. Deenabandhu Pandey**, Member, Indian Council of Social Science & Research

**The topic for the session was “Indian conceptualization of History & Writing.”**

In the Indian parlance, this is called Itihasa. The common Indian-language equivalent of the word “history” is Itihasa, which, though accurate, is also incomplete. The Sanskrit Itihasa can be split as Iti+ha+aasa, roughly translated as “This is how it happened.” The key word is “how.” The exact date of The immediate emphasis is on the “value” rather than the “fact” aspect. In India, only the Ramayana and the Mahabharata are termed Itihasa. No chronicle of any royal lineage or descriptions of great battles, charitable and public works and suchlike, which came after these two epics were given this title.



Dr. Pandey's vast experience as indologist, helped the participants grasp more clear the the writing history in Indian context. The writing of history in India has along history & we wrote extensively about the histories of dynasties & event with minute details & also inculcating values in those writings.

### **Session III(14:15 to 15:45)**



**Dr. K. K. Agrawal**, Professor, Department of History, Pt. Ravishankar University, Raipur(CG)

**The topic for the session was “Muriya Revolt and Bhumkal Movement InBastar.”**

The Bastar Rebellion, also known as the bhumkal (earthquake) was an adivasi rebellion in 1910 against the British Raj in the princely state of Bastar in central India. It was primarily led by Gundadhur, a tribal leader, as well as by a diwan and cousin of the king, Lal Karendra Singh. The tribals mobilized, which led to the entire state rising in revolt against the British colonial government, overwhelming the small 250-strong police force in the state, and were marked by widespread rioting, looting and arson. By the end of February, however, additional troops from neighbouringJeypore and Bengal had quelled the revolt and arrested the leaders.

#### **Session IV (16:00 to 17:30)**



**Dr. Pratibha Pandey**, Professor, Department of History, Mohanlal Sukhadia University, Udaipur(Rajasthan)

**The topic for the session was “Role of women in Indian Independence.”**

The history of Indian Freedom Struggle would be incomplete without mentioning the contributions of women. The sacrifice made by the women of India will occupy the foremost place. They fought with true spirit and undaunted courage and faced various tortures, exploitations and hardships to earn us freedom. Woman's participation in India's freedom struggle began as early as in 1817. Bhima Bai Holkar fought bravely against the British colonel Malcolm and defeated him in guerilla warfare. Many women including Rani Channama of Kittur, Rani Begam Hazrat Mahal of Avadh fought against British East India company in the 19th century; 30 years before the “First War of Independence 1857”

The role played by women in the War of Independence (the Great Revolt) of 1857 was creditable and invited the admiration even leaders of the Revolt. Rani of Ramgarh, Rani Jindan Kaur, Rani Tace Bai, Baiza Bai, Chauhan Rani, Tapasvini Maharani daringly led their troops into the battlefield.

Rani Lakshmi Bai of Jhansi whose heroism and superb leadership laid an outstanding example of real patriotism. Indian women who joined the national movement belonged to educated and liberal families, as well as those from the rural areas and from all walk of life, all castes, religions and communities.

Sarojini Naidu, Kasturba Gandhi, Vijayalakmi Pundit and Annie Beasant in the 20th century are the names which are remembered even today for their singular contribution both in battlefield and in political field.

## Day 6

### Session I (10.30-12.00)



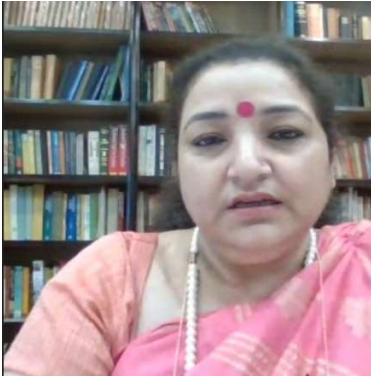
**Dr. Sushma Trivedi**, Professor, Department of History, Navyug Kanya Mahavidyalaya., Lucknow University (UP)

**The topic for the session was “Uprising, Perspective & Understanding Of 1857(historiography, facts, interpretation, nature of uprising.)”**

This war of Independence marked the end of rule by the British East India company. Post this, India was directly ruled by the British government through representatives known as Governor-General. The revolt of 1857 was the conscious beginning of the Independence struggle against the colonial tyranny of the British. There are various names for the revolt of 1857 – India’s First War of Independence, Sepoy Mutiny, etc. The revolt began on May 10, 1857, at Meerut as a sepoy mutiny. It was initiated by sepoys in the Bengal Presidency against the British officers. The Indian rebellion was fed by resentments born of diverse

perceptions, including invasive British-style social reforms, harsh land taxes, summary treatment of some rich landowners and princes, as well as scepticism about the improvements brought about by British rule. Many Indians rose against the British; however, many also fought for the British, and the majority remained seemingly compliant to British rule. Violence, which sometimes betrayed exceptional cruelty, was inflicted on both sides, on British officers, and civilians, including women and children, by the rebels, and on the rebels, and their supporters, including sometimes entire villages, by British reprisals; the cities of Delhi and Lucknow were laid waste in the fighting and the British retaliation

## **Session II (12.15-13.45)**



**Dr. Sindhu Kapoor**, Professor, Department of History (Cultural Heritage), Cluster University Of Jammu (J&K)

**The topic for the session was “History of Jammu & Kashmir (1846-1947)-Trends in Historiography & Observations.”**

In 1845, the First Anglo-Sikh War broke out, and Gulab Singh "contrived to hold himself aloof till the battle of Sobraon (1846), when he appeared as a useful mediator and the trusted advisor of Sir Henry Lawrence. Two treaties were concluded. By the first the State of Lahore (i.e. West Punjab) handed over to the British, as equivalent for (rupees) ten million of indemnity, the hill countries between Beas and Indus; by the second the British made over to Gulab Singh for (Rupees) 7.5 million all the hilly or mountainous country situated to the east of Indus and west of Ravi" (i.e. the Vale of Kashmir). The Treaty of Amritsar freed Gulab Singh from obligations towards the Sikhs and made him the Maharajah of Jammu and Kashmir. The Dogras' loyalty came in handy to the British during the revolt of 1857 which challenged British rule in India. Dogras refused to provide sanctuary to mutineers, allowed English women and children to seek asylum in Kashmir and sent Kashmiri troops to fight on behalf of the British. British in return rewarded them by securing the succession of Dogra rule in Kashmir. Soon after Gulab Singh's death in 1857, his son, Ranbir Singh, added the

emirates of Hunza, Gilgit and Nagar to the kingdom. The Princely State of Kashmir and Jammu (as it was then called) was constituted between 1820 and 1858 and was "somewhat artificial in composition and it did not develop a fully coherent identity, partly as a result of its disparate origins and partly as a result of the autocratic rule which it experienced on the fringes of Empire. Ranbir Singh's grandson Hari Singh, who had ascended the throne of

Kashmir in 1925, was the reigning monarch in 1947 at the conclusion of British rule of the subcontinent and the subsequent partition of the British Indian Empire into the newly independent Dominion of India and Dominion of Pakistan.

### **Session III(14:15 to 15:45)**



**Dr. Sanjay Kumar**, Principal, Govt. Degree College, Satpuli, Pauri Garhwal, Uttarakhand.

**The topic for the session was “Values in Indian Freedom Movement”.**

The enormity of sources available and accessible to study India's freedom struggle have made the subject extremely fascinating and challenging both for obvious reasons. India was the first non-white nation to emerge from colonial control and its independence from Britain in 1947 undermined the whole fabric of the British Empire which had dominated world affairs in the preceding decades. In conventional historiography the great mutiny of 1857 is marked as beginning of India's freedom struggle but Christopher Bayley in 'Origins of Nationality in Asia' categorically states that anti-colonial resistance began at least hundred years earlier by various communities for defending their culture and way of life. The revolt of 1857 remains a landmark event in the saga of anti-colonial protest for various reasons- intensity, geographical expansion, participation of the masses and its popular support base and etc. The foundation of Indian National Congress in 1885 and its gradual and impressive popularity among various sections of the society made it a vital platform of protest. Undeniably INC( Indian National Congress) remained an umbrella organization consisting of leaders of diametrically opposite views, approaches and ideologies with common goal of independence. It gave the freedom struggle a logical and well organized canvas by launching all India mass movements by mobilizing various sections of the society- women,

peasants, tribal's, professional groups, labourers' and etc. Its functioning was democratic in contents and forms where every issue was debated, amended and even revised . Even Gandhi's authority was challenged many a times as in the case of elections of Congress Presidents in 1938 & 1939 respectively. From the very beginning the nationalist spirit was nurtured and inspired by the major historic events of world history .The American Revolution (1776), French Revolution (1789), Revolutions of 1830.& 1848, Bolshevik Revolution of Russia ( 1917) and other events were proved catalytic in promoting consciousness among people. The greatest anti- colonial resistance under the charismatic leadership of Mahatma Gandhi changed the course, nature and pace of freedom struggle . Gandhi used the weapon of ' Truth', 'Nonviolence ', and 'Satyagraha' against the tyrannical rule of British. Handling such a movement in a country of diversity and pluralism in all walks of life was certainly a herculean task. Along with Gandhian popular mass movements- Non-cooperation, Civil Disobedience and Quit India, there were other currents of violence protests by revolutionaries who have no believe in Gandhian way. But the most significant Values that the freedom struggle keep it up were - Nonviolence, peaceful Satyagraha, popular participation of almost all the sections of society including subalterns , supreme sacrifices of thousands of known and unknown martyrs and that resulted into the birth of a nation which became the most vibrant and dynamic democracy with secular spirit.

#### **Session IV (16:00 to 17:30)**



**Dr. Mukesh Kumar**, Professor, Department of History,  
Magadh University, Bodhgaya(Bihar).

**The topic for the session was “Bias in Historical Research”.**

Bias is an inclination or outlook to present or hold a partial perspective, often accompanied by a refusal to consider the possible merits of alternative points of view. Regardless of



whether conscious or learned implicitly within cultural contexts, biases have been part of historical investigation since the ancient beginnings of the discipline. As such, history provides an excellent example of how biases change, evolve, and even disappear.

Every historian has his own likes, tastes, aptitude and preferences. He may choose either political or social or economic or military or constitutional or art-history and because he or she is specially inclined towards that particular subject, he or she is likely to be affected by it. Froude's history gives us an impression of the course of events that is entirely different. Karl Marx would pick only the class struggle, Hegel would concentrate on human spirit.

The participants learned the concept of bias in history writing & how it can be minimized. It was sure to help them in their future endeavours.

## **Day 7**

### **Session I (10.30-12.00)**

**Dr. Manish Sinha**, Professor, Department of History, Bodhgaya University, Bihar

**The topic for the session was “Contribution of Raja Ram Mohan Roy in Social Reformations in India”.**

Prof. Sinha in his deliberation said that R R Roy can be called as Prince of Indian Renaissance. He said that India was under dark cloud when R R Roy was born. Rajaram Mohan Roy was born when Mughals collapsed and Britishers were becoming stronger. This rule of Britishers was different from Portuguese. They did not wanted to dominate in Indian religious sphere as they were in their initial stages to laying foundation of their empire in India. Roy imagines a vision of new India or a modern India. He was seeing new vision of India. He studied the different problems of India. The problem was retrograde traditions. These were dividing India deeply. He was member of Bengal Unitarian Society. It was appealing him greatly as it stood for unity and oneness of God, one religion. He opposed idol worship and polytheism.

He established Brahma Samaj whose members were to follow moral piety. The members were to follow the supreme and preserver of all, immutable, unsearchable, one who does not carry any name, animate, position etc. So the members were not to follow any picture, object, image and no drinks, feasting, within premises were permitted. The members were

not supposed to condemn any religion, their sayings etc. So, he was quite advanced in his thought from the ages. When we talk about religion of Roy, he says there are 4 types of people- first type of person is deceiver one who imposes his religion on others; second- is deceived; third- is deceiver and deceived as well; fourth- neither deceiver, nor deceived and he is blessed as he is in direct communication with god (source-Book of Roy). So we can say that Roy was much ahead of his times. Roy was very much influenced with Islam. He did not believe in concept of trinity. Christianity also had concept of trinity which he opposed. There is God, there is son of god and he is the medium, holy spirit that communicates the saying of god. He wrote book “The Precepts of Jesus”, the aim was that people should know the teachings of Jesus. Roy believed that moral teachings can be regarded as the basis of morality of all religions. However, he was doubtful about miracles as mentioned in Christianity. Roy read New Testament and Old Testament thoroughly and discussed them in details in talks.

Rajaram Mohan Roy was a reformer ahead of his times and age in true sense.

## **Session II (12.15-13.45)**



**Dr. Ratneshwar Mishra**, Professor(Retd.),Department of History, Lalit Narayan Mithila University, Darbhanga(Bihar)

**The topic for the session was “Nation and Nationalism in reference to India.”**

Nationalism is an idea and movement that holds that the nation should be congruent with the state. As a movement, nationalism tends to promote the interests of a particular nation (as in a group of people), especially with the aim of gaining and maintaining the nation's sovereignty (self-governance) over its homeland. Nationalism holds that each nation should govern itself, free from outside interference (self-determination), that a nation is a natural and ideal basis for a polity and that the nation is the only rightful source of political power (popular sovereignty). Indian nationalism developed as a concept during the Indian independence movement which campaigned for independence from British rule. Indian nationalism is an instance of territorial nationalism, which is inclusive of all of the people of India, despite their diverse ethnic, linguistic and religious backgrounds. India has been unified under many emperors and governments in history. Ancient texts mention India

under emperor Bharata and AkhandBharat, these regions roughly form the entities of modern-day greater India. The Mauryan Empire was the first to unite all of India, and South Asia (including much of Afghanistan). In addition, much of India has also been unified under a central government by empires, such as the Gupta Empire, Rashtrakuta Empire, Pala Empire, Mughal Empire, Vijayanagara Empire, Maratha Empire, British Indian Empire, etc. In 1917, Rabindranath Tagore wrote that India is a 'no-nation' that never had a real sense of national unity. As a political entity, however, it was faced with the challenge of 'welding together into one body various races'. 'In my country', he continues, 'we have been seeking to find out something common to all races, which will prove their real unity'.

### **Session III (14:15-15:45)**

#### **Seminar**



**Dr. Dayanand Roy**, Professor, Department of History,  
Bhagalpur University (Bihar).

One of the objectives of the course was to improve pedagogical skills & seminar is considered as one of the advance methods of teaching. Dr Roy gave an experienced suggestions regarding the skills during assessment. His notable insights on the presentations in the seminar was sure to benefit the participants all their life.

### **Session IV (16.00-17.30)**



**Dr. Om Jee Upadhyay** Director (Research & Administration),  
Indian Council of Historical Research, Ministry of Human  
Resource & Development, GOI

**The topic for the session was “Azaadi Ka Amrit Mohotsav: Idea & Aim (India’s Struggle for Independence & Cultural Nationalism)”**

Dr. Upadhyay with his wide range of experience in the subject talked about the Indian Independence & the contribution of many forgotten heroes. We have to bring to the forth those leader & their works which are till now lost somewhere in the pages of history. There are many unsung heroes in the freedom struggle of India whose contribution to the motherland is still to be recognized & studied. We need to look the history of India through wider lenses compared to the narrow view with which sometimes it is shown so that many untouched & unwritten hidden glories of Indian national movement will come to the forth. There are many narratives in history writing which is to be relooked again in order to present a true picture of Indian history.

### **Day 8**

#### **Session I&II (10.30-13.45)**

#### **Seminar**



**Dr. Dayanand Roy**, Professor, Department of History,  
Bhagalpur University (Bihar).

One of the objectives of the course was to improve pedagogical skills & seminar is considered as one of the advance methods of teaching. Dr Roy gave an experienced suggestions regarding the skills during assessment. His notable insights on the presentations in the seminar was sure to benefit the participants all their life.

### **Session III (14.15-15.45)**



**Dr. S. D. Jha**, Principal, Nalini Prabha Deo Prasad College,  
Bilaspur(CG)

**The topic for the session was “Role of Subhas Chandra Bose in Freedom Movement”.**

Subhas Chandra Bose was an Indian nationalist whose defiant patriotism made him a hero in India, but who attempts during World War II to rid India of British rule with the help of Nazi Germany and Imperial Japan. The honorific Netaji (Hindustani: "Respected Leader") was first applied to Bose in Germany in early 1942—by the Indian soldiers of the Indian Legion and by the German and Indian officials in the Special Bureau for India in Berlin. It is now used throughout India.

Subhas Chandra Bose believed that the Bhagavad Gita was a great source of inspiration for the struggle against the British. Swami Vivekananda's teachings on universalism, his nationalist thoughts and his emphasis on social service and reform had all inspired Subhas Chandra Bose from his very young days. The fresh interpretation of India's ancient scriptures had appealed immensely to him. Some scholars think that Hindu spirituality formed an essential part of his political and social thought. As historian Leonard Gordon explains "Inner religious explorations continued to be a part of his adult life. This set him apart from the slowly growing number of atheistic socialists and communists who dotted the Indian landscape."

### **Session IV (16.00-17.30)**



**Dr. Anand Burdhan** School of Heritage, Research &  
Management, Dr. B.R. Ambedkar University, Delhi

**The topic for the session was” The concept of Indian National Congress.”**

The Indian National Congress (often called the Congress Party or simply Congress, abbr. INC) is a political party in India with widespread roots. Founded in 1885, it was the first modern nationalist movement to emerge in the British Empire in Asia and Africa. From the late 19th century, and especially after 1920, under the leadership of Mahatma Gandhi, Congress became the principal leader of the Indian independence movement. Congress led India to independence from the United Kingdom, and powerfully influenced other anti-colonial nationalist movements in the British Empire. The Indian National Congress conducted its first session in Bombay from 28 to 31 December 1885 at the initiative of retired Civil Service officer Allan Octavian Hume. In 1883, Hume had outlined his idea for a body representing Indian interests in an open letter to graduates of the University of Calcutta. Its aim was to obtain a greater share in government for educated Indians, and to create a platform for civic and political dialogue between them and the British Raj. Hume took the initiative, and in March 1885 a notice convening the first meeting of the Indian National Union to be held in Poona the following December was issued.[32] Due to a cholera outbreak there, it was moved to Bombay

## **Day 9**

### **Session I (10.30-12.00)**



**Dr. Anand Burdhan** School of Heritage, Research & Management, Dr.B.R.Ambedkar University, Delhi

**The topic for the session was “The Role of Shivaji in the upliftment of Hindu Culture”.**

Shivaji Bhonsale I also referred to as Chhatrapati Shivaji Maharaj, was an Indian ruler and a member of the Bhonsle Maratha clan. Shivaji carved out an enclave from the declining Adilshahi sultanate of Bijapur that formed the genesis of the Maratha Empire. In 1674, he was formally crowned the Chhatrapati (emperor) of his realm at Raigad.

Over the course of his life, Shivaji engaged in both alliances and hostilities with the Mughal Empire, the Sultanate of Golkonda and the Sultanate of Bijapur, as well as with European colonial powers. Shivaji's military forces expanded the Maratha sphere of influence, capturing and building forts, and forming a Maratha navy. Shivaji established a competent and progressive civil rule with well-structured administrative organisations. He revived



ancient Hindu political traditions, court conventions and promoted the usage of the Marathi and Sanskrit languages, replacing Persian in court and administration. Shivaji was well known for his strong religious and warrior code of ethics and exemplary character. He was recognized as a great national hero during the Indian Independence Movement.

## **Session II (12.15-13.45)**



**Dr. Rajni Shrivastava**, Professor, Department of Philosophy,  
Lucknow University (UP)

**The topic for the session was “Vivekananda on practical Vedanta, Integral Yoga, Concept of Universal Religion, Philosophy of Education”.**

Vivekananda propagated that the essence of Hinduism was best expressed in Adi Shankara's Advaita Vedanta philosophy. Nevertheless, following Ramakrishna, and in contrast to Advaita Vedanta, Vivekananda believed that the Absolute is both immanent and transcendent. According to Anil Sooklal, Vivekananda's neo-Vedanta "reconciles Dvaita or dualism and Advaita or non-dualism," viewing Brahman as "one without a second," yet "both qualified, saguna, and qualityless, nirguna." Vivekananda summarised the Vedanta as follows, giving it a modern and Universalistic interpretation, showing the influence of classical yoga:

Each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal. Do this either by work, or worship, or mental discipline, or philosophy—by one, or more, or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details. Vivekananda popularized the notion of involution, a term which Vivekananda probably took from western Theosophists, notably Helena Blavatsky, in addition to Darwin's notion of evolution, and possibly referring to the Samkhya term *sātkarya*. Theosophic ideas on involution has "much in common" with "theories of the descent of God in Gnosticism, Kabbalah, and other esoteric schools." According to Meera Nanda, "Vivekananda uses the word involution exactly how it appears in Theosophy: the descent, or the involvement, of divine consciousness into matter. "With spirit, Vivekananda refers to prana or purusha,

derived ("with some original twists") from Samkhya and classical yoga as presented by Patanjali in the Yoga sutras.

### **Session III & Session IV (14.15-17.30)**

#### **PROJECT PRESENTATION**



**Dr. Hansa Vyas**, Professor, Department of History, Govt. Narmada College, Hosangabad (MP)

It was also a learning experience for the participants who were divided into groups to do a project and present the same for evaluation. Dr Vyas gave an valuable suggestions regarding the skills during assessment. & her notable insights on the presentations in the seminar were sure to benefit the participants all their life.

### **Day 10**

#### **Session I (10.30-12.00)**



**Dr. S. D. Jha**, Principal, Nalini Prabha Deo Prasad College, Bilaspur(C.G)

**The topic for the session was" Science & Technology in  
Ancient India"**

Historian James Grant Duff once wrote, “Many of the advances in the sciences that we consider today to have been made in Europe were made in India centuries ago.” One of the oldest civilizations in the world, the Indian civilization has a strong tradition of science and technology. Ancient India was a land of sages and seers as well as a land of scholars and scientists. Research has shown that from making the best steel in the world to teaching the world to count, India was actively contributing to the field of science and technology centuries long before modern laboratories were set up. Many theories and techniques discovered by the ancient Indians have created and strengthened the fundamentals of modern science and technology. While some of these groundbreaking contributions have been acknowledged, some are still unknown to most.

### **Session II (12.15-13.45)**

**Dr. Meena Gour**, Professor, Department of History, Mohanlal Sukhadia University, Udaipur(Rajasthan)

**The topic for the session was “Role of Swami DayanandSaraswati in the upliftment of Indian Society.”**

Swami DayanandSaraswati was a renowned scholar who promoted the Vedic philosophy

and principles of karma and reincarnation. His mission in life was universal brotherhood and for this he founded the Arya Samaj. The Arya Samaj opposes idol worship, caste system based on birth rather than on merit, untouchability, child marriage, pilgrimages, priesthood and temple offerings. Social reform and education were a big part of Swami DayanandSaraswati's ideals. He was a sanyasi (ascetic) from boyhood and a scholar. He believed in the infallible authority of the Vedas. Dayanand advocated the doctrine of Karma and Reincarnation. He emphasized the Vedic ideals of brahmacharya, including celibacy and devotion to God. Among Dayananda's contributions were his promoting of the equal rights for women, such as the right to education and reading of Indian scriptures, and his commentary on the Vedas from Vedic Sanskrit in Sanskrit as well as in Hindi.

"I accept as Dharma whatever is in full conformity with impartial justice, truthfulness and the like; that which is not opposed to the teachings of God as embodied in the Vedas. Whatever

is not free from partiality and is unjust, partaking of untruth and the like, and opposed to the teachings of God as embodied in the Vedas—that I hold as adharmā." — Satyarth Prakash

"He, who after careful thinking, is ever ready to accept truth and reject falsehood; who counts the happiness of others as he does that of his own self, him I call just." — Satyarth Prakash

### **Session III (14.15-15.45)**

#### **PROJECT PRESENTATION**



**Dr. Hansa Vyas**, Professor, Department of History, Govt. Narmada College, Hosangabad(MP)

It was also a learning experience for the participants who were divided into groups to do a project and present the same for evaluation. Dr. Vyas gave an valuable

suggestions regarding the skills during assessment. & her notable insights on the presentations in the seminar were sure to benefit the participants all their life.

### **Session IV (16.00-17.30)**

#### **MCQ Test**

## **Day 11**

### **Session I (10.30-12.00)**



**Dr. Deepak Gaikwad**, Professor(Retd.), Dept of History,  
SavitribaiPhule University(Pune)

**The topic for the session was “Contribution of Dr. B.R. Ambedkar in Indian Independence.”**

Bhimrao Ramji Ambedkar, was an Indian jurist, economist, politician and social reformer, who inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables (Dalits). He was British India's Minister of Labour in Viceroy's Executive Council, Chairman of the Constituent drafting committee, independent India's first Minister of Law and Justice, and considered the chief architect of the Constitution of India.

Ambedkar was a prolific student, earning doctorates in economics from both Columbia University and the London School of Economics, gaining reputation as a scholar for his research in law, economics and political science. In his early career, he was an economist, professor, and lawyer. His later life was marked by his political activities; he became involved in campaigning and negotiations for India's independence, publishing journals, advocating political rights and social freedom for Dalits, and contributing significantly to the establishment of the state of India. In 1956, he converted to Buddhism, initiating mass conversions of Dalits.

## Session II (12.15-13.45)



**Padma Shree K. K. Muhammed**, Indian Archaeologist,  
Regional Director – North (Retd.) Archaeological Survey of India.

The topic for the session was “Challenging Conservation of temples in Chambal valley”.

Dr. Muhammed presented a beautiful slideshow on the conservation of temples in Bateshwar. It is about 35 kilometres (22 mi) north of Gwalior and about 30 kilometres (19 mi) east of Morena town. The site is mentioned in historical literature as Dharon or Paravali, later as Padavali. The local name for the group of temples is Batesvar or Bateshwar temples. Bateshwar, Morena, a complex of ancient Shiva & Vishnu temples situated 40 km away from Gwalior. These temples were built between 9th and 11th century during the Gurjara-Pratihara Dynasty, 200 years before Khajuraho. The area was under the control of Nirbhay Singh Gujjar. KK Muhammed was successful in convincing the dacoits to let him do the restoration. He was able to restore 60 temples during his tenure. After the dacoits were eliminated by the police, the area has been under encroachment from illegal mining, as the tremors from the usage of explosives can damage the structure.

The Bateshwar Hindu temples (or Batesara, Batesvar) are a group of nearly 200 sandstone Hindu temples and their ruins in north Madhya Pradesh in post-Gupta, early Gurjara-Pratihara style of North Indian temple architecture. The temples are mostly small and spread over about 25 acres (10 ha) site. They are dedicated to Shiva, Vishnu and Shakti - representing the three major traditions within Hinduism. The site is within the Chambal River valley ravines, on the north-western slope of a hill near Padavali known for its major medieval era Vishnu temple. The Bateshwar temples were built between the 8th and the 10th-century. The site is likely named after the Bhuteshwar Temple, the largest Shiva temple at the site. It is also referred to as Batesvar temples site or Batesara temples site.

### **Session III (14.15-15.45)**



**Dr. Chandrashekhar Pran**, Director(Retd.), Nehru Yuva Kendra Sangathan, Ministry of Youth Affairs & Sports, GOI

**The topic for the session was “Bharat kaItihaas, Swaraj aurSwavalamban.”**

Dr. Pran's vast experience in the field made the session very enriching & energetic. He talked about Indian history with respect to our glories of the past, drawing anecdotes. He also briefed about the working of local administration & how it evolved in our history. He focused on the aspect of swaraj in Indian subcontinent from the time immemorial. The discussion about the independence of our local & village administration was noteworthy. Our villages were completely self independent in terms of economy as well as administration. This was the real swaraj which we had, irrespective of what was going in the Centre. The elaborated discussion on the subject with doubt clearance made the session ablosutely helpful for the participants in the coming future.

### **Session IV (16.00-17.30)**



**Dr. Archana Sharma**, Professor, Department of Ancient Indian History, Banaras Hindu University(UP)

**The topic for the session was “Sacred & Profane elements in Ancient & Medieval Indian Numismatics”**

The Coinage of India began anywhere between early 1st millennium BCE to the 6th century BCE, and consisted mainly of copper and silver coins in its initial stage. The coins of this period were Karshapanas or Pana. A variety of earliest Indian coins, however, unlike those



circulated in West Asia, were stamped bars of metal, suggesting that the innovation of stamped currency was added to a pre-existing form of token currency which had already been present in the Janapadas and Mahajanapada kingdoms of the Early historic India. The kingdoms that minted their own coins included Gandhara, Kuntala, Kuru, Panchala, Magadha, Shakya, Surasena and Surashtra etc.

Time to go back in time from the 8th century to 12th century, also called as the medieval age of Indian history! This period was marked by the rise and fall of many states and empires particularly after the Arab and Turkish invasions. Though the Turks had conquered Persia, their culture was heavily influenced by the Persian traditions. After the establishment of Sultanate of Delhi, there were a series of dynasties who ruled different regions of India. With the changing administrations, currency and coinage of Medieval India also evolved to depict the magnificent art, literature and architecture from this flourishing era.

Medieval India Coinage saw a phase of experimentation under the regime of Muhammad Bin Tughlaq, who introduced the concept of token currency. Exceeding in numbers by a fair margin as compared to his predecessor, he inscribed his character and activities to produce gold coins in abundance. These coins were characterised by fine calligraphy and a number of fractional denominations. With his power and an interest in experimenting, he enforced his currency making him the greatest moneyers of Indian history though it wasn't a great success.

## **Day 12**

### **Session I (10.30-12.00)**



**Dr. Mukesh Tiwari**, Vice Chancellor, P. Shambhunath Shukla University, Shahdol (MP)

**The topic for the session was “Role of Sardar Vallabhbhai Patel in Integration of States”.**

Vallabhbhai Jhaverbhai Patel; 31 October 1875 – 15 December 1950), endeared as Sardar, was an Indian statesman. He served as the first Deputy Prime Minister of India from 1947 to 1950. He was an Indian barrister and a senior leader of the Indian National Congress who played a leading role in the country's struggle for independence and guided its integration

into a united, independent nation. He was one of the conservative members of the Indian National Congress. In India and elsewhere, he was often called Sardar, meaning "chief" in Hindi, Urdu, and Persian. He acted as Home Minister during the political integration of India and the Indo-Pakistani War of 1947. Patel took charge of the integration of the princely states into India. Under the plan of 3 June, more than 565 princely states were given the option of joining either India or Pakistan, or choosing independence. Indian nationalists and large segments of the public feared that if these states did not accede, most of the people and territory would be fragmented. The Congress, as well as senior British officials, considered Patel the best man for the task of achieving conquest of the princely states by the Indian dominion. Gandhi had said to Patel, "The problem of the States is so difficult that you alone can solve it". Patel was considered a statesman of integrity with the practical acumen and resolve to accomplish a monumental task. He asked V. P. Menon, a senior civil servant with whom he had worked on the partition of India, to become his right-hand man as chief secretary of the States Ministry. On 6 August 1947, Patel began lobbying the princes, attempting to make them receptive towards dialogue with the future government and forestall potential conflicts. Patel used social meetings and unofficial surroundings to engage most of the monarchs, inviting them to lunch and tea at his home in Delhi. At these meetings, Patel explained that there was no inherent conflict between the Congress and the princely order. Patel invoked the patriotism of India's monarchs, asking them to join in the independence of their nation and act as responsible rulers who cared about the future of their people. He persuaded the princes of 565 states of the impossibility of independence from the Indian republic, especially in the presence of growing opposition from their subjects. He proposed favourable terms for the merger, including the creation of privy purses for the rulers' descendants. While encouraging the rulers to act out of patriotism, Patel did not rule out force. Stressing that the princes would need to accede to India in good faith, he set a deadline of 15 August 1947 for them to sign the instrument of accession document. All but three of the states willingly merged into the Indian union; only Jammu and Kashmir, Junagadh, and Hyderabad did not fall into his basket.

## Session II (12.15-13.45)

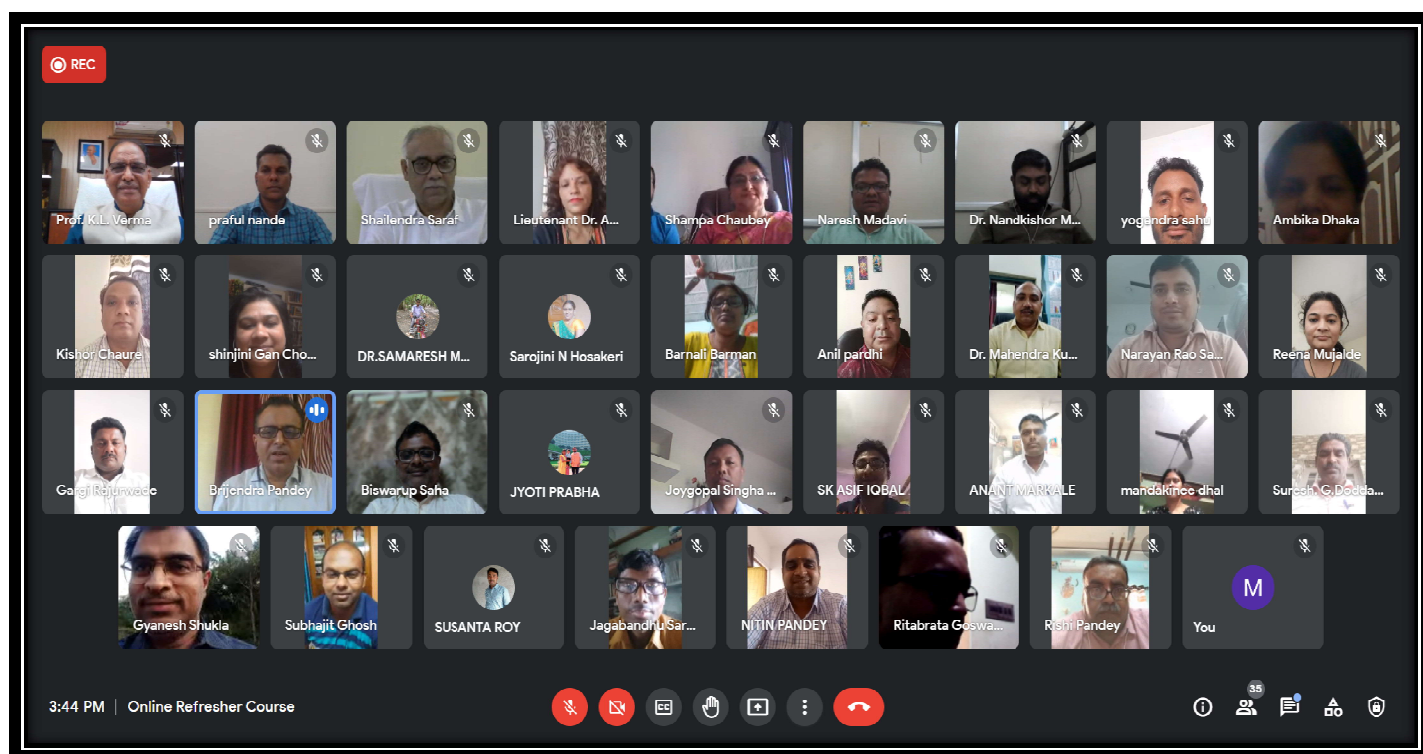
Dr. Himanshu Chaturvedi, Member, Indian Council of Historical Research, New Delhi

**The topic for the session was “Learning Outcome Curriculum Framework-History Syllabus: A Paradigm Shift”.**

The proposed Learning Outcomes based Curriculum Framework for history teaching at the undergraduate level by the University Grants. Learning and knowing may no longer be ends in themselves but linking them linearly with their saleability in the knowledge economy or in order to get employment is too crude for an autonomous institution in pursuit of excellence. The UGC has come out with the LOCF for history, crafted by renowned historians and social scientists. The preamble to the LOCF opens with the prophecy that history is “a vital source to obtain knowledge about a nation’s soul”. Thus, to begin from the beginning, the learners are to be introduced to the ‘idea’ of ‘Bharat’ — the extent, geography and concept of which are outlined by the ‘Bharatvarsha’. History — as a discipline and what is worth teaching as history — is a highly contested domain. History shapes our present; those who do not learn from it are doomed. The LOCF’s emphasis is on learning the ‘right’ history, for only this can introduce the learner to the ‘soul’ of the nation.

## Session III & Session IV (14.15-17.30)

### Valedictory



## **ORGANIZING TEAM**



**Prof. K. L. Verma**  
**Vice Chancellor**  
**Pt. RSU, Raipur**  
**(C.G.) India**



**Dr. Shailendra Saraf**  
**Director**  
**HRDC, Pt. RSU,**  
**Raipur (C.G.) India**



**Dr. Shampa Choubey**  
**(Course Coordinator)**  
**Head of Department**  
**(History)**  
**D.B. Girls PG College**  
**Raipur (C.G.)**  
**India**



**Dr. Brijendra Pandey**  
**Assistant Professor**  
**HRDC, Pt. RSU, Raipur (C.G.)**  
**India**

# UGC-HRDC, PRSU, Raipur

## Refresher Course on History (18/10/2021 to 30/10/2021)

### TIME TABLE

DATE	Session -I (10:30 to 12:00)	Session -II (12:15 to 13:45)	Session -III (14:15 to 15:45)	Session -IV (16:00 to 17:30)
<b>First Week</b>				
Day 01 18/10/21 Mon	<b>REGISTRATION, INAUGURATION &amp; INDUCTION</b>	<b>Lecture 1</b>  India's contribution to the world of knowledge-Heritage and legacy.  <b>Dr. Vibha Tripathi</b> Dept. of Ancient Indian History Banaras Hindu University(UP) Ph:94533-12719 <a href="mailto:mailto:vibhahist@gmail.com">mailto:vibhahist@gmail.com</a>	<b>Lecture 2</b>  Untouched Aspects of Indus Valley Civilization.  <b>Dr. Vasant Shinde</b> Ex Vice Chancellor Deccan University,Pune(Mh) Ph:91589-88893 <a href="mailto:mailto:vasant.shinde@dcupune.ac.in">mailto:vasant.shinde@dcupune.ac.in</a>	<b>Lecture 3</b>  Power of Subconscious mind-learning from our Indian History and Culture.  <b>Dr. B.K Shrivastava</b> Dr. Harisingh Gour University Sagar (MP) Ph:24256-35675 <a href="mailto:mailto:shribk2000@gmail.com">mailto:shribk2000@gmail.com</a>
Day 02 19/10/21 Tues	<b>Lecture 4</b>  Intangible Heritage of India & its Sustainability.  <b>Dr. Usha Agrawal</b> Dept of History & Tourism Govt. PG College Mandsaur(MP) <a href="mailto:mailto:agrawalusha1@gmail.com">mailto:agrawalusha1@gmail.com</a>	<b>Lecture 5</b>  The Impact of Religious Revolution in ancient India.  <b>Dr. Archana Sharma</b> Dept of Ancient Indian History Banaras Hindu University(UP) Ph:91401-96887 <a href="mailto:mailto:aiharcarchana@gmail.com">mailto:aiharcarchana@gmail.com</a>	<b>Lecture 6</b>  Mauryan Art and Architecture.  <b>Dr. Anant Ashutosh Dwivedi</b> Director General Heritage Society ,Patna(Bihar) Ph:77619-02685 <a href="mailto:mailto:heritagesociety.in@gmail.com">mailto:heritagesociety.in@gmail.com</a>	<b>Lecture 7</b>  The Role of Religious Sects in Agrarian Movements of Colonial India.  <b>Dr. Sanjay Swarnkar</b> Dept. of History Govt. K.R.G.P.G College Gwalior(MP) Ph: 93011-16371 <a href="mailto:mailto:sswarnkar2@gmail.com">mailto:sswarnkar2@gmail.com</a>
Day 03 20/10/21 Wed	<b>Lecture 8</b>  Gandhi and his reflections with Geeta  <b>Dr. B.K Shrivastava</b> Dr.Harisingh Gour University Sagar (MP) Ph:24256-35675 <a href="mailto:mailto:shribk2000@gmail.com">mailto:shribk2000@gmail.com</a>	<b>Lecture 9</b>  Objectivity in Historiography.  <b>Dr Ashok Patnaik</b> Dept of History Utkal University, Bhubaneswar Ph:95562-73346 <a href="mailto:mailto:profakpatnaikhod@gmail.com">mailto:profakpatnaikhod@gmail.com</a>	<b>Lecture 10</b>  Micro Teaching (Sr. no 1-10)  <b>Dr. Brijendra Pandey</b> HRDC Pt. RSU, Raipur. Ph:98271-59831 <a href="mailto:mailto:brijpandey09@gmail.com">mailto:brijpandey09@gmail.com</a>	<b>Lecture 11</b>  Micro Teaching (Sr. no 10-20)  <b>Dr. Brijendra Pandey</b> HRDC Pt. RSU, Raipur. Ph:98271-59831 <a href="mailto:mailto:brijpandey09@gmail.com">mailto:brijpandey09@gmail.com</a>
Day 04 21/10/21 Thurs	<b>Lecture 12</b>  Historical Criticism.  <b>Dr Ashok Patnaik</b> Dept of History Utkal University, Bhubaneswar Ph:95562-73346 <a href="mailto:mailto:profakpatnaikhod@gmail.com">mailto:profakpatnaikhod@gmail.com</a>	<b>Lecture 13</b>  Characteristics of Indian Culture  <b>Dr. Kamlesh Sharma</b> Dept. of History Vardhaman Mahaveer Open University Kota,Rajasthan Ph: 94133-51569 <a href="mailto:mailto:profkamleshsharma@gmail.com">mailto:profkamleshsharma@gmail.com</a>	<b>Lecture 14</b>  Bharatvarsha - Avdharna, Rashtrachintan and Swabodh.  <b>Dr. I.S.Vishwakarma</b> Chairman U.P.Higher Education Services Commission 18A,Nyay Marg Prayagraj(UP)-211001 Ph: 99344-00244 <a href="mailto:mailto:isvishwakarma@gmail.com">mailto:isvishwakarma@gmail.com</a>	<b>Lecture 15</b>  Micro Teaching (Sr. no 21-30)  <b>Dr. Brijendra Pandey</b> HRDC Pt. RSU, Raipur. Ph:98271-59831 <a href="mailto:mailto:brijpandey09@gmail.com">mailto:brijpandey09@gmail.com</a>

Day 05 22/10/21 Friday	<b>Lecture 16</b>  Revolt of 1857 in Chhattisgarh & Intellectual awakening in Chhattisgarh.  <b>Dr. R.N.Mishra</b> Former HOD(History) Pt. Ravishankar University Raipur(CG) <b>Ph:98271-79479</b> <a href="mailto:mishraramendra89@mail.com">mailto:mishraramendra89@mail.com</a>		<b>Lecture 17</b>  Indian conceptualization of History & Writing.  <b>Dr. Deenabandhu Pandey</b> Member Indian Council of Social Science Research <b>Ph:89014-02928</b> <a href="mailto:sanskritishodh@gmail.com">mailto:sanskritishodh@gmail.com</a>		<b>Lecture 18</b>  Muriya Revolt and Bhumkal Movement In Bastar.  <b>Dr. K.K. Agrawal</b> Retd. Professor Dept. of History Pt. Ravishankar University Raipur(CG) <b>Ph:98933-73345</b> <a href="mailto:kishore.agrawal1955@gmail.com">mailto:kishore.agrawal1955@gmail.com</a>	<b>Lecture 19</b>  Role of women in Indian Independence.  <b>Dr.Pratibha Pandey</b> Dept of History MohanlalSukhadiaUniversity,Udaipur(RJ) <b>Ph:75971-90099</b> <a href="mailto:dr_pratibha_pandey@yahoo.com">mailto:dr_pratibha_pandey@yahoo.com</a>
	<b>Lecture 20</b>  Uprising, Perspective & Understanding Of 1857(historiography, facts, interpretation, nature of uprising.)  <b>Dr. Sushma Trivedi</b> Dept. of History NavyugKanyaMahavidyalaya Lucknow University(UP) <b>Ph: 96486-61562</b> <a href="mailto:drsushmat2014@gmail.com">mailto:drsushmat2014@gmail.com</a>		<b>Lecture 21</b>  History of Jammu & Kashmir (1846-1947)-Trends in Historiography & Observations.  <b>Dr. Sindhu Kapoor</b> Dept of History(Cultural Heritage) Cluster University Of Jammu <b>Ph: 94198-03710</b> <a href="mailto:sindhukahi@gmail.com">mailto:sindhukahi@gmail.com</a>		<b>Lecture 22</b>  Values in Indian Freedom Movement  <b>Dr. Sanjay Kumar</b> Principal Govt Degree College,Satpuli PauriGarhwal,Uttarakhand <b>Ph: 96396-39143</b> <a href="mailto:sanjaykumarsuvan@gmail.com">mailto:sanjaykumarsuvan@gmail.com</a>	<b>Lecture 23</b>  Bias in Historical Research  <b>Dr. Mukesh Kumar</b> Dept of History Magadh University Bodhgaya(Bihar) <b>Ph: 94302-00268</b> <a href="mailto:mkhist20@gmail.com">mailto:mkhist20@gmail.com</a>
<b>Second Week</b>						
Day 07 25/10/21 Mon	<b>Lecture 24</b>  Contribution of Raja Ram Mohan Roy in Social Reformations in India.  <b>Dr. Manish Sinha</b> Dept. of History Bodhgaya University,Bihar <b>Ph: 99344-06865</b> <a href="mailto:manishsinha864@gmail.com">mailto:manishsinha864@gmail.com</a>		<b>Lecture 25</b>  Nation and Nationalism in reference to India.  <b>Dr. Ratneshwar Mishra</b> Dept of History Lalit Narayan Mithila University Darbhanga(Bihar) <b>Ph: 93349-20585</b> <a href="mailto:profrmishra45@gmail.com">mailto:profrmishra45@gmail.com</a>		<b>Lecture 26</b>  <b>SEMINAR</b> <b>(Sr. no 1-10)</b>  <b>Dr. D. N. Roy</b> Dept. of History Bhagalpur University(Bihar) <b>Ph: 99340-07367</b> <a href="mailto:dayanand.bsp@yahoo.com">mailto:dayanand.bsp@yahoo.com</a>	<b>Lecture 27</b>  AzaadiKa Amrit Mohotsav: Idea & Aim (India's Struggle for Independence & Cultural Nationalism)  <b>Dr. Om Jee Upadhyay</b> Director(Research & Administration) Indian Council of Historical Research. <b>Ph: 94527-35221</b> <a href="mailto:director.ra@icrh.ac.in">mailto:director.ra@icrh.ac.in</a>
	<b>Lecture 28</b>  <b>SEMINAR</b> <b>(Sr. no 11-20)</b>  <b>Dr. D. N. Roy</b> Dept. of History Bhagalpur University(Bihar) <b>Ph: 99340-07367</b> <a href="mailto:dayanand.bsp@yahoo.com">mailto:dayanand.bsp@yahoo.com</a>		<b>Lecture 29</b>  <b>SEMINAR</b> <b>(Sr. no 20-30)</b>  <b>Dr. D. N. Roy</b> Dept. of History Bhagalpur University(Bihar) <b>Ph: 99340-07367</b> <a href="mailto:dayanand.bsp@yahoo.com">mailto:dayanand.bsp@yahoo.com</a>		<b>Lecture 30</b>  Role of Subhash Chandra Bose in Freedom Movement.  <b>Dr. Subhash Dutt Jha</b> Dept of History Nalini Prabha Deo Prasad College Bilaspur(CG) <b>Ph: 98279-62196</b> <a href="mailto:abhasubhash@gmail.com">mailto:abhasubhash@gmail.com</a>	<b>Lecture 31</b>  The concept of Indian National Congress.  <b>Dr. Anand Burdhan</b> School of Heritage,Research& Management Dr.B.R.AmbedkarUniversity,Delhi <b>Ph: 88009-45696</b> <a href="mailto:researchbydranand@gmail.com">mailto:researchbydranand@gmail.com</a>
Day 08 26/10/21 Tues						



<p><i>Day 09</i> 27/10/21 <i>Wed</i></p>	<p><b>Lecture 32</b></p> <p>The Role of Shivaji in the upliftment of Hindu Culture.</p> <p><b>Dr. Anand Burdhan</b> School of Heritage, Research &amp; Management Dr. B. R. Ambedkar University, Delhi Ph: 88009-45696 <a href="mailto:researchbydranand@gmail.com">mailto:researchbydranand@gmail.com</a></p>	<p><b>Lecture 33</b></p> <p>Vivekananda on practical Vedanta, Integral Yoga, Concept of Universal Religion, Philosophy of Education.</p> <p><b>Dr. Rajni Shrivastava</b> Dept of Philosophy Lucknow University (UP) Ph: 98386-07000 <a href="mailto:rajnisriva063@gmail.com">mailto:rajnisriva063@gmail.com</a></p>	<p><b>Lecture 34</b></p> <p><b>Project Presentation Panel Discussion (Sr. no.1-10)</b></p> <p><b>Dr. Hansa Vyas</b> Dept. of History Govt. Narmada College Hosangabad (MP) Ph: 94253-66286 <a href="mailto:hansa.vyas@rediffmail.com">mailto:hansa.vyas@rediffmail.com</a></p>	<p><b>Lecture 35</b></p> <p><b>Project Presentation Panel Discussion (Sr. no.11-20)</b></p> <p><b>Dr. Hansa Vyas</b> Dept. of History Govt. Narmada College Hosangabad (MP) Ph: 94253-66286 <a href="mailto:hansa.vyas@rediffmail.com">mailto:hansa.vyas@rediffmail.com</a></p>
<p><i>Day 10</i> 28/10/21 <i>Thurs</i></p>	<p><b>Lecture 36</b></p> <p>Science &amp; Technology in Ancient India</p> <p><b>Dr. Subhash Dutt Jha</b> Dept of History Nalini Prabha Deo Prasad College Bilaspur (CG) Ph: 98279-62196 <a href="mailto:abhasubhash@gmail.com">mailto:abhasubhash@gmail.com</a></p>	<p><b>Lecture 37</b></p> <p>Role of Swami Dayanand Saraswati in the upliftment of Indian Society.</p> <p><b>Dr. Meena Gour</b> Dept of History Mohanlal Sukhadia University Udaipur (Raj) Ph: 98296-59786 <a href="mailto:gaurmeena786@gmail.com">mailto:gaurmeena786@gmail.com</a></p>	<p><b>Lecture 38</b></p> <p><b>Project Presentation Panel Discussion (Sr. no.21-30)</b></p> <p><b>Dr. Hansa Vyas</b> Dept. of History Govt. Narmada College Hosangabad (MP) Ph: 94253-66286 <a href="mailto:hansa.vyas@rediffmail.com">mailto:hansa.vyas@rediffmail.com</a></p>	<p><b>Lecture 39</b></p> <p>MCQs</p>
<p><i>Day 11</i> 29/10/21 <i>Friday</i></p>	<p><b>Lecture 40</b></p> <p>Contribution of Dr. B. R. Ambedkar in Indian Independence.</p> <p><b>Dr. Deepak Gaikwad</b> Dept of History Savitribai Phule University (Pune) Ph: 98220-37155 <a href="mailto:dsgaikwad1962@gmail.com">mailto:dsgaikwad1962@gmail.com</a></p>	<p><b>Lecture 41</b></p> <p>Challenging Conservation of temples in Chambal valley.</p> <p><b>Padma Shri K. K. Muhammed</b> Indian Archaeologist Regional Director (retd.) Archaeological Survey of India. Ph: 88868-13447 <a href="mailto:kkmohdtkk@gmail.com">mailto:kkmohdtkk@gmail.com</a></p>	<p><b>Lecture 42</b></p> <p>Bharat Kalatihaas, Swaraj aur Swavalamban.</p> <p><b>Dr. Chandrashekhar Pran</b> Director (Retd.) Nehru Yuva Kendra Sangathan Ministry of Youth Affairs &amp; Sports GOI Ph: 84007-02128 <a href="mailto:cspran854@gmail.com">mailto:cspran854@gmail.com</a></p>	<p><b>Lecture 43</b></p> <p>Sacred &amp; Profane elements in Ancient &amp; Medieval Indian Numismatics.</p> <p><b>Dr. Archana Sharma</b> Dept of Ancient Indian History Banaras Hindu University (UP) Ph: 91401-96887 <a href="mailto:aiharchana@gmail.com">mailto:aiharchana@gmail.com</a></p>
<p><i>Day 12</i> 30/10/21 <i>Sat</i></p>	<p><b>Lecture 44</b></p> <p>Role of Sardar Vallabhbhai Patel in Integration of States.</p> <p><b>Dr. Mukesh Tiwari</b> Vice Chancellor P. Shambhunath Shukla University Shahdol (MP) Ph: 78793-92976 <a href="mailto:mkhistory61@gmail.com">mailto:mkhistory61@gmail.com</a></p>	<p><b>Lecture 45</b></p> <p>Learning Outcome Curriculum Framework-History Syllabus: A Paradigm Shift.</p> <p><b>Dr. Himanshu Chaturvedi</b> Member Indian Council of Historical Research, New Delhi Ph: 94152-83447 <a href="mailto:h.chaturvedi111@rediffmail.com">mailto:h.chaturvedi111@rediffmail.com</a></p>	<p><b><u>VALEDICTORY &amp; CONCLUDING SESSION</u></b></p>	



## Refresher Course – History

**(18.10.2021 to 30.10.2021)**

### Participants List

**Course Coordinator –Dr. Shampa Choubey**

<b>Sr. No.</b>	<b>Name of Participant</b>	<b>email</b>	<b>Mobil No.</b>	<b>Designation</b>	<b>College</b>	<b>Name of the affiliating University</b>
<b>01.</b>	Dr. Shinjini Gan Choudhury	shinjinigo2903@gmail.com	9830466539	Assistant Professor	Vidyasagar College for Women, Kolkata, (W.B.)	Calcutta University, Kolkata, (W.B.)
<b>02.</b>	Dr. Samaresh Mondal	samaresh86p@gmail.com	09153734129	Assistant Professor	Midnapore College (Autonomous), Midnapore, (W.B.)	Vidyasagar University, Midnapore, (W.B.)
<b>03.</b>	Susanta Roy	roy.susant85@gmail.com	08158933887	Assistant Professor	Hingalganj Mahavidyalaya, Hingalganj, North 24 Parganas, (W.B.)	West Bengal State University, Barasat, North 24 Parganas, Kolkata, (W.B.)
<b>04.</b>	Jagabandhu Sardar	jagabandhusardar03@gmail.com	8617349134	Assistant Professor	Panchur College, Kolkata, (W.B.)	University of Calcutta, Kolkata, (W.B.)
<b>05.</b>	Sk Asif Iqbal	sai.indiall@gmail.com	8926846129	Assistant Professor	Vivekananda Mahavidyalaya, Burdwan, Bardhaman, (W.B.)	University of Burdwan, Bardhaman, (W.B.)
<b>06.</b>	Dr. Naresh Madhukar Madavi	madavinaresh@gmail.com	8888282463	Assistant Professor	Post Graduate Teaching Department of History,	Gondwana University Gadchiroli, (M.S.)
<b>07.</b>	Dr. Reena Mujalde	Mujaldereena9@gmail.com	9993855234	Assistant Professor	Govt. Mahaveer College, Petlawad, (M.P.)	Devi Ahilya Vishwavidyalaya, Indore, (M.P.)
<b>08.</b>	Dr. Smt. Anusuiya Jogi	anujogi74@gmail.com	9770583974	Assistant Professor	Govt. Danveer Tularam P.G. College, Utai, Dist-Durg, (C.G.)	Hemchand Yadav University, Durg, (C.G.)
<b>09.</b>	Prof. Sarojini N. Hosakeri	sarojinihosakeri1976@gmail.com	9611730060/ 8660616655	Assistant Professor	Govt. First Grade College, Navanagar, Bagalkot, Karnataka	Rani Channamma University, Belagavi, Karnataka

10.	Dr. AnantDadaraoMarkale	markaleanant@gmail.com	9623739837	Assistant Professor	Yeshwantrao Chavan Arts, Commerce and Science College, Ambajogai, (M.S.)	Dr. BabasahebAmbedkarMarathwada University, Aurangabad, (M.S.)
11.	Nandkishor P. Mane	nandupmane@gmail.com	7304904265	Assistant Professor	Post Graduate Teaching Department of History.	Gondwana University Gadchiroli, (M.S.)
12.	PrafulVitthalraoNande	prafulnande99@gmail.com	9403299563	Assistant Professor	Post Graduate Teaching Department of History.	Gondwana University Gadchiroli (M.S.)
13.	Anil Kumar Pardhi	Anil81pardhi@gmail.com	9303625174	Assistant Professor	Late Shri JaidevSatpathi Govt. College, Basna.  Dist- Mahasamund(C.G.)	Pt. Ravishankar Shukla University, Raipur, (C.G.)
14.	Praful Manohar Rajurwade	rajurwadep9@gmail.com	9689952873	Assistant Professor	RashtresantTukdoji College, Chimur,  Dist- Chandrapur(M.S.)	Gondwana University Gadchiroli, (M.S.)
15.	Dr. KishorSheshraoChaure	chaurekishor12@gmail.com	9028616685	Assistant Professor	Mahatma JyotibaFuleMahavidyalaya, Ballarpur, Dist-Chandrapur (M.S.)	Gondwana University Gadchiroli, (M.S.)
16.	Dr. Suresh Doddamani	drsureshgd68@gmail.com	08971492204	Assistant Professor	Govt. First Grade Collage, Alnavar, Dharwad (Karnataka)	Karnataka University, Dharwad, Karnataka
17.	Gyanesh Shukla	gyanesh.shukla007@gmail.com	9300305456	Assistant Professor	Badri Prasad Lodhi Govt. P.G. College, Arang, Dist-Raipur (C.G.)	Pt. Ravishankar Shukla University, Raipur, (C.G.)
18.	Dr. Jyoti Prabha	jyotisahiba4a@gmail.com	9582093802	Assistant Professor	Maharani RameshwariMahila College(M.R.M. College), Darbhanga, Bihar	Lalit Narayan Mithila University, Darbhanga, Bihar

19.	Dr. Mahendra Kumar Sarva	mksarva@dbgirls.org	8959816062	Assistant Professor	Govt. DudhadhariBajrang Girl's P.G. Autonomous College, Raipur, (C.G.)	Pt. Ravishankar Shukla University, Raipur, (C.G.)
20.	Dr. Ambika Dhaka	ambikadhaka@gmail.com	99836 54990	Assistant Professor	Maharaja Ganga Singh University, Bikaner (Rajasthan)	
21.	JoygopalSingha	joygopalsingha@gmail.com	9832307637	Assistant Professor	GazoleMahavidyalya, Gazole (W.B.)	University of Gour Banga, Mokdumpur, Malda, (W.B.)
22.	Dr. Biswarup Saha	biswarup@patiramhistory.in	9775804992	Assistant Professor	JaminiMazumder Memorial College, Patiram, Uttar Roypur (W.B.)	University of Gour Banga, Malda, (W.B.)
23.	RitabrataGoswami	ritabrataswami@gmail.com	7001848664	Assistant Professor	Kaliachak College, Sultanganj, Malda, (W.B.)	University of Gour Banga, Malda, (W.B.)
24.	Mandakinee Dhal	mandakineed2@gmail.com	7381538173	Lecturer	Nilgiri College, Balasore (Odisha)	Fakir Mohan University, Balasore, Odisha
25.	Dr. Rishiraj Pandey	dr.rishirajpandey1974@gmail.com	8878172827	Assistant Professor	Govt. Gajanand Agrawal P.G. College, Bhatapara, Dist-Balodabazar, (C.G.)	Pt. Ravishankar Shukla University, Raipur, (C.G.)
26.	Nitin Pandey	nitinpandey.raipur@gmail.com	9575265702	Assistant Professor	ChaiytGayta (Alor) Govt. College, Pharasgaon, (C.G.)	Shaheed Mahendra Karma University, Bastar, Jagdalpur, (C.G.)
27.	Subhajit Ghosh	subha.sjg@gmail.com	9477483286	Assistant Professor	Plassey College, Plassey, Mira Bazar, Dist-Nadia, (W.B.)	University of Kalyani, Kalyani, Nadia, (W.B.)
28.	Narayan Rao Sawarkar	narayanraosawarkar@gmail.com	8871086003	Assistant Professor	New Govt. College, Nawagarh-Dist, JanjgirChampa (C.G.)	SaheedNand Kumar Patel Vishwavidyalaya, Raigarh, (C.G.)
29.	Yogendra Kumar Sahu	lsahuyogendra@gmail.com	8962241406	Assistant Professor	Govt. College, Fasterpur, Dist-Mungeli (C.G.)	Atal Bihari Vajpaiee University, Bilaspur, (C.G.)
30.	Barnali Barman	barnalibarnan080@gmail.com	8777789098	Assistant Professor	Dinabandhu Andrews College, Kolkata (W.B.)	Calcutta University, Kolkata, (W.B.)

**Refresher Course – History**  
**(18.10.2021 to 30.10.2021)**  
**Chairpersons & Reporters List**

**Course Coordinator –Dr. Shampa Choubey**

<b><u>Date</u></b>	<b><u>Chairperson</u></b>	<b><u>Reporter</u></b>	<b><u>Chairperson</u></b>	<b><u>Reporter</u></b>
	<b><i>1st Half</i></b>		<b><i>2nd Half</i></b>	
<b>18.10.2021</b>	Dr. Ajay Shankar Yadav	Jagabandhu Sardar	Prof. Sarojini N. Hosakeri	Praful Manohar Rajurwade
<b>19.10.2021</b>	Dr. Shinjini Gan Choudhury	S.K. Asif Iqbal	Yogendra Kumar Sahu	Dr. Kishor Sheshrao Chaure
<b>20.10.2021</b>	Dr. Samaresh Mondal	Barnali Barman	Dr. Anant Dadarao Markale	Dr. Suresh Doddamani
<b>21.10.2021</b>	Susanta Roy	Dr. Naresh Madhukar Madavi	Nandkishor P. Mane	Gyanesh Shukla
<b>22.10.2021</b>	Madhab Chandra Ray	Dr. Reena Mujalde	Praful Vitthalrao Nande	Dr. Jyoti Prabha
<b>23.10.2021</b>	Barnali Barman	Dr. Smt. Anusuiya Jogi	Anil Kumar Pardhi	Dr. Mahendra Kumar Sarva
<b>Sunday</b>				
<b>25.10.2021</b>	Dr. Ambika Dhaka	Nitin Pandey	Narayan Rao Sawarkar	Dr. Anant Dadarao Markale
<b>26.10.2021</b>	Joygopal Singha	Subhajit Ghosh	Gyanesh Shukla	Nandkishor P. Mane
<b>27.10.2021</b>	Dr. Biswarup Saha	Dr. Ajay Shankar Yadav	Dr. Jyoti Prabha	Praful Vitthalrao Nande
<b>28.10.2021</b>	Ritabrata Goswami	Dr. Shinjini Gan Choudhury	Dr. Mahendra Kumar Sarva	Anil Kumar Pardhi
<b>29.10.2021</b>	Mandakinee Dhal	Dr. Samaresh Mondal	Praful Manohar Rajurwade	Prof. Sarojini N. Hosakeri
<b>30.10.2021</b>	Dr. Rishiraj Pandey	Susanta Roy	Dr. Kishor Sheshrao Chaure	Yogendra Kumar

## States wise Participants



- Chhattisgarh - 8
- West Bengal – 10
- Madhya Pradesh - 3
- Maharashtra - 6
- Karnataka-2
- Bihar-1
- Odisha-1
- Rajasthan-1

### Assessment Criterion and Marking:

Multiple-choice objective tests:	30
Seminars / participant presentation:	15
Project / survey / others:	20
Micro-teaching / participation:	10
Holistic response:	25
Total:	100

### Grading pattern (based on Marks)

A+	: 85 percent and above
A	: 70 percent to less than or equal to 84 percent
B	: 60 percent to less than or equal to 69 percent
C	: 50 percent to less than or equal to 59 percent
F	: Below 49 percent

Those teacher participants who score F grade are required to repeat the program after a gap of one year without financial commitment to UGC-HRDC.

Online Delivery Platform: GOOGLE MEET