

Gradual Development of Female Education

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Abstract: *The co-existence of male and female brings the completeness of the society. We are compelled to acknowledged the contribution of the female and male for the prosperity of the nation. In the utterance of rebel Poet Nazrul Islam, we may recollect the endless dedication of the female for the development of the country. Placing the female in the paramount niche the rebel poet echoed, “Jagater jato baro baro joy baro baro avijan. Mata bhagni o bandhuder tyage haiache mahiyan.” Females are the results of the hundreds of years’ medication.*

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I. INTRODUCTION

The co-existence of male and female brings the completeness of the society. We are compelled to acknowledged the contribution of the female and male for the prosperity of the nation. In the utterance of rebel Poet Nazrul Islam, we may recollect the endless dedication of the female for the development of the country. Placing the female in the paramount niche the rebel poet echoed, “Jagater jato baro baro joy baro baro avijan. Mata bhagni o bandhuder tyage haiache mahiyan.” Females are the results of the hundreds of years’ medication. From the very circle of family life the significance of the women is felt in the heart of society, literature, education and culture. From the labour room of creation and from the dawn of civilization till today the dignity of women is ever alive. Our country is proud of Sita, Sabitri, Gargi and Maitri the higher educated and vast learned women Atreyee, Apala, Leelabati, Lopamudra, Sulova, Sabitri, Kodru, Kamjani, Brahmabadin, Vedoboti, Bishwabara, Ghosa and Poloumi stirred our motherland. Somewhere they are the writers of sacrificial matters and in other place they are involved in priesthood of Vedic incantation. The contribution of women in education and literature in the glorious past of India can never be underestimated. With a view to realizing the contribution of women in the field of education we should touch upon the historic heritage system of India.

Today the whole world is aware of the ancient civilization of India. A transparent conception about our education, civilization. The chronological development of Aryan Civilization is accomplished in the basin of the Ganga, Jamuna and Sarayu rivers. The Veda, the ancient scripture of the Aryans explained the Hermitage civilization elaborately. The introduction of the history of our education started from that every age. The Vedics and later on the Hindu Society appreciated the importance of education and culture adequately. We come to realize that the ultimate aim of education can be comprehended through self-education and self-realization. They were always active to gain perfect realization through meditation. They thought that man must involve in mediation to obtain self-dedication from cradle to death. They believed in preceptorship. In the field of imparting, receiving and widening education they considered the equal role of men and women. They never distinguished between men and women. In that age the place of women was at the top including education.

Ved and intonation women had equal right with the men side by side. In the time of sacrificial action, the presence of wife established the right of women. The investure of the scared thread to the women ensured their right. Even the women also acquired education staying at the tole of the preceptors. After completing Ved, Vedanta and Upanishad the girls come to the door wedding-knot. In that age the women also took part in the debate and Quiz Competition. Maitrayee, Protheteyee, Sulova Karshakkrishti proved their genuine god-gifted talent regarding Brahma and its inner approach. In that era the women were surely involved in erudition. Not only that the glorious role female professors in teaching the taught still haunted our hearts day and night. Besides education the women of the old age were involved in dance, music and cultural functions. The famous essay “Vedic Society and Introduction of Education” predicted. In the



Vedic age the place of woman was at the top, they were versed in sacred texts. They studied the Ved and perused deeply. In dance, lyric, music they showed their skilfulness. The women acquired knowledge in weaving, sewing in needle and also gathered skill in functional art. In Batsayon's Sexology sixty-four artistic skills of women are mentioned." Even in the Vedic age the women were expert in painting, drama, composition of poems, games and sports etc.

War was common in that age. As a result, art of warning was essential for self-preservation. In this respect the women were not lagging behind. IN the critical situation the women came forward to participate in the war actively. Patanjoli mentioned the heroic Javelin throw of the women in the battle field. Even in the detective world the women took very significant role. The dauntless women joined the war and played the role of body guard with heroic spirit.

Book is the best medium of spreading the light of education. The ancient age the women taught in the colleges and engaged in writing books in full swing, Brahmi Apisal wrote a book of grammer. The aristocratic family provided education for the girls. Even in literature the women showed their immortal fire. The poems of the poetess are collected gloriously. In a word the vedic age proved the latent of the women and astounded the world. The women had heart and soul to soul relation with Vocational, Physical, war, Dance and Lyrical education. Even the women were expert in medical treatment in the vedic age. Professor Ranjit Ghosh truly echoed, "ved mentioned the active role of women in the war, Meghasthins came to see the women in warrior dress of the royal court of Chandragupta. The women worked as body guard at the interior part of the house. During war the ladies helped the needy with provision and drinking water. They also composed books". The respect and honour which the vedic society showered to the ladies also showered upon them in the age of Upanishad and Epic. The world-famous epics honoured the women traditionally. But mysteriously and miraculously during the age of the Brahman the women were deprived of reading the Ved and putting on the sacred thread on their neck. Inaugurating child marriage many restrictions were activated in the lives of the ill-fated ladies. In this respect we may quote the utterance of Monusanhita, "In childhood the ladies are under the thumbs of father, in youth, under husband and in oldhood they will be under the rule of sons. The marriage of women is equalized with reading the Ved, to serve the husand and to study at the Ashram is equal and above all the performance of domestic study is equalized with evening workship." With the progress of Brahman power, the existing system and under the male-governed society the women are oppressed and depressed day and night. At the termination of Hindu ear, the condition of women became very pathetic and deplorable in the realm of educational society. In the age of Muslim, the condition of the Hindu society became very pathetic. Consequently, the women were deprived of educational consciousness and they were thrown into the quagmire of literacy. The conservation of the Hindu religion, child marriage acute restriction of using dress degraded the prestige of the women in the society. Losing social dignity, the deplorable plight female education in seen in the society. In many cases the females have no right to earn in education in the domicile schools. Even the right of literacy is also snatched. Generally thought the female society is deprived of education, yet exceptional event is observed in the society. Many opulent and traders' families keep tutors at home and educate their daughters tactfully. The ladies of such aristocratic families are seen engaged in culturing literature and writing novels and dramas. But their number is few.

Appreciating the relevance of female education of modern age we can divide it into two parts:

Female education of Pre-independence era

Female education of post-independence era

a) Female education of Pre-independence era (1818)

At the dawn of 19th century, the arrangement of female education was not notable. In the domestic life there was little bit of spreading female education. Due to advent of Christian missionary, the situation education had been changed. Only they felt the necessity of female education. This particular Christian Missionary first conveyed the rights of the females their social dignity and made them conscious of their self-awareness and relevance. The book "The manifestation of education in free India" and its chapter "Female Education" partly reminded as "only the missionaries at first became alert about the dignity and education of the women. They preached that only education can offer women



social dignity, financial self-confidence and self-alertness” for the purpose of educating women through school Mr. Reverend May established a school in Chuchura in 1818. With a view to bringing the girls in the school campus the girls were offered books and educational aids free of cost. The theory of education says, “This is the first established school for teaching the girls were offered books and educational aids free of cost. The theory of education says, “This is the first established school for teaching the girls of India. But the school did not last long: within a short span of time existence of the school faced decay in 1819. Another girl’s school was set up at Sreerampur under the auspice of William Cary. This time the girls came forward for the spread of female education. At the request of the Baptist Mission the English women undertook an enterprise for female education. In this matter the role of Mrs. Pears and Mrs. Loson is commendable. In 1820 the Female Juvenile Society was established. From the very name of this society, we can realize that only far the melerioration of female education the society was established. We came to know that this society changed its name and familiarized as the Calcutta Baptist Female School Society. Till 1834 this society adopted role for educating the girls. The British and foreign school society sent Miss Cook to India in 1821. Under the Patronage of Miss Cook, Reverend May, William Cary, Miss Karpenter, Lady Armshert 8 girls’ school financial co-operation Raja Baidyanath Roy amounting 20 thousand rupees a modern school name “Cental School” was set up. Here the arrangement of B.ED for the ladies was settled. Later on, in the room of this school a training college was started at Scottish Chandra College.

The government should have responsibility for spreading female education but it was not approved by the state. Still then the government did not allot money for education. Missionary and education intoxicated educationist endeavoured to spread out female education. Under the patronage of missionary some schools were set up in Mumbai and Madras for spreading female education. Dakshinaranjan Mukherjee and Ishwar Chandra Vidyasagar developed female education to a great extent. Calcutta Female School entitled as Bethun School took a vital role for spreading female education. Upto 1858 Ishwar Chandra Vidyasagar set up more than 40 schools for education. It is an axiomatic truth that a new age of female education started under the inspiration of Bethun School and Ishwar Chandra Vidyasagar. In 1887 this every Bethun School turned Bethun College for girls and this Bethun College is the pioneer of female education.

1854 is the milestone of spreading female education. After the dispatch of wood an age-stirring female education. After the dispatch of wood an age-stirring female education started at rapid rate in India. Before this conservative Hindu and Muslim Society were not eager to adopt any step for widening female education. As a result, a deplorable situation was noticed. From this point of view the dispatch of wood demands or acclaim. In state of having orthodoxical propensity of the Hindus and Muslims some progressive and liberal persons laid importance for female education and propelled the cargo of female study smoothly and admirably. Raja Rammohan Roy energized Miss Karpenter to spread female education in India. With an eye to educate the madams Female Training Colleges were established. In this field Miss Karpenter is called the harbinger of female education.

It is ascertained that female education as not spread out properly in the pre-independence period. In spite of having disadvantages and obstacles the enterprise of the missionary, the inspiration of the elite and above all by the contribution of the education-crazed people the way of female education had been widened. In the 19th century with a view to fulfilling the right to education for the girls an eminent writer has truly uttered, “**Narike upon bhagyya joy karibar / keno nahi debe adhikar / hey bidhata?**” Again said, “**hey bidhata amare rekhona bakyahin / rakte more jage rudrabina**”. The down trodden ladies were eager to mitigate their fundamental rights. If the government shunned their indifference about the female education, then the plight of the ill-fated women will be meleriorated. In 1883 A.D. Bombay University removed the hindrance of appearing at the examination of the girls and as a result Chandramukhi Bosu, Kadambini Basu was graduated first in India from Kolkata University.

b) Female Education of Post independence era (1947)

In 1947 India achieved long-cherished Independence. In the report of Adam there was no information about female education. In the dispatch of wood, it was obviously uttered that the state or the government should be alert about



female education. In our country the number of men and women are equal in ratio. So, without arranging for female education means leading the half generation towards the path of illiteracy and ignorance. After independence an extensive and all-pervading effort was adopted for the development of female education. In the Indian Constitution article No. 14, 15 & 16 deal with equal right to education for male and female learners. Our Indian Constitution acknowledges the equal right to education to all irrespective of caste, creed and religion. Since this time educationally conscious persons dignified people of the society, education-crazed men and various types of committees and commission give priority to female education. Radhakrishnan Commission laid importance of female education in 1948-89A.D. This commission also emphasized the significance of giving equal right in the field of service and education between male and female. As a good and conscious citizen women should separate responsibility and duty to build the nation. Moreover, this commission ensures prosperous domestic life and higher education of ill-fated women in the society.

In 1952-53 Mudalliar Commission came into existence. The keynote of this commission is that there should not be separate arrangement for female education. The women should enjoy the opportunities which men have already achieved. Appreciating the vital role of the ladies in domestic life this very commission lays importance of song, music, art and female education. In case of teaching management this commission announces adequate number of female representatives. In 1958 the government of India formed a National Committee to highlight female education. This National Committee on women's education, 1959 submitted a charter of recommendations.

These recommendations are:

- 1) In this problem ridden country the female education is a vital problem. To solve this deep-rooted problem a bold and stringent step should be adopted and it must be implemented in no time.
- 2) For the adequate and immediate expanse of female education the Central Government ought to build National Council for the education of girls and women and every province should form state council in a war footing way.
- 3) With an eye to spread female education as soon as possible the Central Administration Department should hand over responsibility to the Joint Education Advisor.
- 4) Being conscious of the problems of female education and finding out its way of solution the Central Education Board should establish a separate department.
- 5) Every state should offer responsibility of female education to the female educationist. The designation of one Joint Educational Director is to be appointed for each state.
- 6) For the adequate expanse of female education ten crores of rupees should be allotted in 2nd five-year plan.
- 7) The primary schools where female teacher is not appointed must appoint one School Mother or Guru Ma.
- 8) In spite of having same curriculum for boys and girls in the Madhyamik B level there must be the art of sewing, painting and handicraft for the girls.
- 9) The difference of syllabus between boys and girls in the Madhyamik level will be acknowledged.
- 10) Considering the destiny of the girl's multipurpose syllabus should be recommended.
- 11) State Government should establish excessive institutions and appoint the female teachers in those schools to a great extent.
- 12) For the purpose of encouraging vocational education some separate Model Schools are to be set up.
- 13) A brief syllabus is prepared for the aged women who are deprived of education.
- 14) This commission is thoughtful for the indigent learners and decided to donate books and scholarship to the destitute girls for inspiring them in education.
- 15) For the chronological development of female education this commission has also decided to build girl's hostel, transport and communication and offer tiffin free of cost.
- 16) As the girls are bound to perform domestic duties and upbringing children, so part-time teachership of the ladies is also thought of.
- 17) National Female Education Committee recommended lumpsum salary for the female teachers and also decided to start triple benefit scheme for the girls.



18) In case of female education, the higher-level research is also considered.

During post independent period of India for the spread and development of female education under the leadership of numerous of Shreemati Hongsoaraj Meheta a committee was constituted and recommended few steps about the progress of female education. But satisfactory result was not found. Particularly the girls of the backward places of the village and the hilly regions are considered to a great extent. After observing the female education of the villages under the leadership of Vaktabotslom a sub-committee was formed in 1963 and submitted some recommended regarding female education. These recommendations of this sub-committee were accepted by the National Female Education. Parishad and dispatched them to the Kothari Commission for consideration. In 1986 the Second National Educational Policy was accepted. Here also the steps for developing female education were adopted.

In spite of implementing various recommendations for female education we did not get optimum results. Considering the whole affairs, it is axiomatic truth that the female education of India is still retarded in comparison with other countries of the world. In the urban regions the condition of the female education is somewhat developed and fruitful but in the rural places it is frustrative. Only the combined enterprises of the Government and non-government can meleriorate and enrich the female education of India. Owing to the religious superstition and conservative mood of the lower caste female education faces hindrances in various ways. The want of female teachers in the villages also retreats the female education. In case of female education in India many states are lagging behind. In the affairs of female education, the West Bengal Government has adopted some steps but still today they are bound in the red ribond. So, the plight of female education of our state is despondent and pathetic, though once it created glaring example in the past. From the informative thoughts of Shree Ranjit Ghosh, we may refer to some important facts:

“The female education of West Bengal is every despondent. In one time Bengal was the pioneer of education. All the states emulate Bengal, the famous seat of female education. All the states emulate Bengal, the famous seat of female education. The rank of literate female education of West Bengal is 7th. In Kerol all girls aged from 6 to 11 only 50.7% obtain the opportunity of primary education. Only due to reduction rate of female education the literacy rate of West Bengal is lowered.

When the problems originate, the ways of solution are endeavored. In problem-ridden West Bengal one of the vital problems is the female education. Certainly, all-pervasive effort of the private, government, educationist, social reformer and leaders can tide over the pathetic panorama of female education of West Bengal. We are optimists and still we cherish expectation that this country of Gargi, Maitrayee, Leelabbati and Poloumi can lead her to the pinnacle of glory and success. It is our heart-felt hope to the future generation that they will enkindle the lamp of female education brilliantly. Cherishing such malerioration of female education we are waiting for the dawn of new era of female education. Today those who are the students of B.Ed and D.Ed will make impossible possible in near future and I am waiting for that astounding success with elated eye.

Acknowledgement of debt:

From the source of books:

Manifestation of education in free India – Beley Dutta, Konika Chowdhury, Debika Guha.

Education and Society – Dr. Biraj Lakshmi Ghosh, Dr. Rama Deb

Manifestation of education in modern India – Ranjit Ghosh

Problems Education in Post India – Dr. Jayantad Mete, Dr. Bijay Lakshmi Ghosh, Dr. Ruma Deb

Essays of Nazrul

Essays of Rabindranath

From persons

i) Dr. Jayanta Mete

ii) Janab Jakir Hossain

iii) Dipak Kumar Das

iv) Amiya Kumar Mukhopadhy

v) Chaitali Biswas

