

THE EXPANSION OF HINDU AND MUSLIM WOMEN EDUCATION IN COLONIAL BENGAL

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Abstract : Women education is essential for society's development. Women's education was spread in India since ancient times, but in ancient times women education was not institutionalized, that was based on individual and family oriented. In the ancient Aryan era some rishika emerged from the education of the women had progressed in the efforts of the individual and the family oriented in ancient times ; among them Gargee, Maitreyi, Biswabara, Lopamudra, Apala etc. were notable. There was no institutional basis for medieval female education. In this era also come out with the individual help of family – Sultana Razia, Gulbadan Begum, Nadira Banu, Nurjahan Begum etc. there was institution progress in the education of modern era. Christian Missionaries were first to pioneer women's education in India by personal initiative – notable among them are Robert Merry, Mrs. Cook, Mr Bethune, Rammohan Roy, Iswar Chandra Vidyasagar, Debendranath Tagore, Keshabchandra Sen, Swami Dayananda Saraswti, took a notable role in spreading the education of women in India. Some educated women of modern india are – Chandramukhi Basu, Kadambini Basu, Charulata Roy, Saralabala Mitra, Tatiri Gupta, Sita Chattopadhyaya, Sujata Chattopadhyaya, Iddinnesa Bibi, Latifunnesa, Khujista Akter Banu, Begum Rokeya, Fajilatunnesa Joha etc.

Key Words : Women education is essential for society development.

Objective : The objective of this topic is to high light the Hindu and Muslim women education system in Colonial Bengal. So that we can all make a clear idea about the education system of colonial Bengal.

Limitation : Women education is essential for society's development people of ancient times realized this. So, without the educational institutions strengthened the foundation of women's education only in private effort. The Medieval Sultan and the Mughal Emperor realized the importance of education and educated the women of royal family in various fields of education. Some educated people took a special role in the advancement of women education and they got government cooperation. Women also played an important role in this regard.

Delimitation : Since there is no social education institution few women were educated in the ancient and middle age, but education for women of all class was not yet open. Even though the progress of institutional education in the modern era the tradition of child marriage, Sati tradition was a barrier to the education of women. A few Muslim women learned them selves and took a leading role in the education of Muslim women, but

that was not very simple. The conservation Muslim society did not take the education system frankly.

Hypothesis : From the ancient era to the Medieval Period realized the need for women education, some educate women appeared in the efforts of the individual and the family, the number of them was very little. Some great personalities of Modern India, realized that the need to destroy superstition for women's education. So they are against child marriage and Sati tradition and far the sake of widow marriage. In their own efforts women can move beyond the house and in the education world.

Instruction : Women education has flourished since ancient times. Although ancient times women education was not institutional. Ancient womens education was based on individual and family oriented. Some Rishika of the early Aryan period emerged from the education of women who had progressed in the advancement o women's education in the efforts of family in ancient times. Among all these women, Gargee, Maitreyi, Bishwabara, Apala, Ghosha etc were notable. All these Rishika are also known as Achaya and Upadhyia.

Medieval women's education was not institutional. In this age there was a spread of women's education through individual centeredness and family centricity. During the Mughal Rajshahi period some women who grew up in education through the excellence of the dynasty. Among them Humayun Nama writer Gulbadan Bugum, Painter Nadira Banu and educated women Nurjahan Begam was also famous.

The expansion of women education in Colonial Bengal :

In the modern era there was institution progress in education of women. After the Battle o Palassey in 1757 the English expanded their political dominance. Over India including Bengal. After merchandising become the sceptor, the English brought them with western education was easier to modernize the education of women in the country of parsche, Christian missionaries look the most important role in the spread of women's education.

In the year 1817, the first girls school of Bengal was established in the initiative of Robert Mary. The Female Juvenile society was established in 1819, then Female Juvenile society of Bengal Christian School society got together. A Girls School was established in Bengal by the initiative of the Female Juvenile society in 1819 AD. In 1819, there was no building for girls school established by the initiative of the Female Juvenile society. The first study and test of this school started in Radhakanta Dev's house of conservation movement.

By the time of 1820 only foreign Christian missionary women's are education spread has not true. The domestic initiative was not less in the field of women's education. Raja Rammohan Roy mentioned spread women's education in his 'Satidaha Nivarana', in 1822

Gourmohana Vidyalkar said about the spread of women education in his 'Stree Siskha Bidhayika'.

In 1822, 12 girls schools were formed under Mrs. Cook here were 200 students. In 1824 the Female Juvenile society and the Bengal Christian School Society were combined and this name are 'The British and Foreign School Society'. The initiative of this society and the promotion of women's education between 1824 to 1827. Christian Missionary organizations were organized in Calcutta, Chinsura, Dhaka, Burdwan, Chitagong were girls schools were built. According to the Samachar Darpan Magazine, the number of girls of the same year was 1270 in 71 schools.

In 1844, a Muslim Girls School was established in Mirzapur. Although no muslim girls came to read in that school. But the actual girls school was built in Delhi in 1845 AD. Delhi Muslim School established in Delhi had only six Muslim students. In 1845 two brothers Jay Krishna and Ram Krishna Mukhopadhyay, Zamindar of Uttarpara donated grants and approval to the British Government for establishing a girls school in Uttarpara, donated grantce and approval to the British Government for establishing a girls school in uttarpara. The British Government rejected the proposals of landlord brothers in dangerously establishing Bengal Girls school. In this situation the landlord brothers established a girls school in Uttarpara in their own money.

On 7th May in 1849, Mrs Bethune established a girls school. This school is the first government funded Girls school. In 1851, after the demise of Bethune, the Governor Lord Dalhousie initiated the code of directress accepting the provide financial donations of Bethune College forever.

Vidyasagar careful about female education. Between 1857 to 1860. Sir Vidyasagar established 35 girls schools in all Bengal for spread of women education. Initial the government sanctioned funds for the management of these Girls School. But later the government stoped funding for the management of these girls schools. In this situation sir Vidyasagar arranged to manage the girls schools with their earning money.

In 1876, a superintendent of a school in Dehradun asked Chandramukhi Bose to grant permission to sit in the entrance examination from Calcutta University. But there was no arrangement for Entrance Examination of girls at the university of culcutta. The University of Calcutta declares that the student will have to prove the qualifications by Chandramukhi Basu passed the entrance examination in the year 1877, the entrance examination door opened for the women of Calcutta University. In this way in 1877, Kadambini Basu a student of Bethune school passed the Entrance Examination in 1878. Education authority W.W. craft Kadambini Basu giving scholarship of 15 rupees monthly.

In 1879 Chandramukhi Basu and Kadmbini Basu started studying F.A. in Bethune school, the Bethune School become Bethune College. Bethune College in the first female College in India. Kadambini Basu passed the F.A. Examination from Bethune College. Chandramukhi Basu passed the F.A. examination from free church normal school. In 1879, after passing the Kumari Alendi Abru Entrance Examination from free church normal school, she got permission to read in Bethune college as a non hindu women. In 1881 Bethune College was announced to be read in B.A. class. Chandramukhi Basu and Kaambini Basu were admitted to the B.A. in Bethune College.

In 1882, Chandramukhi Basu and Kaambini Basu passed the B.A. in 1882 Kumari Alendi Abru and Abala Das want to radical in Calcutta, but Medical College refusing to approve them. During this time, the Bengal Government sent them to donate money to Madras Medical College. In 1882, Chandramukhi Basu started studying M.A. after passing B.A. at this time Kadambini Bose was married to Dwarakanath Gangopadhaya and become kadambini Gangopadhya. Calcutta Medical College refused to Kadmbini Grangopadhaya for admission of Calcutta Medical College in 1883, in this time the youngest governor of Bengal Sir Reverse Augustus Thomson ignores all the abstacles in the Medical College.

In 1888, the Bethune School was separated from Bethune, college, at this time Bethune School in named Bethune Collegiate School.

Coordination education was introduced in 1897 at Calcutta presidency college after passing the entrance from lareto House. Amiya Roy and Charulata Roy admitted in MA class. There is a storm against the whole of the college, classmate and professors of the college and outside the college. Despite many adversity Amiya Roy passed all the obstacles in the college and become the 1st of presidency college and become the first division of the university of Calcutta, and Charulata Roy passed in second division.

In 1901 youngest widow Sarala Bala Mitra of Hindu household passed from Bethune College and become a teacher of Bethune School. In 1906 she went to Londo to take teacher training. When she returned to India in 1908, she joined the post of Principal of Bethune College.

In 1916 Tatini Gupta in Sanskrit and Sita and Sujata in Bethune College an examination of honorarium in English. Tatini Gupta passed the first class and Sita and Sujata in an honorary division in English. In 1923 to 1924, Bethune College started offering honorary I.S.C. Philosophy and Mathematics. In 1932 Arun Bala Khan was admitted to krishnanagar Government College for read in F.A. after passing Entrance Examination from Krishnanagar Lady Carmichael Girls School. In this case she helped by Rajendra Nath Sen Principle o Krishnagar Government College and chief fother of Krishnanagar, Azizul Hoque Sahib.

Muslim women's education in colonial Bengal :

During the colonial period several Muslim women were found to be involved in the education of Muslim girls in government initiatives who were cared for the education of the Muslim girls. Genius women Faizunnesa Chowdhury was the most famous of them. In 1873 after getting the zaminadari of the father she ignoring the social ignore and she built a English Girls school on five acre of land, near the Nanuya Dighi in Cumilla town. This school is known as Begum Faizunnesa English Girls school. Begum Faizunnesa arranges scholarships and hostels for girls. From the income of her zamindari she used to pay all the expenses of the hostel. Faizunnesa made 14 primary schools in 14 villages and her own zamindari. Faizunnesa her education is not restricted to the zamindari itself. She established the schools at Krishnanagar of Nadia district. Begum Faizunnesa used to help money donation the Madrasah, saolatia and Farekaniy Madrasa in Makkah sharif.

In 1876 the youths o Srihatta who lived in Calcutta established Srihatta Conference. Their goal was to expand the education of women in interior. They give the attention of the entire sylhet people for the students of Hindu Muslim both community and the women in the underworld, arrange for study and examination. The tests conducted at the srihatta conference were examined in both written and verbal oral tests of both language of Bengali and Urdu. The report of srihatta conference shows that in 1883 among the 383 students were muslim students 21. In 1889, 528 out 611 examines of which 74 were Muslim women .

Although the Bethune school was established in 1849 till the year 1897 Muslim students did not have access to this school. In 1878 Eden girls school in lack shmiganj of east Bengal was established to for the Hindus and Muslims both communities. In the report of Bam bodhini published in 1880 ad it known that in 1880, in Eden Girls school there was only one Muslim student among 153 student .

In 1880 ad founded 'Dhaka Muslim Suhrid Conference' at Dhaka. Some progressive students of Dhaka college formed this conference for the education of muslim women in the community. On behalf of this organixation arrangements have been made to test Calcutta, Barisal, Dhaka, Noakhali, chitagang, maymun singh, sylhet, Tripura, Medinipur, etc. Examinations were educated in urdu and Bengali. In the 1st year 37 students under the supervision of suhrid conference examined 14 of them 12st students in the undo and 22 passed in the Bengali division. In 1905 the shered conference of Dhaka was abolished. In the 1905 Noakhali Conference the women in the undergraduate proceeded to expand the education of women.

In 1819 chande-karnisha the first lady from the vitasin of Hooghly district passed the entrance exam. This information is available from the report of expansion education department of uttarpara. Because of Bethune school Muslim women were not

allowed to enter before the year 1897 therefore interested in setting up Muslim Girls school in Calcutta.

In 1903 Iddinnesa Bibi and Latifunnesa passed the Vernacular Licentiate in Medicine and Surgery from Campbell Medical school. She is mentioned as a lady doctor at the Mymensingh vidyamayi Female Hospital in the Government records of 1903.

Social workers and Muslim leader Hussein Sohid suhawardiy's mother Khujista Akter Banu established a Muslim Girls School in 1909. The school is known as Suhawardya Girls School Khujista Akter Banu is the first Muslim woman to pass the first senior Cambridge. Her established school was later known Khujista Akter Banu girls school.

Begum Rokeya Sakhawat Hossain took exemplary in the development of education of Bengali Muslim women. In 1909 Begum Rokeya established Sakhawat Memorial Girls School. A few days after, her husband's death in 1909, she established the school with the help of 5-6 students at her husband's home in Bhagalpur, Bihar. In 1910, Begum Rokeya moved to Calcutta for her family property dispute and founded on 16 March 1911, Calcutta Sakhawat Memorial Girls School. Sakhawat Memorial Girls School started its journey with two benches and eight students. Rokeya donated thirty thousand rupees to establish the school from her personal fund.

In 1911, the number of Muslim students in Eden Girls School increased to 11, in 1880 which was just one. College starts at Eden Girls School in 1926, opens the way for higher education for the women of East Bengal. For the women of East Bengal it was the first institution for higher education many prominent College students received from and recognition from this institution. Specifications needed is the name of Maleka Akter Banu. Who studied at the first science section among Muslim girls, did Ph.D. from England and joined Eden Girls School as professor of Chemistry.

For a significant role in the spread of women education on September 16, 1916, a newspaper, Sarojini Naidu gave Rokeya a heartfelt welcome for her selfless social service and impossible educators. The conservative Muslim Society kept conspiracies and intense opposition against her. Rokeya wanted to introduce Bengali department in the school. In 1917, Begum Rokeya School started with Bengali Division with few students, but the lack of female students, school was stopped in 1919. But the ending of the twenty century the Bengali and Urdu divisions continued to function in the school as well. In 1931, the school established by Rokeya became a High English School.

In 1919 the Matriculation was passed by the daughter of Barrister Abdul Rasul. In 1920 Begum Sabina Faruq Sultan Muadijada passed the M.A. in law. In 1922 she got BA honorary degree from the University of Calcutta. Fazilatunnesa Zoha after passing MA of Mathematics from Eden Girls College in 1927. She joined as the head of Mathematical

Department of Bethune College. Later she become vice principal of Eden Girls College. Meher Toyeb passed the B.Sc. examination in 1939.

Lady Brabourne College was established in 1939 for the study of Muslim women in the first year of this college, there were 32 were Muslim students among the 37 students among 45 students. But the Muslim students who used to study in Bethune College were all daughters of the upper nobility.

Conclusion : The trend improvement of Muslim students has been observed since the 1940 century. There were 108 Muslim students in vocational College of 1940 AD. The number of Muslim students in high school was 524. The number of Muslim students in secondary school was 1050, the number of Muslim students in primary school was 4,21,542. In other schools the number of Muslim students was 5962. 1940 decades brought improvement in the education of Muslim girls. The progress of education of Hindu women started much earlier. So which the progress of the Muslim girls started in the period a number of educated Hindu women emerged at the time.

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