

An analytical study of Women's education as reflected in the articles of *Mau*

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ABSTRACT : According to historical order, women's education was expanded in Assam. Different people had different opinion on the topic of women's education. It is very difficult to teach women for a place like Assam. Many people of Assam were opposed to women's education. Those people believed that women should stay at home and work. Studying on their view is not the work of women. Various Assamese Magazines like 'Orunodoi', 'Assam Bandhu', reflected on the topic of women's education. 'Mau' is a monthly magazine of Assamese Language. The topic of women's education is also reflected on 'Mau'. This magazines has played its role for the promotion of women's education. Various view point of intellectuals have come to light on the article on women's education published in it.

KEYWORD : *Mau, Women's Education, Women's Status, Magazines, Nineteenth Century Assam.*

I. INTRODUCTION

'Mau' is a monthly magazine of Assamese Language. This magazine first saw the light of the day in December 1886, and in March 1887. Only four times published and it stopped appearing forever. This Assamese magazine was "published under the editorship of Haranarayan Bora, from 7, Madan Dutta Lane, Bowbazar, Calcutta; but enough internal evidence is there to suggest that the paper was really edited by Balinarayan Bora, the elder brother of Haranarayan and an Engineer by profession."¹ Initially, the magazine on the role declared that pure literature such as poetry, short stories was not revealed in the *Mau*. "*Mau* mainly emphasised the socio-political and the economic problems, and it analysed the problems with a distinct view of its own."² The articles of assorted topic such as on English Education, Higher Education, the Tea Garden Labourers, Golden Jubilee Celebrated of Queen Victoria, and the likes

published in the *Mau*. “ The paper was not so much concerned with the development of Assamese Language and literature; rather the *Mau* had no objection if Bengali would had remained as the language of the schools and the law Courts in Assam.”³ Like other articles, also published the topic of related with women’s education and social status of women on the magazine. These types of article are *Tirutar Bon Ki ?* its means What is the Women’s Job?

II. OBJECTIVE OF THE STUDY

The main objective of this research is to an analytical study about women’s education reflected in the articlesS of *Mau*. Nineteenth century Assam in significant from political,social perspective. This century is also significant for Education of Assam. *Mau* is a monthly paper published in this period. Social, Political and very different kind of article reflected in *Mau*. Women’s education was also reflected in *Mau*.

- This study is necessary to know the status of women in Nineteenth Century.
- View point of intellectual people on women’s education in Assam.
- How does the *Mau* magazine light on the topic of women’s education.

III. METHODOLOGY

The methodology followed in this study is historical and analytical. The study is based on both primary and secondary data. Primary source used here are contemporary literature and journal etc. The secondary data including critical reference and journals.

IV. DISCUSSION

Nineteenth century is significant time of Assam. In this period Ahom monarchy was end. According to the condition of the Yandabo treaty, the British took control of Assam in their hands. “It caused manifold changes in the future life of the people of Assam. First, the kingship along with the feudal was abolished and a new system of administration with bureaucrats and assistants had been established. Secondly, the old revenue system met its end and the Rupee was introduced to play a vital role for all time to come. Thus the plinth for capitalism

had been erected which caused the emergence of new social classes in the country for future. Thirdly, it opened the door for the introduction of the western system of institutional education which could be obtained by all, irrespective of their caste and creed, and thereby it gave birth to a class of new elite to mould new social and literary values in future.”⁴ In this period started women’s education in Assam. People used to think about “female off-springs were ‘considered to be the property of her father and on his death of his son, or brother, or his nearest male heir, liable until married, to be disposed of by any of them in any way they think fit. The education of women had yet to cross men’s minds. Though enlightened and affluent few evinced a desire to impart rudiments of education to their daughters and wives, education of women was considered as dangerous and no one would marry a girl if she could read and write.”⁵

Tirutar bon ki ? and *Purukh Swadhinota* are two articles in published on *Mau*. In both the articles, the author has highlighted his views on what is the work of women and in contact with women’s education. According to the author, women education is not beneficial for a state like Assam. The work of men and women is different. Getting education is not women’s job. What will women do after studying B.A and M.A like men. Taking care of home is the main job of women. Cleaning house, weaving cloths and cooking food is the job of women. (“*Noriyar poti kora, Lora-Suwalir pason dhora, Gharor gharua ban solua, Bostu-Bahani paripatikoi thua, borhiya borhiya kapur buwa, banuar hotuai ban korua, aru alohi-aotithi hudha, ai bur ban ji tirutai najane hai tiruta aohathoniya aru ghoinir jugya nohoi.*”⁶) House work matter more to women than studies. Nowadays girls do not know how to cook because of studying. There is no need for women to go to school to learn education. Women should study at home. (“*Gharai Suwalir ghai porhahali. Gharate Jodi Banbari sikhar loge loge uporot kua porha khiniu shikhabo pora jai tente pohahaliloi nopothuai bhal, kyonu pohahalit nana shranir Suwalir log pai, aru hai buror mukhe nihikibo logia kotha bur u shikhe.*”⁷) It is enough for women to gain as much education as they need to take care of the house. There is no need for women to study and gain degrees. If women study and become doctors, no one will marry such women. According to this article, the author want to say that there is no need for women to benefit from education. The article *Purush Swadhinota* according to author exposes his ideas to male and female freedom.

A man need more freedom than a woman. (“*Stri-Swadhinotatkoi u deshot Purukh Swadhinota horohkoi lagotiyal hoise. Stri mathun Purukhor aodhin. Stri aru Purukhor porospor eman ghan hambandha, je munih manuhor aodhin thakat tiruta manuhor nisai nih aobostha hobor timan aakhonka nai.*”⁸)

V. CONCLUSION

Balinarayan Bora is the author of all articles in published on *Mau*. In both of articles, his vision has been illuminated. Bora was an intellectual of Assam from Nineteenth Century. Despite this, they have given their opinion against female education. His idea of women’s education was limited. Women should benefit as much education as they need to be a good wife. Both articles are reveal the men mentality and highlights gender inequality between men and women. In the end it is clear that opposition to women’s education appeared in the articles on *Mau*.

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