

DEVELOPMENT OF WOMEN EDUCATION IN ANCIENT, MEDIEVAL AND PRE-INDEPENDENT INDIA

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Abstract: Both nature and man are complementary forces for the development of both. Independently Cannot accomplish anything less. Therefore, when we discuss the history of education in India. It is nothing but going to discuss excluding women. When we discuss the education of women in ancient India, we can continue the discussion of the poets who divided this long period into several stages. such as-ancient age and Women's Education. The Middle Ages and women's education, the British era and women's education, women's education during independence. This research paper gives a comprehensive insight into development of women education in ancient, medieval and pre-independent India.

Keywords: Medieval, Mantra., Manu Smriti, Ashtanga Path., Missionaries, Sepoy Mutiny, Conservative

Introduction

The period from prehistoric times to the Vedic and post-Vedic periods is generally referred to as the Ancient Age of India. It is essential to study the Vedic literature to learn about the education of women in the education system since ancient times. The pace of development of prophetic education in the Vedic period is the reason for the mantra. There are some factors or obstacles to the educational development of women in the post-Vedic period. They were influential. Analyzing these obstacles, we can mention them as follows:

1. For placing the greatest emphasis on the practice of child marriage during the Manu Smriti period.
2. Girls from poor families could not get an education at the right time as they had to meet basic needs like food and clothing.
3. Women cannot recite the Vedas in a clear tone and therefore the recitation of the Vedas is impure

Semantics are disrupted. Different meanings are expressed on the alphabet of a word. Finally, the Manu Smriti advised them to perform the section without women and their marriage ceremony was also discontinued.

For these reasons, women were considered Shudras in the late Vedic period and their education system came to a standstill.

Objectives

The main objectives of this paper are as follows

- 1.To Trace the Historical Evolution of Women's Education in India
- 2.To Analyze the Factors Influencing the Progress of Women's Education,
- 3.To Assess the Impact and Legacy of Women's Education Movements.

An attempt has been made to make the study analytical on the basis of primary and secondary sources of data. The study has been taken extreme care to make it rational and precise.

Methodology

An attempt has been made to make the study analytical on the basis of primary and secondary sources of data. The study has been taken extreme care to make it rational and precise. The study employs a combination of qualitative and historical research methods to achieve its objectives. The study adopts a historical research design, focusing on the

chronological development of women's education in India. The data collection process involves both primary and secondary sources. The data analysis involves a thematic analysis of the collected materials.

The methodology outlined above provides a structured approach to exploring the development of women's education in ancient, medieval, and pre-independence India. By employing a combination of primary and secondary sources and utilizing thematic and comparative analysis, the study aims to offer a comprehensive understanding of the historical evolution of women's education in India.

Literature review

Altekar (1934) and Bhattacharya (1983), reveals that women in the Vedic period had access to education. They were known as 'Brahmavadinis' (women who pursued Vedic studies) and 'Sadyodvahas' (women who pursued education until marriage). Laird (1972) and Dewey (1993) reveals that Christian missionaries played a crucial role in the promotion of women's education. They established schools and advocated for the education of girls' Chakravarti, 1998). pointed out that Indian reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and Jyotirao Phule campaigned for women's education and established schools and institutions. Kumar, 1989). said that the colonial government introduced several measures to promote women's education. The Wood's Despatch of 1854 is often cited as a landmark in promoting female education. Forbes, 1996 reveals that by the early 20th century, the efforts of both Indian reformers and the colonial government led to the establishment of women's colleges and universities, and an increasing number of women began to participate in higher education.

These objectives collectively provide a comprehensive framework for exploring the history, progress rates, governmental and non-governmental initiatives, as well as individual contributions to the development of women's education in India across different historical periods.

Women's education in India during the Buddhist period

One cannot attain Nirvana by performing sacrifices and offerings. Gautama Buddha did not support the teaching of Buddhism by the prophets in the absence of the ideal that Nirvana is attained only by following the Ashtanga path. Therefore, the prophetic teachings, which had occupied an important place in the Vedic education system since the beginning of the Buddhist era, must gradually decline. It was during this time that the four castes were created and class divisions took shape in society. The education system became increasingly the exclusive property of the priestly or Brahmin class. Women were considered to be of the Shudra caste and were considered to be inferior to men. In girlhood, a woman is subject to her parents, in marriage to her husband, and in old age to her grandson. We have already discussed that no special measures were taken to educate the women in the Buddhist education system. In Pravastuni, the Buddha did not allow the prophets to enter the Buddhist sect. However, the Buddha was eventually forced to allow women to emigrate under certain conditions, although the status of nuns in Buddhist monasteries was degraded to that of male monks. To become a permanent member of a Buddhist Sangha, a woman must spend two years as an apprentice. A special monk taught them twice a month in the presence of other monks. They were not allowed to study as monks alone. Buddhist monasteries paid special attention to the cultural development and social advancement of women. There are many examples of Buddhist Sanghas providing higher spiritual education to women. The most pious prophets, those who wish to be freed from worldly suffering, take refuge in Buddhism and the Sangha. Some women of high spiritual wisdom devoted special attention to the spread of Buddhism. It is noteworthy that the Sinhala Raja Tishyas and the people of Sinhala converted to Buddhism under the care of Sanghamitra, daughter of Emperor Ashoka.

According to Dr. R.K. Mookerjee, "The Buddhist convent opened out to women opportunities for education and culture and varied spheres of social service in which they made themselves the equal of men sup- lamenting their work in the spread of their faith."In the Buddhist era, the education of nuns was neglected compared to that of Buddhist monks. Establishment of education for monks ranging from the lowest level to world famous universities hall. However, the notes written by the students or travelers who came to study at the university in the fifth and seventh centuries do not mention the education of women. However, we know the names of some intelligent women like Anupama, Priyanka, Sanghamitra, etc. Although there was no universal education system, there were special provisions for the education of the rich, merchants, upper caste girls and girls of the Baj family.

Female Education in Medieval India

Female education declined significantly in medieval India during the Muslim reign. They kept women behind the veil so they could not receive education openly today. However, during the reign of the Mughal emperors, the elderly Prophet

studied books such as Koban, Bostan and Gulistan in the harem or in his own home for the daughters of the rich and upper classes of the Royal family. Such education was mainly about religion and ethics. It is worth mentioning that the Bismillah Khani festival was celebrated for girls as well as boys. Girls were not allowed in the Mojab. It was on the basis of such education that only a handful of intelligent Muslim women were able to prove their worthiness in literature, culture and politics, free from the influence of political ups and downs, veil practices, child marriage, social customs and customs. Among them are Gulbadan, Salma Sultana, Nur Jahan, Mamtaz, Zebunnisa, Jahanara, Rezia and many other well-known women. These women have made significant contributions to contemporary literature by studying the Abbasid and Pachi languages in particular. Baja Ghiyasuddin Khilji of the Khilji dynasty established a higher educational institution for women's education at Sarnespur. Thus, the teachings of the prophets reached the end of their decline in the Middle Ages as all people, including Hindus, Buddhists and Muslims, despised them.

Women's education in India during the British era

When the East India Company, a British merchant group, arrived in India in 1600 AD, prophetic education was completely neglected. At that time, no separate school for girls was established. The British rulers were initially reluctant to take responsibility for the education of the Indian people.

He encouraged the East India Company missionaries to spread education in their territories. The missionaries established many missions, churches and educational institutions in many parts of South India. The missionaries considered both education and missionary work as complementary and therefore took special measures to educate girls. The families of the missionaries also took active initiatives to educate the girls and this Intentionally, they established the Zanana School to educate girls from noble families. This system, however, did not last long. Reverend W. Stevenson established a school in Madras in 1916 called the Chentmary Charity School. In 1876, Lady Campbell, wife of the Governor, established the Female Orphanage in Madras with the assistance of the Nawab of Arcot for the education of the daughters of deceased soldiers (Orphan Asylum) established. In 1818, Mr. Baby established girls' schools in Chuchura, Bengal, and in 1819, in Srirampur. The Calcutta Female Juvenile Society, founded by English women in 1820, established 20 schools in 1824 Miss N. Cooke established 24 schools in Calcutta. In 1824, the Ladies' Society for Native Female Education established six girls' schools under the initiative of Lady Armhurst's wife. In 1824, the American Missionary Society established ten girls' schools within about ten years.

Establishment of girls' schools by private efforts

In addition, scholars and social reformers like Baja Rammohan Bai of Bengal tried and succeeded in eradicating vices like child marriage and satidah through voluntary organizations called Brahma Samaj. Baja Baidyanath Bai established a central school for girls with a donation of Rs. 20,000. The girls' school was established in 1849 by Mr. Bethune, president of the Council of Education, and was improved in 1887 to become a girls' college. The college is named 'Bethune College' in his memory. Thus, many girls' schools were established in different parts of the country on private initiative. Therefore, it is important to understand the importance of these issues in the development of women. Such societies had an impact not only in Bengal but in various parts of India.

In the early twentieth century, Dr. Ani Besant pioneered women's education in India. The great man Mahatma Gandhi permanently shaped the new mental outlook that developed under his care. Gandhiji made it clear that the role of educated women was also very important for the freedom movement to become a reality and thousands of Indian women volunteered to participate in the various activities of the movement and to be educated.

Government efforts

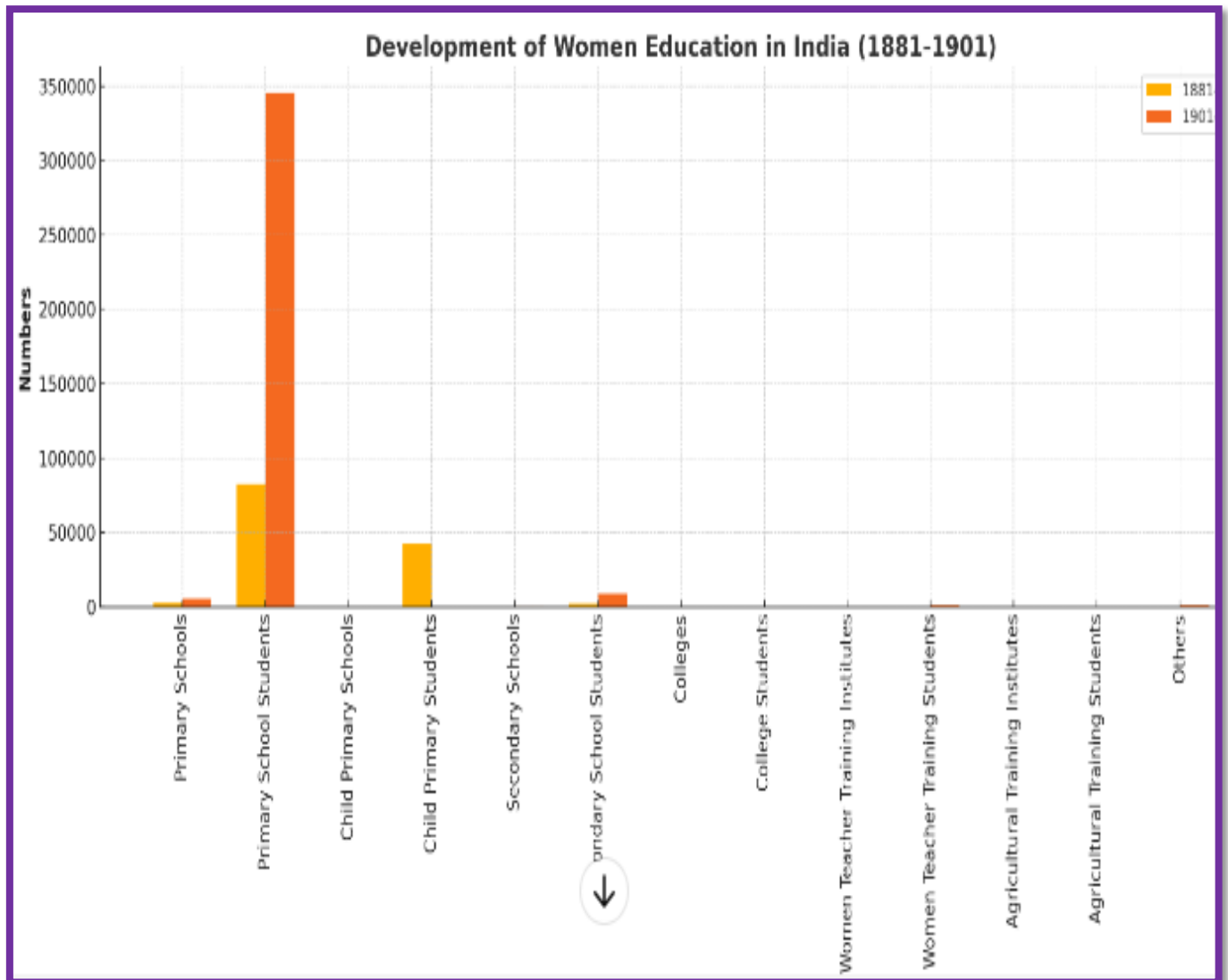
Not to mention in India, it was not considered education as the responsibility of the government until the 1870s in England too. Furthermore, the missionaries did not want to force the education of women confined within the walls of their homes because it would hurt the interests of conservative Indians as Indian society was rife with underdevelopment and stereotypes at the time. In 1854, Wood's Education Directive recommended that the Company add more branches for the advancement of women's education, including donations, refreshments, student hostels, and the employment of teachers, but the Company took no action. The Hunter Commission in 1882 encouraged private institutions to promote women's education but the government did not take an active role in this regard. However, during this time, girls gradually came forward to study in boys' schools. During this period, national consciousness was instilled in the minds of Indians and the people also changed their attitude towards women's education. Day by day, women's education began to expand. As a result, only 3.84 per cent of the total population was enrolled at that time. Bombay had the highest hub at 1.85 and Hyderabad had the lowest at In Assam, the number of signatory women was only 0.46 per cent at the same time.

The table shows the progress of women's education in India from 1901 to 1947, including the specified details:

Table:1 Development of women's education in India from 1881 to 1901.

Year	Number of Primary Schools	Students in Primary Schools	Number of Child Primary Schools	Students in Child Primary Schools	Number of Secondary Schools	Students in Secondary Schools	Number of Colleges	Students in Colleges	Number of Women Teacher Training Institutes	Students in Women Teacher Training Institutes	Number of Agricultural Training Institutes	Students in Agricultural Training Institutes	Others (Number)	Others (Students)
1881-1882	2,600	82,420	0	42,071	81	2,054	1	3	15	115	0	0	0	0
1901-1902	5,605	345,712	0	0	442	9,075	12	169	45	1,253	0	87	0	1,117

This table includes the number of primary and secondary schools, colleges, and women teacher training institutes along with their respective student numbers, as well as other relevant data for the years 1881-1882 and 1901-1902.

Fig.:1 Development of women's education in India from 1881 to 1901.

The bar diagram illustrating the development of women's education in India from 1881 to 1901. The diagram includes data on the number of primary schools and students, child primary schools and students, secondary schools and students, colleges and students, women teacher training institutes and students, agricultural training institutes and students, and other institutions for the years 1881-1882 and 1901-1902. In fact, it was not until the early twentieth century that the pace of development of women's education in India began to accelerate. Women's education was revived by the Education Reform Movement launched by Governor General Lord Curzon. At that time, in 1910-11, Gopal Krishna Gokhale, a member of the Imperial Legislative Council, introduced the Compulsory Primary Education Bill to raise awareness about the rights of girls in education. New schemes for women's education are gradually being developed in the country. Many educational institutions are established separately for girls only. Women's education began to expand gradually. In order to encourage women's education in the country, the government announced many facilities including increase in subsidies to such institutions and awards for employment of women teachers. According to the Hunter Commission, Lord Curzon did not leave the responsibility of primary education to the local authorities alone, but to make the government primarily responsible for primary education. Dr. Anni Besant established the Central Hindu Girls' School in Benares to educate Indian girls in Western style.

Lord Curzon's Education Policy of 1904 and the Education Policy of 1913 also included the establishment of schools for girls, the appointment of suitable teachers, increased subsidies, the preparation of curricula suitable for students, special attention to school environment and health policy. Many valuable suggestions accelerate the progress of women's education in India. The first Indian Women's University was established in Bombay in 1916 with the following objectives:

- To make provision of the higher education of women through Modern Indian Language (mother tongue as the Medium of Instruction).
- To regulate pre-university education to start, aid, maintain and affiliate institution for such education and to formulate courses of studies especially suited to the needs and requirements of women.
- To make provision for the training of teachers for primary and secondary schools.
- To institute and confer, such degrees and diplomas, titles, certificate and marks of honours in respect of degrees and examinations as may be prescribed by the regulation.

Lord Hardinge Medical College was established at the same time. According to the 1917 survey, there were four practical women's schools and 12 general education women's schools in India at that time. The report of the Sadler Commission or Calcutta University Commission of 1917-19 made several important recommendations for girls' education and recommended the establishment of special girls' schools called 'Parda School' for girls of both Hindu and Muslim communities. He also suggested the formation of a special board to look into all aspects for the improvement of women's education in the University of Calcutta. The All-India Women's Council, formed in 1925, is a member of the International Women's Council They organized a prophetic gathering in the country. They demanded equal rights and dignity for women in education. In fact, it was only after the liberation of the people of India from British rule that women's education had the opportunity to spread a sense of purity. Here we must acknowledge some of the notable laws that have particularly fueled the promotion and advancement of women's education in India. That is-

Infanticide Stupidity Act-1795, , The Anti-Satidah Practice and Widow Suicide Act,-1829, Divorce Act- 1869 ,Married Women's Property Act 1874,Inheritance Act-1925.

The following table clearly shows the priorities given to women's education in Assam from 19091 to the time of independence in India

Table:2 The progress of women's education in India from 1901 to 1947.

Year	Literacy Rate (%)	Number of Primary Schools	Number of Secondary Schools	Number of Colleges and Universities	Others
1901-1902	0.7	344,712	9,037	256	2,770
1946-1947	0.6	3,475,165	602,280	23,207	56,090

Note: The numbers for 1946-1947 seem unusually high, especially compared to 1901-1902.

Fig.:2 The progress of women's education in India from 1901 to 1947.

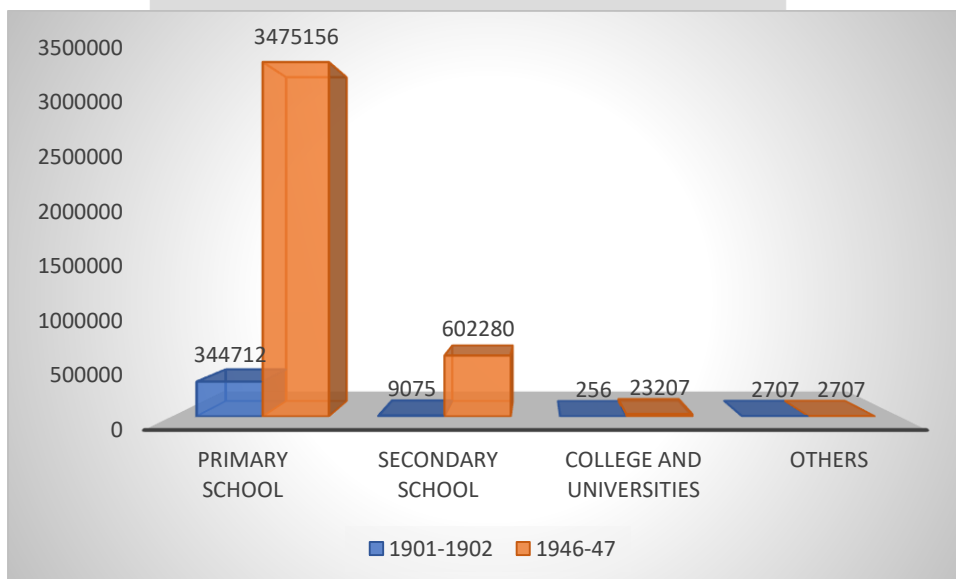


Fig.2: The progress of women's education in India from 1901 to 1947.

The above bar diagram illustrating the development of women's education in India from 1901 to 1947. The diagram includes the literacy rate, number of primary and secondary schools, colleges and universities, and other educational institutions for the years 1901-1902 and 1946-1947.

Development of Women Education in Assam

While discussing the development of women's education in Assam, we will focus on the education system that developed during the British rule. In the past, the pace of development of women's education in Assam was very slow. The missionaries did not hurt the social customs of the conservative Assamese people when they arrived in Assam. Not to mention the education of women or girls at that time, the Assamese people also saw them behind veils and veils. But such a system did not last long. It was only after the Sepoy Mutiny, when the rule of India passed to the East India Company, that women's education began in Assam. The missionaries played a sleepless guard in the development of women's education in Assam as in other provinces of India. Initially, they established a separate school for the girls. In 1839, the Baptist missionaries established a girls' primary school in Shadia. Gradually they went to Dibrugarh, Sibsagar established several girls' schools in Nagaon and Kamrup districts. The Bells Missionary Society also promoted women's education in the Khasi and Jaintia Hills. Christian women came out to educate the daughters of the speaking Assamese people. They established 'Janana Schools' for girls' education in Guwahati, Golaghat, North Lakhimpur, Tuba, Shillong and other areas of Assam. With the intention of literate women, they went from village to village and from house to house explaining the need for women's education to bring them to schools and benefited. Thus, the missionaries succeeded in their efforts for women's education and the government began to pay attention to women's education. As a result, many schools were established through government efforts.

By 1889, 3,144 girls were receiving primary education in 185 girls' primary schools under the care of the missionaries in Assam. Therefore, the number of students receiving primary education is increasing day by day and the need for secondary education is also felt.

Some allow girls to attend boys' secondary schools. Special branches for girls are also opened in Lobar Secondary Schools in Shillong, Cherapunji, Chela and other areas. Thus began the process of secondary education for girls in Assam. In 1891, three girls' secondary schools were established in Dibrugarh, Dhubri and Shillong. In 1921, three girls' higher secondary schools were established for girls. During 1901, the literacy rate of girls in Assam was only at that time, there were 100 students in primary education but only 8 girls and 2 girls in secondary education. It is noteworthy that before 1829, no girl in Assam had pursued higher education in college. In 1829, when a girl from Cotton College enrolled for higher education, the path was opened for girls' college or college education and co-education at the college level. The first girls' college in Assam, Lady kin College, was established in Shillong in 1933, marking the beginning of a new chapter in the history of women's education in Assam. In 1939, Chandrakant Henrique Girls College was established in Guwahati. Thus, till the time of independence, a total of 9 colleges were open for girls' education in Assam. Before independence, several women in Assam received bachelor's and postgraduate degrees. She was the first woman graduate of Assam. They are the daughters of Charing Late Ramakant Borkakoty of Shivsagar district respectively. These two sisters passed their MABT from Calcutta University and became the first Assamese women to graduate and postgraduate. They were both professors and later principals of Allahabad Sweet College. It is a matter of great joy and pride for Assam to be behind one

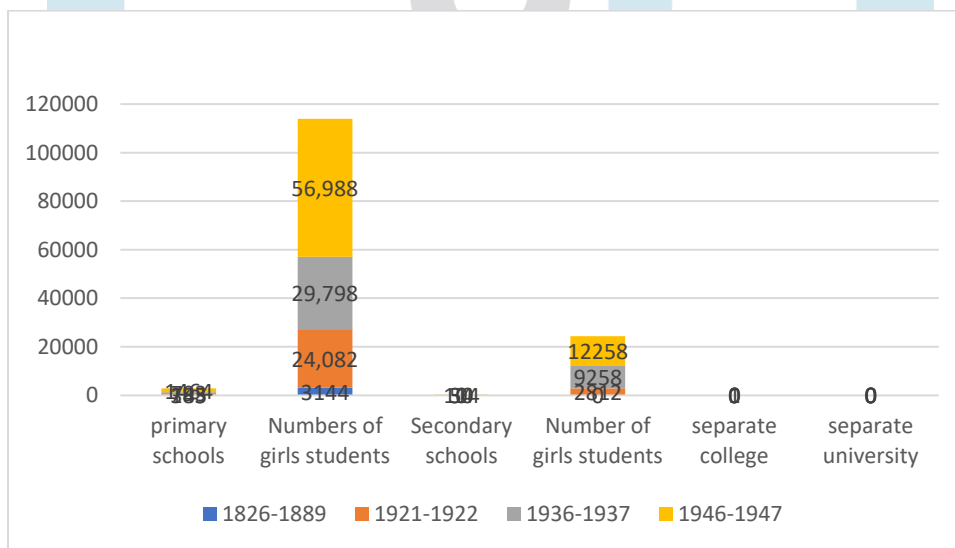
One by one, both had the opportunity to occupy this honorable seat. Sri Shantilata, the fifth daughter of Borkakoty, holds an MA. L.T., examination and became the Principal of Lady R. Winn College. His daughter Pritilata received her last education at the Banaras Hindu University. Therefore, it can be seen that despite the absence of any university in Assam before independence, there was no shortage of highly educated women in Assam. To know the progress of women's education in Assam till the time of independence in 1947, we need to look at the following table.

Table. 3: The Progress of Women's Education in Assam 1826-1947:

Year	Number of Primary Schools	Number of Girls Students in Primary Schools	Number of Secondary Schools	Number of Girls Students in Secondary Schools	Number of Separate Colleges	Number of Girls Students in Colleges	Number of Separate Universities	Number of Girls Students in Universities	Others
1826-1889	185	3,144	0	0	0	0	0	0	0
1921-1922	343	24,082	30	2,812	0	0	0	0	0
1936-1937	793	29,798	54	9,258	0	0	0	0	0
1946-1947	1,464	56,988	114	12,258	1	Not Specified	0	0	0

The above table summarizes the development of women's education in Assam, detailing the number of primary and secondary schools and students, separate colleges and universities, and other relevant information for the specified years.

Fig.3: The Progress of Women's Education in Assam 1826-1947



In the present post-independence period, women's education in our country has increased the rate of educated women in the country starting from the primary level and bringing them national and international glory. Currently, the educated women hub of our country is about 3904 per cent. In 1951, this amount It was only 9 per cent. It is worth mentioning the saying of Pandit Jawaharlal Nehru, "Educating a boy means educating a person, educating a woman means educating the whole family."

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