



ORIGINAL RESEARCH PAPER

Education

CONTRIBUTION OF ABALA BASU IN THE FIELD OF EDUCATION DURING 19TH CENTURY

KEY WORDS: Primary Education; Self-Independence.

Sambhu Nath Haldar*

Assistant Teacher, Moushini Co-Operative High School (H.S), Bagdanga, Fraserganj Costal, South 24 Parganas, West Bengal,India. *Corresponding Author

Dr.Kausik Ghattejee

Associate professor, Satyapriya Roy College Of Education(Govt-aided Post Graduate Institue Of Teacher Education(B.Ed & M.Ed, Ph.D under WBUTTEPA, West Bengal.

ABSTRACT

Lady Abala Bose life and her contribution in girl's women education and self-independent In India, she was the first person who through of institutional Pre-Primary and Primary Teacher's Training for young widows which she established Vidyasagar BaniBhavan in 1925. Women education has always been a matter of grave concern for educationists all over the world and India is no exception. Coming in close contact with widow and divorcee women she realized how to deal with Indian women. Lady Abala Bose entered teacher training programme for spreads of women education. Herideals on education were much influenced by Montessori and other western thinkers, which Lady Bose adopted and applied. Dynamic, innovative and creative teaching and various training method. This study on Abala Bose was responsible, single-handedly or jointly, for the establishment of educational institutions for women. During her lifetime, through the NariSikshaSamiti, Lady Bose set up about 88 primary schools 200 schools in rural areas and 14 adult education centres in the British province of Bengal. With these as well as others' efforts towards women's education through the establishment of schools and colleges, there arose the need for women teachers.

INTRODUCTION

Abala, Lady Bose (8 August and 1864 – 25 April 1951) was a British Indian social worker well known for her efforts in the field of women's education and her contribution towards the alleviation of the condition of widows. She set up the **NariShikshaSamiti**, a non-profit making Society registered under Act XXI of 1860, was founded in 1919 by Lady Abala Bose, Wife of the illustrious scientist Acharya Jagadis Chandra Bose with the objective of educating children, girls and women. Muralidhar Girls' College was formed jointly by Lady Bose and Krishnaprasad Basak. The same two people also founded Beltala Girls' School in Bhowanipore area. A residential widow's home was started in Jhargram in 1940 with the kind help of the Raja of Jhargram who donated 24 Bighas of hand and rs-10,000/- for this purpose. In order to provide teachers for these schools she set up Vidyasagar BaniBhaban, Mahila ShilpaBhaban and BaniBhaban Training School for young widows.

Lady Abala Bose during her lifetime established about 88 Primary Schools and 14 Adult EducationaCenters in different parts of undivided Bengal. Lady Bose was also the pioneer thinker for establishing Centres like Mahila ShilpaBhavan in Kolkata and Jhargram for providing vocational training to distressed women, securing placement for them so that they could earn their own livelihood through private entrepreneurship. Women education has always been a matter of grave concern for educationists all over the world and India is no exception. The status of women in modern India is a sort of a paradox. Women's education, or rather the lack of it, was, along with sati, child marriage, polygamy, and the treatment of widows, one of the major components of the British argument that Indian women were oppressed, and that this was the source of India's 'backwardness'. In traditional Hindu society women's education was considered unacceptable and even dangerous.

Lady Abala Bose advocated Indian zed Montessori system of education. She was in favour of using low cost and easily available material's (according to India) which would aid teaching process. She was also in favour of teaching and various training women self-independent.

AREA OF STUDY

Kolkata and Jhargram districts of west Bengal have been

selected for because there are situated a number of women's primary and vocational training institutions. In India, she was the first person who through of institutional Pre-Primary and Primary Teacher's Training for which she established Vidyasagar BaniBhavan Primary Teachers Training Institute in 1925.

SIGNIFICANCE OF THE STUDY

Women education has always been a matter of grave concern for educationists all over the world and India is no exception. The status of women in modern India is a sort of a paradox. If on one hand she is at the peak of ladder of success, on the other hand she is mutely suffering the violence afflicted on her by her own family members. As compared with past women in modern times have achieved a lot but in reality they have to still travel a long way. Here lies the significance of the present research study.

In order to improve the present position of women in the society it is important to know how education has served as a tool for improvement of women's position in the past. Historically it has been found that the two chief areas in which women progressed rapidly, once she started receiving education, were-one in writing and editing various periodicals and journals, the other one is to get involved in national politics. Women litterateurs of that period were not mere writers but social workers too, and were deeply concerned with the issue of women education.

OBJECTIVES OF THE STUDY

1. To study the significance role of Lady AbalaBasu about the primary education.
2. To study the women self-independence through education.

RESEARCH QUESTION

1. How far the significance role of Lady AbalaBasu about the primary education.
2. How far the women self-independence through education.

DELIMITATION OF THE STUDY

1. The study is focuses on role of Lady AbalaBasu about the primary education.
2. The study only the women self-independence through education.

3. The present study time limited 19th century.

METHODOLOGY RESEARCHTYPE

It is **Historical Research**. These studies also historical prospective Lady Abala Bose on primary education in 19th century.

VARIABLE

The present study includes the following variables.

DEPENDENTVARIABLE

Contribution of Lady AbalaBasu in the field of education.

INDEPENDENTVARIABLE

Time period (19th century), situation and women's awareness are considered as the independent variables.

SOURCES OF DATA:

- i) Primary sources – some documentary report, letter of AbalaBasu etc.
- ii) Secondary sources – some book AbalaBasu related etc.

DATA COLLECTION AND ANALYSIS:

In Historical Research data collection is very tedious and time consuming process. These data are classified into primary and secondary source. Qualitative data are gathering of these studies of various source and institutions. After data are collected and identified, data can be analysed in two ways: - Both externally and internally.

DISCUSSION

Lady Abala Bose 19th century was an orthodox society where women were much neglected. Lady Abala Bose worked hard and dedicated her life for women education and thereby their empowerment. She even went various districts to women education and that time. Her event wrote many magazines for women education. She supported in the national movement in india. Lady Abala Bose was socially, politically and educationally active beside spreading national consciousness among people.

MAJOR FINDINGS OF THIS STUDY

- The first school under the Samiti, the Ballygung Girl's School, was founded in april, 1919 with 25 girl students and a Matriculate lady- teacher.
- The 2nd school of the Samiti was the Shyambazar BalikaVidyalaya founded in july, 1919 with 7 pupils under the supervision of a trained lady-teacher.
- Naricaledanga girl's school is the third of its kind founded by the Samiti in September, 1919 with students numbering 15.
- Beltala girls' school at Bhawanipur with 5 students and a trained lady-teacher. Total students of two schools- 144.
- In 1923 the Hindu BalikaVidyalaya was amalgamated with the Rajeswari Municipal School.
- 1919-1949 number of school 373 and numbers of students 23,645.
- 1921 the Samiti started 8 free primary schools for girls in Hooghly and Howrah.
- The DebanandapurBalikaVidyalaya in Hooghly and the BalikaVidyalaya, the BakurdahaBalikaVidyalaya and TajpurKumbhakarBalikaVidyalaya in Howrah.
- In 1923 the Samiti started 14 free primary schools in the districts of Dacca, Faridpur and Pabna.
- The NariSikshaSamiti (society for the education of women) was founded in 1919
- Primary school = 61, Primary Dai-training & child education centre = 6.

In Kolkata & Jhargram educational institutions were Pre-primary education centre = 2 Primary school = 2, Junior high school = 1, Primary teachers training institution = 1 She was

impressed by the Montessori Method of teaching at the pre-primary level. She invited sister Nivedita to give instruction to a group of teachers on Froebel's method of kindergarten teachings. VidyasagarBaniBhavan (founded in 1925), whose inmates received free board and lodging and also a training for primary teachers. More than fifty women are receiving training every year.

Everywhere adult women feel a keen interest for general education, but special interest is of sewing, cutting and tailoring first-aid, home-nursing, Dai-training, gardening, cooking, nursing, girl-guide, bamboo-work, cane-work, needle work and child-welfare work was started in 1939 at Bilaskhan, a village in the Faridpur district. 25 women were fully trained in mid-wifely at this centre. Sthal-Nahata, a village in the Pabna district in 1943, 22 women received training.

In 1940, the main centre of work of the Bhavan was shifted to Jhargram where the boarders were trained in household work. A new centre at Jhargram, general education as well as industrial training to supply pure milk of Milch cow.

Women empowerment is to increase self-confidence to assert their independent right to make choices to take self-decision regarding education, participation, mobility, economic independence, exercise of rights, political participation, etc. The Samiti various cottage industries, such as toy-making, dyeing, printing, clay-modelling, Kashmari-embroidery work, are taught.

CONCLUSION

In the concluding section it is really worthy to be mentioned that the candle of women education and self-independent which Lady Abala Bose had kindled during her age is still now being realised in the present society. The study deals with the life of Lady Abala Bose and how she contributed in every field – social, political, economic and cultural and also in education /self – independent women in the soil of India. She made India her life's mission and become a Bengal builder. She also made a series of diverse contributions to the various project specially focused women education and self-independent. She established the education institution for women education, self- independent and women empowerment but today fortunately many female students like to admit as medical students in every year through all over India in 19th century Bengal.

IMPLICATION OF THE STUDY

Lady Abala Bose, better known as organiser lady and her contribution in the field of education during 19th century Bengal. India leaving all her golden opportunities and probabilities of her bright future and educational work in India (west Bengal). We can think about to conduct further research about her girls education ,social reform and well organiser an institutional work that she had undergone. The curiosity and inquisitiveness that drove her all the time in search of primary education for women can also be a subject of further research. The flavour of feminism that Lady Abala Bose had scattered in the 19th century male dominated society in India and the reason behind it's still going on is another subject for further study. Her influence in every sphere social, cultural, economic, political, education, self-independent of women, emancipation of women, empowerment of women even today really provides wide scope for further study and research on her, Lady Abala Bose---the dedicated soul.

REFERENCES

1. Arles, Siga. (2003). The Mission of Education: A Comment From India Where we had been, where we are, where we ought to go? *JIT*, 4511 & 2, pp. 30-40.
2. Dr. Biswas, supriya. (2018). DwarakanathGanguly- A Study on His Role of Women Emancipation in Colonial Bengal. *research review International*

Journal of Multidisciplinary, Volume-03, ISSN: 2455-3085 (Online) Issue-10, PP. 508-512.

3. Khatun, Yarunnisha. (2015). women education in brahma samaj: a historical study. *International Multidisciplinary Research Journal, Vol 4, Issue (10)*, pp. 1-6.
4. Lavanya M., Swati Jadhav & Sachin, Jadhav. (2015). Spirit of Bengali Renaissance in Satyajit Ray's Films: *The Criterion. An International Journal In English, Vol. 6, Issue (2)*, pp. 224-233.
5. Nayeem, Asha Islam. (2015). Women's emancipation through education in 19th century eastern bengal: *private enterprise or government agency, Journal of the Asiatic Society of Bangladesh (Hum.)*, Vol. 60(1), pp. 35-59.
6. Roy, Madhumita. (2010). Scripting Women in Three Short Stories of Tagore. *Rupkatha Journal on Interdisciplinary Studies in Humanities, Vol 2, (ISSN 0975-2935)*, No 4, PP. 596-604.