

**AN ANALYTICAL STUDY OF WOMEN'S  
EDUCATION AS REFLECTED  
IN THE ARTICLES OF ASSAMESE MAGAZINES  
(ASSAM BANDHU AND 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.In the early times of nineteenth century more people of Assam were opposed to women's education.At that time, female education was not so common in a place like Assam. Many people are 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' and 'Mau' reflected on the topic of women's education.'Assam Bandhu' and ' Mau' is a monthly magazine of Assamese Language. The topic of women's education is also reflected on'Assam Bandhu' and '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 :** Assam Bandhu, Mau, , Magazines, Women's Education, Nineteenth Century Assam.

**I INTRODUCTION**

**Assam Bandhu**

Assam-Bandhu is a monthly magazine of Assamese language. Assam-Bandhu first saw the light of the day in January 1885. This Assamese magazine was published under the editorship of Gunabhiram Baruah, from 100 No Boubazar Street in Kolkata. When Gunabhiram Baruah was live in Nagaon. No political issue and topic are published in Assam-Bandhu.The aim of the Assam-Bandhu was to entertain and discuss knowledge. It is reflection of the society of its time.

**Mau**

Mau is a monthly magazine of Assamese Language. Mau is 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."<sup>1</sup> 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."<sup>2</sup> 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."<sup>3</sup> Like other articles, also published the topic of related with women's education and social status of women on the magazine.

## II. OBJECTIVE OF THE STUDY

The main objective of this research is to an analytical study about women's education reflected in the articles of Assam-Bandhu and Mau. Nineteenth century Assam is significant from political, social perspective. This century is also significant for Education of Assam. Assam-Bandhu and Mau are monthly magazines published in this period. Social, Political and very different kind of article reflected in Mau. But Assam-Bandhu is purely literature magazine, political issues are not published in it. Women's education was also reflected in Assam-Bandhu and 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 Assam-Bandhu and 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."<sup>4</sup> 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."<sup>5</sup>

**Swadhinota ne Swesar, Ghoinir Kartaibya u Stri siksha, Narir Muktabostha, Stri Siksha, Prakrit Laj kiare** articles in published on Assam-Bondhu. **Swadhinota ne Swesar** written by Ratneswar Mahanta. In this article, writer has exposed his conservative opinion about women's education. He is against of female education. According to the author, it is better for a women to do more housework than to do education.

**Ghoinir Kartaibya u Stri sikshais** also written by Ratneswar Mahanta. According to this article current meaning of education is very narrow. In this article a different value has been brought to light in the interaction of education of men and women. According to the writer, husband devotion should be the only vow of a women's life. In this article, the writer has exposed only his conservative opinion about women's education. **Narir Muktabostha** written by Padmawati devi Phukononi and **Stri Siksha** are both articles reflected only conservative opinion about women's education. **Prakit Laj ki** written by Swarnalata Baruah daughter of Gunabhiram Barua. She has supported women's education.

**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. 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. 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.

## **V. CONCLUSION**

Various articles is published in the Assam-Bondhu magazine about Women education and Women status. Many articles are reflected only narrow thinking about female education. 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. It is clear from the articles published in both magazines that most intellectuals of that time were against women education.

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