

Role of Bengali Scholar in the Development of Women Education with Special Reference to Vidyasagar

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ABSTRACT: Iswar Chandra Vidyasagar was a trailblazing educator who significantly aided Bengal's educational advancement. The Bengal Renaissance has entered a new phase thanks to Vidyasagar. He was the real maker of society. His greatest contribution in his contemporary century was a marvelous step for society. His visions and personality for a better education are an ideal for even today. Whenever he found that his ideals. He has a great contribution in the field of social reform, educational reform and literature and liberation of women. The objective of this paper is to examine the contribution of Pandit Iswar Chandra Vidyasagar to the spread of education among women in a historical perspective. We will also examine the contemporary relevance of Vidyasagar's campaign for female education.

KEYWORD: educationist, great contribution, Bengali language, Women Education.

Introduction: Pandit Ishwar Chandra Vidyasagar was one of the philosophers who played a key part in the renaissance that swept over Bengal and all of India in the middle of the 19th century. Ishwar Chandra Vidyasagar subsequently finished the renaissance that Raja Rammohun Roy had begun in that era's Indian civilization. For his major achievements in a number of areas, including social change and education reform, he has been recognised as a brilliant light in the history of Indian education. In addition, his expertise, humanitarian work, social reform, expansion of elementary and women's education, growth of Bengali literature, etc., have benefited everyone on a national and worldwide scale. Raja Rammohun Roy and Derozio served as inspiration for Pandit Ishwar Chandra Vidyasagar.

Renaissance culture flourished in the nineteenth century. By social change, Vidyasagar, who was a novice at the time, was able to raise awareness of education in India. Being a language innovator, educator, and forerunner of all women's liberation movements, Vidyasagar will always be associated with his name. It is challenging to assess his general demeanour and kind mentality. With every activity in every sphere of life, he has left his mark of focus and altruism. His open-minded perspective blended Eastern and Western civilizations. For the mother's freedom, Ishwar Chandra Vidyasagar has become a legend. He has steadfastly opposed superstition, dogma, and intolerance for a very long time. He was the first to discover that the Bengali country was developing, worthy, compassionate, contemporary, progressive, and inclusive. He wasn't a Hindu, a Bengali, or a Brahman, according to the famous poet Rabindranath Tagore, but he was a genuine man.

REVIEW OF LITERATURE

Das, (2021) Eminent Leaders are born to build an impact on civilization. When our circumstances were screened with full of superstitions, illiteracy, unconsciousness, beside this, when British Imperialism were busy in their political conquests then Vidyasagar had raised like a sun to awaken our society. He worked unremitting to metamorphosis our society. His notable activity towards education systems, changing and reforming the status of women education and higher education was tremendous. He was the reformer of Women Education and pioneer of Women Development. According to Madhusudan Dutta 'Vidyasagar was that, 'He had the wisdom and genius of a sage, heart of a Bengali mother and energy of an Englishman, is proof of Vidyasagar's image in the 19th century'. In this paper, the researcher has intended to review and analysis the contribution of Vidyasagar in the various aspects of Women Education.

Dhara & Barik,(2021) Ishwar Chandra Vidyasagar was a forerunner of the Bengali Renaissance in the 19th century. On the other hand, he was a scholar, an educator, a social worker, and a philanthropist. He has worked relentlessly to ensure that education is accessible to all people, despite the British Indian government's desire to take action against the spread of education. He was the first educated and dedicated social worker in oppressed India. He was the first educated and dedicated social worker in obedient India. He came to see that the only means by which the nation might be set free from the bonds of superstition was via education. Provide everyone access to the same education without excluding any of the society's youth. Yet, he focused most of his efforts on teaching women since he realised that a community with educated women would likely have educated people overall. He believes that women's education is crucial to eradicating the superstition and superstition of that era's culture. From basic to higher education, he opened the doors of education to the people of the nation. He paid attention to his schooling in Asia. He sought to harmonise Eastern and Western education in the area of education. He urged the nation to embrace western education in order to solve all of its issues. The West has so propagated the idea that a new age is about to start. To every Indian, he is the perfect guy. Whose character motivated the next generation?

Significance of the Study: The father of Bengali prose and one of the pioneers of the Bengali language and literature was Vidyasagar. Evaluating the impact of his education throughout the course of his life is a very challenging undertaking. Vidyasagar fought against the conservative and reactionary tendencies via social movements and education up till the very end of his life. Any of Vidyasagar's writings avoided superstitious racial and communal attitudes. No malevolent power has been able to reduce his lifetime commitment to helping others. He brought Bengali socioculture, literature, and language out of the shadows of the Middle Ages and into the light of the New Age. The present study is significant enough since the study made an attempt to throw light on Vidyasagar as a great educationist, his contributions for the development of women Education.

Objectives: This essay's goal is to evaluate Pandit Iswar Chandra Vidyasagar's historical impact on the dissemination of education among women. We will also examine the contemporary relevance of Vidyasagar's campaign for female education.

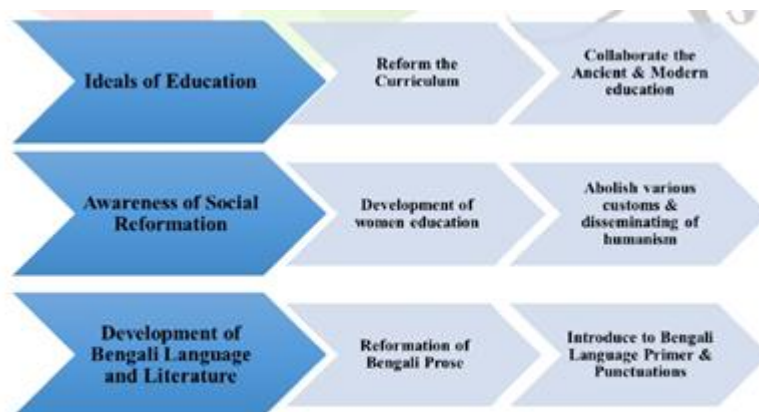
PERSONAL PROFILE OF ISHWAR CHANDRA VIDYASAGA, THE GREAT EDUCATIONIST

Ishwar Chandra Vidyasagar was born on September 26, 1820, into an aristocratic Brahman family in the hamlet of Birsingha in the previously united Midnapore region. His mother was Bhagavati Devi, and his father was Thakurdas Bandyopadhyay. Ramjoy Tarkabhushan Bandyopadhyay was his grandpa. Ramjoy Tarkabhushan Bandyopadhyay has exceptional vision. Ishwar Chandra Vidyasagar was its name. While Vidyasagar's father had a job in Calcutta, the family could not afford to reside there. He was forced to remain with his rural mother and grandmother as a result. The main theme of Vidyasagar's life was Mother Bhagavati Devi's education. At the local Pathshala, Ishwar Chandra Vidyasagar used to attend classes. He

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was accepted into the Pathshala of a Rural Gurumshai when he was five years old. Due to his bad behaviour as a youngster, Ishwar Chandra Vidyasagar used to beat him at that Pathshala. He was then permitted entry into the Pathshala of Lakshikanta, another teacher. Just three years of Vidyasagar's education took place at this village's Pathshala. The great brilliance of Ishwar Chandra Vidyasagar was evident. On the recommendation of that local Guru, Thakurdas Bandyopadhyay moved him to Calcutta in 1828 when he was just eight years old. They sought safety with the renowned lion family in Kolkata's Barabazar neighbourhood. On Monday, June 1, 1829, Ishwar Chandra Vidyasagar was accepted into Class 3 of the Government Sanskrit College in Calcutta. He was accepted into the Sanskrit College's English department in 1830 while still a grammar student. He finished the Alangkar lesson in 1836, took the yearly test, came in first, and was awarded the Sahitya Darpan, Ratnabali Kavyaprakash Uttaramcharita, Mudrarakshas cognomens, among other things. On April 22, 1839, Ishwar Chandra Vidyasagar successfully passed the Hindu Law Committee's test. He received the Vidyasagar award from the committee on May 16 in recognition of clearing this exam. He began teaching Bengali language and literature at Fort William College in 1841, when he was just 21 years old. He quit Fort William College and started working as an assistant editor at the Sanskrit College in 1846. Later, in 1851, he was chosen to be the Sanskrit College's principal and school inspector. From 1855 and 1858, he concentrated on promoting education after becoming a school inspector. He founded roughly 60 schools for females. He founded the Calcutta Training School in 1859. Ishwar Chandra Vidyasagar produced 53 books during his lifetime, including Shakuntala, Biography, Banbas Sita, Bhrantibilas, Betal Panchabingsati, and 17 Sanskrit, 4 English, and 32 Bengali works. In addition, he published works for basic education, such as Varnaparichay, Kathamala, Bodhodaya, etc. His career finally came to an end in 1891.

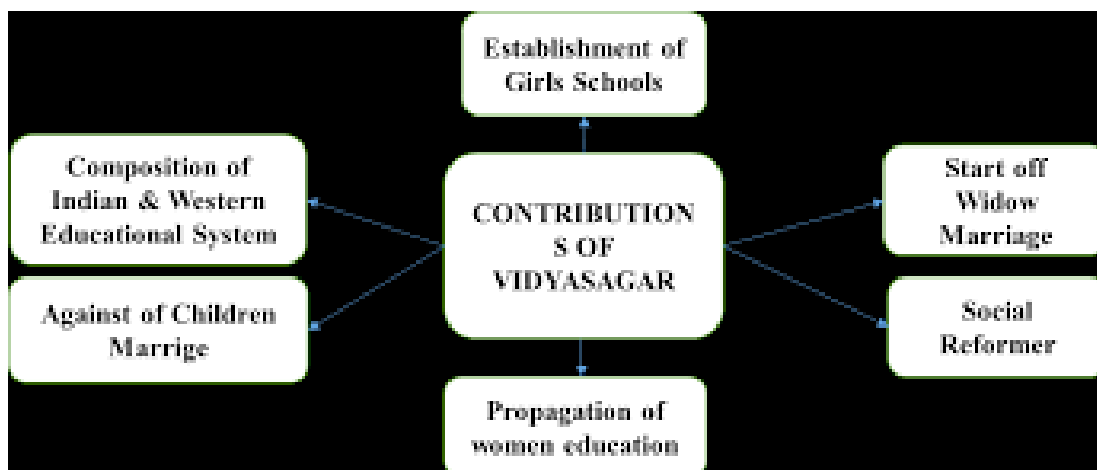
Contributions on Educational Ideals of Vidyasagar in Present Scenario: Vidyasagar has some pre-eminent aspects about education. For this reason, he always took a scientific approach for his planning of education. As a real humanist, Vidyasagar always tried to build education more purposive and enjoyable. Here, the Contributions on Educational Ideals of Vidyasagar in Present Scenario have drawn out on following diagram, as:



The outlook of British's education system was to manufacture a adequate number of clerks and administrator who would help in smoothing to run of the Government machinery. But the approach of Vidyasagar about education was totally different. He always has wanted to create a new era for education. He remarked that pupils will learn for their practical life.

Contributions of Vidyasagar on Women Education and Women Development: Vidyasagar's most notable contributions in the context of 19th century women's development is the prosperity of women's education in Bengal. He has some great activities in women education. He has stand beside the women like a

bright sun when they are disregarded. Vidyasagar has trusted that education would bring dignity for women into society. By pushing the traditional superstitions, he has start to raise women education. The attentive icon of modernity has perfectly reified that there is no enlargement of women without education. Here, the activities on women education and women development of Vidyasagar have drawn out on following diagram, as:



Vidyasagar has established many schools for girls. According to his planning in 1858, three schools in the Midnapur district, eleven schools in the Burdwan district, twenty schools in the Hooghly district, one in the Nadia district school was established. The students of this school were 3500. He has expansion the women education in the rural areas also. In this reason, Vidyasagar has established a girl' s school at Jougram village. Today's there is a lot of controversy on women' s education, women liberation, women empowerment, gender discrimination etc. In present situation, we see several schemes initiated by the governments like Beti Bachao, Beti Parhao (save girls, educate girls), Kanyashree Prokalpo, etc. In that time, Vidyasagar has established Nari Shiksha Bhandar for monetary support of girl' s education. Now different committee, commissions has strengthened on equal education irrespective of caste, creed, religion, gender etc. The thought of Vidyasagar about these was so pre-eminent in that time. He also has protested against children Marriage. He has started off the Widow Marriage for social reforming.

EDUCATIONAL REFORMS BY VIDYASAGAR

Vidyasagar and Metropolitan Institution: It is beneficial that Vidyasagar has contributed to the growth of higher education. His efforts are still visible at the Metropolitan Institute. This was Vidyasagar's first move towards establishing English education in our nation. Law school, honours BA, M.A., and other programmes were launched from the Metropolitan Institute beginning in 1854. Metropolitan Institute branches simultaneously established at Shyampukur, Boubazar, and Barabazar. All of this college's costs, including accommodation, maintenance, etc., were formerly covered by Vidyasagar. Hence it may be claimed that despite his poverty, he ended up being the primary giver to the nation. Rabindranath said that he was the only one who could have protected the Metropolitan School from all threats in the context of the school. It is now a magnificent Vidyasagar College.

Vidyasagar and Fort William College: Vidyasagar began his job as an accountant at Fort William College after the conclusion of his time as a student. Afterwards, he was hired by Fort William College to teach Bengali language and literature. He made a lasting impression on many people during this period, including the secretary of Fort William College, with his amazing intellect and charity. Vidyasagar understood that in order to free superstitious People from illiteracy, he needed to interact with the youngest citizens. We must understand the science behind Western literature, philosophy, and language in order to apply it to human

civilization. He began studying Hindi and English at Fort William College for this reason. Vidyasagar was motivated by Rammohon's aspirations for the fusion of Eastern and Western philosophy. Yet he never opposed the nation's customs. At that time, "Tattwabodhini" published a number of Vidyasagar's essays on social change. He participated actively in the Theoretical Committee. In a nutshell, Vidyasagar found inspiration at Fort William College.

Sanskrit College and Vidyasagar: Vidyasagar was appointed assistant secretary of the Sanskrit College in 1846 at the age of 25. He got the idea for educational reform from his time teaching at Fort William College. As a result, he created a programme for the management of the Sanskrit College as well as the general development of the teaching and learning system. But regrettably, the college administration did not approve of this scheme. He leaves the Sanskrit College as a consequence. He returned to the Sanskrit College in 1850 at everyone's request. Vidyasagar received a promotion to the position of Sanskrit College Principal in 1851. Vidyasagar focused on several reformist initiatives carried out by the institution by returning to Sanskrit College. Among his programmes of note

1. To welcome everyone, regardless of ethnicity, into Sanskrit College.
2. To set up mother tongue-based instruction.
3. Presenting Western science and the English language.
4. Less emphasis on Sanskrit grammar in favour of Bengali grammar.
5. Replace "Mugdhabodh" with "Upokramnika" and "Byakaron koumudi" in the curriculum.
6. Using English-language literature, mathematics, and Vedanta in place of Indian philosophy, Sanskrit, and Lilavati.
7. He gave the Sanskrit College a wage system and summer break. Also, the choice he makes will have an equal impact on the change in teaching methodology, the addition of teacher-led instruction, the teacher's timeliness, and discipline. The whole educational system was being changed by him.

Conclusion: To conclude, Vidyasagar made a long lasting impact on female education. He also raised our consciousness on issues like child marriage, widow remarriage, and polygamy. Modern India has abolished polygamy. Widow marriage is now normal. Recently, the parents -in-law of a young widow in Sutahata, Haldia, took the initiative to give her in her marriage. But India has largely failed to abolish child marriage, in spite of laws outlawing it. To prevent child marriage we should not rely on administrative action alone. Educating parents about the evils of child marriage is also needed. Expanding female education and preventing child marriage should be our top priority. In this way not only will we pay tribute to Vidyasagar, but we will also achieve gender equality, which is one of the Sustainable Development Goals (SDG5) enunciated by the United Nations,

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