

Educational Awareness On Women Reflected In The Early Bodo Literature: A Study

Dr. Bhoumik Chandra Baro
&
Nerswn Goyary. Scholar,
Department of Bodo, B.U.
gnerswn@gmail.com
Mob. 9613357262

Abstract

Formal and informal education is very important for all human being. But, in day today life without formal education people cannot run smoothly in their life. On the otherhand, woman education is first and foremost in the society. If we want to develop our society, women should develop socially and economically and also educate them properly. An educated woman has capability to handle her family and professional life.

In earlier Bodo literature, there are so many writing i.e. prose, poetry, short story, drama etc. reflected on women education, cultural and economic awareness. Women are always respected and placed in frontline in any writing of early literature. The society develops in real sense of the term; if and when women are develop properly.

Methodology and Data: As a methodology both descriptive and analytical method is used. On the other hand, primary and secondary data is observed when this paper is prepared.

Result: The literature of the Bodos in early period mostly reflected on women society. Women are always subject of that time. The main objectives of the writers are to bring them focus amongst the society. They are always confined within four walls of the family. This outlook of the society should be banished and their development in the sense of education, social and economic should be given weightage.

Conclusion: The prose writers of the early period, mostly emphasized on women. They wanted to reflect the social outlook on women in the society. Women are always confined by the custom what they can do or not. These are very artistically displayed and analyzed by Bodo writers of early period.

Keywords: Bodo Society, Literature, Women, Educational Awareness, Attitude.

Introduction:

The Bodo literature emerged in the first decade of 20th century. The History of Bodo literature may be divided into missionary period, old period and modern period. The missionary period

started from 1884 to 1911 (Missionary Period is not included as Boro literature), old period is began from 1912 to 1951, modern period from 1952 to till today. The missionaries were collecting oral literature of Bodos scattered in the society and published in Books. After the end of missionary period the old period of Bodo literature started. The different types of literary genre like-Poem, Prose, Drama were emerged during the period to awakening the people through the literature.

During pre-independence period, the literary movement was one of the core agenda of freedom movement in entire India. At the initiative of the social reformers like Maharshi Karve, Mahatma Gandhi and Rabindra Nath Tagore were given high priority to women education in India. The Missionaries were tried to convert the Bodo people into Christianity and introduced English as a medium in the areas of Bodo people. Later in the first decade of the twentieth century, the Brahma Movement started among the Bodos. Guru Dev Kalicharan Brahma started as a **Bhakti Movement'* but many social reformation activities were within it. *The greatest contribution of the Brahma Movement was in the field of education (Mukherjee and Mukherjee, 1982).* He had his religious teaching of *Vedic Sana tan Dharma* at Calcutta by the end of nineteenth century and after returning to Kokrajhar, he initiated social reforms and literary movement. In his efforts the Bodo language took the shape of standard language. He and his followers established the Primary school as well as the Technical Training schools (weaving and carpentry). The Brahma Boarding House was also established in Dhubri district of Assam for the poor students. Thus, the Brahma Movement was a step forward towards spreading of literacy amongst the Bodos in Assam.

In 1919, the first major step in this direction was the formation of *Bodo Chhatra Sanmiliniat* Dhubri. This organization took up the issues of improvement of cultural and educational status of the Bodos. In 1936, the educated Bodo youth like Rupnath Brahma, Bhimbor Deuri and Satish Chandra Basumatary founded the Tribal League, the first socio-cultural organization of the Bodos. Though, mainly it was a socio-political forum, it also took up the socio-educational issues for the Bodos. Later on, it was converted into *Assam Tribal Sangha* and continued to protect various tribal interest for providing educational facilities. This group of socio-political leaders of early twentieth century was conscious about women education. They think that an educated mother can only take care of her children properly and manage the family successfully.

Objectives of the Study:

To explore the status of women in the Bodo society.

To know the attitudes over women in the Bodo society.

To study the importance of women for development of society.

Methodology: As a methodology both descriptive and analytical method is used. The study is discussed in sociological point of view. In this study data has been gathered from the primary and secondary sources. Primary data is collected through the interview, observation etc. which are the first hand sources of this study. And the secondary sources are collected from some published materials like articles, journals, books, magazine, dissertations, social-media, etc. So, keeping in view the advantages and disadvantages, both the sources of data collection is taken up for the study.

Discussion:

Women education:

A woman is supposed to be the first teacher of a family and she has responsible for the upbringing of the family. Women are primarily vested with all kinds of responsibilities. So, it is essential to educate women firstly to build a healthy, gorgeous, strong and developed family. A well-educated woman can certainly participate and manage towards the effective development of the family.

Mahatma Gandhi said that on women education-*“if you send your daughter to school you educate the whole family, but when you send your boy you educate only one person. A literate mother will never tolerate illiteracy in the house. She would even cut down on essential commodities and undergo hardship to give a proper education to her children (Gupta, 2000)”*.

The women were considered (crystal) pure, skilled, well learned and expert in their household activities. In regards of family management they did everything fairly. But the woman of today is quite opposite to early one. The mindset and their thinking completely changed with time passes. They seem to be indiscipline, dump, luxurious to adjust their life with the modernity. But lack of proper education in the real sense of the term, they become

failure in family management as well as smooth running of their lives in the society. That is why the writers emphasized on proper education to the women so as they can understand and resort to developmental activities next to come in the society.

“Hinjao fwrkwo Noni maidand (In the Bodo society women are supposed to be Lakshmi of a home) kalamnwbla mwnebwlo raha- ‘mwjang fwrwngnai’ da badini swlwngfunai gsw gurung oraisiklsa fwrkwo noni burigahai kalamnwbla nangwo mwjang fwrwngnw. Jaikia hangkw mwntamsw lirnani gwggana lanaya mwjang swlwngnaini fari nonga. Hinjao nongabla no janwhaya noni bibana hinjaoni akaiaonw. Akolao giyanao, agorao-akaiao, Aka-faka janangwo hinjaofra. swlwngnaini fariabw benw. hinjaoni akol gajriaonw mainao karw, mwjang akolaonw mainao safiyw.

(“The only way to make a woman noni maidang (home deity/Lakshmi) is to educate her. In these days unsteady studying girls don’t have patience to tolerate any problems. So, if we want to give them all responsibility of the family then educate her. Just knowing to write two three lines and make feeling them proud herself is not a good sign of well education. The family cannot run smoothly without a woman. Because the woman take cares of the family nook and corner. All the responsibility of a home is on woman. Woman should be good character, knowledgeable, capability on working and skillful in hand crafts. This is the way of line for education. On woman’s bad character home deity (Mainao / Lakshmi) runs away; and woman’s good character mainao comes to a close”. (‘Noni maidang’ by AnandaramMushahary in ‘HathorkiHala’ magazine)”

Education for uplifting community:

As women education is a necessary for uplifting a family as it is as much important to educate women for the significant development of society. Without women’s participation men alone cannot develop the society. Women have better knowledge for family building than men and so there is also a need of matriarchal system to be developed in the society. Family is the primary aspect of development in the society. The development of the society can be expected only after the development of the families. Family contains both man and woman and Village forms by many families. Therefore, there is need of both men and women in the development of the nation. There should be provision to impart higher education to girls and womanlike given to boys or men. It is only because of lack of women education

Bodo community is still in underdeveloped, lagging behind in all aspects of development. That is why women should be given proper education to make them empowerment and self-defendant.

“dahwnaruati lanai fisajwtwn lanai, bimabifani parse sibirai, alaci sibirai janai lwngnai arw nokorni kamani baidi gaswi aidayaonw rwngsartai nango. bekaynw jwng harikwo jwogasar kalamna dwikangnwbla Aijw swlwngtai hwnaiya jwngni takai jwbwr gwnangti. (“बर हरिनिसिम फनैसो- करिन्द्र नारायण ब्रह्म”)

“Education is the vital role through which management of different day to day activities like nurturing a child, serving the parents, showing hospitality towards the guest and all the household works which otherwise would have been unskilled. So it is extremely important to educate a girl child in order to see the path of a nation’s development.”

Education for self-control:

Education makes a man more powerful and knowledge to gain self-confidence as well as self-respect. A well educated person can stay away from harmful acts or anti-social activities which are against the societal norms (the norms of our society). The vision and mission of an educated person becomes good for the society. They also become far sighted for development of the people and the society as well. They remain far from anti-social activities and make them involvement for the development of the nation. The education makes a man self-control along with knowledge, wisdom, discipline, consciousness and make them responsible for the society. But, Boro women were indisciplined, unconsciousness regarding their activities and mostly arrogant due to lack of proper education as referred in Boro literature. They could not understand the world due to lack of proper education that is why they refrained from the close touch with other communities. On the other hand, they cannot think deeply on the matter of family as well as shyness dominates them due to illiterate. Sometime they become very much difficult in handling the situation for which they have to face blame from the family heads. And these points are mentioned in the prose-

“swlwngatini Angkal kainw da badini siklafwra gwsu homtanw haywi, lajinw rwngwi, soti makwo hwnw bujinw rwnga, songsar janaiao nanglai komlai kalamnw

mwjang mwngra, gubunni mwjang mwnwi, kangkini delai mangri, duku sohainw haywi.” (बर’ हरिनिसिम फनैसो- करिन्द्र नारायण ब्रह्म)”

Education for moral building:

Education teaches us to be moral and also enlarges our thought. An educated person has ability to analyze things more thoroughly and able to handle the matter when in need. To make a sound society, education on moral building should be emphasized and give importance so as they may be taught what is good and bad. A person does not acquire education in search of job only but it should be for the development of family as well as the society. Education also teaches us to look after the surroundings of the society and also the happening in the world properly. So, to make a child morally sound, there should proper education in right dimension. We cannot expect good society without proper education in a right direction. On the other hand, women should be given proper care in education so as they can be made awareness the happenings in the family, society and the world where we are living. Due to proper education they have been cheated by the male society in the family and also in the various works by the male dominated society. They do not understand the complexities of the surroundings of the unseen world. That is why to make aware regarding this matter they should be literate. This situation is depicted in the following prose fiction where the literate husband cheated his illiterate woman in the name of false diseases occurred in his body. Again he said that within the week he has to take ‘Tabis’ (amulet) to protect from this unseen disease. The wife believed on her husband and gave her necklace to arrange the Tabis. But it was nothing but cheating only. The husband took advantage on the simplicity and loyalty of his wife. Even then the wife keep trust on her husband and believed on the saying of her husband. The husband keep cheating on his wife and continuing to drink by selling the necklace in spite of arranging the Tabis. But a loyal wife never give up adoring and caring her husband. She taught that husband life is more important than the material. Material can be acquired if alive. So she gave her necklace to her husband to buy the “Tabis” (amulet) from Ojha (Kabiraj). Husband became very much delighted by getting the necklace so as he may get much money if sell the necklace and with this money he may drink a lot of liquor. That is depicted in the one act play -

*“horhor (minikusiwi)” swinai mainao, ansuli. nwngbadi sabitri soti hinjao dong biha
Arw mani jinga? (Self) salla dania derhabai. lekha rwngwi jambi hinjaokwo*

bombrainw ma bwlw nangwo? burkainwbw gwrlwi, dobtainwbw gwrlwi. jerwi felemw arwi gelemw. hamtarbai!”-Lekha gwrwng hwowa arw lekha rwngwi hinjao by Anandaram Mushahry

Conclusion:

There are many prose writings in the old period of Bodo literature. The prose fictions discussed in these papers specially draw the attention of the educational awareness on the women during the period of 1919 to 1951. During that period Bodo women were very much backward in education. The mindset of the guardian of Bodo families are also just to teach them household works but not education. The women are expected more involvement in household activities than education. That is why the Bodo writers emphasized to disseminate awareness on education to the Bodo family in special and society in general. They thought that the family and society is not full if and when they are equally educated and developed in the family as well as in the society. In the social development process not only men but women also have some responsibilities. To uplift the society both men and women folks have to be developed and empowered. Women have also responsibilities to develop the society. Woman does all the household activities since dawn to late night. All these management should do by women. In that sense, women should be educated, learned, skilled or efficient one in the effective way so that they may fairly and tactfully handle the all situations in right manner. And in human being's "mother" is the first teacher of the child. If a mother or women is uneducated then how she will able to teach their children to be a good man.

Here, focus has been laid upon the women education and equal status to women through literature by the writers. There are many scope to study on the old Bodo literature.

References:

1. Brahma, Promod Chandra : "Hathorkhi Hala" New Edition- 2012
2. Brahma, Rupnath : "BoroHarinisim Fongnwisw" (Prose)
3. Lahary, Manoranjan : "Boro Thunlaini Jarimin" Third Edition-2008