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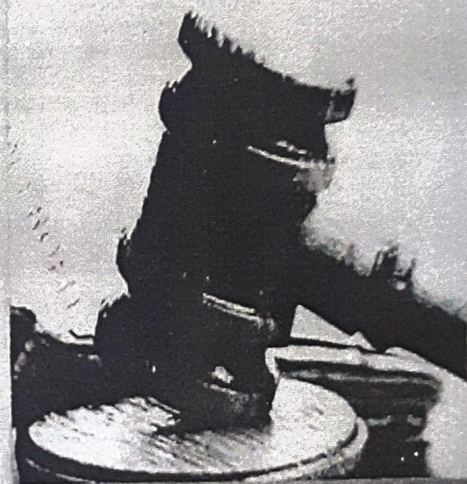
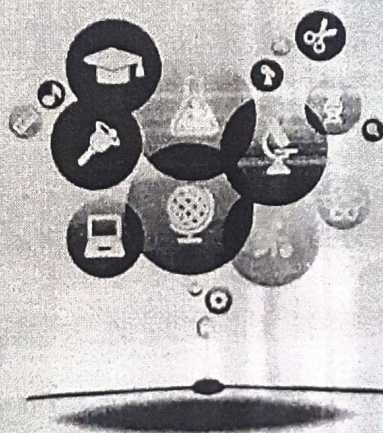
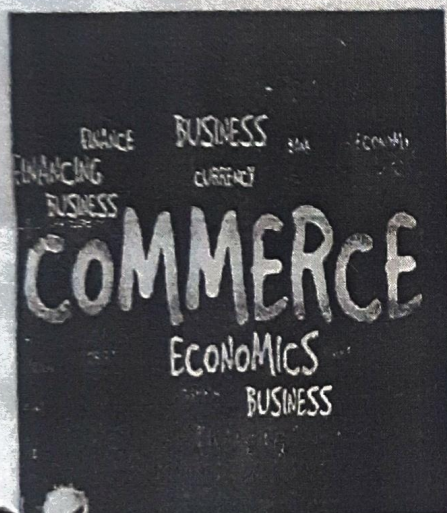
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**Indian Women's Participation in Social Reform in 19th century****Dr.Y.M.Salunke**

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The condition of women into Indian society was very pitiable and deplorable. This miserable condition of women in Indian society has not been noticed by the great thinkers of the society and many social reformers, social and religious organizations have worked tirelessly to bring about a change in this condition. The reform movement of the 19th centuries also helped to change the plight of women. Indian women also made the following efforts for their social reforms in the 19th century. Women's Participation in Social Reform By the end of the 19th century, the efforts of social reformers were beginning to succeed. The number of women protesting in public began to increase. In Bengali literature, examples of eminent novelists like Nirupama Devi and Anurupa Devi began to be given. When Kashibai Kanitkar came to light as the first female novelist in Maharashtra in the 1890s, Anandibai Joshi completed her education as the first female doctor in Maharashtra. It is said that when Kashibai and Anandibai came out wearing boots and umbrellas, they were slapped by conservatives for using male symbols. In 1882, Tarabai Shinde wrote and published a book titled 'Stri-PurushTulana'. Comparing men and women, it is said that the same vices as deceit, dubious character, intolerance, which are described as feminine, are equally present in men.

Ramabai got great publicity for her role as a preacher. But what if they are universally new to the reform movement? He converted and converted to Christianity. Mai Bhagwati, one of the female preachers of the Arya Samaj, addressed a large public meeting in Haryana. In 1881, a woman named Manorama Majumdar was educated at home by her Brahmin husband and was appointed as a preacher of the Brahmo Samaj. The first attempt by a woman to run a public campaign was made in 1890 by the Brahmo community. In Calcutta, when the people started a campaign against the practice of the veil, Brahmin women used to sing in the dialects of the city, and wherever people gathered, they were preaching about the evil effects of the veil.

At least ten women delegates attended the 1889 Congress convention in Mumbai. One of them was selected by the men in a public meeting while the other women came through women's organizations like Women's Christian Tempers Union, Bengal Ladies Association and Mahila Samaj. Among these ten women were European Christians, Parsis, Sanatan Hindus and three Brahmins. Pandita Ramabai was one of the ten. Of course, these women were allowed to be present, but they were denied permission to speak. There is no consensus on which Congress convention gave women the opportunity to speak first. However, it is believed that Mrs. Kadambinbai Ganguly was the first woman delegate to speak at the Congress convention and expressed her gratitude at the Congress convention in Calcutta in 1900. The Congress was trying to raise the issue of women's prostitution through the convention. The work of bringing prostitution under the purview of law was first done by the British in the last phase of the eighteenth century. Organized opposition to British anti-prostitution laws began in 1864. Inspired by the goal of improving the status of prostitutes, the first attempt was made by Michael Madhusudan Dutt of Calcutta. He was a member of the Young Bengali Group. He encouraged prostitutes to become stage actors. After that, prostitutes began to appear in place of men playing female roles on the commercial stage.

In the 1890s, two or three incidents took place which caused a public outcry. The first incident is from 1893. An English soldier shot and killed a railway gatekeeper named Hampanna. The second incident is from 1897. Plague was rampant in Pune. Soldiers were sent to rescue people in the plague. Some of these soldiers committed extremely heinous and irritating acts. Forced on



women. Not only was that, in 1899, a Burmese woman gang-raped by British soldiers in Rangoon. These incidents stirred the minds of the people.

Sarladevi Ghoshal became famous as a militant nationalist woman. He started editing 'Bharati' in 1895. Taken. He tried a lot to create awareness through his newspaper. In 1896, Swami Vivekananda set an example of social service. He founded the Ramakrishna Mission in Bengal based on the historical and modern Indian woman and Gopal Krishna Gokhale founded the Surveyor of India Society in 1905. In 1886, Swarnakumari Devi started a women's organization called 'Sakhi Samiti'. He helped widows to become self-sufficient by giving them education and training. At the same time, she started organizing women's craft exhibitions. The purpose was to raise funds for the Sakhi Samiti by selling handicrafts and conserving indigenous goods. Apart from this pursuit of social reform, extremism and revivalism emerged as important factors in Bengali nationalism. At the same time, women in Calcutta began to take part in revivalist and extremist activities, including their earlier social reforms and moderate nationalism. The woman who did this was Sarla Devi Ghoshal, daughter of Swarnakumari Devi. Sarla Devi Ghoshal was the forerunner of twentieth century mother-centered nationalism as well as revolutionary extremism. In all respects, they were self-evident and rebellious women. His background was that of a liberal Brahmin. They also had to face family opposition. At the age of 23, she started working at a girls' school in Mysore. He later accepted the job of Bharati newspaper. Sarla Devi made great efforts to support the railway workers' strike of 1899. Later, inspired by Arvind Ghosh, he plunged himself into rebellion against the regime.

On the occasion of the establishment of the Intimate Force, Sarla Devi made every member of the force swear on the map of India, saying, They are ready to sacrifice their lives for the independence of the country. On this occasion, a replica rakhi was tied on the wrist of each member. In 1902, Sarla Devi started a gymnasium at her ancestral home. Professor Murtaza trained them to wield swords and sticks there. After this, Sarladevi urged the members to learn shooting and wrestling. Sarla Devi asked the members of the intimate forces to take a resolution in memory of the Bengali patriotic Hindu prince Pratapadita who fought against the Mughals. In 1903, Sarla started the *Veerashitami* festival to commemorate the greatness of Pratapadita. This festival was celebrated on the second day of Durga Puja. On this occasion Udaraditya vows were being observed. When the traditionalists saw all this, they put their fingers in their mouths. He criticized Sarla Devi. He was termed as a bad Hindu woman. The real Sarla Devi got a lot of support. Young people showed interest in their work. Sarla Devi presided over the Pratapaditya Vrata organized by the Manan Singh Committee in 1905. Under his supervision, 'Vande Mataram' was sung as a symbol of national challenge. Lord Curzon partitioned Bengal in 1905, the year of Sarla Devi's marriage. This led to a huge outcry among the nationalists.

The Swadeshi movement became very popular during this time. In the Swadeshi movement, middle class women removed their own jewelry along with money. Rural women donated grains with their own hands. Women spent their savings in the Swadeshi movement. They removed the foreign-made bracelets and threw them away. On the occasion of Bhupendranath Datta's arrest in 1907, women organized a huge rally in his support. At this time, 200 women signed the letter expressing respect to Mr. Dutt and handed over the letter to his mother. The women also came together and paid for Mr. Dutt's court case. Bhagwati Nivedita, a disciple of Swami Vivekananda, granted bail to Shri Datta. Shri Datta was the brother of Swami Vivekananda. In 1906, there was a catastrophic flood and a drought in East Bengal. Sister Nivedita travelled from village to village promoting Swadeshi and inspiring women to spin on spinning wheels. In West India, the participation of indigenous women was lower than in the East. There is only one thing that is news. This event is 6 Oct. 1905. In support of Swadeshi, 120 upper caste Brahmin women gathered at Nathu temple in Shaniwar Peth, Pune on the occasion of *Haldi-Kunka*. But there was only one meeting. Parvati Bapat was the president. On this occasion, Saraswati Bhanu and Ka. Bhatkhande



read an essay in support of Swadeshi. All the women decided on this occasion that from today onwards they would never buy glass bracelets nor would they buy any European items from clothes and toys. held an industrial exhibition in Lahore in 1909. The women set up a separate 'women's section'. Sushiladevi encouraged women in Sialkot to take part in the Swadeshi movement. In Delhi, there was a militant nationalist activist named Ajnavati. The government used to call her as a very strict woman, so much so that she was horrified, Ajnavati established a widow's ashram, in which women were inspired to propagate nationalist politics. In 1907, Kumudini Mitra commented on the relationship between Mata Kali, Bharatmata and Kranti in a pamphlet called Suprabhat. She herself formed a group of well-educated Brahmin women. Under the Special Marriage Act, which was passed in 1880, he helped widows remarry, as well as helping these underground revolutionary students.

Prabhavati Mirza came to prominence as an influential labour leader of the 1930s. She was impressed by the fast of a ten year old girl! The girl's brother Arvind was a member of that group, when Khudiram Bose and Satyen Bose were hanged, all the other revolutionaries fasted. Among them was a ten-year-old girl. Writing about the revolutionaries of that time, Prabhavati Mirza says that he does not know how the children of the highest officials of Bengal became revolutionaries. At the same time, the traditionalist was at the forefront of social reform as well as revival besides nationalism. In it, Kamini Rai was busy in the Elbert Bill movement. They used to hold meetings with school girls and urge them to put up badges in support of the law. Just as some women they were revolutionaries, reformers, preachers, so were many writers. She was not only a writer but also a revolutionary writer. Among them were Nagendra Kala Mustafa, Mankumari Basu, Kumudini Opinion. These three wrote and published poems, stories, plays, essays, etc. in Bengali on issues related to women's morality as well as duties and education. In Maharashtra, Pandita Ramabai, Kashibai Kanitkar, Mary Bhore, Godavari Samaskar, Parvatibai and Rukminibai had continued writing. Kamala Satyanandan, the editor of Indian Ladies Magazine, was a novelist. Roopkumari Nehru started a magazine for girls. Her name was Kumari Darpan, the editor of Grihalakshmi was a woman and the manager of a magazine called 'Chad' was a woman. Sarla Devi, Kumudini Mitra and Madam Cama did inspiring journalism related to the revolution. Madame Cama was a member of the Paris Revolutionary Group. Madame Cama was aware that the Indian independence movement would not be complete without the support of women. In 1886, 6 girls graduated from Madras Medical College, 18 girls from Mumbai Grant Medical College and 3 girls from Calcutta Medical College became doctors with the help of Dufferin Kosha, seeing the situation around her, being inspired, in some cases relying on others, the week Indian women slowly began to struggle for self improvement

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