

**Chapter 1 : Pandita Ramabai Sarasvati, l'Inde moderne que les nord-américaines (Toni Padill**

*Pandita Ramabai Sarasvati (23 April - 5 April ) was an Indian social reformer, a champion for the emancipation of women, and a pioneer in education. She was the first woman to be accorded the titles of Pandita as a Sanskrit scholar and Sarasvati after being examined by the faculty of the University of Calcutta.*

George and also known as Madras Province, was an administrative subdivision of British India. The city of Madras was the capital of the Presidency and Ootacamund or Ooty. The island of Ceylon was a part of Madras Presidency from to when it was created a Crown colony, the agency was upgraded to a Presidency in before once more reverting to its previous status in . In , it was re-elevated to a Presidency and Elihu Yale was appointed as president, in , under the provisions of Pitts India Act, Madras became one of three provinces established by the East India Company. Thereafter, the head of the area was styled Governor rather than President and became subordinate to the Governor-General in Calcutta, a title that would persist until . Judicial, legislative and executive powers rested with the Governor who was assisted by a Council whose constitution was modified by reforms enacted in , and , regular elections were conducted in Madras up to the outbreak of the Second World War in . Following the Montague-Chelmsford reforms of , Madras was the first province of British India to implement a system of dyarchy, in the early decades of the 20th century, many significant contributors to the Indian independence movement came from Madras. Madras was later admitted as Madras State, a state of the Indian Union at the inauguration of the Republic of India on 26 January , the discovery of dolmens from this portion of the subcontinent shows inhabitation as early as the Stone Age. The first prominent rulers of the part of the future Presidency were the Tamil pandya dynasty. Following the decline of the pandyas of Tamil Nadu and the Cholas in Tamil Nadu, the country recovered under the subsequent Pallava dynasty and its civilisation attained a peak under the later where the telugu period when telugu kings started acquiring vast places in Tamil Nadu. Following the conquest of Madurai by Malik Kafur in , there was a brief lull when both culture and civilisation began to deteriorate, the Tamil and Telugu territories recovered under the Vijayanagar Empire, founded in . Following the empires demise, the country was split amongst numerous sultans, polygars, between and , a number of kings ruled the areas that became part of the Madras Presidency. The first of these were built at Surat on the west coast, Masulipatam is thus the oldest English trading post on Indias east coast, dating back to . In , another factory was established at Armagon, a few miles to the south, the English authorities decided to relocate these factories farther south, due to a shortage of cotton cloth, the main trade item of the east coast at the time. The problem was compounded when the Sultan of Golconda started harassing the local officers, an agency was created to govern the new settlement, and the factor Andrew Cogan of Masulipatnam was appointed as its first Agent. Presidencies and provinces of British India " Provinces of India, earlier Presidencies of British India and still earlier, Presidency towns, were the administrative divisions of British governance in the subcontinent. Collectively, they were called British India, in one form or other they existed between and , conventionally divided into three historical periods. During " , the East India Company set up factories in several locations, mostly in coastal India and its rivals were the merchant trading companies of Holland and France. By the midth century, three Presidency towns, Madras, Bombay, and Calcutta had grown in size, during the period of Company rule in India, " , the Company gradually acquired sovereignty over large parts of India, now called Presidencies. However, it increasingly came under British government oversight, in effect sharing sovereignty with the Crown. At the same time it gradually lost its mercantile privileges, following the Indian Rebellion of , the Companys remaining powers were transferred to the Crown. In the new British Raj, sovereignty extended to a few new regions, increasingly, however, unwieldy presidencies were broken up into Provinces. In , the English East India Company established a settlement at Surat, and it was followed in by a permanent factory at Machilipatnam on the Coromandel Coast, and in the company joined other already established European trading companies in Bengal. Company rule in Bengal, however, ended with the Government of India Act following the events of the Bengal Rebellion of and these rulers were allowed a measure of internal autonomy in exchange for British suzerainty. Independence from British rule was achieved in with the formation of two nations, the Dominions of India and

Pakistan, the latter also including East Bengal, present-day Bangladesh. The term British India also applied to Burma for a time period, starting in 1824, a small part of Burma. This arrangement lasted until 1874, when Burma commenced being administered as a separate British colony, British India did not apply to other countries in the region, such as Sri Lanka, which was a British Crown colony, or the Maldiv Islands, which were a British protectorate. It also included the Colony of Aden in the Arabian Peninsula, the original seat of government was at Allahabad, then at Agra from 1803 to 1857. Bombay Presidency, East India Company's headquarters moved from Surat to Bombay in 1687, the East India Company, which was incorporated on 31 December 1600, established trade relations with Indian rulers in Masulipatam on the east coast in 1611 and Surat on the west coast in 1614. The company rented a trading outpost in Madras in 1639, meanwhile, in eastern India, after obtaining permission from the Mughal Emperor Shah Jahan to trade with Bengal, the Company established its first factory at Hoogly in 1651. Almost a half-century later, after Emperor Aurangzeb forced the Company out of Hooghly, by the mid-18th century the three principal trading settlements, now called the Madras Presidency, the Bombay Presidency, and the Bengal Presidency were each administered by a Governor. Aden was annexed in 1839, while Sind was annexed by the Company in 1843 after defeating the Talpur dynasty in the Battle of Hyderabad and it was made a part of the Bombay Presidency. The districts and provinces of the presidency were directly under British rule, while the administration of the native or princely states was in the hands of local rulers. The presidency, however, managed the defence of princely states, the Bombay Presidency along with the Bengal Presidency and Madras Presidency were the three major centres of British power. In 1818, Bombay was made the headquarters of all the East India Company's possessions in India, however, in 1819 the governor of Bombay became subordinate to that of Calcutta. During the 18th century, the Hindu Maratha Empire expanded rapidly, claiming Konkan, in western Gujarat, including Kathiawar and Kutch, the loosening of Mughal control allowed numerous local rulers to create virtually independent states. The Gujarat districts were taken over by the Bombay government in 1792, in 1818, under the terms of Queen's Proclamation issued by Queen Victoria, the Bombay Presidency, along with the rest of British India, came under the direct rule of the British crown. Henry Bartle Frere was the first Governor appointed by the Crown, under Sir Bartle Frere agricultural prosperity reached its highest point, as a result of the American Civil War and the consequent enormous demand for Indian cotton in Europe. The money thus poured into the country produced an epidemic of speculation known as the Share Mania, which ended in a commercial crisis, but the peasantry gained on the whole more than they lost, and the trade of Bombay was not permanently injured. However, the important portfolios like finance, police and irrigation were reserved with members of the Governor's Executive Council, in 1843, Aden was separated from Bombay and made a separate province, and Sindh became a separate province on 1 April 1843. The Government of India Act 1858 made the Bombay Presidency into a regular province and it enlarged the elected provincial legislature and expanded provincial autonomy vis a vis the central government. In the 1858 elections, the Indian National Congress won the elections in Bombay, the Cooper ministry did not last long and a Congress ministry under B. Kher was sworn in. Reform movement

â€” A reform movement is the kind of social movement that aims to make gradual change, or change in certain aspects of society, rather than rapid or fundamental changes. A reform movement is distinguished from more radical movements such as revolutionary movements. Reformists ideas are often grounded in liberalism, although they may be rooted in socialist or religious concepts, some rely on personal transformation, others rely on small collectives, such as Mahatma Gandhi's spinning wheel and the self-sustaining village economy, as a mode of social change. Reactionary movements, which can arise against any of these, attempt to put back the way they were before any successes the new reform movement enjoyed. The Radical movement campaigned for reform, a reform of the Poor Laws, free trade, educational reform, postal reform, prison reform. Originally this movement sought to replace the political power of the aristocracy with a more democratic system empowering urban areas. Following the Enlightenment's ideas, the Reformers looked to the Scientific Revolution, applied to public life, this approach yielded several successful campaigns for changes in social policy. Eventually, in 1832, this movement led to the formation of the Liberal Party. Soon, the gentry, prosperous business men, and high-ranking officials created the Conservative Party to counter the rising strength of liberalism in Parliament. Having achieved the Reform Act of 1832, the Radical alliance was broken until the Liberal-Labour alliance of the Edwardian period, the Chartist movement sought universal

suffrage. A historian of the Chartist movement observed that The Chartist movement was essentially a movement with a purely political programme. A period of bad trade and high food prices set in, the London Working Mens Association, under the guidance of Francis Place, found itself in the midst of a great unrest. In the northern textile districts the Chartists, led by Feargus O'Connor and this was basically a hunger revolt, springing from unemployment and despair. In Birmingham, the older Birmingham Political Union sprang to life under the leadership of Thomas Attwood, the Chartist movement demanded basic economic reforms, higher wages and better conditions of work, and a repeal of the obnoxious Poor Law Act. The idea of male suffrage, an initial goal of the Chartist movement, was to include all males as voters regardless of their social standing. This later evolved into a campaign for universal suffrage, many consider Mary Wollstonecrafts Vindication of the Rights of Woman to be the source of the reformers long-running campaign for feminist inclusion and the origin of the Womens Suffrage movement. Harriet Taylor was a significant influence on John Stuart Mills work and ideas, mill cites Taylors influence in his final revision of On Liberty, which was published shortly after her death, and she appears to be obliquely referenced in Mills The Subjection of Women. A militant campaign to include women in the electorate originated in Victorian times, Emmeline Pankhursts husband, Richard Pankhurst, was a supporter of the womens suffrage movement, and had been the author of the Married Womens Property Acts of 1870 and 1882. Saraswati – Saraswati is the Hindu goddess of knowledge, music, arts, wisdom and learning worshipped throughout Nepal and India. She is a part of the trinity of Saraswati, Lakshmi, all the three forms help the trinity of Brahma, Vishnu and Shiva to create, maintain and regenerate-recycle the Universe respectively. The earliest known mention of Saraswati as a goddess is in the Rigveda and she has remained significant as a goddess from the Vedic period through modern times of Hindu traditions. Some Hindus celebrate the festival of Vasant Panchami in her honour, the Goddess is also revered by believers of the Jain religion of west and central India, as well as some Buddhist sects. Saraswati who is revered as a goddess of knowledge, music and arts is found outside Nepal and India, such as in Japan, Vietnam, Bali. It is also a Sanskrit composite word of surasa-vati which means one with plenty of water, the word Saraswati appears both as a reference to a river and as a significant deity in the Rigveda. In initial passages, the word refers to Saraswati River and mentioned with other northwestern Indian rivers such as Drishadvati, Saraswati then connotes a river deity. In Book 2, Rigveda calls Saraswati as the best of mothers, of rivers, –Translated by John Muir In Vedic literature, Saraswati acquires the same significance for early Indians as that accredited to the river Ganges by their modern descendants. In hymns of Book 10 of Rigveda, she is declared to be the possessor of knowledge. In Upanishads and Dharma Sastras, Saraswati is invoked to remind the reader to meditate on virtue, virtuous emoluments, the meaning, Saraswati is known by many names in ancient Hindu literature. Saraswati is found in almost every major ancient and medieval Indian literature between BC to AD, in Hindu tradition, she has retained her significance as a goddess from the Vedic age up to the present day. In Shanti Parva of the Hindu epic Mahabharata, Saraswati is called the mother of the Vedas, in Book 2 of Taittiriya Brahmana, she is called the mother of eloquent speech and melodious music. Saraswati is the energy and power of Brahma 6. It was the first institution in Asia to be established as a multidisciplinary, within India it is recognized as a Five-Star University and a Centre with Potential for Excellence by the University Grants Commission and the National Assessment and Accreditation Council. The Calcutta University Act came into force on 24 January, the land for the establishment of this university was given by Maharaja Maheshwar Singh Bahadur, who was a Maharaja of Darbhanga. In 1862, Joddu Nath Bose and Bankim Chandra Chattopadhyay became the first graduates of the university, on 30 January, the Syndicate of the Calcutta University started functioning. Following its inauguration, many institutions came under its jurisdiction. Kadambini Ganguly and Chandramukhi Basu became the first female graduates of the country in 1890, the Honourable Justice Gooroodas Banerjee became the first Indian Vice-Chancellor of University of Calcutta in the year 1905. Sir Ashutosh Mukherjee was the Vice-Chancellor for four consecutive two-year terms, four Nobel laureates were associated with this university, Ronald Ross, Rabindra Nath Tagore, C. Raman and Amartya Sen, the current university seal is the modified version of the sixth seal. The motto Advancement of Learning has remained the same through the seals transitions, the university has a total of 14 campuses spread over the city of Kolkata and its suburbs. Located on College Street, is spread over an

area of 2. As of December , most of these departments have moved to this campus 7. Pune

Pune is the second largest city in the Indian state of Maharashtra and the ninth most populous city in the country. In the 18th century, Pune was the centre of the Indian subcontinent. Considered to be the capital of Maharashtra, Pune is known as Oxford of the East due to the presence of several well-known educational institutions in the city. The city has emerged as an educational hub in recent decades. Since the s and s, Pune has had a traditional old-economic base as most of the old industries continue to grow, a few college in the Europe have also actively engaged in Student-exchange programs with several colleges in Pune. It also highlights Pune among evolving business centres and emerging nine cities around the world with citation Hosts IT, the oldest reference to the place is found inscribed on a Rashtrakuta Dynasty copper plate dated AD, which refers to the town as *Punya-Vishaya* meaning Sacred News. By the 13th century, it had come to be known as *Punawadi*, copper plates dated AD and AD show that by the 8th century an agricultural settlement known as *Punnaka* existed where Pune is today. The plates indicate that this region was ruled by the Rashtrakuta dynasty, the *Pataleshwar* rock-cut temple complex was built during this era. Pune was part of the territory ruled by *Seuna Yadavas* of *Devagiri* from the 9th century to , in , *Maloji Raje Bhosale* was granted the *jagirdari* of Pune by the *Ahmadnagar Sultanate*. Pune was ruled by the *Ahmadnagar Sultanate* until it was annexed by the *Mughals* in the 17th century, Pune was part of the *Jagir* granted to *Maloji Bhosale* in for his services to the *Nizamshahi* of *Ahmadnagar*. His grandson, *Shivaji*, the founder of *Maratha Empire*, was born in *Shivneri fort* not far from Pune, *Shivaji* was brought up by his mother in Pune. Pune changed hands several times between the *Mughals* and the *Marathas* in the period between and and he stabilised the revenue collection and administrative systems of areas around Pune and in neighbouring area of the *Maval* region. In addition, he developed methods to manage disputes and to enforce law. *Jijabai* is said to have commissioned the building of the *Kasba Ganapati temple*, the *Ganesh* idol consecrated at this temple has been regarded as the presiding deity of the city.

**Chapter 2 : Pandita Ramabai Sarasvati (Author of High-Caste Hindu Woman)**

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His father was Karshanji Lalji Tiwari, a wealthy tax collector, and his mother was Amrutbai. His father also served as the head of an eminent Hindu family of the village. As such Dayanand led a comfortable early life, learning Sanskrit and studying the Vedas and other religious texts. His father was a follower of Shiva and taught him the ways to impress Shiva. He was also taught the importance of keeping fasts. On the occasion of Shivratri, Dayananda sat awake the whole night in obedience to Shiva. After seeing this, he questioned that if Shiva could not defend himself against a mouse, then how could he be the savior of the massive world [16]. The deaths of his younger sister and his uncle from cholera caused Dayananda to ponder the meaning of life and death. He began asking questions which worried his parents. He was engaged in his early teens, but he decided marriage was not for him and ran away from home. He gave up material goods and lived a life of self-denial, devoting himself to spiritual pursuits in forests, retreats in the Himalayan Mountains, and pilgrimage sites in northern India. During these years he practiced various forms of yoga and became a disciple of a religious teacher named Virajanand Dandeesha. Virajanand believed that Hinduism had strayed from its historical roots and that many of its practices had become impure. Dayananda Sarasvati promised Virajanand that he would devote his life to restoring the rightful place of the Vedas in the Hindu faith. With these principles, he intended the whole world to be an abode for Nobles Aryas. His next step was to reform Hinduism with a new dedication to God. He traveled the country challenging religious scholars and priests to discussions, winning repeatedly through the strength of his arguments and knowledge of Sanskrit and Vedas. By exhorting the nation to reject such superstitious notions, his aim was to educate the nation to return to the teachings of the Vedas, and to follow the Vedic way of life. He also exhorted the Hindu nation to accept social reforms, including the importance of Cows for national prosperity as well as the adoption of Hindi as the national language for national integration. Through his daily life and practice of yoga and asanas, teachings, preaching, sermons and writings, he inspired the Hindu nation to aspire to Swarajya self governance, nationalism, and spiritualism. He advocated the equal rights and respects to women and advocated for the education of all children, regardless of gender. In addition to discouraging idolatry in Hinduism, [21] he was also against what he considered to be the corruption of the true and pure faith in his own country. As a result, his teachings professed universalism for all the living beings and not for any particular sect, faith, community or nation. Arya Samaj allows and encourages converts to Hinduism. Whatever is not free from partiality and is unjust, partaking of untruth and the like, and opposed to the teachings of God as embodied in the Vedas that I hold as adharma. In the ten principles of the Arya Samaj, he enshrined the idea that "All actions should be performed with the prime objective of benefiting mankind", as opposed to following dogmatic rituals or revering idols and symbols. The first five principles speak of Truth, while the last five speak of a society with nobility, civics, co-living, and disciplined life. In his own life, he interpreted moksha to be a lower calling, as it argued for benefits to the individual, rather than calling to emancipate others. He was respected at the time for taking parts in religious debates. His debates were attended by relatively large crowd of the public. One of the most important debates took place on 22 October in Varanasi, where he won a debate against 27 scholars and approximately 12 expert pandits. The debate recorded to have been attended by over 50, people. The main topic was "Do the Vedas uphold deity worship? He argues that all of these practices run contrary to good sense and the wisdom of the Vedas. The Arya Samaj discourages dogma and symbolism and encourages skepticism in beliefs that run contrary to common sense and logic. Views on superstitions[ edit ] He severely criticized the practice what he considered superstitions, including sorcery, and astrology, which were prevalent in India at the time. Below are several quotes from his book, Sathyarth Prakash: Young people should be well counseled against all these frauds, in their very childhood, so that they may not suffer through being duped by any unprincipled person. He replies "The sun and other stars are maleficent to him. If you were to perform a propitiatory ceremony, or have magic formulas chanted, or prayers said, or specific acts of charity done, he will recover. Otherwise I should not be surprised, even if he were to lose his life after a long period of

suffering. Astrologer, you know, the sun and other stars are but inanimate things like this earth of ours. They can do nothing but give light, heat, etc. Do you take them for conscious being possessed of human passions, of pleasure and anger, that when offended, bring on pain and misery, and when propitiated, bestow happiness on human beings? Astrologer - Is it not through the influence of stars, then, that some people are rich and others poor, some are rulers, whilst other are their subjects? They should also have practical training in these Sciences, learn the proper handling of instruments, master their mechanism, and know how to use them. But they should regard Astrology - which treats of the influence of stars and constellation on the destinies of man, of auspiciousness and nonauspiciousness of time, of horoscopes, etc. He described these religions in the chapters of his book Satyarth Prakash , though his analysis seemed critical. Criticism of Islam He viewed Islam to be waging wars and immorality. He doubted that Islam had anything to do with the God, and questioned why a God would hate every non-believer, allowing slaughter of animals, and command Muhammad to slaughter innocent people. He regarded Quran as "Not the Word of God. It is a human work. Hence it cannot be believed in". His critique claims to show logical fallacies in the Bible, and throughout he asserts that the events depicted in the Bible portray God as a man rather than an Omniscient, Omnipotent or Complete being. He opposed the perpetual virginity of Mary , he added that such doctrines are simply against the nature of law, and that God will never break his own law because God is Omniscient and infallible. However, he compliments Guru Nanak for saving people in Punjab as it was then downtrodden by the Moslems. A Sikh scholar wrote a response, to which Dayanand Saraswati replied that his opinion had undergone a change after having visited the Punjab, and the remarks about Sikhism would be removed in the subsequent edition of his work. However, these remarks were never removed after the assassination of Dayanand Saraswati, and later editions of Satyarth Prakash were even more critical of Sikhism. He slammed the successors of Nanaka as having "invented fictitious stories", although he also recognized Guru Gobind Singh to "indeed a very brave man".

**Chapter 3 : Results for Pandita-Ramabai-Sarasvati | Book Depository**

*Pandita Ramabai Sarasvati. Pioneer in the Movement for the Education of the Child-Widow of India [Clementina Butler] on blog.quintoapp.com \*FREE\* shipping on qualifying offers. Leopold is delighted to publish this classic book as part of our extensive Classic Library collection.*

Pandita Ramabai participated in the freedom movement and was one of the 10 women delegates of the Congress session of Anant Shastri Dongre taught both his second wife and his daughter the Sanskrit texts, even though the learning of Sanskrit and formal education was forbidden for women and lower castes people. She and her brother traveled all over India. Activism After the death of her brother in , Ramabai married Bengali lawyer, Bipin Behari Medhvi and they had a daughter whom they named Manorama. Medhvi was a Bengali Kayastha, and so her marriage was inter-caste, and therefore considered inappropriate for that age. They were married in a civil ceremony on 13 November Ramabai resolved to spend her life attempting to better the status of women in India. She studied and discussed issues which surround Indian women, especially Hindu traditions. She spoke against the practice of child marriage and the resulting constraints on the lives of child widows. Husband and wife had planned to start a school for child widows, when Medhvi died in When in a commission was appointed by Government of India to look into education, Ramabai gave evidence before it. If they observe the slightest fault, they magnify the grain of mustard-seed into a mountain, and try to ruin the character of a woman. In order to learn more about the education of women and receive training for her lifelong battle to help unshackle the women in India, she visited most parts of India. During her life, Ramabai traveled widely. She went to Britain to start medical training. However, during her stay she converted to Christianity. From Britain she traveled to United States to attend the graduation of the first female Indian doctor, Anandibai Joshi " During this time she also translated textbooks and gave lectures throughout the United States and Canada. This was also the first book that she wrote in English. Ramabai dedicated this book to Dr. Anandibai Joshi, who died in February , less than six months after returning to India from America. The High Caste Hindu Woman, which, according to her beliefs, "showed" the darkest aspects of the life of Hindu women, including child brides and child widows, sought to expose the oppression of women in Hindu-dominated British India. In , during a severe famine Ramabai toured the villages of Maharashtra with a caravan of bullock carts and rescued thousands of outcast children, child widows, orphans, and other destitute women and brought them to the shelter of Mukti and Sharada Sadan. A learned woman knowing seven languages, she also translated the Bible into her mother tongue - Marathi - from the original Hebrew and Greek. The Pandita Ramabai Mukti Mission is still active today, providing housing, education, vocational training, and medical services, for many needy groups including widows, orphans, and the blind. Her childhood was full of hardships, she lost her parents early and her husband expired within two years of marriage. She had also to educate her only daughter, Manorama Bai. She did this well: With her help, Pandita Ramabai established Christian High school at Gulbarga now in Karnataka , a backward district of south India, during , and her daughter was Principal of the school. In spite of the relentless criticism, Ramabai remained focused on her goal of helping widows. Nine months later, Ramabai, who had been suffering from septic bronchitis, went to be with her Lord and her daughter. She died on 5 April , a few weeks before her 64th birthday. Her contribution to social reforms, community service and Christianity in India is much appreciated. Bull, that however a man may conduct himself, there will always be persons who invent the blackest lies about him? At Chicago I had such things every day against me. And these women are invariably the very Christian of Christians! Kaisar-i-Hind medal for community service in , awarded by the British Government. On 26 October , in recognition of her contribution to the advancement of Indian women, the Government of India issued a commemorative stamp.

**Chapter 4 : Pandita Ramabai - Wikipedia**

*Pandita Ramabai Sarasvati Pioneer in the Movement for the Education of the Child-Widow of India by Clementina Butler*  
*Pandita Ramabai Sarasvati Pioneer in the Movement for the Education of the Child-Widow of India.*

The Kolkata elite were enchanted by her revolutionary and learned ways and bestowed on her the name "Saraswati" - after Goddess Saraswati of Learning - and called her "Pandita" because she seemed as learned as other Brahmin Pundits. Her father supervised her education and allowed her to remain unmarried. He personally tutored her in Puranic Sanskrit. When her father and mother died, Ramabai was sixteen years old, unmarried, and able to read Sanskrit language. She and her brother travelled throughout India lecturing on female education and social reform. The next year, at age twenty-three, Ramabai gave birth to a daughter. Unfortunately her husband died the following year, and she returned to Pune. While in Pune she gave evidence before the Hunter Education Commission and stressed the urgent need for women doctors and teachers. Determined to learn English and study medicine, Ramabai sought help from members of the Anglo-Catholic Community of St. They were able to give her some assistance while the rest of her expenses were met through the sale of *Stri Dharma Neeti* *Morals for Women*, her book urging women to take charge of their own lives. Ramabai, her young daughter, and a travelling companion, Anandibai Bhagat, left for England in 1847. Soon after the three of them had settled at Wantage, Ramabai declared she was unwilling to convert to Christianity. Some months later Anandibai committed suicide leaving Ramabai extremely shaken. Ramabai was only twenty-five years of age and had already watched her parents, her brother, her husband, and her closest friend die. It was at this time, alone with her small daughter in a strange country that Ramabai decided to accept baptism. She continued her studies until when she decided to sail for America to attend the graduation ceremonies of her cousin Anandibai Joshi. In Boston admirers set up a Ramabai Association to support her work in India. She traveled throughout the United States and Canada studying educational, philanthropic, and charitable institutions and lecturing to various groups. By May of 1850, she had collected over 30,000 dollars in the name of her association. This was to be a non-sectarian school where, however, all the caste rules of Brahmins were meticulously observed. Ramabai tried to prevent criticism by forming an Executive Committee composed of reformers who were known as staunch Hindus. This plan did not work and less than one year later Mumbai newspapers carried articles critical of Ramabai and her school. When financial problems forced her to move the school to Pune, the newspaper *Kesari* charged her with converting widows to Christianity. By 1852, twenty-five girls were withdrawn. But there was no dearth of widows in need of shelter and before long Ramabai had other students. By the Sharada Sadan had trained eighty women who were able to earn their own living through teaching or nursing. She began taking women and children who were victims of famine into Sharada Sadan where she fed and clothed them, and enrolled them in her school. Attempting to control the plague, the government placed restrictions on the movement of people; in Pune the city magistrate placed a limit on the number of inmates in Sharada Sadan. Since she could not keep famine victims in Pune, Ramabai took her charges to Kedgaon where she had purchased acres of land. By this venture had grown into a major institution housing 200 women and children attending school and involved in industrial training and production. Financing for Mukti came from an American committee which willingly approved all her schemes. Ramabai designed a remedial curriculum. Literature which was selected for its emphasis on moral models would bring about a spirit of caring; classes in physiology and botany were included to teach students about their own bodies and the physical world in which they lived. Industrial training was included in printing, carpentry, tailoring, masonry, wood-cutting, weaving and needlework, as well as training in farming and gardening. All students were required to join unions or societies such as the Temperance Union or the Christian Endeavor Society in an effort to break down caste barriers and develop new loyalties based on interest. As members of these societies, the children learned simple parliamentary rules and were encouraged to take charge of their own affairs. Philosophy of Pandita Ramabai urged the inmates of her home to become Christians and developed a unique educational program to suit their needs. Her own version of Christianity was one comprised of assorted doctrines, and she combined ideas and she combined ideas she had learned from the

sisters at Wantage, and from Roman Catholic, Jewish, and Indian Christian friends. Ramabai saw caste as the great flaw in Hindu society. It led to false valuing of the intellect and condemnation of physical work. Caste associations promoted narrow self-interest and prevented the development of a democratic spirit. The educational work of Ramabai was commendable and had greatly impressed her contemporaries. Her work angered a lot of prominent men in western India as she was an acknowledged Christian as was the ruling power and hatred of the latter was growing daily. Ramabai believed the intensity of their anger was related to the fact that many of her pupils came from the higher castes. She argued that these men would have remained unconcerned if her work were confined to low-caste women. In 1887, the king of England bestowed on her the Kaiser-i-Hind award, one of the highest awards that an Indian could boast of during the colonial regime.

**Chapter 5 : Pandita Ramabai | Revolv**

*Pandita Ramabai Sarasvati - Boston University.*

Pandita Ramabai Save Pandita Ramabai Sarasvati 23 April 1857 5 April was an Indian social reformer , a champion for the emancipation of women, and a pioneer in education. She was the first woman to be accorded the titles of Pandita as a Sanskrit scholar and Sarasvati after being examined by the faculty of the University of Calcutta. Pandita Ramabai participated in the freedom movement and was one of the 10 women delegates of the Congress session of Anant Shastri Dongre taught both his second wife and his daughter the Sanskrit texts. The siblings travelled all over India. The groom was a Bengali Kayastha, and so the marriage was inter-caste and inter-regional and therefore considered inappropriate for that age. They were married in a civil ceremony on 13 November The couple had a daughter whom they named Manorama. Ramabai resolved to spend her life attempting to better the status of women in India. She studied and discussed issues which surround Indian women, especially Hindu traditions. She spoke against the practice of child marriage and the resulting constraints on the lives of child widows. Husband and wife had planned to start a school for child widows, when Medhvi died in When in a commission was appointed by Government of India to look into education, Ramabai gave evidence before it. If they observe the slightest fault, they magnify the grain of mustard-seed into a mountain, and try to ruin the character of a woman. During her stay she converted to Christianity. From Britain she traveled to the United States in to attend the graduation of the first female Indian doctor, Anandibai Joshi , staying for two years. During this time she also translated textbooks and gave lectures throughout the United States and Canada. This was also the first book that she wrote in English. Ramabai dedicated this book to Dr. Joshi, The High-Caste Hindu Woman-to be specific a Brahmin woman which showed the darkest aspects of the life of Hindu women, including child brides and child widows, sought to expose the oppression of women in Hindu-dominated British India. In , during a severe famine Ramabai toured the villages of Maharashtra with a caravan of bullock carts and rescued thousands of outcast children, child widows, orphans, and other destitute women and brought them to the shelter of Mukti and Sharada Sadan. A learned woman knowing seven languages, she also translated the Bible into her mother tongueâ€”Marathiâ€”from the original Hebrew and Greek. The Pandita Ramabai Mukti Mission is still active today, providing housing, education, vocational training, and medical services, for many needy groups including widows, orphans, and the blind. As Pandita Ramabai involved herself in social service, there was little family life for her. Her childhood was full of hardships, she lost her parents early and her husband died within two years of marriage. She had also to educate her only daughter, Manorama Bai. She did this well: With her help, Pandita Ramabai established Christian High school at Gulbarga now in Karnataka , a backward district of south India, during , and her daughter was Principal of the school. In spite of the relentless criticism, Ramabai remained focused on her goal of helping widows. However, Manorama died in Her death was a shock to Ramabai. Nine months later, Ramabai, who had been suffering from septic bronchitis, died on 5 April , a few weeks before her 64th birthday. Bull, that however a man may conduct himself, there will always be persons who invent the blackest lies about him? At Chicago I had such things every day against me. And these women are invariably the very Christian of Christians! Kaisar-i-Hind medal for community service in , awarded by the British Government. She is honored with a feast day on the liturgical calendar of the Episcopal Church USA on 5 April, and a commemoration day in the liturgical calendar of the Church of England on 30th April. On 26 October , in recognition of her contribution to the advancement of Indian women, the Government of India issued a commemorative stamp. A road in Mumbai is also named in her honour.

### Chapter 6 : pandita ramabai sarasvati | Download eBook PDF/EPUB

*Pandita Ramabai was a social reformer in nineteenth-century British India. She offered an unyielding critique of Hindu orthodoxy, caste and patriarchy and argued that education would raise the status of Hindu women. Ramabai was a social thinker and reformer who valued and advocated freedom of.*

Anant Shastri Dongre taught both his second wife and his daughter the Sanskrit texts. The siblings travelled all over India. The groom was a Bengali Kayastha, and so the marriage was inter-caste and inter-regional and therefore considered inappropriate for that age. They were married in a civil ceremony on 13 November. The couple had a daughter whom they named Manorama. Ramabai resolved to spend her life attempting to better the status of women in India. She studied and discussed issues which surround Indian women, especially Hindu traditions. She spoke against the practice of child marriage and the resulting constraints on the lives of child widows. Husband and wife had planned to start a school for child widows, when Medhvi died in . When in a commission was appointed by Government of India to look into education, Ramabai gave evidence before it. If they observe the slightest fault, they magnify the grain of mustard-seed into a mountain, and try to ruin the character of a woman. During her stay she converted to Christianity. From Britain she traveled to the United States in to attend the graduation of the first female Indian doctor, Anandibai Joshi , staying for two years. During this time she also translated textbooks and gave lectures throughout the United States and Canada. This was also the first book that she wrote in English. Ramabai dedicated this book to Dr. Joshi, *The High-Caste Hindu Woman*-to be specific a Brahmin woman which showed the darkest aspects of the life of Hindu women, including child brides and child widows, sought to expose the oppression of women in Hindu-dominated British India. In , during a severe famine Ramabai toured the villages of Maharashtra with a caravan of bullock carts and rescued thousands of outcast children, child widows, orphans, and other destitute women and brought them to the shelter of Mukti and Sharada Sadan. A learned woman knowing seven languages, she also translated the Bible into her mother tongueâ€”Marathiâ€”from the original Hebrew and Greek. The Pandita Ramabai Mukti Mission is still active today, providing housing, education, vocational training, and medical services, for many needy groups including widows, orphans, and the blind. As Pandita Ramabai involved herself in social service, there was little family life for her. Her childhood was full of hardships, she lost her parents early and her husband died within two years of marriage. She had also to educate her only daughter, Manorama Bai. She did this well: With her help, Pandita Ramabai established Christian High school at Gulbarga now in Karnataka , a backward district of south India, during , and her daughter was Principal of the school. In spite of the relentless criticism, Ramabai remained focused on her goal of helping widows. However, Manorama died in . Her death was a shock to Ramabai. Nine months later, Ramabai, who had been suffering from septic bronchitis, died on 5 April , a few weeks before her 64th birthday. Bull, that however a man may conduct himself, there will always be persons who invent the blackest lies about him? At Chicago I had such things every day against me. And these women are invariably the very Christian of Christians! Kaisar-i-Hind medal for community service in , awarded by the British Government. She is honored with a feast day on the liturgical calendar of the Episcopal Church USA on 5 April, and a commemoration day in the liturgical calendar of the Church of England on 30th April. On 26 October , in recognition of her contribution to the advancement of Indian women, the Government of India issued a commemorative stamp. A road in Mumbai is also named in her honour.

### Chapter 7 : Pandita Ramabai â€” Wikipedia Republished // WIKI 2

*Pandita Ramabai was born on April 23rd, near Mangalore, in Karnataka State, India. She was born in an ashram to a Sanskrit scholar Anant Shastri Dongre and his wife Laxmibai. Pandita Ramabai came from a rich heritage of Chitpawan Brahmins (one of 12 divisions of.*

### Chapter 8 : Pandita Ramabai â€œMaryâ€• Dongre Medhavi Saraswati () - Find A Grave Memorial

*Ramabai, Dongre Medhavi [Pandita Ramabai Sarasvati] () Indian Christian social reformer, educator and Bible translator. Ramabai Dongre (Dongre was her family name, Medhavi her married name) was born into a high-caste Hindu family. Her father was a wandering professional reciter of Hindu epic and mythological texts.*

### Chapter 9 : Pandita Ramabai - WikiVisually

*By Pandita Ramabai Sarasvati. Phila-delphia: J. B. Rodgers Printing Co., Pandita Ramabai's America: Conditions of Life in the United States (United Stateschi Lokasthiti ani Pravasvritta). By Pandita Ramabai Sar-asvati. Translated by Kshitija Gomez and Philip C. Engblom. Edited by Robert E. Frykenberg. Grand Rapids, Mich.: W. B. Eerdmans,*