

**Towards Understanding the Gendered Character of Seva:
A Case study of 'Samatol,' 'Samvadini' and 'Jijamata Dal' of Dnyana
Prabodhini
Swati Dyahadroy**

In this study an attempt has been made to understand how and why women are attracted to the right wing organisations and the concept of stree-shakti by taking a detailed review of the activities of women's wing of Prabodhini. Present study try to understand and document the ideology and practices of three programmes carried out for women: the youth-wing for girls to bring young women into public life and give them leadership roles, *Jijamata Dal* to organize women as mothers, writings in *Samatol* magazine for women. These are analysed to trace: What are the different gendered strategies explored to organize itself as distinct from other Hindutva political parties? How is its 'difference' from other cultural organizations gendered in character? How is the concept of Seva conceived by bringing together Vivekananda, Aurobindo and Sister Nivedita and employed to mobilize women? How Prabodhini defines Seva as both feminine and masculine and is central in redefining the boundaries of public and private for Hindu selves and families, how the ideology and practice of Seva are mobilized through redrawing kinship practices. Finally, how seva becomes the distinctive characteristic of *stree shakti* as against the autonomy of *stree mukti*.

Coordinator:

KSP Women's Studies Centre, University of Pune

Swati Dyahadroy: swatidroy@gmail.com