

Efforts of Sex Education During 20th Century in India

INTRODUCTION

Sex education is controversial topic even today and we are talking about the first half of the 20th century when not only Maharashtra, but entire India was ignorant about it. Sex education may be termed as Family life education or Family Planning Education. It is a social need, need of time. Recently India ranked as world's most populated country and as we know the root cause of India's any problem is our ever-growing population. Again, we find more birth rate among poor, illiterate class. Formal or informal sex education is highly needed. Few rational thinkers tried their best for it. Social activists and visionary thinker like Raghunath Dondo Karve adopted it as their life mission and even left his Professorship from Wilson College, Bombay.

Sexuality cannot be separated from its rational context. This article will deal about the individual as well as clinical efforts of sex education during 20th century in India general and Maharashtra particular. Sexuality is a psycho-physical phenomenon. Maslow in his theory of motivation and self-actualization considered physiological needs as very basic needs. In our patriarchal society, there is no gender equality and women is considered as second sex of the society. Till now society is ignorant about the sexual needs and rights of women. Women is considered as media for sexual pleasure for men. That's why female health and hygiene is neglected in society. When women they are reproductive care must be taken.

WHO defines sex education as "A state of physical, mental and social wellbeing in relation to sexually it is not merely the absence of disease, dysfunction or respectful approach to sexuality and sexual relationships as well as the possibility of having pleasurable and safe sexual experiences, free of coercion,

discrimination and violence. For sexual health to be attained and maintained, the sexual rights of all persons must be respected, protected and fulfilled.”ⁱ

For overall development of society and for decreasing sexual crimes like rape and molestation sex education is highly required. It is due to cultural, religious conservatism no one talks about it. It is lifelong process of gathering information about human sexuality. This education can be imparted formally or informally.

This education will be proved useful for gender equality as well as it prevent sexual disease, sexual abuse, sexual violence etc. Very often first sexual experience is delayed due to proper design making and lack of knowledge. Safe sexual relation is basic human right and it may be obtained by widows, divorcees as well as by widower. In present scenario sex education is mainly concerned about HIV/AIDS. Even in highly educated class and in business communities’ infertility is growing problem so sex education will be helpful for this also.

SEX EDUCATION IN ANCIENT INDIA

The concept of sexuality is not a new concept. During Vedic period among the four purusharthas - Dharma, Artha, Kam, Moksha ,Kam indicates the importance of sexuality and its vital role in life. The basic intention of marriage or Vivah was to get ratisukh or sexual pleasure with spouse. Ayurveda consider sex very important; it discussed rules and regulation. The Khajuraho temples feature a variety of sculptures with detailed sexual thought.

Kamasutra is the oldest Indian text about sexual life.

SOCIAL MEDIA

Media has played such a huge role by bringing these topics into the limelight and encouraging open dialogue. Social media is very appealing to the adolescent population due to its ease of accessibility, affordability. In this paper we will discuss about the Samajswasthya – magazine published by Raghunath Karve in very scientific manner. Since now in digital era this information is available free, everybody can access it, which helps the end goal that people from all walks of life are educated about their autonomy and rights. While our cultural norms support and promote chastity and abstinence before marriage, being armed with information regarding such topics is crucial. Our cultural taboos were too strong that no one wants to discuss on it, even after the Phulmoni Dasi marital rape case *of 1889.

RAGHUNATH KARVE AND SAMAJSWASTHYA

“Mr. Raghunath Karve published a Marathi magazine Samaj Swasthya starting from 15 July 1927 until 15 Oct. 1953. It published on every month's 15th day and its size was 7”5” for all years.”ⁱⁱ In it, he continually discussed issues of society's well-being through population control through use of contraceptives so as to prevent unwanted pregnancies and induced abortions. He said “magazine is published to discuss an individual's and society's psycho-physical health issues and to suggest solutions for it”ⁱⁱⁱ He promoted responsible parenting by men, gender equality, and women's empowerment and right to experience sexual/sensual pleasure. “Raghunath Karve was the visionary reformer of 20th century who thought about the sexual rights of widows, divorcees. He was a rationalist reformer”^{iv}

When we read the various issues of Samajswasthya we rightly address Mr. Raghunath Karve as pioneer of family planning movement. He was a visionary social reformer. He forecasted problems of over population. He was not in favour of abortion, he advocated for use of contraceptives in form of pills or of

condom. For him sexual needs are as natural as hunger and thrust and if these needs are not satisfied with proper ways, then personality will be affected.

“According to his writings sex education is need of time. It must be imparted in adolescent age with scientific way.” Various juvenile crimes occurred only due to lack of sex knowledge. In Samajswasthya he discussed very often about composition of family, rights of mother in family and health of mother and child.

He faced great opposition due to his views of free sex or sexual freedom to women. For him extra marital love relations are justified when it has consent from both sides. He worked for family planning and birth control, but his main concern was that unmarried women and widows might enjoy sex with help of contraceptives. As in Indian patriarchal society many means are open for men to fulfil their sexual needs but in all the times women’s sexual needs, pleasures are ignored. With this reference he in his writings, it is reflected that he respected women sex workers and understand the need of prostitution in the society. To avoid certain venereal diseases, he expected to follow prostitution with clean and hygienic condition.

Male-Female Relations

It was the centre point of his writings he discussed its various aspects. He strongly disliked the secondary position of women in society. For women pregnancy is psycho-physical condition and she required care at that time. Unwanted physical relations as well as children are burden for her. According to Karve in an ideal society it will be decided by women that she will have how many children, by whom and at what time.

BIRTH CONTROL

“In colonial India however, the discussions on birth control were not particularly popular at the beginning of the twentieth century primarily due its

controversial nature, apathetic officials and limited and poor quality of literature on contraception. Among the organizations formed at this time to promote birth control was the Hindu Malthusian League of Madras, founded as early as 1882. In 1922, The Indian Birth Control Society (IBCS) was started through the efforts of Professor Gopalji Ahluwalia. The Madras Neo Malthusian League established in 1928, a nearly all Brahmin body, sincerely believed that the uptake of mass contraception would uplift the poorer masses.^{vi}

He started his work during that period when women had an average eight to twelve children. Due to child marriage, her maximum menstruation courses utilized for pregnancies. Very often girl aged 9 to 10 years conceived for first time immediately after her first menstrual period. Due her ignorance and lack of knowledge she used as a machine of reproduction. Sometimes she made use of homemade medicines for abortion of unwanted conceptions which proved very dangerous to her health. Observing these problems, he started Right Agency at his residency, Bhatwadi, Mumbai, where he trained women patients about female condoms or cap. Soon he realized the problem that women feel shy to talk with gents on this topic, so he trained his wife Malatibai and then Shakuntala Paranjpe. Both the women counselled and trained women about pro-race cap. Use of such cap to be applied on vagina before sexual intercourse was something new for Indian women. He popularized this cap, jelly, diaphragm among Indian women. Right Agency was first such type of effort to educate women about birth control. He had to face opposition from some medical practitioners like Dr. Manorama Thatte and Capt. Pillai. According to them, it was not the work of non-medical person.

FAMILY PLANNING AND WISE PARENTING

Very often, he saw poor, needy families with many children around him. For him birth control is necessary for socio-economic point of view. To give birth to

many children is not enough; parents must provide food, cloth, shelter and proper education to them. Progressively he also suggests birth control measures to widows, divorces and unmarried mothers. Sexual pleasure is as required to them as it is to married women, they may have any valid physical relationship without pregnancy. This thought of Mr. Raghunath Karve was totally unacceptable to society. For them chastity of widow was very important.

Family planning and birth control was his main area of work, but he was also alert about wise parenting. Eugenics was his special interest. During those days, parents are too strict and never consider opinion of their wards. Mr. Raghunath Karve very often wrote about modern ways of wise parenting, parents must develop themselves accordingly. There must be supportive and happy family life. For the growth of child parent must prove necessary background.

SHAKUNTALA PARANJPE 1906 - 2000

The Paranjpe family was renowned in the fields of education, social history, political history, and cultural history of Maharashtra. The first Indian to be hired as a Senior Wrangler in an English university was Raghunath Purushottam Paranjpe. A "Wrangler" at that university is a student who earns first-class honours in the last year of the institution's degree in Mathematics. The Senior Wrangler received the highest grade. Wrangler Paranjpe only had one daughter, Shakuntala. She fell in love and got married to a Russian painter while she was a Cambridge student. She separated from that Russian man in 1937 and moved back to India. From this relationship, she had a daughter. When she returned to India, she met Raghunath Karve, who introduced her to the field of birth control. She was a prominent role in Maharashtra's family planning programme as well as a writer, novelist, social worker, member of the Rajya Sabha, Maharashtra Legislative Council.

She subsequently established a clinic in her home and, in 1933, travelled around rural Maharashtra to provide birth control lectures. Inform rural women of its significance. She did, however, also introduce the horrifying Sterilisation of the Unfit bill in November 1964, which prohibited lepers from having children. Although it was not immediately passed, it served as one of the forerunners to the mandatory sterilisation campaigns that would emerge over the following ten years.

Raghunath Karve received significant assistance from Shakuntala Paranjpe in his efforts to popularise Santati Niyaman and the sex education movement. Shakuntalabai, however, was initially recognised as the Wrangler Paranjpe's daughter and then as the mother of Sai Paranjpe, a director. This is truly an injustice to her. Fortunately, when Shakuntalabai received the esteemed **Padma Bhushan** award, the Government of India highlighted her work.

Dr ALYAPPIN PADMANABBA PILLAY (1889 – 1956)

Birth Control Simplified: Describing Effective and Inexpensive Modern Methods of Avoiding Pregnancy, Acceptable and Accessible to the Majority of Couples- it was the elaborated book wrote by A P Pillay in 1960. He was the renowned sexologist from Maharashtra and was played an important role in establishing Family Planning Association of India.

His popular book, The Art of Love and Sane Sex Living, was published in 15 editions. Through his writings he explained various harmless methods of birth control. He was advocate of female sexual rights. He often spoke and wrote about Sex Knowledge for girls and adolescents.

BANOO JEHANGIR COYAJI (1918 - 2004)

Banoo Jehangir Coyaji was born to a rich Parsi Family and was educated in Bombay . She got MD degree in Obstetrics and Gynaecology.

“She started her medical career from Pune. In 1944 she joined King Edward Memorial hospital. That hospital was very small had only 40 beds as it was funded by privately there was always shortage of funds. When Dr coyaji became director of KEM she dedicatedly worked hard for the development of hospital. KEM hospital developed very well with 550 beds with modern medical equipment’s during her period. She also worked on the research centre of the hospital.”^{vii}

Dr Coyaji was a social activist when she visited to surrounded rural areas; she observed the pathetic health condition of women. Health and hygiene were totally neglected. Due to malnutrition, child death rate was very high; death during child delivery was very common. That is why Dr Coyaji launched Vadu rural Health project in 1977. Government of Maharashtra funded this project. Working primarily through women’s groups, COYAJI’s community workers bore basic lessons in sanitation, hygiene, and nutrition to fellow villagers and promoted acceptance of family planning. Based on its success, she launched a community health centre scheme in 1977 with a team of 600 local girls trained in nutrition, hygiene, sanitation and family planning. She started the Young Women’s Health and Development Project in 1988 and introduced community welfare workers to 11 villages. Amongst other things, it provided information about women’s health and family life and encouraged discussions about caste and gender relations.

She launched various camps in that area. Explained the importance of cleanliness. Through her lectures and informal meetings, she thought about cleaning private parts, use of sanitary pads, healthy habits during menstruation period. She always talks about care during pregnancy. She emphasized family planning and taught various methods of it. Surveying the strengths and

weaknesses of her program in the mid-1980s, COYAJI noted that the needs of pre-adolescent and adolescent girls were almost wholly neglected.

In 1993 Dr Coyaji received Ramon Magsaysay Award for Public Service, the Board of Trustees recognizes her mobilizing the resources of a modern urban hospital to bring better health and brighter hopes to Maharashtra's rural women and their families.

SUNITI SOLOMON (1938 - 2015)

Suniti Solomon (Gaitonde), an Indian physician and microbiologist who was born in 1938 or 1939 and died on July 28th, 2015, was the first to diagnose the first AIDS cases in India in Chennai in 1985. She also pioneered AIDS research and prevention in India. In Chennai, she established the Y R Gaitonde Centre for AIDS Research and Education. She received the National Women Bioscientist Award from the Indian government. For her contributions to medicine, the Indian government announced the "**Padma Shri**" award on January 25, 2017.

Early life and education

Suniti Solomon, also known by her maiden name of Suniti Gaitonde, was raised by Hindu Maharashtrian leather dealers in Chennai. In a family of eight, she was the only daughter and the seventh child overall. She claimed in a 2009 interview that the yearly visits to their home for immunisations by the health officer sparked her interest in medicine.

She received her medical training at Madras Medical College before completing her pathology training in the United Kingdom, the United States, and Australia. She and her husband, Victor Solomon, moved back to Chennai in 1973 because "she felt her services were more needed in India." After completing her

doctorate in microbiology, she joined the faculty of the Madras Medical College Institute of Microbiology.

Career

Solomon had previously worked as a junior doctor at King's College Hospital in London during her earlier career years overseas. Solomon worked as a microbiologist at Madras Medical College after moving back to India, where she eventually attained the position of professor. As there was no open gay community in India, she read the literature on the clinical descriptions of AIDS in 1981 and the finding of HIV in 1983 before deciding in 1986 to test 100 female sex workers. Of the 100 blood samples, six were found to be HIV positive. Solomon later had the samples retested at Johns Hopkins University in Baltimore, where the results were verified. The first HIV documentation in India was made possible by this discovery. Solomon made the decision to commit the rest of her life to the study, treatment, and awareness of HIV/AIDS. She has talked about how HIV-positive people were shunned; even her spouse did not want her to "work with HIV-positive patients," who were primarily homosexuals, drug users who self-injected, and sex workers at the time. Solomon retorted, "You have to listen to their stories, and you wouldn't say the same thing." One of the first people to openly discuss HIV and the stigma associated with it was Solomon, who famously said, "What is killing people with AIDS more is the stigma and discrimination."

Solomon established the first AIDS Resource Group in India at the MMC and oversaw a number of AIDS-related social services and research projects between 1988 and 1993. Additionally, the organisation was India's first all-inclusive HIV/AIDS facility before the public or private sectors. Solomon named the 'Y R Gaitonde Centre for AIDS Research and Education' (YRG CARE) after her father in 1993. It was one of the first locations in India to offer free HIV counselling and testing. There were 15,000 patients receiving regular

follow-up visits as of 2015, and 100 outpatients were seen there daily. Her work at the centre and its reputation as "significant factors in slowing the [HIV] epidemic" have both been recognised. Additionally, she teaches medical professionals and students about HIV and its treatment. She held the position of President of the AIDS Society of India and earned the moniker "the AIDS doctor of Chennai."

The HIV Prevention Trials Network, run by the US National Institute of Allergy and Infectious Diseases, an NIH study of the HIV stigma in health care settings in Southern India, and a Phase III study of 6% CS GEL, a candidate microbicide of CONRAD (organisation), are among the international research projects in which Solomon also participated.

Personal life

Solomon was a medical student at Madras College when she met her husband, cardiac surgeon Victor Solomon. She followed his journeys to the US, Australia, and the UK. In 2006, she saw his passing. Their son Epidemiologist Sunil Solomon works at Baltimore's Johns Hopkins University. Two months before her death on July 28, 2015, at age 76, at her Chennai home, she received a pancreatic cancer diagnosis.

Awards

Solomon received the following awards:

- In 2001, award for pioneering work on HIV/AIDS by the state-run medical varsity.
- In 2005 a Lifetime Achievement Award for her work on HIV by Tamil Nadu State AIDS Control Society
- In 2006, DMS (Honoris Cusa) by Brown University, USA
- In 2009, 'National Women Bio-scientist Award' by the Indian ministry of science and technology.

- In 2010, Fellowship of the National Academy of Medical Sciences.
- In 2012, 'Lifetime Achievement Award for Service on HIV/AIDS' by the state-run Dr MGR Medical University in Chennai.
- and several other awards, like the 'Mother Teresa Memorial Award' for education and humanitarian services.
- In 2017 Government of India announced "Padma Shri" award (posthumous) for her distinguished service in the field of medicine

DR. MAHINDER WATSA (1923 - 2020)

Dr Mahindra Watsa was born on 11 of Feb 1924 in the educated family of Punjab. His father was military physician and due to his father's work, he lived some years in Rangoon. For his medical education he went to Mumbai and finally became mumbaikar till his death. He met with a Sindhi girl named Promila during his medical education. They fell in love with each other and got married. The couple went to United Kingdom and Dr Watsa worked there as medical officer.

Then after his father's death the family returned to India and then after he dedicatedly worked in medical field. With his medical career he started to write in Femina, Flair and Trend on the topics of sex education. But he became famous as sexpert only when he became columnist to Mumbai Mirror. His medical advice column named Ask to sexpert was well read from all classes. He also wrote for men in Fantasy.

Through his work as a columnist, he became aware of the lack of sex education in India. In 1974, while working as a consultant for the Family Planning Association of India (FPAI), Watsa proposed that a sexual counselling and education program should be introduced. Despite oppositions, FPAI accepted his advice and started India's first sex education, counselling centre. In 1976, he

organized India's first workshop on human sexuality and family life. The workshop was also addressed by Ashok Row Kavi, a notable LGBT rights activist in India. In the early 1980s, Watsa left his practice to work full-time in counselling and education. Dr Watsa died in Mumbai on 28 December 2020, aged 96.

DR PRAKASH KOTHARI (1942 – PRESENT

Padmashri Dr Prakash Kothari, Founder Professor and Head of the Department of Sexual Medicine at Seth G. S. Medical College and K. E. M. Hospital, Mumbai, was honoured with a Lifetime Achievement Award at the 37th Gujarati Gaurav Girnar Awards held on February 12, 2022. Dr Kothari was honoured for his achievements in the field of Social Service and the felicitation released by the Samaj highlighted some of the important highlights of his five-decade long career. It specifically mentioned how Dr Kothari has provided guidance and advice to over 50,000 patients during this period through his work.

He has presided over the ‘7th World Congress of Sexology’ and the ‘1st International Conference on Orgasm’. His path-breaking research on Orgasm and the Kamasutra has put India on the world map. He has published many books including ‘Orgasm—New Dimensions’ for physicians and scientists and ‘Sex & You’ which explains sexual problems in layman language. The latter has been translated into several Indian and foreign languages.

“I’ve saved so many marriages prescribing Viagra,” said Dr Kothari. One of India’s top sexologists today, he has worked in the field for over 40 years. He put together India’s sexual medicine department in KEM hospital, Mumbai, and is also the Founder-President of the Indian Association of Sex Educators. Earlier, Dr Kothari has been honoured by IASECT (Indian Association of Sex Educators Counsellors and Therapists) with Dr R. H. Dastoor’s Gold Medal.

The Asian Federation for Sexology honoured him as 'The Sexologist of Asia'. The World Association for Sexology (W. A. S.) conferred upon him the title 'Man of the Year' and its highest award, the W. A. S. Gold Medal. He was awarded the prestigious national civilian award '**Padma Shri**' by the President of India, in recognition of his significant contribution in the field of sexual medicine.

He wrote several books like Sex and You, Common sexual problems and solutions Both books were popularly read by readers. It proved to be successful in sex education.

KAILASH PURI (1924 - 2017)

The world that is obsessed with 'sex' grows detached from 'sex'-related issues. The worst taboo is the term "sex" itself since it is "yeh to bas chaar diwaro ki beech ki baatein hai"! The seriousness of sex varies by area and is both a long-standing taboo and a contemporary obsession. When we talk about western nations, the culture promotes sexual closeness, but when we look at Asian nations, we see how stigmatised it is. This occurs as a result of the strong associations that people have between sex and morality. Only a person's "ideas" about sex are used by us to judge whether they are good or terrible. This has a lot to do with the importance of pride and dignity in our culture.

It's fascinating to learn about a woman who broke the taboo in the 1960s, especially in the 21st century, which still deals with sex behind the closed doors of patriarchy. The 'Agony Aunt', also known as Kailash Puri, was a prominent sexologist in the past. She developed into a sympathetic ear for all the sobbing ladies who endured the pain and misogyny of the sex-related taboo. The "Agony Aunt" narrative is uplifting and encouraging in a world where sex is still shrouded in shame and decency.

The Journey of Kailash Puri to Agony Aunty

Women who discovered their confidante in Kailash Puri for things they could ask no one bear witness to her legacy. She was raised in a traditional Punjabi family and was born in Rawalpindi, Punjab, in 1925. Her history illustrates the extent to which women are oppressed by patriarchal misogyny. As a result of navigating the sea of misery, Kailash Puri was able to win the title of "agony aunty" for many Punjabi women who had immigrated to other parts of the country and the world. Even though the other women in the room were starting to feel uncomfortable, she continued to talk about intimate body parts and public lovemaking. Women who experience domestic violence, impotence, adultery, drunkenness, dowry, and other problems would find counselling in Kailash Puri's remarks.

When Kailash was younger, she would spend her days with her elders, who would teach her about the place of women in society and how, other from speaking, a good daughter-in-law must be good at everything. According to the author of the book "Pool of Life," a bride's first goal was to impress her mother-in-law. She wouldn't be welcomed into her husband's family until then. Kailash first met the love of her life, Gopal Singh Puri, a young scientist, when she was 16 years old. When Gopal requested his mother to approve of his engagement to Kailash, they first connected at a family gathering. The meeting of a girl and a boy was viewed as unsuitable in the 1960s style, therefore it caused a great sensation at the time. Despite all the challenges, they were able to wed when she was only 16. Gopal obtained a Research Fellowship in Plant Ecology from the Government of India after two years of her marriage, allowing her to pursue a second PhD at University College, London. In the 20th century, when Kailash was just a teenager, she and her husband sailed from Southampton, England, via Bombay to London at the close of World War Two.

At this point, Kailash became aware of the yawning disparity in viewpoints on this subject between the world she had just settled in and the one she had just left. As Kailash became more accustomed to the new culture, she began to understand the problems that women faced in her homeland. She recalled how challenging it had been for her to pick up English and mingle with Londoners. It would have been lot simpler for her to handle her life in the new world if she had been fortunate enough to be able to study. She consequently gave birth to two daughters and a son despite the difficulties.

“Today Kailash Puri is no more. She died in 2017, survived by her 3 kids and 8 grandchildren. Her autobiography, *“Pool of Life: The autobiography of Punjabi Agony Aunt”* was released in 2013. A woman par excellence, she was a voice of the Punjabi Diaspora in the UK. Her mental health services and sex advice was a way in which she highlighted the larger problems women faced which often got neglected.”^{viii}

After India was divided, though, Gopal was hired as an ecologist by the Indian Forest Research Survey, and the pair eventually moved back to Dehradun. Kailash would spend her days interacting with people at various social gatherings and preparing cakes. She took first place in numerous baking competitions before beginning to write features for various Punjabi magazines. Once, she got a message from one of the editors asking her to contribute weekly three-page pieces to his publication. It was a platform where, in addition to offering cooking advice, she was allowed to write on whatever subject she saw appropriate. She published numerous essays about women, marriage, home design, and gardening. She soon began receiving messages from ladies asking her for assistance on marriage issues like menopause and backaches. Though it was challenging to respond to each question in a three-page story, she would frequently write them back. In 1956, Kailash Puri established her own Punjabi literary magazine, *Subhagvati*, with the help of her husband. She would discuss

women's issues here, including parenting, family relationships, children, and current events.

Life as a Sexologist

Kailash wrote in favour of birth control when the Indian government put a lot of emphasis on it, and for doing so, she faced a lot of criticism. Her liberal works and ideas drew criticism. Religious authorities and men who considered her work closely tied to pornography were very troubled by it. But as she wrote more, the sex-related issues that nobody was discussing became more and more clear to her. She therefore began addressing these problems in spite of the criticism and assisting devastated women in doing so. She observed that the Punjabi language lacks a significant vocabulary for sex when discussing private parts, so she created new phrases like Madan chhatri (Cupid's umbrella) for the clitoris and pashm (silk) for pubic hair.

Soon, Punjabi ladies began to refer to Kailash Puri as their "agony aunty." She was honoured for her efforts and received numerous accolades, including the Woman of Achievement Award in 1999, the post of Ambassador of Peace in 2000, Woman of the Year in 1984, and the Lifetime Achievement Award (Ealing) in 2004. She was also recognised for her work and received various honours. She would frequently bring up the subject of sex in the meetings and dispel any associated taboos.

Every woman in the nation can be motivated by Kailash Puri's effort to break free from the patriarchal bonds that have bound them. To help society progressively embrace sexual matters as issues and not taboos, women should begin speaking and debating them in public. Acquiring knowledge about one's identity, relationships, and intimate interactions as well as attitudes, beliefs, and values about them can help lay a solid foundation for sexual health in the

nation. Every civilization needs sexual education to learn about sexual health and eliminate the stigma associated with it.

Her incredible journey is told in Kailash Puri's biography *Pool of Life*. She dropped out of school at the age of 14, was married off at the age of 15 to an Indian living in London, had to leave Rawalpindi for England, and then travelled with him to West Africa. She and her husband founded the women's publication *Subhagwati* in the 1950s after realising, like Dr. Watsa, that female readers were submitting inquiries regarding romance and sex. Puri soon rose to fame as a sexologist and well-known agony aunt, appearing on British radio and television. Women also called her on the phone and sent her notes. She once said, "People were so repressed in those days. Women were not allowed to share their grievances or their hardships. They just suffered. I was the one to whom they could talk in confidence. They asked me questions about lovemaking, romance, all sorts of things." *Sej Uljhana*, her book, still encountered a lot of opposition due to its candour.

According to a wonderful eulogy, Puri simply created words rather than considering the difficulty that many terms for genitalia or sexual hygiene lacked equivalents in Punjabi. She referred to pubic hair as "silk," and the clitoris as "Cupid's umbrella." Because "all sorts" of inquiries require all kinds of creative translations.

Conclusion- During the early 20th century people from elite class were attracted towards the concept of sex education which was a colonial concept and they tried to popularise it. They got response from only educated rationalists. They wanted to avoid that ignorance which prevailed in society. Thinkers like Karve emphasised upon the CONCENT of women for sex relation which was totally ignored during those days. Karve is famous for his contribution to the field of birth control, his clinic may be first in Asia (1921) devotedly he worked for this mission. Not only Karve but Dr. Suniti also dedicatedly worked for

rehabilitation of HIV patients, although her husband dislikes her association with sex workers and HIV patients but all the above activists consider it as their life mission and made new awaking in society.

ⁱ World Health Organization working definition of Sexual health ,2006 http://www.who.int/reproductivehealth/topics/sexual_definitions/en/.

ⁱⁱ Deshmukh Anant,Dharmabhskar,diwali magazine 2001, p164

ⁱⁱⁱ Samajswasthya july 1927, our objective p 01

^{iv} Athlekar Mangala, mahapurushanchya najaretun stri, menaka pub. Pune 2009, p225

^v Samajswasthya nov, 1931

^{vi} Kelkar madhu, *Between The Divine and the Devil: Exploring Female Sexuality, Birth Control and the Eugenics Movement in the*

Early 20th Century India,IJCRT.ORG,vol.11issue 3 march23p607.

^{vii} [Coyaji, Banoo Jehangir - The Ramon Magsaysay Award Foundation - Honoring greatness of spirit and transformative leadership in Asia \(rmaward.asia\)](#) dt 16 th May 23

^{viii} [Kailash Puri: Punjab's Forgotten Sexologist | #IndianWomenInHistory \(feminisminindia.com\)](#) dt17 may 23

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