

Chapter-9 Women, Caste and Reform

- Important Dates:-

- i. *Raja Rammohan Roy was born in 1772 and died in 1833.*
- ii. *In 1829, sati was banned.*
- iii. *Ishwarchandra Vidyasagar suggestion was adopted by British officials, and a law was passed in 1856 permitting widow remarriage.*
- iv. *By the 1880s, Indian women began to enter universities.*
- v. *In Bombay, the Paramhans Mandali was founded in 1840 to work for the abolition of caste.*
- vi. *In 1929 the child marriage Restraint Act was passed without the kind of better debates and struggle that earlier laws had seen.*
- vii. *Jyotirao Phule was born in 1827.*
- viii. *In 1873, Phule wrote a book named Gulamgiri meaning slavery.*
- ix. *In 1927, Ambedkar started a temple entry movement, in which his Mahar caste followers participated.*
- x. *Ambedkar led three such movements for temple entry between 1927 and 1935.*
- xi. *The Brahmo Samaj was formed in 1830.*
- xii. *Henry Louis vivian Derozio, a teacher at Hindu College, Calcutta, in the 1820s, promoted radical ideas and encouraged his pupils to question all authority.*
- xiii. *The Prarthna Samaj was established in 1867 at Bombay.*
- xiv. *The Veda Samaj was established in Madras (Chennai) in 1864.*
- xv. *The Mohammedan Anglo-Oriental college, founded by Sayyid Ahmed Khan in 1875 at Aligarh.*
- xvi. *The first Singh Sabhas were formed at Amritsar in 1873 and at Lahore in 1879.*

- **Question & Answer**

1. *How did the knowledge of ancient texts help the reformers promote new laws?*

The knowledge of ancient texts helped shape reformers opinions over new laws as they tested the newly formulated laws on the basis of physical forms of evidence found in ancient texts. People were more ready to accept and follow what was written in ancient texts rather than what was spoken by reformers. So by referring to their knowledge of ancient texts the reformers tried to implement new laws. For example: Ancient texts helped Rammohan Roy to show that sati had no sanction in ancient times.

2. *What were the different reasons, people had for not sending girls to school?*

The reasons that people had for not sending girls to school were:-

- (a) they feared that schools would take girls away from school and prevent them from doing their duties.*
 - (b) girls had to go through public places to school that would corrupt them.*
 - (c) they thought that the girls would forget their Indian traditions and adapt western style.*
 - (d) some argued that if a girl was educated she would become a widow.*
-

3. *In the British period, what new opportunities, opened up for people who come from castes that were regarded as 'low'?*

In the British period, job opportunities in factories, that were being setup in cities at that time, and also in municipalities came up for the people regarded as 'low'. The untouchable people of mahar caste had found job opportunities in the mahar regiment in the army most important, these were opportunities for law caste people to get away from the oppressive hold of upper caste and humiliation by them.

4. *How did Jyotirao the reformer justify their criticism of caste inequality in society?*

Jyotirao justified their criticism of caste inequality by arguing that the Aryans who claimed themselves of upper caste were foreigners, who came from outside the country and subjugated the true Indians, and began seeing them as inferior. He said that before the Aryan rule, there existed a golden age when Maratha was ruled in just and fair ways.

5. *Why did Phule dedicated his book gulamgiri to the American movement to free slaves?*

Phule dedicated his book to the American movement to free slaves to establish a link between the conditions of the 'lower' castes in India to the black slaves in America.

6. *What did Ambedkar want to achieve through the temple entry movement?*

Through the temple entry movement, Ambedkar wanted to make everyone see the power of caste prejudices within society.

7. *Why were Jyotirao Phule and Ramaswamy naicker critical of the national movement? Did their criticism help the national struggle in any way?*

Jyotirao and naicker were critical of national movement as Jyotirao phule wrote that the upper caste leaders are preaching minorities to forget all the quarreling among themselves and take part in the national movement only to be again ruled by high caste after independence and Ramaswamy was not happy over the description by nationalist.