

8th Social Science Lesson 19 Questions in English

19. Status of Women in India through the ages

1. Which of the following puts limitations and restrictions on the liberty of women?

- 1) New social practices
- 2) New customs
- 3) New Systems
- a) 1, 3
- b) 1, 2, 3**
- c) 1 alone
- d) 2, 3

Explanation

Women were subjected to subjugation and subordination. New social practices, customs and systems which crept into the society in turn put limitations and restrictions on the liberty of women.

2. Which of the following statement is correct?

- 1) The position of women was not uniform in all periods, differed with regional variations.
- 2) In ancient India particularly early Vedic period women, enjoyed equal rights.
- a) 1 alone
- b) 2 alone
- c) 1, 2**
- d) None

Explanation

The position of women was not uniform in all periods, differed with regional variations. In ancient India particularly early Vedic period women, enjoyed equal rights. But with the passage of time their status in the society found deteriorated as a result of frequent foreign invasions.

3. In which year Sati was abolished?

- a) 1829**
- b) 1892
- c) 1856
- d) 1852

Explanation

During the British Raj, Raja Rammohan Roy's efforts led to the abolition of sati in 1829. During the British Raj, many socioreligious reformers like Raja Rammohan Roy, Dayananda Saraswathi,

Keshab Chandra Sen, Iswara Chandra VidyaSagar, Pandita Ramabai, Dr. Muthulakshmi Ammaiyar, Jyoti rao phule, Periyar E.V.R, Dr. Dharmambal were the prominent leaders who fought for the upliftment of women.

4. In which year widow remarriage act was passed?

- a) 1829
- b) 1856**
- c) 1883
- d) 1892

Explanation

Vidya sagar's crusade for the improvement in the condition of widows, led to the passing of Widow Remarriage Act in 1856.

5. Assertion: Reformers started girls' schools in various parts of the country, which brought significant changes in the lives of women

Reason: The reformers rightly realized that female education as an emancipating agent in eradicating social evils

- a) A and R are correct and R explains A**
- b) A and R are correct
- c) A and R are Wrong
- d) A is correct and R is Wrong

Explanation

The reformers rightly realized that female education as an emancipating agent in eradicating social evils. So, they started girls' schools in various parts of the country, which brought significant changes in the lives of women.

6. Which of the following statement is correct?

- 1) Until independence, there was no radical changes in the status of women
 - 2) In independent India, last few decades have witnessed the all round development of women.
- a) 1 alone
 - b) 2 alone
 - c) 1, 2**
 - d) None

Explanation

Women played an important part in Indian Freedom struggle. Until independence, there was no radical changes in the status of women. In independent India, last few decades have witnessed the all round development of women. Women are now making their presence felt in every walk of life.

7. Which statement is incorrect regarding status of women in Ancient Period?

- 1) In the ancient Indus civilization of India, evidences show the worship of the mother goddess.
- 2) During later Vedic age witnessed a transitional development in the status of women restricting her role in the social life except in the performance of religious sacrifices.
 - a) 1 alone
 - b) 2 alone
 - c) 1, 2
 - d) **None**

Explanation

In the ancient Indus civilization of India, evidences show the worship of the mother goddess. Hence, the adoration for the mother is evident during that period. During the Rig Vedic period, it is believed that the position of wife was honoured and women's position was acknowledged, especially in the performance of religious ceremonies. During later Vedic age witnessed a transitional development in the status of women restricting her role in the social life except in the performance of religious sacrifices.

8. During Which period Sati become popular?

- a) Early Vedic period
- b) Later Vedic period
- c) Medieval period
- d) **None**

Explanation

Sati became popular during the later Vedic period where the widows either chose for themselves or were forced to jump into the pyre of their husbands. The patriarchal system became rigid. Women were denied to study Vedic scriptures.

9. Purdah system, child marriages, female infanticide evolved during_____

- a) **Medieval Period**
- b) Early Vedic Period
- c) British Period
- d) Later Vedic period

Explanation

The position of women in the society further deteriorated during the medieval period and they suffered from many social evils such as sati, child marriages, female infanticide, Purdah system and slavery.

10. Who among the following practised Jauhar?

- a) Deccan Sultans
- b) Delhi Sultans
- c) **Rajputs of Rajasthan**
- d) Pandyas of Madurai

Explanation

Jauhar refers to the practice of collective voluntary immolation by wives and daughters of defeated Rajput warriors, in order to avoid capture and dishonour. Among the Rajputs of Rajasthan, the Jauhar was practiced. Purdah system became popular as a result of Muslim invasion.

11. Which Mughal emperor attempted to abolish sati?

- a) Babur
- b) Humayun
- c) Aurangzeb
- d) **Akbar**

Explanation

The condition of widow became miserable during the medieval period. But we don't ignore the fact that the Mughal ruler Akbar attempted to abolish sati. In fact very little attention was paid to female education.

12. Which of the following statement is correct?

- 1) The daughters of Rajput chiefs and Zamindars studied literature and philosophy
 - 2) In medieval times, Women's education was not completely ignored, though no regular separate school seems to have existed
- a) 1 alone
 - b) 2 alone
 - c) **1, 2**
 - d) None

Explanation

The system of education in medieval times was still at a rudimentary stage. Women's education was not completely ignored, though no regular separate school seems to have existed. Female education was informal. Girls usually had their lessons from their parents in their childhood. The

rich appointed tutors to teach their daughters at home. The daughters of Rajput chiefs and Zamindars studied literature and philosophy.

13. In which year Calcutta Female Juvenile Society was setup?

- a) **1819**
- b) 1881
- c) 1891
- d) 1889

Explanation

In the beginning of nineteenth century female literacy was extremely low when compared to male literacy. The Christian missionaries were the first to set up the Calcutta Female Juvenile Society in 1819.

14. Bethune school was founded in_____

- a) Bombay
- b) **Calcutta**
- c) Madras
- d) Delhi

Explanation

The Bethune school was founded in 1849 by J.E.D. Bethune, who was the president of the council of education in Calcutta.

15. Which among the following laid a great stress on the need for female education?

- a) **Wood's Despatch**
- b) Macaulay Minutes
- c) Hunter Commission
- d) Pitts India Act

Explanation

In the beginning of nineteenth century female literacy was extremely low when compared to male literacy. Charles Wood's despatch on education in 1854 laid a great stress on the need for female education.

16. In Which year Hunter commission recommended to start primary schools for girls and teacher-training institution?

- a) 1884
- b) **1882**

- c) 1784
- d) 1893

Explanation

Indian Education Commission (Hunter) of 1882 recommended to start primary schools for girls and teacher-training institution and suggested special scholarships and prizes for girls.

17. Who among the following established a number of female schools in Poona?

- a) Pandita Rama bai
- b) **D.K. Karve**
- c) Charles Wood
- d) J.E.D. Bethune

Explanation

In 1880's Indian women began to enter universities. They were also trained to become doctors and teachers. They began to write books and magazines. In 1914 the women's medical service did a lot of work in training mid-wives. In the 1890s D.K. Karve established a number of female schools in Poona.

18. Lady Harding Medical College is situated in_____

- a) Bombay
- b) Calcutta
- c) **Delhi**
- d) Madras

Explanation

The Indian women's university was started by Prof. D.K. Karve in 1916. It was an outstanding institution imparting education to women. In the same year Lady Harding Medical College was started in Delhi.

19. Which of the following was the reason for Female infanticide?

- a) fear of not finding a suitable match for the girl child
- b) To avoid economic burden
- c) family pride
- d) **All the above**

Explanation

Female infanticide was another inhuman practice afflicting the nineteenth century Indian society. It was particularly in vogue in Rajputana, Punjab and the North Western Provinces. It was mainly to avoid economic burden. Factors such as family pride, the fear of not finding a suitable match for

the girl child were some of the major reasons responsible for this practice. Therefore, immediately after birth, the female infants were being killed.

20. Which of the following acts by company was/were against female infanticide?

- 1) Regulating Act of 1802
- 2) Female Infanticide Act of 1870
- 3) Regulatory Act XXI of 1795
 - a) 1, 2
 - b) 1, 2, 3
 - c) 2, 3
 - d) 2 alone

Explanation

The company administration in India took steps to ban this practice by passing the Bengal Regulatory Act XXI of 1795, the Regulating Act of 1802 and the Female Infanticide Act of 1870.

21. Which of the following statement is correct?

- 1) Female foeticide is also an inhuman practice which cuts across the caste, creed, class and regional boundaries.
- 2) In order to ban the female foeticide and sex-determination the central Government passed various Acts.
 - a) 1 alone
 - b) 2 alone
 - c) 1, 2
 - d) None

Explanation

Female foeticide is also an inhuman practice which cuts across the caste, creed, class and regional boundaries. Whether it is female infanticide or female foeticide the prime motive remained the same. In order to ban the female foeticide and sex-determination the central Government passed various Acts.

22. What was the age prescribed by Akbar for marriage of girls and boys?

- a) 16, 14
- b) 14, 16
- c) 16, 18
- d) 18, 16

Explanation

Akbar prohibited child marriage and made it obligatory for the parents to obtain the approval of both the bride and the bridegroom before the marriage. He prescribed 14 years as the age of constant for girls and 16 years for boys.

23. In which year native marriage act was passed?

- a) 1872
- b) 1846
- c) 1827
- d) 1887

Explanation

In 1846, the minimum marriageable age for a girl was only 10 years. The native marriage Act was passed in 1872. It fixed the minimum marriageable age of girls at 14 and boys at 18.

24. Rai Saheb Harbilas Sarada's child Marriage Bill fixing the minimum marriageable age for

Boys passed in_____

- a) 1930
- b) 1940
- c) 1999
- d) 1956

Explanation

In 1930, the Central Legislative Assembly passed Rai Saheb Harbilas Sarada's child Marriage Bill fixing the minimum marriageable age for boys at 18 and 14 for girls. It was later amended to 18 for girls and 21 for boys.

25. Which of the following traveller visited Vijayanagar stated 'the inhabitants of this region

marry as many wives as they please, who are burnt with their dead husbands'?

- a) Niccolo Conti
- b) Abdul Razzak
- c) Ibn Batutaha
- d) Zafar Khan

Explanation

The Italian traveler, Niccolo Conti, who visited Vijayanagar about the year A.D. (C.E) 1420, notes that 'the inhabitants of this region marry as many wives as they please, who are burnt with their dead husbands'.

26. Who among the following is the brother of Raja Rammohan Roy who died in 1811?

- a) Ishwar Chandra shah
- b) Ram Vilas Paswan
- c) **Jagan Mohan Roy**
- d) Surentharnath Tagore

Explanation

In the early years of 19th century, sati was in practice in various Parts of Bengal, western India and southern India. In 1811, Jagan Mohan Roy, brother of Rammohan Roy, passed away and his wife was burnt along with him. Rammohan Roy was moved to the extreme at the sight of it and took an oath that he would have the cruel practice abolished by law. He carried on a continuous agitation through press and platform for the abolition of Sati.

27. Which of the following statement is correct?

- 1) Raja Rammohan Roy published his tracts in 1818-20, making the point that the rite of Sati was not enjoined by the Sastras
 - 2) Orthodox Hindu opinion against the abolition was advocated by Radhakanta Deb, and Bhawani Charan Banerji
- a) 1 alone
 - b) 2 alone
 - c) **1, 2**
 - d) None

Explanation

Raja Rammohan Roy published his tracts in 1818-20, making the point that the rite of Sati was not enjoined by the Sastras. This material was used by the Serampore missionaries to shatter the generally accepted view that Sati was an integral part of the Hindu religion. Orthodox Hindu opinion against the abolition was advocated by Radhakanta Deb, and Bhawani Charan Banerji.

28. Who among the following took up the question of Sati, he found that the abolition had been recommended by the judges of the criminal courts?

- a) **William Bentick**
- b) Dalhousie
- c) Sir John Shore
- d) William Hawkins

Explanation

Lord William Bentinck took up the question of Sati, he found that the abolition had been recommended by the judges of the criminal courts. He passed Regulation XVII on December 4, 1829 'declaring the practice of Sati or burning or burying alive the widow of Hindus, illegal and

punishable by Criminal Courts'. Similar legislative measures were enacted soon after in Bombay and Madras.

29. Which of the following statement is correct?

- 1) The word Devadasi (Sanskrit) or Devar adiyal (Tamil) means "servant of God" dancing girl dedicated to the service of god in a temple.
- 2) Devadasi system was a social evil.
 - a) 1 alone
 - b) 2 alone
 - c) 1, 2
 - d) None

Explanation

The word Devadasi (Sanskrit) or Devar adiyal (Tamil) means "servant of God" dancing girl dedicated to the service of god in a temple. Devadasi system was a social evil. There was also tradition of dedicating one daughter to the temple.

30. who was the first woman doctor in India?

- a) Sowjanya Kurvella
- b) **Muthulakshmi Ammaiyar**
- c) Moovalur Ramamirdham
- d) Dr. S. Dharmambal

Explanation

Dr. Muthulakshmi Ammaiyar who was the first woman doctor in India, dedicated herself for the cause of abolishing the cruel practice of Devadasi system from Tamil Nadu.

31. In which year Muthulakshmi Ammaiyar was nominated to the Tamil Nadu legislative

Council?

- a) **1929**
- b) 1930
- c) 1992
- d) 1948

Explanation

Dr. Muthulakshmi Ammaiyar was nominated to the Tamil Nadu legislative council in 1929. Periyar E.V. Ramasamy was instrumental in passing the "Devadasi abolition bill". Dr. Muthulakshmi Ammaiyar proposed the bill to the Madras legislative council in 1930.

32. The Madras Devadasi Act was a law that was enacted on_____

- a) 19th October 1947
- b) 9th October 1947**
- c) 9th October 1944
- d) 19th October 1944

Explanation

The Madras Devadasi Act was a law that was enacted on 9th October 1947. The law was passed in the Madras presidency and gave Devadasis the legal right to marry and made it illegal to dedicated girls to India temples.

33. Which of the following statement is correct?

- 1) Influenced by the ruthless attack of the movement led by Rammohan Roy the British government declared this act as "culpable Homicide"
 - 2) Raja Rammohan Roy is most remembered for helping Lord Dalhousie to declare the practice of Sati a punishable offence in 1829
- a) 1 alone
 - b) 2 alone
 - c) 1, 2**
 - d) None

Explanation

Influenced by the ruthless attack of the movement led by Rammohan Roy the British government declared this act as "culpable Homicide". Raja Rammohan Roy is most remembered for helping Lord William Bentinck to declare the practice of Sati a punishable offence in 1829. He also protested against the child marriage and female infanticide. He favoured the remarriage of widows, female education and women's right to property. Thus, the evil practice of sati on any scale was wiped out.

34. Who submitted petitions to this effect to the Indian Legislative Council and to the passing of the Hindu Widow Remarriage Act?

- a) Raja Rammohan Roy
- b) Ishwar Chandra Vidhyasagar**
- c) Kandukuri Veeresalingam
- d) M.G. Ranade

Explanation

Ishwar Chandra Vidhyasagar carried on the movement for female education, widow remarriage and abolition of polygamy in Bengal. He submitted petitions to this effect to the Indian Legislative Council and to the passing of the Hindu Widow Remarriage Act in 1856.

35. Which of the following statement is incorrect?

- 1) Ishwar Chandra Vidhyasagar's son Narayanachandra set an example to others by marrying a widow of his choice.
- 2) To promote female education, Vidhyasagar founded several girls' schools in the districts of Nadia, Midnapur, Hugli and Burdwan in Bengal
 - a) 1 alone
 - b) 2 alone
 - c) 1, 2
 - d) **None**

Explanation

Ishwar Chandra Vidhyasagar son Narayanachandra set an example to others by marrying a widow of his choice. To promote female education, Vidhyasagar founded several girls' schools in the districts of Nadia, Midnapur, Hugli and Burdwan in Bengal.

36. Which of the following is the journal of Kandukuri Veeresalingam?

- a) The Hindu
- b) Murasu
- c) **viveka vardhani**
- d) Kesari

Explanation

Kandukuri Veeresalingam Pantulu was the earliest champion in South India of women's emancipation. He published a journal viveka vardhani.

37. In Which year Kandukuri Veeresalingam opened first girls' school?

- a) 1847
- b) **1874**
- c) 1884
- d) 1894

Explanation

Kandukuri Veeresalingam Pantulu opened his first girls' school in 1874 and made widow remarriage and female education the key points of his programme for social reform.

38. Who started the National Social Conference in 1887?

- a) **M.G. Ranade**
- b) B.M. Malabari
- c) Dharmambal
- d) Gopal Krishna Gokhale

Explanation

In 1869, Ranade joined the Widow Remarriage Association and encouraged widow remarriage and female education and opposed child marriage. In 1887, he started the National Social Conference, which became a pre-eminent institution for social reform.

39. Which of the following statement is incorrect?

- 1) In Bombay presidency, M.G. Ranade and B.M. Malabari carried on the movement for the upliftment of women
- 2) In 1784, B.M. Malabari, a journalist, started a movement for the abolition of child marriage.
 - a) 1 alone
 - b) 2 alone**
 - c) 1, 2
 - d) None

Explanation

In Bombay presidency, M.G. Ranade and B.M. Malabari carried on the movement for the upliftment of women. In 1884, B.M. Malabari, a journalist, started a movement for the abolition of child marriage. He published pamphlets on this subject and appealed to the government to take action.

40. Who among the following started the Servants of India Society?

- a) M.G. Ranade
- b) Gopal Krishna Gokhale**
- c) Dr. Annie Besant
- d) B.M. Malabari

Explanation

In 1905, Gopal Krishna Gokhale started the Servants of India Society which took up such social reform measures as primary education, female education and depressed classes' upliftment. The spread of female education led to several other social reforms of great consequences, such as the abolition of Purdah, which further led to the participation of women in the freedom struggle.

41. Match the following

- | | |
|--------------------|------------|
| 1) Brahma Samaj | -I) 1875 |
| 2) Arya Samaj | -II) 1867 |
| 3) Prarthana Samaj | -III) 1828 |
- a) III, II, I
 - b) II, I, III
 - c) I, II, III
 - d) III, I, II**

Explanation

Most of the reform movements like Brahma Samaj (1828), Prarthana Samaj (1867) and Arya Samaj (1875) were led by male reformers who set the limit of the freedom and development of women.

42. Who opened Sarada Sadan (Home of Learning) for Hindu widows in Bombay?

- a) Rukhmabai
- b) Tarabai Shinde
- c) **Pandita Ramabai**
- d) Jijabai

Explanation

Women reformers like Pandita Ramabai, Rukhmabai and Tarabai Shinde tried to extent further. In 1889, Pandita Ramabai opened Sarada Sadan (Home of Learning) for Hindu widows in Bombay. It was later shifted to Poona.

43. Theosophical society in Chennai was established by_____

- a) **Dr. Annie Besant**
- b) M.G. Ranade
- c) Gopal Krishna Gokhale
- d) Kandukuri Veeresalingam

Explanation

Theosophical society was established at Chennai and Dr. Annie Besant who came from Europe and joined it. It also developed general social reform programme.

44. Which of the following statement is correct?

- 1) Dr. S. Dharmambal was another reformer who was very much influenced by the ideas of Rajaji
 - 2) 'Moovalur Ramamirdham Ammaiyar' raised her voice against Devadasi system along with Dr. Muthulakshmi Ammaiyar.
- a) 1 alone
 - b) **2 alone**
 - c) 1, 2
 - d) None

Explanation

Dr. S. Dharmambal was another reformer who was very much influenced by the ideas of Periyar. She showed great interest in implementing widow remarriage and women education. Among 'Moovalur Ramamirdham Ammaiyar' raised her voice against Devadasi system along with Dr. Muthulakshmi Ammaiyar.

45. In memory of whom government provide financial assistance to poor women for marriage?

- a) **Moovalur Ramamirdham**
- b) Muthulakshmi Ammaiyar
- c) S. Dharmambal
- d) All the above

Explanation

In Moovalur Ramamirdham memory, the government of Tamil Nadu has instituted the "Moovalur Ramamirdha Ammal Ninaivu Marriage assistance scheme", a social welfare scheme to provide financial assistance to poor women as poverty was the root cause for all these evils.

46. Which of the following are correctly matched?

- 1) Rani Lakshmi Bhai – Jhansi
 - 2) Velunachiyar – Dindugal
- a) **1 alone**
 - b) 2 alone
 - c) 1, 2
 - d) None

Explanation

In the early anti-colonial struggle women played major roles in various capacities. Velunachiyar of Sivaganga fought violently against the British and restored her rule in Sivaganga. Begum Hazrat Mahal, Rani Lakshmi Bhai of Jhansi led an armed revolt of 1857 against the British.

47. In which year National Commission for women was setup?

- a) 1986
- b) **1992**
- c) 1999
- d) 1995

Explanation

The National Commission for women was set up January 1992. Its main functions is to review women related legislation and intervene in specific individual complaints of atrocities and denial of rights.

48. Which Article of constitution guarantees equal opportunity and equal pay for equal work?

- a) Article 13
- b) **Article 15**

- c) Article 14
- d) Article 21

Explanation

Women in India now participate in all activities such as education, politics, medical, culture, service sectors, science and technology. The constitution of India guarantees (Article 14) equal opportunity and equal pay for equal work.

49. Which of the following statement is correct?

- 1) The National policy for empowerment of women was passed under the National Policy on Education (1986), new programme was launched called Mahila Samakhya
 - 2) Reservation of 33 percent to women envisaged an improvement in the socio-political status of women.
- a) 1 alone
 - b) 2 alone
 - c) 1, 2
 - d) None

Explanation

The National policy for empowerment of women was passed under the National Policy on Education (1986), new programme was launched called Mahila Samakhya, its main focus was on empower of women. Reservation of 33 percent to women envisaged an improvement in the socio-political status of women.

50. Match the following correctly

- | | |
|-----------------------------------|--|
| 1) The Sharda Act, 1930 - | I) Female infanticide was declared illegal |
| 2) Bengal regulation of XXI, 1804 | II) Child Marriage was prohibited |
| 3) The Native Marriage Act, 1872 | III) age of marriage was raised for boys and girls |
- a) III, II, I
 - b) III, I, II
 - c) II, III, I
 - d) I, III, II

Explanation

Legislation	Provisions
Bengal regulation of XXI, 1804	Female infanticide was declared illegal
Regulation of XVII, 1829	Practice of sati was declared illegal
Hindus Widow's Remarriage Act, 1856	It permitted widow remarriage
The Native Marriage Act, 1872	The Child Marriage was prohibited
The Sharda Act, 1930	The age of marriage was raised for boys and girls
Devadasi abolition Act, 1947	It abolished Devadasi system