



**SURESH  
GYAN VIHAR  
UNIVERSITY**  
Accredited by NAAC with 'A+' Grade

**Master of Arts  
(History)**

**WOMEN IN INDIAN SOCIETY MODERN  
INDIA**

**Semester-1**

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**SURESH GYAN VIHAR UNIVERSITY  
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## **LEARNING OUTCOMES**

**The students will be able to understand:**

### **UNIT -1**

- Mastery of the colonial perspective on women's status in India.
- Recognition of the socio-cultural and economic challenges faced by women during this period.
- Proficiency in assessing the reliability and limitations of historical sources.

### **UNIT -2**

- Understanding the role of social reform movements in addressing women's issues.
- Recognition of key figures such as Raja Ram Mohan Roy, Jyotiba Phule, and others in advocating for women's rights..
- Understanding the lifestyle, tools, and artistic expressions of these periods..

### **UNIT -3**

- Understanding the expansion of capitalism and imperialism in the 20th century.
- Analysis of debates on women's education during the 19th and 20th centuries.
- Recognition of key legislative acts such as the Sati Prohibition Act, Widow Remarriage Act, and Age of Consent Act.

### **UNIT-4**

- Knowledge of the historical struggle for women's suffrage.
- Understanding the challenges faced and the impact of women's participation in the political process.
- Engagement with scholarly discussions surrounding the original home and identity of the Aryans.

### **UNIT-5**

- Recognition of the roles played by women in different phases of the freedom struggle.
- Understanding the contributions of women in pre-Gandhian, Gandhian, and revolutionary movements.
- Recognition of the challenges and experiences faced by women during the partition..

# **WOMEN IN INDIAN SOCIETY: MODERN INDIA SYLLABUS**

## **UNIT I**

### **STATUS OF WOMEN IN THE COLONIAL PERIOD**

Introduction, Colonial Period: Colonial critique of women's status in India. Social Reform Movement and the women's question. Young Bengal Movement, Jyotiba Phule, Raja Ram Mohan Roy, Dayanand Saraswati, G. G. Agarkar, Ramabai.

## **UNIT II**

### **WOMEN'S EDUCATION AND SOCIAL LEGISLATION**

Introduction, Women's Access to Education, Debates on Women's education in the nineteenth and twentieth centuries. Social Legislation - Sati Prevention Act, Widow Remarriage Act, Age of Consent Act.

## **UNIT III**

### **WOMEN'S STRUGGLE IN COLONIAL AND POST-COLONIAL PERIODS**

Introduction, Struggle New Trends in the Colonial and Post-Colonial Period: Formation of Women's Organizations for women's suffrage. Women in the freedom struggle. Pre-Gandhian; Gandhian; Revolutionary. Partition and Women.

## **UNIT IV**

### **CONSTITUTIONAL PROVISIONS AND AMENDMENTS**

Introduction, Important constitutional provisions and constitutional amendments related to women. Post-Colonial Strategies and Challenges: Women and work: organized and unorganized sectors. Participation of women in politics in the post-independence period.

## **UNIT V**

### **VIOLENCE AGAINST WOMEN**

Introduction, Women's Movement - significant trends Violence against Women- Domestic Violence: Sexual Harassment at a workplace; Rape and Sexual Violence; mechanisms and laws to combat violence. Challenges of Globalization.

# STATUS OF WOMEN IN THE COLONIAL PERIOD

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## STRUCTURE

- 1.1 Learning Objective
- 1.2 Introduction
- 1.3 Colonial critique of women's status in India
- 1.4 Social Reform Movement and Role of Women
- 1.5 The women's question
- 1.6 Young Bengal Movement
- 1.7 Jyotiba Phule
- 1.8 Raja Ram Mohan Roy
- 1.9 Dayanand Saraswati
- 1.10 G. G. Agarkar
- 1.11 Ramabai
- 1.12 Chapter Summary
- 1.13 Review Questions
- 1.14 Multiple Choice Questions



## 1.1 LEARNING OBJECTIVE

After the study of this unit, you will be able to understand:

- Women's status in India during the colonial period.
- Social reform movement and role of women.
- About the women's question.
- The Young Bengal Movement.
- The role of Jyotiba Phule, Raja Ram Mohan Roy, Dayanand Saraswati, G. G. Agarkar, Ramabai in women reforms.

## 1.2 INTRODUCTION

During the Age of Discovery, the region of the Indian subcontinent that was under the jurisdiction of European colonial powers was known as Colonial India. Conquest and trade, particularly in spices, were used to exert European authority. After Christopher Columbus arrived in the Americas in 1492, the yearning for India's wealth and prosperity led to the colonization of the continent. Only a few years later, near the end of the 15th century, Portuguese sailor Vasco da Gama became the first European since Roman times to re-establish direct trade links with India by circumnavigating Africa (c. 1497–1499).

Women in colonial India were just as progressive, informed, and engaged in gender, political, and socioeconomic concerns as women today are.

The research article "Ideological Progression of the Women's Question in Colonial India (1820-1947)" by Manoj Panjani, a research staff member of the Doon Library and Research Centre, reveals this as one of the facets. According to the article to be published by the DIRC, women in India were informed and active, and national patterns were followed in the region that is today Uttarakhand.

According to Panjani, social reform in the nineteenth century focused on issues such as Sati, female infanticide, child marriage, female illiteracy, and the prohibition of widow remarriage. It took Raja Ram Mohan Roy nine years to persuade colonial officials that the Hindu scriptures had no mention of Sati. Ishwar Chandra Vidyasagar dedicated his life to widow remarriage and was able to reunite 60 widows at a time when such unions had to be solemnized under police protection and such couples were shunned by society.

"From 1930 to 1947, topics like women's economic independence, co-education, a common curriculum for both genders, a new look at gender relations, and women's emancipation from the tedium of domestic slavery dominated the movement," he continued. Women made up 17,000 of the 80,000 individuals arrested during the civil disobedience movement in 1930.

Through their writings, Savitribai Phule, Muktabai, Pandita Ramabai Saraswati, and Rasa Sundari Devi questioned the patriarchal order's values in the late nineteenth century. In 1917, a group of women met with then-Secretary of State Edwin Montagu, presenting him with memorandums signed by hundreds of women, demanding voting rights for women.

Women were allowed to run for office in 1926, and by 1929, all provincial legislatures had granted women the right to vote. After the Kanya Mahavidyalaya in Jalandhar, Mahadevi Kanya Pathshala in Dehradun became the second institution in north India to offer high school education for girls in 1911.

### 1.3 COLONIAL CRITIQUE OF WOMEN'S STATUS IN INDIA

During the colonial period in India, there was a lot of restlessness among women, and a broad desire to change the status quo. This was made possible by India's social and political awakening in the 1920s, which was followed by intensive reformist efforts by social reformers with or without organized support.

As a result, a series of legal enactments relating to or affecting women mirrored the issue of women's status, which had long been the focus of social reform. The Sati Abolition Act was passed in 1829, and the Widow Remarriage Act was passed in 1854, to name a few. Indian women were granted the right to vote in 1929. In 1929, the Sarda Act was passed, setting the minimum age for girls to marry at 14. Mahatma Gandhi emphasized the importance of women's education. By the third decade of the nineteenth century, women's education and social advancement had gotten a lot of traction.

The tremendous awakening of Indian women over the nineteenth and twentieth centuries has been one of the most striking hallmarks of modern India. In the mid-nineteenth century, a variety of religious and social movements, such as Brahmo Samaj, Arya Samaj, and Prarthana Samaj, were formed to change Hinduism and Indian society.

These movements have had a significant impact on Indian women's identity and lives. Social reformers such as Raja Rammohan Roy, Pandit Iswar Chandra Vidyasagar in Bengal, Malabari, Ranade in Bombay, and Dayananda Saraswati in Punjab, among others, and their ideas changed the entire atmosphere in India, bringing about a near revolution through laws that began the new era of emancipation for women.

Women's participation in the independence movement peaked during Mahatma Gandhi's political turmoil. Leaders of the nationalist movement were more egalitarian and less hierarchical in the 1930s and 1940s. The devotion to equality of the nationalist leaders led the Indian women's movement to embrace liberal egalitarian ideas.

On a nationalist foundation, some women's organizations were founded to advocate contemporary ideas to women. Bharat Stri Mahamandal (BSM) was created in 1910, the Women's India Association (WIA) in 1917 by Madame Annie Besant, the National Council for Women in India (NCWI) in 1925 by Lady Aberdeen, Lady Tata, and others, and the All India Women's Conference (AIWC) in 1927 by Margaret Cousins and others.

Women's education, abolition of social evils, Hindu law reform, moral and material growth of women, equality of rights and opportunity, and women's suffrage were among the concerns addressed by these groups. According to Ahuja (1992), the Indian Women's Movement aimed to achieve two goals: 1) improving women's status in India, which entails reforming social practices to enable women to play a more important and constructive role in society; and 2) equal rights for men and women, which entails extending the civil rights enjoyed by men in the political, economic, and familial spheres to women as well.







## 1.4 SOCIAL REFORM MOVEMENT AND ROLE OF WOMEN

The social reformers believed in the principle of individual liberty, freedom, and equality of all human beings irrespective of sex, colour, race, caste, or religion. They attacked a number of traditional, authoritarian, and hierarchical social institutions and launched social reform movements to liberate the Indian women from their shackles.

There are two major groupings of progressive movements fighting for Indian women's emancipation. The restricting and coercive nature of social traditions and institutions was recognized by both parties. One faction objected to these habits and institutions because they were incompatible with democratic ideals of liberty and liberty. The Reformers were the name given to this group.

The other group called for the democratization of social connections and the abolition of harmful habits based on the restoration of Vedic civilization in modern India, which they claimed was democratic. The Revivalists were the name given to this group.

Raja Ram Mohan Roy was one of India's most important social reformers. He was alarmed by a variety of nefarious habits that pervaded Indian society. Female infanticide, polygamy, infant marriages, purdah, the lack of education among women, and the Devadasi system were among them.

Raja Ram Mohan Roy launched a fight against Sati, a wicked and immoral tradition in which a widow is compelled to immolate herself on her deceased husband's funeral pyre. In various places of India, sati was practiced. It was accepted and sanctioned on the basis that it would provide widows with "Moksha." It was also thought that if a woman lived on after her husband died, she might be led astray. Raja refuted this notion, believing that a woman may be led astray throughout her husband's lifetime. Lord William Bentinck was prompted by Raja's arguments and anti-Sati activities to legislate for the prohibition of Sati, which resulted in the enactment of the Prohibition of Sati Act in 1829.

Another notable social reformer, Ishwar Chandra Vidyasagar, strove to relieve the situation of widows by permitting widow remarriages. He pledged to enable his daughters to study and married all of his daughters once they were 16 years old, believing that his own life should set an example for others to follow. He also promised that if any of his daughters became widowed and desired to remarry, he would allow it. He was also opposed to the widespread practice of polygamy.

Justice Mahadev Govind Ranade was essential in creating the groundwork for the Indian National Social Conference, an all-India organization dedicated to social change. This organization was the first national institution to carry on the social reform movement collectively, in an organized manner, and on a nationwide scale. He became involved in the issue of widow remarriages and was a member of a society that promoted widow remarriages. In fact, he had been excommunicated by the Shankaracharya for attending the first widow remarriage in 1869. Ranade was an advocate for women's education. In 1884, he and his wife founded a girls' school.

Maharishi Karve expressed deep concern for widows' situation and the issue of widow remarriages. He founded the Hindu Widow's Home and relaunched the Widow Remarriage Association. Karve also worked to better the educational status of girls and widows.

Kane Women's University was founded by him. His contributions to the struggle to liberate Indian women were significant, and his lengthy and effective work resulted in a shift in people's perceptions toward widows.

**During this time, the following institutions were established:**

1. **The Gujarat Vernacular Society:** It was founded in 1848 as a social organization. The goal of this institute was to reduce the high levels of illiteracy and superstitious beliefs prevalent in Gujarati society. It was linked to all of Gujarat's social reform efforts involving women. Through education, the association strove to advance the cause of women. It established a number of co-educational schools. In the vernacular press, it published books on women's issues. It attempted to organize elocution contests and create a forum for women to discuss their concerns and issues.
2. **Deccan Education Society:** The Deccan Education Society was founded in 1884. In Maharashtra, the society established girls' schools and promoted women's education.
3. **The Ramakrishna Mission:** It was founded in 1897 by Sri Ramakrishna. It established widows' shelters and girls' schools. It also provided shelter for ill and needy women, as well as ante- and post-natal care and training for women to become midwives.
4. **The Arya Samaj:** Though it began as a revivalist group, the Arya Samaj placed a strong emphasis on women's education. Home Science and household issues were taught to the girls. Girls' art classes were also included in the curriculum. It also contained religious teaching and female religious ceremonies. In times of sorrow, it provided a safe haven for women.
5. **The Hingne Women's Education Institute:** It was founded in 1896 to satisfy the needs of women, whether they were married, single, or widowed. It attempted to discourage early marriages by providing training in several disciplines to young unmarried ladies. It attempted to provide skills and knowledge to married women in order for them to be able to manage their homes successfully and economically. It also provided training to widows to help them become economically self-sufficient.
6. **S.N.D.T. Women's University:** This university was founded to satisfy the needs of women seeking higher education in a way that satisfies their demands. It gave students the opportunity to learn in their mother tongue. It was created solely for the purpose of educating women.
7. **The Seva Sadan:** It was founded in 1908 with the goal of uniting intelligent women from various cultures who wanted to work for the upliftment of backward women. Its principal mission was to provide social and medical assistance to underprivileged mothers and children, regardless of caste or creed. A home for needy and disturbed mothers and children was also built. It also gave underprivileged women with instruction in household crafts so that they might earn a living. The Seva Sadan in Poona was founded to provide religious, literary, medical, and industrial education to women. It also highlighted a woman's overall personality development. It emphasized women's economic independence.





8. **The National Social Conference of India:** This organization's operations included dealing with the difficulties of child weddings, the selling of young girls, the practice of sati, and the issue of widow remarriages. It also addressed the issue of women's educational access.
9. **All India Women's Conference:** This organization's main focus was on women's education and social reforms. Its goal was to actively fight for the advancement and welfare of women and children in general. It passed a number of resolutions in various sessions to improve the condition of women. Early marriages, polygamy, and the ban on divorce were all discussed. It campaigned for comprehensive property equality for women. It aimed to enhance women's working conditions. It also campaigned against the immoral trafficking of women and children, as well as Devadas' inhumane customs.

### 1.5 THE WOMEN'S QUESTION

The querelle des femmes or "woman question" originally referred to a broad debate from the 1400s to the 1700s in Europe regarding the nature of women, their capabilities, and whether they should be permitted to study, write, or govern in the same manner as men. Both in the scholarly and popular sphere, authors criticized and praised women's natures, arguing for or against their capacity to be educated in the same manner as men.

The women's question emerged in India in the 19th century. This was the period marked by the growth of middle-class reform movements across different parts of India which raised critical questions about a range of social practices such as sati, prohibition of widow remarriage, child marriage, denial of education to women, etc. As the list indicates, the central social reform concerns pertained to women, their social status, and their role.

**We need to ask why so many of these social issues pertained to the status and role of women?**

Gender, like caste and class, organizes the entire society, including its institutions such as family and kinship, labour and politics, as well as the ideals that inform society. For example, we can see that the prevailing Indian society is clearly patriarchal.

By patriarchal, we mean a society controlled by patriarchal authority, which is authority placed by a dominant male figure within a social system that gives men more power and influence than women. Furthermore, it appears that this supremacy is both natural and just. The structure of its family, marriage, and kinship on the one hand, and the economy, government, society, and culture on the other, represent patriarchal authority.

The emergence of the women's question in India thus reveals a rich and complex account of how Indian nationalists and feminists negotiated western ideas, accepted many, and reworked others to create a parallel but distinct account of the women's question.

**Are we arguing that Indians had no idea of injustices against women earlier?**

That isn't the case at all. Women's works, reflecting on a sense of oppression, have existed in India since the beginning. However, there was no feeling that these were injustices, and that the state and society should make active attempts to reform them.

The volumes by Susie Tharu and K. Lalitha are a compilation of women's writings in



India dating back to the 6th century B.C., and they reveal this lengthy tradition (Tharu & Lalita, 1993). What's noteworthy is that the volumes, which draw on women's writing from hundreds of years ago, were only published in 1993, near the close of the twentieth century. You may find the readings on early Indian feminist utopias interesting too (Chaudhuri, 2004, p.80-114).

In other words, the women's movement ushered in new perspectives on gender inequity and women's marginalization, prompting women's studies to resurrect old scholarship and give it new meaning. The retrieval of women's stories from the past and the recording of their existence was a major problem for women's movements and women's studies. The way the women's question arose in modern India, however, must be understood in the context of colonialism.

India's flirtation with modernity is inextricably linked to British colonialism. The two are inextricably linked, just as the women's question is inextricably linked to our complex relationship with colonialism. The complexity is heightened not only by the nature of colonialism but also by 'our' differing relationship with colonialism. This distinction could be based on regions, classes, castes, or communities. Not surprisingly, the Dalit perspective has been heavily questioned about the nationalist framework as well as the purported role of colonialism.

What can be inferred is that colonial rule, the humiliation of the subject population, the impact of western education, the role of Christian missionaries, and the growth of an English-speaking Indian middle class all contributed to an intense and contested debate in the public sphere about women's issues.

## 1.6 YOUNG BENGAL MOVEMENT



Henry Louis Vivian Derozio

The Young Bengal Movement was started by Henry Louis Vivian Derozio, who had come to Calcutta in 1826 and was appointed in the Hindu College as a teacher of English literature and History.

Derozio was an Anglo-Indian college professor in Calcutta who encouraged his students to think critically. He criticized orthodox Hinduism's prevalent religious practices. He also encouraged free thought and spread the spirit of liberty, equality, and freedom.

The Young Bengal was a group of Bengali free thinkers who emerged from Calcutta's Hindu College. They were inspired and energized by the spirit of free thought and revolted against Hindu society's existing social and religious structure.

Derozio instilled in his students the ability to think critically about life and societal processes. He explained how people grow wedded to dead and fossilized ideas and institutions, as well as how social institutions take root and evolve. Derozio tried to persuade his students to appreciate the information and avoid the tendency of believing without reason by using examples from world history and philosophy. To his students, his repeated sermon was 'to live and die for the truth'.

## NOTES



Derozio created the 'Academic Association' with his students in 1828, which hosted debates on a variety of topics. Derozio's students read Voltaire, Hume, Locke, Tom Paine, and others' books and openly quoted them in their disputes. The 'Society for the Acquisition of General Knowledge,' founded in 1838, was another Young Bengal organization. The society's president was Tarachand Chakravarty, and the secretaries were Peary Chand Mitra and Ramtanu Lahiri.

Between 1828 and 1843, the Young Bengal published a number of journals to spread their ideas and values. The Parthenon, Hesperus, Jnanannesan, Enquirer, Hindu Pioneer, Quill, and the Bengal Spectator were among them. In 1830, the Parthenon published only one issue before ceasing publication.

The missionaries encouraged the Young Bengal group to print the Jnanannesan (Quest for Knowledge to disseminate their ideas. It lasted longer, beginning in 1831 and ending in 1844. Jnanannesan was a bilingual journal founded by Rashik Krishna Mallik with the goal of educating the public about the science of governance and jurisprudence. In 1831, Krishnamohan founded the Enquirer and attacked the orthodox society for mobilizing sources against the youthful radicals.

Many of the Young Bengal were subjected to social ex-communication and societal pressure in order to abandon their extreme beliefs. Articles authored by members of Young Bengal and published in the Hindu Pioneer (which began in 1838) clearly demonstrated their growing political awareness. Tarachand Chakravarty's newspaper, The Quill, was similarly critical of the government.

The Young Bengal expressed their dissatisfaction with the indigenous' and Europeans' uneven political status through their writings. The Bengal Spectator, a progressive periodical, was likely the last of the Young Bengal journals to be published. Starting in 1842, these monthly publications carried articles on social, political, and economic issues of the day, including topics like female education and Hindu widow remarriage. It eventually became a daily.

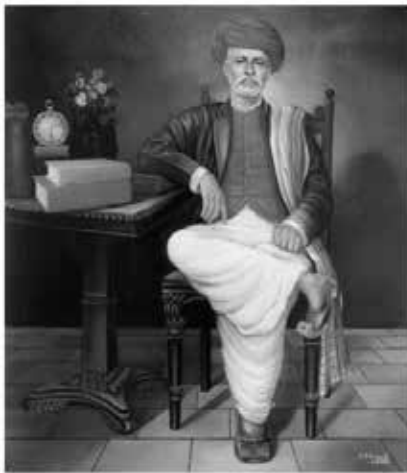
Apart from their attacks on Hinduism, the Young Bengal was the most outspoken supporter of the colonial state's and its agencies' westernization efforts. The Young Bengal movement was one of the more contentious aspects of the nineteenth-century Bengal Renaissance. They received unqualified appreciation as well as open censure. They were linked to efforts to bring western medical education to the country, which eventually led to the establishment of the Calcutta Medical College in 1835. They also pushed Medical College students to overcome the prevalent prejudice about dissecting dead bodies, which was quickly dispelled. According to some researchers, the Young Bengal campaigners were the forerunners of the Bengal Renaissance. They undoubtedly played a significant role in Bengal's early nineteenth-century awakening.

The Young Bengal's greatest blunder, though, was to believe that everything western was ideal. They found Oriental methods of life and thought superstitious and undesirable. Their aversion to native practices and their uncritical adoption of western habits and manners, though unsuccessfully, made them hateful in the eyes of the natives in general.

## CHECK YOUR PROGRESS

1. The social reformers believed in which principles?
2. During the colonial time which institutions were established?
3. Who were the Reformers and Revivalists?
4. Social reform in the nineteenth century focused on which issues?
5. What were the series of legal enactments relating to or affecting women taken between 1829 and 1929?

### 1.7 JYOTIBA PHULE



**Jyotiba Phule**  
April 11, 1827 - November 28, 1890

Mahatma Jyotiba Phule, one of the major social reformers in Indian history, worked relentlessly for uplifting the rights of women.

Mahatma Jyotiba Phule, or Jyotirao Govindrao Phule, is a pioneer in the field of women's education. He was a humanitarian, author, philosopher, and revolutionary who spent his life fighting societal issues. He was born in Maharashtra on April 11, 1827, and is known for speaking out against caste oppression. His commitment to girls' education and women's empowerment was immense.

On November 28, 1890, Jyotiba Phule died. He worked tirelessly to end untouchability, the caste system, and women's emancipation. Phule is most renowned for his

work with women and people from lower castes in education.

Jyotiba Phule graduated from high school in 1847. In 1840, he married Savitri Bai. When it comes to women's education in India, the two were pioneers. Jyotiba Phule educated his wife and advised her to teach girls. It was due to his encouragement; Savitri Bai became the first female teacher in the country.

He created the first school for girls in India in August 1848, followed by schools for Mahar and Mang Dalit children. Phule and his followers created the Satyashodhak Samaj (Society of Truth Seekers) in 1873 to fight for equal rights for the poor and lower castes.

In 1854, Jyotiba Phule promoted widow remarriage and founded a shelter for poor and upper-caste widows. To prevent female infanticide, he also built a shelter for newborn babies. Jyotiba Phule endeavored to erase the stigma of social untouchability that enveloped the lower castes by opening his home and enabling individuals of the lower castes to use his water well.

### 1.8 RAJA RAM MOHAN ROY

Raja Ram Mohan Roy was India's first feminist, well known for founding the Brahmo Samaj, eradicating societal evils, and combating Sati Pratha. Raj Ram Mohan Roy, the father of modern India, was born on May 22, 1772, during a time when society was plagued by sins disguised in religious trappings.



## NOTES



Raja Ram Mohan Roy  
22 May 1772 - 27 Sept 1833

Despite coming from an affluent and prosperous Bengali Brahmin family, Roy was conscious and progressive enough to create the Brahma Samaj and devote his life to fighting conventional Hindu culture's unorthodox religious views, such as the Sati Pratha. Among countless feats, Raja Ram Mohan Roy's greatest achievement was that of setting up the Brahma Samaj in 1828. It is considered to be one of India's first socio-religious reform movements.

The Brahma Samaj believed in God's paternity and mankind's fraternity. It outlawed idol worship as well as removed unnecessary rites and rituals. Raja Ram Mohan Roy preached and believed in the oneness of God. It emphasized that people should love one another and that animal sacrifice and offerings should be avoided. It was established to promote compassion, morality, piety, benevolence, and virtue, as well

as to strengthen the bonds of togetherness between persons of all faiths and creeds.

The exceedingly low status of Hindu women, according to Ram Mohan Roy, is to blame for rituals like Sati Pratha. He fought for the elimination of polygamy and the education of women, as well as the right to inherit property.

His most significant contribution as a social engineer might be stated to be in the area of women's rights. When sins like — Sati — afflicted society over 200 years ago, Roy played a crucial part in bringing about change. He was against the regressive practice of forcing a widow to commit suicide on her husband's pyre. He pushed for women's right to remarry. In 1830, he travelled to the UK as the Mughal Empire's envoy to ensure that Lord William Bentinck's law banning the practice of Sati was not overturned.

Raja Ram Mohan Roy instituted educational changes as well. His efforts resulted in the establishment of Hindu College, City College, Vedanta College, and English Schools in Calcutta. He made significant contributions to the development of Bengali, Sanskrit, Arabic, Persian, Urdu, and English, as well as writing, works in each of these languages. He advocated for the adoption of English education in India, which he believed was vital for the country's enlightenment and scientific understanding.

### 1.9 DAYANAND SARASWATI

Maharshi Dayanand Saraswati (12 February 1824 – 30 October 1883) was an Indian philosopher, social leader, and the founder of the Arya Samaj, a Vedic dharma reform movement.

Swami Dayanand recognized the deterioration of Hindu society when he began his work in the latter half of the 19<sup>th</sup> century. Arya Samaj worked for the upliftment of the lower classes and women, who were of equal standing in terms of the shastric position, as well as other key issues such as spreading education among the masses to raise awareness. Women's condition was pitiful in general. They had lost their status in the family and in society, and they were completely reliant on the male members of their family.



Dayanand Saraswati  
12 Feb 1824 - 30 Oct 1883

He gave women supreme control in home matters and fought for equal rights for men and women in all areas, including education, marriage, and property.

Swami Dayanand believes that the best age for marriage is between the ages of 16 and 24, for girls, and between the ages of 24 and 48, for males. The Arya Samaj advocates for the strict adherence of **brahmacharya** by both sexes, i.e., reaching a certain level of physical and mental maturity before marrying. Swami Dayanand also urged that the marriage be celebrated with the agreement of the contracting parties to avoid child marriage.

The widow's remarriage campaign received a lot of support from Arya Samajists. Swami Dayanand supported the marriage of a widow whose spouse died without having had any sexual relations with her. A widow could cohabit with another person with the

goal of generating offspring, according to this tradition. According to Satyarth Prakash marriage and Niyoga had the same purpose that is, to have male progeny. The Arya Samajists published and distributed tracts and pamphlets to raise knowledge and approval of widow remarriage, stating that it was not against Vedic custom to remarry widows, especially virgin widows.

Purdah was another notable feature of Hindu and Muslim social life. It had become a symbol of social status as well as a form of personal security. In this regard, Arya samaj was the first to break the purdah and grant full freedom to its womenfolk. Any woman could join the Arya Samaj and vote and represent herself in higher bodies. The organisations, which included the Arya Samaj Pratinidhi Sabha, the Arya Shiromani Sabha, and the Arya Dharm Sabha, were deeply concerned and wanted to combat the evils of the restrictions imposed on women by purdah.

Women from all castes were not allowed to receive any form of education. Apart from that, a woman is supposed to have a basic understanding of language, religion, literature, medicine, math, and crafts. "The ultimate goal was to train women to be ideal wives and mothers," Satyarth Prakash says. In order to achieve this goal, Gurukuls for females' education was founded in the beginning. Swami Dayanand, on the other hand, was opposite the co-education of boys and girls.

On June 14, 1886, Lala Dev Raj and Lala Munshi Ram opened the Kanya Mahavidhalaya against numerous obstacles. The Kanya Mahavidhalaya's staff encouraged its graduates to create schools in their own houses. The Kanya Mahavidhalaya established the 'Panchal Pandita,' a Hindi monthly dedicated to preaching and propagating the importance of girls' education, in 1898. The magazine was successful in accomplishing its goal.

Dayanand envisioned an open social order in which education, not birth, determined social position, but the Arya Samaj did not go beyond the patriarchal framework's prescriptions

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in the formulation of ideas and their translation into action. They simply wanted women's emancipation to be limited and regulated. However, Arya Samaj provided some initiative for the upliftment of women.



Gopal Ganesh Agarkar  
14 July 1856 - 17 June 1895

### 1.10 G. G. AGARKAR

Gopal Ganesh Agarkar (14 July 1856–17 June 1895) was a Maharashtra-based social reformer, educator, and thinker. His ideology of transformation was comprehensive and touched upon various social, political, and economic aspects of reorganization of the society.

Agarkar's transformational concepts were built on values like equality, consensus, freedom, and justice. They were the values he preached in public and lived by in his private life.

With the help of Honourable Gopal Krishna Gokhale, he founded the weekly 'Sudharak' in 1888. "We have intended to leave some space in our proposed weekly for the expression of what educated women feel about women's concerns so that our other readers will get an opportunity to read them," he declared in a leaflet for Maharashtra readers before launching a publicity campaign for this weekly. This

plainly demonstrated that, whether or not women had a specific place in society, they were surely at the center of Agarkar's thinking about family and society as he envisioned them.

In his article 'The Purpose behind Sudhrak', he writes,

"It is an established belief that men have the duty to acquire knowledge, and women have to nurture the offspring; that men are owners and women their servants; that freedom is for men and slavery for women; that women have no other way of life but marriage, and no world except their home; that widowhood is their greatest Vrata (vow) and acquisition of knowledge their greatest vice. If such religious and social values prevail in the thinking of men who are considered great, what use is their greatness?"

Agarkar defined child marriage as any marriage arranged by others or by the elderly. What, according to him, was not 'swayamwar' was child marriage.

Contrary to established orthodox views, he was adamant that girls should be educated, and that girls and boys should be educated together under the same roof, without separation. He was such a big believer in women's education that he didn't mind if education changed the traditional gender divide.

He stated unequivocally that men were to blame for the current division of labour. They had done it only for their personal benefit, which explains why it was so unequal. He was certain that educating women would benefit not only the woman but the entire family. Furthermore, if a woman loses her spouse and becomes a widow, education will assist her

in becoming self-sufficient. She would not feel driven to commit 'sati' because she was afraid of becoming reliant on others; she was afraid of the humiliation and degradation she would face as a widow. He was also a supporter of women receiving higher education.

In his analysis of marriage, Agarkar did not shy away from discussing divorce and widowhood. He agreed that both men and women should have the right to divorce. On the one hand, Agarkar established the 'Balvvhah Nishedhak Mandalī' (Group of people against child marriages) and on the other, argued in favor of the right to divorce.

Agarkar had given considerable care to women's sentiments and emotions, as well as their intellectual development and progress, and institutions such as marriage, which influenced their lives. Simultaneously, he had given significant thought to their attire, ornamentation, and jewellery. Before attempting to write on women's attire, he had gathered knowledge from all across the world. It's remarkable to think that a century ago, he proposed that instead of wrapping the sari pallu around their bust, women should wear a half jacket with pockets, preferably embroidered and in the same colour as the sari. The ideals of efficiency, convenience, and aesthetics guided this proposal.

Because he has committed the terrible sin of fearlessly exposing the faults and fissures in the established religious principle and practices in society, this writer and his poor innocent wife have to constantly endure the ceaseless abuses and vitriolic attacks from all those newspapers and the self-proclaimed patriots and protectors of religious faith.

Towards the end of this public letter, Agarkar appealed to people to trust him. They might consider him crazy but ultimately, he was trying to do all this for the sake of their own benefit and welfare.

### 1.11 RAMABAI



Pandita Ramabai  
23 Apr 1858 - 5 pr 1922

During the late 19th and early 20th centuries, Pandita Ramabai was a social worker, scholar, and advocate for women's rights, freedom, and education. She was the first to advocate for the welfare and education of Indian widows, and she is considered one of India's most significant women reformers.

Pandita Ramabai was born on April 23, 1858, in her father's ashram to Lakshmibai. Her father, Anant Shastri Dongare, was a learned, liberal Brahmin who took it upon himself to educate both his wife and daughters and was ostracised for his efforts. Ramabai had two older siblings: Krishnabai, her sister, and Shrinivas, her brother. When her parents and Krishnabai died in the great famine of 1876, Ramabai, armed only with her education,

moved to Calcutta with Shrinivas in search of a better life.



## NOTES



Upon reaching Calcutta, Ramabai defied societal expectations and took up the cause of distressed women as her calling. She made a name for herself in the city as a reputed scholar, even receiving the titles of Pandita and Sarasvati, and used these opportunities to passionately advocate for the emancipation of women.

After Shrinivas died in 1880, Ramabai defied social norms once more by marrying her brother's friend, Bepin Behari Das Medhavi, a lower caste man. In 1882, cholera struck their small family, and her husband died; she decided to relocate to Poona with her daughter, Manorama. Her husband's death did not deter her from fighting. In the same year, she founded the Arya Mahila Samaj, appeared before the Hunter Commission on Women's Education, and published 'Stree Dharma Niti,' or 'Morals for Women.'

Pandita Ramabai went to England to study medicine in 1883, but she had to change her plans due to her increasing deafness. Instead, she studied natural sciences, mathematics, and English at Cheltenham Female College, where she eventually converted to Christianity.

In 1886, Ramabai met Dean Bodley of the Women's Medical College, who inspired her to work in America. She began studying the American school system, and their conventions.

In 1887, she went on to publish her second full-length book: *The High-Caste Hindu Woman*, the first Indian feminist manifesto. She also successfully lobbied for aid to start a secular school intended for child widows in India and formed the "The Ramabai Association," which pledged 10 years of financial support for her cause.

On February 1, 1889, Ramabai returned to India and within a month established Sharada Sadan, or the Home of Learning, in Bombay with two students.

Under the Mukti Mission, the school quickly grew and was transferred to Poona. In 1891, the school was mired in controversy when Indian reformers condemned Ramabai for preaching Christianity to students. Despite the condemnation, by 1895 the school was a resounding success with 26 child widows and 13 non-widows in the school.

Ramabai also bought a vast expanse of land at Kedgoan, 55 kilometers beyond Poona, and named it Mukti Sadan, wherein 260 girls sought shelter during the famine in Madhya Pradesh. More buildings were added to Mukti Sadan over the years, including a Kripa Sadan to house destitute women, a separate home for boys, and separate classrooms for the blind.

In 1901, Ramabai obtained a printing press for Mukti, and issues of the 'Mukti Prayer Bell' were henceforth published. This paved the way for students to further spread the message of Christianity.

Pandita Ramabai translated the Bible into Marathi in 1924. Her daughter Manoramabai also established a new school and in 1919, government recognition was finally granted to the Sharada Sadan School. Pandita Ramabai was awarded the Kaiser É Hind Medal in 1919, and she went on working for her ever-growing family until her death on 5th April, 192.

Her tremendous contributions in the education and welfare of Indian women have been celebrated time and again in the decades following her death. On 26th October 1989, the Indian Government honoured her life and work with the issue of a commemorative stamp.

## 1.12 CHAPTER SUMMARY

Women in colonial India were as progressive, informed, and involved in gender, political, and socioeconomic issues as women today. Women were first allowed to run for office in 1926, and by 1929, women had been granted the right to vote in all provincial legislatures.

A series of legal enactments concerning the issue of women's status, which had long been the focus of social reform to name a few, the Sati Abolition Act was passed in 1829, and the Widow Remarriage Act was passed in 1854. In 1929, Indian women were granted the right to vote. The Sarda Act, passed in 1929, set the minimum age for girls to marry at 14 years old.

There are two major progressive movements fighting for the emancipation of Indian women. One group that objected to these habits and institutions was the Reformers, who saw them as incompatible with democratic ideals of liberty and liberty. The Revivalists advocated for the democratization of social connections and the abolition of harmful habits in modern India, based on the restoration of Vedic civilization, which they claimed was democratic.

The querelle des femmes, or "woman question," originally referred to a broad debate in Europe from the 1400s to the 1700s about the nature of women, their capabilities, and whether they should be allowed to study, write, or govern in the same way as men.

Henry Louis Vivian Derozio, encouraged his students to think critically and founded the Young Bengal Movement. He criticized the prevalent religious practices of orthodox Hinduism. He also promoted free thought and the values of liberty, equality, and freedom.

Some of the people who fought for the reforms of women in the society were Jyotiba Phule, Raja Ram Mohan Roy, Dayanand Saraswati, G. G. Agarkar and, Ramabai.

## 1.13 REVIEW QUESTIONS

### SHORT ANSWER TYPE QUESTIONS

1. How and where did the women's question originate?
2. What is the relation between the Young Bengal movement and Calcutta Medical College?
3. Write a short note on the Brahmo Samaj.
4. What was brahmacharya?
5. Pandita Ramabai went to England to do what?

### LONG ANSWER TYPE QUESTIONS

1. Give a brief note on Mahatma Jyotiba Phule.
2. What was the ideology of the Arya Samaj regarding women in society?
3. How was the life of Ramabai? Give a note on it.
4. Describe the Young Bengal movement.
5. What was the contribution of G. G. Agarkar toward women in the colonial period?





### 1.14 MULTIPLE CHOICE QUESTIONS

1. The Sati Abolition Act was passed in which year?
  - a. 1829
  - b. 1854
  - c. 1929
  - d. 1921
2. Women's participation in the independence movement peaked during \_\_\_\_\_ political turmoil.
  - a. Raja Ram Mohan Roy
  - b. Jyotiba Phule
  - c. B.R Ambedkar
  - d. Mahatma Gandhi
3. \_\_\_\_\_ was prompted by Raja Ram Mohan Roy's arguments and anti-Sati activities to legislate for the prohibition of Sati.
  - a. Lord Canning
  - b. Lord William Bentinck
  - c. Lord Minto
  - d. Robert Napier
4. "Woman question" originally referred to a broad debate from the \_\_\_\_\_s to the \_\_\_\_\_s in Europe.
  - a. 1500, 1900
  - b. 1400, 1800
  - c. 1400, 1700
  - d. 1800, 2000
5. In which century did the women's question emerge in India?
  - a. 18<sup>th</sup>
  - b. 19<sup>th</sup>
  - c. 17<sup>th</sup>
  - d. 20<sup>th</sup>
6. In which society is the authority placed by a dominant male figure within a social system that gives men more power and influence than women?
  - a. Patriarchal
  - b. Matriarchy
  - c. Patrimony
  - d. Patriliney
7. What was to be blamed for the exceedingly low status of Hindu women, according to Ram Mohan Roy?
  - a. Polygamy
  - b. Education of women
  - c. Sati Pratha
  - d. Right to inherit property

8. According to Agarkar, a marriage that was not 'swayamwar,' was defined as \_\_\_\_\_.
- a. Open marriage
  - b. Adult marriage
  - c. Widow remarriage
  - d. Child marriage
9. Who was the mother of Ramabai?
- a. Laxmibai
  - b. Savitribai
  - c. Krishnabai
  - d. Manoramabai
10. \_\_\_\_\_ was essential in creating the groundwork for the Indian National Social Conference, an all-India organization dedicated to social change.
- a. Ishwar Chandra Vidyasagar
  - b. Justice Mahadev Govind Ranade
  - c. Shankaracharya
  - d. Maharishi Karve

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# WOMEN'S EDUCATION AND SOCIAL LEGISLATION

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## STRUCTURE

- 2.1 Learning Objective
- 2.2 Introduction
- 2.3 Women's Access to Education
- 2.4 Women's education in the nineteenth and twentieth centuries
- 2.5 Debates on women's education
- 2.6 Social Legislation - Sati Prevention Act
- 2.7 Widow Remarriage Act
- 2.8 Age of Consent Act
- 2.9 Chapter Summary
- 2.10 Review Questions
- 2.11 Multiple Choice Questions



## 2.1 LEARNING OBJECTIVE

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After the study of this unit, you will be able to understand:

- Access to Education for Women.
- Education for women in the nineteenth and twentieth centuries.
- Sati Prevention Act is a piece of social legislation.
- The Widow Remarriage Act.
- Act Concerning the Age of Consent.

## 2.2 INTRODUCTION

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Despite women's contributions in all spheres of life and their unique position in every society and country around the world, they suffer in silence and belong to a class that is disadvantaged due to several barriers and impediments. India, a country of contradictions, is no exception. Women, a personification of Shakti, once given a dignified status, are in need of empowerment here as well. Women's legal, social, political, and economic empowerment must be improved. However, empowerment and equality are based on society's gender sensitivity to their problems.

In the early nineteenth century, education in India was largely distributed based on caste. The priestly class was comprised of Brahmins who went through formal schooling to learn religious instructions through the study of religious literature. In schools, the Kshatriyas and Vaishyas were given vocational education with little emphasis on reading sacred texts. Because the majority of the local traders, government employees, and landlords were from these castes, they taught to read, write, and do basic arithmetic. The Shudras were denied religious education and were primarily trained in practical skills of the family occupation by the adults (Naik and Nurullah). Formal school education was nearly inaccessible for the Shudras.

Upper-class women were the exception, as they were permitted to study classical literature and religious texts. Girls from all classes were taught child-rearing techniques as well as practical skills such as cooking, sewing, and other household arts. Muslim girls were able to read the Quran as expected, and some women were taught accounting in order to property issues.

According to a survey of indigenous education conducted by the British government during the Bombay Presidency from 1823 to 1825 by Mount Stuart Elphinstone, Governor of Bombay, there were no schools for girls and the common schools only catered to boys. Similarly, William Adam's survey of Bengal residency from 1835 to 1838 revealed that there was no formal female education other than home schools that taught household skills.

## 2.3 WOMEN'S ACCESS TO EDUCATION

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There were a variety of reasons why women were denied an education. Child marriage was common in Hindu society, which meant that a girl was married to a middle-aged man before she reached puberty.



## NOTES



There was a widely held belief that if a girl is taught to read and write, her husband will die soon after their marriage, leaving her a widow. During that time, widowhood was considered a curse due to the harsh customs that a widow had to follow. As a result, it was believed that in order to live, a girl should pray for her husband's long life rather than causing his death by becoming educated.

According to Rassundari Devi's autobiography, *Amar Jiban* (1876), even if the girls were supported by their parents to receive a little formal education before marriage, they were denied the right to read and write after marriage. She describes how, at the tender age of fourteen, she was burdened with household duties and later became involved in her children's lives, leaving her with little time to study. Although her efforts to learn to read were motivated by her desire to read *Chaitanya Bhagavata*, a religious text, her story depicts the physical and emotional challenges that a girl faced as a result of the ill-advised practice of child marriage and deprivation of education, which made her dependent on the 'educated' males in her life: father, husband, and son.

"The Exercise Book", a short story by Rabindranath Tagore about a girl named Uma who marries at the age of nine, depicts the reality of an orthodox society that oppressed girls in order to maintain status quo. She had to hide her desire to obtain an education from the other women in her husband's family because it was considered a serious offense, and when the truth was revealed to her husband, he ridiculed her and tore her book to shreds. It is worth noting that, despite belonging to Brahmin families, these girls were not permitted to attend formal school and were subject to societal rules.

### **Women's Education during the Vedic period**

Women had a high social status in Vedic times. Women were treated equally in all aspects of life. Though society was patriarchal and the son was given priority in the family, the daughter was entitled to all of the same privileges as a son, and women were generally married at a later age and were free to choose their partners.

Female education was highly valued during the Vedic period. The initiation was necessary for girls to find a suitable life partner. According to the Atharva Veda, a woman can be successful in marriage if she is properly trained during her learning period. They studied sacred texts and had complete access to various fields of knowledge.

### **Women's Education in the Post-Vedic Period**

Women's education declined during the post-Vedic period. Women were simply treated as men's property. As religion became more institutionalized, women's social situation became more constrained. The first Hindu law-giver assigned women dependent status and denied them freedom and knowledge of the Vedic texts.

### **Women's Education during the Buddhist era**

The rise of Buddhism was a reaction to the rigid Hindu culture. Women were given equal status once more. During this time, Indian women achieved remarkable success and glory in the fields of education, culture, and spiritual potential.

The acceptance of women into the Buddhist way of life sparked the movement for female education in aristocratic families. Sanghamitra, Emperor Ashoka's daughter, travelled to Sri Lanka to preach the Holy Scriptures.



### Women's Education during times of Jainism

The times of Jainism were a source of great inspiration for women, announcing the beginning of a new golden age and demonstrating beautifully what women might do. Women were given full access to the greatest level of spiritually focused education.

Many Jain nuns produced or assisted in the composition of Jain texts at the period. Jayanti, the daughter of Kausambi's king Sahasranika, practiced celibacy and devoted her life to studying, according to Jain tradition. A Jataka recounted the story of a Jain man with four intelligent daughters traversing the country and challenging everyone to a philosophical argument.

During the puranic period, there was a lot of inequity in religious ceremonies and education. Pre-pubescent marriage became fashionable, and widow remarriage was outlawed. Women's status degraded even more during the post-puranic period. During the first millennium of the Christian era, however, a few notable female intellectuals and poetesses existed. Devi was a well-known Gujarati poetess. Rajasekhara, a renowned poet and critic, compared her to Saraswati, the goddess.

By the 8th and 9th centuries, the marriageable age had dropped to 9 or 10. Female education was at a low point during this time. As a result, both the girls and their parents placed a greater emphasis on marriage than on education. Sati had an impact on female education as well. Women's education was restricted to royal families in the ninth century. Thus education had become rare among women in general in the 8th century. Thus education had become rare among women in general in the 8th century.

### Women's Education in Mughal times (1200-1800 A.D)



Ladies showing the lifting of purdah in Zenana areas.

Due to the dominance of the pardah regime, the percentage of female literacy fell even lower during Muslim rule. Following the Muslim conquest, pardah became popular among the upper and middle classes in Northern India to safeguard women from Muslim rulers, nobles, and bureaucrats abducting and kidnapping them.

Women have few opportunities to obtain higher education by attending educational institutions due to the stringent observance of the purdah system. The purdah, on the other hand, was not well received in South India, where the impact of Muslim conquest was less felt than in Northern India.

Mughal emperors provided liberal education to the princesses. Nur Jahan, the celebrated wife of Jahangir, Mumtaz Mahal, the wife of Shah Jahan, Jahanara Begum, the eldest daughter

of Shah Jahan, Zibunnisa Begum, the eldest daughter of Aurangzeb was learned ladies of the royal household. In Fatehpur Sikri, Akbar set aside certain chambers for a girl's school and selected some mistresses to serve there. Emperor Aurangzeb, the last great Mughal monarch, took a special interest in fostering education among the royal ladies, and he did it with zeal.

NOTES 

During this time, the daughters of Rajput chiefs and a few Bengali zamindars were able to read and write. Some widows decided to devote their lives to education and became teachers. The monks also taught reading and writing to Jain forder for them to be able to read their scriptures. However, these were unusual circumstances. By the beginning of the nineteenth century, there was only one literate lady out of every hundred women.

In certain circumstances, wealthy Hindu and Muslim women got religious education at home. A number of Hindu and Muslim 'Pathashalas' and 'Mukhtabs' also provided religious instruction, primarily to boys but also to some girls.

## 2.4 WOMEN'S EDUCATION IN THE NINETEENTH AND TWENTIETH CENTURIES



Zenana System

At the time, the Zenana method of education was mostly used by Hindu families of the middle and upper classes, as well as the Muslim population. Zenana denoted women's apartments within the house, isolating them from the patriarchal family's social and cultural features. Purdah's norm prohibited women from receiving formal education outside of the house; girls were removed from school before reaching puberty, and there were few female teachers in schools.

However, English-educated aristocratic middle-class males wanted their wives to be educated as well so that they could effectively govern the household and oversee the children's education. All of these factors contributed to the demand for home education for girls, which the Zenana provided. It benefited both girls and adult women because it taught them how to read, write, compose letters, and conduct basic bookkeeping. Female Christian missionaries to India in the 1840s discovered that the Zenana system could be utilized to disseminate western views in Indian society by training women in English mannerism, which was wanted by western-educated men. They were hopeful that they would be able to convert people to Christianity, but they were ultimately unsuccessful. Following this, Christian missionaries and the British government established a number of schools for girls across India.

The Church Missionary Society opened 30 schools for Hindu girls in Calcutta but was unable to attract higher caste students due to the religious instruction provided, whereas lower caste and Christian families were able to enroll their children in these schools. By 1840, the Scottish Church Society in Madras Presidency had 6 schools with 200 Hindu girls. In Calcutta, J. E. Drinkwater Bethune established the Hindu Balika Vidyalaya in 1849. Even though the school was secular and the medium of instruction was Bengali, it was unable to attract students from the upper castes. All of these facts indicate that upper-caste Hindu society did not value female education, whereas Christians and lower castes did.



By the mid-nineteenth century, the government's and Hindu society's attitudes toward female education had begun to shift. The Zenana system of education was deemed important for women's education by the Wood's Dispatch in 1854, and it was recommended that it be included in formal schooling through grant-in-aid. Social reformers and organizations took the first step toward promoting female education as well. In 1848, Jyotirao Phule and his wife Savitribai Phule established the first school for girls in Poona. In 1865, the Brahma Samaj of Bengal established an organization to learn and share religious instructions, household skills, and social issues.

Female teachers were needed to make Zenana work efficiently, so Mary Carpenter established schools for training female teachers in Bombay, Poona, and Ahmedabad in 1862. In 1872, she co-founded a normal school in Calcutta with Keshub Sen and Annette Akroyd. The Madras Theosophical Society also promoted female education. The President of this society, Annie Besant, condemned child marriage, widowhood, and the Hindu custom of Sati. In 1898, she founded the Central Hindu College for Boys, which now serves both boys and girls.

## 2.5 DEBATES ON WOMEN'S EDUCATION

On the one hand, there were social reformers like Ishwar Chandra Vidyasagar, Jyotirao Phule, Pandita Ramabai, and many others who supported women's education and went against traditional society to provide education to girls, while on the other hand, there were national figures like Bal Gangadhar Tilak and Vishnu Shashtri Chiplunkar who voiced society's opposition to female education.

Tilak claimed that education would make it difficult for women to perform their duties as housewives and mothers and that English education would denationalize women. He was opposed to M.G. Ranade's establishment of the first girls' high school in Poona in 1884, claiming that the curriculum for girls should be different from that of boys. Instead of English, mathematics, and sciences, it should include knowledge of vernaculars, needlework, and sanitation. He emphasized the importance of moral and religious education through education, and that all of this, including household skills, should be taught by native women rather than missionary women.

He frequently brought up Rakhmabai's case. When her husband (to whom she was married as a child) sought restitution of conjugal rights, she fought him in court. The fact that she was educated and could explain her problems in order to support and eventually win the case became a tool for Tilakites to generate indignation from conservative society about English education for women. The following statement by Tilak demonstrates his opposition to English education for girls: "training Hindu women to read English would demolish their beautiful traditional values and would make them immoral and insubordinate."

During the Home Rule period, he advocated a national education program that included moral and religious education, the notion of karma, and the existence of God, while avoiding the use of the English language. Because he felt that education for women should be home-centered, this scheme of education gave training in some technical skills and taught Dharmashastras to women.

## NOTES



Tilak constantly stated through Mahratta that if women were given education, they would become self-sufficient and break society's rules. He believes that ladies should be educated in such a way that they can have a pleasant family life after marriage.

Dondho Keshav Karve, a social reformer, founded a shelter for widows in Poona in 1896, which later expanded in 1907 to become a girls' high school. He believed that unmarried girls and widows should be self-sufficient both mentally and financially, hence the school's curriculum was designed to secure their employability and self-sufficiency. At the annual session of the Social Conference in Bombay in 1915, he recommended the building of a women's university in India, and the university opened in 1916, offering courses in modern sciences and English.

Later in 1920, this university was shifted to Bombay and was renamed SNDT Indian Women's University. Therefore, higher education for women made an effort to enable them to be at equal level with men in terms of intellect and employment. It was once again opposed by the moderates and they demanded that the curriculum for women's higher education should deal with religious literature, Hindu customs, and way of living so that the girls become efficient in their role of as homemakers, such as Anandibai Joshee and Miss Annie Jaganadhan, pursued medical study despite societal criticism and harassment. Anandibai became the first Indian woman to receive a degree in Western medicine when she graduated from Women's Medical College in Philadelphia in 1886. She was unable to continue her career because she had tuberculosis, which led to her death in 1887. This regrettable episode was used by opponents of women's education to further attack it, reinforcing their position that women are weaker and should only study what is appropriate for them based on the domestic chores they perform.

Despite the opposition, the number of colleges in the Bombay Presidency rose, indicating that people were becoming more aware of the need for women's education.

As a result of the pioneering efforts of missionaries and philanthropic Englishmen, many notable social reformers began to encourage women's education. Western liberal and democratic ideas had a big influence on them. Raja Rammohan Roy was a key figure in the eradication of sati, as well as pushing for women's property rights and emphasizing the importance of their education. Another social reformer, Pandit Ishwar Chandra Vidyasagar, was responsible for the establishment of a number of girls' schools in Bengal. Between 1855 and 1858, he established more than 40 women's schools. Brahma Samaj's most energetic leader, Keshab Chandra Sen, was passionate about improving women's status.

The Brahma Marriage Act has been repealed. His greatest achievement was the passage of the Bill of Rights, which prohibited early marriage, made polygamy a criminal offence, and legalised widow marriage. In 1871, he founded the Victoria Institution for Girls, which grew into a women's college over time. Swami Dayanand Saraswati was an anti-early marriage activist who advocated for female education and widow remarriage.

### CHECK YOUR PROGRESS

1. What did Rassundari Devi's autobiography, *Amar Jiban* discuss about?
2. What was the state of women's education during the Vedic period?

3. Describe Rakhmabai's case as said by Bal Gangadhar Tilak.
4. What was Keshab Chandra Sen's greatest achievement?
5. What did Home Rule advocate?



## 2.6 SOCIAL LEGISLATION - SATI PREVENTION ACT



A 19th-century painting depicting the act of Sati

Social legislation means laws designed to improve and protect the economic and social position of those groups in society which because of age, sex, race, physical or mental defect or lack of economic power cannot achieve health and decent living standards for themselves.

Sati or suttee was a Hindu practice in which a widow sacrifices herself by sitting atop her deceased husband's funeral pyre. Sati is mentioned in Greek

literature from around 300 BCE, but it most likely developed into an actual fire sacrifice in the medieval era among the north-western Rajput clans, where it remained confined, before becoming more popular in the late medieval age.

“Sati” originally meant a woman who performed the act of immolating herself after her husband's death. The word is derived from the Sanskrit word “asti”, which means “She is pure or true”.

Sati, according to Hindu tradition, signified the end of a marriage. It was a voluntary behavior in which a lady followed her husband to the afterlife as a sign of being a faithful wife. As a result, it was seen as the highest manifestation of a wife's loyalty to her deceased husband.

It became a mandatory practice over time. Women who did not want to die in this manner were compelled to do it in a variety of ways. A widow was often seen to have no place in society and to be a burden. So, if a woman didn't have any surviving children to support her, she was forced to accept sati.

### History of Sati

Sati first appeared between 320 and 550 CE, according to historical documents, during the reign of the Gupta Empire. Sati incidents were first documented in Nepal in 464CE, and then in Madhya Pradesh in 510CE. After thereafter, the practise expanded to Rajasthan, where the majority of sati incidents occurred over the ages.

Initially, sati was exclusively practised by royal families of the Kshatriya caste, and it was only later that it spread to the lower castes, eventually becoming extensively practised by all social strata.

Sati was at its peak between the 15th and 18th centuries. During this period, as many as 1000 widows were burned alive every year, most commonly in India and Nepal. However, records show that the practice was also popular in other traditions and in countries like Russia, Fiji and Vietnam.



### Societal exceptions to Sati

Certain rules, however, exempted some women from participating in this activity. The first sati rule declared that no widow could participate in the rite if she was pregnant, menstruating, or had very young children.

Women who performed sati were supposed to have died chastely, which meant they would have excellent karma and a far better life in their next birth, according to popular belief. However, this justification did not apply to Brahmin women because they already belonged to the highest caste, therefore they couldn't gain from sati karmically and thus didn't have to practice it.

### Prohibition of Sati

If historical records are to be accepted, sati was outlawed numerous times between the 15th and 18th centuries. Mughal Emperor Akbar abolished Sati in 1582, and Aurangzeb tried to outlaw it again in 1663. During the European colonial period in India, even the Portuguese, French, and British tried to put an end to sati. The British tightened their prohibitions on the practice in 1850. Any Hindu priest who presided over a widow burning had to be hanged, according to Sir Charles Napier. During that time, the princely states of India were also pressured to entirely ban sati. One of the prominent reformers who criticized the practice was Raja Ram Mohan Roy.

### Prevention of Sati Act (1987)

When her husband died after eight months of marriage in the village of Deorala in Rajasthan in 1987, an 18-year-old married woman named Roop Kanwar was forced to become sati. She flatly refused. As a result, she was drugged and immolated by a gang of men from the village. The case was examined by the police, and those men were arrested. In response to this tragedy, the government enacted the Prevention of Sati Act, which makes it illegal to force or urge a woman to commit sati and punishes those who do so with death.

The Government of Rajasthan passed the Sati (Prevention) Act in 1987. With the passing of The Commission of Sati (Prevention) Act, 1987 in 1988, it became an Act of the Indian Parliament. The Act aims to prevent sati, or the voluntary or forced burning or burying alive of a widow, as well as the glorification of this act through ceremonies, procession participation, the establishment of financial trust, the construction of a temple, or any other actions intended to commemorate or honour the memory of a widow who committed sati.

The Bengal Sati Regulation of 1829 was the first to prohibit sati.

## 2.7 WIDOW REMARRIAGE ACT

The Hindu Widows' Remarriage Act 1856, also known as Act XV, 1856, was passed on July 16, 1856, and made widow remarriage possible in all Indian jurisdictions under East India Company administration. On July 26, 1856, the measure was passed. Before the Indian Rebellion of 1857, it was prepared by Lord Dalhousie and passed by Lord Canning. It was the first major social reform act after Lord William Bentinck abolished sati pratha in 1829.

Hindu society has long prohibited the remarriage of widows, especially child and adolescent widows, in order to maintain what it considered family honour and property. All widows



In India, a widow could not wear a blouse under her sari. The sari had to be made of coarse fabric, preferably white.

times more signatures by Radhakanta Deb and the Dharma Sabha. But Lord Dalhousie personally finalized the bill despite the opposition and it being considered a flagrant breach of customs as prevalent then.

#### The law is enacted as follows:

1. No marriage contracted between Hindus shall be invalid, and the issue of no such marriage shall be illegitimate, by reason of the woman having been previously married or betrothed to another person who was dead at the time of such marriage, any custom and any interpretation of Hindu Law to the contrary notwithstanding.
2. All rights and interests which any widow may have in her deceased husband's property by way of maintenance, or by inheritance to her husband or to his lineal successors, or by virtue of any will or testamentary disposition conferring upon her, without express permission to remarry, only a limited interest in such property, with no power of alienating the same, shall upon her re-marriage cease and determine as to if she had then died; and the next heirs of her deceased husband or other persons entitled to the property on her death, shall thereupon succeed to the same.
3. Except as in the two preceding sections is provided, a widow shall not by reason of her re-marriage forfeit any property or any right to which she would otherwise be entitled, and every widow who has re-married shall have the same rights of inheritance as she would have had, had such marriage been her first marriage.

## 2.8 AGE OF CONSENT ACT

The Age of Consent Act, 1891, also known as Act X of 1891, was adopted on March 19, 1891, in British India, raising the age of consent for sexual intercourse for all girls, married or single, from ten to twelve years in all jurisdictions, and making its breach punishable as rape.

It was debated the same day, with council member Sir Romesh Chunder Mitter (from Bengal) opposing it on the grounds that it violated orthodox Hindu law, but it was supported by council member Rao Bahadur Krishnaji Lakshman Nulkar (from Bombay), as well as the President of the council, the Governor-General and Viceroy Lord Lansdowne.





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While an 1887 case in a Bombay high court of a child-bride Rukhmabai renewed discussion of such a law it was the death of an eleven-year-old Bengali girl, Phulmoni Dasi, due to forceful intercourse by her 35-year-old husband in 1889 that drove intervention by the British. In 1891, the act became law. Behramji Malabari and other Indian reformers, as well as women's social organizations, backed it up. The law was never substantially implemented, and it has been argued that the bill's true effect was to restore Hindu patriarchal authority over domestic affairs as a nationalistic cause.

The legislation was introduced as a bill before the Legislative Council of the Governor-General of India in Calcutta on 9 January 1891, as a modification to the Indian Penal Code and Code of Criminal Procedure, Section 375, 1882 ("Of Rape").

This legislation was championed by Behramji Malabari, a Parsi reformist and journalist from Bombay. In 1884, he released "Notes on Infant Marriage and Enforced Widowhood," a collection of his communications. He claimed to be as critical of Hindu rituals and household behaviours as the British while being a Parsi.

Women in the Bombay presidency, like Rukhmabai and Pandita Ramabai, made a compelling case for the prohibition of child marriage in their journals and social reform groups, despite the fact that they were not consulted in the study of the effects of child marriage. Anandi Gopal Joshi, a Marathi woman, and India's first female medical doctor campaigned for the British government to intervene in child marriage.

Many orthodox leaders opposed the bill, believing it to be an intrusion into the Hindu faith. "We would not wish the government to have anything to do with regulating our social practices or ways of life, even if the act of government will be a very useful and reasonable measure," Bal Gangadhar Tilak said in opposition to the law. Revivalist nationalists, who rejected any colonial meddling, also opposed the bill.

## 2.9 CHAPTER SUMMARY

Child-rearing practices, as well as practical skills such as cooking, sewing, and other domestic arts, were taught to girls from all classes. As predicted, Muslim females were able to read the Quran, and some women were taught accounting in order to cope with property matters.

The demand for females' home education was met by the Zenana. It was beneficial to both girls and adult women since it taught them how to read, write, compose letters, and keep track of their finances.

On the one hand, there were social reformers such as Ishwar Chandra Vidyasagar, Jyotirao Phule, Pandita Ramabai, and others who advocated for female education and went against traditional society to do so, while on the other hand, there were national figures such as Bal Gangadhar Tilak and Vishnu Shashtri Chiplunkar who spoke out against female education.

The Prevention of Sati Act of 1987 aims to prevent sati, or the voluntary or forced burning or burying alive of a widow, as well as the glorification of this act through ceremonies, procession participation, financial trusts, temple construction, or any other actions intended to commemorate or honour the memory of a widow who committed sati.

On July 16, 1856, the Hindu Widows' Remarriage Act was passed, allowing widow remarriage in all Indian jurisdictions under East India Company control.

On March 19, 1891, British India passed the Age of Consent Act, raising the age of consent for sexual intercourse for all girls, married or single, from ten to twelve years in all jurisdictions, and making its violation punishable as rape.

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## 2.10 REVIEW QUESTIONS

### SHORT ANSWER TYPE QUESTIONS

1. Which incident led to the prevention of Sati act?
2. What was the result of the pioneering efforts of missionaries and philanthropic Englishmen?
3. Describe the Zenana system.
4. What was the Age of Consent Act, 1891?
5. What was expected from the Hindu widows before the widow remarriage act?

### LONG ANSWER TYPE QUESTIONS

1. How was the widow remarriage law enacted?
2. State the history and societal exceptions of Sati.
3. Which two cases led to the adoption of age of consent act, 1891?
4. What were the claims that Tilak made against women education?
5. By the mid nineteenth century what were the changes in the government's attitudes toward female education?

## 2.11 MULTIPLE CHOICE QUESTIONS

1. According to the age of consent act, 1891 what was the age for sexual relationship with a woman?
  - a. Ten
  - b. Twelve
  - c. Fourteen
  - d. Eighteen
2. Which was/were the social reformer(s) who advocated for female education?
  - a. Ishwar Chandra Vidyasagar
  - b. Jyotirao Phule
  - c. Pandita Ramabai
  - d. All of them
3. \_\_\_\_\_ denoted women's apartments within the house, isolating them from the patriarchal family's social and cultural features.
  - a. Pardah
  - b. Harim
  - c. Zenana
  - d. None of the above



4. In \_\_\_\_\_, Jyotirao Phule and his wife Savitribai Phule established the first school for girls in Poona.
  - a. 1848
  - b. 1854
  - c. 1865
  - d. 1862
5. Who was the celebrated wife of Jahangir?
  - a. Mumtaz Mahal
  - b. Jahanara Begum
  - c. Zibunnisa Begum
  - d. Nur Jahan
6. By the beginning of the nineteenth century, there was only one literate lady out of every \_\_\_\_\_ women.
  - a. Ten
  - b. Hundred
  - c. Thousand
  - d. Ten thousand
7. \_\_\_\_\_ became the first Indian woman to receive a degree in Western medicine.
  - a. Annie Jaganadhan
  - b. Rakhmabai
  - c. Anandibai Joshee
  - d. Annie Besant
8. Sati first appeared between 320 and 550 CE, according to historical documents, in \_\_\_\_\_.
  - a. Gupta Empire
  - b. Nepal
  - c. Madhya Pradesh
  - d. Rajasthan
9. The Bengal Sati Regulation of \_\_\_\_\_ was the first to prohibit sati.
  - a. 1987
  - b. 1988
  - c. 1582
  - d. 1829
10. Brahma Samaj's most energetic leader was \_\_\_\_\_.
  - a. Raja Rammohan Roy
  - b. Ishwar Chandra Vidyasagar
  - c. Keshab Chandra Sen
  - d. Dayanand Saraswati

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# WOMEN'S STRUGGLE IN COLONIAL AND POST-COLONIAL PERIODS

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## STRUCTURE

- 3.1 Learning Objective
- 3.2 Introduction
- 3.3 Struggle with New Trends in the Colonial and Post-Colonial Period
- 3.4 Formation of Women's Organizations for women's suffrage
- 3.5 Women in the freedom struggle
- 3.6 Revolutionary women in India
- 3.7 Partition and Women
- 3.8 Chapter Summary
- 3.9 Review Questions
- 3.10 Multiple Choice Questions



### 3.1 LEARNING OBJECTIVE

After the study of this unit, you will be able to understand:

- The struggle of women in the colonial and post-colonial era.
- The formation of Women's Organizations for women's suffrage.
- Role of women in the freedom struggle through different periods of time.
- Revolutionary women in India.
- Partition of India and the role of women in it.

### 3.2 INTRODUCTION

In the past, Indian women submitted meekly to the patriarchal system's authority, accepting the roles allocated by tradition and allowing themselves to be subjugated.

Today's Indian women have more access to education and economic independence, which has left them in a precarious position where, while they seek independence, they also detest their traditional roles and are unwilling to courageously leave them behind. Women now have the difficult task of reframing their standing, which is not an easy process. Women writers have captured the Indian women in this flux and depicted them accurately in their works, both psychologically and physically. Such writing has undoubtedly aided in the development of a new understanding of the role and position of women. Such literature has undoubtedly aided in a fresh examination of women's roles and status in Indian culture.

In prehistoric India, women were held in high regard. According to the Vedas and Upanishads, a woman is regarded as a mother or goddess, and according to the Manusmriti, a woman is protected by her father and brother, then by her husband, and lastly by her son. Girls were regarded as valuable in the early Vedic period, and they were provided with educational opportunities. Widow remarriage was authorised.

As communities were subjugated by muscle force and money power, the status of women was further reduced. Men believed themselves superior to women while fighting wars and running industrial production firms. To make matters worse, daughters were viewed as a source of sadness in the later Vedic period, and polygamy severely degraded women's position.

Women were not allowed to attend school in later civilizations. Listening to the scriptures was tolerated throughout the Gupta period. The *pardha* system, dowry, and *sati* were all developed throughout the medieval era. Polygamy and *Sati* were lauded. The ideal environment for a lady is regarded to be her own home. Her primary responsibility is to cook and perform all other arduous tasks. They are deemed suitable for conceiving and raising children. Women have thus been robbed of their true role in society, and exploitation has persisted for millennia.

Men dominated women throughout the colonial period, but only to the extent that it satisfied their male ego. Women recognized their importance and carved out a niche for themselves on the domestic and home fronts. Their emotional intelligence was so well-balanced that they appeared to be obedient to their dads, brothers, and husbands, despite

the fact that they were safer in the protection of their fathers, brothers, and husbands. There were also notable examples of women who went outside the confines of the home and worked in a variety of disciplines, including fighting for freedom and making history. Despite the presence of numerous social ills, colonial women were strong and capable of managing their lives.

Women in the post-colonial era were granted a higher status. Women's safety and advancement were prioritised in the post-independence constitution, which included measures for education, reserves, and equality. Women, too, began to work hard and thrive in sectors that had previously been controlled by men. Women have shown tremendous leadership as legislators, businesspeople, astronauts, and athletes who have brought pride to the country.

The traditional divide between men and women continued to blur until the dawn of modern times when women began to be heavily impacted by western culture and fashion. They were unable to achieve a harmonious balance between Indian and Western civilizations. They became vulnerable to men who believed women to be objects of pleasure as a result of their education and modern lifestyle. Today, rape, sexual harassment, molestation, eve teasing, forced prostitution, and other forms of sexual violence are all too widespread. Women's crime is on the rise at an alarming rate these days. The situation of an Indian widow is appalling. The woman's contribution to the household as a homemaker is not acknowledged at home.

### 3.3 STRUGGLE WITH NEW TRENDS IN THE COLONIAL AND POST-COLONIAL PERIOD

During the colonial period, women relied on others to speak up for them. Educated, hidebound, and knowledgeable post-colonial women, on the other hand, were ready to speak up and stand up for themselves.

Take, for example, the Sabarimala Shrine entrance movement. In the post-colonial period, there has been an increase in cases of pre-marriage or marital rapes against women. The news of women speaking out against triple talaq demonstrates how women are gaining power in the face of oppressive traditional rules. The Government of India formed the National Commission for Women in 1992, and the 73rd and 74th Constitutional Amendments provided for a minimum of 33% reservation for women in local authorities. This demonstrates "Equality" in the treatment of women.

For the last two centuries or more, the evolution of India as a society has centered on issues and movements impacting women. However, it is past time for women in our society to feel safe and secure, and for concerns to be resolved sooner rather than later, despite the fact that they are evolving in nature.

Literature is widely regarded as the most effective instrument for emphasizing a point or reinforcing a position. The constructive contribution of women in post-independence India has been considerable and continues to grow, despite the male-dominated Indian literature purposefully ignoring their supportive role in the last two or three decades. Although the more contemporary ladies are not as productive as their predecessors, their



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works deal with subjects connected to women and society, particularly the man-woman connection. “The God of Small Things” by Arundhati Roy depicts the entire cultural scene as a place of solitude, oppression, sadness, frustration, and assimilation.

Nalini Natarajan analyses how “gender is reconstructed in the literary representations of modernity” through readings of 20<sup>th</sup>-century novels and (in some cases) their cinema adaptations in *Woman and Indian Modernity: Readings of Colonial and Postcolonial Novels*. Natarajan’s research is a valuable and current addition to the subject of social “modernity” and reform in India, as well as larger discourses on colonial, cultural, and feminist studies that constantly engage with, discuss, and investigate the intersections of gender, nationalism, and modernity. Natarajan’s work is brimming with new ideas, and it’s a valuable addition to continuing scholarly debates about how policies and cultural practises alter and define women’s and modernity ideals in colonial and postcolonial contexts.

Women in Indian fiction were depicted as ideal creatures with various virtues in the 1960s, with no concept of revolt, as later novels depict. Women who are educated and aware of their rights and privileges demand their rightful place in society. Western feminist theories advanced by writers such as Simone de Beauvoir [*The Second Sex*, 1952], Betty Friedan [*The Feminine Mystique*, 1963], and Kate Millet [*Sexual Politics*, 1970] have undeniably had an impact in recent years. Under these influences, Indian women writers have successfully attempted to deviate from past literary and social norms. They delve deeply into their characters’ psyches while also ushering in a new moral concept.

Initially, writers such as Kamala Markandaya, Anita Desai, Shashi Deshpande, Shobha De, Bharati Mukherjee, and others denied any feminist bias in their works, but a closer examination reveals a strong feminist aim, as women’s issues are central to their plots.

The Civil Disobedience movement, on the other hand, was when the floodgates for women were truly opened. As women’s active engagement in the public sphere grew recognized in society, the trend that began in the 1930s continued throughout the 1940s. However, it appears that the women’s issue in colonial India was not given the attention it required. Feminism had not yet been incorporated into the dominant liberation ideals, despite the fact that some women were aware of and actively participated in political conflicts, and identified themselves in many ways with the new nation.

From the beginning, colonial discourses on India were gendered, as the colonized culture was feminized, and its “effeminate” character, as opposed to “colonial masculinity,” was thought to be a justification for the country’s loss of freedom. The plight of Indian women was interpreted as a reflection of India’s lower position in the civilizational order. It’s no surprise that the condition of women became the principal focus of the nineteenth-century reforming agenda of modernising Indian thinkers.

They envisaged a golden past when women were treated with dignity and honour in reaction to the harsh criticism of the West, and they encouraged reforms of those customs that they believed to be distortions or aberrations.

As a result, female infanticide was outlawed, sati was repealed, and widow remarriage became legal. Reforms were always justified by citing the Shashtra’s, and no women were ever included in reform movements.

### 3.4 FORMATION OF WOMEN'S ORGANIZATIONS FOR WOMEN'S SUFFRAGE

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In Colonial India under British administration, the Indian women's suffrage movement battled for their right to political enfranchisement. In addition to suffrage, the movement fought for women's right to run for and hold office in the colonial era. When Britain granted women property owners a limited vote in 1918, the law did not apply to British residents in other areas of the Empire. Women's requests were ignored in the Montagu–Chelmsford Reforms, despite appeals from both men and women to British committees appointed to assess Indian voting restrictions.

In 1919, suffragists presented impassioned pleas and reports indicating support for women's suffrage to the India Office and the Joint Select Committee of the Houses of Lords and Commons, which was meeting to finalize the Southborough Franchise Committee's electoral regulation reforms. Though they were not given voting rights or the right to run in elections, the Government of India Act 1919 empowered Provincial Councils to decide whether women could vote if they met certain property, income, or educational requirements.

The Commission suggested that Round Table Conferences be held to debate the franchise extension. The report from the three Round Tables was delivered to the Joint Committee of the British Parliament with little input from women, recommending that the voting age be lowered to 21, but that property and literacy limitations be retained, and that women's eligibility be based on their marital status. It also established special quotas in provincial legislatures for women and ethnic groups. The Government of India Act of 1935 incorporated these measures. Despite expanding electoral eligibility, the Act only allowed 2.5% of Indian women to vote. All subsequent activity to increase suffrage was linked to the nationalist movement, which prioritised independence over women's interests.

All subsequent activity to increase suffrage was linked to the nationalist movement, which prioritized independence over women's interests. When the Constituent Assembly of India was elected in 1946, 15 seats were allocated to women. They assisted in the drafting of the new constitution, and the Assembly agreed to the principle of universal suffrage in April 1947. Election provisions were enacted in July, India obtained independence from the United Kingdom in August, and voter registration commenced in early 1948. The final provisions for franchise and elections were added into the draught constitution in June 1949, and the Constitution of India went into effect on January 26, 1950.

#### **Beginning of the movement (1917–1919)**

In 1917, Margaret Cousins founded the Women's Indian Association in Adyar, Madras, to create a vehicle for women to influence government policy. The organization focused on equal rights, educational opportunity, social reform, and women's suffrage. Founding members included S. Ambujammal, Annie Besant, Kamaladevi Chattopadhyay, Mary Poonen Lukose, Begam Hasrat Mohani, Saralabai Naik, Dhanvanthi Rama Rau, Muthulakshmi Reddy, Mangalammal Sadasivier, and Herabai Tata.

Tata was named general secretary, and Besant was named president. Cousins submitted Montagu an application asking a discussion of educational and social reforms for women

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in order to gain an audience with him. She updated her application when it was rejected on the grounds that the commission's study was limited to political themes, focused on the presentation of women's political demands.

Sarojini Naidu led a deputation of 14 eminent women from throughout India to submit the demand for women's suffrage in the new Franchise Bill being developed by the Government of India when it was adopted on December 15, 1917.

The Joint Select Committee heard Besant and Naidu's pleas for enfranchisement in August 1919. Besant even said that if Indian women were denied the right to vote, they would join the anti-colonial struggle. The next month, Tata provided the India Office with a memorandum titled "Why Should Women Have Votes." The Tatas and other suffragists travelled to "Birkenhead, Bolton, Edinburgh, Glasgow, Harrowgate, Liverpool, Manchester, and Newcastle" to garner support from other women while in England. Their efforts were exceedingly effective, and the India Office was swamped with resolutions supporting women's suffrage in India.

The Act did not guarantee women the right to vote, but it did include a provision for Indian provinces to enfranchise women if they so desired. It restricted suffrage to individuals with an annual income of more than 10,000–20,000 rupees; land revenues of more than 250–500 rupees per annum; or those recognized for their high degree of public service or scholarship, effectively excluding the majority of India's middle class. Furthermore, women were barred from running for office. The statute gave the Imperial Legislative Assembly and the Council of State the power to award the right to vote in provinces where the legislative franchise had been established, but it gave the British Parliament the power to decide who could run for the Legislative Councils.

#### **Provincial progress (1919–1929)**

Suffragists realized their political goals were intertwined with the Nationalist Movements. Both nationalists and feminists gained by integrating their goals by defining their common issues, resulting in more followers to assist them in resolving their problems. Women were able to temper, but not completely remove, hostility by associating gender equality with the removal of colonial constraints.

Mahatma Gandhi, for example, urged women to participate in socio-economic and political fights, yet he published an essay in *Young India* declaring that he did not support the women's suffrage campaign. The focus changed from India-wide agitation to the province level when members of the 45 branches of the Women's Indian Association began to campaign locally for voting rights, submitting demands to their respective councils.

In 1919, the Madras City Council passed Municipal Act IV, which gave women the ability to vote but not to run for office. Women were awarded suffrage in the Kingdom of Travancore and the Jhalawar State in 1920. The Madras Presidency voted in 1921 to abolish the sex qualification for women running for local elections. Mrs. M. C. Devadoss was the first woman to be elected to the Madras City Corporation. Later that year, the Bombay Legislative Council passed legislation that removed sex as a voting disqualifier, however educational and property requirements remained.



Bangiya Nari Samaj, a women's organization, was founded in Bengal in 1921 to campaign for the right to vote. Bangiya Nari Samaj held massive public assemblies in the hope of persuading the educated people to embrace women's suffrage. They gave speeches in communities across the province and were featured in newspapers. Though a motion in support of women's suffrage was introduced in September, it was defeated by a vote of 56 to 37, partly on the grounds that giving enfranchisement would allow prostitutes to vote.

In 1925, India's National Council of Women was created. Lady Meherbai Tata led it, and the majority of its members belonged to the elite classes. The organisation, which included Marahani of Baroda, Tarabai Premchand, Dowager Begum Saheb of Bhopal, and Cornelia Sorabji, was an affiliate of the International Council of Women and specialised on petition politics. Women's suffrage was granted in the Bengal Presidency in 1925 and in Punjab in 1926.

That year, the British Parliament granted the Government of India permission to change the electoral rules to allow women to become legislative members, and Madras granted women the opportunity to run in elections for the Provincial Legislative Council. In 1926, Kamaladevi Chattopadhyay, an aggressive voter registration activist, became the first woman to run for a legislative seat in the British provinces, but she was defeated by a narrow margin.

Muthulakshmi Reddy was appointed as the first woman lawmaker in the British provinces by the Madras Legislative Council in 1927. Cousins organized the All India Women's Conference (AIWC) at Poona that year, primarily to address girls' education. Recognizing that educational advancements required a revision of social conventions, the group focused on social and legal issues that benefited women with the goal of benefiting the nation.

In 1927, women were granted suffrage in the Central Provinces, and in 1929, in Bihar and Orissa. Franchises had been extended to practically all of India's provinces by the end of the 1920s. However, due to the property requirement, only about 1% of women in the country were eligible to vote. Despite meeting the same eligibility standards as men, only roughly 1 million women were permitted to vote or run for office due to financial restrictions.

### **Extending the franchise (1930–1935)**

Throughout the 1920s and 1930s, disputes occurred among various women's groups based on whether they backed British plans to expand the franchise. The big all-India organisations continued to advocate for universal suffrage, while British women's groups supported ideas that preserved the social order. These difficulties arose as a result of the Simon Commission's establishment in 1927, which was tasked with designing a new India Act.

When Gandhi launched the Civil Disobedience Movement in 1930, the British banned the Indian National Congress and arrested its leaders. Initially, he was hesitant to have women participate, but the nonviolent component attracted to women, and soon thousands of women from all over India were breaking the salt regulations. The women demonstrated their leadership talents by holding daily councils to plan their day-to-day operations, which included protesting at liquor stores and shops that sold imported clothing. For example,

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they organized four women to picket at each of Bombay's 500 liquor stores twice a day for two hours. Many women were beaten and arrested as a result of their involvement in civil disobedience protests.

The women, including Nawaz, travelled Britain in the summer of 1933, hoping to gather support from British suffragists for Indian women's voting rights. The Joint Committee's report was issued in October 1934 and was incorporated into the Government of India Act 1935. Women aged 21 and over who met the same property conditions as men, were literate in any Indian language, and were wives or widows of a person who had paid income tax in the previous financial year or had served in the Royal Military were now eligible to vote under the act.

It also reserved seats for women in the lower house while excluding them totally from the second chamber. Women from the Women's Indian Association, the National Council of Women of India, and the All-Indian Women's Conference issued a joint statement expressing their displeasure with voting being tied to marital status, income, and property requirements that excluded the majority from voting, as well as special privileges that treated men and women differently.

### 3.5 WOMEN IN THE FREEDOM STRUGGLE

When the history of India's freedom movement is told, the sacrifices made by Indian women will undoubtedly take centre stage. It was horrible to refer to women as a weaker portion; it was an injustice committed by men against them. If they meant moral courage, women had far more of it than males. Men and humanity would not have survived if she had not shown more inner strength, self-sacrifice, and tolerance. Women will rule the world if men are governed by nonviolence.

#### **Pre-Gandhian**

A good event happened when the majority of the men were in prison. Our ladies stepped into the arena of the liberation struggle. They had always contributed to the freedom cause, but the British Government had been taken aback by their unparalleled passion. The British Government's Home Secretary had to admit that nothing had bothered him more than the huge awakening among Indian women and their role in Indian politics.

It should be remembered that during the late eighteenth and early nineteenth centuries, protestant missionaries took the lead in lobbying for a variety of social reforms in Hindu society, with the help of supporters in India and England. Infanticide, child marriage, the deplorable conditions of widows, the exposure of the sick and dying on the banks of holy rivers, hook-swinging at Hindu festivals, the practice of sati, the prevalence of a caste system that dehumanized a large part of society, bonded labour, and other practices were brought to their attention.

The first step in the direction of Women's liberation in modern India was taken by Raja Ram Mohan Roy by way of opposition to sati and its abolition through legal sanctions (Dec.1829) has left a lasting legacy for the women's movement in India.

Women were allowed to join the Indian National Congress from its foundation in 1885. Allan Octavian Hume even went so far as to implore that all shades of view remember that

until the appraisal of the female element of the nation continued Parsi pressure (with an equal place) with their work, all their efforts for the country's political enfranchisement would be in vain.

In 1889, the women attended Congress's fourth session in Bombay. Females from Calcutta also competed, including Swarnakumari Devi, Rabindranath Tagore's sister. She had abandoned her purdah and, with her husband, co-edited the Bengali journal *Bharati*, earning the title of the first Indian woman editor.

In 1889, the women attended Congress's fourth session in Bombay. Females from Calcutta also competed, including Swarnakumari Devi, Rabindranath Tagore's sister. She had abandoned her purdah and, with her husband, co-edited the Bengali journal *Bharati*, earning the title of the first Indian woman editor. Swarnakumari founded the 'Sakhi Samiti' (Ladies Association) to instill an active and informed interest in the welfare of the country among Indian women. Kadambari Ganguli, a graduate of Kolkata University and Bengal's first woman doctor, also arrived from Bengal. In 1890, Swarnakumari Devi and Kadambari Ganguli were representatives to the Congress Session.

The government's decision to split Bengal announced on July 20, 1905, spurred the common people, including women, into political activity for the first time. Rabindranath Tagore stated his intention to celebrate Rakhi Bandhan on the 16th of October, the partition day, in September 1905. Women organized protests, and over 500 of them attended the laying of the foundation stone of the Federation Hall in Calcutta on October 16, 1905. Women established Swadeshi fairs, and Saraladevi Chaudhurani opened the 'Lakshmi Bhandar,' which sold solely indigenous goods. They stopped wearing foreign clothes and shattered their foreign bangles.

The year 1917 was seen as a watershed moment in the history of women's advancement in India. Mrs. Annie Besant became the first female President of the United States Congress. A resolution requesting equal voting rights for women was passed during Annie Besant's presidency. Smt. Sarojini Naidu led a women's delegation that visited with Mr. Montague, Secretary of State for India, and Viceroy Lord Chelmsford. Although in the name of women's social incapacity, the British Government did not grant them voting rights in Parliament under the Mount-Ford Reforms Scheme, the Provincial Legislature Council was given the authority to consider the topic if they so desired. The Women Indian Association, Mahila Sewa Sabha, Women's Home Rule League, and Indian Women's University banded together to resist it and stepped up their efforts. As a result, the British government was forced to refer the matter to the state legislatures.

### **Gandhian**

With the arrival of Mahatma Gandhi on the political scene in 1917, the entire history of the liberation movement as we know it changed. Gandhi was aware of the female potentialities as passive resisters after his experience in South Africa. As he experimented with his Satyagraha weapon in India, he realised that women could participate alongside men.

Women had extended a helping hand to him during the Champaran Satyagraha in India in 1917, organizing literacy classes and other positive activities. Anusuyaben Sarabhai fought

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a gallant battle on behalf of the workers in the Ahmadabad labour movement of February 1918, even against her own brother.

Bengal has come to play a significant role in the independence movement. Basanti Devi (wife of Chittaranjan Das), her sister Urmila Devi, the organiser of Nari Karmo Mandir Suniti Devi, and numerous other women, under the leadership of Basanti Devi (wife of Chittaranjan Das), for the first time courted arrests by selling Khadi and engaging in other illicit activities. They went door to door convincing people to buy and use Khadi.

Kasturba Gandhi spearheaded the agitation in Gujrat's Central Provinces. She went on a tour of several locations, inspiring others to follow Gandhi's message in order to achieve freedom.

Anusuya Bai Kale was in the forefront of both Congress work and women's awareness in the Nagpur area of the Central provinces. Subhadra Kumari Chauhan, a well-known poetess in the Jabalpur area, was busy recruiting volunteers and gathering finances while also writing encouraging poetry.

Women assisted Gandhi in obtaining funds for the Tilak Swaraj Fund. They aided with money and decorations. Annapurna Devi was the first woman in Andhra Pradesh to set a sacrifice example by sacrificing all of her jewellery. Among the Muslim ladies, Abida Banu Begum, also known as Bai Amman, was the mother of the Ali brothers. She travelled throughout the Central Provinces, popularising Khadi and promoting Hindu-Muslim harmony.

During the war for independence, women from all provinces and prefectures were fully engaged. Due to a lack of education, the movement was originally weak, but as women became more educated about it, they became more involved, and at Gandhiji's request, women from both urban and rural regions came forward to play a key part. They were second to none in terms of contributing to and taking an interest in the country's ongoing freedom struggle.

### CHECK YOUR PROGRESS

1. What all were allowed for women in the later civilizations?
2. What was the status of women in the post-colonial era?
3. When were the floodgates for women truly opened?
4. How did women suffrage movement begin?
5. Explain briefly the women freedom struggle in the Gandhian era.

### 3.6 REVOLUTIONARY WOMEN IN INDIA

A revolutionary is someone who participates in or pushes for a revolution. A revolutionary in politics is someone who promotes abrupt, swift, and radical change, usually overturning the status quo, whereas a reformist supports more gradual and incremental change, often working inside the system. In that sense, revolutionaries may be called extreme, whilst reformists are regarded as moderate. On the surface, revolutionary events may wind up supporting existing institutions. Similarly, seemingly little alterations might have far-reaching repercussions in the long run.



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For over 200 years, the British ruled India. The sacrifices and struggles initiated by India's freedom fighters won us freedom and resulted in India's independence in 1947. August 15 was and continues to be a memorable day for all Indians, serving as a reminder of our freedom warriors' patriotism and effort. Some of these liberation fighters' efforts, hard labour, and contributions are well known, like as Bhagat Singh, Mahatma Gandhi, and Sardar Vallabhbhai Patel, while others remain unsung heroes.

Women's contributions to the movement for independence in India cannot be overstated. A large number of bold women spoke out against British rule. Many women took to the streets, organized processions, and participated in lectures and demonstrations. These women exhibited great bravery and patriotism. Their altruistic hard work, sacrifices, and challenges are hardly discussed. The study of the Indian independence movement would be incomplete without acknowledging the enormous contributions made by female freedom warriors. Let us not forget the numerous sacrifices made by female Indian freedom fighters this Independence Day.

While Mahatma Gandhi was pushing Indians to peacefully reject colonial rule and freedom fighters were attempting to persuade the British to back down, a number of Indian women were quietly taking centre stage and changing the Independence movement from within. They were taking on the challenge of fighting the imperialists to end their tyrannical rule, from demanding for the abolition of casteism to the prohibition of liquor. Some called for a 'Swadeshi' revolution through their poems, while others created networks in a broken nation to support social reforms. It is critical that we recognise some of these great women who have demonstrated extraordinary courage and commitment to bringing about change.

### 3.7 PARTITION AND WOMEN

The partition of India and Pakistan in 1947 is often regarded as the world's largest mass refugee crisis. During the communal violence that precipitated Partition, about 2 million people died, and up to 25 million people were displaced throughout the 1950s, accounting for 1% of the world's population at the time.

Over 75,000 women and girls were raped, mutilated, or abducted. Those who survived battled valiantly to recover from the trauma of Partition and rebuild their lives. This exhibit commemorates the stories of some brave women survivors as told to The 1947 Partition Archive (also referred to as "The Archive"). The anecdotes presented, however, only represent a sliver of the broad spectrum of women's experiences. The Archive houses many more stories, and new ones are being added all the time.

Sexual violence is seen as an assault not just on the woman, but also on her family, community, and, most importantly, the community's honour. A woman's identity is inextricably related to her body and existence, as she is considered as the representative of her family, community, and nation's honour. Her defence is more about the identity and autonomy of her family, community, and nation than it is about the autonomy and autonomy of the individual woman.

As a result, there was widespread concern about how to safeguard women from within the family / community in order to preserve the family's honour. Women were known to be the primary victims of violence perpetrated by men from the other community.



The Abducted Persons (Recovery and Restoration) Act of 1949 was enacted in 1949 and lasted until October 31, 1951.

The offspring of kidnapped mothers are yet another tragic facet of history. Both India and Pakistan were uninterested in addressing the problems of children born during difficult times. A child born to a woman after 1 March 1947 was thought to be born out of 'wrong' sexual unions and hence illegitimate, according to the Bill (Recovery of Abducted Women and Children) of recovery of women and children abducted during partition.

The legislation rendered these abducted women's marriages null and void. However, since these infants were declared illegitimate, the question of who should be accountable for them became critical. Thakur Das Bhargava invoked the 'old Hindu logic' of the man's seed being the foundation of life, offering more rights to the man over the woman in terms of the kid. Many additional voices attempted to soften this difficult topic, drawing attention to the essentially manufactured and produced nature of concepts such as illegitimacy, etc. However, none of this was taken into account, and a universally applicable law that was enacted went into effect (Das, 1995).

Feminist historians have highlighted that after sometime neither state nor families were interested in restoring these women to their 'real families' so many of the recovered women remained permanently as refugees. The state had also divided these women into widows and abducted. Women were claimed as unattached, poor, dislocated widows or as abducted. Both categories did not have family structure or male kin, so the state had to support them. The major anxiety was of guarding their sexuality. However, the response of the state was different to them. There was an effort on part of the state to re-assimilate the widows into the economic or social mainstream. However, in case of abducted women, political and civil rights were denied to them as their identities conflicted with the rights of the community (Menon 2002), and they always remained at on the mercy of the state.

### 3.8 CHAPTER SUMMARY

Women relied on others to speak up for them during the colonial period. Post-colonial women who were educated, hidebound, and knowledgeable, on the other hand, were ready to speak up and stand up for themselves.

The Indian women's suffrage movement fought for their right to political enfranchisement in British-ruled Colonial India. Along with suffrage, the movement pushed for women's rights to run for and hold office during the colonial era.

The sacrifices undertaken by Indian women will surely take centre stage when the history of India's liberation movement is chronicled. It was abhorrent to refer to women as the weaker half; it was an injustice perpetrated by men against them. If they meant moral bravery, women significantly outnumbered men.

Women's contributions to India's independence movement cannot be emphasised. A great number of courageous women stood out in opposition to British rule. Many women took to the streets, organized processions, and took part in lectures and protests. These women exemplified bravery and patriotism.





The division was imagined and carried out bureaucratically, with little regard for the impact on the lives and livelihoods of ordinary men and women on both sides of the new lines.

### 3.9 REVIEW QUESTIONS

#### SHORT ANSWER TYPE QUESTIONS

1. Name a few revolutionary women of India and describe them.
2. How was the women's suffrage movement started?
3. How are today's women in regards to education?
4. Who took the first step in the direction of women's liberation? What was his/her contribution?
5. How did the Indian National Congress react towards the women from its foundation?

#### LONG ANSWER TYPE QUESTIONS

1. Describe the conditions of women during the partition of India.
2. Explain briefly the women freedom struggle in the pre-Gandhian era.
3. Explain the provincial progression of the women suffrage movement.
4. What were the contributions of different women's in the independence of India?
5. What are the struggle with new trends in the colonial and post-colonial period?

### 3.10 MULTIPLE CHOICE QUESTIONS

1. In prehistoric India, women were held in \_\_\_\_\_ regard.
  - a. High
  - b. Low
  - c. No
  - d. Disrespectful
2. The ideal environment for a lady is regarded to be her \_\_\_\_\_ home.
  - a. Maternal
  - b. Paternal
  - c. Own
  - d. Sister's
3. Women in the post-colonial era were granted a \_\_\_\_\_ status in the society.
  - a. Lower
  - b. Higher
  - c. Equal
  - d. Inferior
4. \_\_\_\_\_ is widely regarded as the most effective instrument for emphasizing a point or reinforcing a position.
  - a. Skit
  - b. Painting

- c. Songs
  - d. Literature
5. The report from the \_\_\_\_\_ Round Tables was delivered to the Joint Committee of the British Parliament with little input from women.
- a. First
  - b. Two
  - c. Three
  - d. Fourth
6. Expanding electoral eligibility, the Government of India Act of 1935 only allowed \_\_\_\_\_ percent of Indian women to vote.
- a. 2.5
  - b. 1.5
  - c. 3
  - d. 25
7. \_\_\_\_\_ led a deputation of 14 eminent women from throughout India to submit the demand for women's suffrage in the new Franchise Bill.
- a. Begam Hasrat Mohani
  - b. Herabai Tata
  - c. Annie Besant
  - d. Sarojini Naidu
8. In \_\_\_\_\_, the Madras City Council passed Municipal Act IV, which gave women the ability to vote.
- a. 1920
  - b. 1919
  - c. 1921
  - d. 1929
9. Who was the founder of Indian National Congress?
- a. Mahatma Gandhi
  - b. Allan Octavian Hume
  - c. Subhash Chandrs Bose
  - d. Raja Ram Mohan Roy
10. The government's decision to split Bengal announced on, \_\_\_\_\_ spurred the common people, including women, into political activity for the first time.
- a. July 20, 1905
  - b. Nov 26, 1947
  - c. Jan 26, 1950
  - d. Oct 20, 1910

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# CONSTITUTIONAL PROVISIONS AND AMENDMENTS

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## STRUCTURE

- 4.1 Learning Objective
- 4.2 Introduction
- 4.3 Important Constitutional Provisions and Constitutional Amendments related to women
- 4.4 Post-Colonial Strategies and Challenges
- 4.5 Women and Work: Organized and Unorganized Sectors
- 4.6 Participation of Women in Politics in the Post-Independence Period
- 4.7 Chapter Summary
- 4.8 Review Questions
- 4.9 Multiple Choice Questions

## 4.1 LEARNING OBJECTIVE

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After the study of this unit, you will be able to understand:

- The constitutional provisions that were made for women.
- The post-colonial problems that were faced by the women and the way they overcame them.
- The women work in the organized and unorganized sectors in India.
- The women's political participation in the post-independence period.

## 4.2 INTRODUCTION

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People in India used to refer to their country as Bharat-Mata, but they had no idea what it meant. Every Indian's mother, Bharat-Mata, is someone we must save and honour. Women account for approximately half of the world's overall population. Women are honored in the Vedas and Purana of Indian culture, such as Laxmi Maa, goddess of wealth; Saraswati Maa, goddess of wisdom; and Durga Maa, goddess of might.

Women are getting more influence over their lives these days, and they are actively making decisions about their education, employment, profession, and lifestyle. Women have long claimed equal rights to men in areas like education, employment, inheritance, marriage, and politics, as well as the right to serve as priests. Women must also be provided equal opportunity in terms of education and job, with no discrimination.

Women's empowerment refers to women's ability to make decisions about their lives and work, as well as offering them equal rights in all domains, including personal, social, economic, political, and legal. We live in an era of women's empowerment, where women work side by side with men. A woman also manages to strike a balance between her professional obligations and her responsibilities to her home and family. With amazing ease and compatibility, they fulfil many roles at home as a mother, daughter, sister, and wife, as well as at work as professionals.

Women's positions and standing around the world have risen dramatically in the twentieth century. We discover that it was quite low in previous ages in India, and hence they were viewed as 'things' that could be purchased and sold. For a long time, women in India were confined to the four walls of their homes. They are completely reliant on the menfolk.

Purdah (the veil system), female infanticide, child marriage, the sati system (self-immolation by women with their husbands), the dowry system, and the status of permanent widowhood were all abolished in India.

## 4.3 IMPORTANT CONSTITUTIONAL PROVISIONS AND CONSTITUTIONAL AMENDMENTS RELATED TO WOMEN

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Gender equality is a value contained in the Indian Constitution's Preamble, Fundamental Rights, Fundamental Duties, and Directive Principles. The Constitution not only guarantees women's equality but also authorizes the state to implement measures of positive discrimination in their favour. Our laws, development strategies, plans, and programmes have all attempted to advance women in many domains within the framework of a



democracy. Gender equality includes sexual harassment protection and the opportunity to work with dignity, which is a generally acknowledged basic human right.

### 1. Legal Provisions

To carry out the Constitution's mandate, the State has passed a number of legislative measures aimed at ensuring equal rights, combating social discrimination, various forms of violence and atrocities, and providing support services, particularly to working women. Although women may be victims of any crime, such as murder, robbery, or cheating, acts directed exclusively against women are referred to as crimes against women. These are essentially divided into two categories:

#### a. The Crimes Identified Under the Indian Penal Code (IPC) are

1. Rape (Sec.376 IPC)
2. Kidnapping & Abduction for different purposes (Sec. 363-373)
3. Homicide for Dowry, Dowry Deaths or their attempts (Sec. 302/304-B IPC)
4. Torture, both mental and physical (Sec. 498-A IPC)
5. Molestation (Sec. 354 IPC)
6. Sexual Harassment (Sec. 509 IPC)
7. Importation of girls (up to 21 years of age)

#### b. The Crimes identified under the Special Laws (SLL)

Although not all laws are gender-specific, those that have a substantial impact on women have been examined and amended on a regular basis to keep up with changing needs. The following acts include special measures to protect women and their interests:

1. The Special Marriage Act, 1954
2. The Hindu Marriage Act, 1955
3. The Maternity Benefit Act, 1961 (Amended in 1995)
4. Dowry Prohibition Act, 1961
5. The Medical Termination of Pregnancy Act, 1971
6. The Equal Remuneration Act, 1976
7. The Prohibition of Child Marriage Act, 2006
8. The Criminal Law (Amendment) Act, 1983
9. Indecent Representation of Women (Prohibition) Act, 1986
10. Commission of Sati (Prevention) Act, 1987
11. The Protection of Women from Domestic Violence Act, 2005

### 2. Constitutional Provisions

The Indian Constitution not only guarantees women's equality, but also authorises the government to implement measures of positive discrimination in their favour

in order to mitigate the accumulated socioeconomic, educational, and political disadvantages they experience. Fundamental rights include, among other things, ensuring equality before the law and equal protection under the law; prohibiting discrimination against any citizen on the basis of religion, race, caste, sex, or place of birth; and ensuring equal job opportunities for all people. The Constitution's Articles 14, 15, 15(3), 16, 39(a), 39(b), 39(c), and 42 are particularly important in this regard.

### Constitutional Privileges

1. (Article 14) Equality before law for women.

According to Article 14, The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

2. (Article 15) Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.

(Article 15(1)) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, or place of birth or any of them.

(Article 15(3)) The State to make any special provision in favour of women and children.

3. (Article 16) Equality of opportunity in matters of public employment.

(Article 16(1)) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state.

4. (Article 19) Freedom of Speech and Expression

(Article 19(1)(a)) states that, all citizens shall have the right to freedom of speech and expression.

5. (Article 21) Protection of life and personal liberty.

No person shall be deprived of his life or personal liberty except according to the procedure established by law.

6. (Article 39) Directive Principles of State Policy

(Article 39(a)) The State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood.

(Article 39(d)) directs the state to secure equal pay for equal work for both men and women.

7. (Article 39 A) To promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities.

8. Article 42 of the Constitution incorporates a very important provision for the benefit of women. It directs the State to make provisions for securing just and humane conditions of work and for maternity relief.





9. (Article 51(A) (e) is related to women. It states that;  
It shall be the duty of every citizen of India to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religion, linguistic, regional or sectional diversities; to renounce practices derogatory to the dignity of women.
10. Article 243 D: Reservation of seats.  
(Article 243 D (1)) Seats shall be reserved for –
- (a) The Scheduled Castes; and
  - (b) The Scheduled Tribes, (Article 243 D (2)) Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes or, as the case may be, the Scheduled tribes.
- (Article 243 D(3)) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat.  
(Article 243 D (4)) Not less than one- third of the total number of offices of Chairpersons in the Panchayat at each level to be reserved for women.
11. Article 243 T: Reservation of seats  
(Article 243 T (3)) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality.  
(Article 243 T (4)) Reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide.
- 3. Special Initiatives for Women**
1. National Commission for Women: In January 1992, the Government set-up this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation to suggest amendments wherever necessary, etc.
  2. Reservation for Women in Local Self-Government: The 73rd Constitutional Amendment Acts passed in 1992 by Parliament ensure one-third of the total seats for women in all elected offices in local bodies whether in rural areas or urban areas.
  3. The National Plan of Action for the Girl Child (1991-2000): The plan of Action is to ensure survival, protection and development of the girl child with the ultimate objective of building up a better future for the girl child.

4. National Policy for the Empowerment of Women, 2001: The Department of Women & Child Development in the Ministry of Human Resource Development has prepared a National Policy for the Empowerment of Women in the year 2001. The goal of this policy is to bring about the advancement, development and empowerment of women in socio-economic and politico-cultural aspects, by creating in them awareness on various issues in relation to their empowerment.

#### Government Enactments

The National Commission for Women has in the last few years introduced several new bills in the parliament from time to time towards eradication of many social evils. Some of the significant enactments are mentioned here.

1. Beti padao beti bacho yojana.
2. The Dowry Prohibition Act, 1961.
3. The Hindu Widow Re-Marriage Act of 1856: In the traditions at Hindu society there was a ban on widow remarriage it was one of the most important evils from which women in the traditional Hindu society suffered a lot. This act allowed the widow to remarry and section 5 of this Act ensured her to enjoy all the rights, which a married woman did.
4. The Child Marriage Restraint Act of 1929: The practice of child marriage was another social evil from which women in traditional Hindu society suffered a lot. Age at marriage for girls was 9 or 10 and after passing this act the minimum marriageable age of women was fixed to 15 years. Later this age was increased up to 18 years.
5. The Hindu Marriage Act of 1955: This Act has recognized the equal rights of men and women in the matters of marriage and divorce. Under the provision of this Act either the man or woman[ii] can present a petition in a court of law for divorce, wife has got equal right to divorce husband.

#### 4.4 POST-COLONIAL STRATEGIES AND CHALLENGES

Many people are perplexed and disappointed that the transition to self-governance under a nation-state has not been accompanied by the increased attention on Indian residents' welfare that many expected. This study examines late-colonial discussions regarding Hindu personal law property rights to see why many thought independence would improve the relationship between the state and Indian society, and why that hasn't happened. It claims that, starting in the second half of the nineteenth century, economic, social, and political changes put strain on the joint-family patriarchy structures that colonial power had previously relied on.

At times, calls for family reform appeared to criticize patriarchal domination and social order more broadly, creating intellectual room to reassess the status of women within the home and the state more broadly. Despite being couched in the language of women's rights, these reform debates were motivated by a desire to modify men's property rights





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and increase their individual power over the family. As a result, the interwar years saw not just the breakdown of an old colonial patriarchal order, but also the emergence of a new, post-colonial patriarchy centred on the power of the propertied spouse.

Many social, cultural, and political rights that Western women take for granted are denied to poor women in India. According to Bhatt (1999), poverty cannot be addressed as long as women are powerless. Hooks (1984) argues how women who have been “victimized by sexist tyranny” are unable to “alter their situation in life”. Most women had brief childhoods as a result of becoming victims of social ailments that resulted in a lifetime of negative effects. Persistent gaps in social participation, poverty, the portrayal of women as social and economic liabilities, oppression, and gender divisions of labour are all consequences of gender disparities.

Life was difficult for women who worked within tight homes with few amenities to wash, cook, clean and care for children and ageing relatives. Multiple family commitments, in addition to poor living circumstances and low earnings, further impoverish low-income families. Marriage, dowry, and death expenditures were some of the most common reasons of high debt that dragged women into *dukh* (sorrow). Isolated from resources that may help them advance, women’s growth stalled, and many were considered as societal liabilities and subjected to coercive practices because they lacked the ability to generate appropriate earnings.

Muslim women restricted by *purdah* (seclusion) worked in home-based industries such as incense making and garment sewing. Contractors exploited their disadvantaged status and avoided the minimum wage regulation by providing piece-rate work. Informal sectors exploited women by paying lower wages for identical work conducted by men.

Grassroots leaders identified a key turning point known as *jagruti* (awakening), which inspired women to challenge current boundaries and reject injustice. Women began to explore new ways of living and employment as a result of *jagruti*. SEWA membership was a significant step toward awareness for the majority of participants. SEWA’s objectives are to organize self-employed women, influence local and national policy, and encourage social reform in order to improve the perception of the informal sector as a viable and visible workforce.

Despite the difficulties, women continued to make small advances toward equality, typically from generation to generation, in order for their daughters and granddaughters to benefit from their efforts. Women appeared to understand that a 5,000-year-old civilization could not be changed in a single lifetime. Disenfranchised women discovered unity with other disenfranchised women through *jagruti*, and used their united strength to demand equal rights for women. Awakening emphasized women’s rights awareness and self-worth, both of which are important steps toward empowerment.

### CHECK YOUR PROGRESS

1. What does women’s empowerment refer to?
2. What are the crimes identified under the Indian Penal Code against women?

3. What was the key turning point identified by the grassroots leaders that inspired women to challenge boundaries?
4. What were the objectives of SEWA?
5. What was the condition of Muslim women in post-colonial India?

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#### 4.5 WOMEN AND WORK: ORGANIZED AND UNORGANIZED SECTORS

##### Women in the Organized Sector

The number of women working in the organized sector in India is progressively increasing as the country's economy grows. The public sector and the private sector are two sub-sectors of the organized sector.

Women work in the following sectors: (a) agriculture and allied occupations, (b) mining and quarrying, (c) manufacturing, (d) electricity, gas, and water, (e) construction, (f) wholesale, retail, and hotel and restaurant businesses, (g) transportation, storage, and communication, and (h) financial, insurance, real estate, and business services.

It is critical to note that, as a result of globalization, women's patterns of work engagement in these many activities have shifted.

The organized sector is defined as those economic establishments or enterprises which are governed by sets of recognized rules and regulations. The organized sector of the Indian economy comprises the following:

- a. All public sector enterprises i.e., all services under the Central, State and local governments and occupations in public undertakings in the fields of industry, credit financing, public utilities etc.
- b. All non-agricultural private sector establishments which employ 10 or more persons (CSWI 1974).

Women's engagement in the organized sector of the Indian economy has expanded throughout time, in accordance with the steady growth of the sector. In 1971, the organized sector employed only 11% of all female workers; by 1999, it employed 17.4% of all female workers.

**Table below:** Percentage of Women in the Organized Sector

Year	1971	1981	1991	1995	1996	1997	1998	1999
Percentage	11.00	12.20	14.10	15.40	15.80	16.40	16.90	17.40

**Table below:** Employment of Women in the Organized Sector by Industry Classification (in thousands)

Industry Division	Public Sector		Private Sector		Total	
	1971	2000	1971	2000	1971	2000
Agriculture & Allied Occupations	12.7	48.3	383.5	464.4	396.2	512.8

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<b>Mining &amp; Quarrying</b>	11.9	55.6	40.6	8.4	52.5	64.0
<b>Manufacturing</b>	24.9	93.0	388.4	937.0	413.3	1030.0
<b>Electricity, Gas &amp; Water</b>	16.8	447	0.6	1.3	17.2	46.1
<b>Construction</b>	31.4	62.3	28.0	4.0	59.4	67.3
<b>Wholesale, Retail Business &amp; Hotels</b>	16.3	17.4	15.2	29.4	31.5	46.8
<b>Transport, Storage &amp; Communication</b>	45.2	174.9	1.5	8.1	46.7	182.9
<b>Financial, Insurance, Real Estate</b>	---	184.8	---	60.2	---	245.0
<b>Community, Personal &amp; Social Services</b>	716.6	2177.2	205.2	577.3	921.8	2754.5
<b>Total</b>	860.8	2859.2	1062.8	2090.1	1869.6	4949.3

Source: Manpower Profile, India Year Book, 2000

- The figures presented in the above tables show that there has been a significant increase in women's employment in the organized sector from 11% in 1971 to 17.40% in 1999.
- Over the years' women's employment has been significantly higher in the private enterprises than in the public enterprises in the organized sector.
- The highest increase of employment of women has been registered in the community, personal and social services division in the public sector. In the private sector women get more employment in manufacturing and agriculture. Significantly, financial, insurance, real estate and transport, storage and communication have emerged as important areas of women's employment in the public sector. As the service economy is expanding, the scope of women's employment in these areas of activities has also increased. Significantly, in the wake of globalisation and occupational diversifications, women's work participation has been conspicuous in most areas of economic activities especially in the service economy which is characterised by careers in services as the tourism, hotel and restaurants, transports and communication, finance, and insurance, community services.

An analysis of women's employment over the years shows that women's employment in central government has increased by 323%, in state government by 390%, in quasi-state and central government by 684% in local bodies by 171% and large establishment public sector 195%. Women's work involvement in the organized sector is increasing as a growing number of women have access to education and training opportunities.

However, notwithstanding such increase in women's employment in the organized sector, women constitute only a small segment of total employees in India. In the public sector

they constitute only 14.5% and in the private sector 23.12% of the total workers. In the central government they form only 7.6%, in quasi-state and central government 9.2%, in state governments 18.5%. They however, have relatively higher representation in the government own local bodies with 26.16%, privately own large and small establishments with 23.6% and 29.8% respectively.

### Women in Unorganized Sector

Majority of women labour in India as in other part of the globe is concentrated in the unorganized or informal sector of the economy. The unorganized sector is also known as the informal sector as this sector is not regulated by strict rules and procedures of the state and in many occasions rules and regulations are not implemented at all that stipulate the terms of appointment, job norm, social and physical security, labour welfare etc.

According to the Census of India 1991 “Work is defined as participation in any economically productive activity. Such participation may be physical or mental in nature. Work involves not only actual work but also effective supervision and direction of work. It also includes unpaid work on firm or in family enterprise”.

According to Census of India, female work participation in India is to the extent of 26.68%.

**Table below:** Nature of Women’s Work Participation in India 2001

Workers by Area	Total Workers	Main Workers	Marginal	Non - Workers
Rural	39.26	30.55	8.71	60.74
Urban	51.93	45.35	6.59	48.07
Total	26.68	14.68	10.99	78.30

As we talk about women’s work participation in India we have to keep in mind the following facts:

- Women’s work participation has shown an increasing trend over the decades in India from 19.67% in 1981 to 26.68% in 2001.
- However, notwithstanding this increasing trend, women’s work participation is much lower than man’s work participation rate of 51%.
- Rural women have a comparatively higher rate of work participation with 30.98% than the urban women’s rate of work participation with 11.55%.
- There are more ‘non-workers’ (78.30%) than ‘workers’ (26.68%) among women in India. However, in the urban areas there are more ‘workers’ among women with 51.93% while in the rural areas the proportion of workers and non-workers are 39.26% and 60.74% respectively.
- Of the 25.68% of the female workers around 11% are marginal workers in India. Again rural areas are having higher proportion of the marginal workers than in the urban areas. It is related to seasonal nature of women’s employment in rural areas.
- In rural areas women work either as cultivators or agricultural labourers. In recent years’ proportion of women working as cultivators have declined whereas the number of labourers have increased.



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In the unorganized sector women employment is mostly characterised by (a) physical capacity to work, (b) lack of proper laws and regulations to protect the interest of workers, (c) lack of organizational strength of the workers, (d) employment insecurity, (e) seasonal wage variation, (f) gender-based wage discrimination.

Women workers in the unorganized sector encounter several problems which are distinctively different from the problems in other sectors.

- a. **Low Wage:** In the unorganized sector Minimum Wage Act is not strictly implemented. The women workers are usually given a lower wage than the prescribed one. It is rampant both in the agricultural and non-agricultural sector. Studies conducted in several parts of the country show that women are invariably paid a low wage in agriculture. Most of the women labourers are not unaware about the Minimum Wage Act. Political parties mobilising women labourers at the grassroots mostly tend to ignore this issue.
- b. **Seasonal and Gender based Wage Variations:** As the Minimum Wage Act is not strictly implemented, wages of the women labourer usually vary in terms of peak and the lean seasons of agricultural and the construction activities. In the peak season they usually get relatively a higher wage than the lean season. Women labourers are usually paid half of wages of their male counterparts for doing the similar type and amount of activities.
- c. **Health Hazards:** In the unorganized sector women are to work in hazardous conditions. In agriculture they are to deal with pesticides and chemical fertilizers with their bare hand, naked eyes and nose. Many of them become the victims of infectious diseases. In the handlooms, bidi making etc. activities they are to inhale in unhealthy atmosphere and many of them develop T.B. etc. diseases and respiratory problems. In the urban unorganized sector, they are to work with hazardous equipment and unhealthy working conditions.
- d. **Working with Risk:** Many of women workers work in the mine or in the high raised constructions ignoring the concept of basic physical safety. In most of the construction sites they are to work even without a helmet. As they constitute the cheap pool of labour, contractors usually appoint them, in violation of the rule, to maximise the margin of their profit.
- e. **Illiteracy and Lack of Training:** Most of the women workers in their sector are either illiterate or semi-literate. They are devoid of educational and training facilities required for upward social or economic mobility. Employer never sends them for training or for gaining skill. In the event of introduction of new technology, they are mostly shunted out.
- f. **Stagnation and Poverty:** A large section of female workers both in the rural and urban areas are from the household who are below poverty lines. Since they are left with limited options, they are compelled to work in this sector at times with sub-human existence.
- g. **Migration:** With the increasing quantum of unemployment and under employment in the rural areas an important section of rural labour force migrate to the urban areas in search of employment. According to Census 2001 the quantum of rural

to urban migration has increased from 17% to 29% and the proportion of female migrating to the urban areas has increased from 67% to 87%. They invariably join the urban slums and the urban unorganized sector. Indeed, the problem of urban slums are widely related to the problem of living conditions of the unorganized labour in urban areas. It also creates a situation of maladjustment and cultural isolation for the migrant workers in the unorganized sector.

- h. **Lack of Marketing of products:** Many of the women workers are from the artisan household. Usually, they lack knowledge about the marketing of their product. Many a time middlemen exploit the situation and the true benefits do not reach out to them.
- i. **Lack of Maternity or Child Care Facilities:** Women workers in the unorganized sector are deprived of all kinds of social security, maternity and child care facilities. Even women with illness and advanced pregnancy are found to work in all kinds of manual activities. The contractors in most of the places do not provide child care, restroom, or even toilet facilities for women workers in the construction site, even though these are mandatory as per labour laws.
- j. **Lack of Organising Activities:** Women labour in the unorganized sector are rarely organized to fight for their rights as they are scattered and in many a places the law enforcing authorities take a causal attitude to their cause. There are also the problems of lack of awareness and initiatives on the part of the unorganized workers to fight for their just rights.
- k. **Sexual Harassment:** Women workers in this sector are highly vulnerable to sexual exploitation by their employers. Due to their poverty and job insecurity the pathetic situation of their sexual harassment remain mostly unreported.



#### 4.6 PARTICIPATION OF WOMEN IN POLITICS IN THE POST-INDEPENDENCE PERIOD

The foundation established during the national movement assisted women in participating in the democratic process following independence. The Indian government took a number of legal, social, and economic initiatives to improve the status of women in India following independence. Women began to take part in national and state politics as well.

The first assembly after independence saw the presence of very few women (about 2%). Women members included Masuma Begum, who later on became the Minister of Social Welfare, Renuka Ray, veteran social worker; Durgabai, a veteran Gandhian, Radhabai Subbarayan, who was appointed as a delegate to the first Round Table Conference. As per various accounts, men in the assembly listened carefully to the speeches made by women.

Rajkumari Amrit Kaur became Union Health Minister in 1947. Sucheta Kriplani became the general secretary of Congress in 1959, labour minister of Uttar Pradesh in 1962, and subsequently Chief Minister of United Province in from 1963 to 1967. Vijayalakshmi Pandit was selected as a delegate to the UN and was appointed as ambassador to the erstwhile USSR in 1947 and later as ambassador to the US. She was also elected as president of the United Nations General Assembly in 1953.

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In the subsequent elections, women started to hold 4-5% seats in the Lok Sabha till 1980s after which their numbers increased to 7-8%. In Rajya Sabha, women have held 7-10% of seats.

Representation of women in 16<sup>th</sup> Lok Sabha is 61. This is the highest in history. Presently, Rajya Sabha has 29 women members. Six of the 23 Cabinet ministers in the present government are women, claiming almost a 25 per cent share.

### Challenges Faced by the Women

Due to the following factors, women who proved their bravery during the freedom movement found it difficult to acquire foothold in electoral politics.

1. The issue of party support. Political parties are hesitant to give women candidates more seats. Women are powerless to change society's perceptions of them.
2. Politics has begun to irritate women because of the harsh lifestyle it provides. While many people are willing to put up with the difficulties of political life, they have been unable to modify social norms and beliefs regarding women's place in society. Many women have expressed dissatisfaction with the political process and have chosen the more pleasant working environment afforded by social welfare work.
3. The cultural environment places a high value on men. Apart from that, the criminalization of politics, an unstable political environment, and personality qualities are the main reasons for women's minimal participation in politics.

### Need for Women's Political Engagement

The following are some of the causes for women's political participation, according to UNICEF:

1. Women's political participation has the ability to transform societies.
2. It can have an impact on women's and children's results, particularly when it comes to the distribution of communal resources.
3. It is critical that they participate in peace negotiations and post-conflict reconstruction to ensure the safety and protection of children and vulnerable communities.

### Way Forward for Women in Politics

1. Political parties should come forward to increase women representatives. The absence of critical mass of women representatives has pushed women to the fringes in power sharing and has adverse impacts on their overall political status.
2. Gender stereotypes which perceive women as weak representatives should be changed through awareness and education. Efforts need to be taken to enhance the participation of women in governance in large numbers.
3. Women's Reservation Bill which reserves 33% of seats for Indian women at the legislatures has to be passed soon in the Parliament.
4. Women's leadership and communication skills need to be enhanced by increasing female literacy especially in rural areas. They should be empowered in order to break socio-cultural barriers and improve their status in the society.

5. Women panchayat members have to be trained to analyse and understand their roles and responsibilities given in the 73rd amendment act.

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#### 4.7 CHAPTER SUMMARY

Women's empowerment refers to the ability of women to make decisions about their life and work, as well as providing them with equal rights in all areas of their lives, including personal, social, economic, political, and legal.

The Indian Constitution not only guarantees women's equality, but also empowers the government to take affirmative discrimination measures in their favour. Within the framework of a democracy, our laws, development strategies, plans, and programmes have all worked to advance women in a variety of areas.

Women were driven to question present boundaries and reject injustice by a major turning point known as jagruti (awakening) highlighted by grassroots leaders. As a result of jagruti, women began to experiment with new forms of life and work.

The number of women employed in India's organized sector is steadily increasing as the country's economy develops. The organized sector is divided into two sub-sectors: the public and private sectors. In India, the majority of women's labour is centred in the unorganized economy. The unorganized sector is also known as the informal sector since it is not governed by the state's rigid laws and procedures.

Following independence, the Indian government implemented a number of legal, social, and economic measures to improve the status of women in India. Women began to participate in both national and state politics.

#### 4.8 REVIEW QUESTIONS

##### SHORT ANSWER TYPE QUESTIONS

1. Why is there a need for engaging the women in politics?
2. What comprises the organized sector of the Indian economy?
3. What are the five government enactments for women?
4. Describe the constitutional provisions made for women by the Indian Constitution.
5. Under which fields do women work in the organized sectors?

##### LONG ANSWER TYPE QUESTIONS

1. What are the problems faced by women in the unorganized sector?
2. Describe the participation of women in the post independence era in politics?
3. What are the constitutional privileges for women?
4. What were the challenges faced by the post-colonial women and how they overcame them?
5. What is the way forward for the women in politics?





#### 4.9 MULTIPLE CHOICE QUESTIONS

1. Representation of women is highest in which Lok Sabha session?
  - a. 12<sup>th</sup>
  - b. 61<sup>st</sup>
  - c. 25<sup>th</sup>
  - d. 16<sup>th</sup>
2. According to Census 2001, the proportion of female migrating to the urban areas has increased from 67% to \_\_\_\_\_%.
  - a. 76
  - b. 87
  - c. 78
  - d. 91
3. According to the Census of India \_\_\_\_\_, "Work is defined as participation in any economically productive activity."
  - a. 1991
  - b. 2001
  - c. 2011
  - d. 1981
4. The highest increase of employment of women has been registered in the \_\_\_\_\_ division in the public sector.
  - a. Agriculture and allied occupations
  - b. Community, personal and social services
  - c. Mining and quarrying
  - d. Transport, storage and communication
5. Women appeared to understand that a \_\_\_\_\_ year-old civilization could not be changed in a single lifetime.
  - a. 5,000
  - b. 3,000
  - c. 1,000
  - d. 2,000
6. According to Bhatt (1999), poverty cannot be addressed as long as women are \_\_\_\_\_.
  - a. Powerful
  - b. Foolish
  - c. Powerless
  - d. Courageous
7. An analysis of women's employment over the years shows that women's employment in central government has increased by \_\_\_\_\_.
  - a. 390%
  - b. 684%
  - c. 323%
  - d. 171%

8. **Rajkumari Amrit Kaur became Union Health Minister in \_\_\_\_\_.**
  - a. 1947
  - b. 1959
  - c. 1962
  - d. 1953
  
9. **Many women have expressed \_\_\_\_\_ with the political process and have chosen the more pleasant working environment afforded by social welfare work.**
  - a. Pleasantness
  - b. Satisfaction
  - c. Gratification
  - d. Dissatisfaction
  
10. **In recent years' proportion of women working as cultivators have \_\_\_\_\_.**
  - a. Increased
  - b. Declined
  - c. Remained same
  - d. Skyrocketed

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# VIOLENCE AGAINST WOMEN

## STRUCTURE

- 5.1 Learning Objective
- 5.2 Introduction
- 5.3 Women's Movement - Significant Trends
- 5.4 Violence Against Women - Domestic Violence
- 5.5 Sexual Harassment at the Workplace
- 5.6 Rape and Sexual Violence
- 5.7 Mechanisms and Laws to Combat Violence
- 5.8 Challenges of Globalization
- 5.9 Chapter Summary
- 5.10 Review Questions
- 5.11 Multiple Choice Questions

## 5.1 LEARNING OBJECTIVE

After the study of this unit, you will be able to understand:

- The women's movement to eradicate violence against them.
- Domestic violence committed against women.
- Sexual harassment that women face in the workplace and the way to resolve them.
- Rape and sexual violence committed against women.
- Laws to combat violence against women.
- The challenges faced by women in this era of globalization.

## 5.2 INTRODUCTION



On October 2, 2009, women from all walks of life formed a human chain at India Gate to mark the commencement of a National Campaign to prevent violence against women.

Violence Against Women (VAW), often known as gender-based violence or sexual and gender-based violence, refers to violent acts done primarily or solely against women or girls. Such violence is frequently classified as a hate crime because it is perpetrated against women or girls only because they are female, and it can take various forms.

VAW has a lengthy history, yet the frequency and severity of such violence have fluctuated over time and continue to do so now. Whether in society at large or in a personal relationship, such violence is frequently perceived as a strategy for the oppression of women. The perpetrator's sense of entitlement, superiority, misogyny, or similar views, or his violent disposition, especially against women, maybe the source of such violence.

In India, violence against women refers to physical or sexual violence perpetrated against a woman, usually by a man. Domestic violence, sexual assault, and murder are all common types of violence against women in India. To be called violence against women, the act must be performed entirely for the victim's gender. As a result of the country's long-standing gender disparities, these acts are typically committed by men.

It is significantly more prevalent than it appears at first appearance, because many forms of violence are not deemed crimes, or go unreported or unrecorded due to specific Indian cultural norms and beliefs. All of these factors contributed to India's Gender Inequality Index score of 0.524 in 2017, placing it in the bottom 20% of listed countries.

According to India's National Crime Records Bureau, documented occurrences of crime against women climbed by 6.4% in 2012, with one woman being victimized every three minutes. According to the National Crime Records Bureau, there were more than

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2,28,650 documented occurrences of crime against women in 2011, compared to more than 3,00,000 in 2015, a 44% increase. In India, 7.5% of women live in West Bengal, which accounts for 12.7% of all reported crimes against women. Andhra Pradesh is home to 7.3% of India's female population, while 11.5% of all reported crimes against women occur there.

Women, according to 65% of Indian males, should suffer violence in order to keep the family together, and women occasionally deserve to be battered. According to the International Males and Gender Equality Survey (IMAGES) Questionnaire, 24% of Indian men have perpetrated sexual violence at some time in their lives. Exact figures on the scope of case occurrences are difficult to obtain because many cases go unreported. This is due, in large part, to the potential reporter's fear of scorn or embarrassment, as well as great pressure not to jeopardize the family's honour. Law enforcement officers are more motivated to take bribes from the accused's family for similar reasons, or perhaps out of fear of more serious consequences, such as Honour Killings.

### 5.3 WOMEN'S MOVEMENT - SIGNIFICANT TRENDS

Beginning in the 1970s, the New Women's movement was characterized by a "self-conscious dedication to feminist politics." The movement had built strong socialist ties, and there was widespread dissatisfaction with the government's treatment of women. As examples of custodial rape and dowry-related violence were broadcast in the media, the subject of violence against women grabbed national emphasis, resulting in high-profile legal prosecutions. The rape case in Mathura in 1972 sparked nationwide protests calling for rape laws to be changed and for the government to accept responsibility for crimes perpetrated by its agents.

During this time, the deaths of married women as a result of cooking fires became more widespread. These deaths, called 'dowry deaths' and 'bride burnings,' were swiftly linked to violence inflicted on brides for failing to transfer money, assets, and wealth from their natal to conjugal families. Such instances, together with the politicization of the same by women's activists and protestors, brought up the numerous forms in which women faced violence, a subject so important to the women's question but never addressed by the women's movement before. In the New Women's Movement, the topic of violence served as a "shared basis for mobilization."

In the 1980s, the focus of the women's movement was on legislative reform. Rape, violence, and dowry-related offences, as well as the Shah Bano case and the Uniform Civil Code, underlined the need for laws that specifically addressed women's difficulties. Though the term "domestic violence" did not exist in legal vernacular until 2005, the enactment of sections 498A and 304B of the Indian Penal Code in 1983 was a step in the right direction. With the passage of 498A, cruelty to wives became a non-bailable criminal offense punishable by up to five years in prison. Dowry deaths were made a crime under 304B, punishable by a minimum of seven years in jail, with the possibility of life imprisonment if the culprit was found guilty.

Despite being a watershed moment in the women's movement, Section 498A was criticised for the amount to which it addressed the issue of violence against women. The term 'cruelty'

was thought to be too narrow, excluding economic and sexual violence from its scope. The statute also excluded incidents of domestic violence in a woman's birth home. Furthermore, the Family Courts Act of 1984 relocated 'cruelty' proceedings from magistrate courts to family courts, allowing women to settle divorce and maintenance matters under one roof. Family courts were founded on the principle of 'preservation of the family structure,' rather than punishment.

Domestic violence was intrinsically intertwined with bride murder during the 1980s, with the desire for dowry serving as the underlying cause for inflicting physical violence. This interpretation of the term was also expressed in Section 498A, which excluded the numerous ways in which women endured abuse in their marital and natal homes, both before and after the first seven years of marriage. The need for a more comprehensive domestic violence law that addressed not just physical abuse but also verbal, economic, emotional, and sexual assault was expressed by women's organizations in India. The demand was to broaden the concept of violence to include non-physical forms of violence and to move it away from the married home.

Domestic violence organizations existed prior to 1990, but they lacked stability, legal experience, money, and full-time professional support in dealing with the complexities of a problem like domestic abuse. With the advent of liberalization in the mid-1990s, non-governmental organizations (NGOs) were significantly more well-equipped in their interactions. They could afford to hire people with legal, medical, and psychological skills, and they instituted systematic mechanisms for dealing with victims and facilitating mediation between the family and the aggrieved. The importance of NGOs in combating domestic abuse had grown too big for the government to ignore in 2005, when the Domestic Violence Act was set to be passed.

#### **5.4 VIOLENCE AGAINST WOMEN - DOMESTIC VIOLENCE**

In India, violence against women is a major issue. In all, one-third of women aged 15 to 49 have experienced physical abuse, and almost one in ten have experienced sexual violence. In total, 35% had been victims of physical or sexual violence. This equates to millions of women who have endured and continue to suffer at the hands of spouses and other family members.

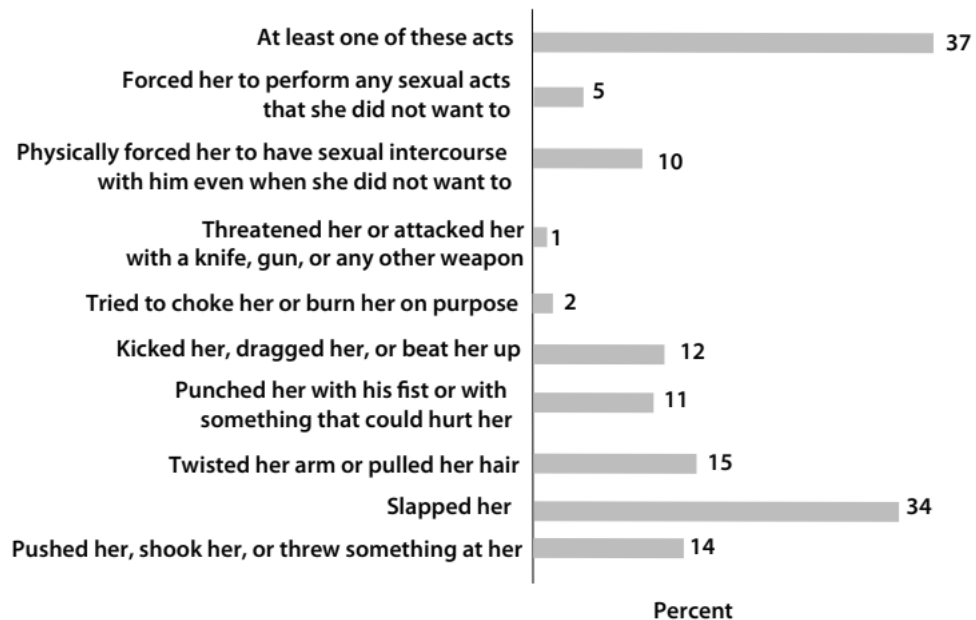
##### **Husbands' Violence Against Wives Is Widespread**

- a. Married women are more likely than anybody else to be subjected to physical or sexual violence by their husbands. Pushing, shaking, throwing something at her, slapping, arm twisting, hair pulling, punching, kicking, dragging, beating, threatening or attacking her with a weapon are all examples of physical violence committed by the husband against his wife. Physically forcing the wife to have sex or conduct other sexual actions against her will is an example of sexual violence committed by the husband.
- b. Nearly one-third of married women (37%) have been subjected to physical or sexual violence by their husband.
- c. In the 12 months leading up to the poll, one out of every four married women had experienced physical or sexual violence by their husband.





### Forms of Spousal Violence Experienced by Ever-married Women



1. Slapping is the most common act of physical violence by husbands. 34% of married women say their husband has slapped them; 15% say their husband has pulled their hair or twisted their arms; and 14% have been pushed, shaken, or had something thrown at them (see figure above).
2. One in 10 married women have experienced sexual violence at the hands of their husband, i.e., they have been physically forced against their will by their husband to have sex or perform other sexual acts they did not want to perform.
3. Injuries are common as a result of physical and sexual assault. Nearly one-third of women who have been victims of physical or sexual violence say they were injured, with 36% reporting cuts, bruises, or aches, 9% reporting eye injuries, sprains, dislocations, or burns, and 7% reporting deep wounds, broken bones, broken teeth, or other catastrophic injuries.
4. Spousal physical or sexual violence is substantially more common (49%) among women in low-income households than it is among women in higher-income homes (18 %). Spousal violence has been reported by almost half of married women with no education (46%) and nearly half of the women whose husbands had no education (47%) as well.
5. Women who are married to men who drink heavily are more than twice as likely to be abused than women whose husbands do not drink at all. Despite the importance of alcohol, it is not the only element contributing to the high frequency of violence against women, as 30 percent of women have suffered domestic abuse even if their husbands do not drink.

### Never Married Women Also Experience Physical and Sexual Violence

1. Sixteen percent of never married women had been subjected to physical violence since they were 15 years old, most often by a parent, a sibling, or a teacher.

2. One percent of women who have never married say they have been sexually abused by someone. The perpetrator of sexual abuse was a relative, according to 27% of never married women who have experienced it.

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## 5.5 SEXUAL HARASSMENT AT WORKPLACE

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act was passed in 2013. It defined sexual harassment, lay down the procedures for a complaint and inquiry, and the action to be taken. It broadened the Vishaka guidelines, which were already in place.

The Vishaka guidelines were laid down by the Supreme Court in a judgment in 1997. This was in a case filed by women's rights groups, one of which was Vishaka. They had filed a public interest litigation over the alleged gangrape of Bhanwari Devi, a social worker from Rajasthan. In 1992, she had prevented the marriage of a one-year-old girl, leading to the alleged gangrape in an act of revenge.

The Act mandated that every employer must constitute an Internal Complaints Committee (ICC) at each office or branch with 10 or more employees. It lay down procedures and defined various aspects of sexual harassment, including the aggrieved victim, who could be a woman "of any age whether employed or not", who "alleges to have been subjected to any act of sexual harassment". This meant that the rights of all women working or visiting any workplace, in any capacity, were protected under the Act.

### Definition of Sexual Harassment

Under the 2013 law, sexual harassment includes "any one or more" of the following "unwelcome acts or behaviour" committed directly or by implication:

1. Physical contact and advances
2. A demand or request for sexual favours
3. Sexually coloured remarks
4. Showing pornography
5. Any other unwelcome physical, verbal or non-verbal conduct of sexual nature.

The Ministry of Women & Child Development has published a **Handbook on Sexual Harassment of Women at Workplace** with more detailed instances of behaviour that constitutes sexual harassment at the workplace. These include, broadly:

1. Sexually suggestive remarks or innuendos; serious or repeated offensive remarks; inappropriate questions or remarks about a person's sex life
2. Display of sexist or offensive pictures, posters, MMS, SMS, WhatsApp, or emails
3. Intimidation, threats, blackmail around sexual favours; also, threats, intimidation or retaliation against an employee who speaks up about these
4. Unwelcome social invitations with sexual overtones, commonly seen as flirting
5. Unwelcome sexual advances.



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The Handbook says “unwelcome behaviour” is experienced when the victim feels bad or powerless; it causes anger/sadness or negative self-esteem. It adds unwelcome behaviour is one which is “illegal, demeaning, invading, one-sided and power based”.

Additionally, the Act mentions five circumstances that amount to sexual harassment — implied or explicit promise of preferential treatment in her employment; implied or explicit threat of detrimental treatment; implied or explicit threat about her present or future employment status; interference with her work or creating an offensive or hostile work environment; humiliating treatment likely to affect her health or safety.

### Procedure for Complaint

Technically, the aggrieved victim is not required to make a complaint in order for the ICC to act. The Act states that she “may” do so, and that if she cannot, any member of the ICC “must” provide “all reasonable help” to her in filing a written complaint. If the woman is unable to complain due to “physical or mental disability, death, or otherwise,” her legal heir may.

The complaint must be filed “within three months of the date of the incident,” according to the Act. The ICC, on the other hand, has the authority to “extend the time limit” if “it is satisfied that the circumstances were such that the woman was unable to file a complaint within the stipulated term.”

The ICC may either refer the victim’s complaint to the police or initiate an investigation that must be concluded within 90 days. The ICC has the same authorities as a civil court in terms of summoning and examining someone under oath, as well as mandating the discovery and production of documents.

When the investigation is over, the ICC must present the employer with a report on its findings within 10 days. Both parties are also given access to the report. According to the Act, the identity of the woman, responder, witness, as well as any information on the inquiry, recommendation, and action taken, shall not be made public.

### After the ICC report

If the sexual harassment claims are proven, the ICC advises the employer to act “in accordance with the provisions of the company’s service regulations.” These may differ from one company to the next. It further suggests that the company deduct “as it may judge appropriate” from the income of the person found guilty.

Within 90 days of receiving the recommendations, the aggrieved woman or the respondent can file an appeal in court.

False or malicious complaint and false evidence are punishable under Section 14 of the Act. In such a circumstance, the ICC “may suggest” to the employer that the lady or the person who filed the complaint be disciplined “in accordance with the norms of the service regulations.”

The Act, on the other hand, makes it explicit that action would not be taken if the complainant is unable to “substantiate the charge or present acceptable proof.”

## CHECK YOUR PROGRESS

NOTES



1. What are the points mentioned in the Handbook on Sexual Harassment of Women at Workplace that has been published by The Ministry of Women & Child Development?
2. Under the Sexual Harassment of Women at Workplace Act 2013, what is the definition of sexual harassment?
3. How do a never-married woman experience physical and sexual violence?
4. What did the domestic violence organizations lack before 1990?
5. During the 1970s what became a widespread crime against women?

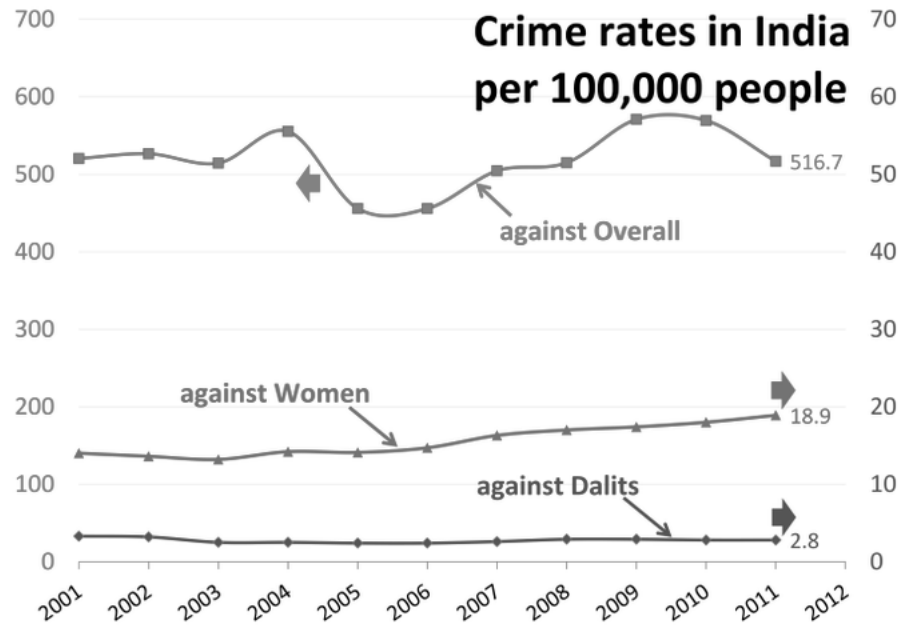
### 5.6 RAPE AND SEXUAL VIOLENCE

India is regarded as one of the most dangerous countries in the world for sexual violence against women. In India, rape is one of the most common crimes. The Criminal Law (Amendment) Act of 2013 defines rape as penile and non-penile penetration of a woman's bodily orifices by a man without her consent. In India, one woman is raped every 20 minutes, according to the National Crime Records Bureau. The number of reported rapes increased by 3% between 2011 and 2012. Incest rape incidents climbed 46.8% from 268 cases in 2011 to 392 instances in 2012. Rape accounted for 10.9% of reported occurrences of violence against women in 2016, notwithstanding its frequency.

Despite the fact that rapes are growing increasingly common, many go unreported or have their complaint files withdrawn due to concerns about family honour being jeopardized. Women typically do not receive justice for rapes because police rarely give a fair hearing and/or medical evidence is frequently unrecorded, making it easy for offenders to get away with their crimes under present rules. Increased media attention and awareness among Indians and the rest of the world are raising awareness about rape in India and empowering women to report it.

In December 2012, after foreign news reported a gang rape of a 23-year-old student on a moving bus in Delhi, the city saw a dramatic surge in reported rapes. The number of rapes reported nearly doubled from 143 in January–March 2012 to 359 in the three months after the incident. Following the rape case in Delhi, the Indian media has pledged to cover every rape case.

Year	Reported Rapes
2008	21,467
2009	21,297
2010	22,172
2011	24,206
2012	24,923
2013	34,707
2014	36,735
2015	34,651



Based on offenses reported to police, the above map depicts the comparative rate of violence against women in Indian states and union territories in 2012. In this map, the crime rate statistics per 100,000 women represents the fullest definition of crime against women under Indian law. Rape, sexual assault, insult to modesty, kidnapping, abduction, cruelty by intimate partner or family, trafficking, dowry persecution, dowry killings, indecency, and all other offences specified in the Indian Penal Code are all included.

### Marital rape

In India, marital rape is not considered a crime. India is one of fifty countries where marital rape is still legal. Twenty percent of Indian males admit to forcing sex on their spouses or partners. Marital rape of an adult woman who is unofficially or formally separated is a criminal offence punished by 2 to 7 years in jail; it is not covered by standard rape statutes, which carry the potential of a death penalty.

### Marital rape can be divided into three types:

1. Battering rape refers to both physical and sexual violence. The majority of victims of marital rape are battered.
2. Force-only rape occurs when a husband uses the least amount of force necessary to persuade his wife.
3. Torture and/or “perverse” sexual activities occur and are frequently physically brutal in compulsive or obsessive rape.

## 5.7 MECHANISMS AND LAWS TO COMBAT VIOLENCE

In the Indian Constitution’s Preamble, Fundamental Rights, Fundamental Duties, and Directive Principles of State Policy, the principle of gender equality is established. The Constitution not only guarantees women’s equality, but also authorises the government to take affirmative discrimination measures in their favour. Our laws, development strategies,

plans, and programmes have all attempted to advance women in many domains within the framework of a democratic country. India has also ratified a number of international agreements and human rights instruments that pledge to ensuring women's equality.

Laws and Policies	Description
Constitution of India – Part III (Article 12 to 35) Fundamental Rights	The constitution ensures that all Indian citizens (including women) have the fundamental right to live in peace and harmony, as well as the right to equality, freedom, religious freedom, protection against exploitation, and access to constitutional remedies.
Constitutional Right to Property under Article 300A	The 44th amendment removed the right to property as a basic right, but another amendment, Article 300 (A), was added to the constitution to ensure that everyone has a statutory right to property, giving the state more authority.
Indian Penal Code, 1860	It addresses and punishes assault and criminal force, sexual harassment, voyeurism, stalking, human trafficking, dowry death, cruelty to a married woman (domestic abuse), rape, and aggravated rape.
Provisions in Code of Criminal Procedure, 1973	First Information Reports (FIRs) to be completed by women officers, recording of statements before magistrates, outline of duties and responsibilities of medical practitioners and the medical examination procedure, and provisions relating to investigations and trials were all prominent provisions in the Criminal Procedure Code (CrPc) regarding crimes against women. Acid attacks, rape, and other sexual offences are among the crimes dealt with under these methods.
Criminal Law (Amendment) Act, 2013	The Act's revisions include clauses that highlight violence against women and broaden the Indian Penal Code to cover offences including acid assaults, robbing a woman, sexual harassment, and stalking. It also increased the age of consent to 18, increased the penalty and sentence for gang rape, and added measures to hold government, state, and private hospitals accountable by law to provide free medical treatment to victims of rape or acid attacks, as well as hold public servants accountable for refusing to file a First Information Report (FIR).
Protection of Women from Domestic Violence Act, 2005	An Act adopted by the Indian Parliament to protect women from domestic violence, which is described as physical, emotional, verbal, sexual, and economic abuse within the family and the household. It is a civil legislation intended primarily for protective orders rather than criminal penalties. The state government appoints a protection officer, ideally a woman, to enforce the Act. At the victim's request, the service provider has the authority to file a domestic incident report, check the medical status, and give medical assistance.



Indecent Representation of Women (Prohibition) Act, 1986	An Act that prohibits the indecent representation of women through advertisements, paintings, figures, writings and other similar displays.
The Prohibition of Child Marriage Act, 2006	Child marriage is prohibited, and the organisation works to defend children's rights and provide relief services to victims.
Dowry Prohibition Act, 1961	Taking or giving dowry is punishable under this Act.
The Commission of Sati (prevention) Act, 1987	An Act that prohibits Sati practices (voluntary or forced burning or burying of widows who are alive) and the observance of any ceremonies regarding this practice.

## 5.8 CHALLENGES OF GLOBALIZATION

Women in India have experienced challenges such as patriarchy and social pressure; caste-based discrimination and societal constraints; insufficient access to productive resources; poverty; insufficient opportunities for advancement; helplessness and exclusion, and so on throughout history.

However, the new circumstances brought about by globalisation are diversified, embrace all women in the country, and cover nearly every element of their lives.

### Positive Impacts of Globalisation

#### Changing role in work

Women's traditional roles in homemaking, farming, cattle, animal husbandry, handicrafts, and handlooms have been eroded by globalization, which has resulted in a generally better environment for women. Women now have more employment, are more involved in areas previously designated for men, and play a more important role in society outside of the home. It has had an impact on the number and quality of work available to India's majority of women.

#### Changing role in Family, Marriage, Caste

Globalisation has provided a significant threat to India's patriarchal system. Women have begun to fight for their rights as they gain employment and social mobility. As nuclear families have become more frequent, it has been simpler for women to assertively claim their rights and demand equality in a society that is no longer bound by old customs. Marrying someone from the same caste has grown less significant, and many women have reserved the right to marry whoever they want, regardless of caste. Women in India are inspired by women all around the world to fight for their rights as countries become closer and borders dissolve in the globalised world.

#### Other Positive Impacts

1. Prospects for greater and higher-quality education have become economically and socially feasible for those women who can afford them.
2. Employment in technology and other advanced areas with global implications has become available to adequately skilled women.

3. Women benefit from a more equal set of gender relationships when attitudes toward women change, particularly in urban areas.
4. Women's movements will be strengthened by worldwide exposure, resulting in significant improvements in the economic, social, and political lives of women.
5. Reduced gender inequities will benefit women's empowerment in the socioeconomic setting.
6. A positive approach to economic and cultural migration will allow women to be exposed to better opportunities on a global scale.
7. Strong education, the benefits of family planning and health care, child care, and good work possibilities, among other things, would undoubtedly aid in the growth of more confident and healthy women.

NOTES



### Negative Impacts of Globalisation

Globalization has resulted in an increase in the number of low-wage, part-time, and exploitative jobs for women. Increased pricing as a result of open economy demand to better cope with changes brought about by women. With the rise of nuclear families, the lives of older women have become pitiful, with some spending their final years in old age homes and seclusion. The feminization of the population has exacerbated the situation. Similarly, male migration from rural to urban regions has placed women under the triple load of homemaking, farming, and rural employment. At the same time, economic migration of women has resulted in increased exploitation, particularly sexual exploitation and trafficking.

## 5.9 CHAPTER SUMMARY

VAW, often known as gender-based violence or sexual and gender-based violence, refers to violent acts perpetrated mostly or exclusively against women or girls. Because it is conducted against women or girls solely because they are female, such violence is typically characterised as a hate crime, and it can take many forms.

The New Women's movement, which began in the 1970s, was defined by a "self-conscious adherence to feminist politics." There was considerable dissatisfaction with the government's treatment of women, and the movement had developed strong socialist ties.

Women's violence is a big problem in India. In total, one-third of women aged 15 to 49 have been physically abused, and nearly one-tenth have been sexually abused. Victims of physical or sexual violence accounted for 35% of the total. In 2013, the Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act became law. It defined sexual harassment, outlined the procedures for filing a complaint and conducting an investigation, and specified the appropriate action.

India is rated as one of the world's most dangerous countries for sexual violence against women. Rape is one of the most common crimes in India. Within the framework of a democratic democracy, our laws, development strategies, plans, and programmes have all endeavoured to progress women in a variety of fields. In addition, India has ratified a number of international treaties and human rights instruments that commit to supporting women's equality.



Patriarchy and social pressure; caste-based discrimination and societal restraints; insufficient access to productive resources; poverty and so on have all been obstacles for women in India throughout history. Globalization, on the other hand, has created new situations that are diverse, affect all women in the country, and touch practically every aspect of their lives.

## 5.10 REVIEW QUESTIONS

### SHORT ANSWER TYPE QUESTIONS

1. Explain the Protection of Women from Domestic Violence Act, 2005.
2. What are the three types of rape that can occur in a marriage?
3. What are the negative consequences of globalisation for women's lives?
4. After the Shah Bano case and the Uniform Civil Code which laws were enactment for protection from domestic violence?
5. What is the static of rapes in India? What kind of pattern is it following??

### LONG ANSWER TYPE QUESTIONS

1. What are the positive impact of globalization on the lives of women?
2. Explain the procedure for complaint to ICC under the Sexual Harassment of Women at Workplace Act.
3. What are the different forms of spousal violence experienced by married women?
4. What happens after the ICC have filed its reports?
5. Explain any five law and policies made to combat violence against women.

## 5.11 MULTIPLE CHOICE QUESTIONS

1. India is rated as one of the world's most \_\_\_\_\_ countries for sexual violence against women.
  - a. Safest
  - b. Harmless
  - c. Dangerous
  - d. Bland
2. In \_\_\_\_\_, the Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act became law.
  - a. 2013
  - b. 1997
  - c. 1992
  - d. 2011
3. Women who are married to men who drink heavily are more than \_\_\_\_\_ as likely to be abused.
  - a. One-third
  - b. Half
  - c. Thrice
  - d. Twice

4. \_\_\_\_\_ is the most common act of physical violence by husbands.
  - a. Pulling of hairs
  - b. Slapping
  - c. Twisting of arms
  - d. Shaking aggressively
5. Nearly \_\_\_\_\_ of women who have been victims of physical or sexual violence say they were injured.
  - a. One-third
  - b. One-fifth
  - c. Two-third
  - d. Twice
6. The complaint must be filed with the ICC within \_\_\_\_\_ of the date of the incident.
  - a. A month
  - b. A year
  - c. Six months
  - d. Three months
7. When the investigation is over, the ICC must present the employer with a report on its findings within \_\_\_\_\_.
  - a. 10 days
  - b. 15 days
  - c. A month
  - d. A week
8. India is one of \_\_\_\_\_ countries where marital rape is still legal.
  - a. Twenty
  - b. Thirty
  - c. Fifty
  - d. Hundred
9. Our laws, development strategies, plans, and programmes have all attempted to \_\_\_\_\_ women in many domains within the framework of a democratic country.
  - a. Degrade
  - b. Lower
  - c. Advance
  - d. Worsen
10. Globalisation has provided a significant \_\_\_\_\_ to India's patriarchal system.
  - a. Boost
  - b. Growth
  - c. Enhancement
  - d. Threat

◆◆◆◆

NOTES





# ANSWER KEYS

## UNIT I

QUES.	ANSWERS	QUES.	ANSWERS
1.	a.	6.	a.
2.	d.	7.	c.
3.	b.	8.	d.
4.	c.	9.	a.
5.	b.	10.	b.

## UNIT II

QUES.	ANSWERS	QUES.	ANSWERS
1.	b.	6.	b.
2.	d.	7.	c.
3.	c.	8.	a.
4.	a.	9.	d.
5.	d.	10.	c.

## UNIT III

QUES.	ANSWERS	QUES.	ANSWERS
1.	a.	6.	a.
2.	c.	7.	d.
3.	b.	8.	b.
4.	d.	9.	b.
5.	c.	10.	a.

## UNIT IV

QUES.	ANSWERS	QUES.	ANSWERS
1.	d.	6.	c.
2.	b.	7.	c.
3.	a.	8.	a.
4.	b.	9.	d.
5.	a.	10.	b.

## UNIT V

QUES.	ANSWERS	QUES.	ANSWERS
1.	c.	6.	d.
2.	a.	7.	a.
3.	d.	8.	c.
4.	b.	9.	c.
5.	a.	10.	d.

## Suggestive Reading

### Books

- Allchin, F.R., The Archaeology of Early Historic South Asia, the Emergence of
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## **Web Resources**

- [en.wikipedia.org/wiki/Geoffrey\\_Chaucer](http://en.wikipedia.org/wiki/Geoffrey_Chaucer)
- [www.angelfire.com/m3/Chaucer](http://www.angelfire.com/m3/Chaucer)
- [www.luminarium.org/medlit/chaucer.htm-catched](http://www.luminarium.org/medlit/chaucer.htm-catched)
- [classiclit.about.com/cs/profileswriters/p/aa](http://classiclit.about.com/cs/profileswriters/p/aa)
- [en.wikipedia.org/wiki/Edmund\\_Spenser](http://en.wikipedia.org/wiki/Edmund_Spenser)
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