

Long Answer Questions

Q. 1. Give a brief description of the Non-Brahman Movement.

Ans. (i) In the early 20th century, the Non-Brahman Movement started.

(ii) The educated, influential and worthy non-brahman people played a leading role in opposing the superiority of the Brahmins.

(iii) One such personality was E.V. Ramaswamy Naicker who was also called Periyar.

(iv) He was born in a middle-class family in 1879.

(v) He joined the Congress as a youth. At a feast he found that the seating arrangement had been laid out according to castes. The lower castes were made to sit at a distance from the upper castes.

(vi) He felt disgusted and left the Congress in 1924. Periyar founded the Self Respect Movement in 1925, that worked for the awakening of the non-brahmans.

(vii) He referred to Hinduism as full of superstitions.

(viii) He advocated marriage ceremonies without the priest and wanted temples to be open for the untouchables.

Q. 2. Mention the contributions of Veda Samaj.

Ans. It was an extremely important social reform in the Southern India. The Veda Samaj was established in Madras in 1864, inspired by the Brahmo Samaj. It worked to abolish caste distinctions and promote widow remarriage and women's education. They condemned the superstitions and rituals of orthodox Hinduism. This Samaj was established mainly with the efforts of Sridharalu Naidu and Keshab Chandra Sen. An Important ideologies of the members of Veda Samaj were considering marriage and funeral rituals as matters of routine and don't have any religious significance. They raised voices against polygamy and child marriage.

Q. 3. Who was Dr. B.R. Ambedkar? What was his contribution in the society?

Ans. (i) Dr. B.R. Ambedkar was born in the Mahar caste that was regarded as untouchable.

(ii) As a child he had faced the oppressions of the caste system.

(iii) In school, he was forced to sit outside the classroom on the ground and was not allowed to drink water from taps that upper-caste children used.

(iv) In 1927, he started a temple entry movement in which Mahar caste followers participated.

(v) He also led three such movements for temple entry between 1927 and 1935.

(vi) His aim was to make everyone see the power of caste prejudices within the society.

