

SOCIAL STUDIES

CLASS VI



Government of Telangana

Department of Women Development & Child Welfare - Childline Foundation

When abused in or out of school.

To save the children from dangers and problems.

When the children are denied school and compelled to work.

When the family members or relatives misbehave.



1098 (Ten...Nine...Eight) dial to free service facility.



State Council of Educational Research and Training, Telangana, Hyderabad

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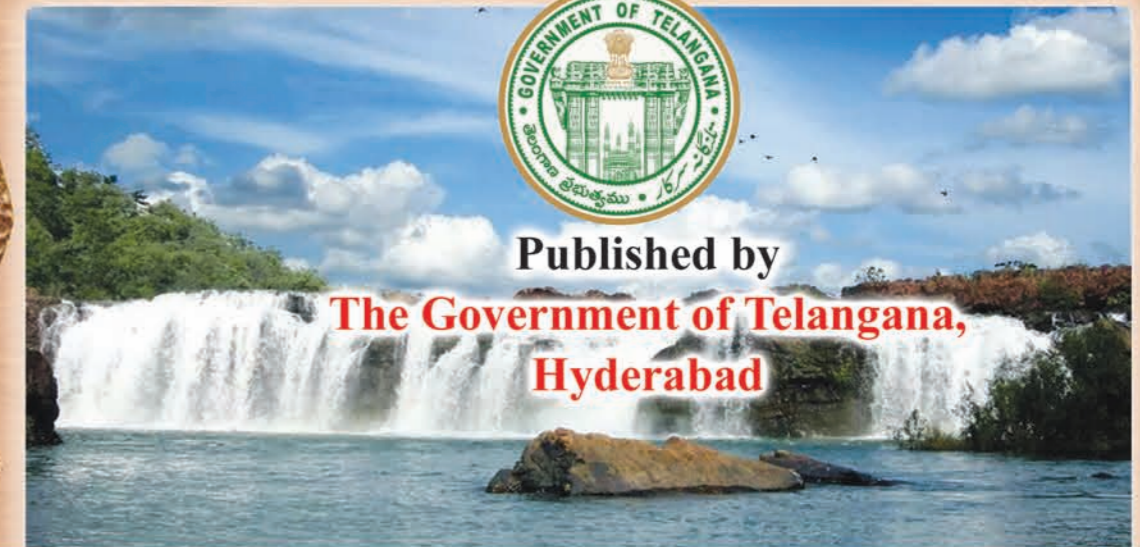
SOCIAL STUDIES

CLASS VI

Free



Social Studies CLASS VI



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Energized Text Books facilitate the students in understanding the concepts clearly, accurately and effectively. This book has been “Energized” with QR (Quick Response) Codes. Content in the QR Codes can be read with the help of any smart phone or can as well be presented on the Screen with LCD projector/K-Yan projector. The content in the QR Codes is mostly in the form of videos, animations and slides, and is an additional information to what is already there in the text books.

This additional content will help the students understand the concepts clearly and will also help the teachers in making their interaction with the students more meaningful.

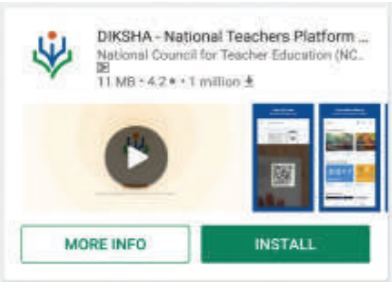



At the end of each chapter, questions are provided in a separate QR Code which can assess the level of learning outcomes achieved by the students.

We expect the students and the teachers to use the content available in the QR Codes optimally and make their class room interaction more enjoyable and educative.

Let us know how to use QR codes

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	Click on the search icon  and type the code printed below the QR code, in the search bar. (Q)
10.	A list of linked topics is displayed
11.	Click on any link to view the desired content
B.	Use Computer to view content linked to QR code:
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2.	Click on Explore DIKSHA-TELANGANA
3.	Enter the code printed below the QR code in the browser search bar (Q)
4.	A list of linked topics is displayed
5.	Click on any link to view the desired content

Right of Children to Free and Compulsory Education (RTE) Act, 2009

The RTE Act is meant for providing free and Compulsory Education to all Children in the age group of 6 – 14 years and came into force from 1st April 2010.

Important provisions of RTE Act

- Ensure availability of schools within the reach of the children.
- Improve School infrastructure facilities.
- Enroll children in the class appropriate to his / her age.
- Children have a right to receive special training in order to be at par with other children.
- Providing appropriate facilities for the education of children with special needs on par with other children.
- No child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing the elementary education. No test for admitting the children in schools.
- No removal of name and repetition of the child in the same class.
- No child admitted in a school shall be held back in any class or expelled from school till the completion of elementary education.
- No child shall be subjected to physical punishment or mental harassment.
- Admission shall not be denied or delayed on the ground that the transfer and other certificates have not been provided on time.
- Eligible candidates alone shall be appointed as teachers.
- The teaching learning process and evaluation procedures shall promote achievement of appropriate competencies.
- No board examinations shall be conducted to the children till the completion of elementary education.
- Children can continue in the schools even after 14 years for the completion of elementary education.
- No discrimination and related practices towards children belonging to backward and marginalized communities.
- The curriculum and evaluation procedures must be in conformity with the values enshrined in the constitution and make the child free of fear and anxiety and help the child to express views freely.

SOCIAL STUDIES

Class VI

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Letter to students

“As my mother lies down too tired to move after a full day of work in the fields and at home, I sit beside her and wonder, why is life so difficult for women? If I set out of my home I find so many different people – people who speak such different languages and follow such different customs, I wonder who they are and why there are such different kinds of people.

I read newspapers and find out that so many of our farmers who grow our food with such effort are distressed out of desperation. I wonder, what has made them so desperate and feel so hopeless. As I walk in the streets of a town, I see such large and beautiful buildings and roads and temples, mosques and churches. I wonder who built them and at what cost. I also see slums in which thousands live in conditions most unfortunate and I wonder, why don't they have a good place to live in cities with such beautiful buildings.

My elders too discuss some of these problems and talk of voting and electing the right people to rule and I wonder who rules us and how do they rule us? My grandparents tell me tales of olden days when there were kings and queens and of times when gods and saints walked among us people. I wonder if such things were really possible.

I have so many questions that I often wonder if anyone has answers to them at all. Perhaps no one person knows all the answers and perhaps no one may know the answers to some of the questions. Perhaps I need to find out myself. How can I find out? Who will help me?”

Dear Friends,

The questions that are arising in your minds are some of the most important questions which everyone needs to find some answers. They are not at all easy to answer for most of them do not have any one definite answer. In fact many questions will be answered differently by different people. So perhaps you too will have your own answer after you have studied the problem carefully. Social Sciences try to understand the society we live in – by asking questions and working out methods for answering them. It also seeks to help us to understand why different people answer the questions differently- for example if you ask anyone, why are there very few girls in colleges compared to schools, you will get different answers from different kinds of people. If you ask why the slums are not cleaned like the colonies, you will again get very different answers. Why do people answer these questions differently? Social Sciences try to understand this problem too.

Social Sciences do not merely compile different answers to a problem. They try to bring a rigorous method to study them. They try to understand the problem by seeing how it developed – and how and why it has changed; they try to see if it is similar all over the earth or it changes in different parts of the world; and they try to understand the different points of view about it. Have there been fewer girls in colleges in the past? Is it that all over the world there are fewer girls in colleges? Why? What prevents girls from attending colleges? What do parents who don't send their daughters say? What do parents who send their daughters say? What do the girls say? What do the teachers say? Social Scientists put together all these before answering the main question. But no Social Scientist can give you the final or definite answer and it is you who have to decide which answer you find more convincing and useful for you to act.

- Editors

About this book

This book is a part of your Social Science Curriculum or a part of various things you would be doing to study the society around you. However, remember that it is only one small part of that curriculum. The Social Science Curriculum requires you to analyse and share in the classroom what you know. It requires you above all to ask questions – think why things are the way they are. It also requires you and your friends to go out of the classroom to the market, to the Panchayat or municipality office, to the village fields, to temples and mosques and museums and find out various things. You will have to meet and discuss with a number of people, farmers, shopkeepers, officials, priests, and so on.

This book will introduce you to a range of problems and enable you to study them and arrive at your own understanding of them. So, the most important thing about this book is that it does not have answers. In fact, this book is not really complete. It can only be completed when you and your friends and teachers bring their own questions and experiences and discuss everything threadbare in the class. You may disagree with many things in this book - do not be afraid to say so - only give your reasons. Your friends may disagree with you, but try to understand why they have a different view. Finally arrive at your own answers. You may not even be sure of your answer - you may want to find out more before you make up your mind. In that case list your questions carefully and request your friends, teachers or elders to help you to find out.

This book will help you to study different aspects of our social life - about diversity of land and people, about how people get their livelihoods, how people provide for their common needs and manage them, how all people in our society are not equal and how people try to bring about equality, how people worship different gods in different ways, and finally how they communicate with each other and build a culture which is shared by them.

To understand some of these matters you may have to study about the earth - the hills, plains and rivers and seas; to understand others you may have to know what happened hundreds or even thousands of years ago; but most of all you may have to go out and talk to different kinds of people around you.

As you study this book in the class room, you will come across many questions - do stop and try to answer those questions or do the activity suggested before you proceed ahead. It is not so important to finish the lesson fast as it is to discuss the questions and do the activities.

Many lessons will suggest projects which may take a few days to do. These projects will enable you to develop skills of social science enquiry and analysis and presentation - these are more important than remembering what is written in the lessons.

Please remember that you don't have to memorise what is given in the lesson, but think about them and form your own opinion about them.

- We can use content related maps, tables & graphs other than text book for practice and evaluation.
- Discussions, conducting interviews, debates and projects are given in the middle of the running lesson and after the improve your learning. To develop social consciousness, sensitivity and positive attitude among the children is the purpose. Hence these must be taken up.

Director,
SCERT, Telangana, Hyderabad.

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OUR NATIONAL ANTHEM

- Rabindranath Tagore

Jana-gana-mana-adhinayaka, jaya he
Bharata-bhagya-vidhata.
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchhala-jaladhi-taranga.
Tava shubha name jage,
Tava shubha asisa mage,
Gahe tava jaya gatha,
Jana-gana-mangala-dayaka jaya he
Bharata-bhagya-vidhata.
Jaya he! jaya he! jaya he!
Jaya jaya jaya, jaya he!!

PLEDGE

- Pydimarri Venkata Subba Rao

“India is my country; all Indians are my brothers and sisters.
I love my country, and I am proud of its rich and varied heritage.

I shall always strive to be worthy of it.

I shall give my parents, teachers and all elders respect,
and treat everyone with courtesy. I shall be kind to animals.

To my country and my people, I pledge my devotion.

In their well-being and prosperity alone lies my happiness.”

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THE CONSTITUTION OF INDIA

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a **SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC** and to secure to all its citizens :

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do **HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.**

Subs. by the constitution [Forty-second Amendment] Act, 1976, Sec.2, for "Sovereign Democratic Republic" (w.e.f. 3.1.1977)

Subs. by the constitution [Forty-second Amendment] Act, 1976, Sec.2, for "Unity of the Nation" (w.e.f. 3.1.1977)



Reading and Making Maps

Maps tell us several things about different places: where they are; whether they are on the sea or on a mountain or in a desert; how hot or cold or rainy they are; what kind of trees and plants grow there; what kind of people live there - the language they speak, the work they do, their settlements etc. You can know many details about a place from maps. Of course, not everything is shown on one map. You may have to consult different maps (physical maps, political maps, historical maps etc.) to get all the information. Shall we learn how to make and read a map?

District Political Map

You may have seen several maps in your classroom such as the map of India, the map of Telangana etc. Today, we will study the map of our own district.

- ◆ Bring two or three copies of the map of your district to the class.
- ◆ Locate your village/town, the nearby villages, towns, rivers, streams and other water-bodies, etc.
- ◆ Look for places such as roads, railway station etc.
- ◆ Can you work out the distance between different places shown on the map?

A Game

Form two teams; the first team should select a place on the map, write it down on a piece of paper secretly and give it to the teacher. The second team can ask questions about the place. Now, the first team can answer them saying only 'Yes' or 'No'. E.g.

Team two can ask questions like, Is this place in Mahabubnagar district? Is this place by the seacoast? Is this a district head quarter? Then the second team should locate the place decided by the first team through asking some questions. The teacher will examine the game and record the correct answers of these questions.

When the team finally finds out the place, the teams reverse the roles and play again. The team which finds out the name of the place with the minimum number of questions will be the winner.

Way to Mallika's house- Sketch Map

Laila and Mallika met at Red Cross service activity in Nizamabad. They became close friends there. Mallika lives in Venkatapuram village and Laila lives in Adilabad. Laila planned to visit Mallika's house in the coming holidays. She wrote a letter asking Mallika how to reach her house from the bus stand. Mallika was happy

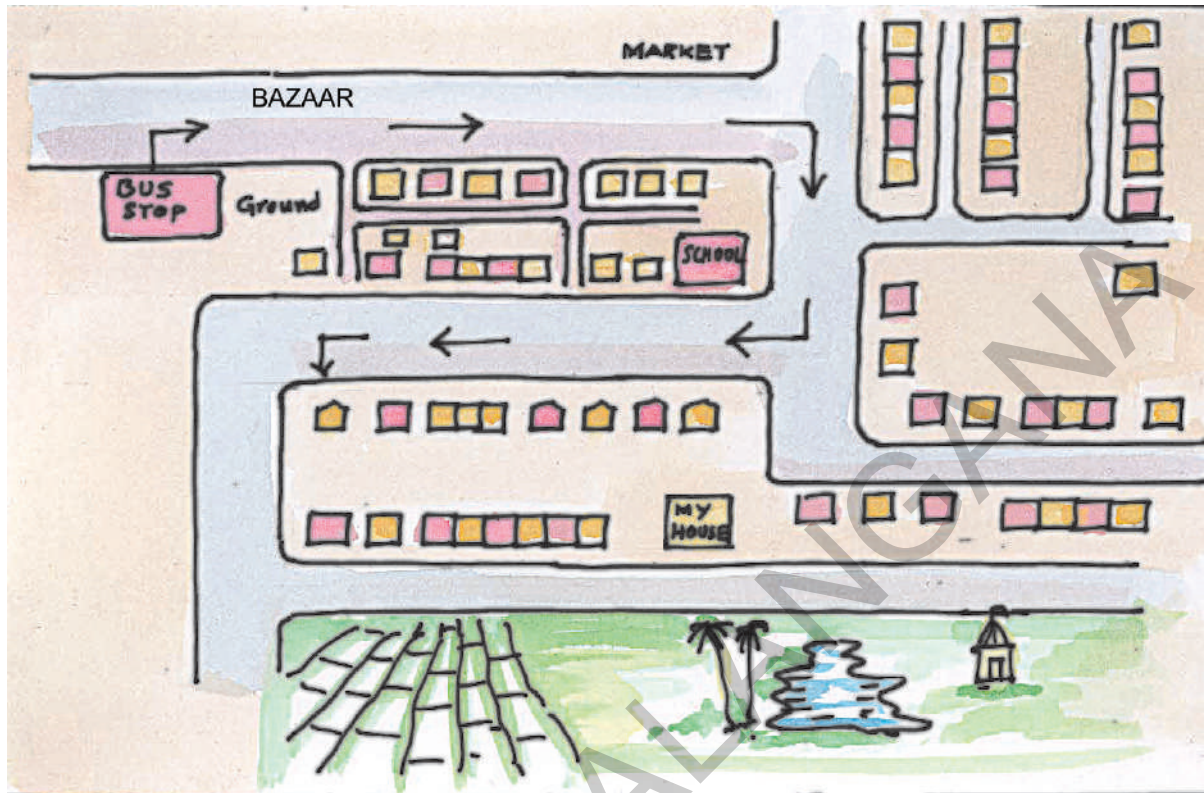


Fig. 1.1: Sketch showing way to Mallika's house

about her friend's proposed visit. She sent the details of the location of her house with a sketch map.

- ◆ Can you reach Mallika's house from the bus stop with the help of the sketch map?
- ◆ How many turns did Laila take to reach Mallika's house? Are there any landmarks at the turns?
- ◆ Are the buildings shown in the sketch drawn to their actual size?
- ◆ Can you tell the direction in which Laila walked (north or east)?
- ◆ Can you tell the distance from the bus stop to Mallika's house?

We cannot answer the last two questions with the help of the above map. This actually landed Laila in a problem. She had no idea of the distance from the bus stop to the house. When she reached

Mallika's house, she said, "Oh! Mallika, I am tired. You did not mention the distance in your sketch. If I knew it was so far away, I would have taken an auto."

"Sorry, Laila, I forgot to mention the distance," replied Mallika. "Anyhow, in future, if you take an auto, please mention that you have to go to South Venkatapuram - that is where this house is situated" said Mallika.

"How would I know the south or north of Venkatapuram?" Laila asked.

"It is simple. Now, you reached my house which is in the south of the village, the opposite side is north. Don't you know how to find directions in a place?" asked Mallika.

- ◆ Draw a sketch map of the route from your school to your house?

Directions

Look at the following picture carefully:

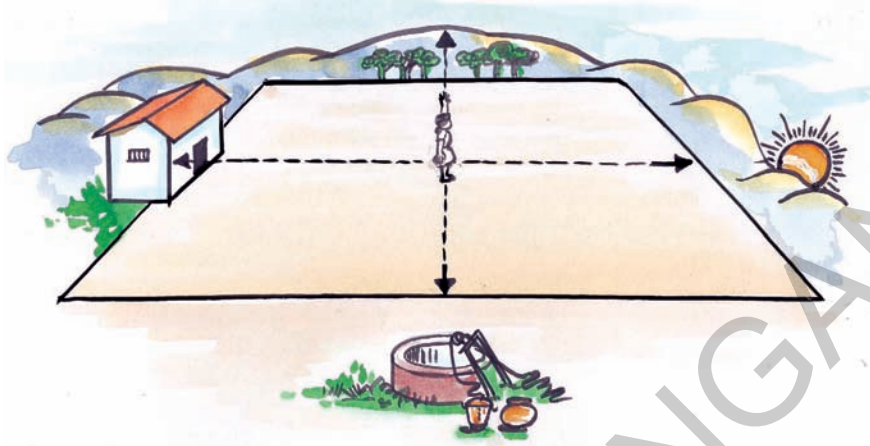


Fig. 1.2: Identification of directions

The girl in the middle is facing the rising Sun. Now fill the following table:

S.No	Direction	Object/Places
1	east	Sun, hills
2	south	
3	north	
4	west	

If you stand facing east, all the things to your right are towards south; all the things to your left are towards north; and all the things behind you are towards west.

Mallika proposed to play a game to understand directions better.

Look at the picture on the right. Now, everyone has to ask one question.

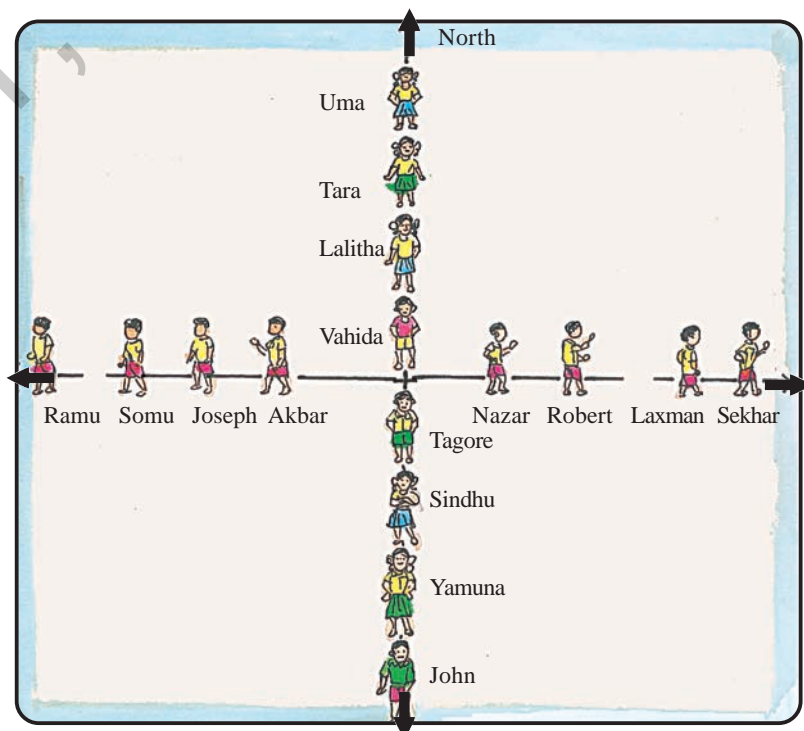


Fig. 1.3: Directions

- ♦ Lalitha is towards direction of John.
- ♦ Lalitha is towards direction of Uma.
- ♦ Nazar is in direction of Sekhar.
- ♦ Nazar is towards direction of Ram.
- ♦ Lakshman is towards direction of Somu.
- ♦ Lakshman is also towards direction of Sekhar.
- ♦ Tara is in the direction of John.

After doing this exercise, Laila said, “Wow! I now understand that direction is always relative to something! The same place may be in east or south or north or west, depending upon where we are looking at it from.”

- ♦ Identify directions in your class room and form a similar line and ask similar questions.

Directions on a map

Usually, maps are prepared in such a manner that north is at the top of the map and south is at the bottom. Therefore, east is on the right and west is on the left.

In some special cases, maps may be made with south on the top or on the left. However, in such cases, a special mention will be made on the map and an arrow will be given showing north.

Hang a political map of Telangana on the wall. Answer the following questions after looking at the map:

- ♦ In which direction is Mahabubnagar from Vikarabad?
- ♦ In which direction is Hyderabad from Yadadri?
- ♦ In which direction is Khammam from Suryapet?
- ♦ Is Komarambheem towards East of Adilabad?
- ♦ If you want to go from Manchiryal to Peddapalli, in which direction will you travel?

Think of more questions and ask each other.

‘Scale’ or distance on a map

On a pleasant evening, Mallika took Laila to see the village stream and they walked over the bridge. The bridge had 6 lamp posts at equal distance. The distance between two posts is about 100 metres. The length of the bridge is about 500 metres. Look at the following picture:

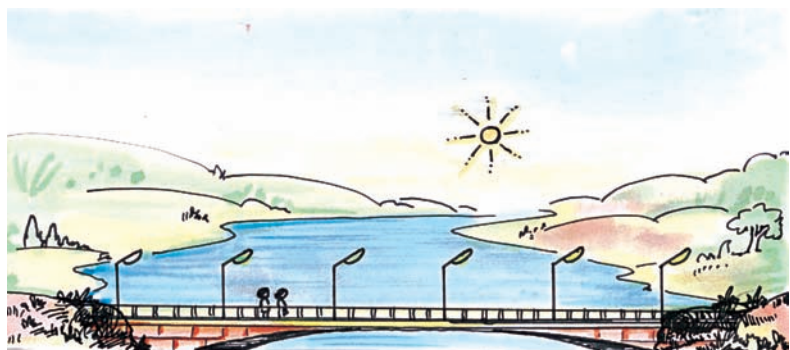


Fig. 1.4: Laila and Mallika walking on the bridge

When they came back, Laila wanted to draw a sketch of the bridge and the lamp posts on a paper so that she could take it with her. When she was drawing the lamp posts, she took care to draw them at equal distances. The distance between the first and the last lamp posts was about 5 centimetres. Her sketch was much smaller than the actual bridge.

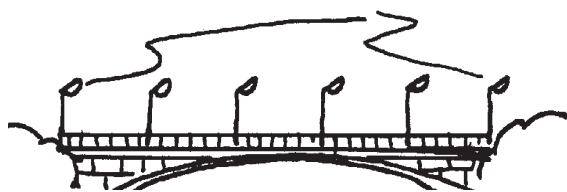


Fig. 1.5: Laila's sketch of the bridge

Measure the total distance in Laila's sketch map from lamp post one to lamp post six. The actual distance between the two lamp posts is mts

In the sketch, the distance between two lamp posts is only cm. and the total distance is only cm. You might have observed that Laila has drawn the lamp posts at equal distance.

We can also write down the relation between the distance on the bridge and its representation in the sketch in the following way:

5 cm on the sketch map = metres
on the bridge

1 cm on the sketch map =metres
on the bridge

This is called the 'Scale'.

We use Scale to show the actual distance on the ground by reducing it on a map.

Maps always mention the Scale they use and we can find out the actual distance between places using the Scale.

You might have observed the word 'Scale' in the maps. The Scale is the ratio of distance between two points (places) on the map to the actual distance on the ground. It can be expressed in different ways.

Statement Scale - Here, the scale is stated in words such as one cm to one km like a simple statement. As per the simple statement scale, we know that if we measure one cm as the distance between two places on the map, the real distance on the ground is one km.

In the given sketch, the distance between Mahabubnagar and Wanaparthi is given in the form of a line. The actual distance between these places is 50km.

Wanaparthi
Mahabubnagar

Measure the line joining the two places and find out the distance on the map.

Actual distance between Mahabubnagar and Wanaparthi : ____

Based on the distance between Mahabubnagar and Wanaparthi on the map can you find out the Scale of the map?

If it is one cm on the map, what will be the actual distance on land?

1 cm = km

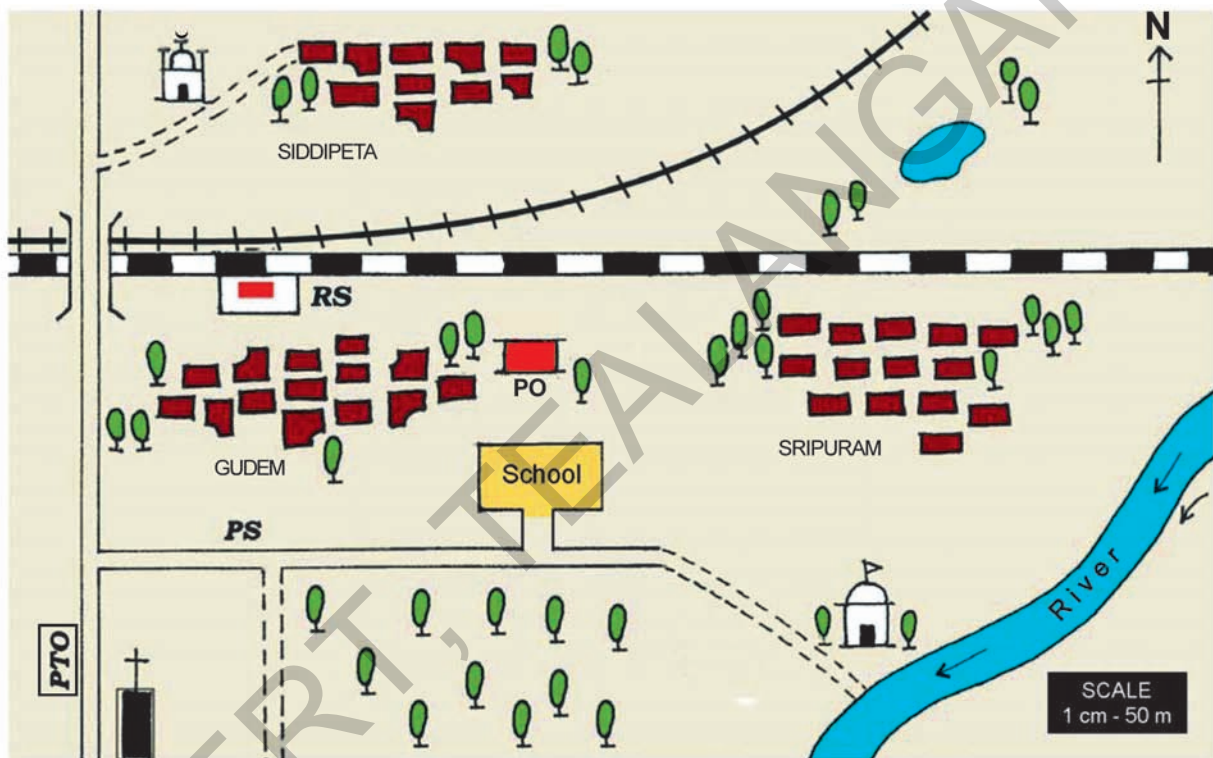
Now, try to look at your district map and find out its Scale. Then measure the distance from your village or town to a few other villages and towns on the map and find out the actual distance.

Now, take a thread and measure the coast line of India in a map and find out the actual coast line using the scales.

Symbols











You know that maps are too small for us to draw pictures of the things shown on them. For example, we cannot draw the real school or bus stand or Mallika's house, as it will take too much space on the map. Therefore, we always show things on a map with the help of symbols. You may have

noticed that in the district map, villages and towns are shown with dots and circles. Map makers prepare symbols appropriate to their needs. But some common symbols, which are called 'Conventional Symbols', are also used. The following is a complete map with symbols, scale and proper orientation:



Map 1: Study the map to find out how to use the symbols

Index

	Tree		Tank		Kutcha Road		Pucca Road
	Masjid		Temple		Church		Meter Gauge Railway
PTO – Post & Telegraph Office			Settlement			Broad Gauge Railway	
PS – Police Station	RS- Railway Station	PO – post office					

Based on the map given on the previous page, answer the following questions:

- ◆ In which direction of the church is the river flowing?
- ◆ What kind of road is there to the south of Sripuram village?
- ◆ Which type of railway line is located near Sripuram?
- ◆ In which direction of railway station is the police station?
- ◆ Name the village that lies to the north of the railway track.
- ◆ Imagine that you are in the school shown on the map. Which direction will you face if you are coming out of your school?

Activity:

Face towards your east, stretch your hands and say the name of directions (e.g. north, south). Next time, change the direction of your face and continue the exercise.

Keywords

Sketch

Map

Scale

Direction

Improve your learning

1. Collect different kinds of maps and study them. If you have any doubts, clarify them with your teacher.
2. Find out the distance from your mandal headquarter to the district headquarter by converting the map distance into actual distance.
3. Why is the actual distance on the ground reduced on the map?
4. Explain the need of symbols in preparing maps.
5. Draw the symbols representing different waterbodies, places of worship and public offices on a drawing sheet and present it in the class.
6. Draw a sketch of your house and mark the other houses and places around it in the correct direction.
7. What are the important features of a map?
8. Read the paragraph titled 'Symbols' on page 6 and comment on it.
9. Observe the different maps present in the Atlas and fill the table with details.



S.No.	Name of the map	Symbols used	Important features

Project:

Prepare a map of your classroom using the following instructions:

- a) First, find the four directions in your classroom by facing the north.
- b) Make a list of all the walls, doors, windows, blackboards, almirahs etc. that you want to show on the map. Make symbols for them in your notebook.
- c) Draw a sketch map of the classroom with walls and location of the objects you want to show. Make sure to draw the northern wall on the top of the sketch.
- d) Now, split into small groups and measure the length of each wall with the help of a scale. Write down the distances on the sketch map.
- e) Draw a map of the classroom by selecting an appropriate Scale. It can be one centimetre for one meter. So if a wall is 7 metres long, you will have to make a 7 centimetres long line on paper.
- f) After making the outer walls, draw the symbols for windows and doors at the right places. Then draw the symbols for other objects like almirah, black board, table etc.
- g) Make an index of the symbols you have used in the map and also mention the Scale.
- h) Compare your map with your friends' maps and make corrections if there are any.



Globe - A Model of the Earth

One evening, Sundar & Kalpana were looking at the moon and Sundar asked, "If I went to the Moon, what would the Earth look like? What can I see from there?" Kalpana told him that they could easily find out answers from the internet. Later, she showed him some pictures of the Earth taken from Moon. This is how it looked:



Fig. 2.1: Earth rise on the Moon

Doesn't the Earth look like a blue moon? It looks blue because a large portion of the Earth is covered with oceans. In the above photograph, we can see only one part of the Earth which receives sunshine.

- ♦ Can you explain why half of the Earth is not visible in this photograph?

The Earth is like a ball

In this picture, you can see that the shape of the Earth is like that of the Moon.

Bring some globes to the classroom. Ensure that each group of five to six students has a globe. A globe is a model of the Earth. It shows the shape of the Earth, the land and water, the continents and oceans and the countries of the world.



Fig. 2.2: A Globe

- ◆ Give each student a chance to take the globe in her/ his hand and look at it carefully. See how the Earth rotates.
- ◆ With the help of your teacher, locate the North Pole, the South Pole and the Equator.

You can see that the earth is like a ball – spherical in shape. How do you think people stand on it? Place some standing toy people on different parts of the globe. It may seem that the person at the lower part is standing upside down or that the person in the middle might just fall from the Earth. We never fall off the Earth because the Earth acts like a powerful magnet which pulls us towards it. In fact, we can only fall on Earth but never off the Earth!

Spheroid Shape

Actually, the Earth is not like a perfect sphere – not perfectly round. It is a little pressed at the two poles and bulged slightly in the middle around a line called the Equator. However, this is so slight that most globes and maps do not show it at all.

An interesting thing about the shape of the Earth is that if we keep travelling from one point in one direction without turning back, we come back to the same point. Try this on the globe. Start from any point and keep going in the same line and see if you come back to the starting point.

Scientists in ancient period in India and Europe had figured out that the earth was like a ball or sphere. Therefore, later around 1492 CE, sailors like Columbus, an Italian explorer set out from Europe with the hope of reaching India.

- ◆ Take a globe and run your finger along the path taken by Columbus to reach America and on the imaginary route to reach India.

Oceans and Continents

As you can see on the globe, most of the surface of the Earth consists of water in the form of oceans. If you go to a coastal village, you can observe hills.

- ◆ Describe the sea in a few lines or draw a picture of the sea.
- ◆ State the main difference between the water you drink and the sea water?

Seas and Oceans stretch for hundreds and thousands of kilometers – just endless water! You can travel from one end to the other only with the help of ships and it may take many days or even months to do so.

- ◆ One of the oceans is frozen to ice – find out its name.
- ◆ Observe the globe and write down the names of the four great oceans.
 1.
 2.
 3.
 4.

- ◆ Which of these is the largest ocean? Underline it.

Naturally, we cannot live in these oceans. We live on land. You can see large sheets of land on the globe which are called continents. There are seven continents.

- ◆ Find out the names of the continents and write them down:

1.
2.
3.
4.
5.
6.
7.

- ◆ One of these continents is actually covered with ice – find out its name and location.

Is it not an interesting fact that the North Pole and the South Pole of the Earth are covered with ice! The North Pole has a frozen ocean (Arctic Ocean) and the South Pole has a huge accumulation of ice on it! This is called the Antarctic Shield of ice.

- ◆ Look for India on the Globe – name the continent on which India is located.
- ◆ Similarly, look for the countries you have heard of.

Villages, towns and cities are located on the continents. You will find hills and valleys, agriculture, mines, factories etc. on the land on these continents.

Directions on the globe

You had learnt about the four directions in the earlier chapter. You can locate the North and the South Pole. If you face north, the east is on your right and the west is on your left. The Earth rotates every day from the west to the east. Can you rotate the globe and see how this happens?

You have observed the two poles on the globe. What are the poles? They are the two points on the opposite ends of the Earth. If you draw an imaginary line connecting the two poles passing through the interior of the Earth, it will form the axis or the line around which the Earth rotates.

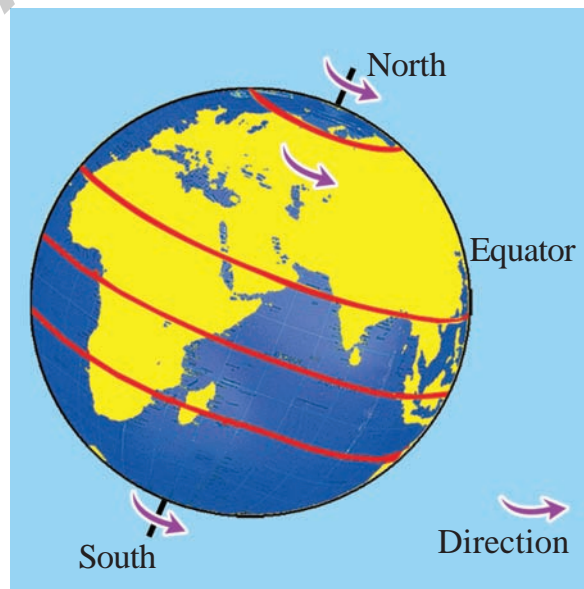


Fig. 2.3: Axis of rotation

To understand this better, put three or four dots on the globe in different colours from the Equator to the poles. Now rotate the globe and observe.

You would notice that if you put a dot on the pole, it will not move at all! What happens to the dot placed on the Equator?

Lines on the globe

You will see many lines across the globe. Some run from the North Pole to the South Pole. The others run around the Earth from west to east. These imaginary lines drawn by map makers help us locate places on the globe and maps. We will see how they are drawn in later classes. Now, we will look at the most important lines.

The concept of lines on the globe called Latitudes and Longitudes along with poles were well known to our Indian ancestors like Aryabhata, who used the terms to explain the places.

Latitudes

These are the imaginary lines that are drawn from west to east. Can you spot these lines? Compare the length of these lines. Do you think they are all of the same length?

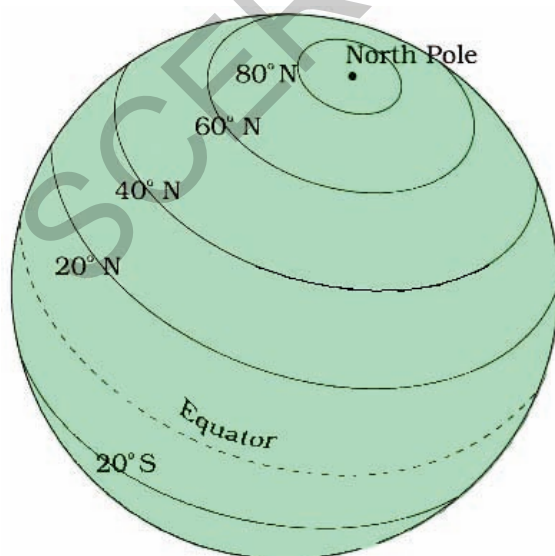


Fig. 2.4: Latitudes on the globe

The longest of these lines is called the Equator. It divides the globe into two equal halves called hemispheres. Identify the Equator on the globe and note down the continents it passes through. Also identify the northern and the southern hemispheres. In which hemisphere is India located? Which hemisphere has more water than land?

Longitudes

These imaginary lines run from one pole to the other. Unlike the latitudes, these lines are of the same length. There are two main longitudes – the Greenwich Line, which is also called the 0 degree longitude, and the International Date Line, which is also called 180° east/west longitude. You will learn more about the importance of these lines in higher classes.

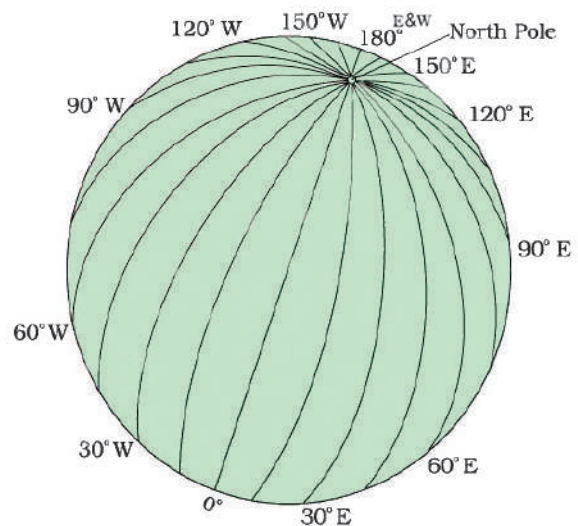


Fig. 2.5: Longitudes on the globe

The latitudes and longitudes create a net that covers the map and helps us to locate places. If you know the latitude and longitude of a place, you can easily locate it on the globe or a map.

Keywords

Latitude

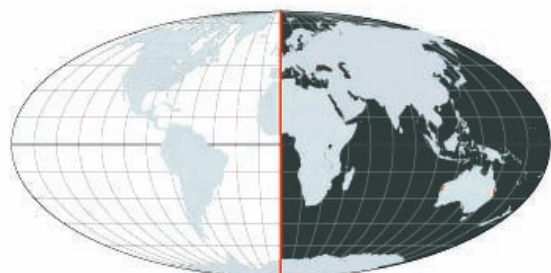
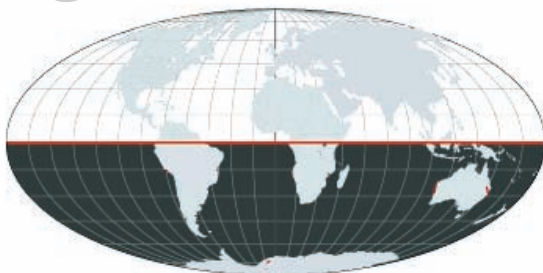
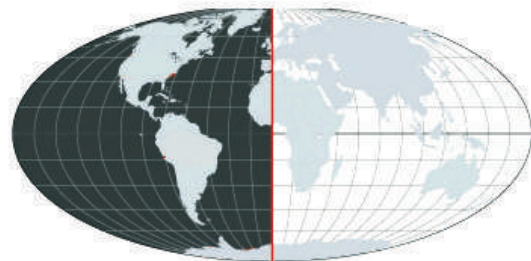
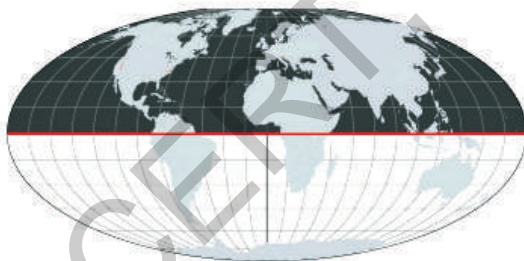
Longitude

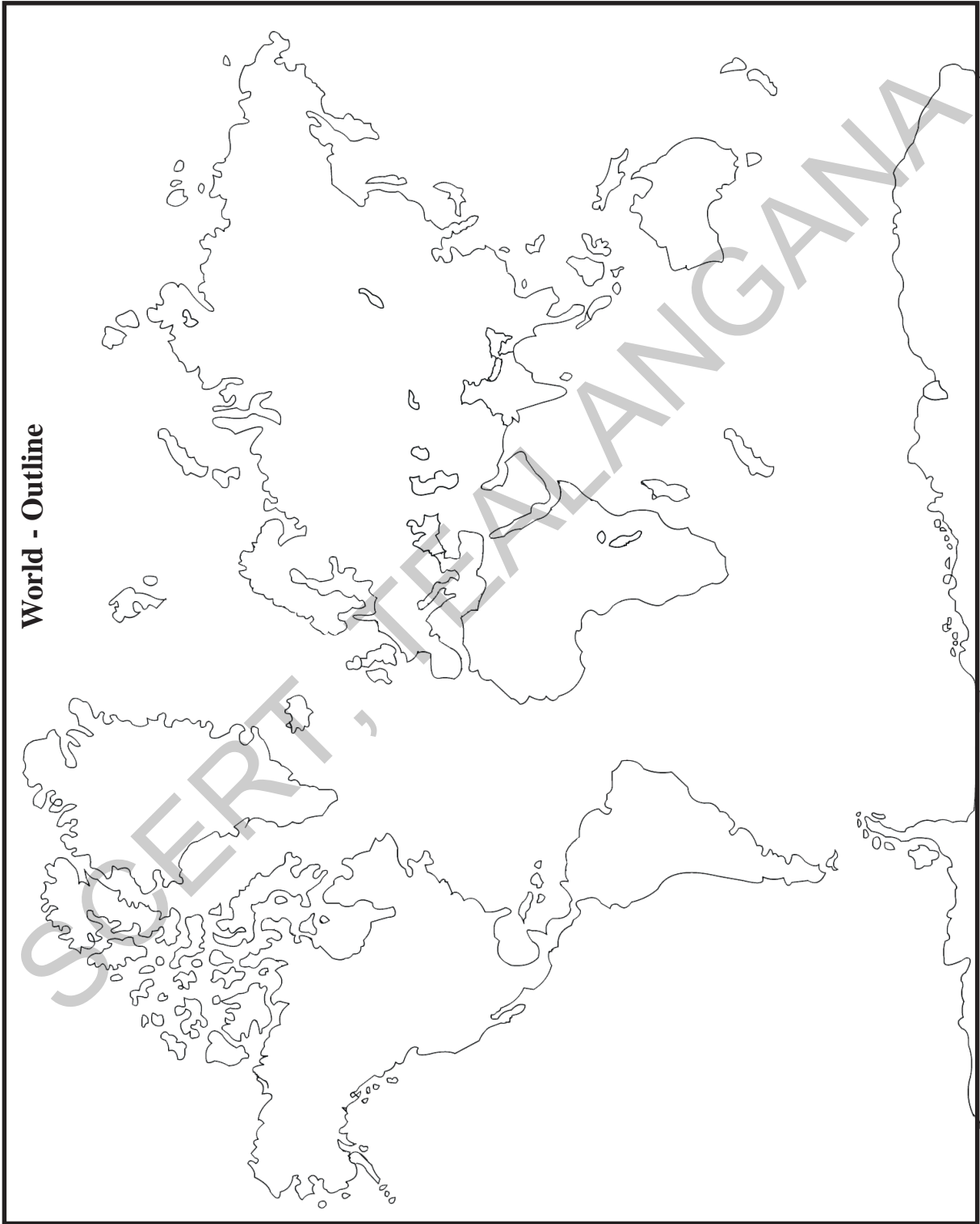
International Date Line

Axis

Improve your learning

1. There is an outline map of the world on the next page. Identify and write the names of continents and oceans. Colour the map using appropriate colours. Draw and write the names of the main latitudes.
2. Ramesh says “Earth is flat”. What do you say?
3. Rosy is spinning a bangle like a top. What shape do you see?
4. Collect information about explorers like Columbus.
5. Draw the latitudes and longitudes on the surface of a ball.
6. “The Sun always rises in the east.” Find out the reasons for this.
7. Why do we draw imaginary lines on the globe/ map?
8. What is the effort put by scientists and sailors to know about earth?
9. Observe the following pictures and fill the boxes with the names of the shaded hemispheres.







Landforms

The land on which we live is not uniform in size, shape or height. In some places, it rises high to form hills and mountains with steep slopes, while in other areas, it may be low and flat for long stretches. As you travel from one place to another, you might witness changes in the height of places. This is known as the relief of a region.

There are three main kinds of landforms – mountains, plateaus and plains. You must have seen several hills or even been to places on some mountain ranges. Mountains are very high and they have steep slopes with very little flat land on them.

Look for the Himalayas, Arvallis, Vindhyas, Satpura mountains in a map of India. These are important mountain ranges of our country.

In our state too, Adilabad, Nirmal, Jagitial, Vikarabad, Mahaboobnagar, Nagarkurnool, Peddapally, Badradri and Jayashankar districts have stretches of hilly

terrain which we can see as pockets of scattered hills. These are Sathmala range in Adilabad, Nirmal. Balaghat range in Mahaboobnagar, Nagarkurnool. Ananthagiri hills in Vikarabad, Kandikal in Peddapally and Jayashankar and Rakhi hills in Jagitial districts. Look for them in a map.

Plateaus are also high lands but they have more flat lands with some hills in between them. The landscape is uneven with ups and downs but not as steep as in the mountains. The Deccan Plateau is the largest plateau in India.

The Deccan plateau has a high and steep edge (scarp) on the west, and is known as the Western Ghats. The Telangana Plateau is itself a part of the Deccan Plateau and slopes to the east. Large portions of Telangana fall in the plateau region which is called the Telangana Plateau.

Fig. 3.1: Hills

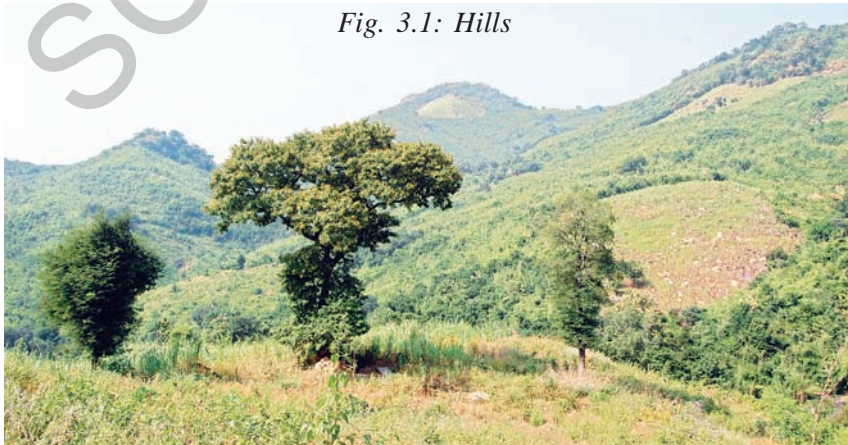


Fig. 3.2: Plain



The plains, on the other hand, are level lands with gentle slopes. They are formed by the deposition of silt by great rivers. The Indus and its tributaries form the Punjab Plains. The Ganga river stretches through Uttar Pradesh, Bihar and Bengal states and forms the Gangetic Plains. Together the two large plains are called Indo-Gangetic Plains. Eastern coastal plains are on the eastern side of India along the Bay of Bengal. Large portions of states like Tamil Nadu, Andhra Pradesh, Odisha and West Bengal fall in it. On the Western side of India is the Western Coastal Plains. Find out the states which come under it.

The physical surface features of the land like mountains, plateaus and plains etc are called 'Relief Features'. Telangana state has varied relief features. Look at the map (1) given on the page 17. Our state has Upper Telangana Plateau in the west. Godavari and Krishna river flows eastwards through this plateau. The remaining area is known as the Lower Telangana plateau which also eastwards slope. The twin cities, Hyderabad and Secundrabad cities, Sangareddy, Mahaboobnagar and Nalgonda towns are located on the Upper Telangana plateau while Warangal and Karimnagar towns are on the Lower Telangana Plateau

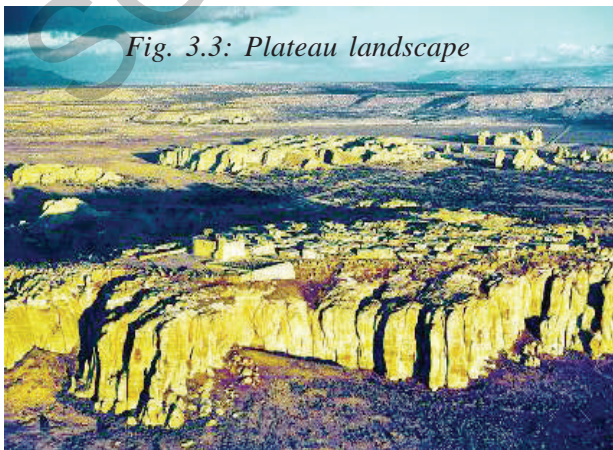
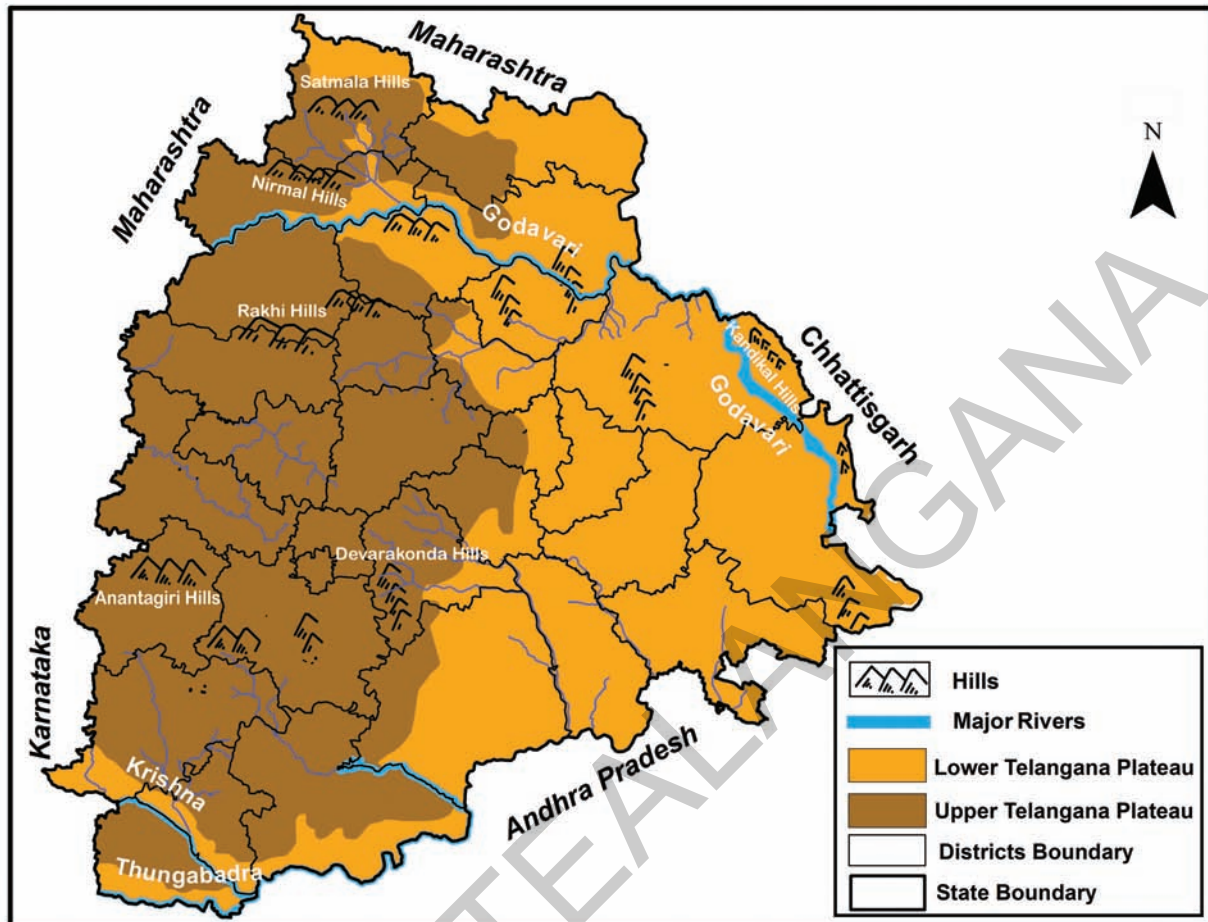


Fig. 3.3: Plateau landscape

We will learn more about these landforms and how people live on them in the following chapters.

- ◆ Look at the pictures of mountain, plain and plateau and try to find out which of them is similar to your region.
- ◆ Look at the map of Telangana and find out which of these towns are on the upper and lower Telangana



Map-1 Physical Features of Telangana

plateau- Bhongiri, Bhadrachalam, Siddipet, Manthani, Manchiryala, Shadnagar, Sircilla, Chennur, Kamareddy, Vikarabad.

- ◆ In which districts are the Ananthagiri hills, Devarakonda hills, Nirmal hills, Sirnapally hills situated?

Delta

The two main rivers of Telangana, the Godavari and the Krishna, flow from the western Ghats. The Godavari river enters in Telangana near Basara of Nirmal district.

These rivers are joined by many small rivers of the Telangana plateau and finally flow into the Bay of Bengal after forming large deltas. Can you see the two triangles formed by these rivers on the Eastern coastal plains? (fig 3.4)

Before joining the sea, a river divides into a large number of small streams. It deposits a lot of sand and silt in this area which forms the delta. It usually forms a triangle. Every year, the flood water of the river brings silt laden with humus (decayed leaves, plants etc.) with it and deposits them on the flooded areas. In this way, the floods enrich the soils of the delta every year.

- ◆ How do you think will the dams across the rivers affect the delta soils ?
- ◆ Find out the names of some other deltas in India.
- ◆ Find out the names of at least two rivers that join in the Krishna and Godavari.
- ◆ Find out the location of a large dam on the Godavari river.
- ◆ Why is it not possible to construct a large dam in Medak district ?

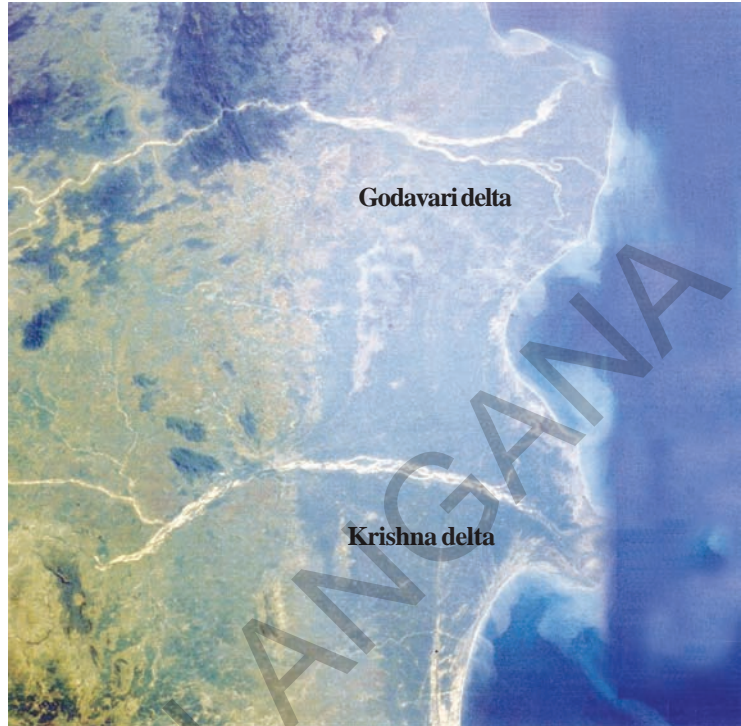
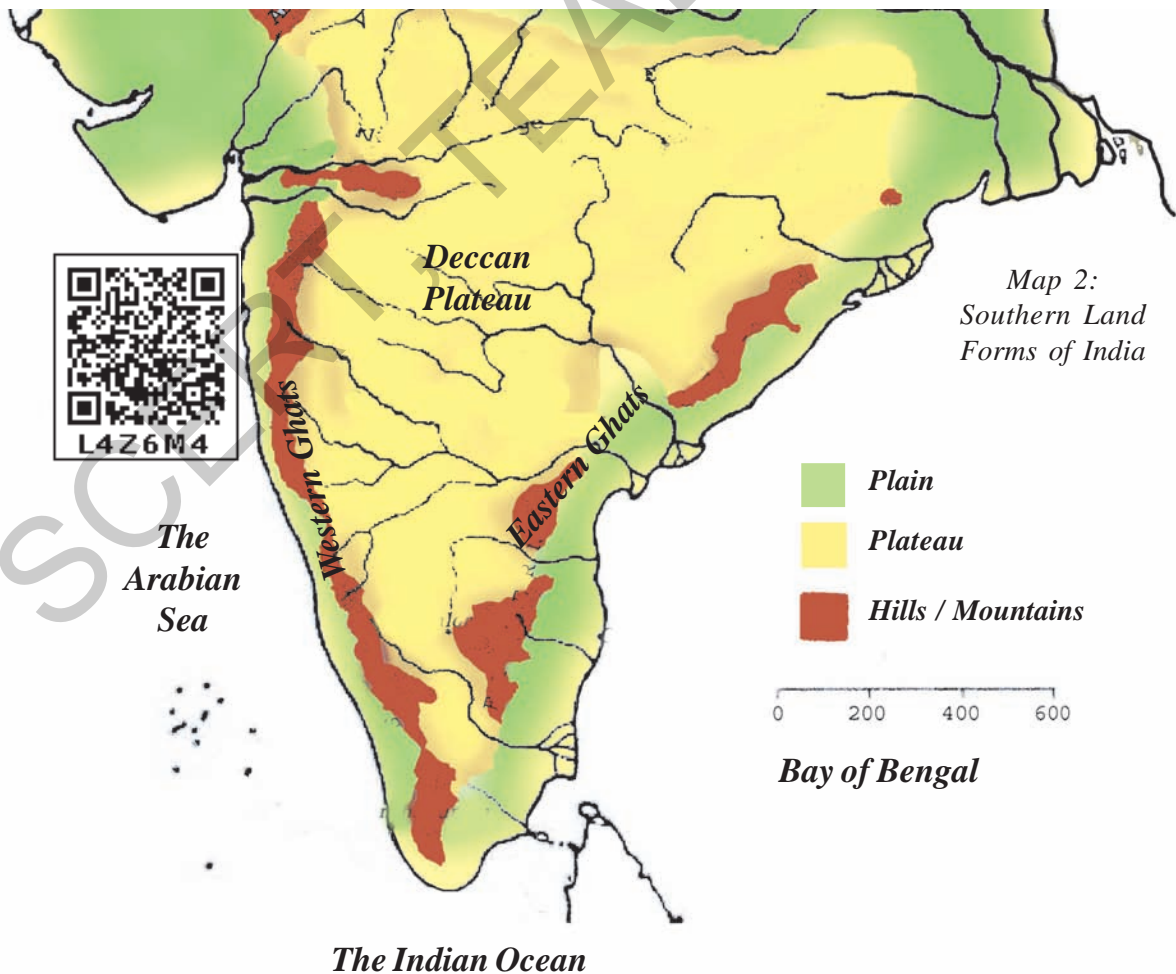


Fig. 3.4: Krishna and Godavari delta, a satellite image



Penamakuru - A Village in the Krishna Delta



We wanted to see how people live in a delta village. We started from Vijayawada and reached Vuyyuru town. The terrain was totally plain, without any significant slope. We crossed a number of canals and water channels lined with green trees.

Bandar Canal

After travelling about 3 kms from Vuyyuru, we crossed the Bandar canal to reach Penamakuru. Bandar canal takes off from the Krishna River at Prakasam Barrage in Vijayawada. It flows from the north west of the village towards the south east . Water of this canal is taken to the fields through small field channels. Penamakuru village is situated between the Krishna River (which flows to the West of the village just a few kilometers away) and the Bandar canal.



Fig. 3.5: Plain landscape of Penamakuru



Fig. 3.6: Huts along Bandar Canal

Prakasam Barrage

Vijayawada city is located at the head of the Krishna Delta on its northern bank. A barrage was built across the river at Vijayawada in 1853 by the British rulers. It is now called Prakasam Barrage. The water is diverted by this barrage into canals and is used to irrigate about 12 lakh acres of land.

Soils

In Penamakuru, the soils are mostly fertile alluvial black soils. The soils deposited by the river are called alluvial soils or '*ondru bhumi*'. Alluvial soils are heavy and have high water holding capacity. They are also rich in nutrients. Do you think crops will grow well on such soils?

We can find fine and clayey black soils ('*nalla regadi bhumi*') upto a depth of 15 feet. They get very sticky with rain and retain moisture for a long time. When they dry up they tend to crack. This causes what is called self-ploughing and causes fertile.

Some parts of the village nearer to the river on the west and south have sandy soils (*isuka bhumi*).

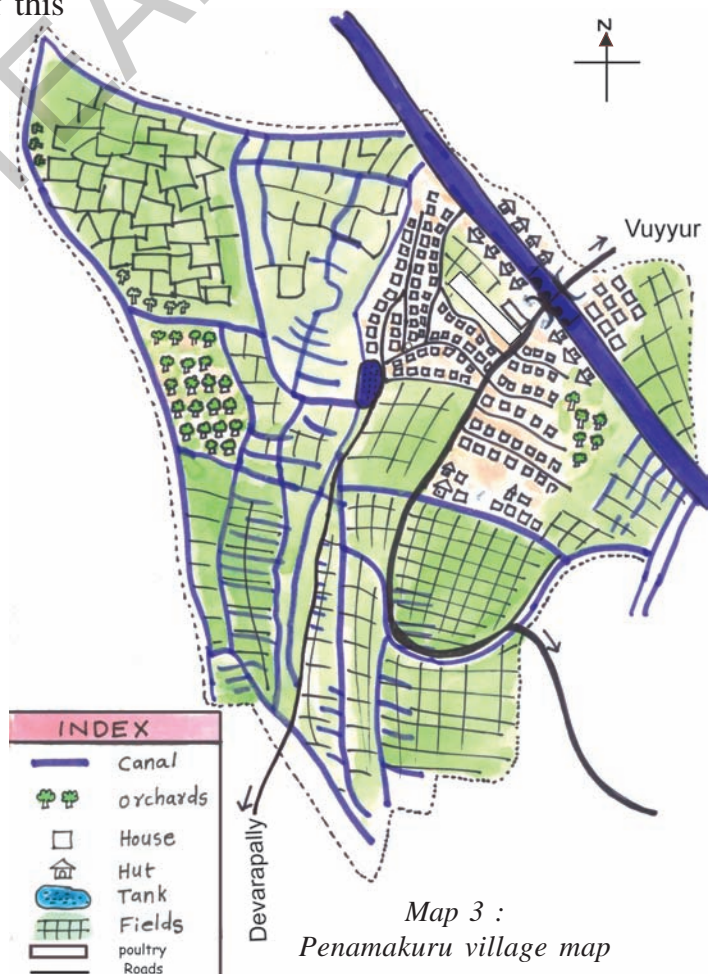
By and large part of the soils of this region are fertile and if water is available it is possible to raise two or three crops a year.

- ◆ What is the relation between moisture level in the soil and crop production?
- ◆ Look at the map of the village and locate the canal, the road, and the houses and huts in the centre of the village.
- ◆ Look at the map of Penamakuru village and locate the field channels which take off from the Bandar Canal. Observe the direction in which they flow.
- ◆ Gently shade the portions which you think will be irrigated by the canals.

Rainfall and Irrigation

This region receives heavy rains from June to October from the South West monsoon. From November to May there is relatively very little rain. Good sunshine and warm temperature make it possible to raise crops throughout the year. However, as there are no rains after October, it is necessary to irrigate the lands with water either from the canal or the wells or tanks.

The lands on the eastern side of the village which are nearer to the canal and low lying can be easily irrigated with the canal water. The lands towards the western and northern side are on higher elevation and cannot be easily irrigated with canal water. In such areas farmers use borewells.



Map 3 :
Penamakuru village map

As Penamakuru is very near to river Krishna the groundwater can be found at a depth of only 15 to 25 feet. Hence, the expenditure on digging borewells is very low. Since the entire region is electrified, most of the borewells have submersible pumps operating with electricity.



Fig. 3.7: A borewell irrigating paddy and sugarcane fields

Recently there has been an increasing use of groundwater through the borewells to cultivate the uplands which cannot be easily irrigated with canal water.

- ◆ Does it rain in your region between the months of June to October?
- ◆ Is the rain adequate for agriculture in your area?
- ◆ Compare the availability of water in your area and the Krishna Delta Plain region.

Cyclones & Floods

Krishna district is one of the most flood prone districts of the AP state. Every few years when the rains are very heavy in the catchment area the dams get more water than they can hold. Excess water is released by the big dams. Then the flood waters enter the lowlying villages along the river. This can be both very destructive and productive. Floods are also caused by cyclones which bring heavy rains from the sea along with strong winds which uproot trees and cottages. Penamakuru is lucky as it is on high ground and has not been adversely affected even during the worst floods of 1997, 2006 and 2009.

- ◆ How can the floods be both destructive and productive?
- ◆ Get information about the major floods in the past and what happened during those times.
- ◆ How can we minimise the damage done by floods and cyclones?

Crops

Paddy is extensively cultivated all over the coastal plains, especially in Krishna District. Most of the lands, especially the low areas (*pallam*), are sown with paddy. The nursery for the paddy monsoon crop called *salva* is sown and transplanted in the months of June/ July. They usually grow high yielding paddy varieties like MTU 2716, Swarna, and BPT. This is harvested around October/November. The main agricultural operations like ploughing,

Fig. 3.8: Turmeric, Sugarcane and Banana fields



threshing and transportation are done with tractors. Transplantation is still mainly done by women whereas harvesting is done by men and women together. From the month of December, they sow the winter crop called *dalva*. This is either paddy or pulse crop. During the last few years, many farmers have been cultivating sugarcane instead of paddy. Sugarcane stands in the field for nine to twelve months and is harvested around February/March. Then it grows again to give a second crop the next year. These fields need tending throughout the year and this is done mainly by men.

Now a days the villagers cultivate turmeric, yam, banana etc. in the uplands. These are sown with the arrival of rains and harvested in February/March. Crops like sugarcane, turmeric, yam and banana are grown for sale in the market and are not consumed in the village.

In olden days, the farmers of Penamakuru cultivated red gram, green gram and millets on the uplands. They did not require much water. Nowadays, these crops have been replaced with vegetables and sugarcane which require irrigation.

Vegetables

Uplands (*meraka* or *garuvu bhumulu*) of this village are suitable for growing vegetables. In the low lying lands, if water is not sufficient for a second crop of paddy, they cultivate vegetables. Usually they cultivate brinjal, ladies finger, ivy gourd *dondakai*, ridge guard and cabbage. They are

sold in Vuyyuru Rythu bazaar. During summer, some farmers cultivate *jeeluga* or *pillipesara* to increase the fertility of their fields. These are leguminous green manure crops which fix nitrogen in the soil. After 30 to 40 days, these crops are ploughed back into the soil.

Orchards

On the bank of river Krishna and upland areas of Penamakuru, we can see several fruit bearing trees and orchards like guava, sapota and papaya. The farmers have told us that the soil near the river contains more sand. The capacity of these soils to retain moisture is very less. Therefore, crops like paddy do not grow well on sandy soils. The fruit trees grow well as their roots penetrate deep into the soil and draw out water. Hence the lands close to river are suitable for growing fruit bearing trees.

Irrigation, market and changing crops

We have seen that there is a shift from growing food grains like millets, paddy and

pulses to cash crops like sugarcane, vegetables, fruits and turmeric. This is made possible by the growth of irrigation as these crops need a lot of water. The availability of loans to purchase other inputs like seeds and fertilisers is another contributing factor.

- ◆ What are the reasons for this change?
- ◆ To what extent do you think is this beneficial to the farmers?
- ◆ Will this also create some problems?

Land ownership, tenancy

There are about 750 families in Penamakuru. Ten of them have 10 acres of land or above. Approximately 150 families have land below 5 acres and the rest have no land. They either take land on lease from the landlords or work as labourers on their farms.



Fig. 3.9: Workers harvesting yam

- ◆ Types of soil in Penamakuru are (tick the correct answer):
a) sandy/ rocky; b) sandy/ clay; c) black/ sandy.
- ◆ Which of the following statements is correct: a) Sandy soil retains moisture. b) Black soil retains more moisture. c) Black-sandy soil retains moisture.
- ◆ Farmers of Penamakuru grow rice in _____ soil.
- ◆ Fruit orchards are by the side of river Krishna because _____.
- ◆ If you live in a village: what is the depth of a borewell? What layers do you dig through to reach water? How is land irrigated in your area?

Houses

People of different castes and professions live in this village. The main village is inhabited by landlords, the others live in

the nearby areas on the banks of the canal and towards south of the village. In the middle of the village, we can find *kirana* shops, bank, R.M.P. doctors, medical shops, iron welding shops, hair salon, tiffin centers, etc.

Here is a collection of photographs of houses and other buildings in the village. Look at them and describe them. Point out the difference and similarities in the roofs, walls, boundary walls etc.



Fig. 3.10: Houses of farmers



Fig. 3.11: Hut



Fig. 3.12: Houses of small farmers



Fig. 3.13: Roads and Houses

Animal rearing

All lands in the village are cultivated and there is not much land for grazing cattle. Hence only a few bullocks, cows, buffaloes and sheep are reared for working on the fields and for other purposes. How do you think would they feed the animals?

Basket weaving, pig rearing and fishing

On the banks of Bandar canal live 15-20 basket weaving families. They migrated to

this village for work. Their main occupations are making baskets, catching rats and rearing pigs. Jagannadha Nancharaiah settled here about 30 years ago. He collects date palm strands from the banks of canal for making baskets. He and his wife make 5-6 baskets per day and sell them in nearby villages. Their neighbour Katta Sivaiah catches fishes with the help of basket traps and sells them in nearby villages.

Poultry

The village has a fully mechanised poultry farm. Water is supplied through nipples and food is supplied by the conveyers. There are about 80,000 hens in this poultry laying about 50,000 eggs each day. These eggs are sent to Vijayawada and other states like Assam and Bihar through agents. The chicken dropping is sold as fish feed to farmers in nearby area.



Fig. 3.14: The Poultry farm

Rice Mill

There is a rice mill in this village. The owners of this rice mill purchase paddy from the peasants and prepare rice to sell in other places.



Fig. 3.15: Rice mill

Poultry and rice mills are based on agriculture and therefore are called agro-industries. They are a common feature in the plains. It is easy to get the necessary raw materials and transport the product to the distant markets.



Fig. 3.16: Basket making

Road transport & markets

The road network in this region is well developed providing connectivity to many towns and cities. This helps in marketing the produce.

The farmers of this village sell sugarcane to nearby sugar factory which is located at Vuyyuru. The vegetables and banana are supplied to 'Rythu Bazar' which is in Vuyyuru and Vijayawada. The paddy is sold in the fields itself through brokers.

Availability of labour

Most villagers are employed in this village itself. Some agricultural labourers also come from the surrounding villages. The youth who studied 10th or above are working as electricians, auto drivers or mechanics.



Fig. 3.17: Transportation of vegetables & fruits to Rythu Bazaar

Keywords

Mountain
Plateau
Plain
Coast
Cyclone
Flood

Improve your learning

1. What kind of changes are taking place in Penamakuru village?
2. How do the poor and the landless earn their livelihood in the plains?
3. What are the difficulties of farming in plain villages like Penamakuru?
4. What will happen if all farmers of the village grow only sugarcane or turmeric?
5. Why do plains like the Krishna delta have a very dense settlement?
6. Point out different landforms on the map of Telangana and Andhra Pradesh. Colour them as given below.
 - a) plain - green
 - b) plateau - yellow
 - c) mountains - brown
7. How are the people of handicrafts helped by the government?
8. Describe the relief features of Telangana.



Dokur - A Village on the Plateau



In the previous chapter, we saw a village in the Krishna Delta which had plenty of water and rich soil. Imagine life in a different village that has little rain or irrigation facilities and poor soil. What could be the differences? Discuss them in the class.

Deccan Plateau

Observe the Telangana sketch map in chapter 3 showing major land forms. You would notice that Telangana State is largely a plateau. Compare this with the map 2 of the same chapter. You will notice that the entire Telangana plateau region falls on the wider Deccan plateau. You would also see that the Deccan plateau is flanked on one side by the Western Ghats and by the Eastern Ghats on the other side. The Deccan plateau higher in altitude as compared to the Eastern coastal plains. The plateau slopes from west to east. To understand this region, trace the course of the river Godavari and its origin.

Unlike the Krishna delta which are flat, plateaus are marked by several small hills, hill ranges and hillocks interspersed with flat areas between them. As a result, cultivation and settlement is possible only in small pockets. This region is also rocky with thin layers of soil. An important aspect of this Plateau region is that it receives very low rainfall.

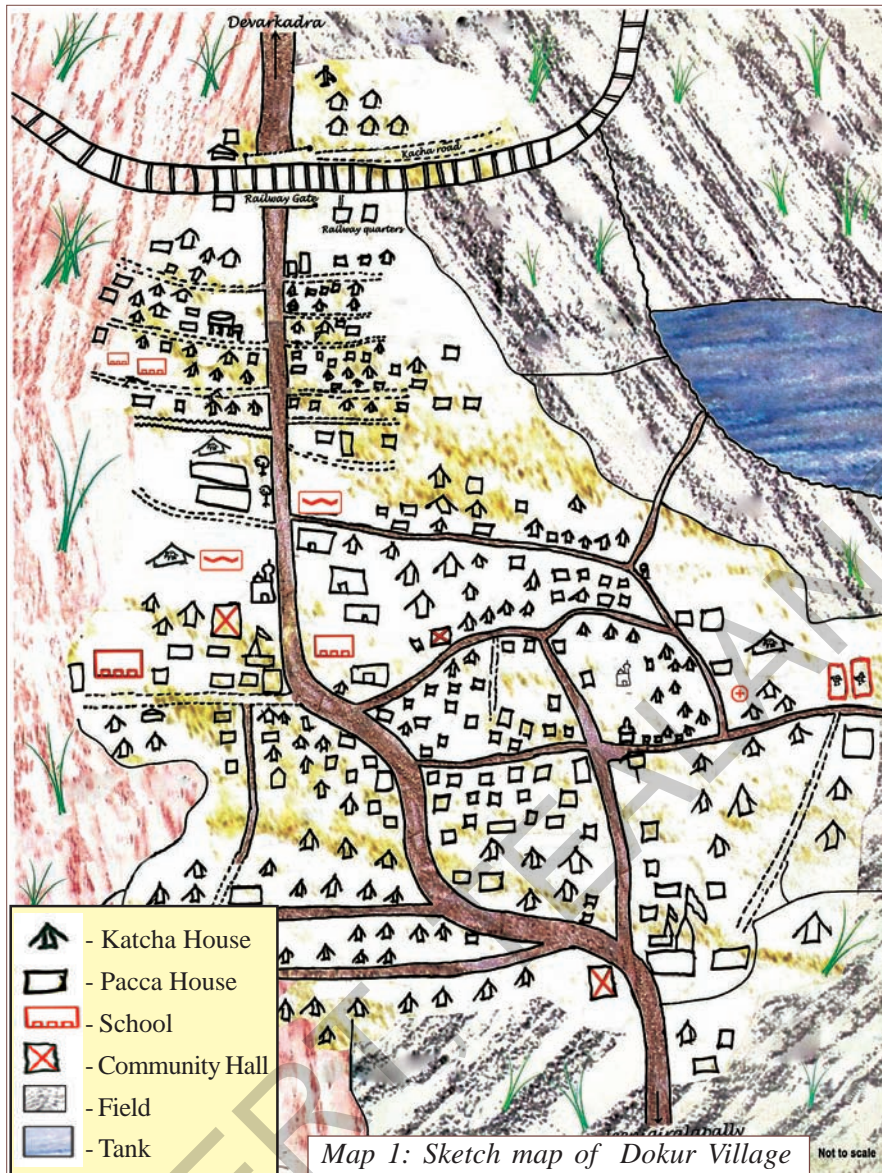
We wanted to see how people live in such difficult terrains. Therefore, we visited and examined a typical village located in Telangana plateau - Dokur in Mahabubnagar district.

Dokur Village

Dokur is in the Devarakadra mandal and is around 25 km away from Mahabubnagar town. The old name of this village is Dakur and it comes from the word Daku which means dacoit. Many years ago, dacoit groups lived in the area surrounding Dakur as it was easy for them to hide among the heavy bushes in the surrounding forest area. Today, the village is called Dokur.



Fig. 4.1: Entrance to Dokur Village



- ◆ Look at the sketch map Dokur village. Describe the forms of transport and houses from this sketch? In what ways can you compare this with your own or familiar village?
- ◆ The tank is shown in blue even though at the time of our visit it was dry. Think of any reasons why this is so?

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	- Railway line
	- Pacca Road
	- Katcha Road
	- Cemetery
	- Hospital
	- Poultry
	- Cattle Shed
	- Temple
	- Mosque

Climate and Rainfall

The temperature of the region goes up to 40⁰ Celsius during the summer months from February to June. However, during the winter months from November to January, the temperature during the day is usually between 20⁰ Celsius and 30⁰ Celsius. This region gets rainfall from the end of June to October. However, the rain is scanty and irregular. It varies a lot from year to year and therefore, it is unpredictable and unreliable. During years

of really low rainfall, a drought situation develops. Crops dry away and there's little rainfall to fill the tanks or recharge the ground water. Drinking water for humans and cattle becomes a major problem. In the absence of irrigation facilities, it is difficult to carry out any agriculture work. These are difficult years when people may be forced to look at other options for employment. Since such years of really low rainfall keep repeating, we can say that the region is drought prone.

- ◆ What are the differences between the rainfall in Dokuru region and that in the Krishna delta?
- ◆ Find out from your elders if the rainfall in your region, over the past ten years, has been irregular and unreliable?

Soils

About half of the agricultural land in the village has red soils. These red soils or *Erra Nelalu* are not very deep or fertile. They lack many nutrients necessary for growing crops and because of the high sand content, they do not retain much water to help the roots spread firm and wide. These fields have to be left uncultivated for one season after every crop so that they are able to recoup their nutrients from nature.

Nalla or shallow black soils with about 60 cm depth. They cover a small part of the agricultural land of this village. This soil is suitable for crops, though not as good as *regadi*, the deep black soil type which is available in other parts of the Plateau. The black soil type is more fertile and crops can survive in it for longer periods because it retains the moisture for a long period. These soils are very hard when dry and sticky when wet. These black soils are one of the most productive types of soil.

Fig. 4.2:
White Soil
with pebbles
and the near
by hills.



Choudu and Garusu are the other major soil types. They constitute about 30% of the land area of the village. Mostly, these are uncultivable and mostly with pebbles.

Water resources – Tanks and Ponds

Pedda cheruvu is the main tank in the Dokur village. It gets water only when the tank of Devarakadra is filled, which is around 5 km from Dokur village. When Pedda cheruvu of Dokur is filled with that water, it flows to other tanks like Chakali Koyikunta, Vani Vampu and Badi and Vampu which are smaller tanks close to this place. What we have, therefore, is like a necklace of pearls, there is a ‘chain of tanks’.

These tanks were excavated long ago so that rain water could be stored in a systematic manner so that it could be used during the months after the monsoon is over. With such low rainfall, people devised this system of ‘a chain of tanks’ to capture as much water as they could. The water in these tanks also recharged the surrounding wells.

This system of ‘a chain of tanks’ is seen across Telangana. How is the plateau region suitable for building these structures? Discuss in the class.



Fig.4.3:Tank with pool of water and weeds growing in it Moreover, one side of the tank has now even been encroached.

Venkat Reddy, an elderly farmer from the village, recalls, “In the olden days, one person from each farming family would join in removing silt from the tank, clearing the weeds etc. They would together catch the fish. The fish that were caught would be placed as a heap in the centre of the village and shared by everyone.”

The paddy crop is now dependent on bore wells dug downstream of the tank and not on water drawn from tank. Traditionally, the tank water had irrigated nearly 400 acres of land and most sections of people had some access to this tank. Today, most of the cultivated land depends on borewells.

- ◆ How did the chain of tanks work earlier?
- ◆ How did it help in storing water, irrigation and recharge of ground water?
- ◆ Why do you think that the system is now in a disused condition?



Fig. 4.4: Irrigation with bore well

Wells and Bore wells

The village did have wells that were 40 to 60 feet deep but the wells have now dried up. In a region of low rainfall and no percolation from the tanks in disuse, these wells also have little water. People have stopped digging wells.

The ground water table is very low in the plateau region but now everyone wants to rely on bore wells. Even though only a few bore wells can be successful, there is stiff competition for water. Over the years, with everyone digging for water, the depth of bore wells has increased. From 100-150 feet earlier, water is now available after 200 feet in some places and 500 feet in others. Even the farmers with very small holdings are forced to dig bore wells. Digging bore wells is expensive and risky as we can see from the examples below.

Mogilanna, a small farmer says that it costs one lakh rupees to dig a bore well. He dug four bore wells but only one came into use. To make matters worse, water from the bore-well is sufficient only to cultivate one acre of land. Similarly, a big farmer in the village, Narendar Reddy, narrated that he dug 15 bore wells for his

20 acre land but water is available in two bores only.

Bore wells are expensive and risky but all the farmers have shifted to this system. Earlier the small farmers had better options from their wells and share of ayacuttu land, when the system of tanks was in use. Today, only large farmers can take the risk and benefit from access to the deep ground water.

- ◆ Discuss the changes in irrigation facilities in this village?
- ◆ Compare the irrigation facilities in a plain village with that of a plateau village?
- ◆ Compare the irrigation facilities of this village with your village?

Agriculture and Crops

The farmers of Dokur grow cotton, ground nut, castor, paddy, bajra(sajjalu), alasandalu(pigeon pea) and kandulu(red gram). Earlier, people would grow mainly millets as food crops. Cotton is grown in the Nalla regadi (black soils) fields. Ground nut and castor are grown in the fields of red

Declining ground water levels – a widespread problem

Farmers all over the plateau region have been digging more and more borewells in order to grow cash crops. As a result, more water is pumped out than recharged by rains. Consequently, every year the water level in the wells is going down and the bores are going dry after a very short use. Find out and discuss the causes and possible solutions.

soils. The area under groundnut farming has decreased recently due to the threat of wild pigs and in its place farmers now grow castor. While Bajra (sajjalu) is grown in the white fields (chavudu nelalu loamy soils), Red grams and alasandalu (pigeon pea) are grown as intermittent crops, along with other crops.

Paddy is grown with the water of pedda cheruvu and sampenga vagu. Pits are dug in the vagu(stream) and the water is drawn with motor pump. If the stream dries up, the paddy crop also gets destroyed.

Paddy and Groundnut are grown by using bore wells from October to January (rabi). The farmers say that the paddy yield from an acre of land is about 20 to 30 quintals. Over the decades, the cost of agriculture has increased due to increasing prices of chemical fertilizers, pesticides and the use of harvesters. The use of traditional manure has drastically reduced.

- ◆ Can you identify the Kharif or monsoon crops and the rabi crops in this village?
- ◆ What are the risks associated with growing groundnut as a crop? Discuss in the class.

Fruit orchards

Some farmers of Dokur own mango and orange orchards. These crops require less water than paddy and can be grown on the land previously used for ground nut cultivation. They grow some groundnut as an intermittent (in between the Trees) crop during rabi season. Large farmers in this area uses sprinklers for irrigation.



Fig. 4.5: Mosambi (chini) orchard with drip irrigation

Is the Land use in Dokur ‘sustainable’?

Environmentalists believe that we need to plan the use of our lands in such a way that they remain productive for generations to come. For this, we need to practice sustainable land use. This requires that the soil fertility be maintained and the groundwater remains recharged. There should be a proper balance between forests, pastures and agricultural land and so on.

- ◆ How could soil fertility be increased?
- ◆ Is it possible for farmers to collectively decide the cropping pattern for their village?
- ◆ How would you share the produce from pasture land and forests?

A Different kind of farming

We saw that the soils of the area are poor and that the rainfall is less and uncertain.

This means that the farmers have to resort to the use of chemical fertilisers and borewells to grow crops like groundnut every year. There is a third problem – that of disease and insect-pests. In order to tackle them, the farmers use expensive pesticides. Some farmers have recently been thinking of changing these practices. They felt that it is important to improve soil quality by contour bunding and use of organic manure; they grow diverse food crops rather than only one cash crop like groundnut; they have tried to repair and restore the old tanks and spring channels to irrigate the lands; they use organic pest control methods like neem solution. What do you and your parents feel about these suggestions? Discuss them at home and in the class room.

Other livelihoods

Since farm employment is available only for six months, small farmers & agricultural labourers are migrating to cities and towns in search of jobs. Besides Hyderabad, they also migrate to cities in other states like Pune in Maharashtra and Goa and return in June. Since stable income from agriculture is unpredictable in this village, farmers undertake other activities, apart from farming to sustain their livelihood.

Cattle rearing

A few farmers of Dokur rear cattle for milk. Milk is sold at co-operatives run by the government. The price of the milk is decided depending on the fat content present in it. They get about 35 to 40 Rupees for each litre of milk. Most often, buffalos are reared for milk.

About twenty families in Dokur, who have small land holdings, depend extensively on sheep rearing for their livelihood. During the rainy season, the sheep graze in the village common lands. A shepherd, Nagaraju, said “We also allow



Fig. 4.6: Grazing Sheep

our sheep to graze in the fields of real estate ventures surrounding the village and the nearby hills of Manyam Konda. In the summer, we travel with the sheep to the districts of Nalgonda and Kurnool for the grazing. And our income is about a lakh rupees every year”.

Other activities

Carpentry, metal work and rice milling are some of the other non-farm activities of Dokur. There are two families in the village who do the wood work. They prepare the doors, windows and roof sheets for the construction of houses. Nowadays, they use electric machines for most work. Prabhakarachari, a carpenter of the village, said that he earns about Rs.3000/- per month. There are two-three families of blacksmiths in the village. They repair agricultural implements and also do welding work. Apart from this, there is also a rice mill.

At the same time, there are around 20 families who are in the professional services or government employment. There are also some families who work as drivers or own vehicles which run as taxis.

Market and Transportation

While the paddy produced in the village is sold in the agriculture market of Devarakadra, the cotton is marketed in Jadcherla and Madanapuram (Wanaparthy road). The village has its own village kantas (weighing machine) and many farmers use them as they believe the kantas in the market are often incorrect. One of the problem the farmers face is the arbitrary decisions on prices by the traders. Many farmers are dependent on loans from traders for purchasing seeds, pesticides and fertilizers, hence have to accept the price offered by them. Repeated crop failures make the farmers indebted to the traders as they cannot return the loans and there’s a risk of losing their land.

- ◆ Why are farmers dependent on traders? What kind of marketing system would be fairer for farmers? Discuss.
- ◆ In what ways could non-farm activities be increased in the village?
- ◆ Is there an employment scheme run by the government operating in your village? Which families benefit from this?

Fig. 4.7, 4.8 & 4.9 : Identify and describe the work done by the following people.



Fig.4.7



Fig.4.8



Fig.4.9



Village Settlement

There are about 570 families in this village with about 3400 people as per 2011 census. Of these, about 350 families are of various castes who own most of the land in the village. The remaining 220 families depend mostly upon wage labour either in this village or nearby villages. Their landholding is less than half acre each. All of them are agricultural labourers. As we saw earlier, they also migrate.

Out of the 350 families there are three or four large farmers with about 30 acres of land. Most other farmers have only about half to five acres. Hence, most of the cultivators are small farmers.

In the earlier days, roofs of the houses were made of baked clay and walls with

mud. Wood was not used much. The new houses use steel, brick and concrete. Stone and mud is easily available from the nearby quarries. The houses of the poor are thatched or have tin sheet roofs. Most houses in the village have electricity connection.

Earlier, the people of Dokur depended on wells for drinking water. Now a days, drinking water is supplied through an overhead tank which draws its water from a bore pump. Water is supplied through taps once every two days. All houses have tap connections that have been provided by the government agency.

Roads and Markets

There are a few shops in the village such as kirana shops, chicken centre, vegetable shops, pan shop and so on. Buses ply from Mahabubnagar to Dokur village. A few buses ply from Devarakadra to Wanaparthi via Dokur which is linked to NH-44. Most of the villagers travel by shared Auto rickshaws. Towards the north of the village, there's a railway station where three local trains stop.

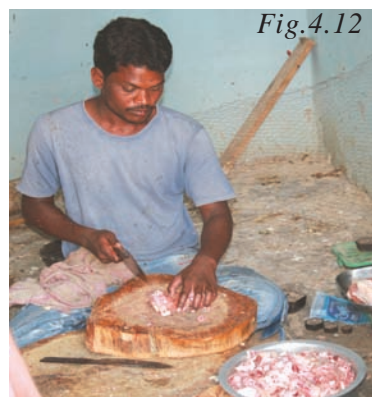


Fig. 4.10, 4.11 & 4.12 : Few images from the market



Fig.4.13



Fig.4.14

Fig. 4.13 & 4.14 : Just in case you want to travel to Dokur, these modes of transport will help you.

Keywords

Plateau

Tank

Groundwater

Soil types

Sheep rearing

Improve your learning

1. Compare water availability in the borewells of the Krishna delta and the plateaus.
2. Compare the changes in cropping pattern of Dokur and Penamakuru.
3. Do you think agriculture can be a profitable profession in places like Dokur?
4. What difference would it make to the village, if the rainfall in the region increased?
5. What non-agricultural occupations are there in your village? Get details about one such occupation.
6. Write a description in one line for the words given below:



S.No.	Item	In Dokur
1.	Soil	
2.	Water	
3.	Crops	
4.	Markets	
5.	Occupations	

7. Read the paragraph “Environmentalists recognised” and write your opinion.

Project :

There are two types of land called *Metta* and *Tari*. Traditionally, pulses are grown on *Metta* land without irrigation and paddy is grown on *Tari* land with irrigation. If you live in a village, find out about the type of soil in your area. What words are used to describe the land in your village? How is the soil? Make a table showing the following feature of soil – water absorption (high/low), water retention (quick/slow), sand content (high/low), colour of the soil from the above village. compare them with the type of soil in your village.

Penugolu - A Village on the Hills



In the previous two chapters, we studied about village life in the Krishna delta and on the Telangana plateau region. In this chapter, we will study village life in a very different region – the hills. You may have visited some hills or you may be living on them. Can you describe a hill? What do you find there? What kind of things do people do there?



Fig. 5.1: Hills around Penugolu Village

Eastern Ghats

Telangana Plateau is a part of the Deccan Plateau, that is marked by the Eastern Ghats on one corner. Eastern Ghats are located on the eastern boarder of Jayashankar district. The hill ranges in Telangana are part of the Western Ghats. Identify the above regions in the district map of Telangana. These hills further spread to states like Chhattisgarh, Andhra Pradesh and Odisha.

Most people living in the hills belong to different tribal communities. These are: Savara, Konda Dora, Gadaba, Gond, Manne Dora, Mukha Dora and Koya. These indigenous people have their own unique cultural heritage. Many of these communities continue to depend on collection of the forest produce & hunting for their livelihood. Their knowledge about the region, the forest and its produce is really vast and deep. However, these communities face many disruptions today



Map 1: Location of Penugolu Village in Jayashankar District

that are threatening their way of life. We would discuss some of these issues in this chapter.

Penugolu village in Wazeed mandal lies on hills that are on the banks of River Godavari. (See map 1) The community that live here are Koyas. Koya means “a good person living on the hills”. They speak Koya language and this community is spread out on the hills upto the adjoining states surrounding them such as Odisha, Chhattisgarh and Andhra Pradesh. At the same time, many Koyas have migrated away from the hills and now live in Adilabad, Karimnagar, Warangal and some parts of East Godavari. They do not anymore speak Koya language but have adopted Telugu.

This village is surrounded by hills (guttalu) that have names like Karre gutta or Nallagutta - Chattisgarh in the North, Vankamamidi gutta in the south, Kallu Kuntala gutta in the east and

Chinna Kummari Lanka, Pedda Kummari Lanka in the west. Locate these hills on the map above.

Wazeed is situated on the confluence of the stream Nallandevi Vagu (from Nallagutta) that flows down from the north and joins the Godavari. From Wazeed, we reached Gummadi Doddi village which is

located at the foot of the hills. A path from this village led us up the hills. The path was very steep, narrow and slippery. We also saw the famous Bogatha water fall near Cheekupalli on the way. As we climbed the hills, we saw thick forests and occasional big patches of cleared land. These clearances are the fields that lie scattered across the hills. These fields with red soil were on the slopes and not very fertile. There were plenty of stones and pebbles. . It is located 20 kilometers away from mandal head quarter at Wazeedu.



Fig. 5.2: Bogatha Water falls

Podu

Koyas grow crops using a distinct technique called 'Podu'. Podu is a



Fig 5.3: A field near the forest

traditional practice of farming in hilly regions. This is called “shifting agriculture” or “Jhum cultivation”. It is also practiced by tribes like Konda Reddy. This practice of shifting cultivation is also done in states like Andhra Pradesh, Chhattisgarh, Arunachal Pradesh etc.

Each village has a specified area or hill that they can use for farming. Within this area, people clear a patch of forest and burn it. Then, they grow crops on these fields for a few years. After that, they leave that patch of land and allow the forest to grow again. Meanwhile, they move to another site in that area where they clear another patch of forest land to grow crops for a few years. This way, their farms keep shifting every few years and they return to these plots after many years.

In the hills, it stops raining around November. The Koyas then use their axes to clear patches of forest in the month of December. They allow the logs of wood to lie there and dry on the field for a few months. These are then burnt in April or May just before it rains. When the rainy season starts, the ground is covered with ashes. With the arrival of rain in June, people dribble seeds with the help of digging sticks. This way, they sow seeds of many crops together by broadcast method – spreading the seeds on the ground. They do not use plough or hoe nor do they use any fertiliser.

One of the reasons for not using plough on the hill slopes is that this would loosen the soil too much. This would lead to easy run off of the top soil during the rains. This would make the fields infertile. It is the top soil that is most fertile of the field. Farmers want the ashes and dead leaves to



Fig. 5.4: Dibbling seeds with a digging stick, a photograph from 1940

remain on the land and not get washed away. The main crops of the area are Jowar (jonnalu) *maize (mokka jonna)*, tubers (*dumpalu*), millets (*samalu, korralu, sode, adusulu*); sesamum (nuvvulu), pulses like red gram (*kandulu*), green gram (*pesarlu*); vegetables like Brinjal (*vanga*); chillies (*pachimirapa*); *gongura* etc. They grow mixed crops without any irrigation. The total produce normally provides them with enough food for about six months.

Since these fields are close to the forests, they easily attract animals and birds of the region. The Koyas build *manche* to guard their fields until December.

We read earlier that farming is done on a particular plot of land for a few years and in another one for the next few years. In olden days, on an average, each family cleared 2 to 2.5 acres of forest land. The average yield of *jowar* per acre of *podu* field is 250 kilograms. So, each family harvested about 600 kilograms of jowar apart from 150 to 250 kilograms of small millets. Earlier, larger forest areas were available in the hills. But now, the area available for *podu* has decreased to about one to one and half acres. This has led to reduced availability of food grains for each family. At the same time, people are forced to come back to the same plot of land earlier than before because the forest area has decreased. The rotation cycle has also become smaller so the soil is not able to recover its fertility as earlier.

- ♦ What are the reasons for the reduction of *podu* area in recent years?
- ♦ Do you know of any other method of raising crops on slopes of hills?
- ♦ In what way does the ash help in the growing of the crops?
- ♦ Do wild animals attack farms in your area too? What do people do to protect the crops?

Vegetable garden in the back yard

From a distance, we could notice that the houses in this village had neat bamboo fences around the backyard with leveled land. This was quite unlike the stony and sloping agricultural fields. This back-yard provided a space for a small kitchen garden. In this small plot, they planted a few vegetables like beans, gourd, chillies and fences had climbers like pumpkin. At times poultry was also kept within these fences. Some of them rear goats, sheep, cattle and dogs.



Fig. 5.5: Kitchen garden fence and the houses



Fig. 5.6: Taking cattle to graze

Minor Forest products

When we spoke with people at the village we realised that grain and vegetables produced in the podu lands or their backyard is insufficient for the families to survive throughout the year. Hence, collection of forest produce and hunting plays a vital role in their livelihood. The forest is a great storehouse and, over hundreds of years, the people have identified all the various available edible food and sources of medicine. The people in this village depend upon the forest throughout the year. The tribal calendar is marked by various seasons for various edible fruits, tubers, nuts, green leaves and even for hunting small animals. For any illnesses, either for humans or animals, their knowledge of the medicinal plants collected from the forest provides the remedies.

Except for a few months during and after harvest, tribal women and children are engaged in collection of edible forest produce. The two important forest products that they collect are honey and bamboo shoots. They collect honey from trees, climbing them with the help of a single pole ladder. Tender bamboo shoots called '*kari*

kommulu' are collected from the tips of the bamboo bushes. The shoots are cooked after the outer layers are removed. This is a great delicacy. Another important source of food for the families is the juice of palm tree, (thati

kallu) especially in summers. All the members of a family work together on the fields, in the forest and in hunting. Men do more work related to cattle rearing and agriculture. Women and children attend to gathering food from the forest and basket weaving.

Some of the forest products are also sold in the weekly market - Santha. For example, Mahua seeds are a major item that they sell in the market. With the money they earn by selling these products, they purchase items of daily needs like clothes and other requirements.

- ◆ What forest products do you eat? Make a list.
- ◆ Have you collected any edible things from the forest? If so share your experiences.

Drinking water

There are many natural springs that provide drinking water to the people in this village. Then, there are streams that flow through the hills and later join rivers like Sabari or Godavari. It is hard to dig wells on the hills because of the rocks. The water at the springs lasts throughout the year,

though some of these natural springs do dry up in summer. Streams are seasonal and last for a few months after the rains. For people in this village, the spring is at a distance of about 30 minutes walk.

Bamboo

As we know, bamboo is abundant in the forests. Apart from it being a food source, bamboo is used to build houses, fences etc. People also make baskets, winnows, chicken coops etc. with it and sell them in the santha.

Paper Mills also have the right to collect bamboo from the forest. There are agents who employ people in the village to cut and supply bamboo for the mills. This provides some earning opportunities to them. Initially, the wages were very low but they have increased slowly over the last few years. These wage workers go collect for bamboo after the cropping season. They earn about 150 Rs. per day.

- ◆ How is the use of bamboo in tribal life different from that of the paper mill?

Houses and habitation

We have seen that the houses in Penugolu are mostly built of mud, bamboo and thatch. There is a separate space to keep the animals and grow vegetables in the kitchen garden around the house. There are fences around the house to protect these crops and animals. Each house is at a little distance from the other.

Houses in Penugolu are at the top of the hills. There were 32 families living here



Fig. 5.7: Carrying water from the spring

and the total population is 124. These settlements are not permanent. In case, there is an epidemic or any other reason, they can quickly abandon the settlement and build their houses elsewhere.

- ◆ What similarities and differences do you think, are there between the settlements in plateaus and hills?

Customs

The tribal people in Penugolu worship Gods of Nature. The festivals follow the changes in the season. They worship stone idol. They also worship Burra (round shaped dried bottle gourd) and Thadu under the

Fig 5.8 : Hut made of bamboo and thatch



tamarind tree. They call it Muthyalamma. They celebrate yellanampadam (bhumi pooja), Kodathala panduga (peddalapanduga), Bhimini panduga (festival of vippa poovu). They celebrate Kodathala panduga in September in which they offer vegetables to their deity and then eat them. All major activities like sowing, harvest, collection of fruits from the forest etc. begin after these festivals. During these festivals, all the members of the tribe gather even if they are living in separate settlements.

The Future of Koyas

Even though the hill tribes are very few in number, but they have been following a pattern of life from ancient times. They have a right to their way of life. They do not disturb the environment as compared to modern agriculture. The forests they clear for agriculture are taken care of, so they automatically regenerate after some years. However, with limited forest land available to them now, their way of life is under constant threat. Due to constant felling of trees and over exploitation of bamboo by the paper mills which need daily supply of large quantities of bamboo, the forests are getting depleted. In fact, for a long time the livelihood of tribal people has been repeatedly threatened. The forest officials try to stop the podu cultivation.



Fig 5.9 : Gamanu - place of worship

- ◆ We had discussed about the sustainability of agriculture in the plateau village. Compare the sustainability of livelihoods practiced by the people of the three villages.
- ◆ What steps could be taken to ensure that the Koyas have a right to their way of life?

The tribal people possess very intimate knowledge of the fruits of the forest and the forest environment. Considering the fact that the needs of these people are few and the richness of the forests in which they live is immense, it would appear to be in great harmony with nature. Should they not have a right to do so?

School and other such facilities available in the villages are limited. There is just one school, Girijana Primary School. The nearest high school as well hospital are at Wazedu, the Mandal headquarters, that is about 20 k.m. from their village.



Fig 5.10 : Path way leading to Penugolu village

Keywords

Podu

Tribe

Bamboo

Kitchen garden

Forest products

Improve your learning

1. What are the various ways in which the Koyas are dependent upon the forests around them?
2. List out various means of living in a hill region.
3. Why do the Koyas move from one hill to another for growing crops?
4. Compare the nature of the fields in the three villages that you studied and bring out their similarities and differences.
5. Read the various sub-headings in the last three chapters. Fill the following table with information regarding various aspects of the three villages. (Add more rows if necessary – write “no information” if you cannot find similar headings)



Sub headings/Headings	Hill village	Plateau village	Plain village

6. Your village/town is currently located in _____ type of land form. Imagine that your village is located in a different type of land form and write about it.

Discussion: What will happen, if there are no trees? Discuss, its effect and our responsibility.



From Gathering Food to Growing Food - The Earliest People

Have you ever wondered how your family obtains the food you eat? How is the food grown and what tools are used in this process? Who invented these tools?

Can you imagine the life of people who did not grow any crops and lived only by gathering what grew naturally in their surroundings?

Look at the pictures given below to get an idea of the lives of people who lived thousands of years ago.



Fig. 6.1: Earliest people - life style



Fig. 6.2: Earliest people - gathering food

- ◆ In the above figure, how are the people gathering their food?
- ◆ What types of clothes are they wearing?
- ◆ You will find five or six types of tools and weapons in these pictures. Can you identify them?
- ◆ Look at Fig 6.2. What have the men and women brought from the forests?
- ◆ Describe the work they are doing in the picture.

- ◆ Can you list the food items that you eat which are not grown but collected from the wild? How do you prepare them for eating?

If you were sent to a forest, would you be able to find edible food there? You need to know what food is edible, where it grows and when it is available. You may also need to know how to eat it. Can it be eaten raw? Does it have to be cooked or pounded or ground with something else or soaked in water?

Gathering food and hunting

Thousands of years ago, people sustained themselves by collecting fruits, flowers, honey, wild grains and edible tubers and roots that grew naturally in the forests. They also hunted for birds and animals for their food. They did not grow any crop or rear any animal.

Even to hunt, the hunters need to know the hunted animal very well. Where does it spend different parts of the day? Where does it eat or drink water from? In what way is it dangerous? What are the uses of its parts? The earliest people, over many generations, had learnt about all these things and taught them to their children.

- ♦ Can you think of the differences and similarities between the food habits of the earliest people and your own food habits?
- ♦ Do you know that which type of clothes were worn by the earliest people?

Stone tools

Today we use machines, tractors and tools made of steel. The earliest people also used tools but these tools were made of stones, bones or wood. Initially, large stones were given sharp edges by chipping them with another stone. This tool enabled them to cut flesh, dig the earth for tubers and hunt animals.

After thousands of years, they were able to make small, sharp pieces from hard stone. They were called 'microliths'.



Fig. 6.3: How stone tools were made: One of the Techniques is shown here.

They were fixed to wooden or bone handles that served as knives, arrows, sickles etc. These weapons were used to dig soil, chop trees for bark, remove the skin of animals, clean the skin, make clothes from the skin, cut meat and bones, chop fruit and roots and hunt animals easily.

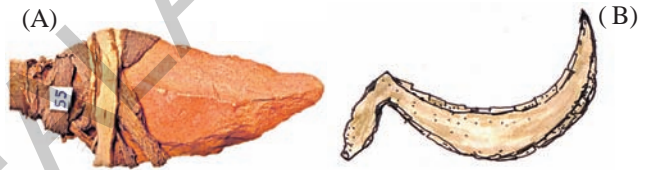


Fig. 6.8 (A), (B): Early Hand axe, Use of microliths: stone sickle



Fig. 6.4 (A), (B): Earliest tools which were largely excavated at Amarabad, Nagarkurnool district



Fig. 6.5: Tools made from stone flakes excavated at Amarabad, Nagarkurnool district



Fig. 6.6: Blades chipped from stones excavated in Yeleswaram, Nalgonda district



Fig. 6.7: Microliths from Ghanapur, Adilabad district

These stone tools of the early people have survived to this day and we can learn more about the lives of these people by studying their tools and the locations where they were found.

- ◆ For what purposes are stones used by people today?

Fire

The discovery of fire by the early people brought great changes in their lives. Probably they made fire by striking two stones or rubbing woodsticks. Fire enabled them to eat roasted meat. This was the beginning of cooked food. They also used fire to keep off wild animals and to light the caves. Wood was often heated on fire to harden it for use.

- ◆ Today, what do we use fire for?
- ◆ Try to make fire by striking two flint stones near cotton or dry leaves to get a feel of earliest men's life.

- ◆ Can you guess the reasons for early people's continual movement from one place to another?
 - What will happen if a group finishes all the fruits or animals of an area?
 - Do animals stay in the same place or do they keep moving?
 - Will water be available in the same place throughout the year?
- ◆ Even today many people migrate from one place to another. What things do they carry with them while shifting?
- ◆ When the earliest people were migrating, what might they have carried with them?
- ◆ Why are people in present times are not leading a nomadic life? Why do they build houses and live in the same place?

Nomadic life

The earliest people used to live in small groups in the caves or under trees or rocks. They did not build houses. Actually, they led a mobile life, constantly moving from one place to another. People who regularly move from place to place are called "Nomads".



Fig.6.9: Cave painting in Pandavulagutta (Regonda, Jayashankar District)

Paintings

The early people drew pictures of animals and hunting scenes on the walls of many caves and rock shelters. Different coloured stones were ground and mixed with animal fat. Pictures were then painted on rocks with bamboo brushes. Perhaps, drawing pictures like these had some religious importance for them.

- ◆ Do people in your community draw pictures or designs as a part of festivals and religious rituals?

Stone Age sites of Telangana

The Pre-historic people from early stone age times lived in different parts of the state. We have found stone tools made by them in almost all the districts of the state. Some of these places are Ekkala in Jayashankar district, Amarabad in Nagarkurnool district, Eleswaram in Nalgonda district, Ramagundam, in Peddapally district, Utnoor in Adilabad district, Armoor in Nizamabad district, Manjeera valley in Sangareddy district, Cherla in Badradri district.

- ◆ Find out from your teacher about such sites in your own district and visit those places. Look for stone tools in the museum in a nearby town.

Microlithic and Rock Art Sites:

The prehistoric people living in Telangana have left behind a large

number of microliths and a large number of paintings. These paintings are found on the walls of rock shelters of Pandavulagutta near Tirumalagiri village in Warangal district. It has put Telangana State in the map of Rock art sites of the world. It is a unique site as it has paintings from pre-historic times to Kakatiyas and Padmanayaka period that is from about twelve thousand years ago to about five hundred years ago.

- ◆ Look at the picture 6.9 of paintings on the rock shelter in Pandavulagutta. What do you

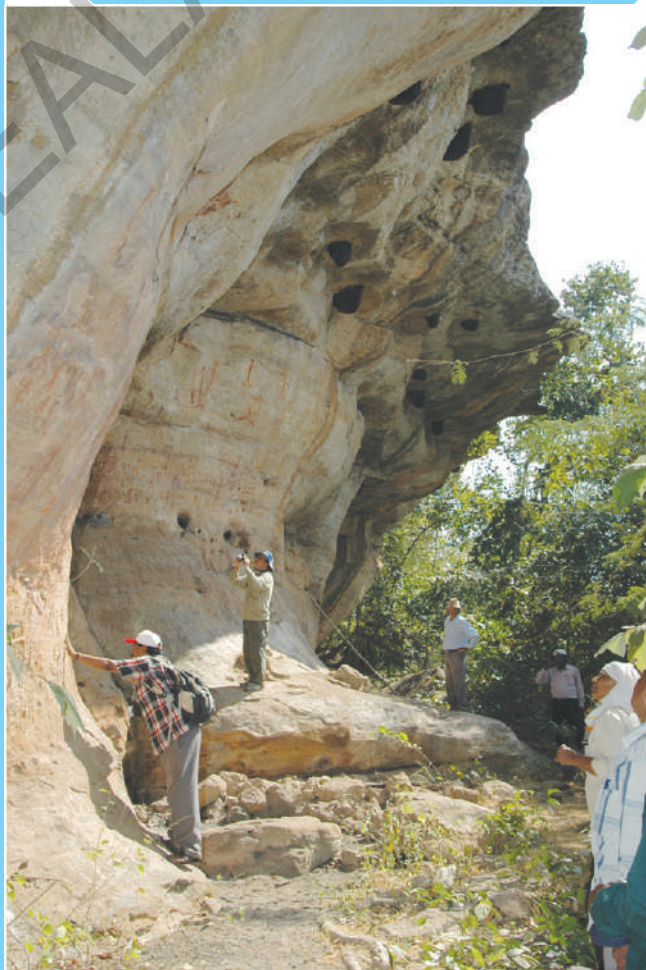
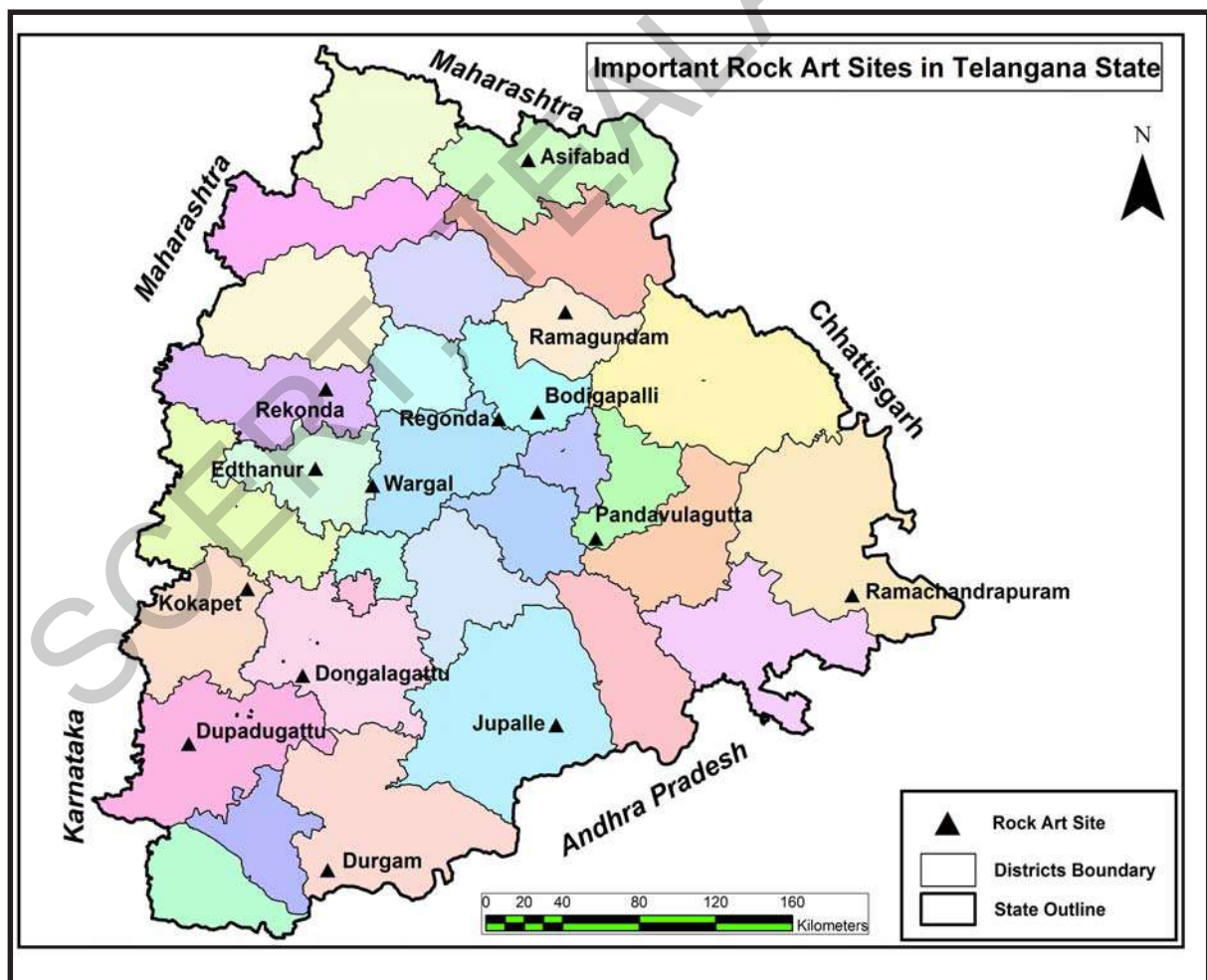


Fig. 6.10: Rock shelter at Neeladri hills
Ramchandrapuram, Penuballi Mandal, Khammam

see? Describe the pictures carefully. Can you see that some of the pictures are painted on an earlier paintings. Why do you think they painted on old paintings?

- ◆ What is the colour of the paintings? Can you find out what materials they may have used for making these paintings – the colours and brushes?
- ◆ Look at the map given below to identify the rock art sites in your district.

The Rock art paintings consist of hunting, fighting scenes, honey collection, dancing, music etc . The animals depicted in Rock painting are bison, buffalo, antelope, deer, elephant, wild goat, tiger, crocodile, scorpion, porcupine, crab, frog, crawling insects, fish, tortoise, lizard, monkey, bear and dog. The paintings also depict birds like eagle, vulture, crane, peacock, crow, beehives, butterfly. There are also geometric signs and human figures. Weapons such as bow, arrow, sword and lances are also seen in the paintings.



Map 1: Important Rock Art Sites in Telangana

Hunter – gatherers in our times

Even now, several groups of people sustain themselves by hunting and gathering food in different parts of the world. In our state, the Yanadis and Chenchus, lived in this manner till very recently. Scholars have tried to live among them and understand their lives. From many such studies done all over the world, historians try to imagine the lives of people who lived in the forests thousands of years ago.

Fig. 6.11 a,b,c: Chenchu hunter gatherer during 1930's



Fig. 6.11(a)



Fig. 6.11(b)



Fig. 6.11(c)

Shared living

We read earlier that the early people lived in small groups and led a nomadic life. It appears that both women and men participated in hunting and food gathering. Women and children were more active in food gathering and hunting of small animals. Hunting large animals may have taken many days of tracking the animals to distant places – this was probably done mostly by men.

Hunter-gatherers shared the food they collected with all the members of the group. There wasn't much scope for storage of food as the food consisted mainly of perishable things like meat, fish, fruits, leaves, tubers and small quantities of wild grains and pulses. The food we eat

today does not perish so quickly. We also have jars and tins to store them for months. But, the earliest people did not store the food, as it would be difficult to carry it around as they migrated from place to place.

Since they shared all the food and had free access to the resources of the forests, hunter-gatherers did not have any rich or poor classes among them. They were all equal and treated each other equally. They also took all the important decisions by discussing them together.

Even though they hunted for wild animals, hunter-gatherers had a great respect and regard for the forests, plants, trees, animals, rivers and hills. They often worshipped them so that they may get enough food all the time.



Fig. 6.12: Offering thanks to a hunted deer

We can now imagine the life of early people who hunted and gathered food in the forests.

- ◆ Why couldn't the early people store food for a long time?
- ◆ Do you think it would have created problems if the hunter-gatherers did not share their food?

- ◆ Why were there no poor people among them?
- ◆ Do you find any similarity between thanking the killed animal by the earliest people and worshipping the harvest by the farmers now-a-days?

From gathering to growing food

For thousands of years, human beings lived by hunting and gathering. They started growing crops only about 12,000 years ago. Why did they change their life style? Let us find out.

Around 12,000 years ago, there were major changes in the climate of the world, as it increasingly became warm. It led to great change in natural vegetation as large tracts of forests turned into grasslands. These grasslands provided fodder for grazing animals like cattle, sheep and goats. They also had grains that could be eaten by human beings. As the early people began to come in contact with these grasslands and animals, they gradually tried to control them. This is called domestication of plants and animals. Let us see what this meant and what it led to.

Learning to grow crops and tend animals

Men, women and children probably observed the places where edible plants were found, how new plants sprouted from seeds etc. Perhaps they started looking after the plants – protecting them from birds and animals so that they could grow and the seeds could ripen. Many people who lived

in grasslands where edible grains grew began to rely more on these grains for their food and took to growing them. In this way, different groups of people in different parts of the world became farmers.

Different people in different places learnt to grow paddy, wheat, barley, pulses, millets, tubers and vegetables. When people came into contact, with each other they learnt from each other how to grow and use different kinds of crops and vegetables.

Similarly, people may have allowed gentle animals to come near their camps and eat grass and other leftover food. They may also have protected these animals from other wild animals. In the process the herders got plenty of benefits like regular supply of meat, animal skin and milk. Later they started using oxen and donkeys for carrying loads and ploughing the fields.

Domestication

People usually select those plants and animals that give good yields and but are not prone to disease. Seeds of such crops are selected and used for sowing in the next season and only animals of selected types are allowed to breed. Thus, plants and animals tended by people became different from the wild ones. When people sow selected the crops and protect them till they bear fruit or when they allow selected animals to breed and protect them for their own use, it is called domestication.

In this way, over hundreds of years, people reared and propagated plants and animals beneficial to them in some special ways.

- ◆ Do farmers still use domestication method to select better seeds for the next year?
- ◆ How do you think people protect the crops they select to sow?
- ◆ How do people protect the animals they want to breed?

Of course, not all people took to growing crops or rearing animals. Many people continued to hunt and gather in the forests. And again, not all people practised agriculture in the same way. Initially, many people practised shifting agriculture like the “*Podu*” (you read about it in chapter 5) and also combined a little hunting and gathering from the forests along with growing crops.

Some of them realised that the fertility of the soil could be maintained by tilling and using manure. When they began using the plough and animal manure, they did not have to go in search of new fertile lands every few years. This also meant that they had to combine farming with rearing animals that were needed for ploughing, transportation, manuring the soil and other purposes.

Settled life

When people began growing plants, they had to stay in the same place for a long time to look after the plants - watering, weeding, driving away animals and birds till the grain ripened. At the harvest time, they got so much grain that they could not eat it all at once. It had to be stored for long periods - about six months to one year. All this meant that people had to stay in one place and build houses to store the grain.



Fig. 6.13: An old pot: What do you think could have been stored in this pot?

When staying in one place became inevitable, they constructed huts of stone, wood, mud and dried grass. Vessels were needed to cook grain and store water, milk, etc. It led to the making of pots of different kinds. They also started painting and decorating the pots to make them look better. Cooking also required stoves and stones for grinding corn etc. When archeologists dug up the places where early farmers lived they usually found remains of huts, pots, stoves, microliths and grinding stones. In some places, they also found some roasted grain.



Fig. 6.14: Archaeologists have found remains of food preserved 12,000 years ago

The early farmers needed to clear the forests by cutting trees and branches. They created a new kind of stone tool which is called neolith.

The early farmers selected the right kind of stone which was ground on the rocks to give it an axe like edge. This axe head was then fixed to a wooden handle and used to cut trees etc. By growing crops with the new tools, the early people began a process which changed almost all the aspects of their lives in a fundamental manner. This period of early agriculture is called Neolithic Period, named after the new tool 'neolith'.



Fig. 6.15: Axe head fixed to a wood, excavated at Amarabad, Nagarkurnool



Fig. 6.16: Neolithic stone tools made by grinding stones excavated in Serupalli, Mahaboobnagar Dist,

Source: T.S. State Archeological Museum, Hyderabad

- ◆ How do you think the early people stored grains?
- ◆ Why do people who grow crops have to stay in the same place for a long time?
- ◆ Imagine and draw the huts used by the earliest people. How are they different from your homes?

We find the earliest evidence of cultivation of crops from Baluchistan about 10,000 years ago. In India, there are evidences in Kashmir from around 5000 years ago and Bihar some four or five thousand years ago.

The earliest evidence of domestication in the Deccan comes from the border of Telangana, Andhra Pradesh and Karnataka. In these states, large mounds of ash were found in a number of places.

Archaeologists believe that around five thousand years ago, hunters of these areas began to rear cattle. The cattle were pegged in special places where a lot of cow dung was accumulated and dried. They were

probably set on fire on festival days causing the ash mounds. Such ash mounds are found in Nagarkurnool in our state and Kurnool and Ananthapur in A.P. Along with cow dung ash, neolithic stone axes, stone blades and rudimentary handmade pots were also found. After a few thousand years, many of these people also started cultivating crops and settling down in villages.

Neolithic Period in Telangana

Number of Neolithic sites have been found in Warangal Rural, Warangal Urban, Janagaon, Jayashankar, Siddipet, Nagarkurnool, Mahabubnagar, Karimnagar and Adilabad Districts and ground stone tools have been collected.

The excavations at Polakonda in Warangal district have brought to light a hearth of burnt clay along with large number of microliths, handmade pots and jars for storing grain. People seem to have lived here about three thousand three hundred years ago.

Keywords

Hunter gatherer

Nomads

Herders

Archaeologist

Stone tools

Shared living

Settled life

Podu agriculture

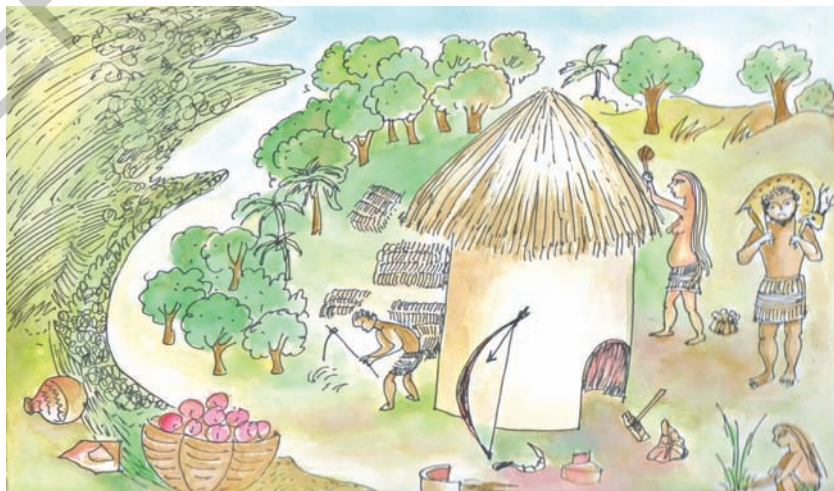
Microliths

Domestication

Neolithic

Improve your learning

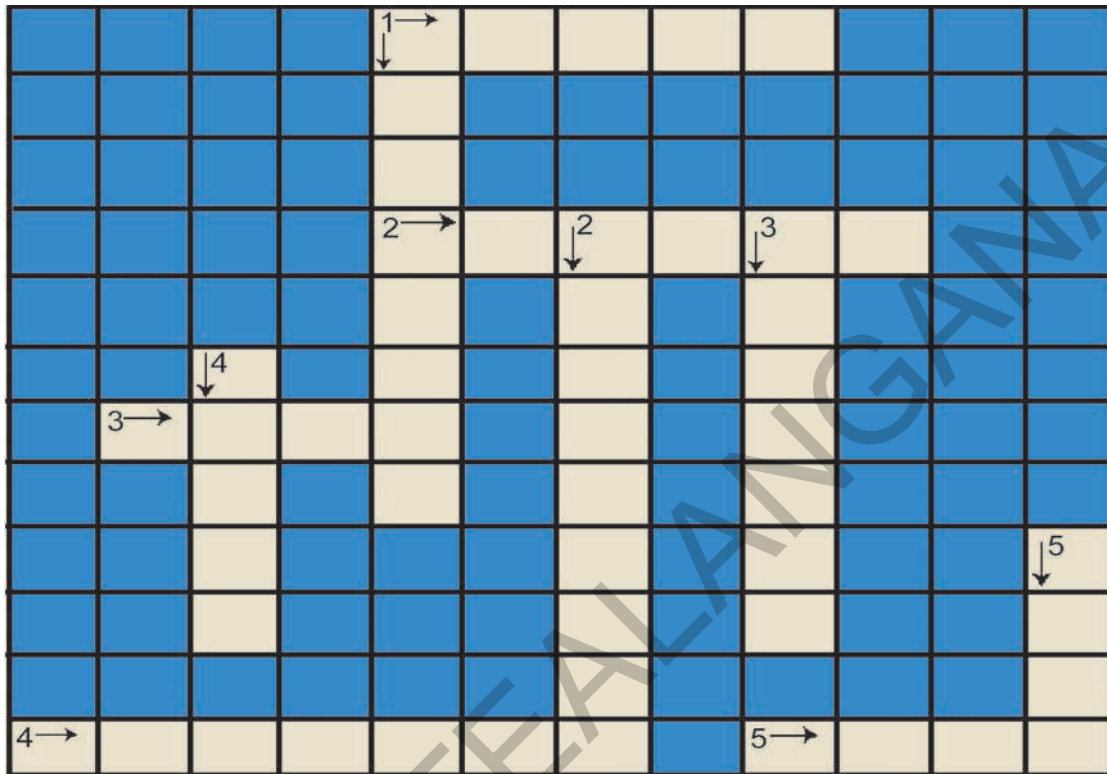
1. Why do you think did the earliest people not wear cotton and woollen clothes?
2. What tools would you use today for cutting fruits? What would you do if these tools were not available?
3. Compare the tools used by the earliest people with those of modern times.
4. Why did the earliest people travel from place to place? In what ways are they similar to/ different from the reasons for our travel today?
5. Locate the following Rock Art sites in the map of Telangana:
 - A. Asifabad
 - B. Pandavulagutta
 - C. Kokapet
 - D. Durgam
 - E. Regonda
 - F. Ramachandrapuram
6. List three ways in which the lives of farmers and herders in present day are different from that of the Neolithic people?
7. Prepare a list of domesticated animals and agricultural products of the earliest people and write a few lines about each of them.
8. If there was no stove and no grinding stone, how would it affect our food?
9. Write five questions that you would like to ask an archaeologist to know about the present excavations.
10. There are many things in the picture given below. Which of them did not belong to the hunter-gatherers? Which things belong to both the hunter-gatherers and the farmers? Put different signs to distinguish them.



11. How can you say that the lives of earliest people became easier by domesticating animals?
12. Read the paragraph under the heading 'Nomadic life' on page no. 47 and comment on it.

Activity:

Solve the crossword puzzle using the clues given below.



Clues :

Across :

1. These were the shelters of the earliest people (5).
2. These people regularly move from one place to another (6).
3. Shifting agriculture (4).
4. A new kind of stone tool developed by the earliest people (7).
5. This was also used by the earliest people to make their tools (4).

Down:

1. These people are called hunter-gatherers in our times (8).
2. A small piece made from a hard stone (9).
3. These animals were used to carry heavy loads and plough fields (7).
4. The earliest people collected this to eat (5).
5. Flesh of animals was roasted with this (4).

Project:

Find out if there are any rock painting sites near your place and visit them with your class. Write a report on it and present in your class.



Agriculture in Our Times

It is groundnut harvesting season in Venkatapuram. Farmers sow groundnut seeds in the last week of November and harvest them in February. On our way to the main village, we found Rama, Lakshamma and Padma, three women labourers, having breakfast in a groundnut fields. We talked to them about their work.

Venkatapuram - Agricultural labourers in groundnut fields

“Squatting on the floor in fields for long hours bearing the scorching sun and plucking groundnuts is not an easy job. Ravi, our employer pays us on the basis of the quantity of groundnut we pluck. We have to be fast, otherwise, we will not get even 100-150 rupees for the whole day’s work.” Lakshamma said.

“All of you must be very busy these days?” we asked.

“Yes, but we get such work only for a few weeks in a year. Sometimes, we get work in government schemes. We don’t get enough work, so often we sit idle in our houses.” Padma said.

“Even in government schemes, we get employment only for a few weeks in the entire year,” Rama said.



Fig. 7.1: Groundnut harvesting

Lakshamma said, *“We don’t know why the prices of essential food items, vegetables, clothes and stationery for our school going children rise fast but not our wages.”*

Normally, women workers earn about Rs.100-130 per day, whereas men workers get Rs. 200-250 per day. In the government

employment scheme, men as well as women get about Rs.150 per day. In non-agricultural activities such as loading and unloading of sand or bricks and construction works, they get a little more – Rs. 300 for men and Rs. 180-200 for women. But such work is scarce.

“Where do we get non-agricultural employment here? It is also not easy to suddenly become a construction worker. We have to go to towns and cities for that.” Padma said.

“Some farmers in our neighbouring villages cultivate flowers and grapes. Only those who go regularly and who have learnt the work get employment there. How can we suddenly learn to do such tasks that too for a few days of work in a year? They also don’t allow young children there. How can I leave my children behind?” Lakamma added.

“We like to work for the government schemes as they do not require any special skills,” Rama said.

Poor labourers like Rama, Lakshamma and Padma face a lot of challenges in earning income to run their families. The women also spend a lot of time on their household work such as getting their children ready for school, preparing food and getting water and firewood.

Nearly two-fifths of all rural families are mainly agricultural labourers in Telangana. Of these, hardly a few have small plots of land and the rest are landless. Although earnings are higher in non-agricultural jobs, they are scarce in rural areas. That is why many families in Venkatapuram have migrated to towns and cities.

- ◆ What kind of work do labourers find in Venkatapuram to meet their expenses?
- ◆ What are the different ways in which the labourers meet the expenses of the family over the year?
- ◆ Compare the wages for women and men in different contexts. Why do you think this difference exists?

Small farmers in Venkatapuram

On seeing us talking to the workers, Ravi, their employer came over to talk to us. Ravi employs only one or two men workers and several women workers for harvesting groundnut. Men workers are generally engaged to uprooting groundnut plant, gathering bundles and carrying the bundles to a place. Women are engaged in plucking groundnut pods from the plant.

“I employ labourers only for harvesting. I generally get other works done with my family members or take the help of other neighbouring farmers,” Ravi said.

Ravi’s daughter was also plucking groundnuts. Ravi did not send her to college in the nearby town as he was not able to pay the fees and other expenses. So, she works in the fields now.

Ravi has 4 acres of land with a borewell. Earlier, he used to get water from the village tank. Now-a-days, water does not reach his fields. About 5 years back, he borrowed Rs.75,000 and dug a borewell. For the first 2-3 years, he cultivated two crops a year. Since last year, water from the borewell is not sufficient to cultivate even one crop in a year.

“I borrowed money from a broker in our village to buy seeds and fertilizers. To pay him back, I have to sell these groundnuts to him at a lower price than the market price. He has already telephoned me for the produce.”

“Why don’t you take loans from banks?” we asked.

“Banks are reluctant to lend to us, especially when we need it desperately. Most of the time, we depend on brokers or moneylenders.”

Farmers like Ravi need to borrow money to buy inputs like seeds, fertilizers and pesticides. If the quality of seeds is not good or if they apply fertilizer improperly or if pests attack their crop, their yield will be low. Then, they will be unable to pay back their loans. Since they borrow mostly from money lenders and brokers and have to sell at a lower pre-fixed prices, their harvest does not get good returns, and for the family to survive, they have to borrow more money.

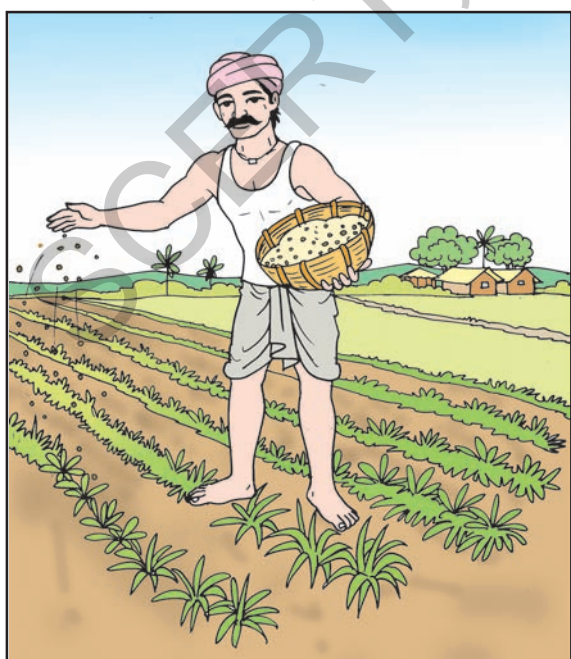


Fig: 7.2 Fertilizers used by farmer

Soon, the loan becomes so large that they are unable to repay it. Moreover, to add to their misery, sometimes there is a crop failure, due to one or the other reason. Consequently, there is acute distress in farmers. In recent years, the distress of small farmers has been on the increase but they are unable to find a way out.

Contract farming

Some farmers have tried to get rid of this problem by entering into a contract with companies for production and supply of some special crops. Although not widespread, in some parts of Telangana, some companies have made contracts with farmers to cultivate crops such as palm oil, paddy, *amla*, maize, groundnut, soybean, cotton, chilli and cucumber. In contract farming, companies advise farmers to follow specific farming practices and also provide financial support. They buy the harvest at pre-determined prices and pay the farmers after deducting the input costs. The companies use the produce as a raw material for making their own products (like chips or tomato sauce or medicine) or export them directly to other countries.

Many farmers welcome this arrangement as they get advances for the crop inputs and are assured of the prices. However, they have to bear the risk of poor harvest. In case the harvest is not of the quality desired by the company, it may refuse to buy the crop leaving the farmers in trouble. In order to get high yield under contract farming, farmers use chemical fertilizers extensively and exploit groundwater resources. This may reduce the groundwater level further and deteriorate the soil quality. Often small

farmers use the best lands earmarked for their own food production for contract farming – thus harming the security of their own food.

- ◆ Why do small farmers employ labourers during harvest time?
- ◆ Are small farmers able to meet their household needs through farming?
- ◆ Why do small farmers and labourers prefer wages in cash rather than in kind?

Small farmer-cum labourers in Venkatapuram

We found a tiled house in front of which there was a tractor with loads of harvested groundnut plants. We talked to the farmer living in the house. His name is Ramu. He is also a small farmer like Ravi.

“If you wish to know about farming, you should go to a big farmer,” he said.

“You have a tractor in front of your house and we thought of discussing about farming with you,” we said.

“Oh! It is not mine. I work for Vijayakumar, a big farmer in this village. He supplies water to my fields and I borrow money from him whenever I need.”

Ramu owns two acres of land which depends upon the village tank for irrigation. However, a few big farmers divert tank water to their fields and do not bother whether Ramu’s land is irrigated or not. Four years ago, Ramu dug borewell by borrowing

money from Vijayakumar. No water was found even after digging upto 500 feet. Ramu had to stop dreaming of getting borewell water for his fields. Now, he has to pay back the loan. He cultivates his land only during the Kharif season with the help of his family members. Like Ravi, he too employs a few workers only at the time of harvest.

Since the income from his fields is not sufficient to run his family for more than three months in a year, he works on Vijayakumar’s fields. Vijayakumar provides water for Ramu’s paddy fields. In return, he has to irrigate his employer’s large paddy and sugarcane fields and do whatever task is assigned to him. Since Ramu can drive, he also works as a tractor driver for ploughing the fields and transporting paddy and other things to the market.

Small farmers of Telangana

Four out of five farmers in Telangana are like Ravi and Ramu. They own very little land and have poor irrigation facilities. They are in great need of loans and they have to approach banks or rich peasants, money lenders or brokers for this. They are forced to sell their produce at lower prices. To make ends meet, they have to work as labourers in other’s fields.

- ◆ Why is it not possible for Ramu to grow two or three crops a year?
- ◆ How are small farmers dependent on big farmers? Give examples from Ramu’s case.

- ♦ Why do you think are small farmers unable to borrow money easily from the banks?
- ♦ What similarities and differences do you find in the condition of Ravi and Ramu?

Conversation with a big farmer

Ramu took us to his employer Vijayakumar. Vijayakumar's house had a big compound wall inside which we found a paddy harvester, a thresher and a tractor-trailer. Labourers were unloading the harvested groundnut plants and about 10-15 women were plucking the pods in a tiled shed. Vijayakumar told us that this year, he has got a good harvest of groundnut.

“When are you going to sell it?”

“Not now. I will sell it after drying it for a few weeks.” Vijayakumar said.

Vijayakumar has a large ‘kallam’ or threshing floor which is used to dry the harvest. He has a godown-like large shed to keep paddy, fertilizer bags and other farming equipment.

“Since the fresh groundnut sells at a low price, I usually dry it and sell it after a few months. Traders generally pay a higher price for dried groundnut.” Vijayakumar said.

Vijayakumar has 25 acres of land with three borewells. His paddy fields are in the command area of the village tank. He borrowed Rs. 25 lakhs from a bank to buy the harvester and thresher. He hires them out to other farmers. Many farmers in

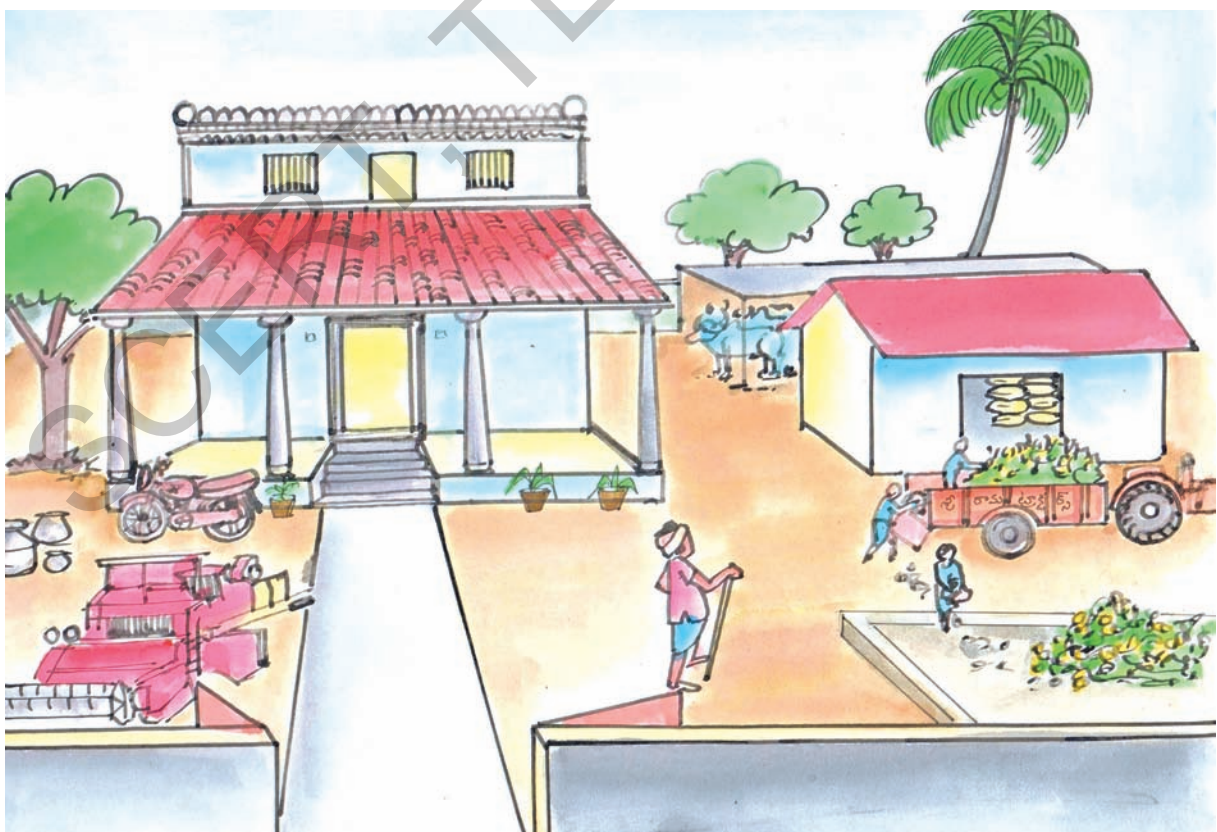


Fig. 7.3 Vijayakumar's House

Venkatapuram and the surrounding villages use these equipments. With all this additional income, Vijayakumar is able to buy more farm machines, borewells and lease in more lands from other small farmers. Vijayakumar gets some more income from selling the milk of more than 20 of his *murrah* buffaloes. He also has a fertiliser shop in the village. Since he lends money to farmers and other labourers, these labourers work regularly on his fields. Vijayakumar has another house in the nearby town in which his wife and children live.

Listening to our talk, Vijaykumar's 75 year old father came out and joined us in the discussion.

He said, *"I don't think farming is something worth talking about these days. Earlier, we used only small amounts of fertilizer and pesticides. Though the yield was low, groundwater level was always stable. I do not remember any crop failure in my fields. Now, we use heavy doses of fertilizers and pesticides and use our tractor to plough our lands. We are also using our own harvester and*

thresher. Yet, the yields don't increase. Many of our neighbours suffered from crop failures."

- ◆ How is Vijayakumar able to wait for higher prices while small farmers have to sell it at low prices?
- ◆ List the agriculture equipment owned by Vijayakumar. What kind of farmers can have such implements?
- ◆ List all the sources of income of Vijayakumar.
- ◆ Do you agree with Vijayakumar's father's opinion that farming is not as good as it was in the past? Give your reasons.

Agriculture in Telangana

Over the years, agriculture in Telangana has changed. Even though paddy continues to be the main crop, other food crops like ragi, jowar and maize have declined and have been replaced by cash crops like cotton, sugarcane, groundnut, turmeric, chillies, etc. All these crops need investment in the form of seeds, water, fertilisers, pesticides etc. for which the farmers have to take loans.

A few decades ago, most of the farmers depended upon tanks and canals to irrigate their lands. Now, more than half of the land in Telangana depends on borewells. This has resulted in the depletion of ground water levels and increased dependence on rainfall.

All this has made small farmers vulnerable to crop



Fig. 7.4: Cotton Field

failures. Consequently, they are unable to repay their loans. Many of them are forced to sell their lands and migrate to towns as labourers. Today four out of five small farmers are facing these adverse conditions.

On the other hand, big farmers benefit from the new equipments and the growing market for agricultural produce. They have now diversified their investments into setting up dairy farms, poultry farms, shops, schools, moneylending, etc.

Agricultural labourers are not getting enough work and their wages are not rising. Government employment schemes provide relief only for a few days in a year, so they are migrating to other villages or urban areas.

Keywords

Agricultural Labourers

Small Farmers

Migration

Money lenders

Contract farming

Kharif

Cashcrops

Pesticide

Improve your learning

1. How can the Government help the farmers in Venkatapuram and prevent migration?

2. Fill in the following table:



Person	Wages during normal season	Wages during harvesting season	Wages in non-agriculture works	Wages paid in government schemes
Men				
Women				

3. Compare the condition of a big farmer of your village with that of Vijayakumar in Venkatapuram.

4. Who took a bank loan in Venkatapuram? What was the reason for taking a bank loan?

5. How do banks and moneylenders give loans to farmers? Do you think borrowing from moneylenders is profitable? What are the alternative sources?

6. How do you think the conditions of farmers can be improved?

7. Compare three farmers in Venkatapuram and furnish details.

S.No	Subject	Ravi	Ramu	Vijaykumar
1	Size of land (in acres)			
2	Source of Irrigation			
3	Agricultural tools and implements			
4	Use of fertilizers			
5	Manner of selling groundnut			
6	Other works			

8. Collect news items on problems faced by small and marginal farmers and the measures taken by government to solve their problem
9. Now a days, all the farmers prefer cash crops to the food crops. What problems does this lead to?
10. Read about “contract farming” on page 59 and comment on it.
11. On the map of India, point out the regions where groundnut is grown. Take the help of the atlas.

Project :

1. Interview a small farmer and a big farmer with the help of your teacher. Find out about the condition of their farming practices – how many acres they cultivate, what they grow, how they sell it, what problems do they face etc. Compare these details with what we found in Venkatapuram.
2. In case your school is in a big city, prepare a list of occupations of families in your street or in your colony. Classify them into three groups: self-employed, casual labourers and regular salaried employees. Discuss the details in your class.



Trade in Agricultural Produce

Every day, all of us consume rice, millet, pulses, vegetables, fruits, milk, sugar, tea, coffee etc. Most of them are mainly produced by farmers in villages and they reach us in different ways. Can you make a list of all the food items we consume as a day to day basis by filling the following table? Also think of where we get all these things from.

S.No.	Categories	Items	From where do we get them
1.	Food grains		
2.	Pulses		
3.	Oil		
4.	Spices		
5.	Vegetables		
6.	Fruits		
7.	Sugar		
8.	Tea/ coffee		

People get agricultural products from street vendors, *santhas* and small shops. In recent times, farmers are selling their fruits and vegetables in Rythu Bazaars. In this chapter, we will learn about how some of these function.

Selling vegetables on streets

Gouri is a small vegetable vendor residing in Sripuram village. She buys seasonal vegetables from the wholesale vegetable market in a nearby town and sells them on streets carrying the

vegetables in a basket on her head. She goes from door to door and asks people whether they need any vegetables. In the village, two-three other women also sell vegetables in this way.

Every day, Gouri starts from her village at about 4 a.m. She goes to the town to buy vegetables from the wholesale market. She goes and comes back by bus and spends Rs.25 on transport everyday. She generally keeps all the vegetables in her house and takes out one basket load at a time. Once the



Fig. 8.1: Gouri carrying vegetables basket on her head

vegetables are sold, she goes home to refill the basket and resumes her selling. In between, she also cooks, feeds her children and attends to other household work. On some days, she is too tired or sick to do this tough job and has to rest at home.

What price does she charge from her customers? For example, if she buys 10 kilograms of tomato for Rs.100, she sells it at Rs.15 per kilo. But, she can't sell all the tomatoes at Rs. 15 per kilo. If the tomatoes are over-ripe, she has to sell them at Rs.10 or even at Rs.5 per kilo to avoid spoilage. In the morning, she sold the tomatoes at Rs. 15 a kilo and by the evening we found her selling them at Rs.8-9 per kilo. On the whole, she earns only Rs.100-150 in a day, which is not sufficient to meet her family's needs.

- ◆ Do you think she can increase her income by raising the price of tomatoes to Rs. 20 per kilo?

Gouri keeps some of her income for the next day's purchase. Otherwise, she would to borrow from a moneylender or a self help group or a wholesale merchant. They never refuse to lend money to her but are very strict in their terms and conditions. If she borrows Rs.500 from a moneylender, he give her only Rs.450 and she has to pay back Rs.500 on the next day. She will have a serious problem if she is not able to sell the vegetables on the same day as they go bad fast and fetch very little money.

Gouri is just one of the thousands of vegetable vendors of Telangana. In towns, many vendors have a permanent place – hired either from the municipality or from private shop owners. Some also sell vegetables on the pavements, paying a small amount to the panchayat or the municipality.

Vendors like Gouri lead a very difficult life and are chronically in debt. Since they borrow from moneylenders (generally banks do not lend money to these small traders), a considerable part of their earnings goes towards paying interest or *vaddi*. Secondly, they do not have any facilities to preserve the unsold vegetables. In contrast to this, big traders have cold storage facilities and godowns. They can also borrow money from banks at low rates of interest. Thus, they earn more and become richer whereas the small traders become poorer.

- ◆ What are the terms and conditions of moneylenders for lending money?
- ◆ Why do you think banks lend money only to big traders with permanent shops?

- ◆ How can the government help vendors like Gouri?

Weekly Market (*Santha*)

Do you know about markets held once in a week in different localities of a town or in different small towns? These markets are called *santhalu*. The traders move from one *santha* to another and sell their goods. The traders of *santhas* procure goods from wholesale shops in towns and cities and reach out to a large section of the people. Can you believe that more than 25000 such *santhalu* are functioning in India? They function in both rural and urban areas. Let us find out some more details about a *santha* in Telangana.

Sunday *Santha* in Choutuppal

Choutuppal is a small town in Yadadri district. The Choutuppal *santha* functions

on every Sunday. In this *santha*, more than 200 traders sell vegetables, fruits, clothes, meat, fish, dry-fish, hand-made tools and readymade footwear, cosmetics, ropes equipment for farming and cattle rearing and many other things. Buffaloes, goats and sheep are also traded here. People from more than 40 surrounding villages come to buy goods in the Choutuppal *santha*.

In Choutuppal *santha*, separate space is allotted for trading cattle, grocery items and non-edible items. For example, in a place meant for vegetables, every trader has a fixed space. For trading cattle, sheds with facilities to keep the cattle are also available.

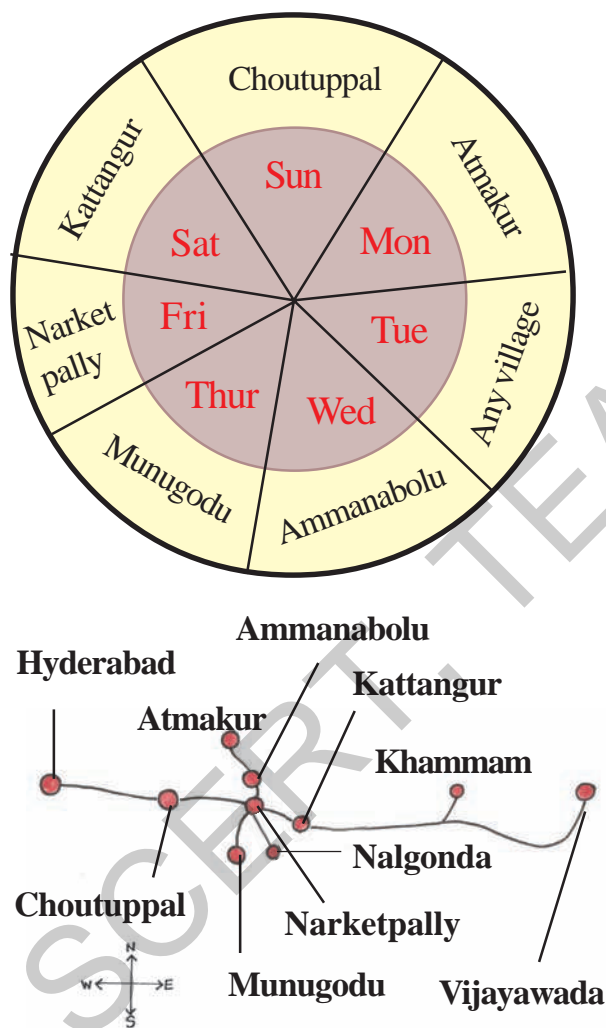
Indra, the dry chilly seller

Indra, aged 36, has been selling dry chillies in *santhas* for many years. She belongs to Kattangur village which is about



Fig. 8.2: *Santha* (Local Market)

50 kilometres from Choutuppal. She studied upto tenth class. She has a daughter and a son studying in the Govt. school. She learnt this business from her father. Her husband also does the same business. In a week, she travels to four weekly markets and to three large villages to sell dry chillies. This is her weekly itinerary:



Indra gets up early every day and after completing all her domestic chores, starts for the day's santha/village with the chilli bags.

Indra, along with other women, gets into a lorry to transport the chilli bags to the santha. She procures the dry chilli from a wholesale

trader in Khammam over phone. The whole salers comes to her village every Saturday to collect the money.

She starts selling the dry chillies around 10 a.m. and closes at 7 p.m. While selling chilli, like all other traders, Indra has to squat on the floor for a very long time, which is a strenuous job. For six days in a week, she has to travel to different places from her village. She sells chillies in her village only on Saturday. She also pays the wholesaler on that day.

Indra earns about Rs. 200-300 per day. There is no guarantee that she will get good quality chillies all the time. Since she purchases chillies by ordering over the phone, she sometimes gets low quality chilli and incurs losses.

To do this business, Indra borrowed Rs. 30,000 from a self-help group (SHG) in her village of which she is a member. She pays back her loan in installments at the rate of Rs.1200 per month. She feels that borrowing from the self help group is far better than borrowing from moneylenders as they charge high rates of interest (Rs. 3 per hundred per month). In the self help group, she pays only 25 paise per 100 per month. This was made possible due to the government scheme of '*paavala vaddi*' for low income group.

Besides agricultural produce like chilli, a large number of industrial products like clothes, ready made goods, pots, utensils, tools, baskets, plastic items etc. are sold by small traders in the santhas. All such traders pay Rs. 10 each to the Panchayat as a tax. There are separate santhas where

cattle, sheep and goats are sold. They are brought from neighboring villages as well as far off places. Many farmers come here either to sell or buy cattle. They take the help of brokers by paying them commission.

Nearly three-fourths of the traders in santhalu are women. Selling goods in santhalu is the traditional business for many traders. This means that their families have been doing this business for many generations. Some places in santhas are reserved for a specific trade. No person of a different trade can come and set up a shop in that place. Most of the traders plan weekly cycles for their santhalu. This means that they set up shops in different santhalus once a week, following a definite plan like Indra, the dry chilli trader. They decide their routes according to their convenience.

Small traders selling agricultural goods – particularly perishables, such as fruits and vegetables, face difficulties similar to that of Gouri. Since their residences are far away from santhas, they have to sell all the goods they have purchased from the wholesale market. Otherwise, they have to carry them home paying additional transport expenses. Since they do not have storage facilities, the goods may perish and they may have to sell them at prices lower than the cost price .

Besides regular traders like Indra, farmers and vegetable growers of nearby villages also come to santhas to sell their produce directly.

In this way, santhas are an important means by which the daily needs of the people are fulfilled and a large number of small traders, labourers and transporters get their livelihood.

- ◆ Differentiate between permanent markets and Santha?
- ◆ Do you need the santhas even if there are regular markets?
- ◆ How can we make the lives of the small traders of santhas better?

Rythu Bazaar in Telangana

Most agricultural goods like grains and pulses are sold directly to the wholesale merchants. Small traders buy these goods from them to sell them to the consumers. However, there are a few markets in which the producers directly sell their goods to



Fig. 8.3: Rythu Bazar

the consumers. 'Rythu Bazaar' is one such market. We interviewed Ramagopal, a farmer in a Rythu Bazaar. Excerpts from the interview are given below.

When did you start coming to this bazaar?

I started coming to this bazaar in the year 2003. My neighbours have been coming here since from the year 2000.

Can only farmers like you sell in Rythu Bazaars?

Initially, government officers related to this bazaar came to our village. We were issued a photo identity card containing our name, address, produce, grain, extent of land etc. Only a person with a valid photo identity is allowed to enter the Rythu Bazaar to sell his/ her produce. Stalls in the bazaar are allocated to the sellers daily on a first come first serve basis. Although it is meant only for farmers, I also found one or two millers and women traders from Self Help Groups putting up their own stalls. While millers procure paddy from us, women SHG traders sell vegetables which are cultivated in our district.

Do you pay any rent to sell your produce?

No, but millers and SHG traders pay rent for their premises.

How did you start coming to Rythu Bazaar?

Earlier, I used to take my produce to a wholesale market. Since I have no control on the price, I had to sell it at the price fixed by the wholesalers. Many a times, I had to sell vegetables at throwaway prices, not even covering the expenses I incurred.

Rythu Bazaar is a big relief for farmers like me. I found that farmers like me come here from 10-15 villages. But we don't have enough space to store our vegetables.

How are prices fixed for your produce?

The price for bazaar products is fixed daily in the morning by the officers in consultation with a committee of three members set up for the purpose. The principle is that the price should be around 25 per cent more than the wholesale price and 25 per cent less than the retail price.

Do you think your customers are happy in the Rythu Bazaar?

Yes, they get not only fruits and vegetables but also many other essential edible items like pulses, tamarind, dry chillies and edible oils in the Bazaar. They get these at reasonable prices. I grow vegetables, and when I see my customers eagerly bargaining and buying, I cannot express my happiness. I get good returns for my hard work and the customers get full value for their money. If we were literate, we could have checked on the internet the prices of goods in each bazaar and sold our goods there.

Do you face any problems while using this bazaar?

Yes. Sometimes, if I come late, it is difficult to get a good space to sell my vegetables. I am left with a place in a corner only. There is insufficient space for parking our vehicles and at times, it is also risky. I do find people in the guise of farmers coming to sell vegetables in the bazaar. Also, the farmers from distant places are not able to benefit from these markets.

- ◆ Farmers are the only sellers in the Rythu Bazaar - True / False
- ◆ Who are the beneficiaries of Rythu Bazaar and why?
- ◆ What benefits do farmers get in Rythu Bazaar?
- ◆ How are prices fixed in Rythu Bazaar?

Keywords

- Wholesale traders
- Retail traders
- Market
- Santha
- Rythu bazaar
- Paavala vaddi
- Self -Help group



Fig. 8.4: Price index - Rythu Bazar

Improve your learning

1. How are agricultural products traded?
2. List the differences between Gouri, Indra and Ramgopal on the following issues.



	Gouri	Indra	Ramagopal in Rythu Bazaar
Where do they get money for doing business?			
Where are the goods sold?			
How are prices fixed?			

3. List a few difficulties that retail traders face in their business.
4. In what ways can the retail traders also increase their income?
5. Why is it better to borrow from self - help groups rather than money lenders?
6. What are the differences and similarities between borrowing money from moneylenders, banks and self – help groups?
7. Why do you think selling through Rythu bazaars is better than selling through wholesale shops?
8. Read the paragraph “Vendors like gowri small trader become poorer”, on page 66 and comment on it.
9. With the help of your teacher, locate the places in the map of your district where weekly fairs (*Santha*) are held?
10. What is Rythu Bazaar? What are its benefits and limitations?
11. Why does panchayat or municipality collect money from traders in Chouttupal santha?

Project :

1. Talk to different vegetable vendors in your area to understand their work, livelihood and problems. Prepare a report and share it in the class.
2. Go to a nearby santha and observe its functioning. Draw a picture of it and display it in your classroom.

Trade in Agricultural Produce



In the last chapter, we read about some aspects of retail trade - how small traders bring various products to the consumers in the villages and towns. In this chapter, we will read about some aspects of wholesale trade in paddy. It is purchased from the farmers by the rice mill owners and big traders who trade in large quantities. Let us see how this is done.

Agriculture Market Yard

Like the Rythu bazaar, the Agriculture Market Yard (AMY) is a market run by the government in which farmers can sell their produce and get paid immediately.

Chandrashekhar is a farmer from Nalgonda. This year, he had a good harvest of about 60 quintals of paddy. He has loaded his paddy bags on a tractor and brought them to Nalgonda AMY. He unloaded his bags and joined the queue for auction selling.

At about 10 a.m., the AMY committee members came and put a slip on the bags indicating the name of the farmer and the quantity of paddy in quintals. At about 11 a.m., wholesale traders and rice mill owners came to the paddy heaps and assessed the quality. Then, the committee members began the auction from the first paddy heap of a farmer. Since the Minimum Support Price (MSP) announced by the government was Rs.1080 per quintal, the committee officials began their auction from that price.

Minimum Support Price

Every year, the government announces the minimum support price for various crops like paddy and wheat, taking into consideration the cost of inputs. If no trader is willing to buy at a higher price, the government agencies like the Food Corporation of India (FCI) buy the produce from the farmer at the Minimum Support Price. In this way, the government ensure that farmers get atleast the minimum price for their produce. Of course, the farmers are free to sell their produce at higher prices.

In the auction, bids are called for the paddy being auctioned. Bids are prices at which the buyer (here, the trader) wishes to buy the produce. After a trader makes a bid, the AMY committee official counts slowly up to three. If another trader makes a higher bid before the count of three, the auction progresses until no one has a higher bid. Once the count up to three is

completed, no higher bid will be allowed.

Several traders and mill agents have crowded near Chandrashekhar's paddy. They found that his paddy was dry and had very little *thaalu* (ill-filled grains). When the auction began the traders and rice mill agents raised the price, considering the quality of the paddy. Chandra shekhar got the highest price on that day - Rs. 1150 per quintal, offered by a big rice mill agent. Many other farmers got only Rs. 1100 per quintal for their paddy.

AMY committee officials noted down the prices bid by different traders for the paddy heaps. They went back to the office and noted down the names of the trader and slip number and informed Chandrashekhar of the maximum rate bid by the trader for his paddy. He agreed to sell and the committee members noted down the rate, quantity of paddy and the total amount to be paid by the trader on a slip and gave it to him. If a farmer is not interested in selling at the maximum price bid by the trader, he or she can wait for the next day or upto one week.

In order to buy paddy from AMY, each trader is required to pay a license fee. When paddy is purchased by them, they are



Fig. 8.5: Agriculture Market Yard (A.M.Y)

required to pay Rs. 1 for every hundred rupees of purchase as commission to the committee. Although farmers are not required to pay anything, in practice, they pay Rs.3.50 per every hundred rupees of trading towards unloading, cleaning and maintenance charges. This is deducted by the trader and paid to the AMY office.

- ◆ Do you think this practice is appropriate? How do farmers benefit from this process?

Sometimes, farmers selling in AMY have to spend Rs.10 per quintal of agricultural produce towards transport and other charges. This is higher than what they pay when they sell in their villages.

The mill agent came to Chandrashekhar, looked at the slip and paid the money deducting the AMY charges.

- ♦ Can you work out how much he would have given to Chandra shekhar?

Total quantity of Paddy

.....
quintals

Rate per quintal

Rs..... per quintal

Total amount x

=

Loading and cleaning charges

Rs. 3.50 x

Total amount paid to Chandrashekhar

: - =

- ♦ What do you think are the advantages and disadvantages of selling in AMY's?

Farmers like Chandrashekhar, who have sufficient quantity, prefer to sell their produce at the Agriculture Market Yards. Normally, there is neither a delay in payment nor deduction of charges for on-the-spot payment as in the village. Since the sale is done by open auction, farmers have a chance of getting the best price possible. In some AMYs, corrupt officials and traders join hands to give lower prices to the farmers but this may not necessarily happen everywhere.

There are nearly 100 AMYs in Telangana. Nearly one-fourth of farm products are traded in them. Where do you think the rest is sold? Why don't those farmers come to the AMYs? Come, let us find out.

Selling to a Rice Miller

It was paddy harvesting season and Mallaiah from Venkatapuram village was waiting for the gumastha (clerk) of Chandulal, the owner of a rice mill. Mallaiah was able to harvest only 14 quintals of paddy from his one acre of irrigated land. His yield was low as he was not able to use the required amount of fertilizers and pesticides.

The gumastha sent by Chandulal came with a tractor and checked if the paddy was dry and if there was too much *thaalu*. The gumastha got the paddy bags loaded on his tractor and went to get paddy bags from other such farmers.

In the rice mill, Mallaiah's paddy bags were weighed. It was 14 quintals. Gumastha took a handful of sample paddy and showed it to Chandulal. Chandulal fixed the price of paddy at Rs.950 per quintal on the basis

వ్యవసాయ మార్కెట్ కమిటీ, చౌటుప్పల్
జిల్లా, యాదాద్రి
మార్కెట్ అనుమతి పత్రము
 నెం. 3295 తేది.....

1. రైతు పేరుతో.....
2. గ్రామము..... మండలం.....
3. పట్టణం పాస్ పుస్తకం నెం..... చిన్నదం.....
4. మార్కెట్ కు తీసుకురావలసిన " ధాన్యము " యొక్క పరిమాణము (అస్సాలు).....
5. మార్కెట్ కు తీసుకురావలసిన తేది.....

కార్యదర్శి

సూచనలు :

1. అనుమతి పత్రము పొందుటకు పట్టణం పాస్ పుస్తకము లేక సంబంధిత మండల రెవెన్యూ అధికారిచే దృవీకరణ పత్రం కార్యదర్శి వద్ద చాటు చేయవలెను.
2. రైతులు మార్కెట్ కు ధాన్యము తీసుకొని వచ్చినప్పుడు వారి వెంట తప్పనిసరిగా ఈ పత్రము తీసుకొని రావలెను.
3. మద్ద దళాలిలు రైతుల పేరుతో మార్కెట్ కు ధాన్యమును తెచ్చిన యెడల వారి యొక్క ధాన్యమును ప్రభుత్వము స్వాధీన పర్చుకొని వారిపై చట్టరీత్యా తగు చర్యలు చేపట్టబడును.
4. రైతులు వారి తెచ్చిన ధాన్యమును అమ్మిన తరువాత తక్ పట్టి మరియు అనుమతి పత్రము చూపి వారి పట్టణం పాస్ పుస్తకమును వాపసు పొందగలరు.
5. అనుమతిందిన తేదికి ముందుగాని తరువాత గాని వచ్చిన యెడల అట్టి ధాన్యము మార్కెట్ లోనికి అనుమతించబడదు.
6. రైతులు వారి ధాన్యమును కల్గముల వద్దనే కుత్రవరిచి మార్కెట్ కు తీసుకొని వచ్చినచో మంచి దర లభించును.

Fig. 8.6: Model Receipt-Market Committee

of its dryness and *thaalu*. This was much below Rs.1100, the price at the Agriculture Market Yard. Since Mallaiah needed money urgently, he asked for immediate payment. For that, Chandulal reduced Rs.1.50 for every hundred rupees (i.e. Rs.14.25 per quintal). This is the procedure followed by every rice miller and paddy trader in Nalgonda.

Let us calculate Mallaiah's income from the sale of paddy.

Weight of paddy = 14 quintals
 Price of paddy fixed by the rice miller = Rs.950 per quintal
 Price of 14 quintals = Rs.950 x 14 = Rs.13,300
 Deduction for immediate payment = Rs. 14.25 x 14 = Rs.200
 Total payment due = 13,300 – 200 = Rs.13,100/-

(If Mallaiah could wait for 15 days, on-the-spot commission would not be deducted.)

♦ Can you guess why Mallaiah was selling the paddy at a lower price to Chandulal? Discuss the possible reasons in the class before reading further.

Four months back, Mallaiah borrowed Rs. 5000 from Chandulal on the condition that the paddy must be sold to him at the price fixed by him. Many small farmers borrowed money from Chandulal on similar terms. Hence, they are forced to sell their produce to him at the price fixed by him. So, instead of paying Mallaiah the amount due to him,

Chandulal deducted the amount borrowed along with the interest. Let us see how much Mallaiah finally got.

Amount of money borrowed by Mallaiah = Rs. 5000
 Interest for 4 months = Rs. 400
 Total deductions = Rs. 5400
 Amount due for paddy = Rs. 13,100
 Total amount paid (Rs13,100 - 5400) = Rs. 7700

(Note: All calculations are rounded to rupee)



Fig. 8.7: Paddy being loaded to be taken to rice mill

Farmers like Mallaiah in Telangana borrow from rice mill owners and other moneylenders or rich landlords and are forced to sell their produce to them at a lower price. They may also be cheated in weighing and rating of the paddy. Rice mill owners by lending money to the farmers are not only assured of raw materials for their mills but also get it at a price fixed by them.

- ◆ How much would Mallaiah have got if he had been able to sell his paddy in the Agriculture Market Yard?
- ◆ How much money did he lose by selling his produce to the miller?
- ◆ What difference would it have made if he had been able to borrow the money from a bank instead of the miller?
- ◆ How much more would Mallaiah have earned if he had borrowed from a government bank?

Big farmers or landlords of Venkatapuram lend money to small farmers and purchase paddy from them. They sell their own harvest and all that is procured from other farmers in AMYs, town-based wholesale paddy merchants or in rice mills. Farmers are indebted to landlords in many ways – they borrow money, seed, tractors, even water. As such, they are bound to sell paddy to the landlords and accept whatever they pay. Those who give loans to farmers look at the harvest as a security for the loan as they can purchase the produce from the farmers and recover the loan amount.

Tragically, in this way, the farmers are not able to sell their produce at the highest price possible.

- ◆ Compare and contrast the differences between a landlord and a rice mill owner in procuring paddy from Venkatapuram farmers.

Selling through Brokers

Shanti is another farmer residing in Venkatapuram. She began to manage her farm after her husband passed away. She is a member of the local self help group (SHG) from which she borrowed Rs.20,000 for cultivation purpose. Her harvest from her 1.5 acres was 14 quintals. She wanted to sell 7 quintals and keep the rest for household consumption.

The next day, a broker of a big rice mill in Nalgonda came to the village to buy paddy and approached the farmers. He saw Shanti's paddy and after much bargaining offered her Rs.1000 per quintal. He weighed the bags and said that it was 6.5 quintals. Shanti was shocked because when she weighed them, it was 7 quintals. So, she insisted on weighing it properly in the presence of other SHG members. This time, it turned out to be 7 quintals! The broker took the paddy and promised to pay the money in 15 days. Two weeks later, he paid her Rs. 6825. He had deducted Rs.25 per quintal as his brokerage or commission.

We met Shanti and asked her some questions. "You have not borrowed from any trader. Why don't you sell in the AMY?"

“To go to Nalgonda, I have to pay the tractor rent and loading and unloading charges. The higher price I get in AMY will not cover the transport cost. Moreover, my son or I will have to spare one or two days for this. We have very little to sell. Only farmers with a lot of paddy go to Nalgonda,” Shanti replied.

“Why don’t you ask for a higher price as most farmers sell at Rs.1100-1150 in AMY and in rice mills?”

“These brokers don’t pay such high prices. We sell their produce from home to avoid the trouble of running around to sell.

Brokers mediate between farmers and town-based big millers or wholesale paddy merchants. They procure paddy in small quantities from farmers like Shanti. They don’t have permanent shops or godowns for doing their business. They visit each farmer during harvest season and negotiate with them to buy paddy. They collect sufficient amount of paddy and inform the wholesale traders/ rice mill owners who then send money and vehicles for transportation. They charge commission from both the farmers and the millers. Some of them function as moneylenders too, so they deduct the borrowed amount with interest while paying the farmers as we have seen in the case of Chandulal.

- ◆ Mallaiah was able to get only about Rs.935 per quintal whereas Shanti was able to get about Rs.975 per quintal. Why is it so?

Trading paddy in Telangana

Paddy cultivated in Telangana is mostly sold in the market and farmers keep only a small share for their own use. A considerable amount of paddy produced by small farmers like Shanti is used for their own consumption. Large farmers sell most of their produce in the markets.

Telangana farmers sell nearly three-fourths of their harvest within the village and one-fourths in AMY. Big farmers sell their harvest in AMYs. They own vehicles like tractors which reduce their transportation expenses.

In villages, many kinds of traders – such as landlords, brokers and small rice mill owners procure paddy. On most occasions, small farmers like Mallaiah and Chandrashekhar are bound to sell only to these traders as they borrow money from them.

Indebtedness and selling paddy

We saw that small and medium farmers have to borrow money for agriculture, especially to purchase seeds, fertilizers, pesticides and irrigation facilities. Since it is difficult for them to get loans from banks, they are forced to borrow from moneylenders, traders, millers etc. Once a farmer borrows from them, he or she has no option but to sell the produce only to them at the prices they offer. Paddy traders not only pay lower prices but also cheat in weighing. Moreover, they take commissions of various kinds. Many of these farmers get delayed payments. Since

these traders and landlords lend money in desperate times, farmers have to sell their paddy to them.

- ◆ Think of the different ways that could ensure best prices to farmers for their produce. Discuss the advantages and disadvantages of them in the class.

Keywords

Agriculture Market Yard
Minimum Support Price
Food Corporation of India
Merchants
Commission agent

Improve your learning

1. Make a list of the different paddy traders operating in Venkatapuram and the prices they offer for paddy per quintal.
2. Who purchases paddy in your place? Collect details about how prices are fixed and what prices are paid by different traders and landlords.
3. Compare the cost of one quintal of rice and one quintal of paddy. Find out the reasons for the difference (1 quintal = 100 kilograms).
4. Do you think it is necessary for the government to fix a single price for paddy?
5. In what ways do you think the farmers benefit from Self Help Groups?
6. Read the para under the title 'Indebtedness and selling paddy' on pages 78 and 79 and comment on it.
7. Imagine a situation where there is no AMY near by your village. What challenges will the farmers face in this situation?



Project:

1. A few students can be taken to a nearby AMY. After observing what happens there, a role play can be enacted to illustrate how traders bid prices for paddy and other produce.
2. Write the script for a small play to explain the plight of small farmers of Telangana.

Community Decision Making in a Tribe



How do people who live together in large numbers take decision about their common problems? How do they settle disputes among themselves? What is the role of leaders and what do they get in return? These are some of the issues which we will study in this chapter. We will study how decisions are taken in a society of people of the same community.

Tribes - Societies where all the people are equal

Different kinds of societies who generally live in forest areas are called tribes. In Telangana we have tribes such as Chenchus, Konda Reddys, Gonds, Koyas, and Savaras. Almost all the states in our country have one tribe or the other living in the forests. They all have different ways of life, different languages, cultures etc. Why are they called tribes despite these differences? It is because they share certain common characteristics. What are they?

- i. Usually all the members of a tribe consider themselves to be descendents of a common ancestor. Therefore, all members of a tribe consider themselves to be each other relatives.
- ii. They believe that all their resources like land, forests, pastures and water are the commonwealth of the entire

tribe and not of individual families or persons. Therefore, all the members of the tribe can share and use these resources subject to the rules they frame together.

- iii. In tribal societies there are no acute differences like rich and poor as everyone has a share in the common resources of the tribe. For example, tribal land may be divided equally among all families depending upon the size of the family. In some cases, once in a few years, all land may be redistributed or redivided among the families. In some tribes, all the members may till the soil together and share the produce equally. No one can sell the land given to them as the entire tribe is considered as the owner of the land. No one can keep more land than they can till or use.

- iv. Generally, all the families of a tribe do all kinds of work like cultivation, gathering food from the forests, grazing animals and making clothes, baskets, tools etc.
- v. Women, men and even children share the work of the family. However, in many tribes men have greater power and role in decision making than women.
- vi. The tribes give a lot of importance to the celebration of festivals and rituals to please the tribal gods and ancestors. They also have distinct beliefs, customs, songs, dances and arts and crafts.

- ♦ What are the major occupations of the tribes?
- ♦ In what way are the people of a tribe equal?

A tribe may settle in several small villages or habitations over a large area.

How do tribes take decisions about matters of common concern? How do they settle disputes among their members? We will see how Gonds, a tribe living in Adilabad district, handles these issues. We are giving you a short summary of the description from Haimendorf's book on the Gonds of Adilabad.

Scholars called anthropologists have been studying the tribal people. They live among the tribes and note down their observation about the culture, lifestyle, beliefs, decision making etc of the tribes. One such famous scholar who studied the tribes of Telangana was Furer Haimendorf, who came to Telangana in the 1940s. He studied the Chenchus, the Konda Reddys and the Gonds and wrote books about them. He also studied several other tribes of India, especially in the North Eastern States.

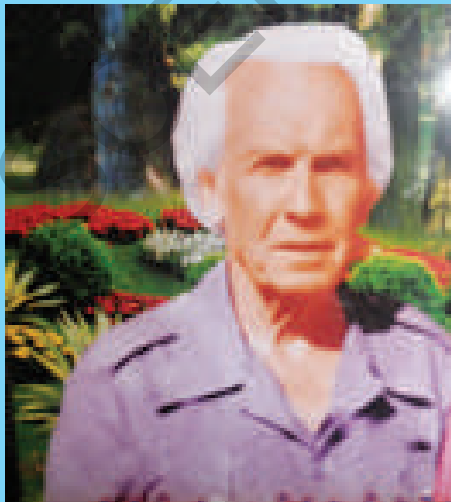


Fig. 9.1: Furer Haimendorf



Fig. 9.2: Haimendorf among Gonds

Gond Panch and Patla

“The village headmen derive their authority from the village ‘Panch’ or the council of adult male householders. This council has the last word in matters concerning the village as a whole and the headman is its chairman. The village Panch, in a sense, represents the Gond society as a whole.

The Panch does not meet regularly but only when necessary. When matters of importance are discussed, all adult men will be present and young boys and women watch the proceedings. Women have no voice in the council but can freely put their case before it.

Some of the functions of the Panch are: fix the dates of major festivals, allow/reject marriages or divorces, set down norms for marriages or death rites, settle disputes etc. The Panch can impose fines and may even force a person to leave the village or even order all other Gonds not to have any relation with him (prohibition).

When a dispute involves people from many villages, then the councils of all the villages concerned meet in a joint panchayat.

When a dispute is presented to the Panch, the first aim is to get the facts of the case. The two parties are allowed to make detailed presentation of their points of view. Then some elder member of the

community may cross question them to ascertain the actual facts. They also ask the witnesses to give their evidence. After this, the Panch discusses the provisions of the traditional customs of the Gonds and the decisions in previous cases of similar kind. They try to arrive at a solution acceptable to both parties. When all aspects of the case have been debated, one of the senior members proposes a settlement. Since this is not the final decision, the person affected can propose some changes. After hearing his or her response, the panch will take the final decision.

- ◆ Who cannot be the members of the Panch?
- ◆ Is it important for all the houses to be represented on the Panch? Why?
- ◆ What things do the Panch take into account while resolving a problem?

Here is an interesting example of how they do justice:



Fig. 9.3: A Gond Panchayat is about to begin its discussion (from Haimendorf collections)

One day a girl brought a case before the Panch against a man who teased her. When she slapped him for it, he hit her and she fell on the ground, but managed to run away. Then the accused man was asked what he had to say. He admitted his guilt. The Panch asked the girl what she wished to be done to the accused. She said that he should be given the most insulting punishment and that he should give in writing that he would not trouble her anymore in future. The Panch then ordered him to stand in the middle of the Panch, bow down before the girl and beg for pardon.

- ◆ Do you think the girl was satisfied with the decision?
- ◆ Why do you think the Panch heard the case of the girl?

Village headman (Patla)

Every village has a headman or 'Patla' who is generally hereditary (an arrangement in which the son/ daughter gets the father/ mother's title or property automatically after their death is called 'hereditary'). He is answerable to the Panch but in many cases he can be an effective leader. While the Panch only meet once in a while the headman functions on a daily basis. Usually, he is from the family of the person who had led the formation of the village in the beginning. The main function of the Patla is to ensure the unity of the villagers and negotiate with the outsiders and government agencies on behalf of the villagers. He also coordinates various

community activities of the village including festivals. He also has to entertain and feed guests of the village. In return for all this, all men and women of the village work in his fields for one day. This assistance enables him to till more land than his own family can, and thus to feed the guests of the village.

Whenever a headman becomes arrogant and goes against the wishes of the people, the Panch may remove him and replace him with another person. Alternatively, the other families may just leave the village and settle in a new place.

- ◆ Who becomes the headman?
- ◆ What is the relation between the Panch and the Patla?
- ◆ What is the special role of Patla?
- ◆ When can a Patla be removed?

Haimendorf also pointed out that this system was gradually changing even in the 1940s and 50s as the Gond villages were inhabited by other communities like Marathas and Telugus and as the modern Panchayati Raj elections began to take place. Many people started going to the police or courts to settle their disputes. The headmen lost their position of importance with the election of Sarpanches through direct elections.

- ◆ Discuss the salient features and short comings of this system.
- ◆ Answer the following questions after reading the description of the Gond Panchayats:

- i. Do you think any member of another caste would be allowed to be a member of the Panch?
- ii. According to Haimendorf a popular Patla would have more lands cultivated than an unpopular Patla. Can you explain why this could be so?

We read that the customs of the tribe, as understood by all the adult male members of the community, were very important in conducting the activities of the community. We also saw that every family had a say in the activities of the community and together they were more powerful than the headman. The headman had to persuade and keep the members of the community

happy to retain his position and could not go against their wishes. We also read that in return for his services to the tribe, he received some special privileges in the form of free labour on his field. This gave him more wealth than the other members of the tribe, but he was expected to spend this for the welfare of the tribe. Such was the arrangement in many of the tribes.

Keywords

Hereditary
Shared celebrations
Anthropologist
Common Resources

Improve your learning

1. Why do you think was Panch and Patla possible only within a tribe? Why is it not possible in societies with people from different communities?
2. Have you heard of any such community panchayat in your area? Discuss its functioning with your teachers, parents and elders.
3. Would you accept the judgement of the Gond panchayat without going to the police or the court?
4. If the Panch did injustice, what alternatives did the tribes have?
5. Locate the following districts in the Telangana map where more tribal people live.
a) Khammam b) Adilabad c) Mahaboob Nagar
6. Read the para under the title Village Headman and comment on it.



Emergence of Kingdoms and Republics



X8W9P6

In the previous chapter we read about how tribal societies manage their affairs. You would also have heard about kings and emperors who ruled large kingdoms. Let us find out how they came into being in early times.

The Ganges Valley: From Janapadas to Mahajanapadas

- ◆ Look at the map of India and identify the plains through which the Ganga and Yamuna rivers flow. Identify the modern cities of Delhi, Allahabad, Varanasi, Lucknow, Kanpur and Patna. Do you think this area will be similar to the villages of Penamakuru, Dokur and Penugolu? Give your reasons.

This plain is called the Gangetic Valley (as the Ganga and Yamuna rivers flow between the Himalayas and the hills of the Deccan Plateau). As this plain receives very high rainfall, it is very fertile. These rivers bring silt from the Himalayas and flow throughout the year.

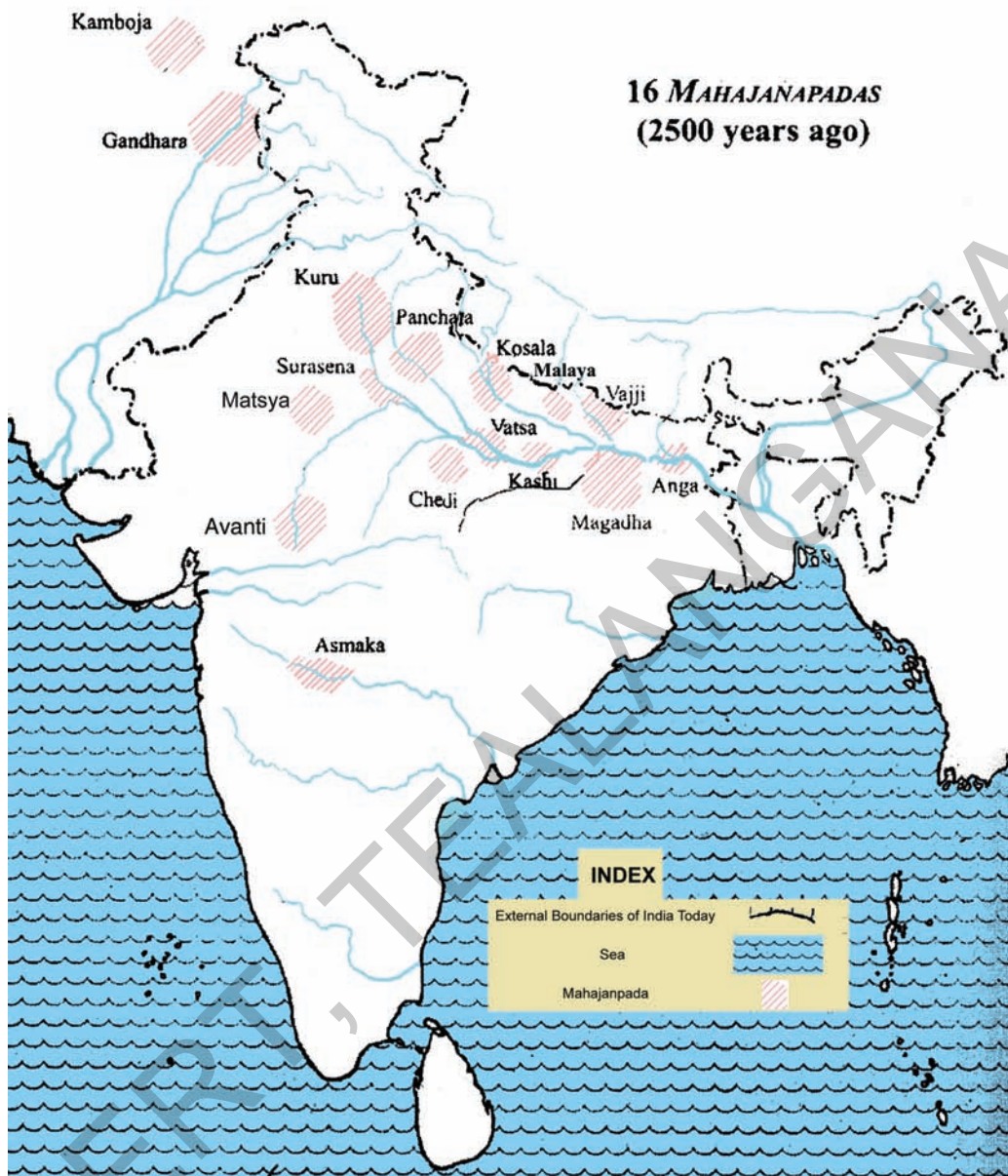
Initially, the people of different tribes settled down to practice agriculture in convenient parts of the valley. These tribes were called '*jana*' in Sanskrit and the place where they settled was called Janapada.

People began to settle along these rivers in large number about 4000 years ago. The use of tools made of stone, copper, bronze and iron led to gradual clearing of forests, settlements and tilled the land to grow paddy and other crops. Large villages and towns developed in these parts and they were inhabited by many people – probably belonging to many different tribes. Large groups of such villages and towns were called '*Mahajanapadas*' or big '*Janapadas*'.

- ◆ Find out the names of a few janas (tribes) who initially settled down in the Indo-Gangetic Plain?
- ◆ What do you mean by Janapada? How is it different from Mahajanapadas?

How do we know about the Mahajanapadas?

We get to know much about these villages and towns from two kinds of sources – from archaeological excavations in different places and from the books composed during that period. Archaeo-



Map 1: Mahajanapadas

♦ Look at the map of India given above. It shows you the broad area of some Mahajanapadas. It also gives the name of the major city associated with a Mahajanapada. You can also find out the name of the river which flows through this Mahajanapada.

♦ Make a list of the Mahajanapadas and the cities which were situated on the Ganges valley.

Mahajanapada	City

logists have excavated hundreds of sites in the Ganges Valley and have tried to know more about the lives of the people of those days. The books during that period were mostly composed by the followers of Vedic traditions, Buddhists and Jain monks. Even though they are religious books, they tell us a lot about the towns and villages and about the kings and rulers of those times. Some books were even written by people of distant countries like Greece. Here you have the information drawn from different sources.

Some important archaeological sites of the time of Mahajanapadas: Delhi, Atranjikhera, Kausambi (Near Allahabad), Patna, Ayodhya, Rajgir, etc.

Some important books written during this period: Upanishadas, Dharmasutras, Dighanikaya, Majjhimanikaya, Herodotus' History, and Strabo etc.

- ◆ If archaeologists dig up the villages and towns of our times after two thousand years, what do you think will they find?
- ◆ How would they decide if a site was a village or a town?
- ◆ If a book said that such and such a town was entirely built of gold and silver and that thousands of people lived in large palaces, how will you check whether this is mere imagination or a fact?

Villages in the times of Mahajanapadas

We learn from the books of those times that agriculture was managed by landowners called Grihapatis or Gahapatis, who usually

worked along with their family members on the fields. But they also employed 'dasas' or slaves (those who were surrendered and made to serve) and workers 'bhrutakas' or who worked on their fields and homes in return for wages. Some wealthy grihapatis had more land and slaves to work for them. Usually, the largest landowner became the headman of the village. He was the leader of the village like the Gond Patla and he was also used by the king to collect taxes from villagers. He also acted as the judge and sometimes as a policeman to maintain law and order in the village.

In most villages, there were craft persons like blacksmiths who made tools necessary for agriculture (like ploughshares, sickles, axes, arrows etc) potters who made pots for cooking and storing grains; carpenters who made carts, ploughs, furniture etc; and weavers who wove cloth for the villagers. Probably the grihapatis gave them grains in return for their products. These products were necessary for agriculture, but the grihapatis may not have had the time or skill to make them.

- ◆ Compare the villages of tribes like Gonds and the villages of the Mahajanapads to find out the similarities and differences.
- ◆ Describe the relationship between Grihapatis and crafts persons of the village.

Cities of Mahajanapadas

Look at the list of cities in the table you have made. What kind of people do you

think lived in them? Cities of those times, like today, were mainly inhabited by poor workers. Some of them were slaves and servants while most of them were crafts persons who made goods for sale. What did they make? They made beautiful and fine pots which were in great demand in all the great towns. They wove fine clothes which were bought by rich people of other mahajanapads also. They made gold and silver jewellery. They made vessels and tools of bronze, copper and iron. They made wooden carts and furniture. There were also innumerable other kinds of professionals like soldiers, accountants, masons, horse trainers, sweepers, water carriers, wood and ivory carvers. Of all the things made by craftpersons, only a few articles (like pots, bricks, iron and copper objects) have come out in excavations. We also know about them from books written in these times.



Fig. 10.1: Painted Grey Ware. Plates and bowls are the most common vessels made out of Painted Grey Ware. These are extremely fine to touch. These were found before the time of Mahajanpadas

There were great traders who purchased the produce of the crafts persons and grihapatis and sold them in distant lands at a huge profit. They also bought the special articles of those lands and sold them in their own mahajanapadas. They took their merchandise in caravans with a large number of animals like oxen, donkeys and camels. They travelled day and night for weeks and months across rivers, plains, hills and deserts. They made so much profit that they could live in palaces with dozens of servants and slaves serving them.

- ◆ The people of the towns would have needed grain, milk, meat etc. How do you think they got them if most town people were not doing any farming?

Kings, army and taxes

Most of the Mahajanapadas were ruled by kings. These kings had an army of their own to ensure that people followed their orders and no other king attacked their kingdom. They lived in capital cities and tried to build strong fortresses of wood, stone, brick and mud (See Fig.10.2). All this required a lot of money. The soldiers and their families had to be provided for; the brickmakers who made lakhs of bricks had to be paid for and thousands of men and women who worked to construct these public buildings had to be paid wages.

- ◆ How do you think did the kings manage to get the wealth needed for all this?



Fig. 10.2: The fort of Kaushambi city

The Gond Patla also had to defend the village from outsiders. At such times, all the villagers would come together and fight on behalf of the village. We also saw that he met the expenses of entertaining guests and holding festivals from the extra income he got from the one day labour of the villagers on his fields. But such income was far too little for a tribal headman to become rich or powerful. The ordinary people of the tribe would only support the headman or obey his commands if they were convinced that it was in the interest of all.

The picture (Fig: 10.3) is from sculpture panels of Sanchi Stupa which were made about 2000 years ago. How can you identify the king?

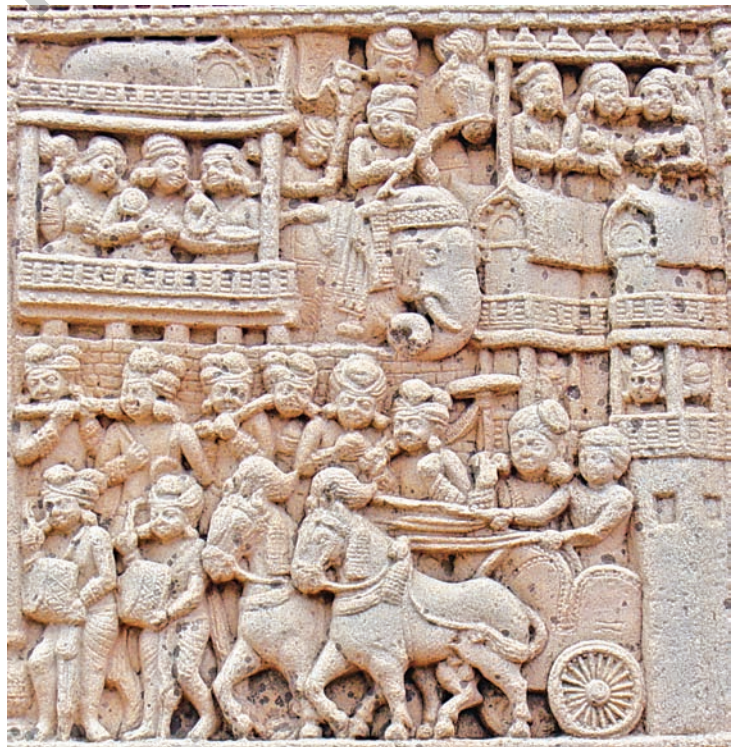


Fig. 10.3: A king riding out of a town fort

The kings of Mahajanapadas were different from such tribal headmen or chiefs. The kings collected taxes from the people. They had officers who would collect taxes from the grihapatis, the craft persons and traders. If anyone refused to pay taxes, they could be punished by the soldiers of the king. These officers and army were employees of the king. Therefore, they were bound to follow his orders and the king could ensure that his commands were obeyed by the common people.

- ◆ Why did the kings of maha - janapadas need armies?
- ◆ What are the differences between the Gond Patla and the King of Mahajanapada in terms of their income and expenditure?

Many kings wanted to be more powerful and wealthy. They could do this in two ways: by increasing the taxes imposed on the people and by conquering neighbouring kingdoms. The kings began to collect regular taxes from the *grihapatis* who cultivated the land. The *grihapatis* had to divide their crops into six equal parts and give one part to the king. This was called *bhaga*. Craft persons also had to pay taxes, often by working free of charge for the king for one day every month. Herders of cattle and sheep too had to give the animal produce to the king in the form of tax. Traders were also made to pay taxes on the goods they sold. Hunters and gatherers in the nearby forest areas too had to bring forest produce like hide, wood etc. In this way, the kings had a variety of goods with them which they obtained as taxes. During this period, the use of coins had just begun. Some of the taxes were probably in the form of coins.

- ◆ If everyone is forced to give away a part of their earnings as tax, how does it affect their lives?
- ◆ Why do you think they agreed to pay the taxes? Do you think they benefitted in any way from the new arrangements?
- ◆ What is *bhaga*? Does the government of our times take the produce of farmers in a similar way?

Historians feel that these kings would have persuaded the farmers to grow more crops and adopt better methods of cultivation and irrigation so that production

would increase and they would get more taxes. Similarly, they may have encouraged the traders of their kingdoms to trade more in distant places. The kings also wanted the village headmen to collect taxes on their behalf. This may have helped many headmen to increase their power and resources in the villages.

The kings were also constantly waging wars against each other so that they could bring more territories under their rule. These wars were probably fought by paid armies but they also harmed ordinary people by destroying crops and burning villages or looting them. Often, people of the defeated kingdoms were enslaved and sold off to Grihapatis, traders and officials.

- ◆ Imagine and write a story of a village that was affected by war and also had to pay taxes to the king. Keep in mind that you know about the villages of those times while writing this story.
- ◆ Why were the kings of mahajanapads keen to increase craft production and trade?
- ◆ How did the headmen of the villages benefit from the imposition of taxes by the kings?

Magadha – A powerful kingdom

Do you have Magadha in your list above? You may have noted that it spread on both sides of the Ganga. The rivers made the land very fertile and the *grihapatis* could irrigate their lands easily. The rivers were also used for transporting goods and



Fig. 10.4: Scene of war from Sanchi Panel

armies. Parts of the Magadha were forested. Elephants were captured from there and trained for fighting in the wars. Wood from the forests was used for building fortresses, and palaces and chariots. In the southern parts of Magadha, there were iron ore deposits which could be used for making weapons etc.

All this enabled Magadha to emerge as a very powerful kingdom. Bimbisara and his son Ajatasatru were early kings who built the power of Magadha. Mahapadma Nanda was another powerful ruler of Magadha. All these kings used their armies to conquer other kingdoms. During the time of Mahapadma Nanda, the kingdom extended from the northwestern part of India to Odisha. We should remember that not all Mahajanapadas were ruled by kings as in Magadha. In some areas, the kings were more like Gond headmen who relied upon the ordinary people and performed rituals and festivals for the welfare of the entire kingdom.

- ◆ How do you think Magadha kings used the natural wealth of the region to build a powerful kingdom? Write a couple of lines on each of the natural resources of Magadha and how it could have been used by the kings.

Vajji – a Gana

The Vajji Mahajanapada was to the North of Magadha and it had a Gana form of government. Gana was ruled by a group of rulers instead of a single ruler. Sometimes even thousands of men ruled together and each of them was called a 'raja'. They performed rituals, met and took decisions on issues of common interest in assemblies through discussion and debate. However, women, slaves and wage earners could not participate in these assemblies.

Buddha and Mahavira belonged to ganas and became famous teachers respected in all Mahajanapadas. Even though the kings tried to conquer the ganas, they remained active for more than 1500 years.

Keywords

Kingdom

Republic

Janapada

Mahajanapada

Dasas

bhrutakas

Grihapatis

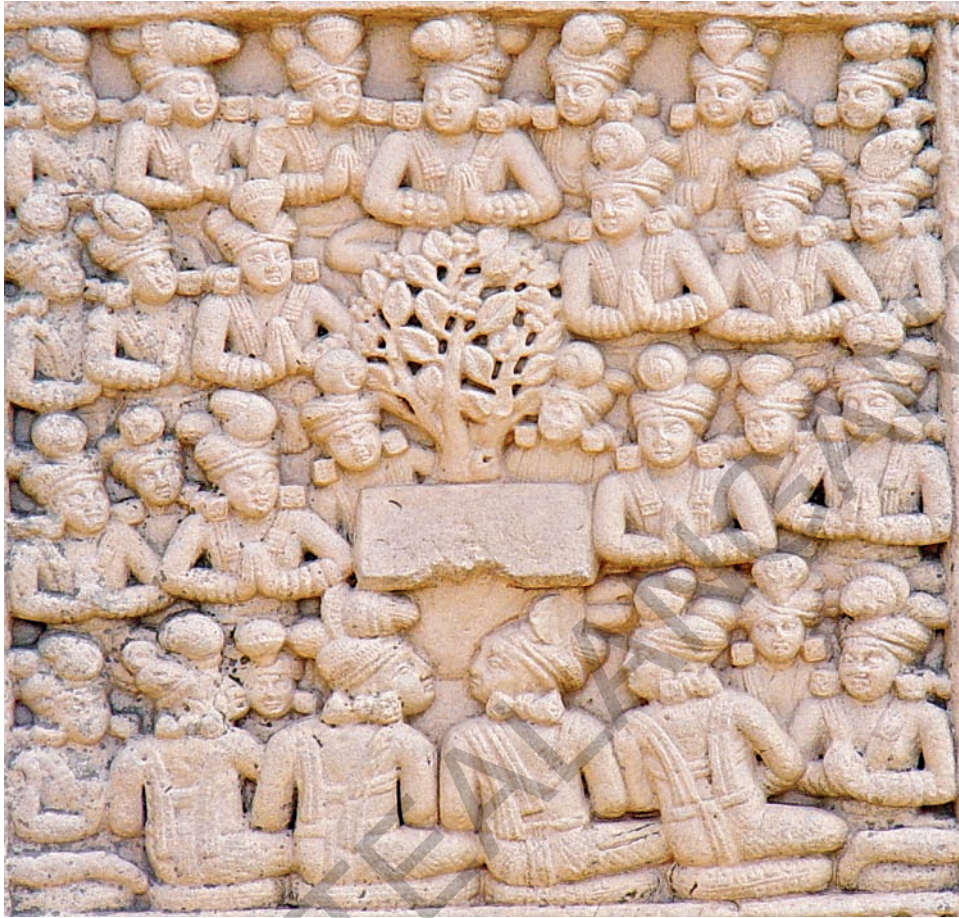


Fig. 10.5: A Gana assembly scene from Sanchi

Improve your learning

1. What do you mean by Gana? How were they different from the kingdoms ruled by kings?
2. Compare the ganas with Gond Panch – what similarities and differences do you see between them?
3. Can you point out the difference between the way villages are managed today and in the time of mahajanapadas?
4. Find out how the crafts persons are taxed by the government today. Was it the same in the times of mahajanapads?
5. Read the para five in page 87 ‘In most villages....’ and write your comment.
6. Locate the 16 Janapadas on the map of India (Refer to the map 1 given on page 86).





First Empires

Some years after Mahapadma Nanda, a young man called Chandragupta Maurya became the king of Magadha. He started the Maurya dynasty (a family whose members become the rulers one after the other). Chandragupta's son Bindusara and grandson Ashoka ruled over the Mauryan kingdom and extended it to include most of the Indian subcontinent. Look at the map 1 of India to see the extent of the kingdom – it extends from the modern Afghanistan to Karnataka in the South and Bengal in the East.

Mauryan Empire

Large kingdoms are called empires and their kings are called emperors. We can even say that Chandragupta Maurya was among the earliest emperors of Indian subcontinent. In the beginning, the Magadha kingdom was confined to Magadha and nearby areas. But later it included all the mahajanapadas of those times. It had the Hindukush Mountains in the north west, the Great Indian Desert, Gujarat, the Indus and Ganges valley, the plateau of Malwa, the vast forests of central India, the Krishna-Tungabhadra valley and also the Godavari valley. Can you imagine the vastness of the empire and the different kinds of people who lived in it! Some of these areas like the Ganges Valley, the Krishna river Valley, Malwa, Gujarat and Punjab were very fertile and had densely settled villages and towns. Some other areas were important for trade and crafts: through them passed important routes which connected large cities, sea ports and other countries. Some regions

were important for the mining of precious metals like gold and gem stones.

- ◆ From what sources do we learn about the Mauryan Empire?
- ◆ Identify the trade routes of the Mauryan Empire. Why were the trade routes important for the emperors?
- ◆ What is the difference between the mahajanapadas and the empires?

The Mauryan emperors were able to get resources and taxes from all these different kinds of places and people. How did the emperors rule such a vast empire? Suppose, some villages on the Krishna River refused to pay taxes, how would the Emperor sitting in Patna get to know of it? How would he give orders to his army to punish them? How would the army go all the way to Krishna valley and find out those villages and punish them? How long would all this take?

How do we know?

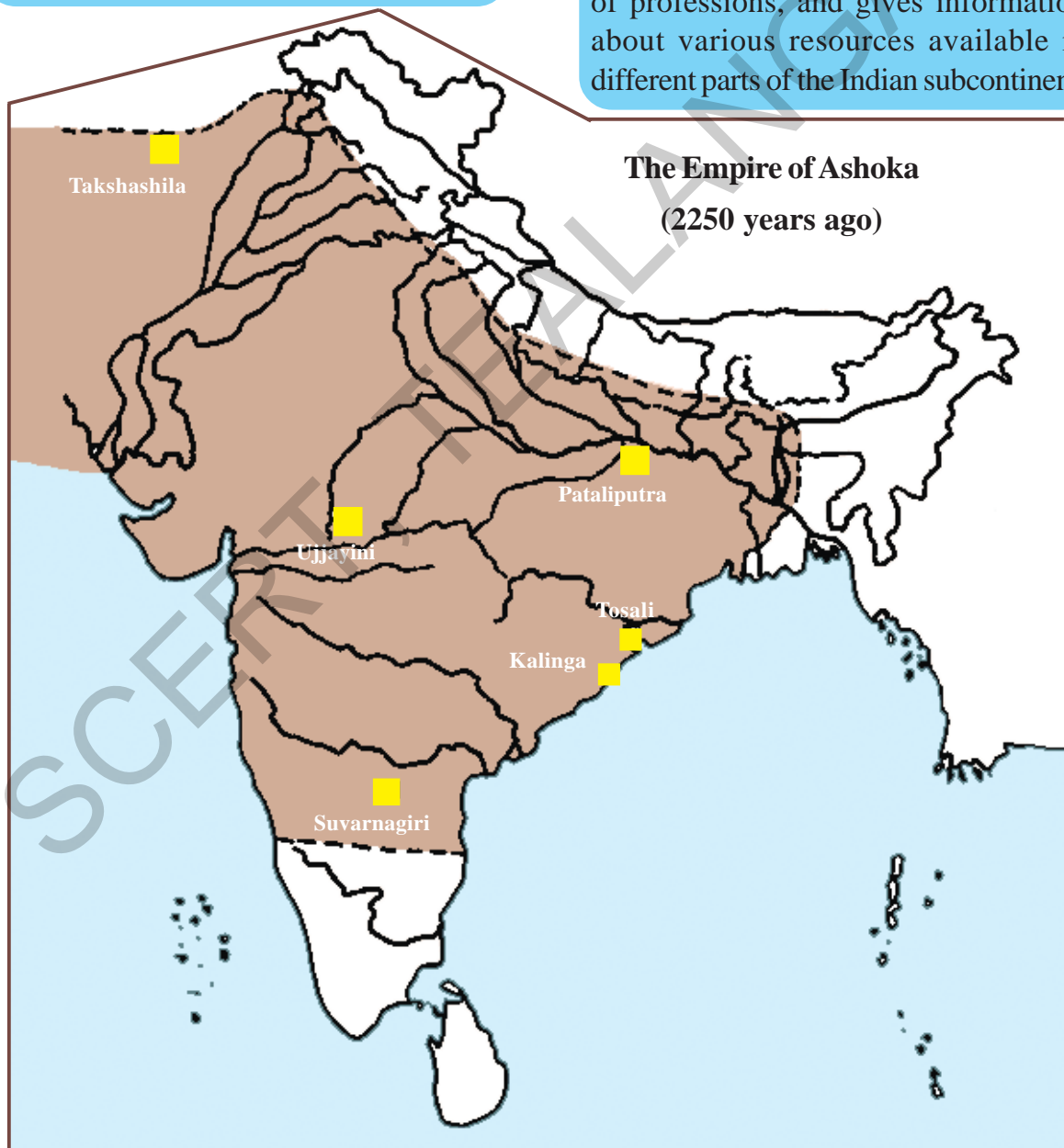
We come to know about this empire from several books written around this time. One important book is Arthashastra written by Kautilya, a minister of Chandragupta.

Another was Indica written by Magasthenese, an ambassador of a Greek King in the court of Chandragupta. We also learn a lot about these times from

inscriptions engraved in various parts of his Ashoka's empire.

Arthashastra

It is said that Kautilya, who is also known as Chanakya, wrote a very important book on how to conquer and rule kingdoms. This book advises kings on how to protect themselves from conspiracies, how to tax different kinds of professions, and gives information about various resources available in different parts of the Indian subcontinent.



Map 1: Map of India showing important cities and sites of Mauryan Empire

The Mauryans ruled different parts of the empire differently. The area around Pataliputra was under the direct control of the emperor. He appointed officials to collect taxes from the people and punished those who disobeyed the royal orders. There were also spies who collected information on what was going on and how the officers were working and reported to the emperor. The emperor issued orders which were carried by messengers to the officials. The emperor supervised them with the help of ministers and members of the royal family.

- ◆ What methods were used by the Emperor to control the area under his direct control?
- ◆ Why do you think the emperor needed spies within the empire?

There were other areas or provinces which were ruled from provincial capitals like Takshashila, Ujjain or Suvarnagiri. These were ruled by royal princes who were sent as governors. They could take decisions about their provinces and probably had their own officials and army to help them. The emperor would also send instructions to them through messengers. The governors also took the help of important families of the region who knew the customs and rules followed in the province.

Between these provinces, there were vast areas which were forested or did not have many villages or cities. But these areas were important as they had the roads on which traders, armies and messengers had to travel. The Mauryans probably made special arrangements to control them.

Through these roads, the Mauryans reached areas like Suvarnagiri where gold mines were situated, or Takshashila from where they could get goods from other countries. They collected taxes and tributes from these areas also probably in the form of hides, wild animals, precious stones, gold etc. Probably, the forest tribes were allowed to live without much interference.

- ◆ Why do you think the Mauryan emperors needed such diverse resources from various regions?
- ◆ What do you think the farmers, craftsmen, traders, forest dwellers and herders got in return for the taxes they paid?
- ◆ In what way do you think cities like Takshashila, Suvarnagiri were important for the Mauryans?
- ◆ Why did the Emperors rule the region around Pataliputra, the provinces and the forests differently? Could they have made common rules or laws for all the three regions?

Ashoka - A unique ruler

The most famous Mauryan ruler was Ashoka. He was the first ruler who tried to take his message to the people through inscriptions. Most of Ashoka's inscriptions were in Prakrit and were written in the Brahmi script.

Ashoka's war in Kalinga

Kalinga is the ancient name of coastal Odisha (see Map 1). Ashoka fought a war to conquer Kalinga. However, he was so horrified when he saw the violence and the

bloodshed that he decided not to fight any more wars. He is the only king in the history of the world who gave up conquest after winning the war.

Ashoka's inscription describing the Kalinga war

This is what Ashoka declared in one of his inscriptions:

“Eight years after becoming the king, I conquered Kalinga. About one lakh people died and about one and a half lakh people were captured.

This filled me with sorrow. Why?

Whenever an independent land is conquered, lakhs of people die, and many are taken prisoners. Brahmins and monks also die. People who are kind to their relatives, friends, slaves and servants too die, or lose their loved ones.

That is why I am sad. I have decided to observe dhamma and teach it to others as well. I believe that winning people through dhamma is much better than conquering them through force.

I am inscribing this message for the future, so that my son and grandson should not think about war. Instead, they should try to think about the ways to spread dhamma.”

(‘Dhamma’ is the Prakrit word for the Sanskrit term ‘Dharma’).

- ◆ How did the Kalinga war bring about a change in Ashoka's attitude towards war?
- ◆ Why do you think he inscribed his feelings about the Kalinga war on the rocks?

- ◆ What would have been the impact of stopping all wars on the people living in the subcontinent?

What was Ashoka's dhamma?

Ashoka's dhamma did not involve worship of a god, or performance of sacrifice. He felt that just as a father tries to teach his children, he had a duty to instruct his subjects. He was also inspired by the teachings of the Buddha.

There were a number of problems that troubled him. People in the empire followed different religions and this sometimes led to conflict. Animals were sacrificed. Slaves and servants were ill treated. Besides, there were quarrels in families and amongst neighbours. Ashoka felt it was his duty to solve these problems. So, he appointed officials, known as the ‘dhamma mahamatra’ who went from place to place teaching people about dhamma. Besides, Ashoka got his messages inscribed on rocks and pillars, instructing his officials to read them to those who were illiterate.



Fig. 11.1: King Ashoka replica of Kanaganahalli in Karnataka

Ashoka also sent messengers to spread ideas about dhamma to other lands, such as Syria, Egypt, Greece and Sri Lanka.

He built roads, dug wells, and built rest houses. Besides, he arranged for medical treatment for both human beings and animals.

Ashoka's messages to his subjects:

“People perform a variety of rituals when they fall ill, when their children get married, when children are born, or when they go on a journey. These rituals are not useful. If instead, people observe other practices, this would be more fruitful. What are these other practices?

“They are: being gentle with slaves and servants; respecting one's elders; treating all creatures with compassion; giving gifts to brahmins and monks.

“It is wrong to praise one's own religion or to criticize other's religion. Each one should respect the other's religion.

“If one praises one's own religion while criticising others, one is actually doing greater harm to one's own religion.

“Therefore, one should try to understand the main ideas of other's religion, and respect it.”

- ◆ What were the problems that Ashoka wanted to solve by introducing Dhamma?
- ◆ Why do you think slaves and servants were ill treated? Do you think the measures taken by the emperor would have improved their

condition? Give reasons for your answer.

- ◆ What did Ashoka do to spread dhamma among the common people?
- ◆ What did Ashoka promote instead of rituals?
- ◆ Locate the countries mentioned above on a map and describe the route from Patna to these countries.

Kingdoms and Empires in the Deccan

Around the time the Mauryans conquered the Deccan (from the Godavari River to the Krishna-Tungabhadra River valleys), large parts of the region had developed village settlements and small towns in which iron tools and other items were made and sold. In some areas, they also mined gold and made ornaments. However, most of the other areas must have been forests with hunter-gatherers and herders living in small settlements.

Probably each of these areas was inhabited mainly by a group of people closely related to each other through birth and marriage. Such groups are called clans. Some important persons among these clans may have emerged as powerful headmen who led them and settled their internal disputes. They gradually grew wealthy and powerful, and ruled the clan area.

- ◆ A large number of these early towns had strong fortifications. What threat would they have faced? Why do you think they needed this?
- ◆ What similarities between the

Indo-Gangetic Valley and the Krishna-Tungabhadra Valley led to the establishment of villages and towns there?

Soon after the Mauryan empire ended, many headmen of such clans emerged as small kings. Among them were the **Satavahanas**, who managed to build a large kingdom which extended from the banks of the Narmada River to the Krishna-Godavari delta. The most important Satavahana kings were Gautamiputra Satakarni, Vashishtiputra Pulumavi and Yajnasri Satakarni. They ruled for about 200 years around 2000 years ago. Some of them also made Dhanyakataka, on the banks of river Krishna near Amaravati, their capital. The Satavahanas tried to bring the various clan headmen and small kings under their control, but allowed them to function within their clan areas without any interference.

Many of these headmen, women of their families, traders etc. contributed to the Buddhist Monasteries and Stupas built in Amaravati, Bhattiprolu, Vadlamanu etc. The



Fig. 11.2: Gautamiputra Satakarni portrayed on coins No tax was to be collected from them. During this time, trade with distant places like Bengal and even Rome became very important. We

Satavahana kings made large donations of land to the Brahmins and Buddhist monks. These lands were made tax free.

find a large number of coins including Roman coins and pots made in Roman style. Merchandise was probably transported in boats along the sea coast and over the Krishna River to the interior towns like Amaravati.

Kotilingala in Satavahana Times

Kotilingala is situated at the confluence of Peddavagu and river Godavari in Jagitial district in Telangana upstream side of Sri Pada Yellampally Project. It was the capital of Asmaka Janapada, one of the 16



Fig. 11.3: Kotilingala Coins

Mahajana-padas of Ancient India. It was the first capital city of Satavahana dynasty. During excavations, it yielded a good number of Silver punch marked Pre Satavahana, Satavahana and Ikshwaku period coins, valuable antiquities such as pottery, terracotta figurines, and a large quantity of ceramic ware. A ring well constructed with kiln bricks was also found. Several coins of Simuka, the founder of Satavahana dynasty, and those of other early rulers like Kanha and Satakarni were found. It had a mud fort with several gates and watch towers on four corners.



Fig. 11.4: Kotilingala - Pottery

Besides, Kotilingala stupas, viharas, chaityas of Buddhist monks are found at Phanigiri, Nelakondapally, Kondapur, Dhulikata, Peddabankur and Kesaragutta in Telangana state.

- ◆ Do you use baked bricks to build houses? Do you also have ring wells and underground pipes to carry dirty water?
- ◆ Have you seen any blacksmith's workshop? Describe it in the class room.
- ◆ Imagine yourself to be a trader who is taking products of Peddabankur to Rome. Write a story based on it.

How did the headmen of some clans become small kings?

Stone Inscription from Myakadoni village in Bellary district

- ◆ Read this stone inscription, probably belonging to the period of Satavahanas.

In the 8th year of the reign of the King of Satavahanas, Sri Pulumavi, in his mahasenapati Skandanaga's janapada, located in Satavahana district, in the village Vepura headed by Kumaradatta, a gahapati named Samha, who was a resident of this village and from the Kaunta clan got this tank excavated.

1. Which clan lived in Vepura village?
2. Who was its headman?
3. Who was incharge of the janapada in which the village was situated?
4. Why do you think Gahapati Samva built the tank?



Fig. 11.5: Vashishtiputra Sri Pulumavi portrayed on coins

Sometime after the end of the Satavahana kingdom, *Ikshvakas* assumed royal titles and established a kingdom with its capital in Vijayapuri, which was probably

located near Nagarjunakonda on the banks of river Krishna. The important kings of this dynasty are Shantamula and Virapurushadatta. These kings tried to bring together the various headmen and small chiefs by marrying people from other tribes. At the same time, they sought to show their distinctiveness by performing yagnas like Ashvamedha, Vajapeya etc. and made large donations to Brahmins. They also claimed to be the descendents of Lord Rama of the Ramayana. Interestingly, the women of the Ikshvaka family were devoted to Buddhist saints and made large donations to the famous Stupa and monasteries of Nagarjunakonda. A very large monastery and Stupa were built in this place.

Some Important Empires of the Indian subcontinent

Kushans

The Kushanas originally migrated from China and gradually established an empire with its centre in Afghanistan more than two thousand years ago. The most famous Kushana king was Kanishka who ascended the throne in seventy eight CE. They controlled a large territory in present day Pakistan and India upto Mathura and Allahabad. Besides large parts of Afghanistan, the Kushanas also controlled

regions upto the Oxus river. They effectively controlled the major trade routes passing between India, China, Iran and Rome. This was the era of great expansion of trade between these countries and movement of religious preachers, scientists and artists. People across these countries came to know about each other, their customs, religious and philosophical thinking, their art and building style besides of course buying each others' produce. As a result of this trade, urban centres all over India expanded and gold flowed into India. This can be seen in the large number of gold coins etc from this period.

Shaka Era

Seventy Eight CE, the year of ascension of emperor Kanishka became the beginning of what came to be called the Shaka Era or *shakabda*. Many south Indians to this day use this calendar. This era is seventy eight years behind the Common Era in normal use.

Gupta empire

The Gupta dynasty kings began their rule of a small kingdom in modern Bihar and within three generations gained control over most of Northern India from Gujarat to Bengal and Delhi to present day Madhya Pradesh. Some of the most famous kings of this dynasty were Chandra Gupta I, Samudra Gupta, Chandra Gupta II, Kumara Gupta and Skanda Gupta. The Gupta kings are famous for two major new developments in Indian political system. Firstly, when they conquered a new kingdom they allowed the old king to continue to rule on the condition that they accept the superior status of the Gupta kings and

follow their orders. Thus, many old dynasties continued to rule in many areas, especially in south India despite being defeated. However, the Gupta kings retained full control over many parts of North India. Secondly, some Gupta kings and many of their subordinate kings and kings friendly to them gave villages to Brahmins with full administrative rights. Thus, these villages did not have to pay any taxes to the king or obey the orders of provincial officers who could not even enter these villages. Brahmins settled in these villages and performed yagnas and taught Vedas to young Brahmins, Kshatriyas and Vaishyas. They taught Ithihasas, Puranas to all.

Mehrauli pillar

The famous Mehrauli Iron pillar now in Qutub Minar complex in Delhi was probably set up by Chandra Gupta II who was also called Vikramaditya. This pillar is famous for the fact that it has not rusted despite standing in open air for the last seventeen hundred years.

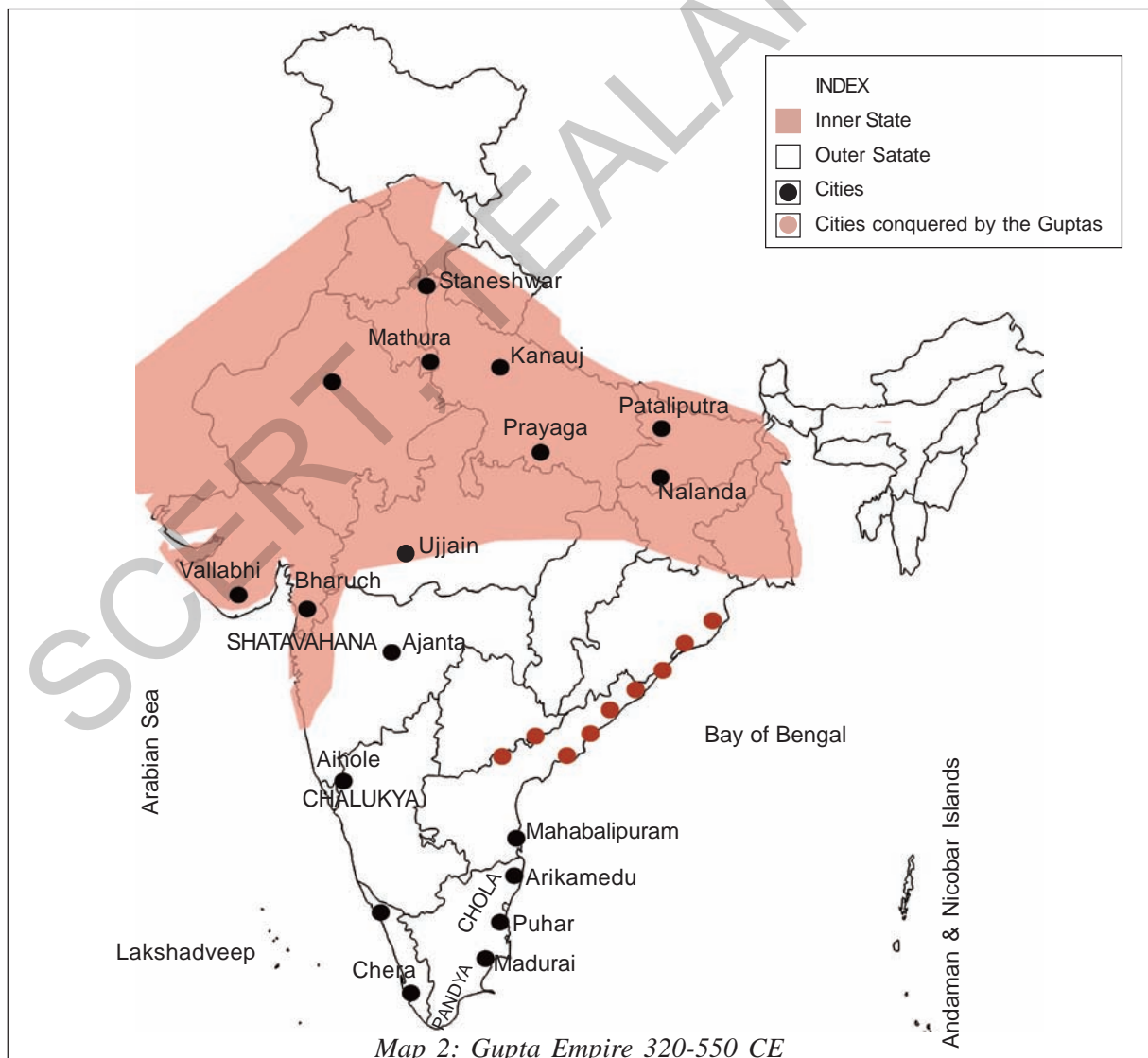


Fig. 11.6: Mehrauli iron pillar

- ◆ Look at the map and find out if Telangana was ever under Gupta empire?
- ◆ Why do you think the Gupta rulers allowed old rulers of South India to continue to rule even after being defeated?
- ◆ In what ways do you think giving villages to Brahmins would have helped the Gupta Kings and their allies?

The Gupta kings were also great patrons of Vedic religious practices like

Ashwamedha sacrifice. They also practised Puranic traditions, especially, Vaishnavism and Shaivism by building temples devoted to the various avatars of Vishnu, Shiva and Durga and making endowments for worship in them. Such patronage of Gupta kings is said to have strengthened the process of integration of various elements like Yagnas, worship of a large number of local gods as manifestation of Shiva, Vishnu or Durga, temple worship, gifts to Brahmins, etc. into Hindu religion. The Gupta kings also patronised and gave grants to Buddhist stupas like Sanchi stupa and Jaina monasteries.



Several beautiful temples were built during the rule of the Gupta kings and some of them can even be seen today in Deogarh and Udayagiri in Madhya Pradesh, Bhitragoan and Eran in Uttar Pradesh. They contain some of the most beautiful stone sculptures made in India. While these were dedicated to Vishnu and Shiva, the Gupta period is also famous for some of the best sculptures of the Buddha from Sarnath.

- ◆ Why do you think the Gupta Kings supported Vedic sacrifices, temple worship and Buddhist and Jaina monasteries?

Keywords

Empire

Arthasastra

Dharmamahamtras

Dhamma

Spies

Yagnas

Monastery

subcontinent

Improve your learning

1. What did the Ikshvaka rulers do to get acceptance from the various clan headmen?
2. Why do you think Ashoka was a unique ruler?
3. What enabled the establishment of kingdoms in the Deccan 2000 years ago?
4. Identify three rivers and two territorial capitals in map 1?
5. After the war of Kalinga, King Ashoka decided not to fight any more wars. Do you think these types of decisions promote world peace? How?
6. Locate the following in the world map.
a) Syria b) Egypt c) Greece d) Sri Lanka e) India
7. Hereditary ruling was prevalent at the time of King Ashoka. How is present ruling different from that time?
8. Read the para under the title 'Ashoka's message to his subjects' and comment on it.
9. Discuss what were the social policies during the Gupta period?



Project:

If you find any old inscription in your neighborhood, get some more information about it.

Democratic Government



Look at the following headlines from newspapers. You will find reports of governments doing different things. Most of these relate to managing public affairs of the country.

Government sought to protect rights of unorganised workers

Detailed plan to tackle floods soon, says Government

Govt. fixes price of onions. Says no shortage in market

Supreme Court can have five more judges: Govt

Govt. for revamping coal and power sector

Over 15,000 villages declared scarcity-hit by Government

What does a Government do?

In our times, every country needs a government to make decisions and get things done. These decisions can be about where to build roads and schools, or how to reduce the price of onions when they get too expensive or ways to increase the supply of electricity. The government also takes action on many social issues. For example, it has several programmes to help the poor. It does other important things such as running postal and railway services.

The government also has the job of protecting the boundaries of the country and maintaining good relations with other countries. It is responsible for ensuring that all its citizens have enough to eat and have good health facilities. When there are natural disasters like a cyclone or an earthquake, it is the government that mainly organises aid and assistance for the people. If there is a dispute or if someone has committed a crime, people go to a court. Courts are also a part of the government. Perhaps you are wondering

how governments manage to do all this and why it is necessary for them to do so. When human beings live and work together, they need an organisation to take decisions for their common good. Some rules have to be made that apply to everyone. For example, there is a need to control resources and protect the territory of a country, so that people can feel secure. Governments do this on behalf of their people by exercising leadership, taking decisions and implementing them among all the people living in their territory.

- ◆ Who runs your school?
- ◆ List a few activities of the government that you know.

Types of Government

In Chapter 9, we learnt about how the people of a tribal society govern themselves – how male members of different families of the tribe gather to discuss and decide and how the headman implements those decisions etc. This system works well in situations where the number of people is less. But do you think it will work if the society had thousands or lakhs of families?



Fig. 12.1: Railway station Kachiguda



Fig. 12.2: Post Office



Fig. 12.3: Supreme Court

Some examples of institutions that are a part of the Government.

What kind of problems will they face? Similarly, this kind of arrangement worked if all members of the society had the same cultural background (religion, caste, language etc.) as the rules of behaviour would be agreeable to all.

However, if a society has people of different cultures, will it work? Moreover, the tribal arrangement worked where the interests, ambitions and life styles of the people were similar. There were no classes like the rich and the poor. But in societies with varying interests and various classes like farmers, traders, moneylenders, industrialists, workers without land or other

resources, etc, there would be so many differences that they would not be able to arrive at a common solution to a problem.



Fig. 12.4: Modern statue of Shalivahana king

In historic times, kings, queens and emperors made the laws and implemented them with the help of armies and officials. They also decided where to build roads, how much tax was to be collected etc. If people did not agree with them or did not follow their orders, they punished them. No one could question their authority and disobey their orders. Many kings were not satisfied with ruling their own kingdom and constantly waged wars to expand their kingdoms. This form of government is called monarchy. The monarch (king or queen) has the power to make decisions and run the government. The monarchs also act as the supreme judges in all important cases of dispute. The monarch may have a small group of people to discuss matters with but the final decision-making power remains with the monarch. Monarchs do



Fig. 12.5: Assembly

not have to explain their actions or defend the decisions they take.

- ♦ Compare tribal democracy with monarchy on the following aspects.
 - i. Which of the two systems do you think respects the opinion of the people more?
 - ii. Which of them do you think can work in a large society or a society of people with different interests and customs.?
 - iii. Which of them has the danger of the rulers becoming oppressive and unjust?
- ♦ Can you think of a system of government which can handle the needs of a large and complex society and yet not become unjust or oppressive?
- ♦ In which system were there more wars, monarchy or tribal democracy? Give reasons.

Democratic Governments

One of the ways to accommodate the views of all kinds of people living in the society and prevent oppressive and unjust forces from controlling the government is the democratic government. It was made possible because of the struggles of people all over the world against monarchies and their firm resolve to develop a form of government which will be in harmony with people's wishes.

Today, India is a democratic country. How do we ensure that our government functions according to the wishes of the people who have such divergent cultures and interests?

There are millions of people living in our country. The participation by all citizens in taking decisions may lead to countless number of opinions. These processes may consume more time without arriving at any consensus. Moreover, not all citizens are in a position to spend time, money, and energy for participating in public affairs. How can we solve this problem?

Abraham Lincoln defined 'democracy' as "a government of the people, by the people and for the people." Think over these words and see if you agree with him.

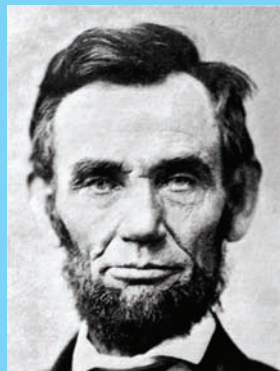


Fig. 12.6:
Abraham
Lincoln

We do this with the help of two principles – 'representative democracy' and 'rule of the majority'. Let us understand these two ideas better.

Democratic governments in our times are usually referred to as representative democracies. In representative Democracies, people choose their representatives through an election process. A village, for example, will have about two to five thousand people. It is divided into different wards consisting of about a hundred or two hundred persons. Each ward will elect one person to represent them. All adults over 18 years of age, whether men or women, rich or poor, literate or illiterate, irrespective of their religion or language, vote in these elections. The person who gets the largest number of votes becomes the representative of the entire group. These elected representatives meet and make decisions on behalf of the entire population.



Fig. 12.7: Voting in Rural Area: A mark is put on the finger to make sure that a person casts only one vote

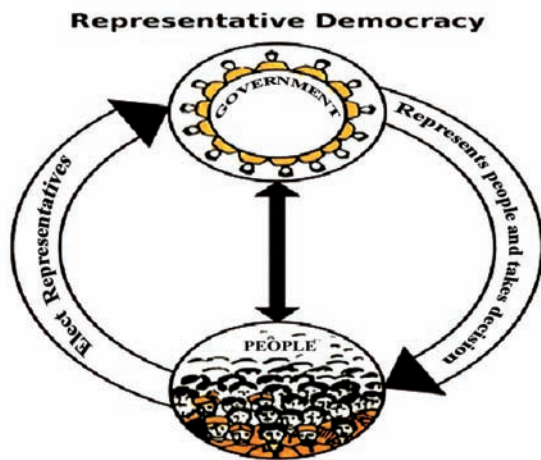


Fig. 12.8: Representative Democracy

Thus, a free and fair election of representatives is the basis of our democratic system. Prior to the elections, people are expected to think and discuss the issues on which a government has to act. Different persons or parties advocating different points of view openly discuss their views. This will enable the voters to decide on the candidate they would like to represent them. The representatives are expected to stick to the viewpoints expressed by them and keep the promises made by them. They are also expected to consult the people from time to time to know about their view points and problems. The representatives are elected for a fixed period, usually for five years. After that, fresh elections are conducted and people elect their representatives once again.

- ◆ Why do you think is it important for people to know the views of the different candidates in elections?

- ◆ What will happen if the representatives are elected forever?
- ◆ Do you think it is possible for the representatives to go against the wishes and interests of the people who elected them?

As you may have noted, the election of the representatives is done by a simple majority.

This means, the one who gets more votes, even if it is a difference of one vote, will get elected. Those who voted for the other candidates will have to accept this and abide by the decision of the majority.

Similarly, most decisions of the elected representatives are validated based on the same principle of majority. If a decision is supported by more than half of the members, it will be implemented.

Example: If there are twenty members in a village panchayat and a proposal is supported by just eleven persons, it will be passed and implemented even if nine members opposed it. Thus, modern

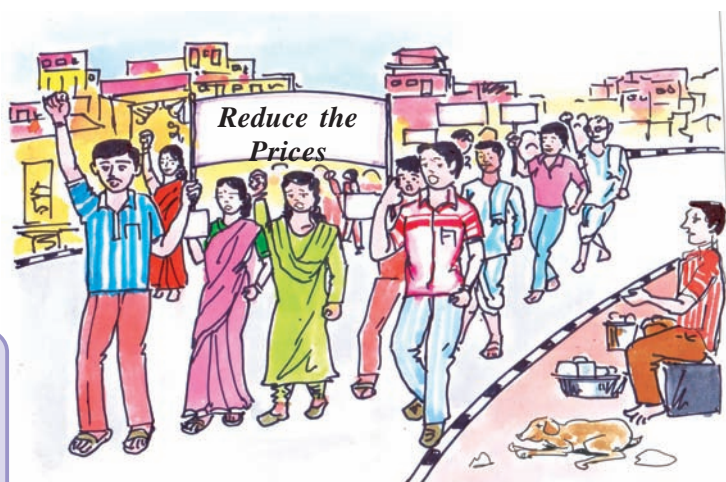


Fig. 12.9: Mass demonstration against price rise

democracies do not try to get a complete agreement of everyone on any issue but go by the decision of the majority.

Many people believe that by this system of ignoring the views of the minority (those who are less in number), our democratic system can become oppressive for them.

- ◆ Do you think the above mentioned statement is correct? Discuss with the help of some examples.
- ◆ Form a Students' Council (Bal Parishad) in the class and form rules of behaviour in the class. Try both a system in which all students participate in decision making and a system in which students elect representatives to the Council. Let all the children prepare their own reports of this experience.

Checks on elected representatives

How do we ensure that the elected representatives do not become oppressive or ignore the interests of the minority who do not agree with them?

In a democracy, the authority of the people who get elected is also regulated by certain principles which are stated in the constitution of the country. If they go against these principles or procedures, the courts can disallow their decisions. Those who disagree with the elected representatives can freely express their views and criticise their actions. This can be done through meetings, TV, newspapers, etc.

Equality and democracy

Democracy requires that all people – men and women, literate and illiterate, rich and poor, beggars and officers, spare some time to understand public matters. It also requires that they have access to all the required information about the activities of the government so that they can take proper decisions. It further requires them to exercise their vote with freedom and without any interference. Unfortunately, this is not always completely possible in most of the countries. For example, many people do not have even the minimum education needed to read newspapers. Most of the people are not using the Right to Information Act effectively to check the functioning of different systems. Its effective use ensures proper functioning of the machinery. Many people, especially women and the poor, just do not have the time or facility to take part in these public matters – they are either too busy earning their livelihoods or working for their families. In many cases, the powerful or the rich try to influence the voting by forcing the people or by giving them small gifts before the elections. Sometimes, people are persuaded not to decide for themselves but vote according to their caste or religion. All these factors prevent people from using their democratic right of voting after giving due consideration to the issues and candidates.

- ◆ Find out from your parents about the problems they see in the electoral system and prepare a report for your class. Discuss in

Map - Showing National Capital

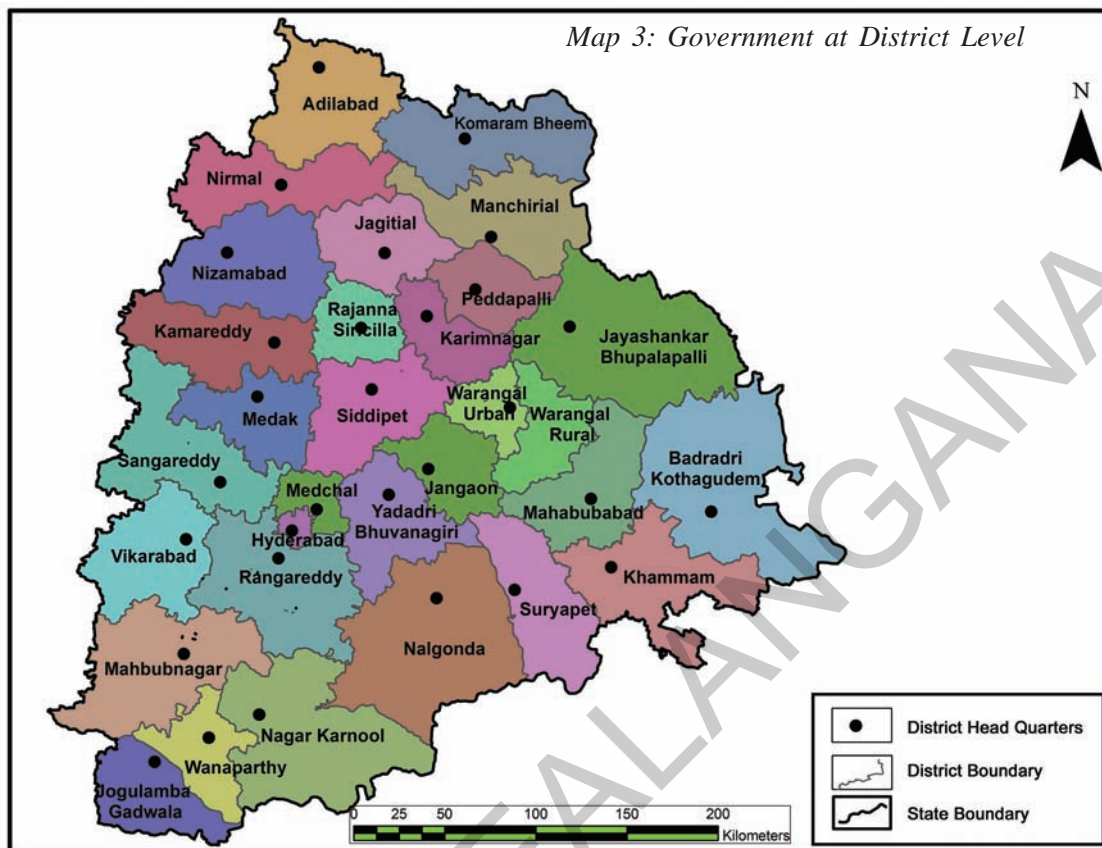


● *Map 1: Government at National Level*

Map - The States of India



● *Map 2: Governments at State Level*



your class and find solutions for these problems. What do you understand by 'inequality'? Illustrate with examples.

- ◆ What do you think are the main interferences faced by people in choosing the right candidate?

Government at different levels

The government works at different levels: at the local level, at the level of the state and at the national level. The local level means the government in your village, town or locality; the state level government works for an entire state like Telangana or Assom; and the government at the national level represents and works for the entire country. Later in this book, you will read about how local level government functions and when you go to the next classes you will learn about how governments function at the state and central levels.

Organise three or four teams of students and give each of them one of the following themes to perform a role play or a skit:

- ◆ *An election meeting and discussions with the candidates.*
- ◆ *How people who may not have proper information take their decisions regarding voting.*
- ◆ *Difference between democratic and monarchic government.*
- ◆ *How rich and powerful people in the villages try to influence the voters.*

Keywords

Democracy

Monarchy

Constitution

Elections

Decision making

Representative

Improve your learning

1. Discuss the similarities and differences between the governments in a Gond tribe and a modern democracy.
2. Is it possible to include the opinions of the minority in taking a decision? Discuss with some examples.
3. Imagine how your school would be if it was run by all the students and teachers together? Would you want everyone to participate in taking decisions or would you like to elect representatives? Give reasons.
4. Do you think the decision making in your house is democratic? Does everyone have a say in it?
5. Gopal's father consulted all the members of the family on setting up a shop but everyone had a different opinion. Finally, he decided to set up the shop. Do you think he was democratic?
6. Mary's mother asked her children where they wanted to go on Sunday. Two children wanted to watch a film and three wanted to go to the park. If you were in Mary's mother's place, what decision would you take? Give reasons.
7. Classify the following as per the levels of government (Central, State, Local): MP, MLA, Sarpanch, Mayor, CM and PM.
8. Collect news regarding activities of your local M.P, M.L.A and Ministers from newspapers.
9. Draw the outline map of India, observing the map given in this chapter.



Project:

1. Look at the newspapers of the last seven days and collect news about the activities of the government. Stick them on a large sheet or notebook. Make a list of activities of the government you find in these clippings. Discuss this list in the class to get an idea of all the things done by the government.
2. Consult any 10 people of your village who have right to vote and collect the information of the particulars they consider while electing a candidate in Elections. Write a report and discuss on it in the class room.

Village Panchayats



Providing public amenities

In a village, a hand pump needs to be repaired. In another part of the village, drainage water is spilling over and the road is muddy. Who will solve these problems? Whether it is roads, hand pumps or streetlights, they belong to people in the village as a whole. They are called **public amenities**. Who will provide these amenities? Who has to take care of their maintenance? For this purpose, we have panchayats in rural areas and municipalities in urban areas.

- ◆ Name the public amenities in your locality.
- ◆ Discuss in your class the various schemes implemented by your panchayat or municipality.

Democracy at the village level

All the public amenities can be provided by the government departments. But they follow orders from higher ups and eventually from the authorities in the state capital. In such an arrangement, the people of the village will have no say or role. Further, the needs of the villagers are best understood by them and they can also solve their problems more easily than others.

More important than all this is enabling ordinary people of the villages to participate in public affairs. That is why we have elected village panchayats and municipalities to provide basic amenities at the local level.

At the base of this system of democratic functioning would be the '**gram sabha**' consisting of all the voters in a village. The gram sabha is expected to review the functioning of the gram panchayat and participate in taking decisions about village welfare. All the villagers elect the members of the gram panchayat and the sarpanch who conducts the day to day work of the panchayat.

Gram Sabha

In the last chapter, we read about democratic government and the need to ensure participation of all people in public affairs. While it is not possible for all people to participate in state level or national level decision making, it is possible at the village level. This is done through the Gram Sabha or assembly of all the villagers who are voters. We have begun experimenting with this arrangement in our country during the last few years.



Fig. 13.1: Gram Sabha

Kanakamma is keen to attend the Gram Sabha as she has been informed that she will get coupons which will enable her to get her ration card. She did not know what the meeting was for and what would happen. Out of the 70 persons in the meeting, 20 were women who had come to get their coupons like Kanakamma. The sarpanch began the meeting and read out a report of the work done by the panchayat in the last year and the work that it was proposing to take up in the coming year. He ended by telling the people, "I hope all of you approve of this." The people had not listened to it carefully and every one clapped their hands. Then he read out the list of people who are 'below poverty line' (BPL) who would be eligible for various kinds of government assistance.

As soon as he completed, Kanakamma stood up and asked that her name be included in the list as she had no land or other employment or resources. The sarpanch promised to look into this.

Kanakamma felt happy that she had participated in the Gram Sabha. In the end, the coupons were distributed to the women who needed a ration card.

This is probably an example of the gram sabhas taking place today. People do not get proper information about the meetings and very few people come for them. Those who come take little interest in the proceedings. However, democracy requires active participation of all the villagers in the gram sabhas. All people should discuss the report

of the previous year's work and say whether the work was actually done and was satisfactory. They also need to discuss the proposed work for the next year and say if any other work needs to be done, or what is the best way to do it. When the lists of BPL people are read out, all people have to ensure that only genuinely poor get the benefit of the schemes. Similarly, the Gram Sabhas have to oversee the work being done under Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA) and other schemes.

But in practice, the Gram Sabha does not meet or the few people who participate do not take active interest in the proceedings.

- ◆ If you live in a village, discuss with your parents as to how the gram sabhas function. Find out if people get information about the meeting in advance, how many men and women come for the meeting, whether people from the other

hamlets of the panchayat come for the meetings, if the issues that are to be discussed in the meetings (agenda) are announced beforehand, whether the issues are discussed by the villagers properly or just approved.

- ◆ Why do you think these points are necessary for the healthy functioning of Panchayati Raj democracy?
- ◆ Can you write some slogans asking people to participate in the gram sabhas?

Formation of Gram Panchayats

Gram panchayats are formed through elections. These elections are conducted by state election commission.

Voters' List

All residents of a village who are 18 years old or above have to enroll their names in the voters list. Usually, a government employee visits every house to check whether there are any changes in the list. They also invite suggestions for additions or deletions to the list.

- ◆ Can you think of some reasons why additions or deletions to the voters list become necessary?
- ◆ Find out if all members of your family who are above 18 years are enrolled in the voters list.
- ◆ Find out from your teacher who updates the list and when.

Wards

A village is usually divided into a few 'wards' (streets or colonies) in such a way that all the wards have almost equal number of voters. Each ward elects one member to the village panchayat, called 'Ward Member'. This ensures that people from all localities of the village are represented. A panchayat will have at least five ward members and may have as many as 21 ward members. Any person who is 21 years or above can contest the election. As per State Election Commission decision those who are contesting as sarpanch and ward members should deposit sum amount.

Reservations in Gram Panchayats

It is often very difficult for women to get elected as ward member or sarpanch. These bodies are therefore dominated by men. As a result, the needs and views of half the population go unrepresented. Keeping these problems in mind, it has been decided by the Parliament that 50% of all panchayat ward members and sarpanches will be women and their places are *reserved* for them.

Similarly, there is a reservation policy for SCs/ STs/ BCs to ensure that persons from all sections of the society get elected to the panchayat. Thus, panchayats function as representative institutions of all people in the rural areas.

Elections

Normally, elections to Gram panchayats take place once in every five years. During these elections, every voter casts two votes – one to elect the ward member and another to elect the sarpanch. The person who gets the maximum votes is declared elected.

If you live in a village, find out the following:

- ◆ How many ward members are there in your panchayat?
- ◆ How many voters are there in your house?
- ◆ In which ward is your house?
- ◆ Name your ward member.

Find out from your parents about who stood for elections from your ward and what happened during the last elections. Present your findings in the class.

Sarpanch, Upa-Sarpanch and Secretary

The sarpanch is the head of the Gram Panchayat. He has the responsibility of implementing all the decisions of the panchayat and looking after the day to day working of the panchayat. The sarpanch is elected directly by the voters residing within the village. The sarpanch is also responsible for the income and expenditure

of the panchayat. As such, the sarpanch has a lot of responsibility. In many villages, we see some active sarpanches who have changed the fate of their villages.

Upa-Sarpanch: The sarpanch and ward members elect one of the ward members as the deputy or *upa-sarpanch*. The *upa-sarpanch* acts in the absence of the sarpanch.

Secretary and Executive Officers

Each panchayat also has a Secretary, who is a Government employee. His/her job is to maintain accounts and minutes of the meetings. Major panchayats, which have high income, also have an executive officer appointed by the government.

What does a Panchayat do?

The village panchayats are responsible for provision of public amenities like maintenance of village roads, construction and maintenance of drains, supply of drinking water, street lighting, cleaning streets, running ration shops etc. They are also responsible for over seeing the functioning of schools, anganwadis, women and child welfare progra-mmes etc. The panchayats have to plan and execute development work such as minor irrigation, watershed management, land reform measures in the village.

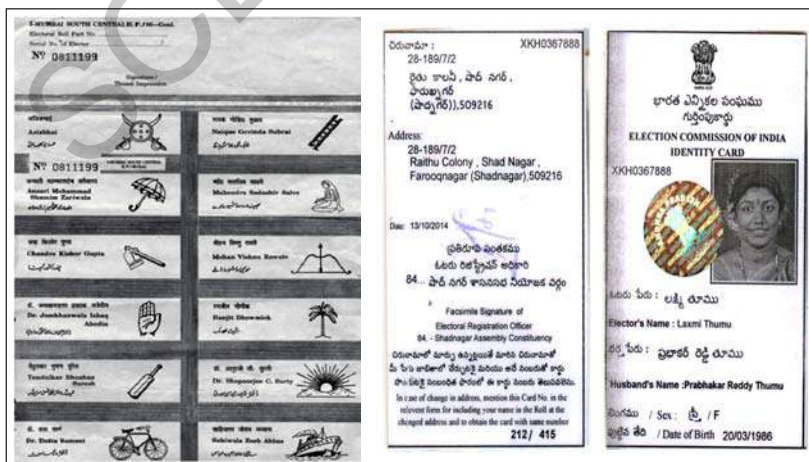


Fig. 13.2: Model Ballot and Voter I.D.

Several states have given more powers and functions to the gram panchayats. However, some states like Telangana have not given several important functions to them. Some of them relate to control over markets and fairs, land improvement, minor forest produce, small scale industries, housing for weaker sections, electrification, programmes for weaker sections, PHCs and dispensaries etc. Unless such functions are also given over to the gram panchayats, they cannot really address the problems faced by the villagers and effectively plan the development of the villages.

A meeting of the panchayat takes place every month. For each meeting, at least half of the members of the panchayat should be present. Otherwise, the meeting will have to be cancelled. The meeting usually begins by reading out the report of the last meeting (this is called ‘minutes of the last meeting’). Then, the sarpanch has to report about all the work done during the previous month and how much money was spent on them. In case the members feel that some work was not properly done, they can discuss it. The ward members can also propose new work for their wards or enquire about non-completion of approved work.

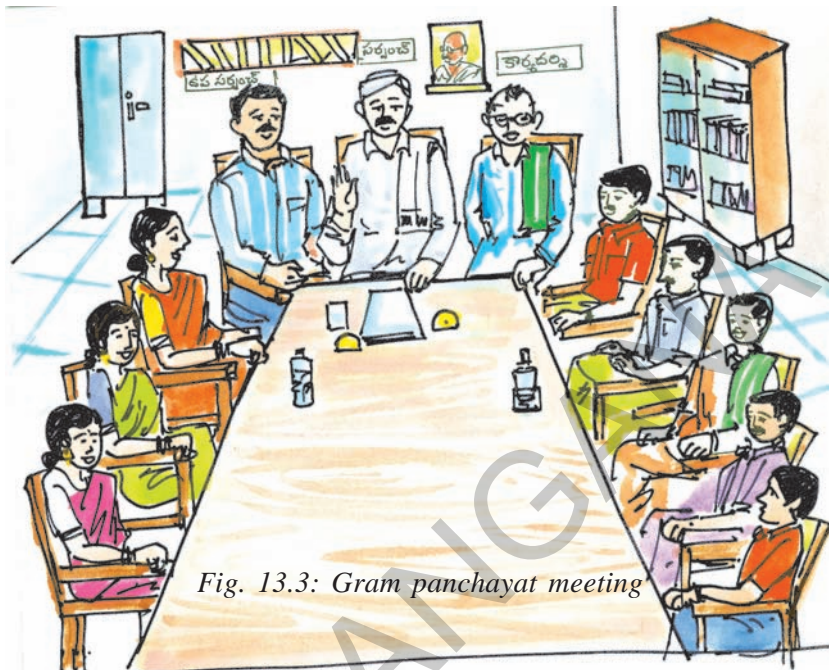


Fig. 13.3: Gram panchayat meeting

Every year, before the month of April, proposals from different wards are discussed and a budget is prepared for them. The sarpanch and the Executive Officer check if funds are available for these proposals. After this, the annual plan of the panchayat is prepared and discussed in the Gram Sabha and finalised after incorporating their suggestions. This finalised plan is submitted to Mandal and Zilla parishads for approval and sanction of funds. After the funds are received, the sarpanch starts the work and supervises its completion.

It is often seen that in many panchayats, the sarpanches prepare plans on their own and get them approved without much discussion. Then, the funds allocated for the work may be misappropriated, as very few people know about the plan, budget and actual work done. For this reason, it is necessary that all members of the panchayat participate in the planning and oversee the implementation of the programmes.

- ◆ Go to your panchayat and find out when the last meeting took place and what was discussed in it.
- ◆ Why do you think is it necessary for at least half the members to be present in all the meetings of the panchayat?
- ◆ What would you suggest for the annual plan of your ward?

Funds for the work of Gram Panchayats

Where do the gram panchayats get funds from to carry out their programmes?

Gram panchayats have the power to levy some minor taxes in the villages including house tax and land cess. They get about one third of their income from these sources.

However, for a bulk of their resources, they depend upon grants from the state and the central governments, which is meant for the implementation of specific programmes. Some funds are made available under the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA).

From the experiences of the gram panchayats, it emerges that these funds are far from sufficient for any substantial development of the villages. Panchayats have very little funds for the work they themselves plan and decide upon.

Mandal Parishad and Zilla Parishad

In the previous section, we read about gram panchayat. About 20 gram panchayats come under a Mandal Parishad. All the Mandal Parishads in the district come under the Zilla parishad. The members of the

Mandal Parishad Territorial Constituencies (MPTCs) are elected directly by the villagers and some are nominated. The Zilla Parishad members too are similarly elected. The Zilla Parishad and the Mandal Parishad coordinate the activities of the panchayats in the district and the mandal, approve their plans and coordinate the allocation of funds.

Jangamma of Hazipally

Hazipally is a small village in Ranga Reddy District. Jangamma, the sarpanch, led the panchayat to build several concrete roads and underground drains. She persuaded all the villagers to build latrines in their houses, schools, anganwadi and gram panchayat. The panchayat under her leadership built water storage tanks to provide drinking water to the entire village. Apart from this, the village has an underground drainage system like the city. The panchayat has also ensured all the eligible benefits from the schemes intended for them. In recognition of these



Fig. 13.4: Jangamma getting award of Nirmala Grama Puraskar from Pratibha Patil President of India (2008)

efforts, Hazipally received the 'SHUBRAM' award in November 2008 from the state government and Nirmala Grama Puraskar in December 2008 from Mrs. Pratibha Patil, the President of India.

(Note: These awards are given to villages who have built toilets in every house and office/ school and have completely stopped open defecation. Many villages of the state have received these awards. Find out about such villages in your area.)

- ◆ Identify the public amenities available in Hazipally.
- ◆ What is special about the roads and drainages of Hazipally?
- ◆ What is the condition of latrines, drainage and water supply in your village and school?

Are there any villages which conduct Gram Sabha successfully?

There are many villages which have succeeded in involving the people in participatory development programmes through the Gram Sabha.

In Telangana, Gangadevipalli of Warangal Rural District, Ramachandrapuram of Karimnagar District and Ankapur of Nizamabad District are some of the success stories. Similarly, Hiware Bazar of Ahmadnagar district in Maharashtra is a good example.

Gangadevipalli Panchayat

Through the Gram Sabhas, eighteen different committees were formed in Gangadevipalli village like Drinking Water Committee, Sanitation Committee, Health Committee, Communications Committee etc. These committees are providing good services to the villagers. This village has attained:

- ◆ 100% enrolment in schools
- ◆ 100% literacy
- ◆ Supply of protected drinking water to all families
- ◆ Observance of family planning by all eligible couples
- ◆ Vaccination of all children
- ◆ 100% families enrolled in bank saving schemes
- ◆ Total sanitation in the village
- ◆ Complete ban on the consumption of liquor

Every villager would definitely find a role on at least one of the 18 committees. Any issue of development of the village has to be necessarily discussed in the Gram Sabha. All are bound by the resolutions of the Gram Sabha.



Fig. 13.5: Gangadevipalli Gramasabha

- ◆ In which district is Gangadevipalli?
- ◆ How many committees were formed in Gangadevipalli?
- ◆ What is your opinion about Gangadevipalli panchayat?
- ◆ Why did Gangadevipalli panchayat turn successful?
- ◆ How do you compare your Gram panchayat with that of Gangadevipalli?

Keywords

Gram sabha Public Amenities Election Local self-Government

Improve your learning

1. Suppose you are a representative in your local government body, what issues would you raise?
2. Do you think common people are able to participate in the process of decision making in your panchayat or municipality? Give some examples to illustrate your answer.
3. Why do you think only a few people attend the Gram Sabha meeting?
4. Why are BPL lists read out in the Gram Sabha meetings?
5. Find out about the problems being faced by dalit panchayat members and Sarpanches in your area and write a short essay about it.
6. Do you think Panchayats should raise more tax from the village to carry out development works or depend upon government funds?
7. What challenges do dedicated sarpanches face?
8. Collect and tabulate the particulars of Ward Members, Deputy. sarpanch, sarpanch, and Village Secretary of your gram panchayat.
9. Read the para under the title 'Gangadevipalli Panchayat' of this chapter and write your comments.



Project:

1. Invite the sarpanch or President of the Mandal Parishad to the school to discuss the functioning of the panchayat system. Prepare some questions to ask them about the functioning of the panchayats.
2. Interact with your ward member/ sarpanch to understand their work. Prepare a poster on some important works of the panchayat and display it in the school.
3. How do you feel when you find Litter in the surroundings of your school? Divide into groups for the school's cleanliness and plantation of trees and conduct the programme 'Clean and Green' by each group a day.

Local Self-Government in Urban Areas



Look at the illustration of a city given below. What do you think are the differences between villages and cities? What kinds of public amenities are needed and available in cities? What are the different sources of livelihood of people in urban areas? What kind of amenities do such works require? Discuss these points in the class.



Fig. 14.1: A view of a city

Towns and cities are places where large number of people live. Roads in many parts of the cities are wider and busier. There are more shops, vehicles, and industries in cities. They require a lot more planning and amenities than in rural areas. Moreover,

every year more and more people are shifting to towns in search of employment and livelihood. So, the size of the cities is growing day by day and new colonies are coming up constantly. Many of these colonies are in the form of slums in which

a large number of poor people live and work. They should be assured of water and electricity supply, transport, schools and hospitals. A major problem in cities is the disposal of waste materials or garbage and drainage.

Thus, providing public amenities in towns and cities is a very complex job and needs a large organisation. This organisation is called Municipality. There are three kinds of municipal bodies depending upon the size of the population:

Nagar Panchayat: 20,000 to 40,000 people; Municipal Council: 40,000 to 3,00,000 people; Municipal Corporation: More than 3,00,000 people.

Formation of Municipalities

Like the village panchayats, the municipalities too are formed through elections. Urban areas are also divided into wards and divisions. People are elected as representatives. These representatives are called Councillors in municipal towns and corporators in Corporation cities. Apart from the ward Councillors, there are also Mayors, or Chairpersons, who head the institution like the Sarpanches in the Panchayats do. As per Election Procedure followed to elect Gram Sarpanch the chairman and mayor are elected directly by the enrolled voters of municipality and corporation.

- ◆ The rules of elections with regard to the municipalities are similar to that of panchayat. Compare the information given about Panchayat and correct the wrong statements given below:

- i. Elections to the municipalities are held every five years.

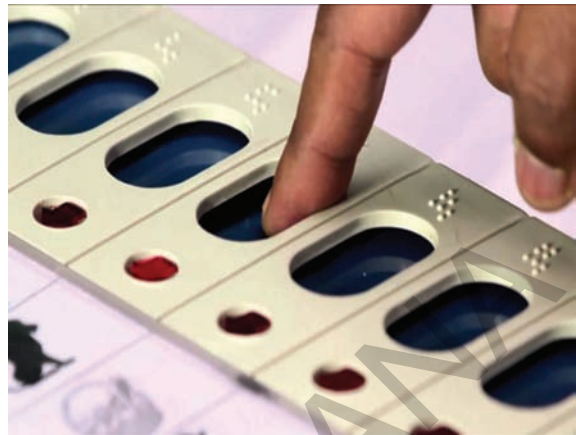


Fig. 14.2: EVM (Electronic Voting Machine)

- ii. Voter should be 18 years or older.
 - iii. There is only one representative for each ward.
 - iv. His or her name is listed in the voter list of a particular ward of the village.
 - v. All ward representatives are men.
 - vi. Anyone above the age of 21 can contest the elections.
- ◆ With the help of your teacher, identify Municipal Councils or Municipal Corporations in your district.

How does the Municipality work?

The municipality has a lot of tasks to perform like water supply, street lighting, maintaining and building roads, drainage and garbage disposal, running schools, ration shops, hospitals among others besides taking up new developmental works. Now, all this cannot be done by a few people or by the Corporators or Councillors alone. Hence the municipalities employ a large number of workers, officers, clerks and accountants. Each

municipality has a number of departments, headed by an officer who is responsible for the proper working of that department.

For example, there will be a water supply department, electricity department, education department and garbage disposal department in every municipality.

You may be wondering as to what is the work of the Councillors. Actually, the Councillors stay in touch with the people of the ward to understand their needs, and problems and discuss them in the municipality meetings. In order to ensure that all these different kinds of work are properly thought about, the municipality has a number of committees and the Councillors are assigned to these committees. The work of these committees is to review the functioning of the municipality department, and plan new works to be undertaken. They prepare proposals, which are discussed in the municipality meetings and passed. These decisions are implemented by the officers and employees of the municipality.

The ward Councillors ensure that the needs of their wards are placed before the council when decisions are taken. They also stay in touch with the people of the ward who may take their problems to them. Let us look at an example of how people of a ward can solve their problems by approaching their ward Councillor.

- ◆ Can you distinguish between the functions of municipalities and panchayats?
- ◆ How do the departments help in the work of the municipalities?
- ◆ What committees do you setup for the running of your school?



Fig. 14.3: submission of a letter to authorities for sanitation

A community representation

Yasmin Khala said, “Earlier even our colony used to have garbage lying all over, and if it remained uncollected, it would attract dogs, rats and flies. People also got ill because of the smell. The women were very unhappy about the situation. Then it was Gangabai who said that we should meet the Ward Councillor and protest since we elected him. She gathered a small group of women and went to his house. He came out and asked them what was wrong. Gangabai described the situation of the locality to him. He promised to go with them the next day to meet the Commissioner. He asked Gangabai to get a petition signed by all the adults in the locality saying that garbage was not being collected. That evening children ran from house to house making sure that as many families as possible signed the petition.

The next morning a large group of women along with the Ward Councillor

went to the Municipal Corporation office. The Commissioner met with this large group and said that he did not have enough trucks. Gangabai replied, “But you seem to have enough trucks to collect garbage from the other localities.”

He promised that he would take care of it immediately. “If it was not done in two days, protest would continue” said Yasmin Khala.

“So did the streets get cleaned?” asked Rehana, who never let things remain unfinished. Yes, from that day onward, sanitation service in this locality became regular.

- ◆ What should ward Councillors do to ensure that all amenities are working properly in their wards?
- ◆ If you find garbage piled up in front of your house, what would you do?

Sub-contracting of Work

Several municipalities across the country are hiring contractors to collect and process garbage. This is called Sub-Contracting. This means that the work that was earlier being done by municipality workers is now being done by a private company. Collecting garbage is quite a dangerous job and the authorities have to see that contract workers have access to safety measures like gloves and masks while working.

- ◆ If you live in a town, find out how many people work in the municipality and how many are employed through contractors. What kind of problems do they face?
- ◆ Why do municipalities prefer to give out work on sub-contract?

Funds for the Municipalities

Municipalities levy a number of taxes – like tax on houses, water and street light taxes, taxes on shops and film tickets. However, the income from these taxes is not enough for the work of the municipalities. So, they depend upon grants from the government. The government allots funds for different projects (like construction of roads) and for the regular work of the municipalities.

Municipal Workers



Fig. 14.4: Sanitation work

Let us read about a day in the life of a Municipal worker:

It was Monday morning, 5 a.m. Chinna did not want to get up and go for work. Yesterday she had no work, because it was Sunday. But that means there will be more sweeping and more bins to clean. All those living in Starlight colony too had their holidays and have

thrown more waste in the bins. The street will have more wrappers and plastic bags that were thrown away after their shopping. The more the waste those people throw, the harder it becomes for Chinna to sort them out. Her own colony had no dustbins, only garbage heap. Her hutment, which is next to the drainage pipe coming from other parts of the city, was leaking. Dirty water stagnates near the hand pump.

Chinna barely managed to collect water for the house, and clean herself up. And there is Nazma already at her door. "Hurry up! If we do not reach Starlight colony in another 10 minutes and start cleaning, we will miss the truck that comes at 6:45." Chinna, drank some hot water, shook her daughter's shoulders and told, "I am leaving for work, do not be late to school."

Chinna and Nazma, walked all the way to Starlight colony. They collected the brooms and the cart from their regular place. The old cart was making all sorts of noise. Both of them moved along the road side and began to sweep. There were all sorts of waste. The dustbins were overflowing just in one day. People had thrown their waste outside the dustbins. In many places, people had left the waste in the open

Sweeping the street is one part of the work. After piling up the waste, they have to load it into the truck. They often handpick the plastic bags, bottles, milk pouches, etc. from kitchen waste, vegetable peels, bones and other bio-

degradable material. Some years ago, with much fanfare, there were green waste bins and blue waste bins in the street corners. It was thought that people would separate their waste. For about three four weeks at least some people threw their waste after segregation. But now Chinna and Nazma have to do this. They were also given some carts to carry around the waste. Chinna knows that many people consider their profession unclean. Although the municipal workers clean the entire city to make it inhabitable to the people living there, they are still not treated properly.

Apart from sweepers, there are also truck drivers and other helpers who are employed by the Contractor. All the waste from different parts of the city is dumped at the allotted places.

- ◆ Where does Chinna work? Who employs her? What are the different activities they have to do, for cleaning the colony?
- ◆ Is the work of Chinna and Nazma respected by all the people in society?
- ◆ What do you feel about this wide difference between the two colonies?
- ◆ Draw an imaginary illustration of the two colonies.

Vemulawada Nagara Panchayat: A case study

Vemulawada is a Nagara Panchayat in Rajanna Disitric. It has 20 wards and it was

a major gram panchayat until 2011. The Raja Rajeshwara Swami temple is a well known pilgrim centre. The temple attracts a large number of pilgrims and special care is taken by the temple authorities to ensure its premises are kept clean.

Something unique about the town is its drinking water supply system. It is called Akasha Ganga. It began in the year 2003. These are overhead pipes. Under the Swajaladhara scheme, these pipelines connect 10-15 households. Five thousand households have been connected in this manner. Water is supplied to the houses on every alternate day.

The city also makes sure that garbage is collected every day. Workers are provided with wheel-carts, gloves, masks and uniforms. They also use hydraulic dumper bins, trolley auto rickshaws, tractors etc. to collect the garbage and dump it in the yard. This yard is five kilometres away from the town. It is their proposal to separate plastic from other waste and the waste is to be used for power generation.

Most households have been provided with personal latrines. These were constructed through collaboration between non governmental organisations and government funds.



Fig. 14.5: Drinking water supply in a municipality

Another facility created by the city is marking out a special place in the rivulet for celebrations of *Bathukamma*. The city ensures the safety of the people and lighting is arranged in the area during the festive season.



Fig. 14.6: Pipe lines for drinking water(Akasha Ganga)



Fig. 14.7: Bathukamma Teppa

Keywords

Self-Government
Municipal council
Municipal corporation
Sub contracting
Bio-degradable material

Improve your learning



1. How is garbage collected in your locality? What happens to it?
2. What are the public amenities provided by a municipality but not by a Panchayat?
3. If you live in a town, prepare a list of work done by the municipality in your ward during the last two years.
4. Pochamma says that her street tap gives water only for half an hour and several people queue up to fill their buckets. What would you advise her to do to solve this problem?
5. Xavier repairs street lights. He is employed by an electricity contractor who is engaged by the municipality. Xavier was injured due to electric shock. He could not work for two months. He did not get any wages for this period and was dismissed by his contractor. What would you advise him to do?
6. What are the services of municipality in helping the poor?
7. How do you differentiate the village from the city?
8. What do you like the most in cities and villages?
9. Locate the different Municipalities in your district map.
10. Frame a few questions to ask the local Corporator/ Councillor to know the details of work done by the Municipality.
11. Read the last para of page 124 ('Apart from sweepers allotted places') read and comment on it.
12. Some people expecting that the Municipality has to provide all the public amenities at lower cost. While other think that the Municipalities should also provide dignified working conditions for those who work for it. Write your arguments.

Project:

1. Visit any amenity provided by the nearby municipality like bus stand, hospital, school, market, public toilets, etc. and prepare a report on their condition. Prepare a poster on them.
2. Interview two municipal workers and prepare a poster on their daily schedule and the problems they face.
3. Collect news clippings from newspapers on the working of municipalities for a week and prepare a summary of the reports.



Diversity in Our Society

In the earlier chapters we saw how the land on which we live is so varied and that the life of people is so diverse. Diversity is present not only between different places but within your own classroom and locality!

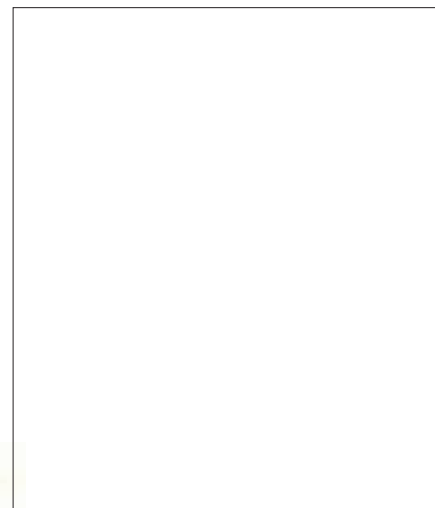
Diversity in our neighbourhood

Look around yourself in the classroom. Do you see anyone who looks exactly like you? In this chapter, you will learn that people are different from each other in many ways. Not only do they look different but they might also be long to different regional, cultural or religious backgrounds. These differences enrich our lives in many ways and also make them more fun!

All these people with different backgrounds, religions and cultures help to make India so interesting and so diverse. What does diversity add to our lives? How did India become so diverse? Are all kinds

of differences a part of diversity? Read this chapter to find answers to some of these questions.

Look at these pictures. Three children of your age have drawn these figures. Use the empty space to draw a human figure.



Is your drawing similar to any of the others? The chances are that your drawing is quite different from the other three. This is because each of us is unique and also has one's own drawing style.

Fill up the following information about yourself:

1. When I go out, I like wearing
2. At home, I speak in language.
3. My favourite sport is
4. I like reading books.

Now, with the help of your teacher, find out how many of you have similar answers. Is there anyone whose list matches yours exactly? Probably not. But many of you may have similar answers. Discuss them. For example, how many like reading the same kind of books? How many languages are spoken in your neighbourhood? Through this exercise you might have recognised the many ways in which you are quite like some of your class mates and the other ways in which you are different from them.

Making friends

Do you think it would be easy for you to make friends with someone who is very different from you? Read the following story:

Suman's mother runs a vegetable shop on the busy crossing in Vikarabad. Suman assists his mother in the shop and is called 'Vegetable Suman' by everyone.

One day, a boy of his age came riding a cycle and stopped at the shop. Vegetable Suman asked 'Kya chahiye?' The boy who was in school uniform said 'Lady's fingers half kg.' 'Boleto bhendi adha kilo?' Vegetable Suman said. The boy nodded. He took the vegetables, paid money and went away on his cycle.



Fig. 15.1: Suman at vegetable shop

The next day, the school boy came to the vegetable shop again. Vegetable Suman smiled at him and said, 'Bhavyakyachahiye?' The school boy smiled in reply and asked, 'What vegetables do you have?' 'Kaddu, Turai, Bhendi, Tamatar, Alu, pyaz..', said Vegetable Suman. The school boy asked him, 'Don't you know Telugu? Where are you from?' 'Hum Bihar kehain. Mere gharmae Hindi boltaehaina. I know Telugu thoda, thoda,' replied the boy. The school boy asked him 'What is your name?' Vegetable Suman said, 'My name is Suman. They call me Vegetable Suman!' 'Oh! My name is also Suman', said the school boy and shook Suman's hand. Both of them became friends after this.

On Sundays, when the boys would play cricket, student Suman would invite vegetable Suman to play with them. Vegetable Suman was a very good fielder. He would joke that he practiced by not letting the vegetables fall or roll on the ground!

Some weeks later, when student Suman met vegetable Suman he found the shopkeeper very upset. ‘What happened?’ he asked. ‘The municipality people are asking us to vacate this place saying that this is an encroachment. They are asking us to go to the big market. We are too poor to pay the high rents there. I don’t know where we will go now !, said vegetable Suman. Student Suman went back home worried. He wondered how he could help his friend. Two days later, when he went to the same place to buy vegetables, he could not find the shop there. He was told that the municipality had cleared the place of all encroachments. Student Suman felt very sad.

Both Sumans have many differences between them in terms of their mother tongue, the states they come from, the work they do and the opportunities they have. Yet they could become friends.

- Can you list the differences between the two?
- Find out about the festivals and food of the people of Bihar (or any another state).
- What kind of food would student Suman eat? What festivals would he celebrate?

- What kind of a house would they be living in?
- You would have noticed that there are other kinds of differences between the two. Vegetable Suman did not go to school but sold vegetables. Why do you think was he not able to go to school?
- If he wanted to go to school, what problems would he face?

Diversity in India

We live in a country in which people of different abilities, languages, cultures, religions etc. live together. Such diversity makes life richer and varied. There are 29 states in India, each has its own language, culture, food etc. Even within one state, we can see people speaking many different languages, following different religions, eating different kinds of food, observing different kinds of festivals, and wearing different kinds of dresses. The interesting thing is that slowly people adopt each other’s dresses, food, festivals, language and even religious ideas. This makes everyone’s life richer and more diverse. You could probably give many examples of this from your own neighbourhood.

- List all the food items you eat but your grandparents would not have known.

Items	Where did they come from?
Food:	
Dress:	
Games:	
Festivals:	

Now, we will read about how this kind of diversity comes about with the help of examples from distant states.

In our own state of Telangana we can see vast diversity among the people. This text book is also published in nearly seven languages that are spoken in our state. In addition, there are several tribal communities who speak their own languages and lead a distinct way of life. Many nomadic tribes like the Lambadas and Banjaras also live in different parts of the state. During the time of the Golkonda Sultans and Nizams, people from as far away as Samarkand, Bokhara, Iran and Turkey have come and settled in Hyderabad, Secunderabad and other parts of the state. A large number slaves of African origin were brought to Hyderabad. Some colonies like Habsiguda in Hyderabad have been named after them. By intermixing with other people, all these diverse people have created a distinct and diverse culture of Telangana. Thus, Telangana has its own variety of Telugu, Hindi and Urdu (called Dakhni) which are distinct from those languages spoken in other parts of the country. Hyderabad has been a major centre of both Telugu and Urdu poetry. Such diversity of people has resulted in a rich cultural tradition which includes many religions, different festivals, traditions and cultures, dress patterns, diverse food, many kinds of architecture, building styles, etc.

How does diversity come about?

At all times in history, people went in search of new lands and settled in new places. Sometimes, they went for trade or

to conquer and settle in new places. Some other times they left their homes due to floods, droughts, epidemics, wars and conflicts etc. They brought their languages, religions and cultures to the new place and tried to follow them in the new place also. Gradually, they mixed up with the people of those areas, adopted many of their things and also taught many of their own things to them. In the following section, we will see how the life of people in different places evolves with diversity.

- Look at a map of India showing states and union territories in chapter 12 and locate Telangana, Rajasthan and Sikkim.

Thar Desert

Thar Desert is situated on the border of India and Pakistan. A large part of it is in the Marwar region of Rajasthan state. This place receives very little rainfall and there are no large rivers flowing. As a result, very few trees grow here and very few crops can be cultivated. Only grass grows here. People here mainly depend upon grazing sheep, goats and camels. The shepherds usually travel across many states with their herds and usually come back before the rainy season to Thar.



Fig. 15.2: Thar desert

Many traders travelling to and from Iran and Afghanistan pass through this desert. They stop over at convenient places to rest. Many pilgrims going to Dwarka in Gujarat or to Mecca and Madina in Arabia or to Ajmer and Pushkar lake would pass through this area along with the traders. Over a period of time, these places have grown into important towns and cities like Jaisalmer, Bikaner and Jodhpur. Thus, over centuries, people of many religions like Bohra Muslims, Sunni Muslims, Shia Muslims, Jains, Shaivas, Vaishnavas and Sikhs settled down in these towns and cities. Similarly, many Marwari traders from these parts went all over India and settled in several places.

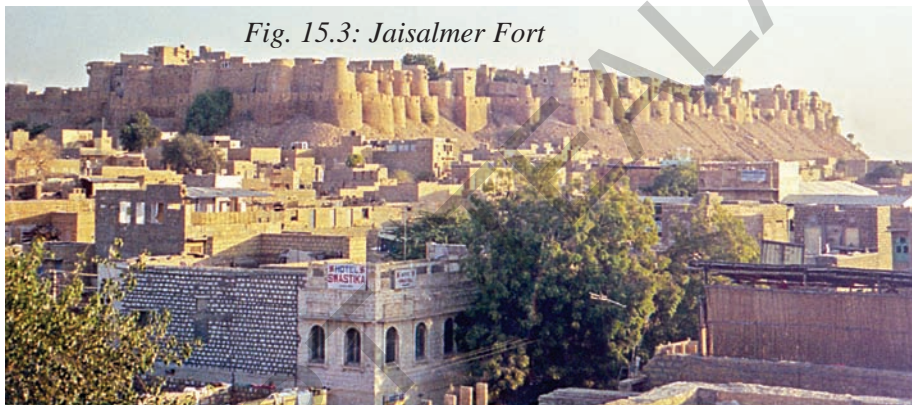


Fig. 15.3: Jaisalmer Fort

Many kings from different parts of the subcontinent, established kingdoms in these parts. All these people together developed complex systems for harvesting rain water and cultivating desert soil. Thus Thar became the most thickly populated desert in the world.

Earlier people mainly ate rotis made of bajra with green gram or black gram and ate vegetables that grew on some trees (Sangri) and thorny bushes. These were dried and eaten throughout the year. Today however, you can get all kinds of food from idly-sambar to pizza and ice-creams.

The cattle of this region give very good milk and excellent sweets are made from them. Bikaner, a city of the Thar Desert is very famous for both its sweets and savouries.

All the people who came to Thar brought new crafts, new styles of dressing and new kinds of food. Today, thousands of tourists from all over the world come to enjoy the diversity of the Thar Desert.

Sikkim

Sikkim is a small state situated in the eastern parts of the Himalayan Mountains. Kanchenjunga, one of the highest peaks of the Himalayas, is in Sikkim. It remains cold throughout the year and the place is covered with snow in winter. It also rains heavily in monsoon and many rivers flow through the valleys.

Sikkim is situated on the boundary between India, Nepal, Bhutan and Tibet (China). That is why people from all these areas have settled down here. Some are Nepalese, some are Tibetans and



Fig. 15.4: Rumtek Monastery

Bhutanese. As many as eleven languages are spoken by the people of Sikkim! They have a close relationship with Tibetan Lamas who brought Buddhism to this area. They also established many beautiful monasteries in Sikkim.



Fig. 15.5: Kanchenjunga

Sikkim was an independent country till 1975 ruled by the kings called Chogyals. That year, Sikkim became a part of India and a democratic government was established.

Both Thar and Sikkim are in India. Thar is in the desert region, whereas Sikkim is in the Himalayas. The influence of diverse cultures is not merely a thing of the past. Our present lives are about moving from place to place for work. With each move, our cultural traditions and way of life slowly become part of the new place we are in. Similarly, in our neighbourhood, we live among people from several different communities. Our daily lives are about the ways in which we do things together and customs and traditions become part of our life process.

Pondicherry

Pondicherry is a tiny state in the South Eastern coast of India. Pondicherry attracted a number of European trading companies like the Dutch, Portuguese,

English and the French. They established trading posts and also small colonies of their people. Over time the French acquired control over the place and held it till 1954 when the people of Pondicherry voted to join the Indian Union. Pondicherry thus has a large number of French speaking people besides Tamils and others. During the freedom movement in India against the British, Pondicherry offered refuge to many freedom fighters like Subramania Bharati, the great nationalist poet of Tamil Nadu and Aurobindo Ghosh, who was initially, a revolutionary nationalist from Bengal and eventually became an important spiritual master of modern India. A large number of devotees from all over India came to settle down here. Aurobindo Ghosh and his French disciple, the Mother established Aurobindo Ashram. Subsequently an international village, named as 'Auroville' was established with the backing of the United Nations to spread the message of peace and global cooperation. Pondicherry, thus, offers an example of a place where not only diverse cultures of India merged, but also where people of the whole world come together to celebrate oneness of humanity.



Fig. 15.6: Auroville Matri Mandir

Unity in Diversity

Over the past centuries India emerged as a country with shared cultures, religions, political systems etc. along with the diversity. This history of diversity and integration helped Indian people to come together as a nation to fight the British Rule. This common struggle is called the 'National Movement'.

*Don't forget the days of blood, O friend
In the midst of your happiness remember
to shed a tear for us
The hunter has torn away every single flower
Do plant a flower in the desert garden
dear friend
Having fallen to bullets we slept in
Jallianwalla Bagh
Do light a lamp on this lonely grave O friend
The blood of Hindus and Muslims flows
together today
Do soak your robe in this river of blood
dear friend
Some rot in jails while others lie in their
graves
Do shed a few tears for them O friend.*

Indian People's Theatre Association (IPTA)

This song was sung after the JallianwallaBagh massacre in Amritsar in which a British general opened fire on a large group of unarmed, peaceful people killing many and wounding even more. Men and women, Hindus, Sikhs and Muslims, rich and poor had gathered to protest against the massacre of the British. This song was composed and sung to honour the memory of those brave people.

Songs and symbols that emerged during the freedom struggle serve as a constant reminder of our country's rich tradition of respect for diversity. Do you know the story of the Indian flag? It was used as a symbol of protest against the British by people everywhere.

In his book, *The Discovery of India* Jawaharlal Nehru says that Indian unity is not something imposed from the outside but rather, "It was something deeper and within its fold, the widest tolerance of belief and custom was practised and every variety acknowledged and even encouraged." It was Nehru, who coined the phrase "unity in diversity" to describe the country.

- India's national anthem, composed by Rabindranath Tagore, is another expression of the unity of India. In what way does the national anthem describe this unity?



Fig. 15.7: The first Prime Minister of India Jawaharlal Nehru addressing the nation on Independence day from the Red Fort.

Keywords

Diversity
Culture
Patriotic

Colonial
Lama

Improve your learning

1. Give two examples that reveal the diversity in your neighbourhood.
2. Prepare a table of similar items of different religions which depict unity.
3. How do you say that national sports meet develops unity in diversity?
4. Prepare a list of festivals that are celebrated in your locality. Which of them are shared by members of different regional and religious communities?
5. In what ways does living in India with its rich heritage of diversity add to your life?
6. Collect pictures and contributions of freedom fighters of different regions and prepare a book containing their biographies.
7. Design a pamphlet giving illustrations that depict the unique feature of India's Unity in diversity.
8. Fill in the following table:



S.No	Item	Myself	Friend (Male)	Friend (Female)
1	Food			
2	Dress			
3	House			
4	Mother Tongue			
5	Religion			
6	Festivals			
7	Any other			

Do you consider the differences in the above items as obstacles to continue your friendship? Justify.

9. Locate the following in India map.

a) Thar desert	b) Sikkim	c) Pondicherry
d) Kerala	e) Telangana	f) Punjab
10. 'How does diversity come about?' Answer this question based on what you have learnt about the Thar, Sikkim and Pondicherry.

Towards Gender Equality



Women in Telangana have been increasingly taking up jobs outside their homes. Today, more women participate in public life such as contesting elections and taking important decisions along with men. This has been due to their collective participation in various agitations and pro-active government policies, especially in 1980s and 1990s. Yet, women in Telangana are still far from reaching the goal of attaining equality and dignity in all spheres of life. For example, fewer young girls are able to survive than ever before. In this chapter, we will discuss some important issues associated with equality among men and women in Telangana.

- ◆ Do you know about women who go out to work in the fields, factories or offices? Find out about their daily work and the problems faced by them.
- ◆ Give a list of some jobs that men and women do separately.

Women are expected to do most of the household work like cleaning, cooking, washing, taking care of children etc. while men go out to work in the fields or factories, do shopping, etc. In many families, women who go out to work also have to do most of the household work. In some families, men come home drunk, beat up the women and children. The women are expected to tolerate all this silently.

Are women naturally like that?

Some people feel that women are naturally physically weaker than men. They are more caring, loving and not quarrelsome. They are, by instinct, tuned to cooking, cleaning, stitching and other household work. It is believed that they need to be protected by men. Women take care of children because they can only love and care. That is why women do all the household work because they are naturally suited to it. Do you also agree with this belief? Think of reasons for your answer.

- ◆ On the next page, a few statements about the nature of different people are given. Which are true for men only, which are true for women only and which are true for both men and women? Each student in the class should fill this table on their own.

S.No	Quality	Women	Men	Both
1.	Brave – aggressive, good in fighting			
2.	Rational – good in mathematics and science			
3.	Artistic – good in painting, dance and music			
4.	Studious – good in studies			
5.	Strong – good in doing heavy work			
6.	Weak – good for light work			
7.	Emotional – prone to crying and irrational anger			
8.	Shy – does not like to come out into the open			
9.	Talkative – always keep chattering			
10.	Reserved – talk very little and silent			
11.	Loving – Good at nursing the sick and caring for children			
12.	Tall and muscular – Good in sports			
13.	Likes dressing up			

- ◆ After the entire class has filled in the table, the teacher should put together the views of the majority of students on the black board.
- ◆ Now discuss each quality individually and examine the extent to which the majority of opinion is true – discuss with the help of examples.

If you go deep into each of these qualities, you will find that they apply equally to both men and women. For example, you will find both brave and cowardly men as well as women. You will find many men who are very caring and loving. But, we tend to attribute some qualities to men and some to women even though there is nothing in their physical make up which makes them so. The bodies of men and women are somewhat different biologically - because of which women can conceive babies and provide them with milk in the early months. This does not mean that only women can clean and bathe

the babies or wash clothes or prepare food for them. Men can also do these works. In many places, men do this kind of work very efficiently. But we have got so used to the idea of women performing some roles that we think are their natural qualities.

These qualities and roles are not natural in women but evolved over hundreds and thousands of years due to social norms. Since women have been performing these roles for many centuries, we have grown to regard them as natural. In reality, these roles have been made by society. For hundreds of years, we had been living in a social order which favours men and in which, men have

control over all the resources and the right to make rules. If you look at history, you will note that most rulers, most religious leaders and people who made laws and rules were men. They made rules in such a way that women were assigned a subordinate role to men and were controlled by them just like the land or cattle.

Thus, there are two kinds of differences between men and women. Firstly, there are natural physical differences, but these need not cause discrimination against women. The second kind of difference is made by our society which tries to subordinate women to men and treat them unequally. Differences which lead to such inequality and discrimination are called 'socially caused differences' or 'gender differences'.

Growing up as boys and girls

From their very birth, girls and boys are brought up according to many discriminatory ideas. Here are some statements about how boys and girls are treated - discuss them in the class and find out the extent to which they are true.

Why, in some families,

- ◆ while the birth of a boy is welcomed and celebrated in the house, the birth of a girl is considered a burden to the family.
- ◆ boys are encouraged to go out, make friends, play freely while girls are encouraged to be at home and do household work?
- ◆ boys are encouraged to play with toys like guns, cars and trucks while girls are encouraged to play 'house' with dolls and toys related to kitchen or household articles?

- ◆ boys get to wear dresses which allow them to run, climb, or go about freely while girls get to wear dresses which cover their entire body and obstruct their movement.
- ◆ boys are given food first while girls are given only what is left over.
- ◆ boys are encouraged to go to school and study while girls are neither sent to school nor given sufficient time to study.
- ◆ fewer girls than boys are allowed to study in higher classes.
- ◆ when boys fall ill, they get early medical treatment while girls do not get proper medical attention when they are sick.
- ◆ various careers for the boys are planned while girls are told that they have to get married and settle as housewives.

Fewer girls, fewer women

All this discrimination has very sad consequences. For example, we find that the proportion of females in Indian population is constantly decreasing. In 1951, there were 946 females for every thousand males. In 1981, it declined to 934 per thousand males. After that, it rose to 940 females per thousand males by 2011.

Let us look at the situation in Telangana. In 1991, there were 969 females to thousand males. The situation has improved and in 2011, there were 988 females to thousand males. This places Telangana among the best states in the country with regard to sex ratio. However, among children under six years, we see that the

number of girls per thousand boys is rapidly declining. You can see this from the following table:

Year	Boys	Girls
1991	1000	978
2001	1000	963
2011	1000	933

This means that actually the situation is not improving, but deteriorating.

Normally, equal number of girls and boys should take birth. If the proportion of girls is less, it means that girls and women are not able to live a healthy life in our country and are dying earlier than men. But why is this proportion constantly declining?

This may be due to many reasons. In some families, young girls do not get sufficient nutritious food and are not able to survive when they suffer from diseases. Girl children in India also face discrimination - they do not receive proper medical treatment. In recent times, the proportion of girls has reduced also due to female foeticide, a social practice where girl children are killed before they are born. This also means that technological advancement gives people the choice of giving birth to only male children.

- ♦ Find out from your teachers and parents about these practices in your area and prepare a report for your class wall newspaper.

Differences in Literacy Levels

Going to school and learning to read and write are important things in life for all of us.

Look at the Fig. 16.1 Two differently coloured bars in the figure show the proportion of literates in Telangana – the number of males and females aged 7 years and above who can read and write in Telugu or any other language. There are more male literates compared to females in Telangana. You will notice that for every 100 females in Telangana, the number of female literates in 1991 was only 28. This has increased to 58 in 2011. The proportion of male literates has increased from 52 to 75 during this period. You will also notice that the gap between the males and females is declining.

Telangana and Andhra Pradesh have one of the largest educational systems in India with nearly 1.50 crore students studying in more than one lakh schools and colleges. Children dropping out of school is also an important problem. Thirty years ago, this problem was acute particularly among girls. For example, if 100 girl children started going to school, more than 65 of them discontinued their schooling after class 5; in fact, not more than 15 girls were able to pursue intermediate education.

Another aspect of discrimination is low literacy levels among women. Girls are not encouraged to go to school and are made

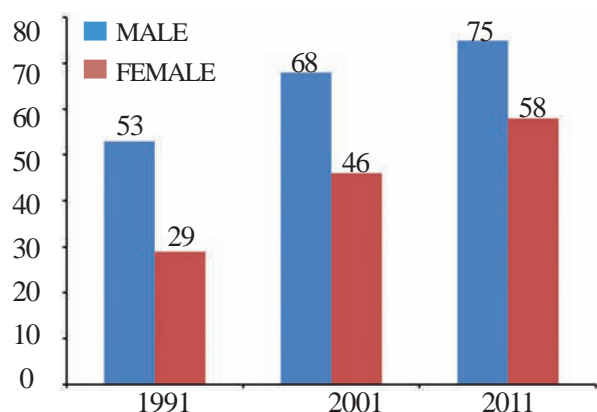


Fig. 16.1: Literacy Level in Telangana (%)

to stay at home to do the household work or work in fields and shops. Even the girls who go to school have little time to study at home, as they have to do a lot of household work after school time. Even when girls manage to go to school and study, they are discouraged from taking subjects like mathematics and science, which are considered more suitable for boys. Girls are told that they can only learn subjects like literature and 'home science'. In fact, many institutions practice gender bias by not allowing boys to opt for subjects like 'home science' and forcing girls alone to opt for them.

Now, the situation has improved. Yet one-sixth of children stop going to school after class 5. There are no major differences one could find between girls and boys in this regard.

- ◆ If you study in a co-ed school, can you make a list of things which you feel are discriminatory.
- ◆ Each one in the class can talk to 2 persons (both men and women) who have attended school only for a few years to find out the reasons why they stopped. Discuss all the reasons in the class.
- ◆ Are there any girls in your locality or village who stopped coming to school during last year? Find out the reasons and discuss them in class.

Right to property

In India, most resources like land and factories are in the name of men. Even though the law provides that property of

parents should be divided equally between all children (both sons and daughters), in actual practice, very few girls get a share in their parents' property which is usually passed on only to sons. As a result, women have little or no control over any productive resources like land, shop or factory. They, therefore, have to be economically dependent upon their fathers, husbands, sons or brothers.

The situation in Telangana, in recent times, is relatively better. This is due to the laws made in the state in 1980s, which made it mandatory that the ancestral property of parents should be equally divided between sons and daughters. In fact, our state was the first state in the country to make such property laws to reduce discrimination.

Employment

Women going out of the house and taking up jobs are able to become self dependent. Most women workers in Telangana are employed in agriculture, doing casual jobs, and a small section of them run their own shops, farms and other enterprises. Thus, when women take up employment, they need not depend on others.

We have also seen that girls in some families are brought up in such a way that they are undernourished and under-educated. Therefore, they have less opportunity to gain proper employment and get good salaries. Even women who are well educated are not allowed by their families to take up professional jobs that require them to be away from their homes for long time. They are allowed only to take up part time or less demanding jobs. Most of the women who are without proper educational

qualifications are forced to do physical labour in the fields or mines or as domestic servants in houses of rich people. These jobs are back breaking and exhausting. Moreover, the women doing them are often looked down and they lose respect and security. They have to face insults and abuses all the time.

Read what Malini, a woman domestic worker in the capital of our country, Delhi, has to say:

“My first job was with a rich family that lived in a three storeyed house. The lady would shout to get any work done. My work is in the kitchen. There are two other girls for cleaning. Our work begins at 5 o’ clock in the morning. We get a cup of tea and two stale rotis for breakfast – never even a third roti. In the evening, when I cook food the two cleaning girls would beg me to give them an extra roti. I would secretly give them the rotis and also make myself some. I used to feel scared of the lady but also felt angry and humiliated . Did we not work all day? Don’t we deserve to be treated with some respect”?

- ◆ If you know about such people, discuss how they are treated, their problems and their earnings.
- ◆ Why do you think people like Malini earn less than a hundred rupees a day even though they work hard for several hours?
- ◆ What are the other professions that are commonly taken up by women? Discuss them in the class.

In the last few decades, the employment scene for women has been changing gradually. Many women have acquired degrees and are entering into jobs which were earlier considered as male professions. The reservation policies pursued from 1980s in Telangana for admission to women in all colleges and in government jobs have led to more and more girls joining colleges and taking up salaried jobs. Some leading scientists, mathematicians, diplomats, engineers, etc.

are women. Women are now also recruited into the police, army, navy and air force and there are many women pilots today. In fact, we have women who are train engine drivers. This has been possible because women have fought to get higher education and have broken gender biases in many professions.

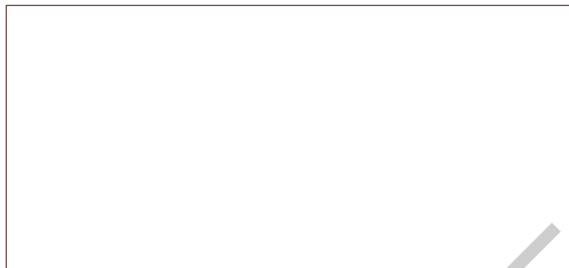


Fig. 16.2: First woman Loco driver in India- Surekha Yadav

Unrecognised work of women

If we look at the daily routine of any woman, we will realise that they are working all the time. But for most of the time, the work they do is not recognised and not paid for. Even though everyone can see them working hard, their work remains invisible.

- ◆ Draw a figure of farmers working in the field in the blank space given below? After drawing it show it to the teacher.



- ◆ How many of you drew a picture of a man working in the field and how many showed a woman farmer? How many showed both men and women working in the field?

You can see that when we say farmers, we only think of men but never of women. In fact, nearly eight out of every ten Indian working women work in the fields. They till the land, they do the seeding, weeding, transplanting, harvesting, threshing and countless jobs. Of course, it is also true that many farm jobs are ‘reserved’ for women – like transplanting rice, weeding or plucking groundnut pods. Women do these and many other jobs also in agriculture. A large number of farms are fully managed by women farmers alone as the men go out in search of work in factories and towns.

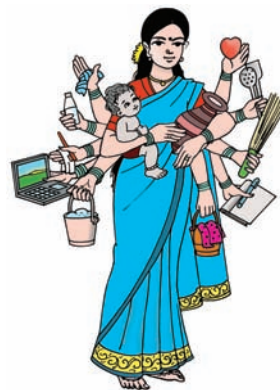


Fig. 16.3:
Look at this picture. A woman even if employed, has to do all these tasks. Yet do we count household work as labour?

Many women are working on their family farms, yet their work is not recognised. Women who work on other people’s farms get wages which are lower than what men get.

If you study the work done by women within your own house, you will realise the hard work that goes into running the house. Just imagine if women were to charge for the work they do at home (for cleaning, cooking, making pickles, taking care of children, teaching children, nursing the sick, stitching clothes, fetching water, purchasing provisions etc.) how much would they get paid every month?

The reality is that they do not get paid for any of this work, and instead they are constantly abused for not doing this work on time or not to the taste of the others. On the other hand, most of the work that men do is paid for and they control the money and spend it as they wish.

- ◆ List all the work that your mothers, sisters or sisters-in-law do in the house? When do they get up, when do they eat, when do they rest and sleep?

Things are changing now

You might have studied in chapters 13 and 14 about the functioning of a village

Panchayat and an urban self-government body in Telangana. Being a member in such organisation would help in taking important decisions to improve the conditions of the village, community or the place in which we live. Although females, including young girls, are half of the population, hardly few women take active interest are allowed by their families or husbands to become member or leader of such political bodies. Due to government initiatives which made it mandatory to involve women in Panchayati Raj bodies, more and more women are now coming forward to participate in public affairs - contesting Panchayat and other elections.

Recall how Indra in Lesson 8, the dry chilly seller runs her shop, taking loans

from a self-help group. Women forming self-help groups at village and mandal levels help them to generate resources for the family. Many of them are also able to take important decisions along with their husbands or other male members within the family. The self-help groups also provide space to discuss important issues and problems associated with the community or village and help women to participate in political bodies. Even though they face much resistance, women have been taking these new roles successfully.

Keywords

Employment Literacy
Property Rights Sex Ratio

Improve your learning

1. Is it correct to say that girls are naturally weaker than boys are? Give reasons.
2. List the household jobs you, your brother or sister do?
3. Make a list of ten employed women you know of personally. Get information about their work and earnings.
4. If you have any elder women in the family who went to school some twenty years ago, find out their experience of schooling and compare it with that of your own times.
5. Why do you think daughters are not given equal share of the property of the parents?
6. Go to some Self- Help Groups in your area and find out how they help women to gain independence and dignity.
7. Read the second para of page 135 (Some people feel that suited to it) and write the answer. Is it proper to say that women are weaker than men? Write your opinion.



Project:

1. Find out from your school records how many girls are enrolled in class 1, 5, 8 and 10. Does it support the view that more boys complete schooling than girls do?
2. Find out from popular magazines about women who have entered professions which were earlier considered only for men. Prepare an album of their lives and struggles.
3. Consult parents in your village/locality and collect information about dropouts from schools.

Sl. No.	Name of the Student	Category	Drop out in which class	Reasons for dropouts
		SC/ST/BC/OC/Minority		

Which category students are more in drop outs? What are the reasons? Analyse and discuss in the classroom.



Religion and Society in Early Times

India is a multi religious country. People worship gods and goddesses in many ways. Some people offer flowers to their sacred idols, some perform yagnas, some chant holy hymns silently and some do not worship any idols. Some people never pray at all. Now let us read about some religious practices and beliefs of people of the earlier Indian Society.

Hunter-Gatherers

You had read about the early hunter-gatherers. We know a little about their religious beliefs from their paintings and burials. We can also know about their religion by studying the religion of today's hunter-gatherers like the Chenchus.

- ◆ What do you think they would pray for? Who do you think would they pray to?

It appears that painting and dance were important parts of the religious lives of the hunter-gatherers. They probably painted hunting scenes or danced to imitate a hunting scene and believed that this would give them a good hunt. Sometimes they dressed themselves as animals, wore masks and danced. They also danced hand in hand. Hunter-gatherers believed that the forests and wild animals were sacred and had to be worshipped. Animals should not be killed except when needed. They worshipped many animals too by drawing their pictures on caves.



Fig. 17.1: Masked dance

Look at his head dress, the decorations on his arms, and the staff in his hand.



Fig. 17.2: Wild boar of Bhimbhetka

Archaeological excavations show that many early hunters buried the dead along with some objects of use – probably they believed that life continues even after death and hence made these arrangements for the afterlife of the dead persons.

A twelfth century book in Tamil called “Periyapuranam” describes the religious practices of hunter-gatherers living near Sri Kalahasti and narrates the famous story of Bhakta Kannappa. He acted as priest and made offerings of meat, honey, fruits and flowers to the god Mahashiva

To this day, the Chenchus of Nallamala hills worship forest goddess called Garelamysamma or Gangamma by making offerings to her and by dancing. They also worship Mallyaya of Srisailam and Narasimha of Ahobilam. They believe that these gods had married Chenchu girls and therefore, they were their sons-in-law.



Fig. 17.3: Chenchu dance

- ◆ What kind of change do you think would have come about in the religion of the early farmers and herders?

Early farmers and herders

Archaeological excavations in early villages show that they probably worshipped ‘Mother Goddesses’ or mother earth. They probably believed that the crops and cattle would prosper with her blessings. Mother Goddesses were worshipped in the form of small images or simply in the form of a stone, a tree or a plant.



Fig. 17.4 Baked clay figure of Mother Goddess from Mehargarh (5000 years old)

The early animal herders of the Deccan had left behind the ‘ash mounds’. Some archeologists believe that these may be the remains of seasonal bonfire rituals just as people still do on Holi, Deepawali and Pongal festivals.



Fig. 17.5: Figures of animals engraved on rocks - (Maski - about 4000 years old)

Shepherds in India today are known by different names across the country. 'Dhangar' in Maharashtra, 'kurubas' in Karnataka and *Kuruma/ golla/ yadava* in Telangana and Andhra Pradesh. They worship special deities like Mallanna/ Birappa, Renuka, Yellamma, Mysamma, Pochamma etc. in Telangana, Andhra Pradesh and Karnataka. Farmers also rear animals and have close interaction with herders. Hence, both of them worship similar gods. A common mode of worship is by building small shrines for these gods and goddesses in a corner of the village. On special occasions are organised in which animals like Ram, Cock are sacrificed and cooked rice offerings are made by the entire community. They usually pray for good harvest, freedom from disease, welfare of children etc.

Our people have been worshipping several trees like *Peepal, Neem, Jammi, Banyan* and plants like *Tulasi*. Pot shreds from very ancient times have pictures of



Fig. 17.6: Old painted pot shreds found in Mundigak in Afghanistan five thousand years ago

Peepal leaves painted on them indicating that people had great regard for these trees.

Many farmer communities also worship animals like elephants, tigers, snakes, monkeys etc. It is believed that these practices have their origin in very ancient period.

Religion in the Indus Valley Civilisation

Several cities emerged in the north western parts of the sub-continent in the plains of the Indus river some 4600 years ago. These cities lasted for nearly 900 years and then declined. This is also called Harappan culture (after Harappa, which was excavated first by the archaeologists). These cities were inhabited by many kinds of crafts persons (potters, carpenters, stone bead makers, gold and silver jewellers, weavers, coppersmiths, masons etc.) besides traders, administrators and rulers. Among the ruins, baths, granaries, storehouses, public buildings, roads, drains and houses of ordinary people were found. However, until now no big temple was found. Several mother goddess figures were found. It also seems that they held several trees including the peepal as sacred and also probably worshipped some animals. Pictures of a male gods were also found.

- ♦ Look at the picture given below carefully and describe it. Does it resemble any God you know?



Fig. 17.7: Figure of a male god from Harappa



Fig 17.8: Mother Goddess of Harappan culture

This may be a god similar to Shiva worshipped in later times in various parts of India. From other pictures, it seems that the people of Indus took out processions carrying banners in the honour of their gods during festival times.

Religion of the Vedas

The Vedas are the earliest surviving literature of the Indian sub-continent. There are four Vedas: the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharvana Veda. Of these, the Rig Veda is the oldest and was composed about 3500 years ago. The Vedas composed by *Rishis* consisted of hymns and prayers for welfare.

These hymns were in praise of various gods and goddesses. Three gods were especially important: Agni, the god of fire; Indra, a warrior god; and Soma, a plant from which a special drink was prepared. Priests taught students to recite and memorise each syllable, word, and sentence, bit by bit, with great care. Most of the hymns were composed, taught and learnt by men. A few were composed by women.

The hymns were recited mainly during the performance of *yagnas* or rituals during which offerings were made to the fire. Let us read a hymn and try to see what they prayed for.

Prayer to God

Asatoma sadgamaya

Tamasoma jyotirgamaya

Mrityormaamritam gamaya

Om shanti shanti shantihi

Meaning : From ignorance, lead me to truth;
From darkness, lead me to light;
From death, lead me to immortality
Om peace, peace, peace

Vishvamitra and the Rivers

Vishvamitra: O rivers, come down from the mountains like two swift horses, like two shining cows that lick their calves. You move like chariots to the sea through the power of Indra. You are full

of water and wish to unite with one another.

The rivers: *We, who are full of water, move along the path the gods have made for us. Once we start flowing, we cannot be stopped. Why do you pray to us, o sage?*

Vishvamitra: *O sisters, please listen to me, the singer who has come from a distance with his chariots and carts. Let your waters not rise above our axles, so that we can cross safely.*

The rivers: *We will listen to your prayers so that you can cross safely.*

- ◆ Who are the two hymns addressed to?
- ◆ What do you think are the Rishis offering to the Gods?
- ◆ What are they praying for?
- ◆ Do you think these people would be hunter-gatherers or cattle herders or people living in villages and cities?

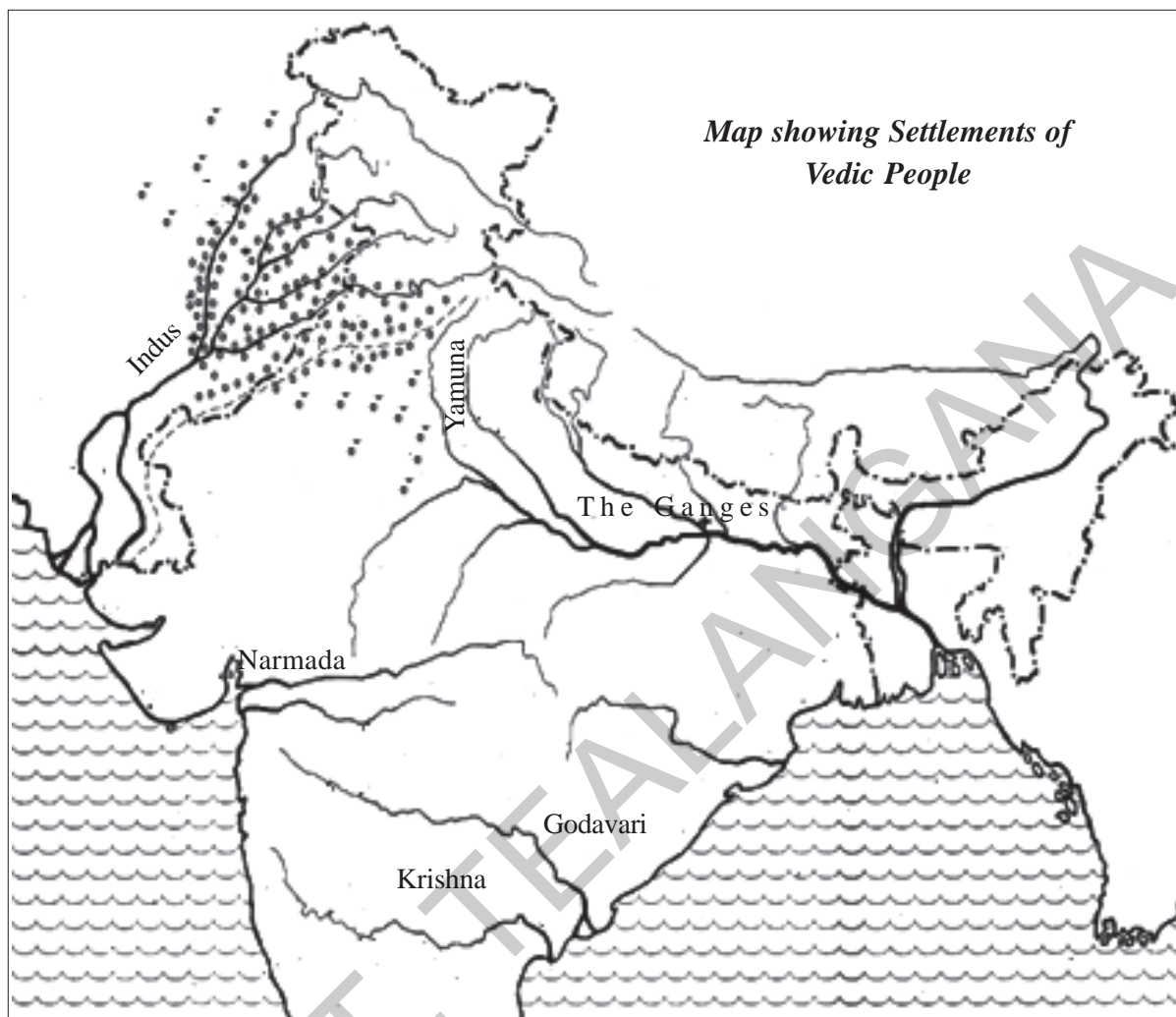
There are many prayers in the Rig Veda to pray for cattle, children (especially sons) and horses. Historians who study the Vedas guess from these descriptions that the Vedic people mainly reared animals like cows and horses. They lived in the north western part of India in the region between the Hindukush Mountains and the Yamuna River.

The Vedic people lived in small Janas or tribal habitations, each with its own leader. The tribes also had some priests called Brahmins who performed the sacrifices and recited the hymns. They were given gifts by the leaders and the

ordinary people of the tribe. These tribes often had to fight with each other for control over cows, pastures and water sources. Horses were yoked to chariots that were used in the battles that were fought to capture cattle.

Some hundred years later, these tribes settled down in villages on the banks of the river Ganges and Yamuna. They began cultivating crops like rice and wheat. During these times, the janapadas were getting established and the leaders of the tribes were trying to become kings. During these times, the Vedic hymns were compiled in the Yajur Veda and the Atharvana Veda. They now describe very elaborate rituals; especially fire sacrifices which lasted not only many weeks and months but also cost a lot of wealth and animals. These hymns describe the kings praying for power over other members of the tribe, for better crops and victory in wars.

It was during these times that we see the emergence of an idea that society be divided into Varnas in the need of performing diverse functions. The Brahmins were considered the highest and were expected to conduct sacrifices and recite the Vedas, the Kshatriyas were next to them and were expected to rule over the kingdom and protect the people. The Vaishyas tendered the cattle, tilled the fields and gave gifts and tribute to the Brahmins and Kshatriyas. And finally by post-vedic time the Sudras had evolved into a distinct group (Varna). They are fourth Varna, who practiced their professions like agriculture, carpentry, pottery and so on. At the same time a division of labour has taken place between men and women too. These ideas of course, were not accepted by all.



Worshipping dead ancestors - the Megaliths of the Deccan

Megaliths are built with stone boulders. Megalith literally means big stones. These boulders were carefully arranged by people and were used to mark burial sites. The practice of erecting megaliths began about 3000 years ago and was prevalent throughout the Deccan, South India, in the North-East and Kashmir.

While some megalithic burials can be seen on the surface, several are underground. Sometimes, archaeologists find a circle of stone boulders or a single

large stone standing on the ground. These are the only indications that there are burials beneath. Sometimes, megaliths contain more than one skeleton. These indicate that people, perhaps belonging to the same family, were buried in the same place though not at the same time.

All these burials have some common features. Generally, the dead were buried with distinctive pots which are called Black and Red Ware. Many tools and weapons of iron and sometimes, buried skeletons of horses, horse equipment and ornaments of stone and gold were also found beneath these boulders.

It seems that these people were among the first in the subcontinent to use iron tools on a large scale. They also practiced rice cultivation using tank irrigation. They considered it important to worship the dead ancestors of the tribe by building such megalithic memorials or burials.

- ◆ Does your family worship or show reverence to the ancestors? Find out which of your ancestors are worshipped – both male and female. Share it in your class.



Megaliths of Telangana

A large number of burial sites have been found near hills, fields or irrigation tanks. Almost all types of megalithic monuments like menhirs or large dressed rocks, stone circles, dolmens were located in hundreds of villages in all the Districts of Telangana. See the pictures given below.

Megalithic burial contained a large variety of pottery like black and red, the black polished, and iron objects. Hand made clay or stone sarcophagi or containers for remains of the dead body and pot urns were found in some of the burial sites.



Fig. 17.9: a) Terracotta Sarcophagi, Eleswaram, Nalgonda (b) Menhir, behind Devunigutta, Warangal (c) Dolmen type of Megalithic Burial, Pothanapalli, Mahabubnagar (d) Stone Circles Repuni Village, Warangal

New questions in the Age of the Janapadas and cities

You had read about the janapadas, mahajanapadas and the cities in the Ganges Valley. In these places, people of different backgrounds, hunter-gatherers, herders, artisans, Vedic people and others interacted with each other and settled down together. They learnt about each other's religious practices and ideas and adopted them. Thus, a mixed religious culture developed in which people performed Vedic sacrifices, worshipped fire, sun, rivers, mother goddesses like monkeys, elephants, snakes and trees. They also worshipped their ancestors and believed that souls continue to live even after the death of the body and are reborn. But people were not satisfied with just observing these religious rituals – they were raising new questions and were seeking answers to them and were keen to discuss them with each other. Many people abandoned all other work and set out to find answers to these questions. Would you like to know about some of them?

What happens after death?

There is a famous story about a young boy called Nachiketha. Perhaps you have heard this story earlier. A question arose in his mind: “What happens after death?” He thought that since Yama was the god of death, he should ask Yama for an answer. Nachiketha went straight to Yama to question him. In this quest for knowledge, he did not even fear the god of death! So, Nachiketha went to Yama and asked him, “What happens after death”?

Yama wanted to avoid answering this complex question. He offered Nachiketha lots of gold, silver and cows if only he would not insist on asking this question; But Nachiketha stuck to his question and forced Yama to answer. Lord Yama was happy by seeing the determination and zeal of Nachiketha. He said “Humanbeings are like those who follow the blind. They are in the delusion that every thing is in the materialistic pleasures. They can neither fullfill nor kill thier recurring desires, hence take rebirth in this world again.

Truely, only Athma is permanent in this world. How can that be achieved with something that is momentary ?” Thus Yamadharmaraja explained the essence of atma to Nachiketha. Nachiketha was satisfied with lord Yama's answer and returned. This story is from a book called the “Kathopanishad”.

- ◆ What do you think happens to us after death? Discuss in the class.

What is it that will never perish?

In those days, many people went to live in the forests in *ashrams*. In these *ashrams*, they meditated and pondered over several questions. They also had discussions with people who came to visit them and shared their teachings with others. People who lived in *ashrams* were called *Rishis* and *Munis* (sages). Several kings were also in the forefront of this kind of thinking. The views of these *rishis* and kings can be read in texts called the Upanishads. Yagnavalkya and Uddalaka Aruni were famed *rishis* of those times.

The rishis were in search of something which would neither die nor be afflicted by sorrow. They called this indestructible being the *Atma* or *Brahman*. They believed that by understanding the *atma* or *Brahman*, immortality could be attained. In order to know the *atma*, one had to perform penance or *tapasya*.

- ◆ Relate what you have heard about Atma and Tapasya.

Parivrajakas

There were other seekers of truth who did not live permanently in any one place. They left their homes and wandered from village to village and forest to forest. Hence, they were called *parivrajakas* (wanderers) or *Bhikshus* (mendicants or those who begged). Among these *parivrajakas*, Vardhamana Mahavira, Gautama Buddha, Makhkhali Goshala and Ajita Keshkambalin became very famous.

How can one attain liberation from the Cycle of Birth and Death? -Vardhamana Mahavira

Vardhamana Mahavira was born in a *ganasangha*. He left his family and home at the age of 30 years, and became a *parivrajaka*. He was seeking an answer to the question, “How can we get rid of the cycle of birth and death in this world?” After 12½ years of meditation and hard penance, Mahavira finally found an answer to his question.

Mahavira taught the people that when we inflict sorrow on other living beings, we add to our load of sins. Therefore, as far as

possible, we should avoid hurting any living being, however small. In order to become free from our burden of previous sins, we must be austere, put our bodies through a lot of hardship and perform penance. In this way, we can be freed of our sins and become liberated.

Mahavira kept wandering to spread his teachings among the people. A large number of people began to follow his preaching. Thus, began Jainism.

Why is there sorrow in this world? How can one attain freedom from sorrow? - Gautama Buddha

Like Mahavira, Gautama Buddha too was born in a *ganasangha*. He found that people everywhere were miserable and in conflict with each other. He began to think, ‘How can we get rid of this misery?’

Gautama also left his family and home in search of answers to such questions. He became a *Parivrajaka*, and after years of penance and meditation, arrived at some answers to these questions.

According to Gautama Buddha, sorrow is caused by excessive craving and desire. We can attain freedom from sorrow if we control our desires. In



Fig.17.10: Sarnath Buddha

order to gain control over our desires, we need to live a balanced and controlled life, and should not cause pain to any living being. Buddha taught that one should avoid extremes - extreme penance or extreme pleasure, but instead follow a middle path. That is why Buddhism is also called the 'Great Middle Path'. The teachings of Buddha came to be known as Buddhism.

The teachings of Buddha and his followers have been compiled in three collections (Thripitikas) called the Sutta Pitaka, the Abhidhamma Pitaka and Vinaya Pitaka.

- ◆ What is the question to which Nachiketha was seeking an answer?
- ◆ What were the rishis seeking?
- ◆ Why did Mahavira say that we must not give pain to any living beings?
- ◆ What did Buddha suggest as a way of getting rid of misery?
- ◆ You too must have seen many sadhus who wander from place to place. What do they do and what do they preach? Discuss in the class.

Keywords

- | | | | |
|-------------|-------------|-------------------|------------|
| Ganasangha | Ash mounds | Mother goddess | Pot shreds |
| Hymns | Sacrifices | Megaliths | Penance |
| Parivrajaka | Thripitikas | Great Middle Path | |

Improve your learning



1. List some Religious practices of the people of the following:

Hunter-gatherers Society	Present day Society

2. Write about the common characteristics/ tenets of Buddhism and Jainism.

Discuss and Write:

3. How do you think can we express our thanks to nature?
4. We sometimes see people causing suffering to, and terrorising animals. What do you think about this? Do we have the right to cause pain to any living being?
5. Why did people worship dead ancestors and kept boulders on the buried sites?
6. Identify the megalith areas in the map of India and colour those areas.
7. Write about the different religious customs that are practiced in your area?
8. Read the para under the title 'What is it that will never perish?' of page 150 and comment on it.

Project:

1. Draw pictures of different modes of worship and prepare a small booklet on it for your school library.
2. Visit different places of worship in your area. Interact with the Head priest/ Religious Head with the following questionnaire, note down his/ her views and prepare a report.
 - a) Why do people come to this place?
 - b) How do they conduct worship here?
 - c) What are your views on *Moksha*/ Salvation?
 - d) Do you think this kind of worship is indispensable/ essential for the humankind? How?



Devotion and Love towards God

In the previous chapter, we acquainted ourselves with various beliefs, traditions and rituals of people living in very ancient times in our subcontinent. During the Mauryan period and after that, the religious lives of the people living in different parts of the subcontinent began to change rapidly. This was also the time when traders were contacting the small hunting and farming communities and empires were trying to gain control over all of them. At the same time, Brahmins following the Vedas, Buddhist and Jaina Shramanas spread all over the country and interacted with these communities.

The Brahmins established ashramas in different areas and performed sacrifices and conducted religious discussions. The Shramanas too established viharas and stupas and preached the teachings of the Buddha or Jina. At the same time, the Brahmanas and Shramanas adopted several features of the other religions of the people they interacted with. Thus, the worship of mother goddesses, snakes, trees and dead ancestors were adopted by the Brahmins, Buddhists and Jainas. They also adopted the practice of using paintings or sculptures to worship, even though many of them discarded the idea of animal sacrifices, as they believed in ahimsa. Thus, gradually people began following mixed religious practices and beliefs.

- ◆ Can you see a similar combination of different religious traditions in the religion practiced in your own home? Discuss in the class.

Hindu Religion

Hinduism is today one of the major religions of the world. It affirms the principles of peaceful co-existence of all people amongst each other and with the natural world around us. Hindus believe in the principles, “*Sarvejana Sukhinobhavantu*”, “*Lokasamastha Sukhinobhavantu.*” Hindu Religion has been practiced as a way of life and does not have any rigid set of beliefs or codes. However, most Hindus accept the authority of the Vedas. It has evolved over thousands of years from the Vedic times to our own times. Over these years, it has assimilated teachings of several saints and thinkers. The term ‘Hindu’ actually came to be used only after 1000 CE and before that the Hindus were largely known as followers of the Veda or Vaidika.

Some of the main features of the Hindu religion had taken shape well before 500 CE - this consisted of Vedic yagnas, worshipping deities like Shiva, Vishnu and Durga, building temples, pursuit of Moksha through penance etc. The Vedas, Upanishads, The Ramayana, The Mahabharata (of which the Bhagawad Gita was a part) and the Puranas came to be regarded as sacred books.



Fig. 18.1: A Shiva Lingam of about 400 CE from Vidisha (MP)

yagnas, or giving alms to Brahmins etc., or even reciting the Vedas was not necessary. They built temples and worshipped the images of Krishna. Archeologists have found remains of some of the earliest temples built some two thousand years ago in Vidisha in Madhya Pradesh.

About the same time, some other people began to worship Shiva in a similar manner. They too built small temples with images of Shiva or a Lingam. Some people also worshipped goddess Durga in the same manner.

Bhagawatas and Shaivas

The Bhagavatas worshipped Vishnu or Narayana. They believed that Vishnu was the Supreme God, who created this universe and was all powerful and all knowing. They also believed that Vishnu came to the Earth in various forms or incarnations (avatara) to save the world from evil. The most important of these avatars are Rama and Krishna. They became very popular in different parts of the country around 2000 years ago.

If you remember, the Buddhists or Jainas or Upanishadic thinkers did not emphasise on worship of any god as the road to salvation or moksha. They advocated meditation, abandoning desires, or purifying oneself through penance etc. But the Bhagavatas believed that intense devotion and worship of Vishnu alone could relieve us from all the problems and would lead to salvation. They thought that



Fig. 18.2: An early coin with images of Balarama and Krishna (about 2200 years ago) Balarama holds pestle and plough while Krishna holds a wheel, conch and a sword

As Vishnu, Shiva and Durga were being worshipped as Supreme Gods, the Buddhists and Jainas also began worshipping the Buddha and the Tirthankaras (Earliest Jaina gurus). They made beautiful images of the Buddha and the Tirthankaras and worshipped them. These are found in many places like Phanigiri and Nelakondapalli in Telangana and at Amaravati, Nagarjunakonda, Jaggayyapeta, Bhattiprolu in Andhra Pradesh.

- ◆ Can you see the similarities between the Bhagavatas, the Shaivas and the Buddhists?
- ◆ Have you seen worship of gods in temples? Describe the procedure of the worship in temples. Discuss about what you know about them in the class.

Story tellers

You probably love listening to stories from your elders, from religious story tellers or performers like puppet storytellers.

- ◆ Can you describe any such performance in the class?
- ◆ Have you attended any story telling in temples? If so, describe it.

People of ancient period also loved to listen to stories. In those days, ballads and religious story tellers (like harikatha) used to wander around telling stories of the various gods and goddesses like Shiva, Vishnu or Durga or stories of the Ramayana and the Mahabharata. Stories related to the Buddha were also told. People gathered in large numbers to hear them. These story tellers not only related the stories, they had learnt from their elders but also learnt new stories from the people. Suppose some people worshipped snakes and had stories about snake gods, the story tellers learnt those stories and added them to their collection of stories. In this way, the story tellers combined various stories of gods and goddesses, religious teachings and methods of worship. Gradually, these began to be written down. The Buddhist

stories were written down as the Jataka stories and the stories about Vishnu or Shiva were written down as Puranas.

These Puranas, besides combining various religious traditions also extolled one or the other god as the Supreme God who was all powerful, all knowing etc. They advocated worshipping of the God as the easy way to solve one's problems and attain salvation.

Love for the supreme God – Bhakti Movement

About 550 Common Era, in Tamilnadu, there arose a new movement of devotion to God. They were the followers of Vishnu or Shiva. They did not believe in performance of any elaborate ritual like yagnas or animal sacrifices. They were also very opposed to religions like Buddhism and Jainism, which did not believe in any God. Instead, they believed that intense love for Shiva or Vishnu and a desire for union with Him alone was the path for salvation. They did not pray for solving problems or for riches or power, but for union with God or a vision of the God. They also believed that anyone, irrespective of their caste or community, could love God. All the devotees sang songs of love for the God and danced together in joy.

Some of the Bhaktas went to different temples and composed songs about the deity in the local languages (like Telugu, Tamil etc.,) so that they could be understood by the masses. These songs were sung by the devotees for several generations before they were finally

collected and written down around 1100 CE. As a result of their efforts, a large number of these temples became famous and important. Temples like Sri Kalahasti and Tirumala are some such temples. It appears that under the influence of these Bhaktas, gradually people took to worshipping Shiva and Vishnu.

- ◆ Compare the religious beliefs of hunter-gatherers with the Bhakti movement.
- ◆ Can you compare the religious beliefs of the Vedic period and the Bhakti movement?

Alvars and Nayanars

Twelve main devotees of Vishnu were called the Alvars – the most important among them being Periyalvar and Nammalvar. Andal, the daughter of Periyalvar, is the only woman among them. Most of them travelled to different temples of Vishnu and composed and sang songs in praise of Vishnu. Here, we give you some of the songs of Nammalvar to think about and understand its meaning.

Creation

*In that original moment (Vishnu), our
lord and father
Made earth, water, fire, wind and sky
And the mountains;
Made the two lights, sun and moon,
And other such bodies;
Then the rain, and all that lives by rain,
And the gods of rain.*

In this verse, you can see that Nammalvar considers Vishnu to be the creator of the universe, but at the same time talks of himas being his own father and lord. Thus, the all-powerful God is as close to him as a father is to his son.

In many other verses Nammalvar earnestly seeks a vision of the Supreme God who is everywhere but not visible to us humans.

There were 63 Nayanars and they were devotees of Shiva. They came from different castes, including Kannappa, a hunter and Nandanar, a Pulaiya, or an outcaste. Some of them like Appar and Manikka Vasakar went from one temple to another and composed songs in praise of Shiva. A couple of them like Karaikkal Ammaiyar were women. Here are some verses composed by them.

*We are not the subject of any king.
we are not afraid of death.
we will not undergo torture in the hell.
we will not suffer distress in this life.
we will be feeling joy always.
we will not know what diseases are.
we won't submit to anyone.
we will always enjoy happiness only;
we have no suffering at any time.*

(Appar)

In this verse, Appar says that devotees of Shiva are neither afraid of any king nor of death, disease and hell. They are ever happy.

In another verse, Appar says that he does not care for those who are offering him worldly riches. On the other hand, he only respects those who are devoted to Shiva; even if they are poor, sick or of low status.

*Shiva grabbed me lest I go astray
I bowed, I wept, danced, cried aloud.
I sang, and I praised him...
Love pierced me like a nail driven into a
green tree.
Overflowing, I tossed like a sea,
Heart growing tender; body shivering,
While the world called me mad and
laughed at me,
I left shame behind, took as an ornament.*

(Manikka Vasakar)

In this verse, Manikka Vasakar is expressing the joy he felt on getting a vision of Shiva and that others could not understand his joy.

Christianity

Just as people in the Indian subcontinent started worshipping a Supreme God and believed that love and devotion to God is the path for salvation, people in other parts of the world too developed similar ideas. In the Middle East, in the region now called Israel and Palestine, a new religion called Christianity developed after Jesus Christ.

He was born at Bethlehem near Jerusalem (now in Israel) about 2000 years ago. Jesus Christ preached that all people are equal. He taught us to love one another. He taught the importance of peace, love and compassion. He advised the people not

to follow the practice of “Tit for tat”. He believed that even an enemy could be won over by love.



Fig. 18.3: St. Thomas Basilica, Chennai, built in 1523. It is in the name of St. Thomas who came to India 2000 years ago.

‘The Bible’ is the holy book of the Christians and it contains the teachings of Christ. Read the following extracts from his famous teaching, ‘Sermon on the Mount’:

*-Blessed are the poor, for theirs is the kingdom of heaven...
-Blessed are the meek, for they will inherit the land.
-Blessed are the merciful, for they will be shown mercy.
-Blessed are the clean of heart, for they will see God.
-Blessed are the peacemakers, for they will be called children of God.
-Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.
-Love your enemies, and pray for those who persecute you,*

Christ was arrested and crucified by the rulers of his time.

It is believed that Saint Thomas, a disciple of Jesus Christ, came to India with Roman traders and brought with him the teachings of Christ. St. Thomas propagated Christianity in South India.

- ◆ Have you seen a mass or worship in a church? If so, describe it.

Islam

In Arabia, around the same time of Appar and others in India, a new religion arose which emphasised devotion to one God. The new religion was Islam, which was founded by Prophet Mohammad.



Fig.18.4: An old illustration of Cheraman Mosque, in Kerala. This is believed to be the first Mosque in India. Describe the architecture. Here to, Islam was spread through the trade relations.

Prophet Mohammad was born in Arabia at Mecca in 570 CE. Prophet taught that there is only one God and that all human beings are His creations. The way all the children are equal before their parents, all human beings are equal before God. God or Allah has no shape and therefore it is

wrong to worship idols. He taught that all men are brothers. He emphasised the importance of love for the whole of humanity. Mohammad is considered as a Prophet or messenger of Allah. The teachings of Allah are written in a book called 'the Quran'. It is the holy book of Islam. Read some of the verses from the Quran in translation:

Al fatiha

In the name of Allah, the most beneficent, the most merciful. All praise is due to Allah, Lord of the worlds. The most beneficent, the most merciful. The lord of the day of Judgement. Thee alone we worship, thee alone we seek for help. Guide us to the right path. The path of those, upon whom thou has bestowed favours. Not of those, who thou has cursed once; not of those whom have gone astray.

Islam was brought to India by Arab traders who visited the ports of India. It also came with Arab and Turkish conquerors who had been converted to Islam. Islamic scholars and saints came with the traders and kings and settled in different parts of India. They preached monotheism – or the worship of one Supreme God alone and equality of all humans before him.

- ◆ Have you seen prayers in a Mosque? Describe the procedure of the worship.

The belief in a Supreme God

Can you see some common ideas emerging among the Hindu Bhaktas, Christian and Muslim religions? They all believed in the existence of one Supreme God and the need to worship Him. They also believed in equality, love and respect for all human beings irrespective of their wealth, education or social status. These ideas were increasingly adopted by a very large number of people. Kings and rulers also adopted these ideas and started encouraging their subjects to practice these religions. They built vast temples, churches or mosques in which people could worship.

Historians try to understand why these new ideas came about and became popular during this period. They feel that as tribes and small kingdoms were being merged into larger states, people were attracted to

the idea of God of all people and not just of one tribe or caste or a small kingdom. Kings and emperors also encouraged such ideas and often tried to claim to be representatives of those Supreme Gods themselves. In this way, they may have tried to win the support of their subjects.

Historians also feel that as the difference between rich and poor, powerful and powerless increased, many people were very unhappy about this growing inequality and the suppression of the poor and the powerless. Perhaps they tried to assert the equality of all human beings through devotion to the Supreme God.

At the same time, we should remember that a large number of people did not agree with these new ideas and continued to follow their old religious ideas. Some in fact did not believe in the existence of an all-powerful God at all.

Keywords

Sculptures

Incarnations

Salvation

Jataka stories

Improve your learning

1. Imagine a discussion between a Buddhist monk and a hunter-gatherer and how they learnt from each other. Write a short dialogue between them.
2. Can you see any similarities and differences between the early and the Vedic religion?
3. In what ways were the early Bhagavata and Shaiva thinking different from that of the Buddhists and Jainas?



4. Discuss how the Puranas helped in bringing together different religious practices in the country.
5. Can you point out the most important difference between the early beliefs and the beliefs of the Bhaktas of Tamil Nadu?
6. In what way did the Prophet Mohammad explain the equality of all human beings?
7. Read the para under the title 'The belief in a Supreme God' of page 160 and write your comment.
8. Write your view on the religious programme held recently in your area.
9. Point out the following in the world map:
 - (a) Jerusalem
 - (b) Mecca
 - (c) Kerala State
 - (d) Chennai
 - (e) Amaravati

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Language, Writing and Great Books

Deepika went to Shadnagar Railway Station to go to her village. She was surprised to hear the railway information announced in so many languages. She also saw the name 'Shadnagar' written in three different ways. She started wondering why there are so many languages and ways of writing.



Fig. 19.1: Display Board - Shadnagar Railway station

What is language?

Dogs bark and birds tweet, but humans are the only living beings on earth who speak a 'language'. Human beings can make a variety of sounds from their mouth that no animal or bird can. This enables us to speak and develop language.

- ♦ Try to imitate different animals and birds or the sound of rain or cars or trucks. See the wide variety of sounds we can make.

Language has become such an important part of our lives that we seldom stop to think about it. We think and understand with the help of language. We communicate with each other with the help of language. We learn from others with the help of language. We use language to play. We do so many things with the help of language.

First of all, we use language to organise and plan our own work. Don't you always speak about your work as you do it?

Secondly, we use language to draw the attention of others and ask them to do something : 'Oh, just look at the bird!', 'Oh Mother! Please buy me that toy!', 'Stop. Don't move!'

We use language to create new things and just to have fun. Like we make funny sentences, funny words, funny poems and laugh and make others laugh.

Moreover, we try to understand the world around us with the help of language. We also try to imagine things which do not exist around us with the help of language.

Can we think without using any language? Or can we imagine stories about far off times and places if we did not have any language? We investigate and use our reason to find out about something. But we cannot do this without language.

We also use language to talk to others about what we feel and experience. Suppose, an early hunter-gatherer saw a tree full of ripe fruits in a far off place, how could she, if she couldn't use any language, tell her friends what she found and where? Suppose you are hurt and in pain, how can you tell your parents about it without using any language?

Surely, you can also think of many examples of how we use language and what language does for us. It appears that human beings have been speaking and using language right from the earliest times when they gathered food in the forests. Language has helped people to pass information to their children about what they saw, what they learnt and what they felt. So each generation of people can build on what the earlier generation knew and add to it. We can learn from people all over the world and we can tell them about what we think and know. Language thus brings together people who are far away from each other, even people who are now long dead and those who are living. Isn't it wonderful!

Why are there so many languages?

Language is developed by a group of people living together. They decide to call the drink that quenches their thirst as water. Another group of people who may be living far away from the first group may decide to call the same drink as *NEELLU*. Another

group may call it as *THANNI*. All these words mean the same but they use different sounds or symbols for it. That is why people developed different languages such as English, Sanskrit, Persian, Chinese, Hindi, Telugu, etc.

Often, one group of people who spoke a language separated into different sub groups and each group, in turn, developed different languages from the old language. We can say that all these languages belong to one family. Thus, originally a group of people spoke a language, which today we call Early Dravidian. When the people who spoke this language began to live in distant places and mixed with other people, they developed new languages. Among them are Tamil, Telugu, Kannada, Malayalam, Gondi etc. These languages belong to the Dravidian family. There is another language family in India called the Indo-Aryan family. The famous languages of this family are Sanskrit, Hindi, Bengali, Marathi etc. There are some other language families in India about which you will learn in higher classes.

As people travelled and mixed with each other, their languages too mixed with each other and people adopted several words from each other's languages. Thus, Telugu today uses many words taken from Sanskrit, Marathi, Arabic, Persian and English.

Writing and Script

We write and read languages with the help of scripts. As you know, many kinds of scripts – Roman script (ABCDEF), Devnagari script (अ, आ, इ, ई), Arabic script, Telugu script and Tamil Script. Actually, we can write any language in any script! For

example, we can write the word Hyderabad in all these scripts.

In fact, we can even make new scripts. Would you like to develop your own secret script? Try doing it, you will have some fun.

While it may seem easy and fun to you now, actually it took human beings thousands of years to develop scripts like the ones we use today.

In the beginning, they just drew pictures instead of writing. To say that the goat is running, they would make a picture of a goat and another picture of two running legs. Slowly, the scripts as we know them developed. Four thousand years ago, the people of Indus Valley used scripts, but we do not know how to read them.

मेरा नाम रघु है।	Hindi
నా పేరు రఘు	Telugu
רָאגְהוּ זֵיאַ נְאֻמְעַן וַיִּימ	Yiddish
میرا نام رگھو	Urdu
jina langu ni raghu	Swahili
Mi Nombre es Raghu	Spanish

Fig. 19.2: Different types of scripts



Fig. 19.3: Indus script

Most of the scripts we use in India today (Devnagari, Telugu and Tamil, for example) actually developed from Brahmi Script used by Ashoka. One of the earliest inscriptions found in Andhra Pradesh region is from Bhattiprolu stupa in Krishna District. This was inscribed around 200 B.C.



Fig. 19.4: Bhattiprolu inscription

- ♦ Write your name in as many scripts as possible on a sheet and display it in the class.
- ♦ Take three Telugu words and write them in at least three other languages – you may use Telugu script to write all of them like this:

Telugu – Amma Tamil – Tai
 English – Mother Sanskrit – Matru
 Persian – Madar Marathi – Aai
 Hindi – Maa

- ♦ Think of how the following persons would have used writing. Who would have needed it more?

Kings and Emperors, Traders
 Peasants, Peasant women,
 Brahmin Priests, Buddhist Monks
 Poets, Artisan-women,
 Labourers, Soldiers

What did people write on?

In the beginning, people probably wrote on cloth, leaves, barks etc, which decayed and got destroyed with time. Some people even wrote on pots by scratching on them. Some of these pots have survived. However, the earliest writing of a long text that has survived till date is Ashoka's inscriptions which were engraved on rocks or stone pillars.

In many parts of South India, people wrote on palm leaves which were cut to a definite size. They used a pin like pen to scratch on the dried leaf and coloured it with black ink. In North India, they used the barks of Bhoorja trees, which grew in the Himalayas. In those days, paper had not been created.

Poems, Songs and Stories

You may have listened to many poems, songs, sayings and stories from your parents or grandparents. Many of these were not written down but passed on from one generation to another just as your parents told you. This is called oral literature – that is literature which has been passed on by word of mouth. This was the earliest form of literature. The earliest people composed poems, songs and stories and told them to their children, who in turn told them to their children. They also passed on their understanding of the world through sayings and proverbs.

- ◆ Collect at least three stories, three songs and ten sayings from your elders, write them on a poster and display them in the class.
- ◆ Try to illustrate the stories and prepare a hand written book.

Vedas

The Vedas were also initially composed and taught orally. They were preserved for over three thousand years in this manner. These were later written down.

Here, read a very interesting verse from the Rig-Veda on how the universe started:

Who knows it for certain – out of what it was born and wherefrom this creation came? The Gods appeared only later – after the creation of the world. Who knows, then, out of what it has evolved?

Wherefrom this creation has come, whether he has made it or whether he has not – he who is the superintendent of this world in the highest heaven – he alone knows, or, perhaps even he does not know.

(Nasadiya Sukta, from the Rig-Veda)

- ◆ Have you also wondered how the world started? This verse tries to imagine how it would have been before the world started and how the world would have started. Can you write your opinion about this problem?

The great Epics – the Ramayana and the Mahabharata

Epics are deeds of heroic and legendary figures. They describe conflicts between good and evil, 'dharma' and 'adharma'. Every country has its own epics and in India, we have two important epics – the Ramayana and the Mahabharata. The Ramayana is the story of Rama and Sita and the fight between Rama and Ravana. The Ramayana

tries to portray an ideal human being - an ideal son, an ideal wife, an ideal brother, an ideal ruler etc. This epic, composed by Valmiki, is considered to be the first *Kavya* in Sanskrit literature. Initially, it was recited orally by wandering preachers and later on edited and written down.

The Mahabharata is the story of the conflict between two sets of cousins, the Kauravas and the Pandavas. It finally ended in a great war which was won by the Pandavas with the help of Lord Krishna. It portrays a wide range of human beings and the moral dilemmas they face and how they try to resolve those dilemmas. It is one of the largest poems in the world and contains hundreds of small stories. It was composed by Vyasa and recited orally by wandering story tellers and eventually, written down.

Historians believe that even though these epics were composed much earlier they were given their final form about 1600 years ago.

Jataka Stories

You had read about Gautama Buddha in an earlier lesson. His followers believed that he had been born several times earlier to preach dharma to fellow human beings and animals. They wrote many stories about Buddha's previous births and compiled them in the form of Jataka stories. These are delightful stories, which you might enjoy reading. These too were collected and written down around 1600-1800 years ago.

The story of Kisagotami

Here is a famous story about the Buddha:

Once there was a woman named Kisagotami, whose son had died. She was so sad that she roamed through the streets of the city carrying the child and asking for help to bring him back to life. A kind man took her to the Buddha.

The Buddha said: "Bring me a handful of mustard seeds, and I will bring your child back to life."

Kisagotami was overjoyed and started off at once. But the Buddha gently stopped her and added: "The seeds must come from the house of a family where nobody has died."

Kisagotami went from door to door, but wherever she went, she found out that someone or the other - father, mother, sister, brother, husband, wife, child, uncle, aunt, grandfather, grandmother - had died.

What was the Buddha trying to teach the sorrowful mother?

Sangam Literature in Tamil

Tamil language was spoken in a large part of South India in the early days. Sangam literature is a collection of poems composed by a large number of poets and poetesses. They wrote about heroes who bravely fought wars to defend their tribes, about the love of brave heroes and beautiful girls, about the beauty of the landscapes, seasons and their effect on human beings. Read this poem from the Sangam collection addressed to a small king:

Your land lies within a dense forest with elephants everywhere

As if, they were cows, and scattered blacks that look like buffaloes..

I have something to tell you! You must be as careful in watching over your land, as you would be in raising children.

Books on Medicine and Surgery

In earlier times, there were many people who studied why people fell ill, how they can be cured, how people hurt in wars could be healed etc. They collected herbs and other things and prepared medicines. They also wrote about these medicines and about the ways to lead healthy lives. Some of these books have been passed down to us. One such famous book is called *Charaka Samhita*. Another book which focuses on surgery is called *Sushruta Samhita*. These books laid the foundation of Ayurveda, the traditional Indian system of medicine and health. They taught people not only about the medicines for different illnesses but also about the ways to lead a balanced and healthy life.

- ◆ Identify the medicinal plants in and around your house and prepare a list of their uses.
- ◆ Find out from your parents about any sayings about health and medicine and note them down to prepare a small booklet.

Books on Astronomy and Mathematics

Our ancestors were fascinated by heavenly bodies like the sun and moon, the

stars and the planets. They observed them day after day and noted that these objects in the sky kept changing over time. Some changes took place every minute, some took place more slowly over several days or months or even years. They noted all these carefully and found out that the skies had two or three distinct kinds of bodies – the sun which rose and set every day and gave us warmth, the moon which grew big and vanished over the month, the planets which moved slowly against the background of the stars and the stars which shone brightly but did not change their position with reference to each other. Slowly, many people felt that these stars, planets, sun and moon contained secrets about the entire universe and that we should understand them better by observing them more carefully and by calculating their movements. One such person was Aryabhatta who wrote a book called '*Aryabhattiyam*' in which he said that the earth rotates, causing day and night and that actually the sun did not go around the earth. People did not agree with him in those days.

Aryabhata and other mathematicians of ancient India also adopted the decimal system of numbers and place value system, writing numbers the way we do today. Earlier, Romans wrote one hundred and two as CII or one hundred twenty seven as CXXVII (C= 100; X = 10; V = 5 and I = 1). They did not use any zero. This created a lot of problem in adding etc.

With the decimal system and place value system, we can write this simply as 102 or 127. Today, this system of writing numbers is adopted throughout the world.

Sanskrit Literature

One of the most important thinkers of ancient India was Panini who wrote about the grammar of Sanskrit Language in a book called 'Ashtadhyayi'. This helped to systematise language and made it easy for others to learn it. Patanjali carried forward this work by writing a long commentary on Panini's book.

Ashvaghosha in the Kushans time wrote 'Buddhacharita', one of the earliest kavya or poetic story in Sanskrit, based on the life of the Buddha.

During the Gupta period, some of the finest books in Sanskrit were written. Amarasimha, who was in the court of Chandra Gupta - II, wrote the famous 'Amarakosa', a kind of dictionary in Sanskrit.

During this period, drama became a well developed form of literature and popular entertainment. Bhasa, a famous dramatist, wrote thirteen dramas based on stories

from Ramayana and Mahabharata. Kalidasa wrote his famous drama Abhijnana Shakuntalam based on a story from Mahabharata relating the love of King Dushyanta and Shakuntala. Shudraka wrote a very interesting drama called Mrichchakatika describing the lives of urban people. Kalidasa also wrote poems of different kinds and these have become famous all over the world.

- ♦ Find out about any work of Kalidasa and share its story in the class room. Do you find it interesting? Give reasons.

Keywords

Epic

Inscription

Ayurveda

Sangam Literature

Decimal system

Improve your learning

1. What is the importance of languages ?
2. How can you say that Aryabhatta was the father of astronomy?
3. Differentiate between Charaka Samhita and Sushruta Samhita.
4. Mention a few inventions in Mathematics.
5. Look at a currency note and write down the different scripts on them. Identify the language. Is the same script used for different languages? Which are they?
6. Refer to any general knowledge book, list out and tabulate five great books in Telugu language and other languages.
7. How did the work done in various fields by the ancient Indian scientists inspire the present time scientists ?
8. Locate the following in the map of India.
a) Bihar b) Tamil Nadu c) Uttar Pradesh d) Maharashtra e) West Bengal
9. Read the para under the title, 'The great Epics', on page 165 and comment on it.



Sculptures and Buildings



Archaeologists digging the ancient cities of Indus Valley found some very nice stone and bronze sculptures besides seals carved on stones and baked clay figurines. These were made some 4000 years ago. You can see some of their pictures here. You can see that these depict everything in a natural manner. We don't know what they were used for.



Fig. 20.1: A small bust of a male person of importance – was he a priest or a king?



Fig. 20.3: A bronze statue of a girl standing



Fig. 20.2: A beautiful Harappan Seal showing a bull



Fig. 20.4: A mother goddess figurine of terracotta

Harappan Cities – The first cities of the subcontinent

In chapter 6, you read that humans led a migrant or nomadic life as hunter gathers for a very long time. It was only 10,000 years ago that people began agriculture and animal herding in modern Syria and Palestine. In the Indian sub-continent, some of the earliest villages are found in the North west, in Baluchistan dating from seven to eight thousand years ago. People in different regions took to agriculture and village life very slowly and most people still practiced hunting and gathering. But when did the first cities emerge? In the Indian sub-continent, it happened some 5000 years ago again in the Northwestern parts in Baluchistan, Sindh, Punjab and Gujarat. Archaeologists have excavated remains of large cities. Though we do not know the actual names of those cities, we call them by the modern names of the villages in which the remains have been found. You may have heard of famous cities like Harappa, Mohenjodaro, Kalibangan and Lothal. These are among the most ancient cities of our subcontinent. These cities were spread from Afghanistan in the North to Gujarat in the south and Punjab and Haryana in the east and Baluchistan in the west and had many common features. Archaeologists use a common name “Harappan Culture” to denote this phase of our history. Sometimes, it is also called ‘The Indus Valley Civilisation’ as most of the important sites of this culture were situated in the plains watered by River Indus and its tributaries.

- ◆ Find out the names of rivers that flow in these regions. Locate these

places on a map and see how far are they from Hyderabad.

- ◆ Do you think Telangana was part of the Harappan culture? Would the people living in Telangana have known about the Harappan people? How?
- ◆ If you visit a place, how will you decide if it is a village or a town?
- ◆ What kind of activities go on in a city that are different from a village?
- ◆ How do you think archaeologists figure out from remains of ancient ruins if a place was a village or a city? Can you think of the special features in the remains of a city which will not be there in the remains of a village?



What are cities?

By ‘cities’, we mean a place where a large number of people live who do not depend on either agriculture or hunting gathering for their livelihoods. Cities primarily have people from three or four kinds of professions: artisans like potters, metal smiths, carpenters, masons, stone cutters etc.; traders who buy and sell things made by other people both in the city and outside of it; rulers like kings, nobles, priests and administrators; and finally, poor labourers or soldiers who serve others. Most of these people would not cultivate land or grow crops and therefore, depended upon the grains produced by farmers or milk and meat etc. produced by herders. Cities would procure these grains through taxes on the farmers or in exchange for artisanal products. Thus, like today, even in those early times most people probably lived in villages or in forests.

- ◆ Do you think the ruins of the houses of rulers and houses of artisans would look similar or different? How?
- ◆ Do you think it is possible to find out if there were traders in a city and where they lived by just studying the ruins?
- ◆ Why do you think would the farmers have agreed to give their produce to city dwellers?

Features of the cities

The Harappan cities emerged very rapidly some four thousand six hundred years ago and flourished for about seven

hundred years and eventually disappeared about three thousand nine hundred years ago. Buildings in the Harappan cities were built with good baked bricks of a standard size and shape. This is a remarkable feature of these cities. Most of the important cities show carefully planned development of towns as they have a clear lay out with straight roads which intersect each other like in a chess board. The roads had drains to carry dirty water from houses and rain water. Most of the cities were divided into two clear sections, one, a high citadel in which there were some important public buildings like granaries, halls and large buildings; second, a lower part which seemed to have had residential blocks for artisans, traders, and other ordinary people. It appears that the rulers lived or worked in the citadel and wanted to distinguish themselves from the ordinary people.

- ◆ Do you see any difference in the lay out of areas where powerful people live or work and where ordinary people live in today’s towns? Why is there a difference?

What kind of artisans lived in the Harappan cities? You can guess one kind of artisans from the bricks and buildings – the brick makers or probably potters and masons. Harappan potters produced some of the finest pots made in Indian history, and made a large variety of clay pots and toys. People of Harappan cities extensively used objects made of different kinds of metals like copper, silver, tin etc and mixed metals like bronze. However, they did not



Fig. 20.5: Dockyard of Lothal - Imagine, the size of the boat that can fit here. (Dimensions 37m east-west, 22m north-south)

use iron which came into use in India much later. Copper being a rare metal had limited use. Harappans continued to use stone and wood for most of their daily needs. They used very fine and long stone blades for cutting, finely carved stone seals for trading, beautiful and colourful polished stone beads for ornaments, and stone weights and measures for trading. They wove cotton and woollen clothes and some small fragments of these have survived. They also used sea shells to make objects of daily use like ladles, spoons and bangles.

The use of seals and weights indicate that the Harappan cities had a large number of traders who took merchandise from one place to another. In fact, they also went by ships to trade in distant lands like Iraq where too many cities had developed. They must have used bullock carts and boats to transport their goods.

- ◆ Do you think that the same artisans can make all these goods or different artisans were needed for making different kinds of things? Why do you think so?

Language

We do not have any books written by the Harappan people ; we do have some small inscriptions on seals etc. but we don't know how to read them. Hence, we do not know what language they spoke and if they spoke any common language at all. We also don't know what names they called themselves,



Fig. 20.6: Citadel of Mohenjodaro



*Fig. 20.7: Great Bath of Mohenjodaro
(Dimensions 11.8x7metres)*

or their rulers and gods and even their cities. You will also read about their religious beliefs in a later chapter.

Rulers

We don't know who ruled these cities. Since most of the cities were spread over such a large area and had so many features in common, it has been suggested by some that there must have been one central authority regulating all these things. However, was it a king or a priest or a group of elected leaders, we do not know. They probably lived in the citadels and regulated the life of all city-dwellers from there.

Change in livelihood

It appears that some seven hundred years after the great Harappan cities developed, the towns declined. Trade and artisanal production declined and people moved out of these cities to villages. In fact, some historians believe that many rivers which flowed through this area dried up and people shifted further eastwards towards Ganga river. They mingled with other

farming and herding people. However, the great cities of the Harappan culture gradually disappeared forever, to be buried under mud. They were discovered in the early twentieth century when archaeologists began a systematic study of this lost civilisation.

- ◆ Do you know of people who have changed their livelihood – from being farmers to factory workers or office workers or shopkeepers? Or factory workers who take to odd jobs in the market? Or people who have to leave their ancestral place and go to new places in search of work? Describe their life and the problems and challenges faced by them.



Fig. 20.8: Drainage system in a street in Mohenjodaro

Sculpture after Indus Valley Civilisation

A little later, the art of casting metal figures spread to Maharashtra. Some very exquisite bronze figures were found during digging. These were probably made some 3000 years ago. Do you think they could have been toys?



Fig: 20. 9. Daimabad Bronzes

The next important phase of sculpture belongs to the Mauryan period, that is around 2200 years ago. King Ashoka set up some tall, smoothly polished pillars in many places. They were usually made of one piece of stone. Ashoka's messages were carved on them. They also had some figures of animals at their top. These are called capitals. The most famous among them is the Lion Capital of Sarnath set up by Ashoka in the place where Buddha first preached his teachings. These four majestic lions facing the four directions hold the Wheel of Dharma on their pedestal.

- ◆ Do you feel that the lions look natural or do they look artificial, posing for the sculpture?
- ◆ You must have seen these often. Where do you see pictures of these lions?

These pillars and the Lion Capital represent the power and majesty of the Mauryan emperors. Compare this capital with the Bull capital in Rampurva. Here you can see that the bull looks more natural and quite similar to the Harappan seal's bull.



Fig. 20.10: Sarnath Lion Capital



Fig. 20.11: Rampurva Bull

Buddhist Stupas and Viharas

Given below is the picture of one of the most famous stupas in India – the Sanchi Stupa. Look at the photo. You can see that it is like a hemisphere (half ball) – just the way the sky looks when you look up.

A stupa is built on a platform. In the centre of a stupa relics of Buddha or other important monks (relics are remains of the body like teeth, bone, hair etc) were buried. The hemisphere is fully packed and you cannot enter it like a temple. Above it there is a pillar topped by umbrella. The stupa is usually surrounded by a stone fence with decorated gateways. Initially, in Ashoka's times they were built with mud, brick and wood but later they were made with stones.

The stupa has many meanings – it is supposed to represent the Buddha. At the same time, it is believed that the dome of

the stupa represents the universe and the central pillar being the axis around which the earth revolves and which connects the world below, the earth and the heavens. Pilgrims worship the stupa by offering flowers etc., and going round it in *pradakshina* and meditating in front of it.

- ◆ Can you compare a stupa with a temple and point out the similarities and differences between them and how do people worship them?

Archeologists have found remains of stupas from very early times in several places in Andhra Pradesh like Amaravati, Bhattiprolu, Ramatirtham, Salihundam etc. A crystal casket containing the relics of the Buddha was found at Bhattiprolu Stupa.



Fig. 20.12: Sanchi stupa in Madhya Pradesh. It is one of the most important stupas built by King Ashoka. Can you identify the hemisphere, the platform, the umbrella and the fence?



Fig. 20.13: Bhuddist Stupa from Nelakondapally, Khammam District. Can you identify nicely stacked bricks

Amaravati Stupa in Guntur district is the most famous one in Andhra Pradesh. This was built during the rule of Satavahanas about 1900 years ago.

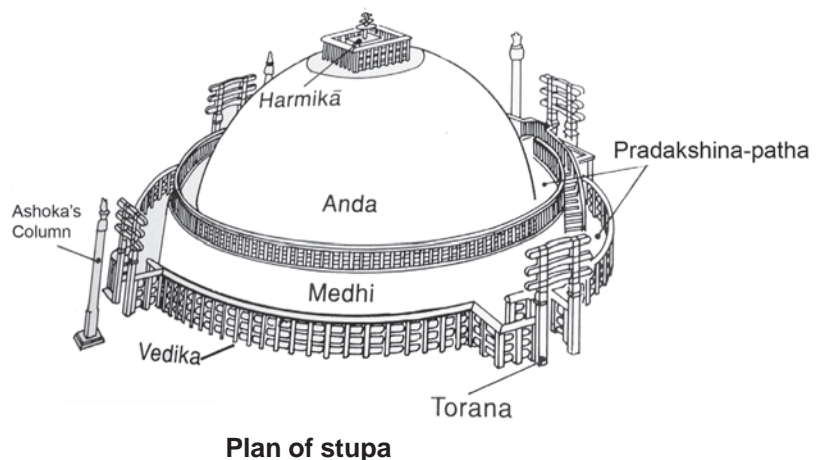
Fig.20.15 shows a sculpture panel depicting the stupa. Can you see some flying figures on the top? These are supposed to be gods from heavens who came to worship the Buddha. At the bottom, you can see some men and women bowing down and worshipping. You can also see the four lions on the gateway. What do you think they signify?

Today, the Amaravathi stupa is just a mound of rubble. All that we can do is imagine how this great stupa was in the past. The panels help us to imagine how it must have looked 1900 years ago. As you can see from the picture, the stupa was covered with panels of sculptures depicting the Buddha and his teachings.



Fig. 20.14: Amaravathi stupa in Andhra Pradesh

These panels were found by the British and were taken away to London. Some of the panels that could not be transported were kept in Madras Museum. Based on these panels, people have tried to imagine how the stupa would have looked. See the picture of reconstruction and compare it with the panel.



Plan of stupa

Fig. 20.15: Reconstruction of Amaravathi stupa

Another important stupa was the Nagarjunakonda stupa. It was a part of Vijayapuri, the capital city of Ikshvaku kings. It was situated on the banks of Krishna River. Vijayapuri had a large number of stupas, *viharas* and palaces. It also had a beautifully designed amphitheatre and ghats leading to the river. Unfortunately, today the entire city lies under water – submerged in the Nagarjunasagar dam. A large number of sculptures and other remains have been removed and kept in a museum nearby.

Look at some of the sculpture panels from Nagarjunakonda and Amaravati given below. These sculpture panels represent the earliest sculptural activity in South India. You can get a glimpse of the lives people of those times from them.



Fig. 20.16: A panel from Amaravati showing the calming of an elephant (Nalagiri) by the Buddha. The royal elephant went out of control and the people on the street were panic stricken. However, on seeing the Buddha, the elephant calmed down and bowed down to him. Do you notice how they have shown a story in a panel? What could be the message of the story?



Fig. 20.17: A panel from Nagarjunakonda showing the admission of six princes and the barber Upali into the Sangha. In order to teach humility to the princes, the Buddha admitted Upali first and the rest after him. You can see Upali seated on a low stool besides the Buddha



Fig. 20.18: Panel from Sanchi shows the daily life of villagers. It is a beautiful panel and shows the visit of the Buddha to a village. Can you make a list of activities being done by the people in this panel? Do you get to see similar scenes in today's villages?

As time went on, sculptors started making large and complete figures instead of just the reliefs shown above. Large statues of the Buddha gave people an idea of the peaceful, calm and serene personality of the Buddha. The most famous sculptures of the Buddha come from Gandhara in the Northwest, Mathura and Saranath in Uttar Pradesh (Fig: 17.11). We can see some of these sculptures in Nagarjunakonda too.

Viharas were the monasteries or living places of Buddhist monks where religious education was imparted. A vihara usually had small rooms around an open courtyard and had a small shrine containing a stupa or an image of the Buddha at one end. This shrine was called a *chaitya*, which was also a prayer hall for the monks.

There are cave viharas excavated on hill sides like in Nasik and Karle. These too have some beautiful sculptures carved on them. You will read about them in the next paragraph.

The other *viharas* were built with brick or stone blocks like in Takshashila, Nagarjunakonda and Nalanda, which became great places of learning. In Viharas, monks taught Buddhist scriptures to disciples. Along with imparting education in Viharas, monks also treated the physical ailments of people. We find many inscriptions from these viharas, which tell us that ordinary men and women – farmers, traders, soldiers, and artisans – made liberal donations for building and the other expenses of these viharas.

Buddhist holy places of learning also attracted the pilgrims from many other countries. Chinese pilgrims Fa-hi-an, Itsing and Hu-en-Tsang came to visit places associated with the life of the Buddha as well as famous monasteries.

Pilgrims are people who take up journeys to holy places of worship.

Hu-En-Tsang, and others spent time studying in Nalanda (Bihar), the most famous Buddhist monastery of the period. This is how he describes it:

“The teachers are men of the highest ability and talent. They follow

the teachings of the Buddha in all sincerity. The rulers of the monastery are strict, and everyone has to follow them. Discussions are held throughout the day, and the old and the young mutually help one another. Learned men from different cities come here to clear their doubts. The gate keeper asks new entrants difficult questions. They are allowed to enter only after they have answered them. Seven or eight out of every ten are not able to answer.”

Rock cut Chaityas and Early Temples

Traders, artisans and kings of the times of the Satavahanas donated generously to build unique kinds of chaityas and viharas in several places in Maharashtra like Karle, Bhaja, Kanheri and Nasik. These were built like caves on hill sides. Stone workers, carved rocks and reproduced the structures made by the carpenters with wood. They made large prayer halls, stupas and small rooms for monks – all made in rock. They also carved beautiful images of people and animals and some times of the Buddha. Look at these pictures of the Karle chaitya, which was built about 2100 years ago.

- ◆ Do you think the man and the woman shown in the sculpture had equal status? Give reasons.
- ◆ Which part of the chaitya do you think was carved out first and which part was carved the last?



Fig. 20.19: Outside gate of Karle cave chaitya



Fig. 20.20: Inside a Chaitya

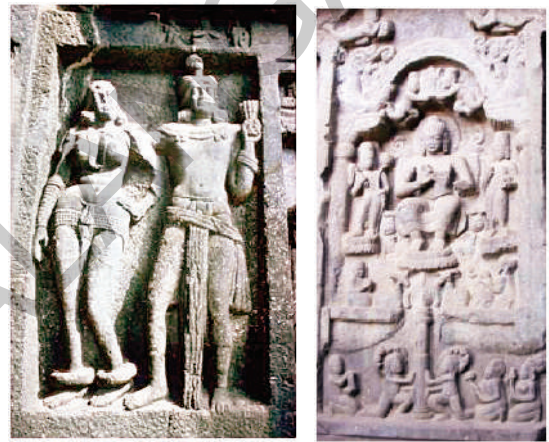


Fig. 20.21 & 20.22: Sculptures from Karle

Even then carpenters and masons made temples and chaityas with mud, wood and stones. Some of these temples were for gods like Krishna while others are for the Buddha. But they have not survived. At Sanchi in Madhya Pradesh, we get to see one of the earliest surviving stone temples. It is a very simple structure, with just a small room (called *garbhagriha*) in which the idol of the Buddha was kept, and a small open porch or *mandapa* with no walls but only pillars. The door and the pillars are beautifully carved. However, the temple has a flat roof without any tower or *shikhara* on it. It was built around 1600 years ago. See the pictures.



Fig. 20.23: Early Buddhist temple from Sanchi

Keywords

Chaitya	Monks
Vihara	Stupa
Relics	Monastery

Improve your learning

1. Why do you think Ashoka chose lions and bulls for his pillars rather than cows or parrots? What animal would you have chosen if you were in his place? Give reasons for your choice.
2. Many stupas of Andhra Pradesh are on the banks of rivers (like Salihundam, Nagarjunakonda, Amaravati etc). Why do you think the monks selected these places to build stupas?
3. Look at the sculpture showing the calming of the elephant. Who are the people watching the event from a height?
4. Why do you think only the rock cut viharas and chaityas have survived till today?
5. Compare the features of a Chaitya and a temple. Do you think the mode of worship in a Chaitya and a temple would be different?
6. Why are the Buddhist Stupas and Chaityas sacred?
7. How did the Buddhist monks probably use the Viharas and Chaityas?
8. Locate Buddhist and Jain sites on the outline map of India.
9. Read the first para of page 178 (Vihara's were the for the monks) and comment on it.



Project:

Visit a place of worship in your village or town and draw a sketch of the structure. Try to get the name of each part, its meaning and use. Prepare a report about this place of worship and conduct an exhibition in your class.



Greenery in Telangana

Observe the below pictures and compare both of them.



Fig. 1



Fig. 2

- ◆ Can you think of the reasons for the conditions in the first picture?
- ◆ With regard to your region compare the situations of the above pictures.
- ◆ What will we do to make our regions like the second picture?

Telangana lies between 15°46' and 19°47' North latitude and 77°16' and 81°43' Eastern longitude. It is situated in the Deccan plateau in a semi-arid zone. The climate is predominantly hot and dry. The rainfall is scanty and erratic leading to dry deciduous forests & scrublands.

According to National Forest Policy of India (1988) the total geographical area under tree cover should be a minimum of 33% to maintain environmental stability and ecological balance. It is very essential

for the sustenance of all life forms, human beings and animals. But in Telangana the present tree cover area is only about 24% due to felling of trees which is further resulting in low rainfall and associated water problems. Due to constant deforestation, degradation of forests, excess of soil erosion in degraded forests, wild animals like monkeys, bears, leopards are entering villages and are disturbing the households.

Telangana State Government is initiating massive plantation programme to increase the forest cover to the expected 33% of the total geographical area. It is planned in two-folds:

- i) initiatives in notified forest areas.
- ii) initiatives in areas outside the notified areas.

Massive planting activities are taken up in areas such as road-side avenues, river and canal bank, barren hills, tank bunds and foreshore areas, schools and colleges, religious places, housing colonies, community lands, municipalities, industrial parks and farm lands, etc.



Fig.3 Children in plantation

- ◆ How was *vanamahotsava* programme held in your school?
- ◆ Make a list of different saplings planted in your school.

To achieve this, 230 crores seedlings are proposed to be planted in the state. More than 4000 nurseries were established by the forest and other government departments in the state. The saplings from the nurseries are distributed freely to whoever are participants in the Greenary Programme. People from all walks of life, government agencies, officers even like district collectors, prominent citizens, people's representatives, judges, police men, celebrities participate in the programme to make it successful.

Medicinal plants like neem, tulsi, etc. Fruit and nut bearing plants like almonds, mango, sapota, guava, custard apple, etc. Flowering plants like jasmine, marigold, rose, gulmohar, etc and several other plants like silver oak, *raavi*, *marri*, *neredu*, etc are being planted in the above mentioned areas.

If we grow more plants and trees, it will be useful in getting rainfall, improving the surface and ground water level. Tanks and wells will be with full of water and so better irrigation will be provided for agriculture. Animals such as sheep, goats, cows will have abundant fodder. Grasslands, green meadows will be available to these animals for grazing. The pollution caused due to emissions from industries, vehicles and fossil fuel burning will be reduced. Forest produce like timber, bamboo, leaves for medicines and beedi leaves, fire wood, honey, fruits, nuts, etc. will be available from these forests. Birds and wild animals will have a proper shelter and will not poach on to the habitations.

- ◆ How can you say that increase in forest cover will help in high rainfall?
- ◆ Imagine the situations in your village/town or your region, if it is fully covered with trees and greenery.

Planting of saplings is a passion to many of us, but the problem is with regard to safeguarding and protecting of the plants. Normally, more saplings are planted, but not many of them are grown due to our own negligence.



Fig. Plantation with treeguards

The Forest Man of India

Jadav Molai Payeng was a forest worker in Jorhat district of Assom. At the age of 16, he participated in the social forestry program in 1979 as a labourer in the project which continued for 5 years. After completion of the project, all the workers left but he continued to plant more trees on his own. He planted and cared number of trees in an area of about 1360 acres over a period of 20 years on a sand bar of the river Brahmaputra. With his work, the whole place turned into a forest, called the Molai forest, after him. He is called as “the Forest Man of India” and awarded Padmashree, the fourth highest civilian honour in the country.

The state government has started geo tagging of these plants to assess whether all the plants are protected or not. Tree gaurds are being supplied by the officials to schools, offices and other places where there is necessity. It is our primary duty to

take care of these plants. In schools, teachers and students along with the community participation take up plantations. The students and teachers are adopting a few plants, either classwise or groupwise and they are taking care of these plants. In their leisure time, before or after school hours they water the plants and arrange tree guards or fencing for the sake of their protection. This type of Greenery Programme by the schools is being encouraged by the State Government by rewarding them.

In some schools, the saplings are given to the students by their teachers to get it planted at their respective habitations. Thus indirectly parents and community are also involved. The massive programme of planting 230 crore saplings is achieved only if all people of the community are participating with interest and intention. In some other schools, “**Each one, plant one**” programme is initiated.

- ◆ Discuss in the classroom, how the plantation has taken place in your locality.
- ◆ Discuss about the trees, gardens, parks available in your village/town or region.



Vanajeevi Ramaiah

Daripalli Ramaiah aged 70, popularly known as 'Vanajeevi Ramaiah' from Reddypally village in Khammam rural mandal, Telangana state. He transformed the famous slogan "Plant a tree and save a life" into action rather than lecturing the benefits. Locals know him as a man with pockets full of seeds and who pedals miles together with an overload of saplings on his bicycle. He truly recognizes the need to plant trees to save our environment and desperately plants saplings in each and every barren land he passes. He not only planted the saplings, but also nurtured them inspiring individuals and institutions to take up tree plantation drive as a social movement. His untiring endeavour to protect the environment and his outstanding contribution to expand the green cover won him the country's prestigious Padma Shri award.

Keywords

Ecological balance

Pollution

Ground water level

Greenery

Improve your learning

1. Why is it necessary to increase the greenery in Telangana?
2. What are the uses of forests?
3. Suggest a few measures to protect the plants.
4. How are the trees on both sides of the roads helpful to us?
5. Collect news paper clippings, showing the news related to planting saplings and make an album.
6. How is vanamahotsavam conducted recently in your locality?
7. Create a few slogans on afforestation.



ACADEMIC STANDARDS (AS)

Time should be spent in making sure that children comprehend the passages given in the textbook. While-reading questions are useful in this context. They include the aspects reasoning, cause and effect, justification, mind mapping/ concept mapping, observation, analysis, thinking and imagination, reflection, interpreting etc. The key concepts have been discussed subconceptwise in every chapter with examples and are also given as keywords.

- 1) **Conceptual understanding (AS1)** : Promoting learning of basic concepts through inquiry, discussion, reflection giving examples through case studies interpreting, observation etc.
- 2) **Reading the text (given), understanding and interpretation (AS2)** : Occasionally there are case studies about farmers, labourers in factory, or images that are used in text which do not directly convey the concept. Time should be given for children to grasp the main ideas, interpret images etc.
- 3) **Information skills (AS3)**: Textbooks alone cannot cover all aspects of social studies methodology. For example children living in an urban area can collect information regarding their elected representatives or children living in the rural area can collect information about the way irrigation / tank facilities are made available in their area. These information may not exactly match with that of the textbooks and will have to be clarified. Representing the information that they have collected through projects are also an important ability. For example if they collect information about a tank – they may decide to draw an illustration or map etc along with written material. Or represent the information collected through images or posters. Information skill includes, collection of informatic tabulation / records and analysis.
- 4) **Reflection on contemporary issues and questioning (AS4)**: Students need to be encouraged to compare their living conditions with that of others in different regions or different times. There may not be a single answer to these situations of comparison. Giving reasons for a certain happening or a process is important.
- 5) **Mapping skills (AS5)**: There are different types of maps and pictures used in the textbook. Developing ability related to maps as abstract representation of places is important. There are different stages of developing this ability, from creating a map of their classroom to understanding height, distance as represented in a map. There are illustrations, posters and photographs used in the textbook, these images often relate to the text and are not merely for visual effect. Sometimes there are activities like, 'write a caption' or 'read the images' about architecture etc.
- 6) **Appreciation and Sensitivity (AS6)**: Our country is diverse in terms of language, culture, caste, religion, gender, etc. Social studies does take into consideration these different aspects and encourages students to be sensitive to these differences.

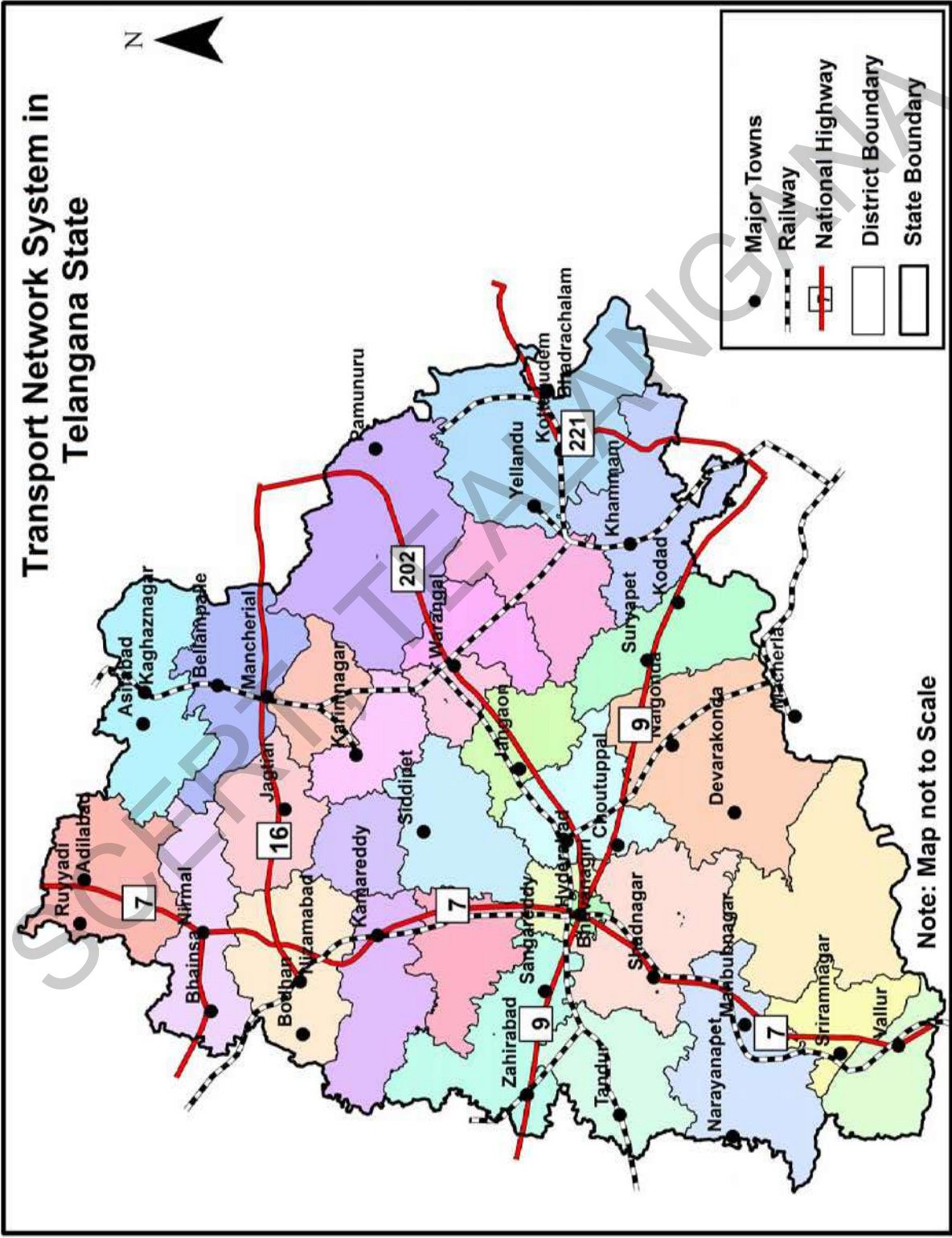
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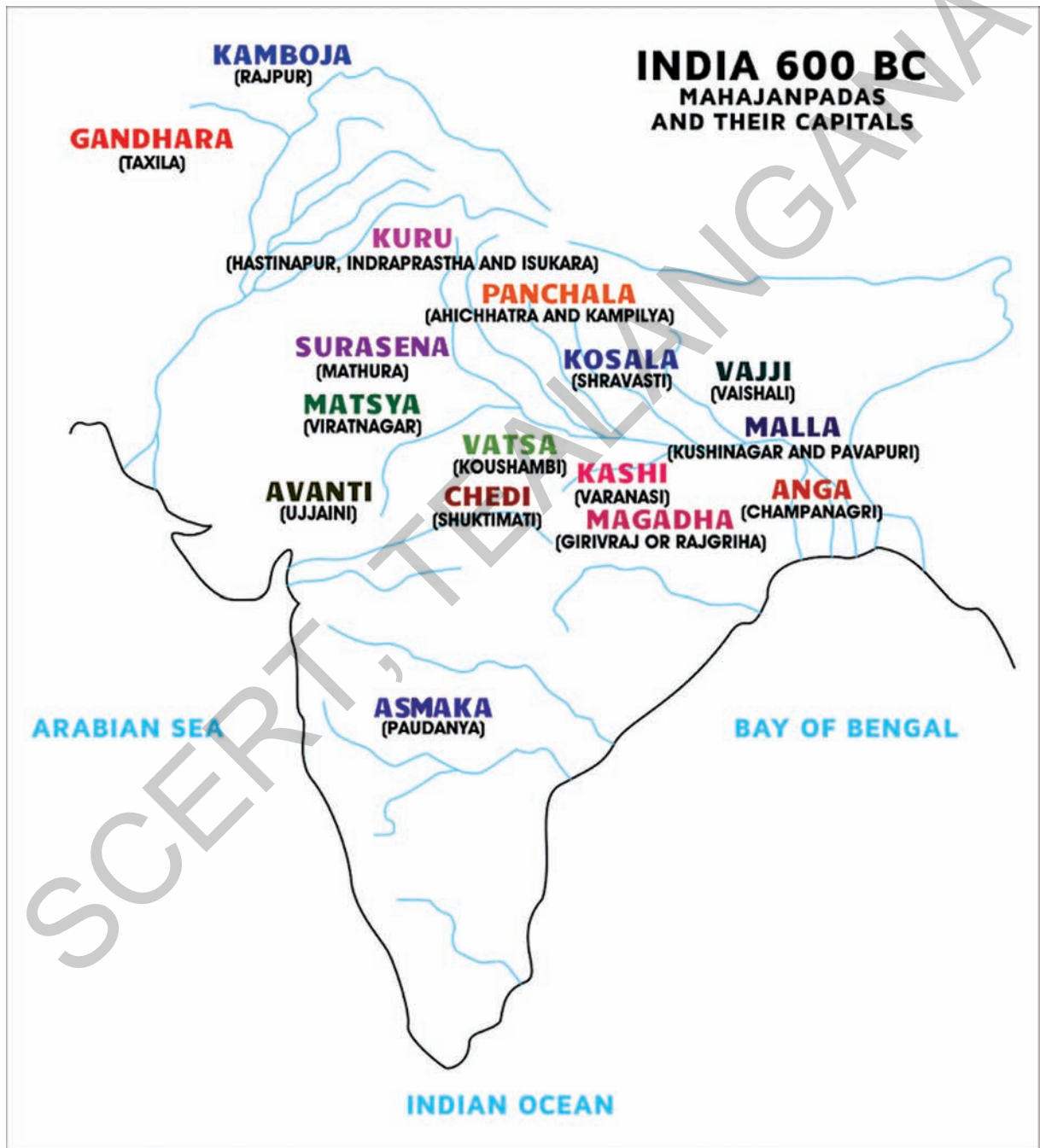
This additional maps are to be used wherever necessary.

World Political Map

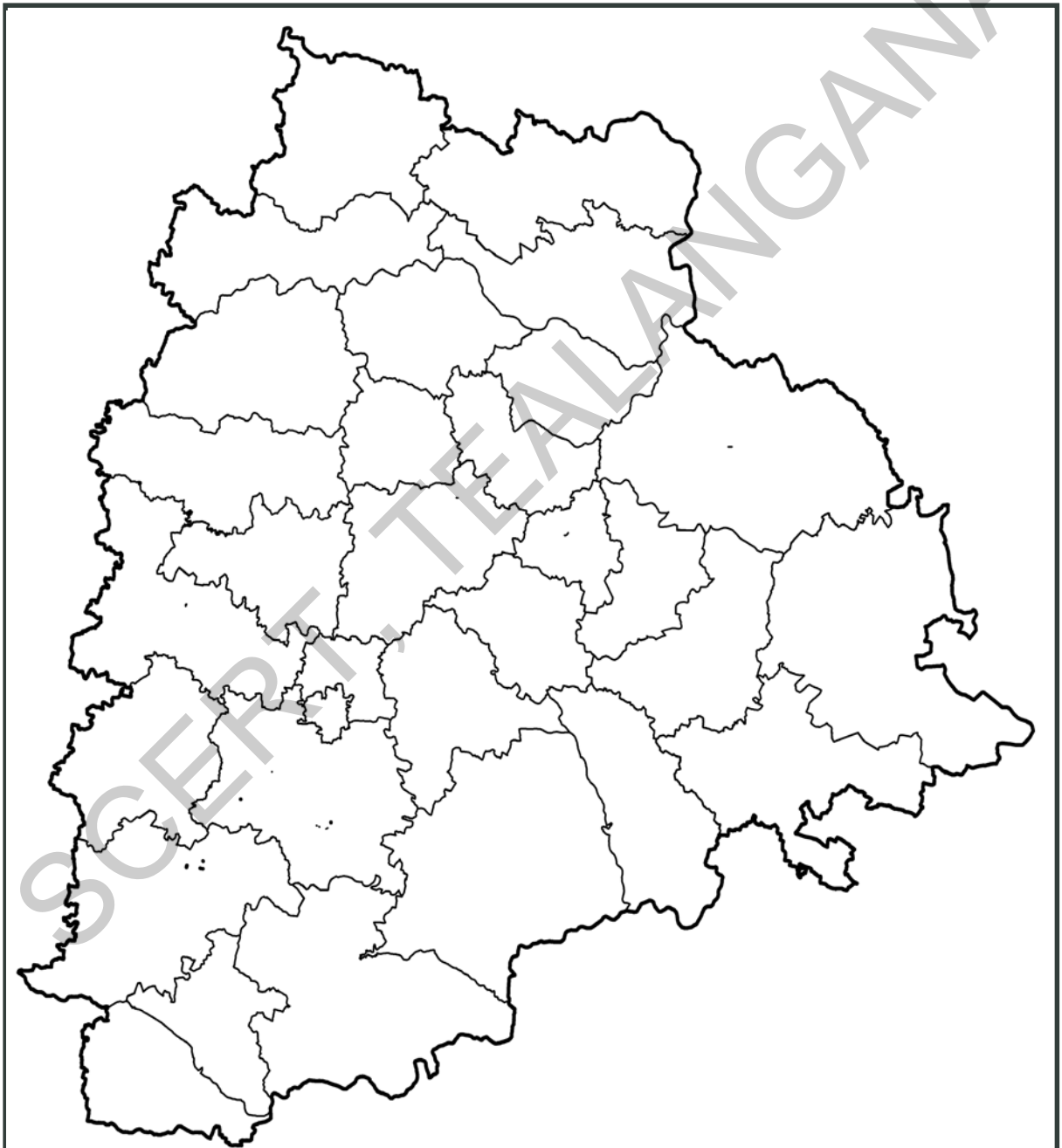


Transport Network System in Telangana State





Telangana Political Map





FUNDAMENTAL DUTIES

Fundamental duties ... It shall be the duty of every citizen of India-


- (a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- (b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- (c) to uphold and protect the sovereignty, unity and integrity of India;
- (d) to defend the country and render national service when called upon to do so;
- (e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- (f) to value and preserve the rich heritage of our composite culture;
- (g) to protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures;
- (h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- (i) to safeguard public property and to abjure violence;
- (j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.
- (k) who is a parent or guardian, to provide opportunities for education to his child or, as the case may be ward between the age of six and fourteen years.

- Constitution of India,


Part IV A (Article 51 A)

Telangana State Symbols


Sl. No.	State Symbol	Common Name	Telugu Name
1.	State Animal	Spotted Deer	Jinka
2.	State Bird	Indian Roller	Pala Pitta
3.	State Tree	Jammi Chettu	Jammi
4.	State Flower	Tangedu	Tangedu




State Animal




State Bird



State Tree



State Flower



State Logo

National Symbols of India

National Flag :

Designed by
Sri Pingali Venkaiah



National Symbol :

Lion Capital
- Adopted from the Emperor
Asoka's dharma stupa
established at Saranath.



National Tree :
Banyan tree

National Flower :
Lotus



National Language : Hindi



National Fruit :
Mango



National River :
Ganges

National Animal :
Royal Bengal Tiger



National Anthem :
Written by Sri
Ravindranath Tagore.



National Bird :
Peacock



National Song : Vande Mataram
Written by Sri Bankim Chandra
Chatterji

National Aquatic Animal : Dolphin



National Calendar :
Based on Shaka
Samvatsara (Chaitra
masam to Phalguna
masam). We follow
the Gregorian
Calendar officially.

Indian National Calendar (Saka calendar)

S. No.	Month	Length	Start date (Gregorian calendar)	Ritu	Season
1	Chaitra	30/31	March 22	Vasanta	Spring
2	Vaishakh	31	April 21		
3	Jyaishtha	31	May 22	Grishma	Summer
4	Āshādhā	31	June 22		
5	Shravana	31	July 23	Varsha	Monsoon
6	Bhādrapad	31	August 23		
7	Āshvīn	30	September 23	Sharat	Autumn
8	Kārtik	30	October 23		
9	Agrahayana	30	November 22	Hemant	Winter
10	Paush	30	December 22		
11	Māgh	30	January 21		Cold & dewy season
12	Phālgun	30	February 20	Sithira	



National Heritage Animal : Elephant

Indian Standard Time (IST) :
Based on 82 1/2 degrees East
Longitude. Our local time is
5hrs.30min. ahead of
Greenwich mean time(GMT).



The learner....

- Reaches a place using scale and symbols recognises the actual distance and the directions.
- Demonstrates for day & night reasons.
- Locates continents and oceans on the world map.
- Identifies latitudes and longitudes including poles, equator, tropics, etc. on the globe and map.
- Locates States/ UTs of India and neighbouring countries on the map.
- Describes different types of sources (manuscripts, inscripts, religious texts, archaeological materials etc) of ancient Indian history
- Uses archaeological sources - uses in reconstruction of history
- Explains extensive developments during ancient period e.g. hunting gathering stage, the beginning of agriculture.
- Outlines India's significant contribution in the field of culture, astronomy, medicine, Mathematics and Knowledge of metals etc.
- Analyses basic ideas and values of various religions and systems of thought during ancient period.
- Analyses various forms of human diversity and discrimination existing around her/him.
- Differentiates between equality and inequality in various forms to treat them in a healthy way.
- Describes the role of government.
- Analyses the functioning of rural and urban local bodies in sectors like health and education.
- Describes various occupations available in rural and urban areas.
- Explains about panch and patla of Gonds from the tribals.
- Locates Mahajanapadas, important, modern towns in India map.
- Describes the great Maurayan emperor Ashoka and explains the special features.
- Compares and explains the basic characteristics of various religions.



ಕರ್ನಾಟಕ ಸರ್ಕಾರ,
ಬೆಂಗಳೂರು

ಶಿಕ್ಷಣ ಮತ್ತು ಸಂಸ್ಕೃತಿ



एन सी ई आर टी
NCERT