Babylonian Map of the World

The Babylonian Map of the World (also known as Imago Mundi) is a clay tablet that provides a description of the world in the Akkadian language. The tablet, which was discovered in present day southern Iraq, is dated to the 9th century BCE and is regarded as the earliest map of the world. By placing the city of Babylon at the centre, the map provides the Babylonian perspective of the earth as well as the heavens. Since its discovery, there have been diverse opinions on both its overall meaning and its unique aspects.

CLASS VIII

SOCIAL STUDIES

SOCIAL STUDIES

CLASS 8 తరగతి

2025-26

State Council of Educational Research and Training
Telangana, Hyderabad

2025-26

Published by
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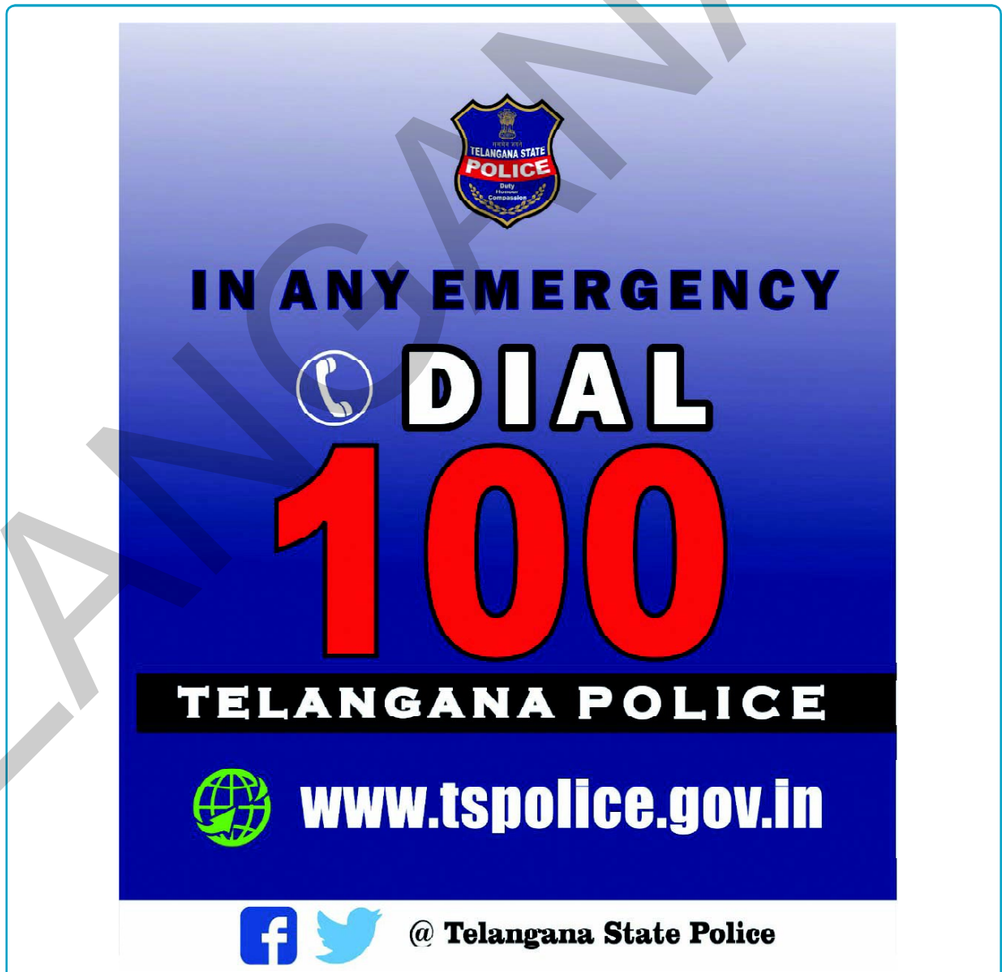

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SOCIAL STUDIES

Class VIII

(English Medium)

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తెలంగాణ తల్లి

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తెలంగాణ ప్రభుత్వ ప్రచురణ, హైదరాబాదు.

STATE SONG

1. Jaya jayahe Telangana jananee jayakethanam
Mukkoti gonthukalu okkataina chethanam
Tharatharaala charithagala thallee neerajanam
Padapadaana nee pillalu pranamillina shubha tharunam
Jai Telangana jai jai Telangana
Jai Telangana jai jai Telangana

2. Pampanaku Janmanichi Badhenaku padyamichi
Bheemakaviki Chanubala beejaksharamaina thalli
Haaluni Gaathasapthashathiki vuyaloodina nela
Bruhatkathala Telangana kotilingala kona
Jai Telangana jai jai Telangana
Jai Telangana jai jai Telangana

3. Prajala bhashalo kavya pramaanalu prakatinchina
Telugulo toli prajakavi Palakurki Somanna
Rajyaanne dhikkarinchi Ramulori gudinigatti
kavirajai velige dishala kancharla Gopanna
Jai Telangana jai jai Telangana
Jai Telangana jai jai Telangana

4. Kaalidasa Kaavyalaku bhaashyalanu raasinatti
Mallinaathasoori ma Methukuseema kanna bidda
Dhulikattanelinatti Boudhaniki bhanduvathadu
Dignaguni ganna nela dhikkarame janma hakku
Jai Telangana jai jai Telangana
Jai Telangana jai jai Telangana

5. Potanadi puritigadda Rudramadee veeragadda
Gandara gandadu Komuram Bheemude nee bidda
Kakatiya kalaaprabhala kanthirekha Ramappa
Golukonda Bhaagyanagari goppavelugu Charminaru
Jai Telangana jai jai Telangana
Jai Telangana jai jai Telangana

6. Rachakonda elubadiga ranjillina Recharla
Sarvagna Singa Bhupaluni bangaru bhoomi
Vani naa rani antu ninadinchina kavikularavi
pillalamarri pina veerabhadrudu malo rudrudu
Jai Telangana jai jai Telangana
Jai Telangana jai jai Telangana

7. Sammakkalu Saarakkalu Sarvai Paapannalu
Sabbanda varnaala sahasaalu koniyaduthu
Ooroora paatalaina Meerasaabu veeragatha
Dandu nadipe Palamooru Pandugolla Sayanna
Jai Telangana jai jai Telangana
Jai Telangana jai jai Telangana

8. Kavigaayaka vaithaalika kalalaa manjeeralu
Dappu dhamarukamu dakki Sharada swara naadhalu
Pallavulaa chirujallula prathi ullamu ranjillaga
Anunityam nee gaanam Amma neeve maa praanam
Jai Telangana jai jai Telangana
Jai Telangana jai jai Telangana

9. Jaanapada janajeevana jaavaleelu jaaluvaara
Kavi gaayaka vaithaalika kalalaa manjeeraalu
Jaathini jaagruthaparache geethaala jana jaathara
Anunithyam nee gaanam Amma neeve maa praanam
Jai Telangana jai jai Telangana
Jai Telangana jai jai Telangana

10. Badula gudulatho pallela odalu pulakarinchali
virise janavignanam nee keerthini penchali
Tadabadakundaa jagaana thala etthukoni brathuka
oka jaathiga nee santhathi oyamma velagaali
Jai Telangana jai jai Telangana
Jai Telangana jai jai Telangana

11. Siri velugulu jimme Singareni nalla bangaram
Anuvanuvuna khanijale nee thanuvuna singaram
Sahajamaina vanasampada sakkanaina puvvula poda
Sirulu pande saramunna maagaaname kada nee yeda
Jai Telangana jai jai Telangana
Jai Telangana jai jai Telangana

12. Godavari krushnammalu thallee ninu thadupangaa
Pachchani maa nelallo pasidi sirulu pandanga
Sukhashaanthula Telangana subhikshanga undaale
Prathi dinamadi Telangana prajala kalalu pandaali
Jai Telangana jai jai Telangana
Jai Telangana jai jai Telangana

- Andhe Sri

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NATIONAL ANTHEM

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!!

- Rabindranath Tagore

PLEDGE

"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.".

- Pydimarri Venkata Subba Rao

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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**.

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FOREWORD

This book is a part of Social Science Curriculum and 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 the curriculum. The Social Science Curriculum requires you to analyse and share in the classroom whatever 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 class room to the market, to the Panchyat 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 classroom, 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.

This book has been "Energized" with QR (Quick Response) Codes. We thank the Editors, Subject Experts, Teachers, Teacher Educators and Coverpage Designers for their cooperation in developing these textbooks.

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CHAPTER 1

Reading and Analysis of Maps

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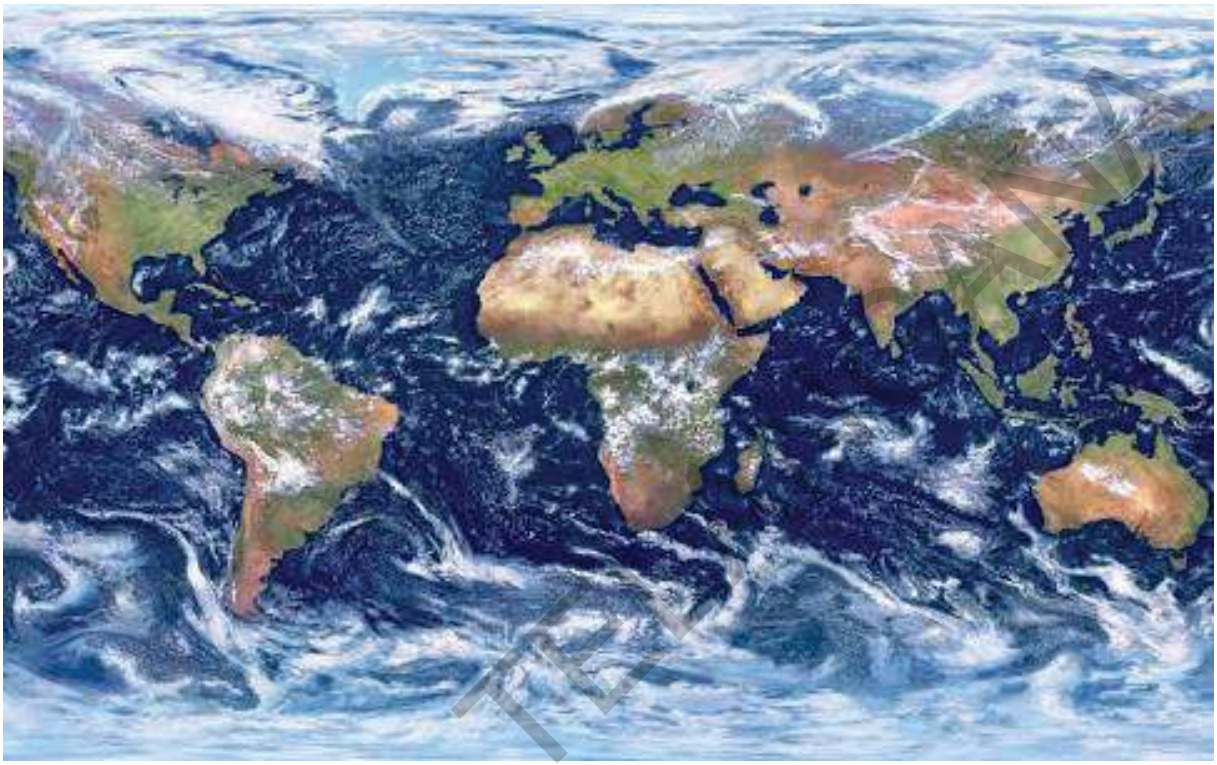

Fig 1.1: Satellite photograph showing the World

1. You may recall making maps in Class VI and learning about maps which show heights. By now, you must have studied a large number of maps related to different places. Can you point out the difference between a map and a photograph of the same place taken from the sky? For example, look at the photograph (Fig 1.1) and the map (Map 1) of the same place. Can you point out all the similarities and differences between the two?

Map 1: World Outline Map

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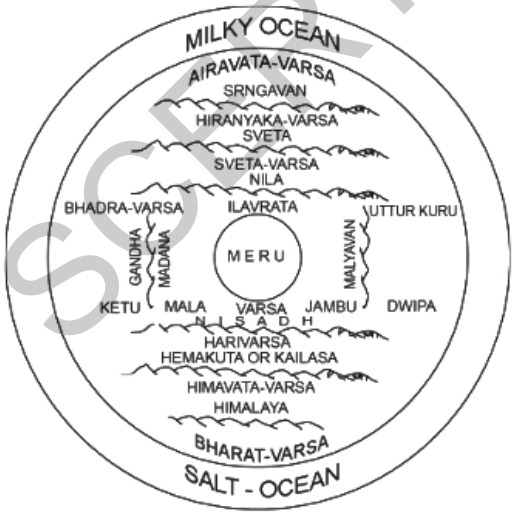
A map, unlike a photograph, does not show any real features. A map is used by geographers to show features and information that we consider important about a place – for example, distribution of rainfall, soil types, population, languages spoken by people, crops, markets, schools, etc. A map maker may also leave out many features visible on a photo, like individual houses, trees, etc. A map actually is a model of a place giving those features that the map maker considers to be of importance. A photo not be able to show you how much it rains in a place, or how hot it gets there or what languages people speak there – all these can be shown on a map. That is why people make different kinds of maps depending upon the purpose. You will now see some of the maps made in early times and how different they were depending upon the purpose.

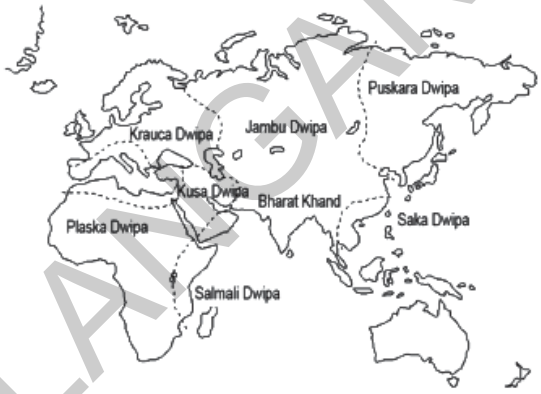
1.1 Maps Down the Ages

Map making in India: From the very prehistoric times people have been speculating about the cosmos - earth, rivers, seas, skies etc.



Map 2 : Round World surrounded by water as conceived in Mahabharata

Often this speculation was depicted visually; we have a prehistoric painting from Jaora, in Madhya Pradesh showing land, water and the skies. Cosmographic speculation continued in the Vedic and Puranic times when, it was thought that the earth had seven islands surrounded by seven seas arranged in a concentric circle with Mount Meru at the centre. India (Bharatavarsha)



Map 3 : Seven Dwipas of the World as conceived in Ancient India

was located on one of the islands called Jambudvipa. Architects prepared elaborate plans for Vedic sacrificial altars and buildings and a few sketches of these have survived, especially from the medieval period. We also get references to a number of pictorial maps depicting places, especially pilgrim centres. Sailors who sailed along the sea coasts of the Indian Ocean too may have maintained elaborate maps or sketches of the coastline, giving location of ports, shoals, islands etc.

The understanding of latitudes and longitudes helped in fixing location of various places.

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We find Aryabhata using these concepts in the Fifth century CE. It is not clear if and when these were used in map making.

In the Mughal times Indian map makers were introduced to the methods of Central Asian map makers and an atlas was prepared in Jaunpur in the seventeenth century by Sadiq Isfahani. He used latitudes and longitudes to determine location of places in his maps. By the end of the Mughal period when the British began mapping India, we learn of a wide variety of maps in use. Unfortunately most of these maps are lost and only a few have survived.

Maps have a long history behind them. Some of the earliest surviving maps were made by Sumerians (present day Iraq) about

Fig 1.2: Sumerian clay tablet

four thousand years ago. These were imprinted on clay tablets. The Sumerian temples owned large tracts of land and they had to keep an account of income from the lands. That is why they tried to keep records of the lands with the help of maps.

Babylonians (also the people of present day Iraq) made some of the earliest 'world maps'; that is the world as they thought of it. look at below one of the maps drawn on a clay tablet about 2600 years ago. They imagined the world as a round disc. The inner circle had all the cities (the small circles), villages, rivers, marshes and mountains they knew about. The city of Babylon was shown in the middle. Beyond the inner circle was 'bitter river' or salt water sea in which there were seven triangular Seas.

Fig 1.3: Babylonian clay tablet

Around the same time, Greek geographers like Anaximander and Hecataeus of Miletus (now in Turkey) and Herodotus also prepared world maps by arranging places from east to west and north to south.

Map 4: World after Hecataeus

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Their ideas were similar to the Babylonians who believed that the earth was a round disc surrounded by ocean water. They travelled widely and wrote down descriptions of the land and people and their histories as they saw or heard about. They prepared maps based on these travels and descriptions. Though these maps have not survived, historians have tried to recreate them with the help of their descriptions.

As you can see in the previous map, they placed Greece in the middle of the map. They also divided the world into three continents: Europe, Libya (Africa) and Asia, all of which were separated by the Mediterranean sea (Map 4). The Greeks and after them, the Romans were greatly interested in making maps and knowing about places near and far. They wanted to conquer the world, build colonies in far off places and trade with them. You may have heard of Alexander, a Greek king, who tried to conquer the whole world and came as far as India some 2300 years ago. Similarly, Roman traders had established trading centres on Indian coasts to which they came by ships. Maps became useful and necessary for them.

In order to help the sailors the maps also had to be accurate. The Greeks tried to make the maps accurate with the help of longitudes and latitudes. Let us see how this was done. They tried to find out a set of places where the midday occurred at the same time. These places were joined together with a line from north to south – this was the 'Meridian' (Noon line) or Longitude. They also tried to draw Latitudes by connecting places which had equal length of shadow at noon. With the help of these two kinds of lines, they drew a grid on the map and located all the places from east to west and north to south along these lines. Preparing these lines accurately was not an easy task and it took about 2000 years to finally get correct longitudes and latitudes. But locating places on maps with the help of these two lines became easy and useful for travellers and sailors who could orient the direction of their travel to their destinations. The sailors, in turn, helped the map makers by telling them about the places they visited.

Ptolemy was one of the most famous geographers of the ancient world who prepared detailed maps of the world using these lines. However, these maps were all lost for a long time.

You may have noticed that most of these ancient maps give more correct information of Europe and nearby countries. In fact, they usually place Greece or Rome in the middle of the map. They also give more correct information about places visited by sailors and traders, on the coasts of various countries, but they did not know about the interior places. Thus, on the map of Asia you can see India shown as much smaller than Sri Lanka as the sailors were more familiar with it.

These books of Ptolemy were used by the Arab scholars and sailors to prepare maps. One famous Arab map maker Al Idrisi prepared a world map for his king in 1154 C.E. The map, with legends written in Arabic, while showing the Eurasian continent fully, shows only the northern part of the African continent and lacks details of the southern Africa and Southeast Asia.

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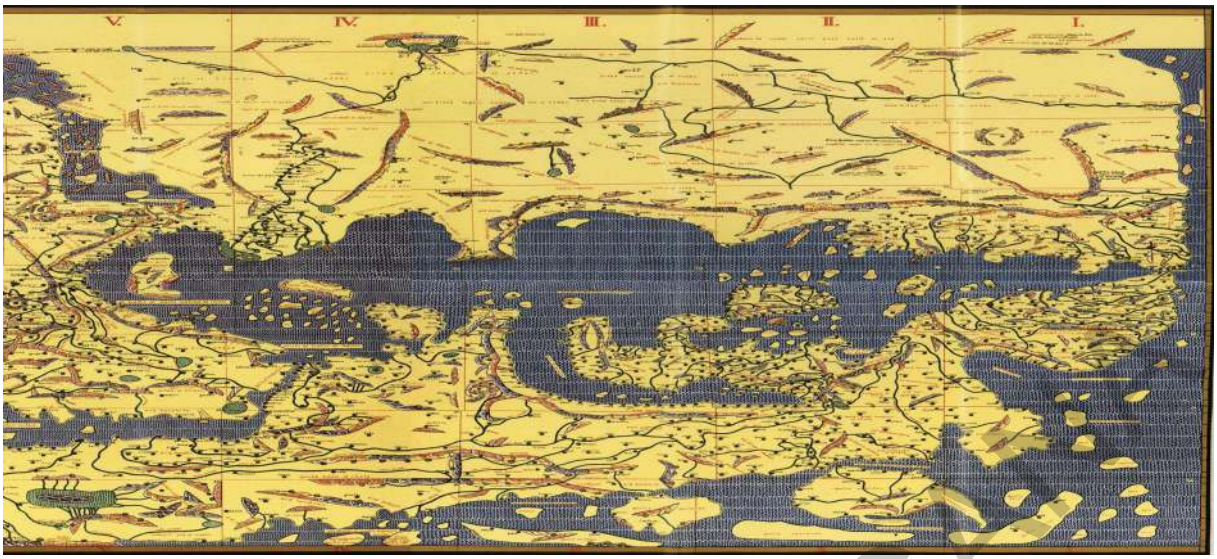

Map 5: Map by Al Idrisi (1154 C.E.)

There are many interesting things about this map. Firstly, it shows the south towards the top of the map and north towards the bottom (map 5). It places Arabia prominently in the centre of the map.

Can you guess why? Turn the book around. Can you now locate India and Sri Lanka (which was shown much bigger than it is)?

Before they discovered the books of Ptolemy, European map makers were greatly influenced by religious ideas of the Bible and made maps of the world to represent those ideas. Given below is a map made around those times.

Map 6: Model of the world according to Bible

This really was a model of the world according to the Bible. It is surrounded by oceans, and is divided into three continents – Asia, Europe and Africa. Of these, Asia was considered the largest and the most important as it had Jerusalem which was the birthplace of Jesus Christ. It is therefore also shown on the top. Europe and Africa are shown at the bottom and in a smaller size.

Around C.E. (common era)1480, Europeans rediscovered Ptolemy's books (but not the maps) and were stunned to learn about his accurate description of the location of places. They prepared some new maps based on them. You can see one such map here (map-7).

Map 7: Map based on the mathematical calculations prepared after reading the books of Ptolemy

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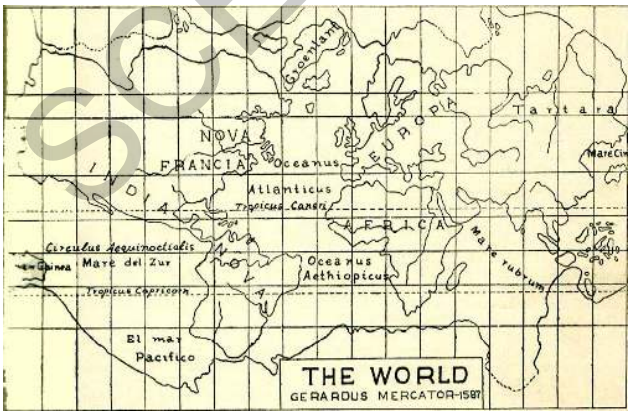
Unlike the map shown above, this is based on actual mathematical calculations of distances and directions.

During the 15th century, Ptolemy inspired a new enthusiasm in the non-Arabic world and some important schools – the Italian school, the French school, the English school, the German school came up. Fortunately, this period happened to be an age of discovery and exploration which popularised the map and its importance. The Arabs had blocked the trade route to India across the Mediterranean sea. West European traders (from Spain, Portugal, Holland and England) began to search for other routes to India. Thus, Columbus went westwards and discovered America while Vasco da Gama went around Africa and reached India. All these explorations also helped to prove that the Earth was not a flat disc but a sphere like a ball.

In the 16th century, Holland emerged as a major trading power. With the rise of Holland's maritime supremacy and trade, its map makers made a major breakthrough in their work. The father of Dutch cartography was Gerardus Mercator (1512 -94 C.E.), who examined the previous works and did about more original work on maps. Mercator's map projection is famously known as Mercator Projection. Most of the world maps we use are based on his projection.



Map 8: World map by Gerardus Mercator in the 16th century

1.2 Projection in a Map

As you know, the world is like a ball, but when we draw it on paper we cannot show the curvature and have to show it as flat. This inevitably causes some distortion – either the shape of the continents and the distances will get distorted or objects will get placed in the wrong directions. Sailors needed correct directions and shapes so that they could identify the landmarks. Mercator devised a method for showing the correct shapes and directions of continents but with distortion of sizes and distances. This method (called Mercator's projection) is still used to show the world.

In what ways do you think the sailors influenced the making of maps in early times?

Why do you think the map makers placed their own country in the middle of the map?

Why did the European traders feel the need to discover sea route to India?

1.3 Colonisation, Explorations, Military use and Map making

When European powers colonised the entire continents like North and South Americas, Africa, Australia and Asia, they needed to know about the places, their climate, crops, mineral resources and the people living there. They sent scientific expeditions consisting of map makers and others to explore the different parts of the world and prepare maps. These teams fought their way into the interiors of continents.

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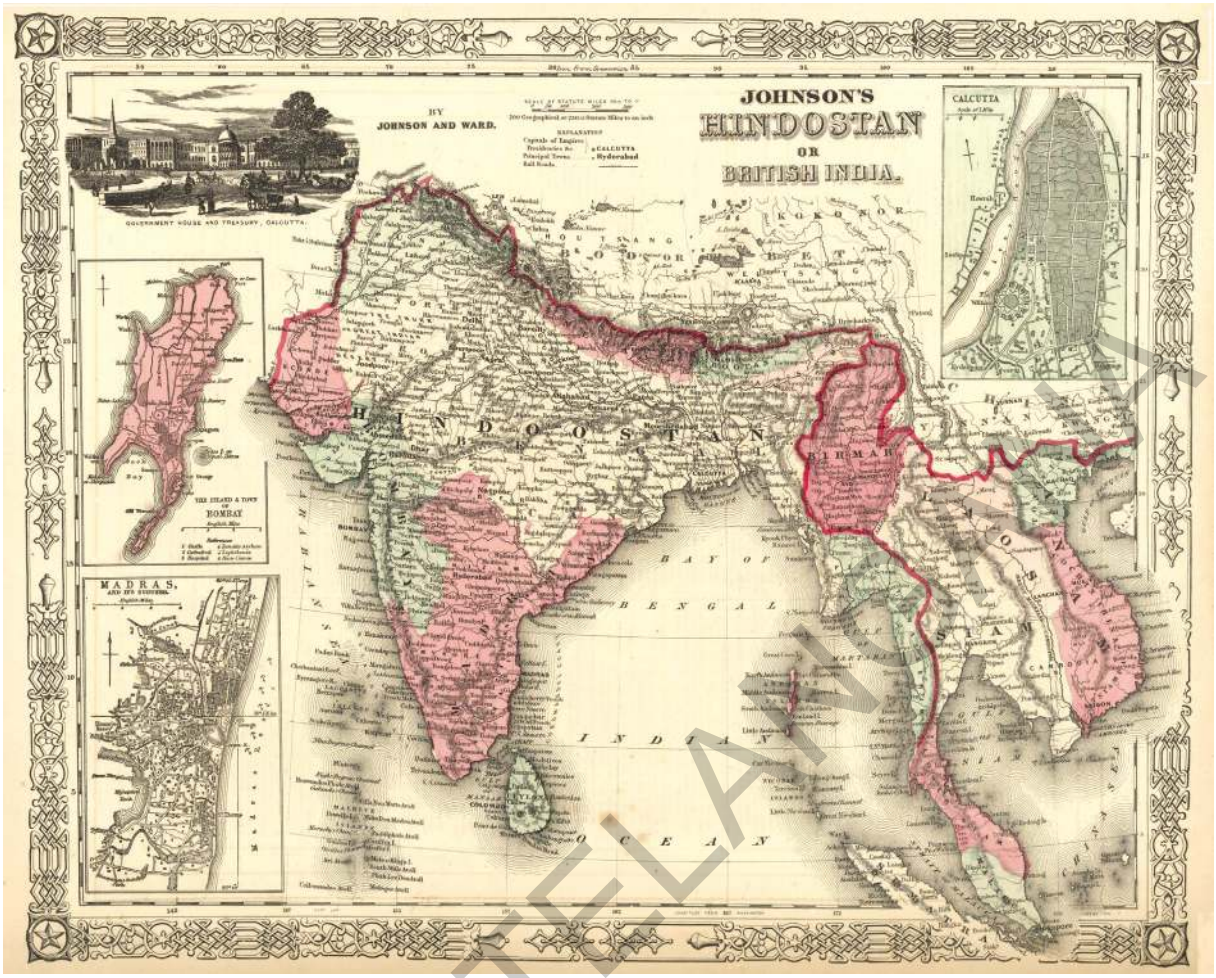

Map 9: An early map of India

They crossed mountains, deserts, rivers and also gathered information. This information and the maps enabled the colonial powers to establish their rule over these areas and exploit their resources.

When the British established their power in India, they began making detailed maps of the interiors of the country. They established a department called 'Survey of India' to survey the entire country and prepare maps. James Rennel was appointed the 'Surveyor General' and he prepared one of the first survey based maps of India. Look at the map of India (Map 9) created during the British period and compare it with a current map.

In 1802 C.E. William Lambton began one of the most important geographical surveys in the world starting from Chennai in the south and culminating in the Himalayas to determine the length of a longitude and also the heights of various places. This survey was completed by Sir George Everest. It is this survey which established that Mt Everest is the highest peak in the world (Mt Everest was named after George Everest, who measured its height for the first time using scientific methods). The survey began in Chennai because all heights are measured from the sea level.

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Maps were also in great demand during times of war as armies and air forces needed them. Thus, map making received great impetus during the two World Wars. Many governments tried to keep these detailed maps secret so that enemies could not use them. However, in our own times the use of satellite imagery has transformed the nature of mapping. We not only have very accurate and detailed maps, but it is no longer possible for governments to keep them as secrets. This information is available to all this people for study and use today.

Do you think this free access to maps is a good thing? Why?

Why do you think the colonial powers invested so much money to prepare detailed maps?

Find out about the lives of some of the great explorers like David Livingstone, Stanley, Amudsan, etc. Find out who sponsored their expeditions and why?

1.3.1 *Use of maps in our times*

As we saw above, maps were made and used for a variety of purposes: for trade, sailing, for conquests and colonising and for fighting wars. In our own times, maps are used extensively for planning and development of countries. This requires planners to identify the resources available in a region and the problems faced by it. This is done with the help of maps. For example, we can make a map of regions which have very little drinking water. We can compare this map with maps showing water resources – rainfall, groundwater and rivers. Based on this comparison we can decide what is the best way to make drinking water available to all the people of the region – by sinking tube wells or building dams across streams or making tanks *(cheruvus)* or bringing water from distant places using large pipes. Similarly, we can plan agricultural development, planning and setting up of new industries, building roads, hospitals and schools with the help of maps.

Can you suggest how maps can be used to plan and set up new schools and colleges? What are the different kinds of maps that would have to be studied for this?

Maps are also used by companies to plan their business and work. For example, a mobile telephone company that wants to spread its network in an area will need the maps of villages, towns and hills and forests to set up microwave towers.

If someone wants to choose an appropriate place to set up a hospital what kind of maps would be useful to them? Make a list.

Why do you think maps are useful to armies in times of war?

1.4 Reading Thematic Maps

You saw above that maps do not just show the names of places and the distances between them. They can also be used to show different kinds of information like the nature of the terrain (hilly, rock, plain etc), economic activities of people, languages spoken, literacy etc. Usually a map focuses only on one aspect. Such maps are called 'Thematic Maps'. There are, for example, political maps which give information about mandals, districts, states, countries, capitals etc.

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Some are physical maps which show mountains, rivers, plateaus etc. Some are 'Land Use Maps' which show how people use land. For example, some parts of village lands may be used for pasture, for raising food crops, for raising cash crops like cotton, while some parts may be reserved for residential areas, schools, places of worship and shops. Some parts may even be kept as waste or fallow land or for water reservoirs. When we make a map to show the use of land in that village, we have to use different kinds of symbols, colours and patterns to show each of these separately. Given below is the colour code used to represent the land cover and land use in maps.

Colour	Land cover/ Land use
Dark Green	Forest
Light Green	Grasslands
Brown	Land useful for agriculture
Yellow (Topographical maps)	Cropped area
Dark Grey	Mountains
Light Grey	Hills
Yellow	Plateaus & Swamps
Light Red	Wastelands
Light Blue	Tanks, Rivers, Canals, Wells etc.
Dark Blue	Seas and Oceans
White	Places where minerals are available
Black	Boundaries

For representing the various socio-economic aspects/ details, we can use the technique of map patterns like points, symbols, lines etc. Quantitative data can be represented by dot method, circles, graphs, charts etc. In stipulated thematic maps, shading can be used as a pattern.

1.5 Make a Population Map of School!

For example, draw a sketch map of your school showing different class rooms; find out the number of students in each class and put one small line(|) for every five students of the class. This will be the population map of your school! Don't target to write in the key box how many students each line represents.

Population can also be shown on a map through shading. These are called population density maps. First, we estimate the total number of people living in an area. Then, we measure the total area of the place and then divide the number of people by the area of the place. For example, if the area of a village is ten square kilometres and one thousand people live in it, the population density of the village is hundred per square kilometre. By using the same method, we can find out the density of population of the states and cities. The following table gives the population density of different states of India.

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Density of Population year - 2011 (Census - 2011)

State	Density	State	Density	State	Density
Andhra Pradesh	309	Jammu & Kashmir	56	Odisha	269
Arunachal Pradesh	17	Jharkhand	414	Punjab	550
Assam	397	Karnataka	319	Rajasthan	201
Bihar	1102	Kerala	859	Sikkim	86
Chhattisgarh	189	Madhya Pradesh	236	Tamilnadu	555
Goa	394	Maharashtra	365	Telangana	307
Gujarat	308	Manipur	122	Tripura	350
Haryana	573	Meghalaya	132	Uttarakhand	189
Himachal Pradesh	123	Mizoram	52	Uttar Pradesh	828
		Nagaland	119	West Bengal	1030

In the map below, colour the states according to the density of population as given in index:

Index

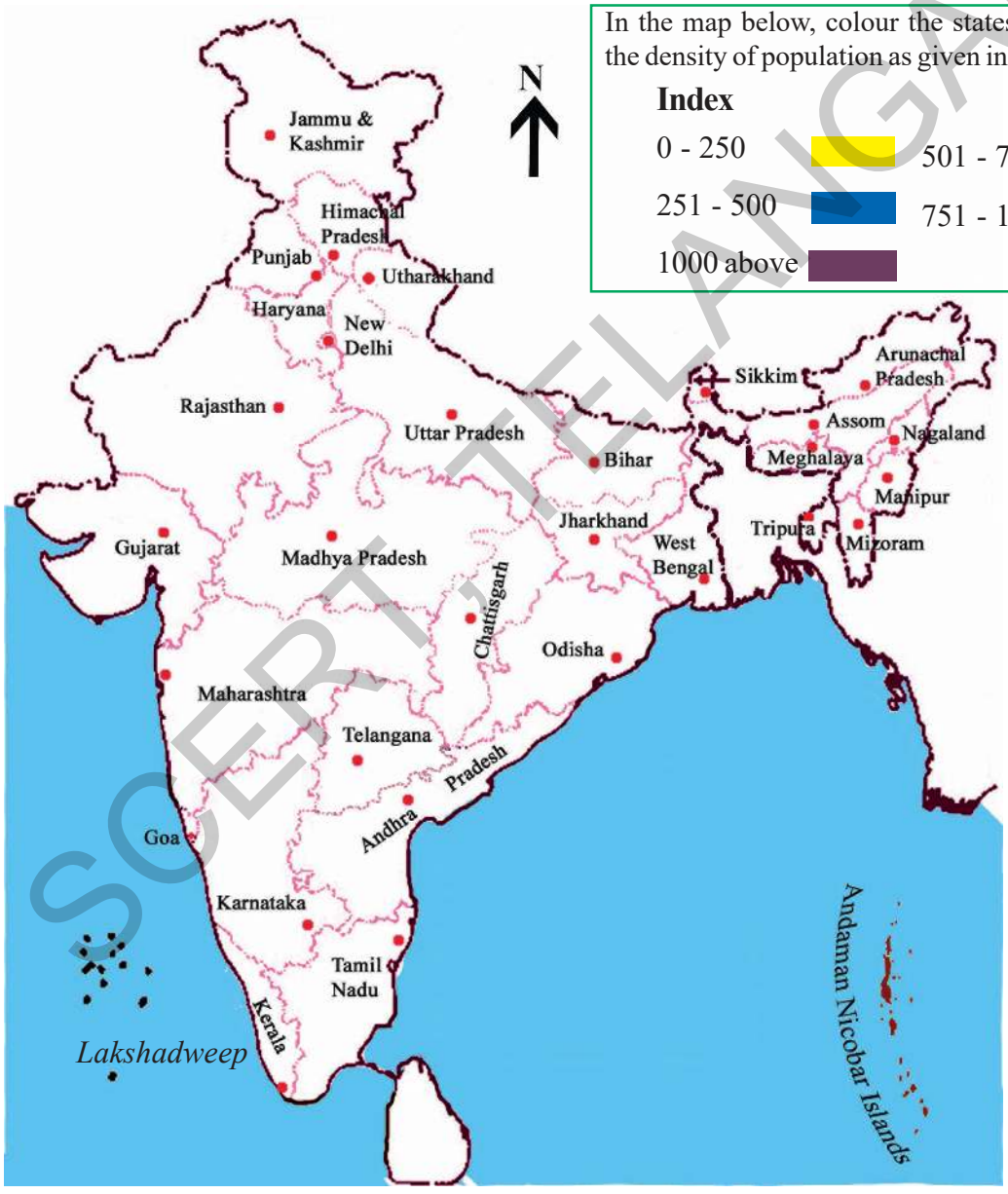
0 - 250

251 - 500

1000 above

501 - 750

751 - 1000



Note : As per the census 2011, the density of the population of Jammu and Kashmir is a consolidated of the newly formed Union Territories Jammu and Kashmir and Ladakh.

Map 10: India - Density of population

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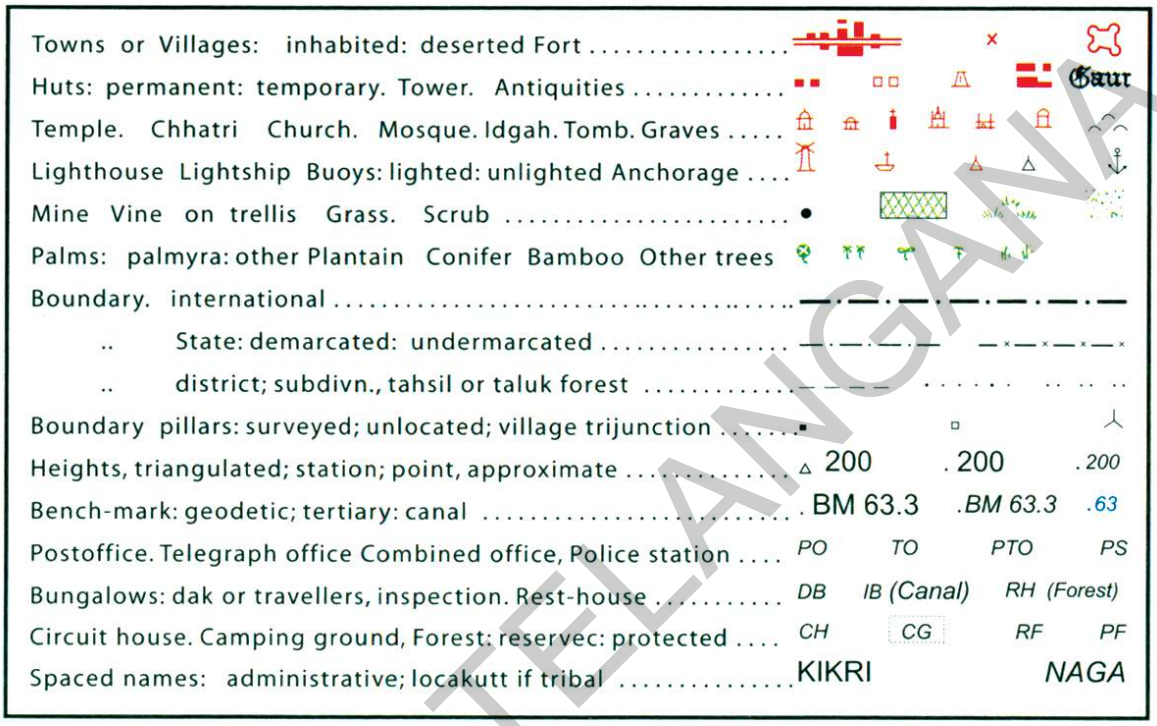
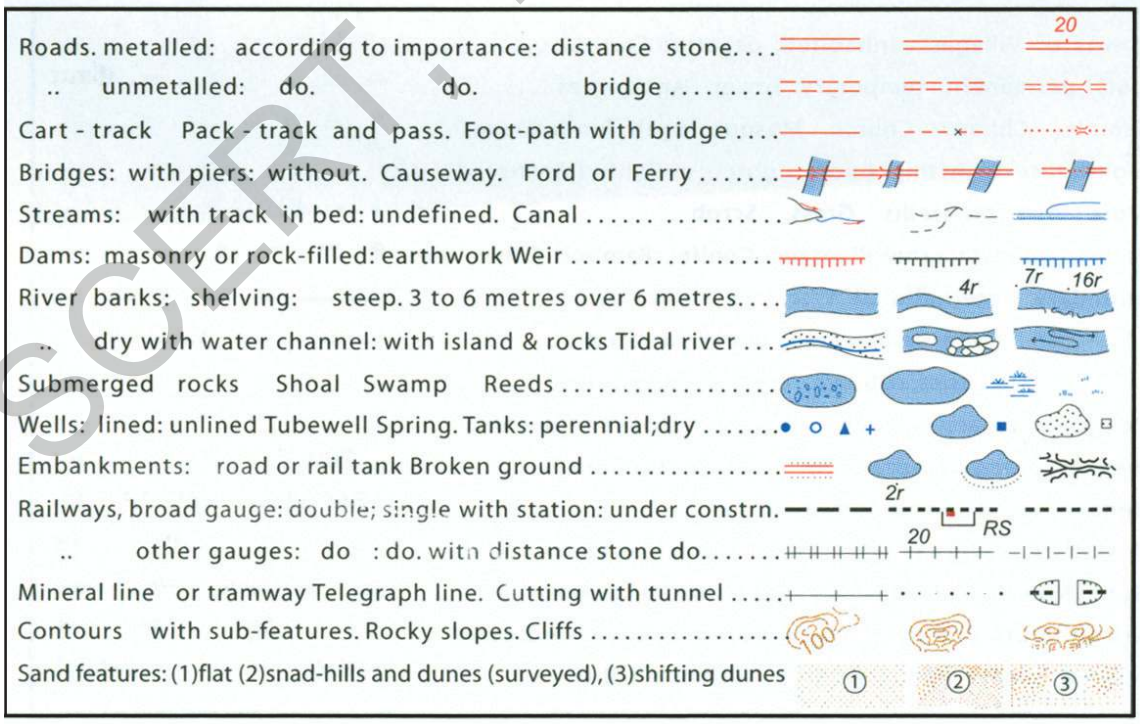
1.6 Conventional symbols on maps

While map makers usually use their own symbols, some symbols are used conventionally by most map makers. In India, we usually follow the conventions used by the Survey of India. See, for example, the conventional symbols given below the 'Topo sheets' of Survey of India.





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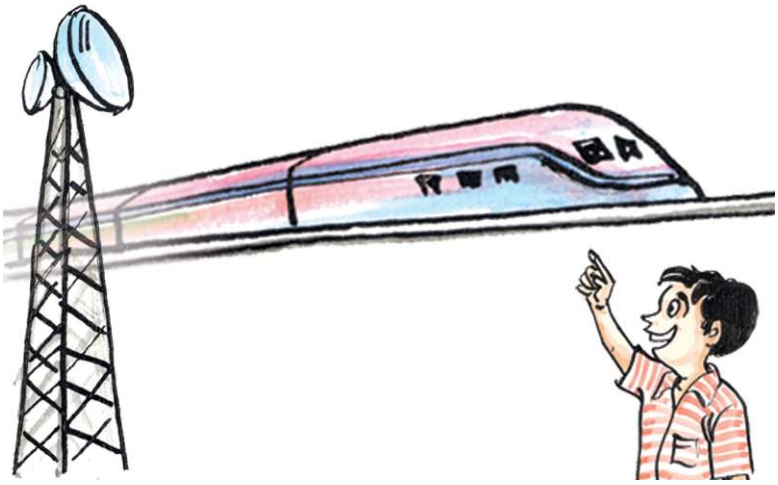

Fig 1.4: Thankfully they did not create symbols for these!

1.7 Representation of relief features on maps

Relief feature means the high and low areas on the surface of the earth. The main relief features are: hills, valleys, plateaus, plains, river basins, rocky and sandy places. Since the maps are flat we cannot show the height of different places on them. We, therefore, use a special symbol for this called contours or contour lines. You read about them in Class VII. Contours are lines on the map joining places of same height – measured from the sea level. In other words, all the places on a contour line will have the same height from the sea level. Contour lines are also called isolines – lines joining places with some common features.

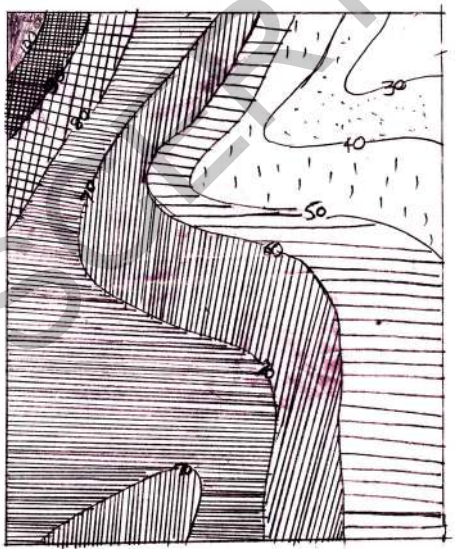

Fig 1.5: Map with intensity of patterns (Isopleth map)

Contour Lines

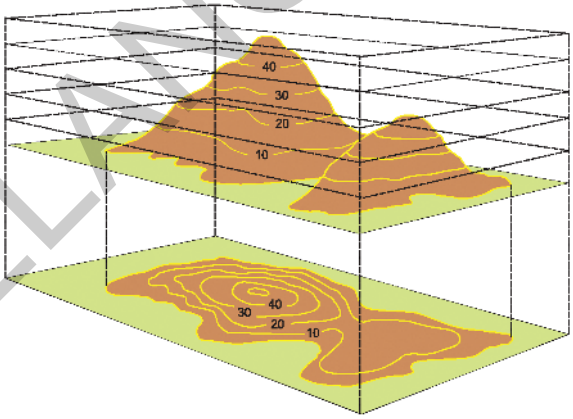

Fig 1.6: Hills

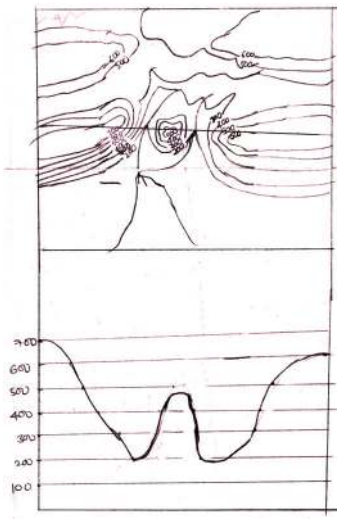

Fig 1.7: 'V ' shaped valley

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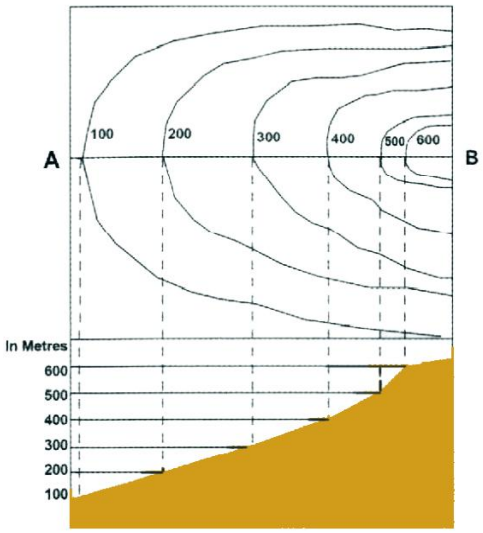

Fig 1.8: Gentle slope

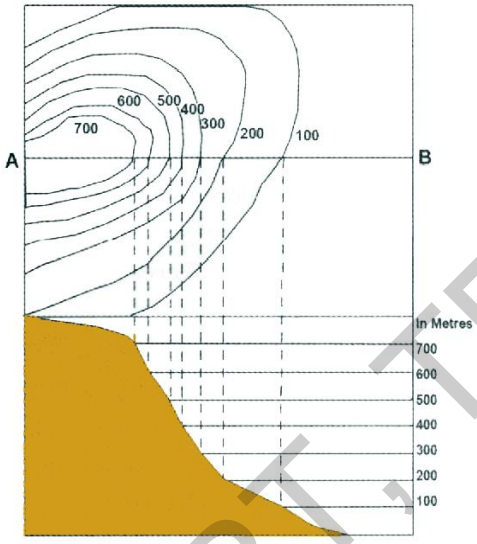

Fig 1.9: Steep slope

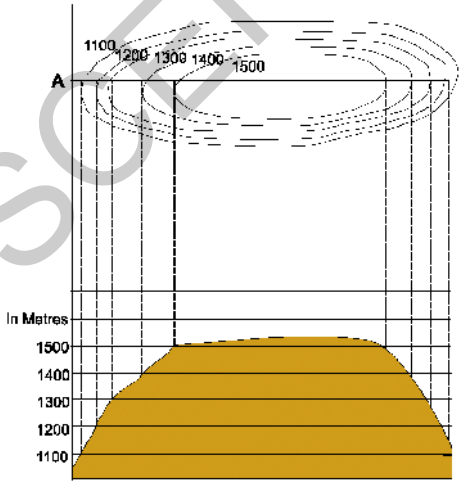

Fig 1.10: Plateau

Contour lines are usually drawn at fixed intervals of height such as 20 metres, 50 metres, or 100 metres. Uniform contour interval is maintained between the lines on a given map.

Contour lines give an indication of the slope of the land as well as the elevation above sea level. Wherever contour lines are far apart, it represents a gentle slope, closer lines represent steep slope and uniformly spaced lines represent uniform slope.

In this book, there are different thematic maps i.e. Relief and Drainage (p.14), Mean Annual Rainfall (p.15), Soils (p.16), Forests (p.55) and Minerals (p.64). Now, make a table to identify the different information given for your district from the different types of maps mentioned above.

1.8 Atlas

An atlas is a collection of maps – usually arranged according to different themes. Open the school Atlas and look at the list of all the maps shown in it. You can find out useful information about different places and use it to imagine the life of people living there. Can you imagine the life of people living in Arunachal Pradesh based on the information given in the Atlas?

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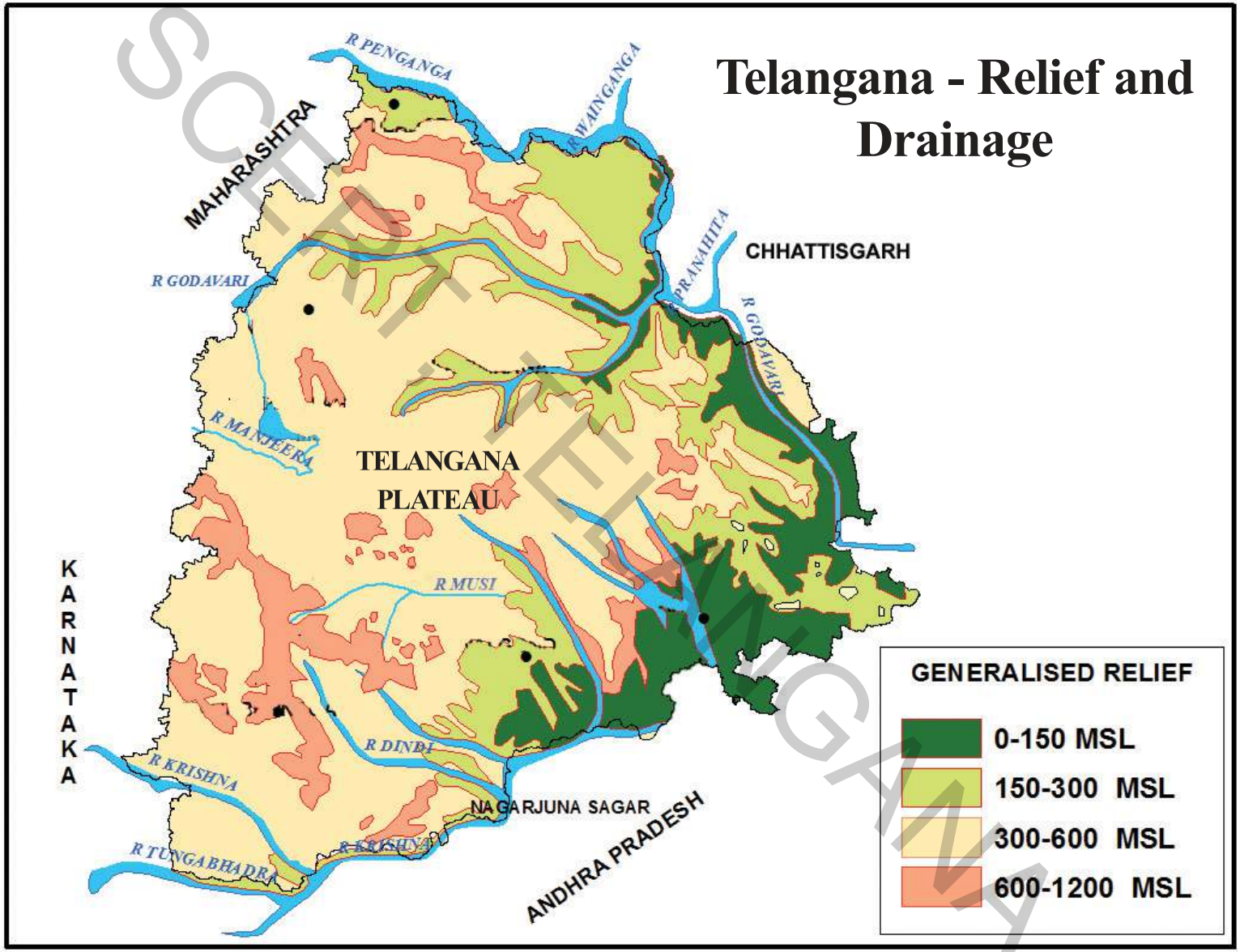

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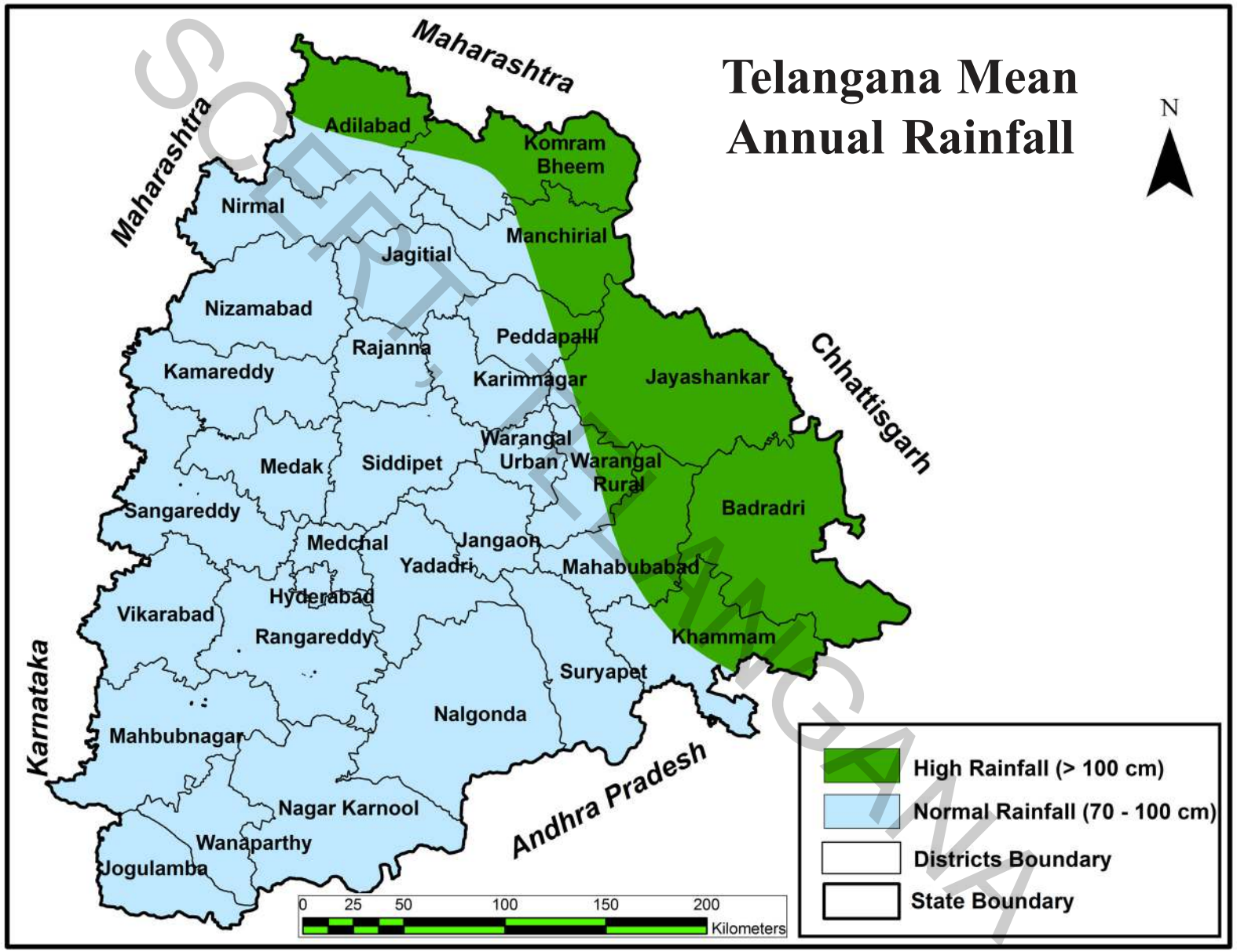

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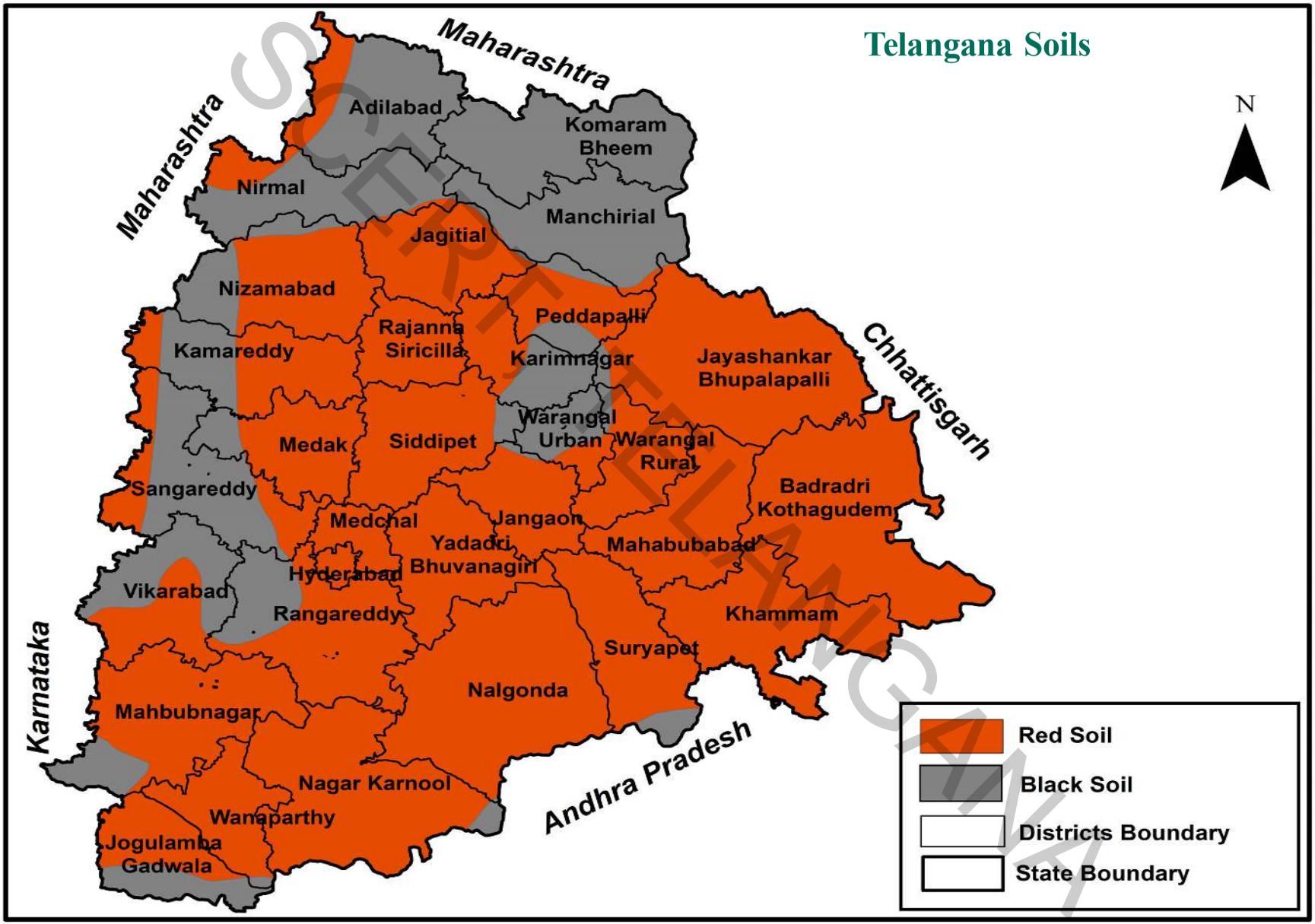
Telangana Soils
N
Maharashtra
Maharashtra
Chhattisgarh
Karnataka
Andhra Pradesh
Adilabad
Komaram Bheem
Nirmal
Manchirial
Jagitial
Nizamabad
Peddapalli
Rajanna Siricilla
Kamareddy
Karimnagar
Jayashankar Bhupalapalli
Warangal Urban
Warangal Rural
Medak
Siddipet
Sangareddy
Badradri Kothagudem
Medchal
Jangaon
Yadadri Bhuvanagiri
Mahabubabad
Hyderabad
Vikarabad
Rangareddy
Khammam
Suryapet
Nalgonda
Mahbubnagar
Nagar Karnool
Wanaparthy
Jogulamba Gadwala
Red Soil
Black Soil
Districts Boundary
State Boundary
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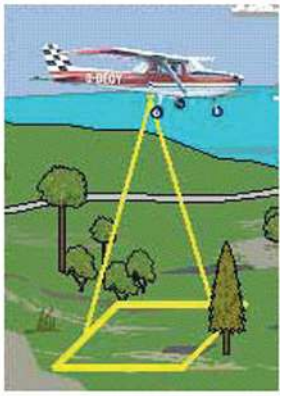
1.9 Aerial photography:

Aerial photography is the technique of taking of photographs of the ground from an elevated position, using aircrafts, helicopters, hot air balloons etc. Aerial photographs are not maps.



1.9.1 *Satellite imagery:*

Satellite imageries are the photographs of the earth taken by the artificial satellites launched into the space. These are used in many ways: map making, planning, meteorology, forestry, warfare etc.

You may be aware about the weather report in the daily newspapers and TV news channels. Try to collect, observe and interpret the weather map.

Keywords

1. Projection
2. Symbols
3. Geographer
4. Contour
5. Cartography

Improve your learning

A1F8S4

1. Study the school atlas carefully by looking at the various thematic maps.
2. Do you think the use of maps has changed from the time of ancient Greeks to now? In what way are they similar and different?

	In ancient Greece	At present
Similarities		
Differences		

3. Many people believe that the making of maps by the Colonial powers was a more powerful tool for exploitation and control of the colonies than guns. Do you agree? Why?
4. In what ways were the maps prepared by the British different from the one made by Ptolemy or Al Idrisi?
5. Read the paragraph "Use of maps in our times" on page 8 and answer the following question:
   What are the various purposes for which maps are used in our times?
6. Prepare a few questions to find out more about different types of maps.

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CHAPTER 2

Energy from the Sun

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2. The Earth on which we live is full of diversity. We read in the previous classes about some aspects of this diversity – oceans, continents, mountains, plateaus and plains on the continents, and regions of high and scanty rainfall. In this chapter, we shall study about another important form of diversity – which we cannot see but only feel. This is diversity in temperature. You would have noticed that while it is cool in the morning, it gets warmer during the day and gets cooler again in the night. Similarly, you may have noted that it is very hot in some months of the year and less hot in the other months. This is known as variation of temperature in one place. Temperature also varies from one place to another on the Earth. Some regions are warm while some regions are so cold as they are covered with ice throughout the year. You have read about the Equatorial regions where it is warm throughout the year and later on, you will also read about Polar regions which are very cold.

Temperature difference between places also causes winds and rains. The amount of rain received at a place is to some extent determined by the temperature difference between places.

Temperature and rainfall affect life in very critical ways. Plants and animals depend upon heat and water: only some kinds of trees and plants will grow in hot regions, and some other kinds will grow in cold regions. Nothing grows in very cold regions. Thus, we have variation in vegetation and animal life. In this chapter we will study about variations in temperature in different parts of the world.

Have you ever been to places that have a different climate than where you live? Describe it in the class.

You know that the Sun is the source of heat on the Earth. But why do you think the heat varies from morning to night or from season to season and from place to place? We are listing some variations here. Try to think a reason for it and discuss in the class before you proceed to read this chapter.

1. Cool in the early morning and warmer in the afternoon.
2. Warm in summer and cool in winter.
3. Cool on hill tops and warm in the plains.
4. Warm in Equatorial region and cold in Polar region.

2.1 Solar Energy and Sun's Rays

The Sun is the principal source of energy on the Earth's surface. It is like a powerhouse which generates and gives out energy in the form of light and heat.

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Greenhouses

Interestingly, human societies have tried to grow crops everywhere by creating artificial environment for plants. Thus, we grow vegetables and fruits in very cold regions by building greenhouses. These buildings are made with transparent roofs and walls which allow heat to come in but not escape. We create marshy environments for crops like paddy by irrigating the fields.

Fig 2.1: Artificial environment for plants

This energy which is constantly emitted by the sun is known as solar radiations. When a body gives out energy, it is called radiation. The energy produced by the Sun comes to us in the form of Sun's rays. We can see and feel some aspects of this energy such as like light and heat. However, we also receive many other forms of energy like ultra violet (UV) rays, visible light, infrared rays from the sun which we can neither feel nor see.

The energy radiated by the Sun is more or less constant with very little variation throughout the year and year after year. Then, what causes the change in temperature on the Earth?

The solar radiation received on the surface of the Earth is called 'insolation'. The actual amount of solar energy received on the ground level is only a small portion of what reaches the Earth's atmosphere. This is because about one third of the solar energy is reflected back (like a mirror reflecting light) by the Earth's atmosphere. Further, some portion of the energy is scattered and absorbed in the higher reaches of the atmosphere. In fact, some of the harmful rays of Sun like the UV rays don't reach the ground and this has made life possible on the Earth. Some amount of solar rays are also absorbed or reflected away by clouds and smoke or dust in the atmosphere. You would have noticed that on cloudy days, it does not get very hot.

Can you point out the difference between insolation and radiation?

What will happen if the atmosphere gets more polluted with smoke and dust?

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2.1.1 *Sun's Rays and Earth's Surface*

Even the rays that reach the ground do not heat the Earth's surface uniformly. This is because of the curved nature of the Earth's surface. Compare the two pictures given here to understand this.

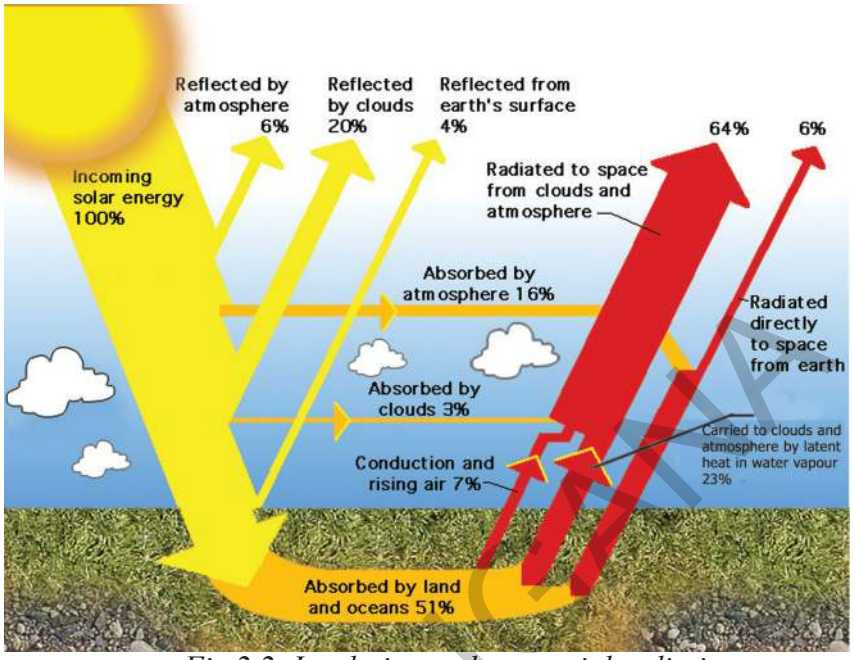


Fig 2.2: Insolation and terrestrial radiation

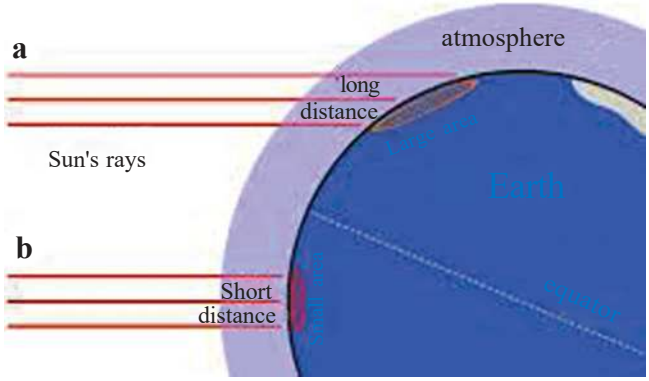
You can see from the pictures that due to the curvature of Earth's surface, the same amount of solar energy falls on a smaller area on the Equator and on a larger area as we move north or south of it. Thus it will get warmer on the Equator than near the Poles.

You can see that while the sun rays fall at about 90° degrees on the Equator, they fall slantingly towards the Poles. This is called the 'Angle of Incidence' or the angle at which the rays fall on the earth's surface. See the chart below to understand what difference the 'angle of incidence' makes for the amount of energy received on the surface.

If the insolation received at the Equator (0 degrees) is 100 units, then		
At 45^0	(Northern Japan)	75 units are received
At 66 ½ ^{0}	(Polar Circle)	50 units are received
At 90^0	(North and South Poles)	40 units are received

Where will the rays fall more slanting – in Japan or North Pole?
Where will Sun's rays fall more intensively, in Telangana or Rajasthan?
If the Earth was flat and not curved, then which place would get more heat -Japan or the Equator, or both equally?
Look at the globe and find out which countries will be hotter and which will be cooler?

Fig 2.3: Angle of Incidence



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Even though more intense sun rays fall on Equatorial region, it is usually cloudy there after midday and less sun rays fall on the ground. Hence, Equatorial regions are not as warm as the regions immediately north or south of them.

But this is not all. As the Earth goes around the Sun in the course of the year, the angles of incidence constantly change. Thus, the angle of incidence increases in the north during the months of November, December and decreases in the months of May, June. We will look at this in detail in the next chapter.

2.1.2 *Land and Water Contrasts*

The temperature distribution over land and oceans are quite different and varying. This will be very clear if we measure (record) the temperature of different places over different continents and oceans. Land is considered as a good conductor of heat, whereas water bodies are different. While land gets heated and cooled quickly, oceans will take time to heat and cool.

Can you tell why there is difference in heating of land and water?

In the map (p.43), the regions marked in brown receive maximum heat while the regions shaded with blue get the least.

2.1.3 *Heating of the Atmosphere*

You may be surprised to know that the atmosphere or the air around us is not heated directly by the rays of the Sun. In fact, it actually allows the rays to pass through without being heated by them. The sun rays first heat the Earth's surface. This, in turn, begins to radiate heat which heats up the air around us. That is why it is warmer near the surface of the Earth compared to places of higher altitudes of the atmosphere.

2.1.4 *Heat Balance*

The heat, the earth receives from the Sun is radiated back by the Earth in different ways. As we saw, about one third of it is immediately reflected back into the space. The rest heats up the surface of the Earth which in turn heats the atmosphere and eventually is radiated into the space. This complete radiation of the heat received from the Sun is important. If the entire heat is not radiated back, then every day the amount of heat that remains will accumulate and it will become hotter and hotter. On the other hand, if the earth received less heat than it gave out in radiation, it would get cooler and cooler.

Have you observed absolutely flat land over a long stretch? Everywhere, the land seems to be slightly undulating and sloping, resulting in variations in the amount of solar energy received on the land. Will this happen more on flat land or sloping land? Will the two sides of a mountain front receive the same amount of sun rays? What could be the reasons for this?

Some gases like carbon dioxide prevent radiation of heat from the earth. Carbon dioxide in the atmosphere increases due to the increasing use of diesel and petrol, cutting down of forests etc. If the carbon dioxide proportion in the atmosphere increases then less heat will be radiated causing an increase in global temperatures. This results in what is called 'Global Warming'.

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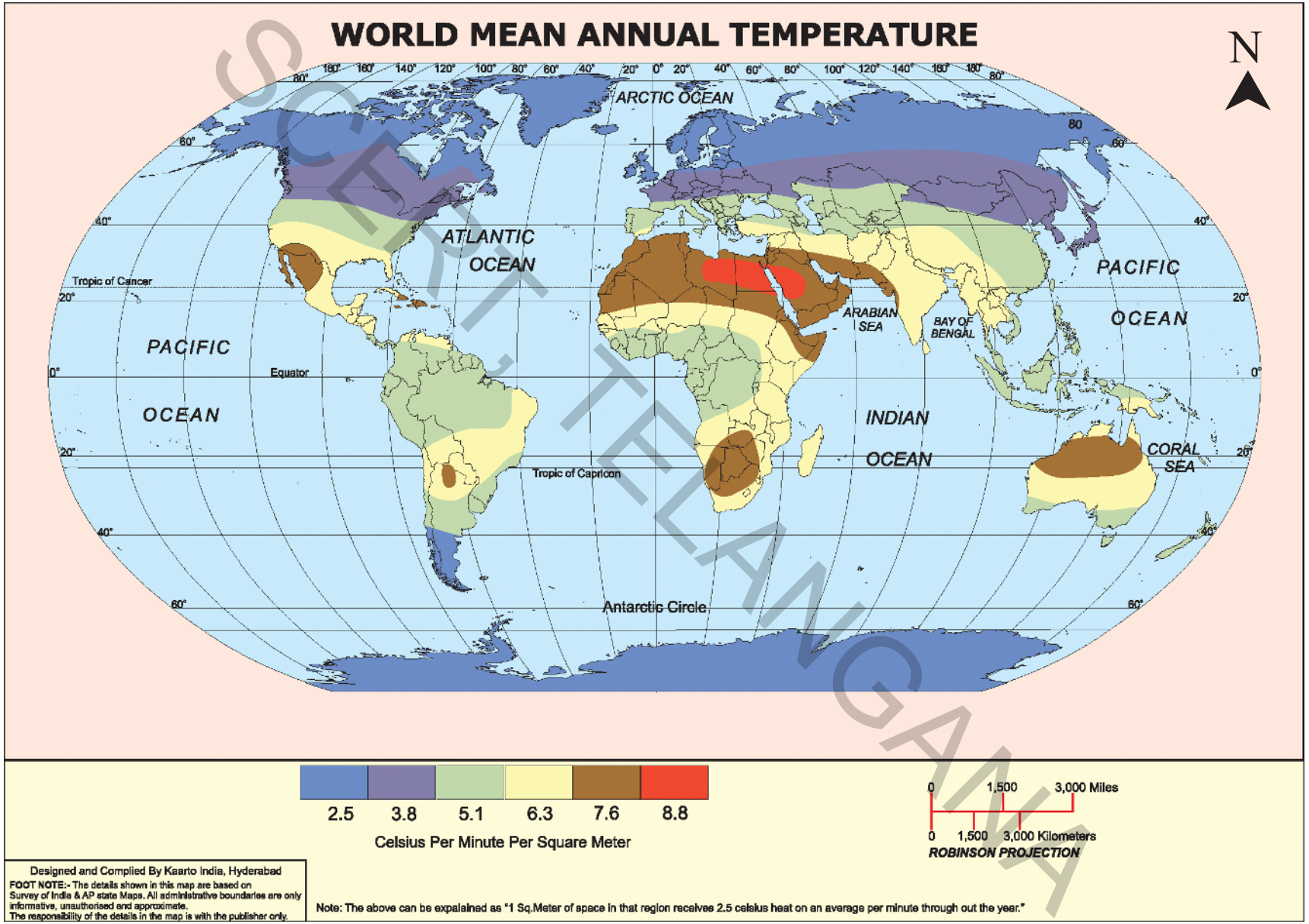

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2.2 The Temperature of Atmosphere

Bring a Celsius thermometer to the classroom. Note the temperature shown in the thermometer. This is the present temperature of air in your class.

To get an idea of other temperatures, measure and note the temperature of the following things. Before you start measuring, guess the temperature of each one.

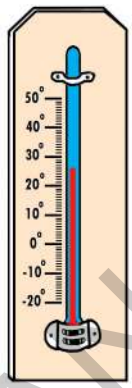
Thing	*Temperature,* °C	
	Guess	*Measurement*
Water in bucket		
Ice		
Glass of cold water		
Warm bath water		

It is safer and advisable to use thermometers that have a scale of -10°C to 110°C. Using such a thermometer, also measure and note the temperature of boiling water and hot tea.

Measure the temperature for a week in different months throughout the year. You will be able to see the temperature differences that occur between the summer, winter, monsoon, and other seasons.

For the next one week, measure the air temperature every day at the same time and place (Remember to choose a place that is in the shade). Each day

Thermometer



Before you measure, write down your guess. Keep your record in a separate notebook.

Place _____

Time _____

Month _____

Date	*Air Temperature,* °C	
	Guess	*Measurement*

Record the temperature every day for one week for few months.

Calculate the weekly average temperatures.

Discuss the variations between different weeks.

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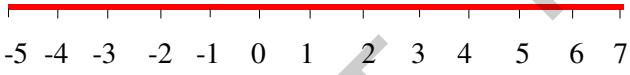
2.2.1 *High and Low Temperatures*

Scientists have recorded the highest and the lowest temperatures reached on the earth. For example, the highest temperature recorded is from a place called Al Azizia in Libya (Africa) where in 13th September 1922 the temperature reached 57.8 degrees Celsius! Likewise, in a place called Vostok Station in the Antarctica, the temperature fell to -89.2 degrees Celsius in July 1983.

Do you know what it means for the temperature to be –5°C or –89°C? You already know that when water reaches a temperature around 100°C, it starts boiling, and at about 0°C it freezes into ice. The lowest minimum temperature is –273.16°C. Temperature cannot go below this. When the temperature reaches below 0°C it is recorded in $-x$ °C. Look at the number line below, you can see how + and – numbers are marked.



Which temperature is higher? 5°C or -5°C?

At which of these two temperatures will we feel colder?

How many degrees difference is there between —5° and 5°?

Write in short form each of the following temperatures:

88 degrees below zero, Celsius

38 degrees above freezing, Celsius

32 degrees below freezing, Celsius

Did you note the temperature in your classroom today? 88 degrees below zero Celsius is how many degrees lower than the temperature you measured?

The temperature of a normal human body is 37°C. How much hotter than normal body temperature is 50°C?

How much colder than the normal body temperature is –5°C?

Arrange the following temperatures from the highest to the lowest:

12°C, –16°C, 29°C, 0°C, – 4°C.

At which of the above temperatures will we feel the hottest?

At which of the above temperatures will we feel the coldest?

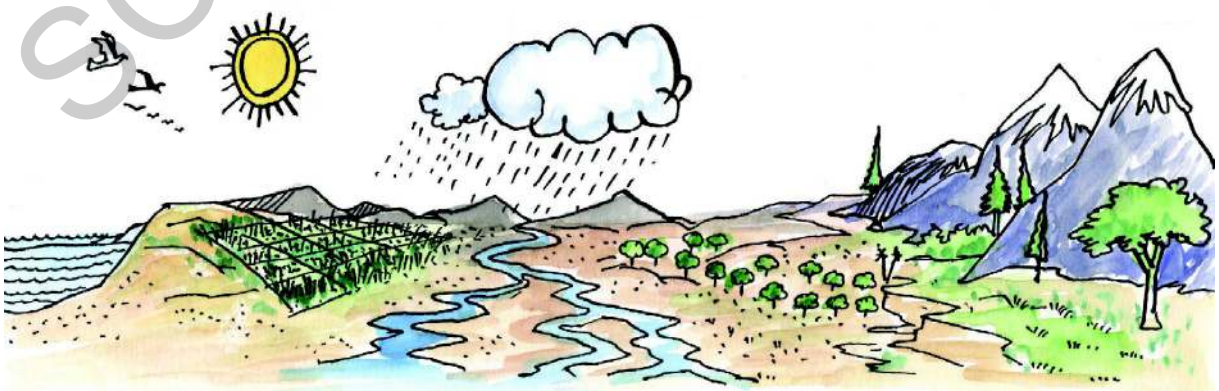


Fig 2.4: Factors influencing temperature

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2.2.2 Recording temperatures

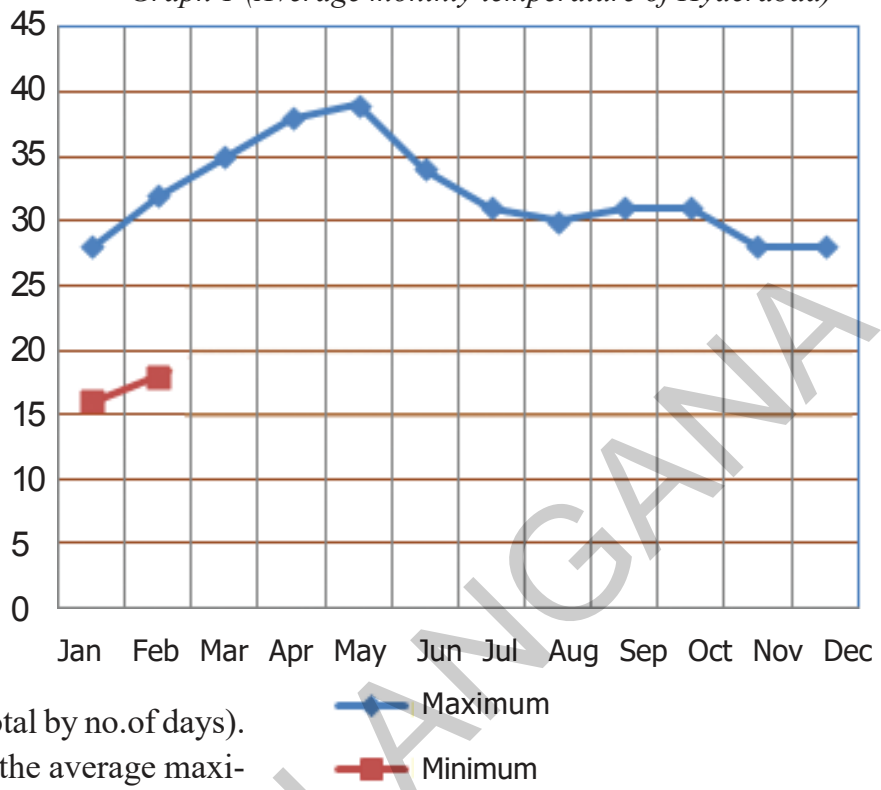
Note down the highest and the lowest temperatures of the day by using six maxi-mum-minimum thermometer. At the end of the month, note down all the maxi-mum tempe-ratures and calculate the aver-age maxi-mum tem-perature for the place (by adding up all the maximum tempera-tures and dividing the total by no.of days). In this way, we can get the average maxi-mum temperature and average minimum temperature for the month.

See below the average monthly tem-peratures of each month for Hyderabad.

Table 1: (Average monthly temperature of Hyd.)

Month	*Maximum, °C*	*Minimum, °C*
Jan	28	16
Feb	32	18
Mar	35	21
Apr	38	24
May	39	26
Jun	34	24
Jul	31	23
Aug	30	22
Sep	31	22
Oct	31	21
Nov	28	17
Dec	28	15

Graph 1 (Average monthly temperature of Hyderabad)



Use the data in the Table 1 and plot the average minimum monthly temperatures for Hyderabad on the same graph paper in which the graph of maximum temperatures is drawn for your understanding. The first two months have already been done for you in the Graph 1.

Look at the data and the graph and an-swer the following questions about Hyderabad:

How cold does it usually get in November in Hyderabad?

Which month has the highest maximum temperature in Hyderabad?

What is the difference between the highest maximum temperature and the lowest maximum temperature in the year?

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Which three months are the hottest in Hyderabad?

Which three months are the coldest?

What is the average maximum temperature in January in Hyderabad?

From June through December, the average minimum monthly temperature keeps falling in Hyderabad. Does the average maximum monthly temperature also keep falling?

What is the difference between the maximum and minimum temperature in May?

What is the difference between the maximum and minimum temperature in August?

Based on your answers to the above two questions, is there a larger difference between the maximum and minimum temperatures in the summer or in rainy season in Hyderabad?

2.3 Different Places have Different Temperatures

You know that different places have different temperatures. Do you know why they have different temperatures? There are many reasons. Now, we'll take a look at some of the possible reasons.

Places that are near the sea and far away from the sea usually have different temperatures.

Temperatures differ on the top of a mountain and at its foot. And you already know that temperature changes as we go north or south from the Equator.

2.3.1 *Maritime and Continental Climate*

We have already seen the average temperatures of Hyderabad. Hyderabad is far away from the sea. Now, let's look at the temperatures of a city that lies next to the sea: Panaji in Goa.

Table 2: (Average monthly temp. of Panaji)

Month	*Maximum, °C*	*Minimum, °C*
Jan	32	19
Feb	32	21
Mar	32	23
Apr	33	25
May	33	26
Jun	30	24
Jul	29	24
Aug	28	24
Sep	29	24
Oct	32	24
Nov	33	22
Dec	32	21

The average of maximum and minimum monthly temperatures are plotted on the Graph 2.

Which month has the lowest minimum temperature in Panaji? How much is it?

Which is the hottest month in Panaji? How much was the average maximum temperature for that month?

Compare the temperatures of Hyderabad and Panaji to answer the following:

In January, which place is colder?

In June, which place is hotter?

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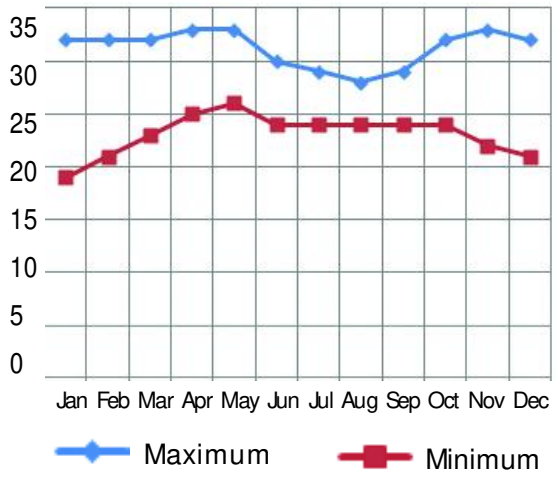
Graph 2 (Average monthly temperature of Panaji)



In which place, Hyderabad or Panaji, does the temperature remain more or less the same throughout the year?

Why does the temperature in Panaji not change much throughout the year? Because it is on the seashore! It's difficult for the sun to heat up or cool down the surface of the sea. Since the sea doesn't get too hot or cold, the air above the sea also doesn't get too hot or cold. Therefore, places near the sea usually have temperatures that remain fairly constant throughout the year. They have what is known as a "moderate or maritime climate".

In contrast to this, Hyderabad is far away from the sea. There is no moderating influence of the sea in Hyderabad. In the summers, the ground temperature rises up and this heats up the air. In winters, the ground temperature falls and the air is also cold. This is called an "extreme or continental climate" (that is, one with great differences between maximum and minimum temperatures).

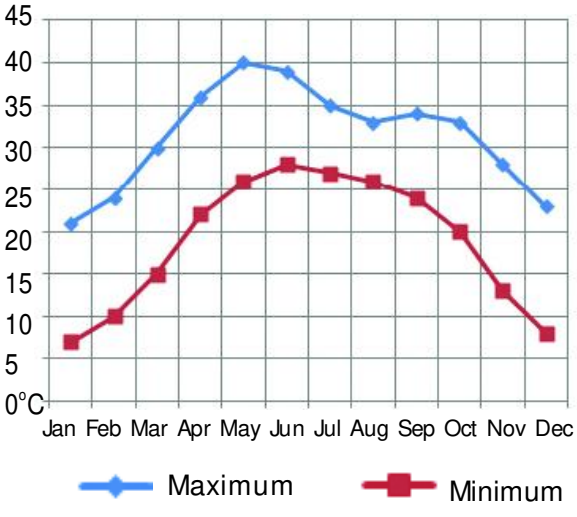
2.3.2 *Height and Temperature*

At the peak of summer, some people go from the plains to hilly places such as Ooty or Shimla to avoid the heat. Even in the summer months, the temperatures are low on high hills. The highest parts of a mountain generally have the lowest temperatures. Temperature decreases with elevation (height).

Look at the graphs (3, 4) showing the average monthly temperatures of Delhi and Shimla. Clearly that in each month of the year, the temperature of Shimla is far lower than that of Delhi.

Delhi is at an elevation (height) of about 200 metres above sea level, while Shimla is at an elevation of about 2200 metres above sea level. Usually, for every 1000 meters increase in elevation, the temperature falls by about 6.4°C. Due to cooler temperatures, different kinds of plants grow on high hills and mountains.

Graph 3 (Average monthly temperature of Delhi)



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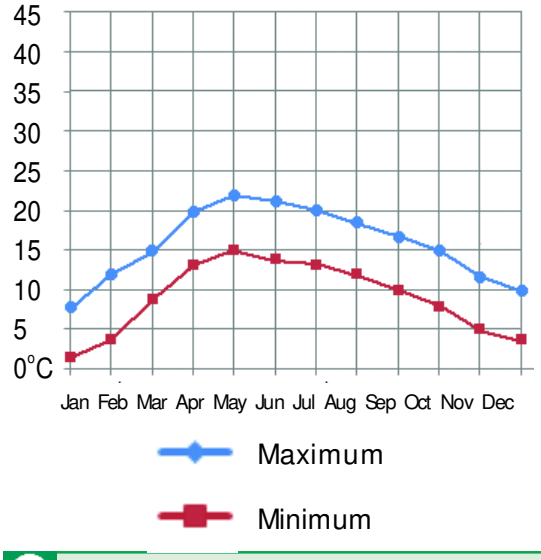
Graph 4 (Average monthly temperature of Shimla)



How many meters is Delhi higher than Shimla?

Based on the difference in elevation, calculate the likely difference in temperature between the two places.

Which month has the highest maximum temperature in Shimla? How much is the temperature?

Which month has the highest maximum temperature in Delhi? How much is it?

In September, the average maximum temperature in Shimla is _____°C while in Delhi, it is _____°C.

Which is colder: Delhi in January or Shimla in July?

2.4 Inversion

Sometimes, especially in mornings during winters, lower temperatures are found near the ground. You can see dew drops on the grass due to condensation. The cooler temperatures near the ground level are due to less amount of insolation received due to the shorter days and excessive radiation due to the longer nights. This is known as inversion.

Can you think of any other reason for this kind of temperature?

What will happen if the inversion occurs?

2.4.1 *Temperatures in Places Near and Far from the Equator*

In Class VII, we studied about Nigeria, which is situated on the Equator. We also studied about France which is more to the north. This year, we will study about Arctic tundra, which is even farther north. We know that equatorial regions like Indonesia are quite hot throughout the year and they have no winter. As we go north or south from the equator it becomes colder, and there are separate summer and winter seasons. A look at the temperatures of places near and far from the equator will illustrate this clearly.

Find out the locations of Singapore, Shanghai and Vladivostok on the above picture of the globe.

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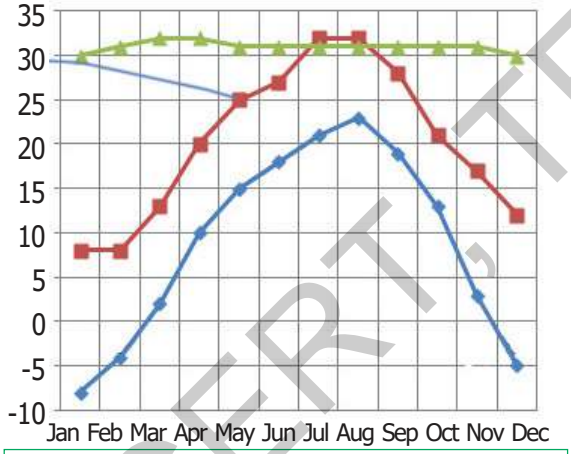
Graph 5 has the average maximum temperatures of three places: Singapore, Shanghai, and Vladivostok. In the last column of the Key, the average temperature for the whole year is shown. This is calculated by adding up all the maximum and minimum temperature readings for every month and then dividing it by the total number of readings. Thus, we get to know the average temperature on an average day in the year. We might use this number to answer a question like, "Is Singapore, on an average, warmer than Shanghai?"

Places near the Equator usually get more heat. Places farther away from the Equator often have lower average temperatures throughout the year.

Graph 5 Average maximum monthly temp. of Singapore, Shanghai, Vladivostak



KEY	
City	Average Temp for the year
Vladivostok	3.9°C
Shanghai	15.3°C
Singapore	27.8°C

Which of the three places shown in the graph is located nearest to the Equator?

What is the average yearly temperature in that place?

Does it usually get much warmer in the summer than in the winter there?

Is summer in Vladivostok warmer than the winter in Singapore?

Does it usually get warmer in July in Singapore or in Shanghai?

Which of the three places on the graph has the most extreme climate?

Which is the warmest month in Shanghai?

What is the average yearly temperature there?

Which month has the lowest average maximum temperature in this place?

2.4.2 *Temperature maps*

India is a vast, sprawling country and the temperature varies in its different regions. If we want to find out which places are hotter and which are cooler, we can use a temperature map.

Look at your Atlas to find the map of India that shows the average (mean) temperatures in January.

This average temperature is the average of the maximum and minimum temperatures for that month. In this map, India has been divided into different sections, each marked with a different colour. By referring to the key, you can find out the average temperature in January in each of these sections.

Use the maps in your Atlas to find out the latitude and the average temperature in January of each of the following places: The first one has already been done for you.

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Place	*Lat.*	*Temp. in January*
Hyderabad, T.S.		17°N between 20°C and 22.5°C
Agra, U.P.		
Madurai, T.N		
Nagpur, MH		

According to this map, there is no place in India that has an average January temperature higher than 30°C. (Remember, this is the average. There may be some January days in some places that do get hotter than 30°C.)

Look at the map and find out about the parts of India that usually have the highest average temperature (in January).

If you look north from this place on the map, is the average January temperature higher or lower?

2.4.3 *Why is the North Cooler in winter?*

Look at the following table. It shows the time of sunrise and sunset in different cities in India on 10th January. Answer the questions below:

Place	*Sunrise*	*Sunset*
Hyderabad, T.S.	6:49	5:58
Agra, U.P.	7:09	5:42
Madurai, T.N.	6:37	6:12
Nagpur, MH	6:53	5:48
Visakhapatnam, A.P.	6:29	5:38
Kohima, Nagaland	6:02	4:40

In which of these six cities does the sun rise first?

In which of these cities does the sun set last?

How long is the daytime in each of the six cities? (The daytime is the number of hours between sunrise and sunset.)

Do the cities that are farther north have longer or shorter daytimes than the cities to the south?

Based on your answers to the above questions, can you think of why the north of India remains cooler than the south in winter?

Keywords

1. Atmosphere
2. Equatorial regions
3. Condensation
4. Solar Radiation
5. Insolation
6. Angle of Incidence
7. Heat Balance
8. Maximum Temperature
9. Minimum Temperature
10. Temperature Inversion
11. Global Warming

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Improve your learning

X6A2P7

1. Correct the false statements –

a) If a place is closer to the sea, irrespective of its distance from equator, it will always be cooler.

b) As you go up higher from the earth, it becomes warmer because sun is closer to you.

c) Sun heats the air first and then the earth.

d) Global warming is related to oxygen.

2. What is the difference between the highest temperature in Table 2 and the lowest temperature in Table 1?

3. Suppose, the temperature in Moscow was –8°C at 10 AM on 6 December. Twenty-four hours later, it was 12°C higher. What was the temperature at 10 AM on 7 December?

4. Delhi and Mumbai are both situated on plains and their height above sea level is less than 300 meters. Why is there so much difference in their monthly average temperatures? In which months are the average temperatures in these two cities most similar? Explain.

5. Given below are the average monthly minimum and maximum temperatures of Jodhpur. Make a line graph of them. Which are the hottest and coldest months of the year?

Table: Average Monthly Maximum Temperatures in Jodhpur, Rajasthan (°C)

Month	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Minimum	9	12	17	22	27	29	27	25	24	20	14	11
Maximum	25	28	33	38	42	40	36	33	35	36	31	27

6. Given here are the average maximum temperatures of three places: A, B, and C. Make graphs of them. Locate each place by looking at the table and graphs.

Month	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
A	23	26	33	38	41	39	34	33	33	33	29	25
B	-3	1	6	12	17	21	25	24	21	14	8	2
C	31	32	33	32	32	29	29	29	30	30	30	31

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7. Give three possible explanations for the differences between the average temperatures in Thiruvananthapuram and Shimla in January (refer to your Atlas).

8. Between Bhopal, Delhi, Mumbai and Shimla, which two places show a similar temperature pattern? Explain the similarity between these two places.

9. Look at the graph of Minimum-Maximum temperature on the right and answer the questions below:

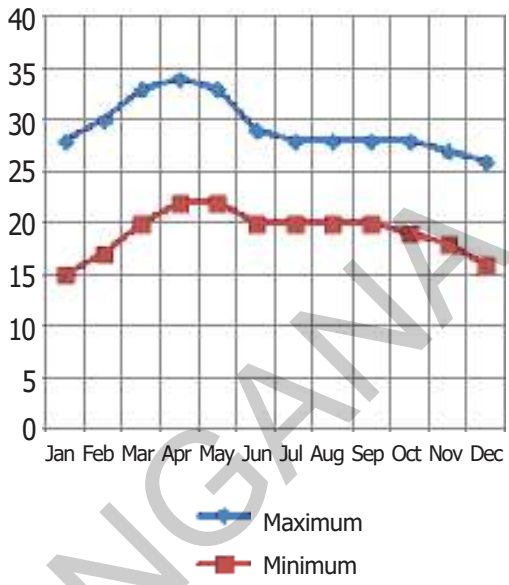
a) What is the average highest temperature in July?

b) How warm does it usually get in December?

c) How cool does it usually get in June?

d) Is there a bigger difference between night and day temperature in May or in August?

e) When is summer?



Graph showing Temperature of Bangalore

10. How is solar energy better than thermal power?

11. Read the para under the title "Height and Temperature" of page 27 and comment on it.

Discussion:

The sun is the primary source of energy. The trees are the factories which produce food from sunlight. Are we growing or cutting down such trees? Discuss the advantages of trees and our responsibility in growing them.

Project:

Visit some families in your village/locality and fill up the following table.

Sl. No.	Name of the Family head	No. of electricity bulbs used	Type			Electricity Bill (in rupees)
			Bulb	Tube	CFL/LED	

Educate the families about the energy saving measures and then conduct the same survey again after three month and compare the difference.

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CHAPTER 3

Earth Movements and Seasons

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3. Changing Seasons

Human beings live along with a large community of plants and animals. We can observe constant change in our surroundings in the course of the year - the flowering and fruiting of trees and plants, changes in the animal activity etc. As months pass by, you would notice that trees shed leaves, stand bare, new shoots come forth, leaves grew again, they flower and give fruits. You may also have noticed that in different times of the year, we get different kinds of vegetables and fruits. In some months, it is very hot and in some, it is cold or wet.

Relate the major seasons you have seen?

Describe the changes that happen in each season – how hot it gets, how much it rains, what happens to the plants and trees and animals, what food you get to eat etc.

Find out if there is anyone in the class who has lived in distant places where the seasons are different. Get them to describe what happens there.

Most of the Indian sub-continent witnesses broadly Summer, Monsoon and Winter. The far south, like Tamil Nadu or Kerala or Andamans does not experience much cold during the winter season. Likewise the Summer season is very brief in the North Eastern states. Most of North India, however witness all the three seasons with warm summers, cold winters and rainy monsoons.

Fig 3.1: A tree in Lancaster USA in four seasons

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Ancient Sanskrit literature divides the year into six seasons, adding an intermediate season between each of the three main seasons. These are called Ritus; the six ritus are Vasanta (Spring), Grishma (Summer), Varsha (Monsoon), Sharad (Autumn), Hemanta (pre-winter) and Shishira (winter). Each season is associated with certain agricultural operations and festivals. Vasanta marks the end of cold winter with flowering of trees and is also the harvest time for winter crops. A number of communities in India welcome their new year during this season and celebrate it with festivals such as Vasant Panchami, Holi, Ugadi, Gudipadwa, Vishu, Bihu, Baisakhi and Puthandu. Grishma is the time when it is the hottest in most parts of India. Varsha Ritu marks the beginning of rains and agricultural operations in most parts of India. During Sharad the skies become clear and the monsoon crops ripen. During this season, festivals like Dasara and Deepawali are celebrated. This season is followed by Hemanta, which is another pleasant time across the country. Next is the Shishira (winter) which is the coldest period of the year. Himalayan regions receive snowfall during this time. A number of crop harvesting festivals such as Lohri, Pongal and Makara Sankranti are celebrated at the end of this season.

Sub-polar and temperate regions of the world typically experience four seasons of summer, spring, autumn and winter.

Observe the picture carefully (Fig 3.1).

Do you think the trees observed in the pictures are same or different?

What are the changes you can see in the trees?

In the first picture, you can see that the tree and its surroundings are covered by snow (a kind of soft ice). In the third picture, you can see the same tree sprouting leaves (there is no snow). In the second picture, the same tree has fully grown leaves. In the last picture ripe red leaves are falling from the same tree. Do you know why these changes happen? Yes that's right, these are due to different seasons.

Have you ever seen your surroundings covered by snow? You may have seen it flooded by water during rains but never snow. Some parts of the earth get so cold during some months that they get snowfall instead. This picture is taken in Lancaster in USA. It snows heavily in the Northern countries during winter; in summer months, it is not so cold but still much cooler than in our state. However, the funny thing is that in those countries, the day is much longer in summer – so much so that you can see the Sun even at midnight!

Find out the name of the country that is called the 'land of midnight Sun' and locate it on the globe. Find out its latitude and compare it with the latitude of Telangana.

Locate Australia, South Africa and Chile on the globe. These are also called the countries of the Southern Continents, that is continents that are located to the South of the Equator. In these countries, the cycle of seasons is different. They have winter when we have summer and when we have winter, they have summer! In fact, this is the pattern in all the places to the south of the Equator.

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Look at the globe and find out the names of continents which are located to the south of the equator.

Asia : .....

Africa : .....

Europe : .....

North America : .....

South America : .....

Australia : .....

Did you find any continent that is located entirely to the North of the Equator?

Did you find any continent that is located entirely to the South of the Equator?

Did you find any continent that is spread on both sides of the North and South of the Equator?

Can all the students of the class write down three questions related to this magic of seasons? We will try to find answers for them.

You are not the only ones with such questions. For thousands of years human beings have been curious about these matters and over time, have worked out the answers. Let us try to understand why seasons change, why are some parts of the earth warm and some cold and why are the seasons opposite in the Northern and Southern hemispheres.

3.1 Factors Effecting the Seasons

To understand these, we have to understand the complex interaction between several factors. These are:

1) The spherical shape of the Earth and the curvature of its surface.
2) Daily rotation of the Earth on its own Axis.
3) The tilt of the Axis of rotation compared to the plane on which the Earth moves.
4) The Earth's movement around the Sun once a year (revolution).

3.1.1 *Curvature of the Earth*

You have already studied the impact of the spherical shape of the Earth and how this causes distribution of heat over the Earth's surface differently, how the region around the Equator becomes warmer than those near the Poles.

3.1.2 *Earth's Rotation on its Axis*

The Earth rotates or goes around just like a 'top' spins. What does it go around? It actually rotates around an imaginary line which joins the North Pole and the South Pole. This line is called the Axis of the Earth's rotation. All parts of the earth go around this line once a day. In other words, the Earth takes about 24 hours to rotate or go around its own axis. It moves from the west to the east – if a globe is facing you it rotates from your left to the right side. You can see that the Western portion moves towards the east.

When the Earth rotates, the air around us, the clouds and the birds seem to move along with the Earth. That is why we don't feel the movement in the manner when we travel on a train or bus.

This is the reason why the Sun, the Moon and the stars appear to rise in the east and set in the west. This is, of course, an illusion created by the eastward spin of Earth.

The first and foremost effect of earth's rotation is the daily alternation of day and night, as portions of Earth's surface are turned first toward and then away from the Sun. This variation in the exposure to sunlight greatly influences the local temperature and wind movements.

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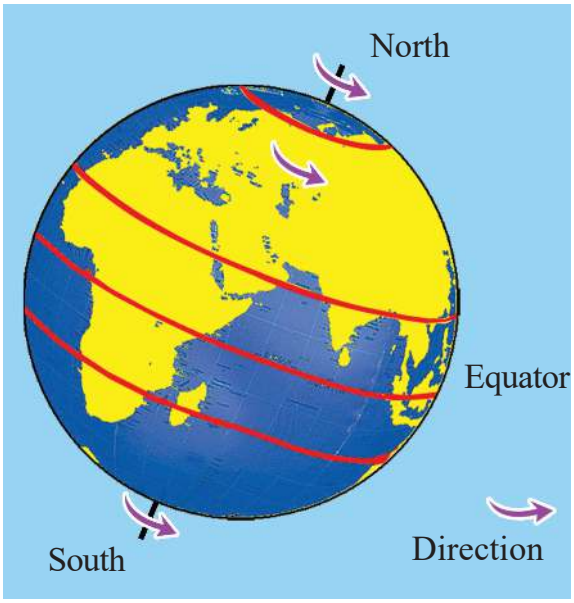

Fig 3.2: Rotation of the earth from west to east

Activity :

Take a globe and focus a torch light on it from a small distance. The torch illuminates one half of the globe. If you rotate the globe in front of the light, then also only half the circumference of the globe is illuminated.

Similarly, the Sun illuminates one-half of the earth at any given movement. The edge of the sun-lit hemisphere, called the circle of illumination, is a great circle that divides the earth between a light half and a dark half.

What would happen if the earth did not rotate on its own axis? Then, one portion of the earth which is in front of the Sun would constantly get Sun's heat and light and the other portion would remain cold and dark. This would make both portions unfit for life - the bright half would be too hot and the dark half would be too cold. Thus, rotation helps the entire earth to get heat and light consistently on a daily basis.

3.1.3 *Earth's 'Tilt' and Revolution Around the Sun*

The earth revolves around the Sun while rotating around its own axis. That is, it spins like a 'top' and at the same time, keeps moving forward around the Sun. The motion of the earth around the Sun is called 'revolution'. Each revolution takes about 365 days and 5.56 hours. This is the length of a year on the Earth. How does this cause the formation of seasons on the Earth?

Had the Earth just gone around the Sun – it would have meant that a place would have had the same seasons throughout the year. The portions that get more sunshine would keep getting it throughout the year in the same way and the vice-versa. But this is not so, because the Axis of Earth's rotation is inclined (slanting) and points in the same direction throughout the year. What do we mean by 'inclined axis'?

The earth goes around the Sun – on a regular path (also called Orbit) on a level plane in open space. This is called the Orbital Plane. The earth's axis of rotation does not stand vertical (that is forming a 90^0 angle) on this plane but is tilted on it so as to form a 66.5^0 angle. In other words it is tilted by 23.5^0 (90^0-66.5^0= 23.5^0). To understand this idea, look at the following pictures.

Actually if we see the Earth from the sky, we will not be able to see any tilt or axis. It will appear just as the Moon or Sun appears to us – a round disc. The 'tilt' is the tilt of an imaginary line – the axis, and therefore can't be seen visually.

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As earth revolves around the Sun, Earth's axis remains tilted in the same direction throughout the year. It keeps pointing to the Pole star (which can be seen in the Northern sky in the night) and this is called the Polarity of Axis.

In the pictures, you can see what happens when the Earth goes around the Sun in this manner. During some months (June) the Northern Hemisphere is tilted towards the Sun while in some months, the Southern Hemisphere faces the Sun. As a result when the Northern Hemisphere has summer, Southern Hemisphere has its winter. When six months later (December) the position changes, Northern Hemisphere has winter and Southern Hemisphere has summer. You can also see that in some months like March and September, it is the Equator which faces the Sun directly and both the Northern and Southern Hemispheres get similar amount of energy from the Sun.

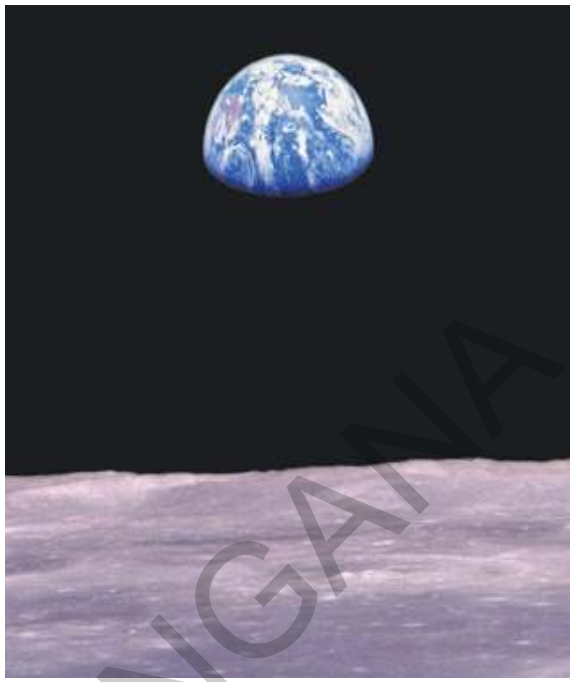

Fig 3.4: A view of the earth from the Moon

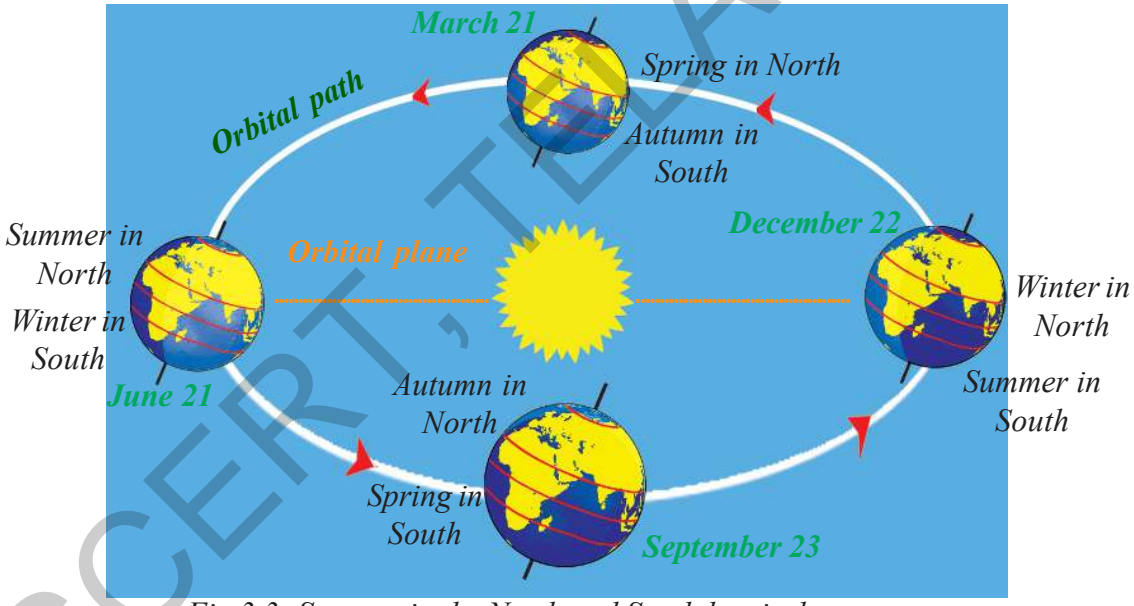

Fig 3.3: Seasons in the North and South hemisphere

Imagine that the Earth goes around the Sun but its axis is not tilted. How will it affect the change of seasons in Telangana? How will it affect the change of seasons in the northern region whose photograph you saw in the beginning of the chapter?

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3.2 Temperature Belts on the Earth

Let us see how the effect of the tilt of the Axis combines with the spherical shape of the Earth to influence distribution of solar heat over the Earth. We saw earlier that when the solar rays strike the Earth's surface, they fall straight in portions which face the Sun directly and fall at an angle as you move away from that portion.

The angle keeps increasing as we move towards the two Poles. As a result it is hotter in the areas which face the Sun directly and less hot in the areas that receive the Sun rays at an angle.

As a result of the tilt of the axis, the area which faces the Sun directly keeps shifting throughout the year. In March, the Sun shines directly over the Equator, while in June, it shines directly over the Tropic of Cancer in the Northern Hemisphere. Then, in September, as the Earth travels further around the Sun, the Sun shines directly over the Equator. In December, it shines over the Tropic of Capricorn in the Southern Hemisphere.

Thus, you can see that there is a belt within which the direct rays of the Sun fall at some time of the year or the other. This belt extending from the Tropic of Cancer to the Tropic of Capricorn is called the Tropical Belt. This belt gets the maximum heat energy from the Sun.

June 21 – Sun on the Tropic of Cancer

March 21, Sept. 23 – Sun on the Equator

December 22 – Sun on the Tropic of Capricorn

On March 21 and September 23 throughout the world, the day and night are equal in size, so these are called **equinoxes**.

As we move northwards or southwards of the Tropical Belt, we reach a region where it gets warm in summers but also very cold in winters. This is the Temperate Zone. The northern portions of this region get snowfall in winters.

Find out if Telangana falls on the Tropical Belt or in the Temperate Belt.

Will the Sun shine directly on our heads in Telangana during any month? If yes, in which month?

Find out the belt in which Delhi is situated and if it would receive snowfall during winters.

If you move further north or south of the Temperate Belt, you will reach the Polar Region. The seasons in this region are very peculiar. This region is away from the Sun during winter months – and does not get any sunshine in the day! That is, for six months there is no Sunshine on the Poles. For the next six months, it constantly faces the Sun throughout the 24 hours of a day - there is no night or darkness! A place which has six months of day and six months of night! Even during the 'day', it gets very slanting rays of the Sun. The Sun does not rise high in the sky but only stays just above the sunrise point (also called the horizon). So it never gets very hot. So, for six months it is freezing cold – so cold that an entire ocean – the Arctic Ocean remains frozen throughout the year. So cold that the soil becomes frozen like a hard rock and roots of trees can't penetrate them. So trees just can't grow in this region. When the Sun

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appears for six months, the snow melts, part of the sea also melts. Small plants like moss, lichen and some flowering plants grow.

Fig 3.5:

Northern Lights, visible in Northern polar region, occur during the seasons when the sun does not rise above the horizon

Keywords

1. Seasons
2. Curvature of the Earth
3. Earth's Tilt
4. Snowfall
5. Temperature belts
6. Horizon

Improve your learning

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1. Do you think there is any correlation between the crops grown in your region and the seasons? Find out by discussing with your elders and friends and write a short essay on it.
2. Why do you think does Telangana not receive any snowfall during winter months?
3. We have a rainy season. How do you think it is related to the movement of the Earth and the pattern of Sun's rays? Does it occur in the summer or winter or in the season in between?
4. Collect information about the time of Sunrise and Sunset for different months of the year in your place (you can look up the local newspaper for this). Calculate the duration of day and night – how many hours every day – for every month. Do you see any pattern in this?
5. Explain the idea of rotation of the Earth to your parents or sisters or brothers. Write down their questions or doubts and try to answer them.
6. Imagine that the Earth does not rotate but goes around the Sun around the year. What difference will it make to the seasons and distribution of temperature?
7. Identify a country in the Temperate Belt in both Northern and Southern Hemisphere. Compare the seasons in those countries and your place.
8. What are the six seasons in Indian climate?
9. Read the first paragraph of this chapter and answer the following question:
   What is the impact of seasons on the lives of human beings?

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CHAPTER 4

The Polar Regions

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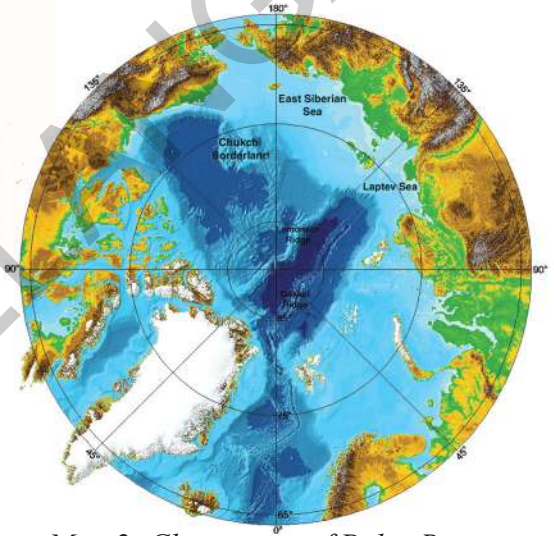
4. In this chapter, you would be reading about a region which is entirely different from any place we have seen so far in VI and VII classes. This region has continuous nights and continuous days for many months. There is no sunrise and sunset like we have in our country. Can you imagine such a place? This region is very cold. It is so cold that only ice and snow can be seen - ice on land, ice on the streams, ice on the rivers and even the entire sea is frozen (recollect Chapter 2 of VI Class where you had answered about the frozen continent).

Map 1: Polar regions in the Northern hemisphere on the world map



Map 2: Closer view of Polar Region

4.1 Where is the Polar Region?

You have seen the north pole and south pole on the globe. The region which lies near the poles is called the "polar region". You will be reading about the northern polar region in this chapter. Look at Map 1. It shows the north pole and its surrounding regions. The entire polar region has been shaded lightly. Notice the boundary of this region. This is known as the 'Arctic Circle'.

Which continents fall within this region?

The northern part of the continents within the polar region is known as the Tundra. Tundra means very cold. Since the Tundra region gets very little sunlight, it has a unique type of vegetation known as the 'Tundra Vegetation'.

Try to recall what happens as we move away from the equator.

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Fig 4.1: The winter season in Tundra region

4.2 Seasons in the Tundra

In the Tundra region it is extremely cold. It is difficult to even imagine the cold in the Tundra. In India, the sun rises and sets everyday. But this does not happen in the tundra. It is almost dark throughout November, December and January, since the sun does not rise at all. This is the winter of the Tundra and it is bitterly cold during these months. You know that when it is extremely cold, water freezes to become ice. In this extreme cold, the water of the rivers, lakes and seas freezes. Strong cold winds blow and there is heavy snowfall.

Due to the severe cold, dark and icy conditions, all the plants die. Even birds and animals leave this region and migrate elsewhere. The whole region becomes dark, deserted and desolate.

4.2.1 *Summer*

The sun begins to shine in the Tundra around February-March. In the beginning, the sun shines for a maximum of an hour and a half and then sets. Gradually, it lengthens to 2 hours, 6 hours, 8 hours, 16 hours, and finally 24 hours! Then, for almost three months from May to July, the sun never sets, it shines all 24 hours. But the sun does not rise overhead; it just hovers a little above the horizon (The horizon is the place where the earth appears to meet the sky). Since the sun does not go high up in the sky, it is never very warm.

Even in the three months of summer, it is cold. But it is comparatively less cold than the winter months. Due to the relatively warm weather, some of the ice melts. The rivers which are frozen during the winter melt and begin to flow. The lakes fill up, and huge chunks of ice break off and float into the ocean as icebergs.

The land which was frozen and desolate in winter comes alive with colour during summer. When summer approaches, many multi-coloured plants, lichens, grass, shrubs and berries sprout all around. They bear flowers and fruits of different colours. Many birds and animals come to feed on them.

Did you find any differences between figures 4.1 and 4.2?

4.2.2 *Vegetation*

Due to the cold, the upper soil surface of the region is frozen into a rock-like state all through the year. This is called 'permafrost'.

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As there is little soil, only some small plants can grow. The underground soil being hard, it is difficult for trees to grow. Even if they manage to grow, the trees get damaged and uprooted with the strong winds and storms. So, most of the tundra region is tree-less.

Fig 4.2: The summer season in Tundra region

Mention five points about the summer in Tundra.

Fill in the blanks

The sun does not appear during the months of _____ and _____

At this time, the water_____ and the plants_____

How do the people of Tundra get light in winter?

4.3 The People of Tundra regions: Eskimos

The Arctic is a region of vast, treeless plains, icy seas, and barren, rocky islands. This harsh cold land is the home of the Eskimos. They live in the scattered settlements in Greenland, Canada, Alaska and Siberia. For thousands of years, the Eskimos were isolated from other people. They lived by hunting and fishing and they developed a way of life well suited to their homeland.

The Eskimos' traditional way of life developed to meet the challenges of the Far North. This section describes that way of life, which the Eskimos followed until recently.

Fig 4.3: A photograph of people in Polar region, 1930

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Fig 4.4: A very old photograph of Siberian Yupik woman holding walrus tusks

The most commonly accepted meaning of 'Eskimo' is "snowshoe-netter." There are two main groups referred to as Eskimos: Inuit and Yupik. Inuit in their language means "the people" or "the real people". The Eskimos are descendants of Siberia, now a part of Russia in the northern Asia.

Eskimo languages have been spoken for thousands of years, but they were not written down until modern times. There are three main languages - Aleut, Yupik and Inupik.

The Eskimos first entered North America about 5,000 years ago, crossing the Bering Straits from Asia. Today, the Eskimo population is not large, but it is growing.

Why do you think people always did not live in the Tundra region?

4.3.1 *Group Life*

The Eskimos live in fairly small groups. There are villages of over 500 people on the northern Alaska Coast. A typical group might have 25 to 45 people. Eastern groups move from place to place throughout the year, following a fairly fixed order of seasonal activities. They spend the winter near the coast, hunting for seals and fishing. In summer, they move inland to hunt caribou and gather berries. Sometimes they cover a circuit of about 1,100 kilometres. They cross snow and ice on sledges pulled by dogs, and they travel on water in open boats called umiaks. In the recent times motor boats have largely replaced sledges and kayaks.

Close cooperation is important if the members of an Eskimo group are to survive in their harsh land. Group members would work together in activities such as hunting. For example, in eastern groups, 10 - 12 hunters would be needed to harpoon seals at their breathing holes in the winter sea ice.

Fig 4.5: Harpoon-a weapon to hunt seals

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Much larger groups - over 100 people would work together to hunt caribou and large sea mammals such as whales. Some activities are carried out by individuals and small family groups - tracking bears, fishing with nets and gathering berries.

4.3.2 *Hunting and Fishing*

Because they depend on hunting and fishing to live, Eskimos are highly skilled at these activities. Caribou hunting is essential for nearly all Eskimo groups. Caribous are hunted in the inland during summer and early autumn. In some places, caribous are driven by rows of people into lakes or narrow streams, where they are speared, shot with bows and arrows, or even harpooned. Sometimes, Eskimos set up piles of stones in long lines. To the caribou, the stones look like people in the distance. The caribou would turn away from the lines of stones and be caught.

For some groups, fishing is as important as hunting. Fish are netted in deep muddy waters or through holes in the ice.

Fig 4.6: Caribou

They are speared in shallow, clear waters at their weirs - low dams of stones placed across streams. Fish are chased into the weir by people wading in the stream and are caught by skilled hunters with three pronged spears. Eskimos also use barbless bone hook on short lines to fish through holes in the ice in winter or from the edge of the ice in spring. Seals are harpooned from the edges of ice floe or from kayaks (kayaks are small canoe like boats made of animal skins stretched over a wooden frame).

Fig 4.7: Sledge Vehicle

4.3.3 *Food*

Meat, fat and fish make up a large part of the Eskimo diet. Vegetables are scarce. Food is not wasted. But as the Eskimos depend on hunting and fishing, hunger and even starvation are common when fish and meat are not plentiful. Meat and fish caught in summer are stored in shallow pits. These pits are dug down to permafrost and covered with piles of stones to keep out hungry animals.

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Wood for burning fires for roasting or baking is scarce in most of the Eskimo area. Meat and fish are often eaten raw. Raw meat or fish are frozen and cut into thin strips, which are dipped in whale or seal oil. Some meat, especially meat from large sea mammals, is eaten in a partly decayed state (the tough meat becomes tender and easy to digest). If food is cooked, it is almost always boiled, using the heat from oil lamps.

Fig 4.8: Inuit people from Alaska Qamutik, 1999

4.3.4 *Shelter*

The Eskimo word "igloo" means shelter. It can refer to any kind of house, not really the dome shaped snow-houses that many people associate with the word.

In summer, most Eskimos live in tents made of animal skins. In western Alaska, very large winter tents are made by placing heavy walrus skins over wood frames. On the northern coast of Alaska, dome-shaped houses are built of logs and whale ribs. The dome is raised over a depression in the ground and is covered with frozen turf. In Greenland, houses are built of stone slabs.

Snow-houses are used only in the eastern and central regions. They are made from blocks of packed snow (not ice), built into a dome. Larger snow houses are used as winter residences. Long tunnel entrances provide storage space in these larger homes. The entrance tunnel opens into the house below the floor level. Some people on Tundra live throughout the year in permanent houses built with wood and bricks.

In the rear half of the house and on both sides of the door, there are snow benches about one metre high. The rear bench is covered with animal skins and is used for sleeping. The side benches support racks for drying clothes, food supplies, and seal-oil lamps that provide light and heat. Sometimes, two large snow houses are joined together by tunnels. Some snow houses are lined with sealskins that are sewed together and suspended from the top of the dome.

In what ways are the resources available in their surroundings used for making houses?

How is the house impacted by the climate?

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4.3.5 *Clothing and Crafts*

The Eskimos wear boots called mukluks, trousers and hooded jackets called parkas - all made of animal skins. There are differences in details of clothing for men and women. The man's parka has long flaps in front and behind. In winter, the Eskimos wear two layers of clothing. Caribou fawn skin is preferred in winter because it is soft and warm. Coastal groups prefer seal skin in late spring and summer. It has the advantage of being waterproof, but it has the disadvantage of being very stiff. Clothing is often embroidered and has decorative fringes. Cut-outs of different-coloured animal skins are pieced together to form patterns on parkas.

Fig 4.9: Inuit people from Alaska, taken in 1912

The Eskimos decorate tools and objects of everyday use. Such decoration makes people's possessions very personal. Bone, ivory, wood and soft stone called soapstone are used to make small figures of people and animals as well as weapons and tools. Tools are carefully carved to fit the hand of the user. In the Pacific and far western areas, the masks are made of carved wood, painted and decorated with feathers and animal skins.

4.3.6 *Religious Beliefs*

Eskimo religion shows deep concern for life, health, sickness, starvation and death.

The Eskimos believe that spirits control these things. All Eskimo groups believe in a supernatural power called Sila and spirits (such as Sedna, the goddess of life, health and food). They believe that people and animals have souls that live after death. But each group has certain beliefs and rituals of its own. Each person, family or group has taboos or bans, forbidding certain actions, such as eating a particular kind of food. Each group has some major ceremonies performed at birth and death or when hunting is very poor or very successful. Shamans (people skilled in performing rituals) are believed to help establish and keep a contact with the spirit world. Shamans use trances, drama and magic tricks in their performances.

4.3.7 *Recreation*

Wrestling, racing, harpoon throwing contests and other vigorous athletics activities are popular. Games of skill are sometimes essential parts of religious

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rituals, as are storytelling, singing, drumming and dancing. Parties and social visits are often occasions for huge feasts of meat and fat.

4.4 Contacts with the Outside World

The first Europeans to be seen by Eskimos were Vikings from Iceland, who established a settlement in Greenland. Contact between the Eskimos and the Icelanders began about the year 1200 and continued until about 1400.

Other Europeans began to explore deeper into the Eskimo area after 1576-78, when the English mariner Martin Frosbisher visited Baffin Island. Danish, Norwegian and English explorers sailed into the seas of the Far North to find the fabled North West Passage to China. By 1728, the Russians had arrived in Siberia and northern Alaska. Contact with the Europeans began in earnest as explorers tried to find the North West Passage from the Pacific Ocean as well as from the Atlantic. But some Eskimo groups in the northern Arctic islands did not have much contact with outsiders until the late 19th century.

After 1850, the arrival of the Europeans and American whalers and fur traders brought many changes. Eskimos worked for the whalers and sold furs to the traders. The outsiders in turn provided a steady source of metal tools and rifles. Because of the new tools and weapons and the new demand for fur, animals were hunted and killed in greater numbers. In some areas, animals such as caribou and seals were hunted almost to extinction.

These outsiders brought new diseases to which the Eskimos had no immunity, or natural resistance. Smallpox, tuberculosis, influenza, whooping cough, pneumonia, mumps, scarlet fever, and diphtheria were the most dangerous of these diseases. After the late 1800's, large numbers of Europeans began to live an year-round in the Arctic and these diseases became very serious.

The pattern of the relationship between the Eskimos and outsiders has been described as "boom and bust". Waves of outsiders have brought brief periods of wealth, education, and employment. This was followed by periods of poverty and disorganisation.

Fig 4.10: Walrus hunting in Chukota during the 2000s

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Each wave of activity has drawn the Eskimos into contact with different social and economic forces. The once isolated northlands have been opened up by air travel, highways, powerful modern ships, and satellite communications. These changes have produced great strains on the Eskimo way of life.

Do you think lives of people in Tundra have changed for better or worst because of their interaction with outside world? Give reasons for your answer.

Look at the pictures in this chapter. How has their dress and hunting change?

Keywords

1. Arctic circle
2. Tundra vegetation
3. Icebergs
4. Eskimos
5. *Kayaks*
6. Igloo

Improve your learning

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1. Re-write the false statements with correct ones:
   a) Animal body parts were used only in clothing.
   b) Major part of the food includes vegetables.
   c) Popular games amongst the people in Tundra are closely related to their daily lives.
   d) Contact with people from outside impacted Eskimos health.
2. Based on what you studied about equator regions in Class VII, how is polar region different?
3. What are the ways in which life of people in Tundra are dependent on climate of the region? Describe in the context of following aspects:

Food	Dress	Travel	Shelter

4. Create a wall paper with illustrations and descriptions comparing life in the Tundra with life at your location.
5. Imagine one entire day (24 hours) when the sun does not set and another day when there is no sun. What changes will this make in your daily lives? Write a short note on them.
6. Find out the living places of Eskimos in the world map, with the help of an atlas.

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CHAPTER 5

Forests: Uses and Protection

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Some of you may be familiar with a nearby forest – its trees, plants, animals, rocks, streams, birds and insects. Describe to the class the forest in detail and what you do there.

Have you ever been to a forest to collect firewood, leaves or fruits and tubers? Tell everyone in the class about it and also make a list of all the things people in your area collect from the forests. How are they used?

You have read about forests and people living in the forests in the previous classes. Can you recall some of them and talk about people who live in the forests?

Can each of you draw a picture of a forest and compare them?

Our folk tales and Puranas and stories repeatedly mention forests. Can you relate in the class some such stories about forests?

Many forests are sacred and are worshipped by the people. Some forests are famous as the abode of some gods and goddesses. Find out about them and tell everyone in the class about them.

5. What is a Forest?

Forests mean many things to different people. Some people are afraid of forests thinking that it is the home of wild animals, snakes, insects and dangerous places like deep gorges, cliffs and rocks. Others have no such fear and walk around the forests as if it were their home and even play in the forests. To some, forests are sacred places whose deities are worshipped. To yet others, it is a place from where they get raw materials like timber, bamboo or beedi leaf or hunt animals and sell them in the market.

Similarly, different people use forests differently. Some people live in simple Shelters in the forests and grow a few vegetables etc., and gather fruits and tubers and hunt for small animals. Some others use the forests to graze their anumals - sheep, goat, cows etc. Some others cultivate by making small clearings or podu in the forests. You have read about them in Class VI in the chapter about Penugolu. Many people use the forests by cutting down trees and bamboos and selling to paper or furniture factories in the towns.

Yet others look at forests as places which can be converted into fields, tourist resorts or dams for stroring water.

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Of course, we need to remember that human beings are not the only living beings who use forests. Trees, Plants, Grasses, birds, insects, animals, fishes - countless beings thrive in and use the forests. So when we think of the forests we need to think about them too.

What is a forest? There can be many ways of defining a forest. Write a definition of forests.

Then discuss jointly in the class and write down points which seem to be correct to most students.

How we define a forest will depend upon how we look at them. For example, one easy definition can be 'a large tract of land covered by trees'. While this may be a useful definition, it has several limitations. For example, we need to ask how large a tract? What do we mean by covered by trees? How thickly covered? Can we differentiate between a forest and a plantation which can also be 'covered by trees'? Can a forest be complete without its undergrowth, animals, birds and insects? There can be many more questions like these about any definition.

Nevertheless, we have to work with the common understanding of what is a forest – perhaps we can say that most forests have many of these features:

1. A large tract – stretching several kilometres in length and breadth
2. A tree cover and undergrowth (bushes, plants, grasses and creepers) which grows with little interference from human beings
3. Considerable bio-diversity – where many kinds of plants and animals live and breed naturally without interference
4. In India, at least, most forests are inhabited by people who have been living in them by adapting themselves to the conditions of the forests but without changing them too much.

People living around the forests use them for a variety of purposes: for food, for wood for building cottages and making agricultural tools, fuel, grazing animals, for worship, solitude etc. People living far away from forests too have been using the forests for many things like wood, medicines etc. which they buy in the market. Thus, many people earn their livelihood by collecting forest produce and selling them. Later on, we shall see how these different uses of forests often come into conflict with each other and how these conflicts are handled.

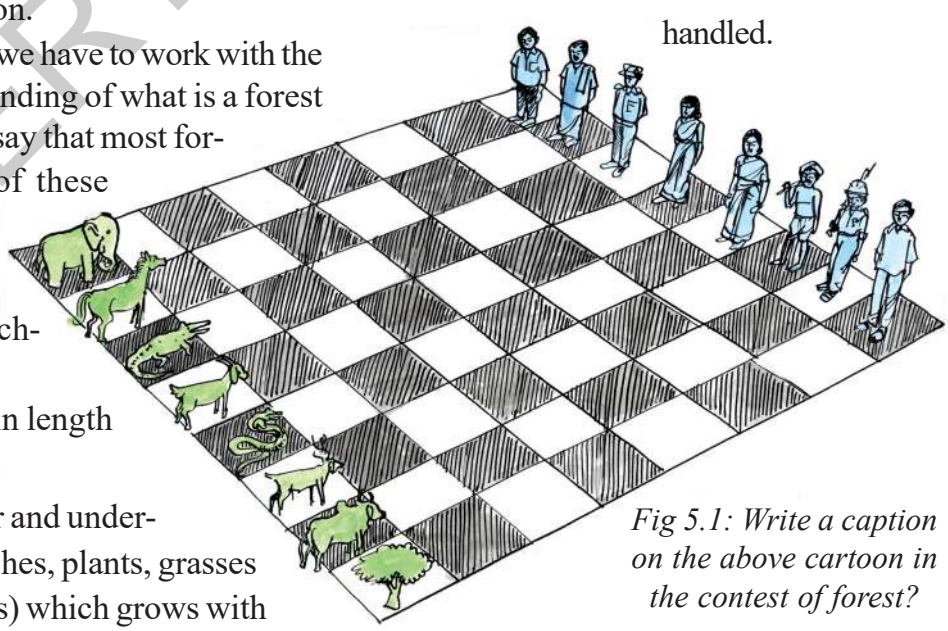

Fig 5.1: Write a caption on the above cartoon in the contest of forest?

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Do you think it is important to have forests? What will happen if all the forests are cleared and used up for growing crops, building factories or mines or houses for people to live? Can't we live without forests? Discuss in your class.

5.1 Location and Types of Forests

Where do forests grow? This is a difficult question to answer. Several thousand years ago, forests grew almost everywhere where there was soil, sunshine and rain. Thus, forests did not grow only in the Arctic regions or high up in the snow covered Himalayas or sandy or rocky deserts, or on sandy sea coasts. Leaving aside such places, forests grew almost everywhere. However, as human beings took to agriculture and living in villages and towns, forests were cut down for agriculture, mines, plantations, industries, etc. Slowly, by the beginning of 20th century, forests were confined to only tracts that were not useful for agriculture. Regions that were hilly, swampy, rocky etc. or which were too cold or far away from population centres retained forest cover.

Which is the nearest forest area from your village or town? Find out why this area still has tree cover and has not been converted into fields or habitations or mines.

Forests can be classified on the basis of different criteria. For example, we can classify them on the basis of how dense or sparse the vegetation is. We can have very dense forests, dense forests, open scrub forests, degraded forests etc. This classification helps us to understand where we have thick forest cover and where it is in a degraded situation. Another way of classifying forests is by looking at the type of vegetation that grows in them. Different kinds of trees grow in places which have a particular climate – combination of rainfall, temperature and cycle of dry, wet and hot months etc. For example, some trees such as coniferous trees like pine will only grow in very cold climates which also have snowfall. Some trees like teak grow in regions of moderate rain and warm temperatures. The density of the trees will also depend upon the nature of rainfall and temperature.

Let us learn more about some main kinds of forests.

5.1.1 *Evergreen Forests:* Regions which get very high rainfall and also have a very warm climate such as Equatorial regions or regions like Kerala and Andaman in India have evergreen forests. These are dense forests with a very large variety of trees, plants, creepers, etc. These forests are always green as the trees shed their old leaves but get new leaves very soon. While one kind of tree sheds its leaves, another tree remains green. This is because they get moisture and warmth to grow constantly. *Jamun*, canes, bamboos, *kadam* etc are some characteristic trees of these regions. We do not have such forests in Telangana.

There are also different kinds of evergreen forests in the Himalayas. These are pine forests which remain green throughout the year. However, they have leaves which are very thin and shaped like needles. These trees don't bear flowers but produce cones and hence are called coniferous trees. These trees grow in areas with snowfall. Hence, these trees have needle like leaves which do not allow the snow to rest on them. The tree itself is shaped in such a way that the snow slips down the sides and falls on the ground (just like sloping tiled roofs of houses).

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Fig 5.2: (top) Evergreen forest in Western Ghats, Anaimudi, (bottom) Snow covered Deodar forest in Gulmarg Himalayas

5.1.2 *Deciduous Forests:* These grow in regions where it rains only for some months and is warm and dry for most of the year. The trees shed their leaves during very dry months. Water evaporates through the leaves, and the trees try to conserve moisture by getting rid of the leaves during the dry months. New leaves come with the onset of rains so that the trees can produce food for themselves. Most of the forests of Telangana fall in this category as we get less rainfall, only for some months and it is very hot during most of the year.

Normally, there are two kinds of deciduous forests – one which receives more rain and one which receives less rain. The deciduous forests which receive more rain have the following kind of trees – *Vegi*, *Ageisa*, *Maddi (Arjuna)*, *Bhandaru*, *Gittegi, Teak.* In Telangana, such forests are found in Komram Bheem, Adilabad, Manchiryala, Nagar Kurnool, Jaya Shankar and Badradri districts.

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Fig 5.3(a) : Teak trees in summer

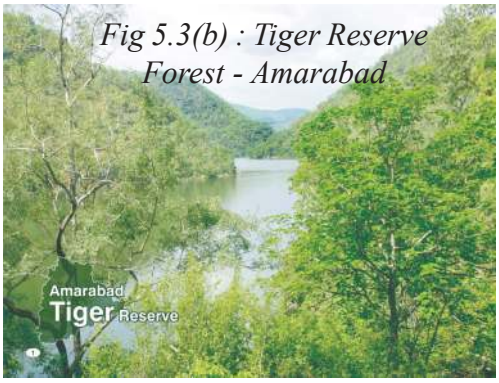

Fig 5.3(b) : Tiger Reserve Forest - Amarabad

In areas with less rainfall, we have trees like *Maddi*, *Teak*, *Velaga*, *Aegisa*, *Yepi*, *Tuniki, Chiguru*, *Billu*, Neem, *Dirisena*, *Buruga*. Such forests are more widespread in Telangana in Adilabad, Warangal, Khammam, Nizamabad, Karimnagar and some areas of Mahabubnagar districts.

5.1.3 *Thorny Forests*: These forests grow in very dry areas with little rainfall and high temperatures. Most of the trees are thorny. The common trees are *Babul (Thumma)*, *Bulusu, Regu*, Seetaphal, Moduga, Neem etc. In Telangana, they are found in Nalgonda, Mahabubnagar and some parts of Medak districts.

Fig 5.4: Thorny bushes

You may recall that these districts get very little rainfall nearing desert conditions. Thorny trees have very tiny leaves and thorns which help to conserve water. The forests are also not dense and have open spaces and more undergrowth with fewer trees.

5.1.4 *Littoral (sea coast) and swamp forests*: These forests grow mostly on the sea coasts, on sandy beaches and marshy lands and on lands affected by tidal waves. Here, the trees are adapted to salt waters and the flow of tidal waves (tidal waves typically submerge these areas for some hours of the day and recede, thus alternating salt water flooding and drying).

These are also called mangrove forests – the trees have developed some unique features to survive in this difficult environment.

Uppu ponna, *Boddu ponna*, *Urada*, *Mada*, *Tella Mada*, *Gundu mada*, *Kadili* and *Bella* are some of the typical vegetation of coastal region.

Find out how the mangrove trees adapt to the special conditions of sea coasts.

You may remember reading about Equatorial forests in Africa. What are the main differences between the forests of Telangana and the Equatorial forests?

Look at the map of Telangana given on the next page, showing the distribution of forests. Find out if your district has any forest and if yes, what kind of forest.

5.2 Status of Forests in Telangana

You read about some of the important kinds of forests in our state. But how large are our forests? Are they increasing or decreasing? Let us find out.

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About 26,904 sq kilometres of the region has been declared as forests by the government. This is about 24% of all land in the region or nearly one quarter of our state. However, all this is not really forested as only about 16.74% of our land has tree cover to qualify as forest. This means that is about 7% of our forest lands are open grounds and with very few trees. Even this forest cover is dwindling due to felling, encroachment, mining etc. Every year about 30 sq.km of forests are lost in our state.

Is this a satisfactory situation? Discuss in your class.

5.2.1 *Initiation for Greenery in Telangana*

Due to this Telangana government has initiated massive plantation programme in 2015 with the aim to increase the forest cover. It is planned to plant about 230 crore saplings in four years time. As a part of the programme, the saplings are being planted near the open spaces in habitations of the people, on both sides of the roads, on all tank bunds, in all public places like schools, colleges, universities, hospitals and in the premises of the offices.

The increased green cover helps in high rainfall and abundant water sources. It also prevents soil erosion. If we protect nature, it protects us. Thus the state government is seriously focusing on plantation of saplings. The preservation, restoration and improvement of the natural and social environment is the major issue all over the world. It includes conservation of natural resources, prevention of pollution and sustainable use of land.

What sort of climate changes will occur with the high density of tree cover?
Give suggestions for better implementation and protection of the plants.

5.3 Tribal people and Forests

It is difficult to imagine forests in our country without the people who live in them and use them. Forests provide the critical resources for the poor in our state to make a living. Very few people in Telangana collect minor forest produce (called Non-Timber Forest Produce or NTFP) and sell them in the local markets for earning a living. You would have made a long list of forest produce that people collect, but the complete list is much, much longer with about more than sixty items on it!

Of the people who depend upon forests for their livelihood, the tribal people are the most important. For thousands of years, tribal people have lived in these forests, protected them and earned their livelihood from them. You have read about them in the earlier classes.

Even today, more than 60% of the forests of Telangana are in areas where tribal people live. Similarly, about 60% of tribal people in Telangana today live in forests. How do the tribal people use the forests? You may remember how people of Penugolu use the forests around them – for podu cultivation, collection of forest produce like food items, (fruits, tubers etc), items for sale like beedi leaves, medicinal plants, bamboo, tamarind, etc.

Unlike in plain villages, tribal people don't have the notion of private property in land and all clan members use the forest with the consent of the village elders. Each family has customary right over the land they cultivate and will shift to in the coming years.

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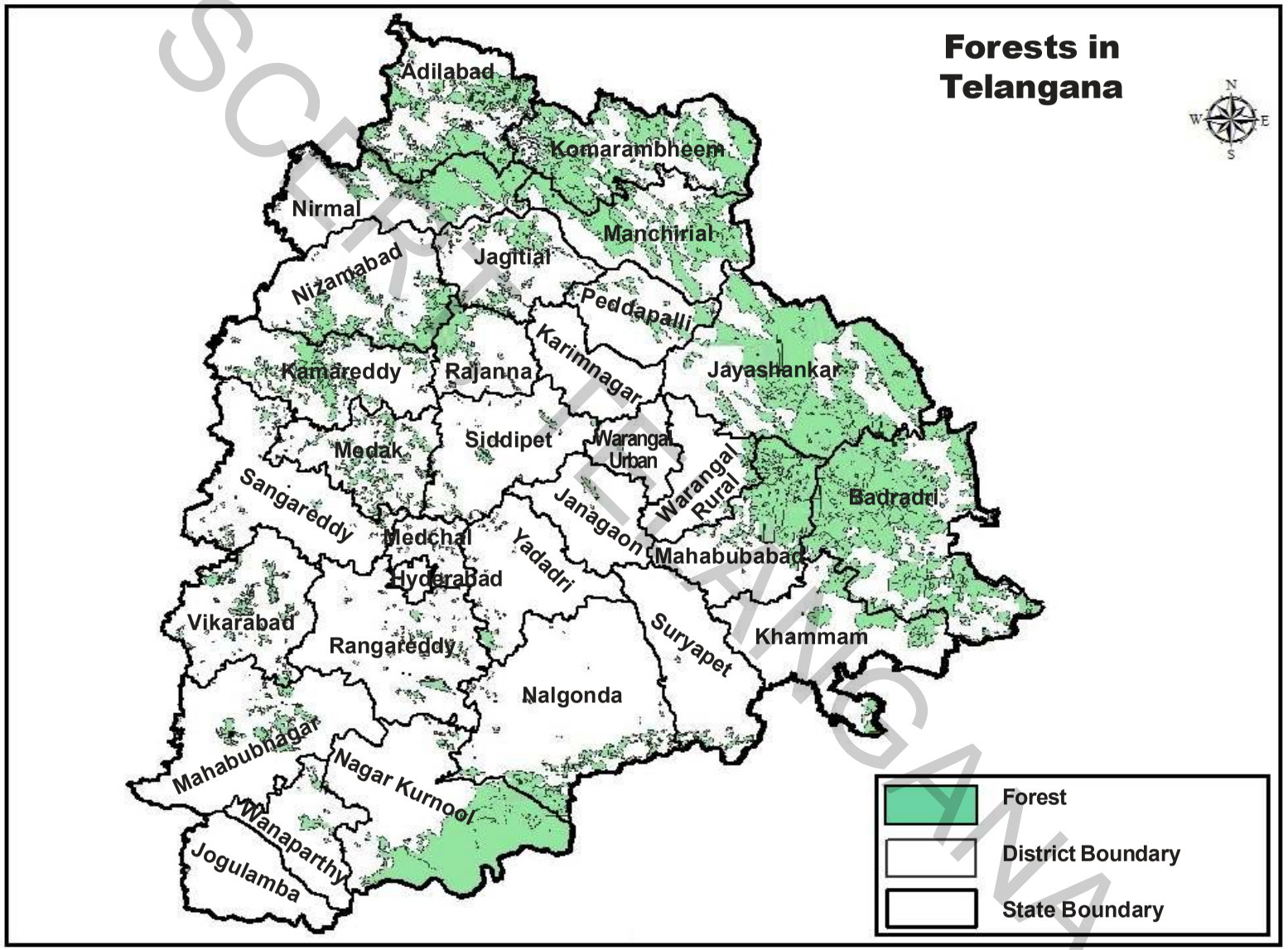

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Since the *podu* keeps shifting every few years, there is no fixed record of ownership of land. Also, when population increases and new families are formed, the village elders give them permission to clear new plots of land. Before the British rule, the tribal people treated the forests as their own. It was a sacred land to them and they used it without causing damage to it or the animals in it. Even when they hunted for animals or cleared forests for podu fields, they ensured the regeneration of animals and trees. Thus, they worked after as well as used the forests, just as a peasant family takes care of its fields.

Do you think it is possible for people to take care of forests and use them as well? What would they have done if someone had tempted them to cut trees and sell them in the markets?

During the last two hundred years, after the establishment of the British Rule, in India the tribal people gradually lost their control and rights over the forest. Since then, forests were rapidly cut down. This happened in two ways. Firstly, there was a great demand for wood for various purposes like building railways, ships, factories, mines, houses, furniture etc. Similarly, many industries like paper industry, as you have read in Class VII, need large quantities of pulp wood. As a result of these pressures, large tracts of forest were cut down and the wood was sold out. In many areas, forests were cut down to create plantations of tea, coffee or rubber and later on, of quick growing trees like eucalyptus or bamboo. Thus, the total area under forests got reduced greatly.

Do you think there is any difference between a plantation of eucalyptus trees or tea shrubs and a forest? Discuss in the class.

Moreover, the laws passed by the Nizam government in the areas under its control restricted the traditional/customary rights of the tribals and forest users by classifying forests as 'reserved' and 'protected' forests. Reserved forests were forests in which no one could enter. 'Protected' forests could be used by people; they could take headloads of wood and small forest produce for their own use and could graze their cattle. But, here too, there were many restrictions on cutting trees, grazing more than the limit set by the Forest Department etc.

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Yet, as we know, a very large number of people lived in these forests and depended upon their use. The government at that point of time did not really care for them. When the government had to define the area under forest, it treated most of the land used by the tribals as forest belonging to the government. This was because, unlike in the plains villages which had village land records, most of the tribals cultivated land without any ownership records. In the northern districts of Telangana, the Gonds cultivated settled agriculture, while the Kolams etc. practised *podu* cultivation on the hill slopes. Even the Gonds who practised a more settled type of agriculture were in the habit of leaving lands fallow and cultivating alternate lands in two-year cycle. The demarcation of Reserve Forests did not take notice of these practices and rendered many tribals without rights and led to forced evictions.

In one stroke, the tribal people were rendered homeless in their own homes! To add to it, the government was eager to hand over the land to zamindars and cultivators from other areas so that they could settle down and cultivate the lands and pay revenue to the government. The evicted tribal people had to work for these landlords now. On the lands which the tribal people were allowed to cultivate, they had to pay very high revenue. Often they had to borrow money from moneylenders to pay this amount. In the end, they had to sell off their lands to the moneylenders. Thus, they again lost whatever land they had.

The Forest Department which was established in this period had the task of protecting the forests and planting new trees. It also had the responsibility of managing the 'harvesting of the forest', that is felling mature old trees and selling them to earn money for the government.

The Forest Department officials usually belonged to distant rich communities who regarded the tribal people as ignorant and dangerous and had no sympathy for them. They exploited the helpless tribals cheated them and constantly harassed them. In the name of forest conservation, large-scale evictions occurred in the 1920s and mopping operations continued till 1940. This created an atmosphere of unending insecurity for the tribal people.

The tribal people protested and fought against this from the very beginning. In some regions like the North East, they were able to win some protection from the government.

List all the causes for the decline of forests in the last 200 years. Do you think *podu* cultivation was also responsible for this? Give your arguments.

What was the difference between protection of forests by the tribal people and that by the Forest Department?

Why do you think the tribal people were unable to pay the land revenue demanded by the government?

At the time of independence, our national leaders were debating whether it was better for tribal people to be left alone to lead their traditional lives in the forests or should they be made to adopt settled agriculture, modern education and industrial work.

Which way would have been better according to you? Discuss with you classmates.

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5.4 The change from 1988-90

By 1988, the government had realised that the development of tribal people could not be thought of without giving them any rights over forests. They understood that the protection of forests was impossible without the active role of tribals. The National Forest Policy, 1988 declared that the primary task should be to associate the tribal people with the protection, regeneration and development of forests. It also wanted to provide gainful employment to the people living in and around the forests. The government sought to involve the village communities living close to the forests in their protection and development of the degraded forest land. It also prescribed the right of use to village communities to meet their requirements of forest produce and active participation in afforestation programmes. This was the beginning of an active cooperation between the forest/ village communities and the Forest Department for the revival, restoration and development of degraded forests. Under the new policy, the Forest Department and local communities are expected to collaborate in regenerating degraded forests, planting trees. The communities are allowed to use the grass and other minor forest produce.

In Telangana, this programme was renamed as Community Forest Management (CFM) programme. While this programme helped to bring together the Forest Department and the local communities, it only forced the tribal people to give up their earlier *podu* lands for forest regeneration. During the same time, several Tiger Sanctuaries were established in the forests to protect wild life.

Find out from your elders about their experience of CFM and also Social Forestry projects.

Why do you think the government thought that forest was not important for tribal people's development?

5.5 Forest Rights Act, 2006

The tribal people had been protesting and fighting against these new policy activities. Their cause was taken up by many non-governmental agencies which built a national campaign for tribal rights over forest. After prolonged debate, the Parliament passed the Forest Rights Act in 2006. For the first time, it was accepted that during the last 200 years, gross injustice had been done to tribal people and others by denying them traditional rights over the forests which actually belonged to them. It also recognized that it was impossible to preserve the forests without restoring the rights of the tribes etc.

The Act gave three main reasons for passing the new law:

First, to conserve the forests and at the same time, ensure livelihood and food security of the forest dwellers;

Second, the forest rights on ancestral lands and their habitat were not adequately recognised during the colonial period as well as in independent India. This resulted in historical injustice to the forest dwellers, who are integral to the very survival and sustainability of the forests; and, Third, it has become necessary to address the long standing insecurity of land rights and access rights of forest dwellers including those who were forced to relocate their dwelling due to State development interventions (like dams or tiger reserves).

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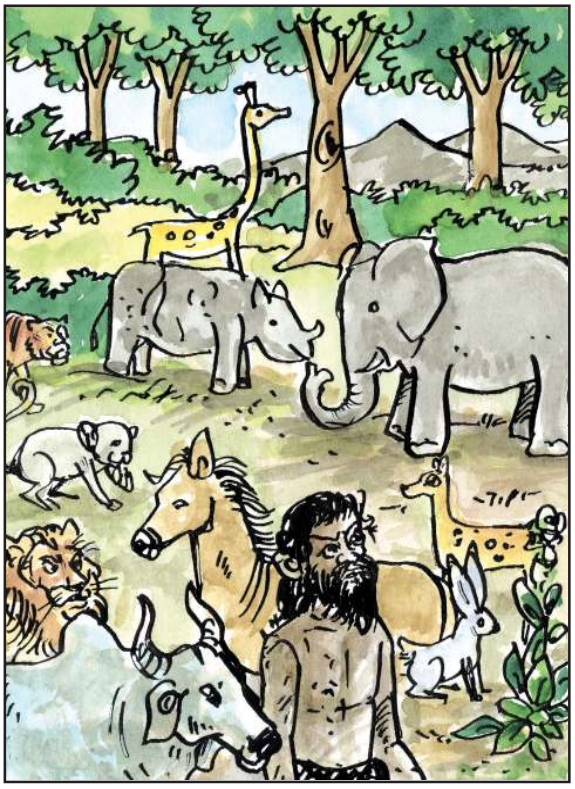
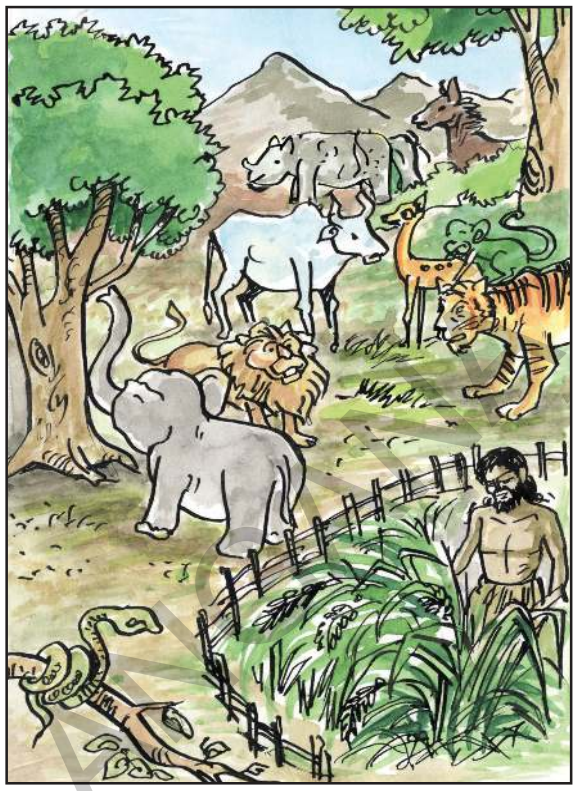
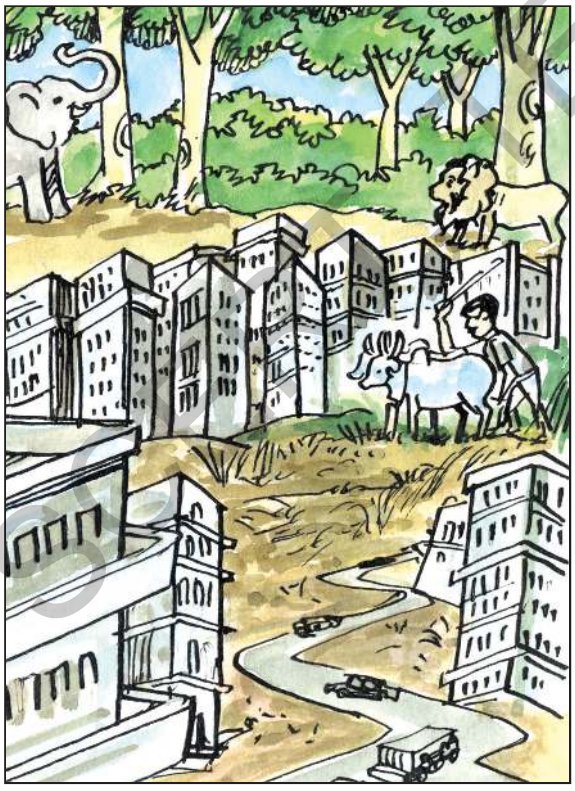


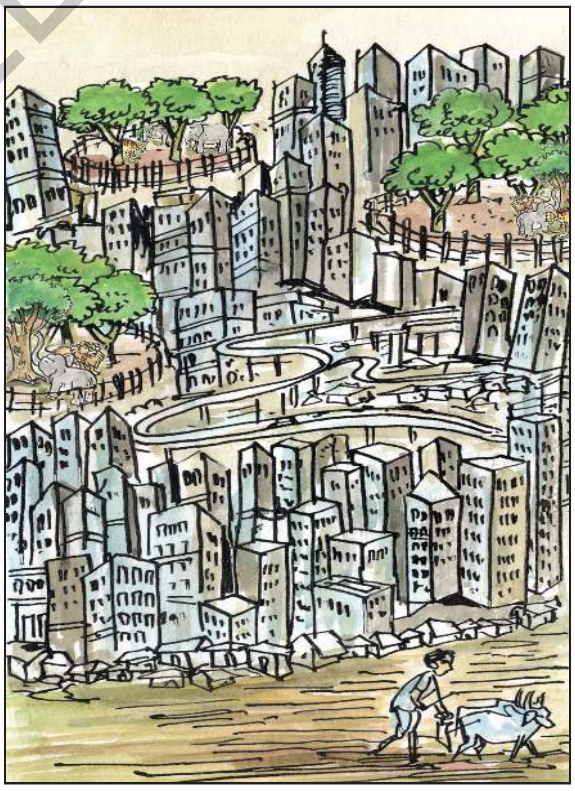
1. Once upon a time humans lived amongst us.



2. Then they began to fence us out.



3. They began building cities and more villages and now finally they have left no forest uncut and still say "reserved forest".



4. Do you think animals feel protected from humans? Have you heard about protected forest?

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The Act confers on forest dwellers and other traditional users of forests, their traditional rights over the forests and also entitlement to the lands they use. If implemented properly, this Act can be used to undo the wrongs done to the tribal people over the generations.

In what way do you think this act makes up for the injustice done to the tribal people in the past 200 years?

Many people who are associated with the conservation of forests fear that this Act may cause further deforestation as the people may try to make use of forests for commercial purposes rather than for traditional domestic purposes. On the other hand, some others feel that by making the forest dwellers who have been traditionally taking care of the forests the main protectors, we will be able to save the forests better.

Discuss this in the class – do you think it is the correct way to redress the wrongs done to the tribal people? How will it help in protecting the forests? What other steps need to be taken for this?

Try to understand the Provisions of the Forest Rights Act with the help of your teachers

a. right to hold and live in the forest land under the individual or common occupation for habitation or for self-cultivation for livelihood by a member or members of a forest dwelling Scheduled Tribe or other traditional forest dwellers;

b. community rights such as nistar...; (such as traditional rights for firewood, grazing etc.)

c. right of ownership, access to collect, use and dispose of minor forest produce which has been traditionally collected within or outside village boundaries;

d. other community rights of uses or entitlements such as fish and other products of water bodies, grazing...;

e. rights including community tenures of habitat and habitation for primitive tribal groups and pre-agricultural communities;

f. rights for conversion of *Pattas* or leases or grants issued by any local authority or any State Government on forest lands to titles;

g. rights of settlement and conversion of all forest villages, old habitation, etc...;

h. right to protect, regenerate or conserve or manage any community forest resource...;

i. right of access to bio-diversity and community right to intellectual property and traditional knowledge related to bio-diversity and cultural diversity;

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Keywords

1. Afforestation
2. Deforestation
3. Forest management
4. Forest Rights Act
5. Reserve Forest
6. Protected Forests

Improve your learning

K7K5L5

1. Do you agree with the following statements? Give reasons for your agreement or disagreement.
   - The notion of private property is important to protect the forest.
   - All forests need to be protected by human beings.
   - Over the centuries most people living on earth have reduced their dependence on forest for their livelihood.
2. Create a timeline to show the major changes in use of forests over centuries. You may be required to look at your textbooks from previous classes.

Event	Changes affecting tribal life	Impact on forest
Emergence of agriculture		
Arrival of the colonial rulers		
Government rules		

3. Based on the details given in the above text, or from what you already know about the forests, compare the type of forest that is closest to your area of living on the following aspects:

Density of trees	Types of trees found	Special features of trees

4. Observe the map of the forests in Telangana and find out which district(s) has/have the maximum forest covered area?
5. A few children in a school participated in *Vanamahothsavam* programme and they planted some saplings. How would you respond to this?
6. Read the paragraph under the heading 'Status of Forests of Telangana' and answer the question. What do you suggest to increase the forest cover in our state?
7. What are the differences between Evergreen forests and Deciduous forests?
8. Observe the pictures on page 59 and write a comment.

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CHAPTER 6

Minerals and Mining

6. Minerals in our houses

If you look around your house, you will find walls made of mud bricks or just mud joined with cement and sand. Your house may be whitewashed with white lime. Your floors may be paved with Kadapa stones. Pillars and rafters may be made of granite stones. Most of these materials are actually minerals that we get from the Earth – mud, sand, lime, Kadapa stones or granites. Again, if you go around your house, you will find many objects made of metals like iron, copper, lead, chrome, aluminum etc. You may be wearing ornaments made of silver or gold. These are metals which have been separated or extracted from natural ores which are also minerals. We use fuels like petrol, diesel, kerosene: these too are extracted from mineral oils called crude petroleum. Other forms of fuels like coal and gas too are forms of minerals. In fact, the groundwater which we get from wells or bore-wells is also a mineral. In other words, almost anything which we obtain naturally from under the earth (which is not in the form of plants or animals) is a mineral.

6.1 Renewable and non-renewable resources

Environmentalists differentiate between the two kinds of resources as – renewable and non-renewable. Renewable resources are those resources which can be regenerated – like wood. If we cut a tree we can plant another tree and hope that it will yield the same amount of wood after some years. However, if we use up a rock outcrop for preparing granite blocks and sell them off, can we plant another rock or make another rock? Since it is not possible to regenerate these resource, they are called non-renewable or finite resources. Most minerals are non-renewable. If we continue using them, we will reach a stage when we will not have any more of these minerals. Let us take the case of gold: it is found in very limited quantities in deep mines. The only gold mine in India – the Kolar Gold Fields had to be closed down. Similarly, coal or petroleum are non-renewable. There is only a limited amount of these minerals available on the earth. If we exhaust these minerals, they will not be available to us in the future. These are non-renewable sources of energy.

Can you imagine a world in which we cannot run motors or trains?

Can you think of some mineral which renews itself and we can help to increase it?

Can you think of some source of energy which will not diminish as we use it, which will keep renewing itself even if we don't do anything?

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Classify the following natural objects into renewable and non-renewable resources. Put a tick (✓) against those which are minerals and cross (×) those which are not minerals. Bamboo, Coal, Sea water, Mud, Ants, Sand, Iron Ore, Diamond, Trees, Petroleum, Grass, Air, Marble rock, Fishes, Well water, Sunshine.

Renewable resource	Non renewable resource	Minerals
1 Bamboo		×
2	Coal	✓
3		
4		

Classify the following minerals into metallic, non-metallic and energy source. Iron ore, bauxite (aluminum ore), coal, copper ore, limestone, gypsum, mica, groundwater, petroleum, rock salt, sand, gem stones.

Metallic	Non-metallic	Energy resource
Iron ore		

6.1.1 *Some important minerals and their uses*

You may already know about the uses of some minerals like iron ore, sand, petroleum, limestone, coal etc. In modern industry, we use many kinds of minerals. Hence, these minerals have become very important in our lives. Uses of some important minerals are given below. You can look up for more information in your library and find out on the internet about them.

Iron Ore: Hematite and Magnaite Iron ore deposits are available in our State. It is mainly used in steel, pellitization, sponge iron, pig iron industries. And it is exported to Japan.

Mica: It is a shiny mineral and is used extensively in electrical and electronic industry. It has many properties which make it useful – it comes in thin layers, and is a non-conductor of electricity and heat.

Lime Stone: It is used in cement, carbide, iron and steel, soda ash, chemical, sugar, paper, fertilizer, glass industries.

Granite: It is used in cutting and polishing industry, decorative panels, monuments, flooring panels.

Manganese: It is used in potassium permanganate, ferro alloys, iron and steel, batteries, chemicals, ceramic and glass industry.

Barytes: This is a group of ores from which an element called Barium is extracted. Barium is used for industrial and medical purposes. Barytes is also used in drilling deep holes for petroleum and natural gas.

Feldspar: It is one of the raw materials used in making of glass and ceramic ware (like wash basins etc).

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6.1.2 *Mineral Resources of Telangana*

Our state with varied geological bases, has a rich and wide variety of minerals suitable for specific mineral industries. Telangana state is a house of various minerals, specially coal, iron ore, lime stone, dolamite, manganese, quartz, feldspar, clays, barytes, uraniaum, black and colour granites, marble etc.

The state is endowed with a number of scattered medium grade iron ore deposits in Bayyaram Reserve Forest and Float Iron deposits in Revenue and Patta Lands of Mahabubabad district and low grade scattered iron ore deposits in Peddapalli, and Manchiryal districts. Vast lime stone deposits are being mined by cement industries in Nalgonda, Vikarabad, Peddapalli and Manchiryal districts.

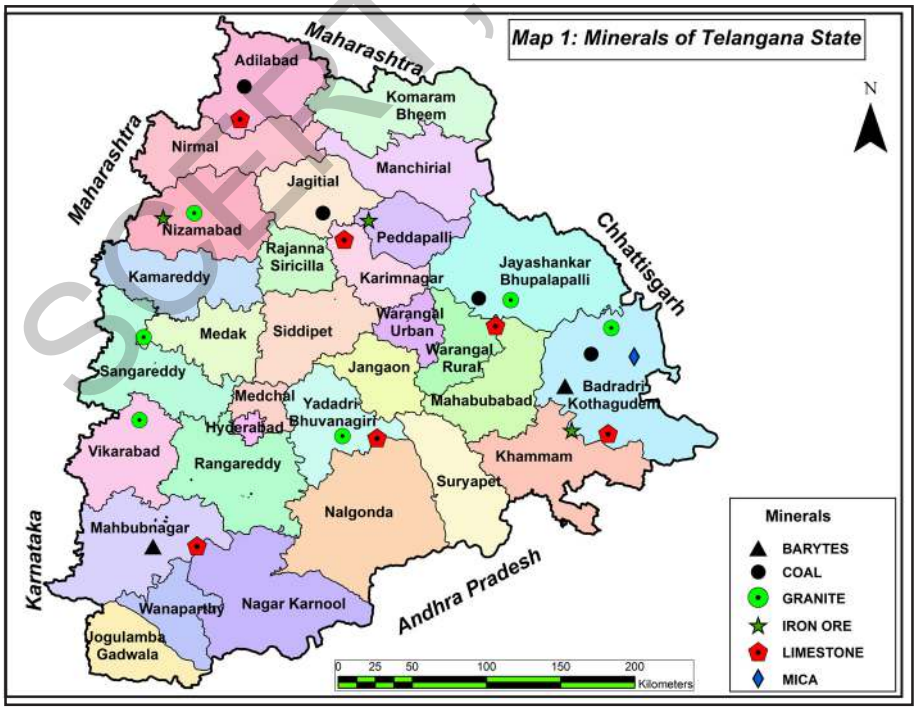
The Tan Brown Granite deposit in Karimnagar district is unique and being exported on a large scale by the private sector. Depending upon the proportion of reddish/brown, marble is mostly exported to China and South East Asian Countries.

The Tandur Blue Lime stone slab (shabhad stone) used for flooring is famous in South India and is available in Vikarabad district. Uraniaum deposits are found with estimated reserve of 11 million tonnes in Lambapur, Pulicharla, Nammapuram and Yellapuram villages of Nalgonda district.

Telangana is the only state in the entire Southern India that contains vast deposits of coal and is being mined by Singareni Collieries Company Limited, a public sector unit.

6.1.3 *Look at the mineral map of Telangana and fill this table:*

District	Mineral



Mining the Minerals

Minerals can be extracted out for use by humans through the process of mining or digging the earth. There are several ways of mining – we can just make a large pit and keep extracting the minerals. We can blast and remove granites, barytes etc. This is called 'open cast mining'.

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We can build underground tunnels to mine minerals that lie very deep. This is called 'underground mining'. Just as we use a well or drill a bore-well to get mineral water, we can drive very deep tubewells to get crude oil or natural gas. In many places, this is done by drilling into the sea bed like in Bombay High near Mumbai.

Most of the mining practices result in disturbing the surface area. It means cutting down forests, destroying fields and habitations, creating large pits or mounds. Mines also need large amounts of water to wash the minerals. This results in polluting the nearby rivers and water sources. This usually means that older use of the land cannot be continued and farmers or tribal people have to leave the land. Even people who live nearby, face problems created by mining. At the same time, mining employs a large number of people who come to live

Fig 6.1

Fig 6.2 (a)

Fig 6.2 (b) Granite Quary

in nearby areas and build new townships. It thus provides livelihood for nearly ten lakh people in India and over one lakh people in Telangana. The work of miners is also very hazardous, as they are constantly exposed to accidents apart from inhealing poisonous substances which cause long term health damage.

Look at the following pictures and guess the open cast mine, underground mine and drill mining for oil (Fig. 6.1, 6.2a, 6.3).

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If there is a mining activity going on in your area, find out about the people who work and live there and also about how it affects the environment around the area. Also find out about how many people benefit from it.

6.1.4 *To whom do the Minerals Belong?*

Minerals usually occur deep in the earth. They in fact do not belong to any particular owner but belong to all the people of the country and have to be used in everyone's interest. That is why all the mineral wealth of a state is considered the property of the government. The government uses the minerals keeping in mind the interests of all the people of the country.

How does the government use the minerals?

At the time of independence, mines were mostly owned and operated by private owners and companies. They were interested only in extracting as much profit as possible in short time and did not care for the proper development of the mines or about the safety of the workers. In 1970s, the government took over all the mines. It owned and operated most of the mines and sold the minerals to various factories or traders or exported them. In this way, it was able to control the extent of mining so that there is no over exploitation or use of methods which were dangerous or harmful to people, especially the workers. It could also ensure that the important minerals like fuels, precious metals etc. were mined for public benefit and were not under the control of private companies which only cared for increasing their profits. However, the government was not able to bring in new and more sophisticated technologies for mining. It was not able to survey and find out about new deposits of minerals. Thus production of minerals stagnated. It was therefore felt that it is necessary for government to allow private companies to mine minerals and sell them, subject to the regulation and control of the government. A New National Mineral Policy was announced in 1993, and the government allowed private companies to lease mines and operate them. The companies were to pay a royalty to the government for the minerals they extracted and sold. In this way the government could retain regulatory control over the mining, get income from them and at the same time encourage private companies to invest money and bring in new technologies. However, the government continues to control mining of all minerals relating to atomic energy.

As a result of this policy, there has been a boom in mining during the last twenty five years. There has been a major increase in the number of mines, the minerals mined, and the employment in the mining sector.

On the other hand, there has also been uncontrolled mining by the private companies far in excess of the permits given to them. They have complete disregard for environmental and safety measures. Excess mining means that more quantity of the mineral is mined than is sustainable in a long term. It also means that the minerals are taken away by companies without paying royalty to the government – thus the people to whom the minerals really belong do not get anything.

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It can also be environmentally very harmful. For example, when more sand is mined from river beds, it can affect the flow of the rivers causing flooding and early drying up. Similarly, the new mining companies do not want to do underground mining as it costs more money and instead prefer 'open cast mining'. This is a much cheaper way of mining. But, unless the pit and the mound of rubble which is created is properly disposed off, it can create serious environmental problems like choking of rivers.

Discuss the pros and cons of allowing private companies to mine our minerals. How do you think they can be regulated? How do you think can the environmental concerns can be taken care of?

If all the people of the country are the real owners of the mineral resources, how can we ensure that these resources are used for the benefit of all?

Do you think that the generations to come, that is our children and our grandchildren, too should be able to use these resources? How can we ensure that they are available to them too and not exhausted?

6.2 Singareni Coalfields (SCCL)

There are extensive coal deposits in the four districts of Peddapalli, Manchiryal, Badradri, Adilabad, Jagityal, and Jayashankar. These mines are operated by the Singareni Collieries Company Limited (SCCL). This company was initially set up by a private British mining company in 1886, which was purchased by the Nizam of Hyderabad in 1920. After independence, the government of India took over this company. SCCL is jointly owned by the government of India and state government of Telangana. SCCL is currently operating 15 open cast and 35 underground mines in 4 districts of Telangana and employs around 65,000 people (2015).

Two of our teachers visited a coal mine in the famous Singareni Coalfields.

We boarded a bus for Kothagudem from Hyderabad bus stand. On reaching Kothagudem, we visited the office of SCCL and took permission to visit the mines. We then travelled 40 Km from Kothagudem to Yellandu. Here again, we went to the office of SCCL and took permission to go down the **No.21 Incline.**

Fig 6.4 : No. 21 Incline, entrance to the mine

We then crossed an iron bridge over a railway track on which a goods train was standing. We reached the entrance of the mine where the Safety Officer received us. The officer explained that coal is found in thick layers under the ground. If one digs from the ground level, first there will be

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some soil, after which there will be rocks and water. If we go further deep for about 200 or 300 feet, we will reach the coal layer. In one area, there can be several layers of coal separated by rock or loose soil.

6.2.1 *Danger and Safety Measures*

The safety officer also explained to us that it was always a risk to go down as accidents may occur. A tunnel may fall down or get flooded by water or there can be fire and suffocation due to poisonous gases. He explained that the mine administration has developed elaborate safety arrangements to prevent such accidents and that we should also take necessary precautions. He also explained about how to face such accidents with the help of the safety kit. We wore on the safety kit and got ready to go down. We reported at muster point for online registration.

Can you name these instruments?
What is the use of the stick?
Why is there a light on the helmet?

Fig 6.5: Safety instruments used by miners

Did you identify the lamp in the picture? What purpose does it serve?

Now we reached the entrance of the mine. Actually, this is a lift that carries people in and out of the mine. The two of us and the safety manager along with three miners entered the lift. The lift in-charge closed the sides and gave signals to Underground lift operator by ringing a bell using a code.

Fig 6.6: Picture of bell code board

6.2.2 *Inside the mine*

Our lift went down about 500 feet below the ground level. It was like going deep down in a well. We were gripped by fear as the lift rapidly slid down and we kept hearing water falling somewhere. The Safety Officer who was with us explained: "It is ground water. You know that when we dig, we find water. We have to pump this water out, otherwise it will flood our mine tunnels. All the water is directed to a pool from which it is pumped out of the mine."

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He further told us that the company has a Project and Planning Wing which takes care of designing these aspects of the mines. The lift stopped and we stepped into a narrow tunnel called mine shaft. As we walked in, we noticed electrical lines, hose pipes carrying water, a narrow rail track on the ground etc. When coal is mined, it is loaded onto small wagons which are pulled on these rails to the lift from where it is taken to the ground level. Our guide pointed out that we were actually walking through a coal layer (also called 'coal seam') and that there was coal on both sides and above and below us! We were surprised to see that the walls of the mine were bright and not black. Our guide explained that this is because they are painted with dolomite to prevent oxidation and degradation of coal and also to enhance reflection and give us light.

Fig 6.7: Dolomite painted coal wall

6.2.3 *Blasting the coal*

Now, we were approaching to the coal drilling area or 'face'. Every day, the supervisors inspect the coal seam and give instructions for that day's mining – where is the mining to be done, and what safety measures have to be taken. Different groups of people are assigned different tasks. One group was drilling holes with pneumatic air compressor to plant the explosive rods. Resin packets were inserted to keep them in place. These explosives will be set off (detonated) by an electrical device. Strong rock like coal is broken in this manner so that it can be cut and transported. This process is called 'blasting'. It is a hazardous process as sometimes, the blast can bring down the entire mine face causing death of the miners. It has to be therefore done with great care and calculation.

Another group of miners was arranging wooden and iron supports to support the roof so that it may not fall down on the heads of the miners. One group was ready with flexible movable motor known as drilling machine. This would be used to cut the coal after the blast. Now, the blasting hole is ready, as you can see in Fig 6.8.

When the entire preparation for blasting was complete, everyone withdrew to safe places. Then, a warning whistle was blown and then the detonator was set off. Suddenly, the whole mine resounded with the boom of an explosion. The walls and the ground shook and it seemed as if an earthquake had hit the spot. There was smoke and dust everywhere. After some time, the whistle sounded again and we moved once more towards the face. Slowly, the dust settled.

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Fig 6.8:
(left) Detonator,
(right) Battery,
(bottom left) filling hole with explosives,
(bottom right) explosives

Two or three miners entered the dust cloud coughing. They walked over the coal that had fallen in the explosion using their rods to inspect the places from where the coal has fallen. At one spot the roof was weak, so it was supported with wooden beams and posts.

6.2.4 *Transporting coal*

In this mine, coal is transported through conveyor belts. Earlier, miners had to physically load the coal onto small wagons which carried the coal. Now, dumper machines load the coal onto the conveyor belts which carry the coal to the ground level. Then, the coal is graded and loaded onto trucks and railway wagons. The SCCL mainly supplies coal to thermal power plants of the government. The remaining coal is purchased by other companies.

6.2.5 *Welfare*

Singareni Colleries provides quarters with roads, drinking water and utilization water. It gives electricity at nominal charges. It also establishes schools and hospitals.

6.2.6 *Safety and Health Checkups*

Director General of Mines Safety monitors safety aspects and periodical medical examination.

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The workers underground are not only exposed to accidents, but constantly inhale coal dust which causes the dreaded 'Black lung disease', a form of Tuberculosis. There are detailed guidelines for medical check-up of the miners and their treatment. Employees below 45 years have to undergo thorough routine check-ups every 5 years. Employees above 45 years have thorough routine check-ups every 3 years. Miners with black lung disease are usually transferred to a different department on the ground.

6.2.7 *New trends in Mining Industry and Miners*

Recently there has been a great increase in demand for coal, especially for thermal power plants. However, our mines are not able to cater to this demand due to low productivity. Hence, the SCCL is devising plans for increasing production by shifting to open cast mining. It has, therefore, set up about 15 open cast mines and introduced fully automatic machines through private contractors. These will produce much more coal but employ very few people. It is also said that the coal reserves of these open cast mining areas will be exhausted in 10 to 15 years after which there can be no mining in this area.

Read a news report of 29 June 2009:

Singareni coal mines open wounds

By Our Correspondent

WARANGAL June 28: Singareni Collieries Company Limited (SCCL) has decided to adopt open cast mining (OCM), to meet the demand for coal. The decision could render 20,000 people homeless and affect 200 villages. The mines will also affect an estimated 3,000 hectares of forests.

"If the mining underground produces 1,500 tonnes of coal a day, open cast mines produce 10,000 tonnes per day and obviously at a much lesser cost," said a senior SCCL official.

While that is so, the open cast mining will displace thousands of families, destroy scores of habitations and cause loss of livelihood to locals. According to the company official, the company will pay compensatory afforestation charges and develop forests on an equal amount of land where it has lopped off the jungles. It will pay Rs. 4.38 to Rs. 10.43 lakh per hectare, he said. The local people also complained that due to these mines which dig up the earth and create huge artificial hills of loose earth, rivers and streams are getting choked and groundwater is getting polluted and there is acute scarcity of even drinking water.

How do you think this dilemma can be resolved? Is it fair to produce coal at a low price when it causes the loss of livelihood, lands and damages the environment?

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6.3 Open Cast Mine at Sattupally

Jalagam Vengal Rao Open Cast Mine is located in Sattupally in Khamman district. When coal deposits were discovered at Sattupally, it was tested by its owners – SCCL, to determine the quality. Surveys showed that coal available underneath Sattupally area would last for about 50 years.

Fig 6.9: Jalagam Vengala Rao Open Cast mine at Sattupally

The farmers who had to leave their lands were compensated with lands elsewhere and some of them were given jobs in mines. Open cast mining started at Sattupally in 2005.

Almost all the work at this mine are done using machines such as bulldozers, motor graders, shovels, drills, water sprinklers, tipper trucks, dumpers and different trucks which can carry heavy loads of coal. Showel and bulldozers are first used to remove top soil or overburden and rocks. Then a series of benches are made (benches are vertical sections of a mine from where the coal or overburden is removed). Roads have been laid in the mining area all the way down to the bottom of the mine, connecting all the benches. Over burden and waste rocks are removed from sides of benches by blasting. Coal blasted in benches is then lifted using shovels and dumpers and transported through tipper trucks. Coal is transported to the coal handling plant and through railway wagons to power plants, cement factories and other industries. Everyday, about 10,000 tonnes of coal is mined and transported from JVR Open Cast Mine.

Open cast mining is cost effective, when compared with underground mining. However, the impacts are not environment friendly. For example, about 550 hectares of land including Lankapally reserved forest land have become barren. SCCL has been attempting to plant trees on these lands and reduce pollution.

There are about 700 people working in this mine. Of these 400 are regular and better paid employees and others are

Fig 6.10: Coal mine is worked with Shovel _ Dumper combination

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Fig 6.11: Large hill at Sattupally made by the waste material deposited from the mine

contract workers. Most workers in this mine are males. SCCL also uses private service providers for many activities such as removal of overburden to reduce production costs.

By now you must have got some ideas on how coal is mined and its impact on people and livelihood options. While exploiting natural resources, it is essential to think various ways to protect environment.

Fig 6.12: Coal is transported by loading into trucks at Coal Handling Plant

Why do you think SCCL employs contract workers?

What could have happened to farmers who left their lands in the mining area?

Do you think it is necessary to use heavy machinery and equipments in open cast mining?

Why only men are employed in open cast mine?

What is more important - reduce cost of production or protect the environment from pollution?

What would have happened if only regular employees are recruited in this mine?

Keywords

1. Minerals
2. Underground mining
3. Open pit mining
4. Renewable resources
5. Non-renewable resources
6. Coal
7. Barytes

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Improve your learning

G3E1T4

1. Draw a flow chart showing the visit to and different stages of open cast and underground mining.
2. Create a table to classify major health challenges, precautions, and care taken towards protecting mine workers as follows: 1. While working in the mines 2. While being employed.
3. Narrate the difference in requirement of labour in mine while using machines and human labour.
4. See the map of "Minerals of Telangana State" in this chapter and identify the minerals found in your district.
5. Read the paragraph under the heading "To whom do the minerals belong" and answer the following:

   "The minerals do not belong to any particular person but they belong to all people". Justify with reasons.
6. Look at the image below. There are two different statements made by two persons. What aspect of mining are they talking about?

7. How do minerals help the country in development?
8. Prepare a table showing different minerals and their uses.

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CHAPTER 7

Money and Banking

Z1V1V3

7. Trading without Money

Mohan has come with *ragi* to Shyamala to buy mangoes. Shyamala made two equal heaps of the *ragi*. She gave Mohan a few mangoes that together weighed as much as one of *the ragi* heaps. The rate at which the mangoes were exchanged is – 'half as much as the grain'. There can be other rates too, such as 'equal to the grain'.

In some villages of Adilabad district, children exchange toys made from bamboo for rice. This system of exchanging goods directly against other goods without the use of money is called the Barter system.

The blacksmiths used to mend the blades of ploughs and Sickles, wheels of a bullock cart not for cash but for a fixed amount of grain after every harvest.

Are you aware of any exchanges that are done without money?

You may have bought things in exchange of old clothes, plastic, newspapers, hair, paddy etc. Discuss the transaction.

In another example, Gopal has a goat and he wants to exchange it for rice. He goes to Seenu. Seenu wants a goat but he has jowar and not rice. Gopal meets Ramu who produces paddy. But Ramu does not want to exchange his paddy for the goat, he wants to buy jowar.

Complete the following table:

	Gopal	*Seenu*	*Ramu*
Wishes to buy			
Wishes to sell			

What can we conclude from the above table?

Explain in your own words why exchange is not possible between Gopal and Seenu.

Will the use of money help? Fill in the blanks.

If Gopal exchanges his goat with ..... for money, then uses this ..... to buy rice from ..... Now ..... can use this money to buy ..... from Seenu.

Ask your parents how washermen,

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barbers, *neeti kaavalikaru* were paid for their work in villages and towns.

7.1 Exchange with Money

If we use money, for the exchange of goods,there will be no problem in exchanging commodities. Then, a person who has something in excess will not have to necessarily find another person who needs it and has something also to give in return. Money acts as an intermediary or an in between step, something that is held for sometime because it can be used further. We saw these situations in the above examples. Money can be exchanged for goods because it is acceptable to all. Those who wish to sell something will accept money as a payment and similarly, those who wish to buy something will only have to offer money in exchange. Any commodity or service can be exchanged for money, and money can be exchanged for any commodity or service. Money, by itself, may have no use. It is needed because of the role it plays in the process of exchange. One can also borrow and pay back in the form of money.

? How can money be used in the transactions between Gopal, Seenu, and Ramu? Explain with the help of a flow chart.

If the role of money, as described above, was stated as a medium of exchange, would you agree? Explain.

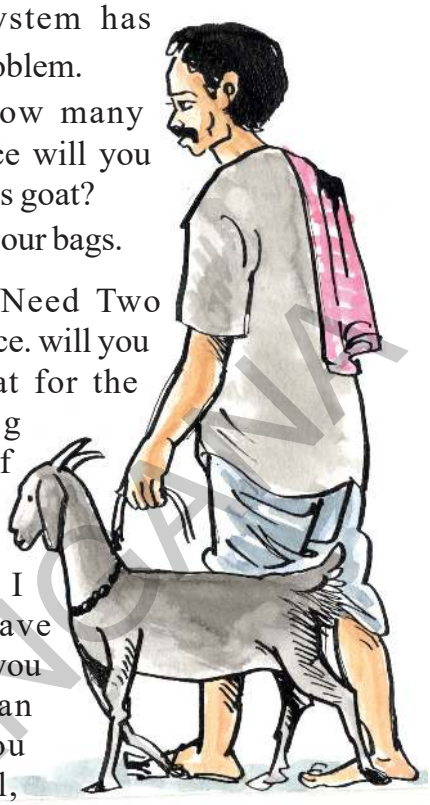
In a barter system, how do people in your area pay to a person who cuts their hair? Discuss.

Barter System has another problem.

Gopal: How many bags of rice will you give for this goat?

Seetaiah: Four bags.

Gopal: I Need Two Bags of Rice. will you give wheat for the remaining two bags of Rice.



Seetaiah: I don't have wheat, if you want I can give you edible oil, pulses.

Gopal : I don't require pulses, I want sugar.

Gopal: I will give ….....

Seetaiah: I will give ….....…

Under the barter system, to make the exchange possible, it is necessary to determine the value of a commodity in terms of another. If one has to do this for many commodities, it can be quite cumbersome and does not facilitate exchange or trading. It is not convenient. Other forms of exchange also evolved that we will read about later. However, in some situations, barter system is still used and found useful, especially in rural areas.

? For how much rice should Gopal exchange his goat?

If money was not used by you or any of the traders in your *santalu* or weekly market, imagine what would happen? Describe the situation in a paragraph.

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Do you think money can act as a measure of value of the goods and services? Explain.

Gopal has a goat, and wants to buy a matchbox. Is it a fair exchange for him? He cannot give a part of the goat for a matchbox, because the goat is not divisible. But, with money, you can buy small items also. Money is divisible – there are Rupees and Paise.

You can see that commodities like vegetables should be exchanged immediately, because they are perishable. This problem is solved when commodities are sold for money. Money is durable, and it can be kept for future use. Also, holding of commodities like sheep, goats or bags of rice requires a lot of space and maintenance and you need carts and trucks to carry your goods for exchange to the market. However, money does not require much space to keep, it can be carried about anywhere in a bag or purse. It is portable.

7.1.1 *Evolution of Money*

People all over the world practised barter system and also encountered the problems with this system. When trading became more widespread, more goods were bought and sold. They were also transported over long distances. In such circumstances, use of some form of money evolved in all societies. For example, in very early ages, people used grains and cattle as money. But, these were difficult to transport and stock. Durability was also a problem since they could be attacked by disease etc.

Over time, people preferred scarce and attractive metals as a medium of exchange. Copper, bronze, silver and gold are durable, can be divided into parts and be carried around. Since they were scarce, they became acceptable by all. However, some problems remained and new problems came up. For every exchange, the metal had to be weighed and later on, traders were not sure about the quality of the metal. What one might get in exchange may not be pure gold or silver. After some time, there was a serious problem of trust in the quality of metal that was used as money for exchange.

This provided an opportunity for various rulers of the kingdoms to come up with a system that was suitable for them and also solved some of the above problems. This led to minting of coins with standard size, weight, and purity from the Royal Mint. It was not necessary to weigh them each time, there was greater assurance of purity and they were easy to carry. In the Roman period, "Besant"- a gold coin, was the standard currency and in the Mauryan period, "Pana" a silver coin, was the standard currency. Coins became the acceptable form of money by traders and people.

Why were metals preferred for use as money?

Do you think minting of coins was a good idea?

In what ways would minting of coins benefit the rulers? Can you think of three different reasons?

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Fig 7.1: Coins of different periods, kingdoms

7.1.2 *Paper Money and Emergence of Banks*

People who had to buy and sell in large quantities had to carry large amounts of gold or silver coins for their transactions. So, they started looking for safe places to keep them. They went to goldsmiths, where their money would be protected. The goldsmiths charged fees for keeping their valuables safe and making them available whenever they wanted. This practice became popular and the trust in some of the goldsmiths or shroffs grew.

These goldsmiths would also give loans and had branches in many cities, leading to a new system of paper money or *hundis*. For example, Somu is a machinery tools merchant of Vijayawada, he has to go to Hyderabad to buy machinery from Chandu. It is dangerous to carry gold coins for payment all the way to Hyderabad. So, he keeps his ten gold coins with a goldsmith, and takes a receipt issued in his name. The receipt would say, "I promise to pay 10 gold coins". Now, Somu buys the machines from Chandu. He gives the goldsmith's receipt to Chandu and tells him to collect the 10 gold coins from the goldsmith as payment. But he goes to Sayeed who sells iron and steel, and gives him Somu's receipt for 10 gold coins in exchange for steel. He tells Sayeed that he can collect the gold from that same goldsmith. Since the goldsmith is known to all and is trusted for always paying up the receipts that are brought to him, Sayeed accepts the receipt easily. Somu's original receipt has now circulated in the economy, and is being transferred from one person to another and all accept this as a means of payment. Because of the trust created, such receipts began to work as a new form of money.

The early bankers in India such as Jagatseths of Bengal, Shahs of Patna, Arunji Nathji of Surat, Chettiars of Madras enjoyed such wealth and reputation that their receipts – paper money called *hundis* - were accepted throughout the country and outside too.

Let us look at a different story about the emergence of banks. In 1606, Amsterdam was a major trading centre in Europe. Here, there were 846 types of silver and gold coins recognised by the government that could be accepted for exchange. However, traders were always suspicious of each other – everyone would doubt the purity and weight of these coins. The merchants of Amsterdam got together

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A merchant would take his coins and the bank would weigh and find out the amount of pure metal in the coins and give him a receipt for this, open an account and deposit the coins in the bank.Whenever required, he could ask for the pure metal. He could also transfer some of this to another person, if required. This was quite convenient for traders.

The bank operated honestly and it was trusted by all the traders. They would ask for receipts of the bank or a transfer to their account, instead of the coins. The traders knew that the bank would give them pure metal on demand. Deposits at the bank became a new form of money. The business of the bank grew and it worked successfully for two centuries. The operation of bank deposits as money had evolved.

Why do the receipts of the goldsmith work as money?

Can you think of situations when this trust of the goldsmith could break?

What was the problem faced by the traders in Amsterdam and how did they find a way out?

After two centuries, this bank collapsed. Can you guess what could have been the reasons for this? Discuss.

Read the promise on paper notes used today. Who is making the promise and to whom? Why is this important? Discuss.

BANKING

7.2 Modern Banks

Have you ever been inside a bank? What are the names of some of the banks you know?

If you step inside a Bank, you will find some employees sitting at different counters with their computers/ ledgers and dealing with the customers. You can also observe people depositing money at some counters and withdrawing money at other counters. There is one cabin where the manager sits. What do these bank employees do?

7.2.1 *Commercial Banks*

Banking is a business activity where money deposits are collected from the public, and these deposits can be transferred from one person to another. Banks also give loans to businessmen, industrialists, farmers and individuals. Such banks are called Commercial Banks. Let us examine both these aspects.

7.2.2 *Cash Deposits*

Deposits refer to the money that people keep in the banks. There are different types of deposits. Let us look at some of them in the following sections:

7.2.3 *Savings Deposits or Savings Accounts:*

Geeta has saved Rs. 5000 from her salary and wants to keep it safely. She goes to a branch of State Bank of Hyderabad which is close to her home and opens a Savings Account. She gets some interest on

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this money and her money is also safe. Most importantly, she can withdraw this money any time she wants. The bank promises to pay on demand.

Find out :

How would Geeta withdraw the money from an ATM?

How can she withdraw money from her bank branch, where she has an account?

Why do we save money in a bank?

Money kept at home does not earn interest and has no security but money kept in a bank account does. If you keep money in the bank, it will grow. How do you think will the money grow?

Money is safe in a bank, But, it is important to check if the bank in which you intend to keep your hard earned money is licensed or not. A person should not share his/her bank account details with anybody. Protecting your bank account is also very important.

7.2.4 *Basic Saving Bank Deposit Account (BSBDA)*

- It can have "zero" or very low minimum balance.
- There are no restrictions like age, income, amount etc. criteria for opening for individuals.
- Maximum of four withdrawals in a month is allowed (including ATM withdrawals.)
- The services available include deposit and withdrawal of cash; receipt / credit of money through electronic payment channels or cheques.
- PRADHAN MANTRI JAN DHAN YOJANA : **(PMJDY):** Scheme is the latest mega scheme intiated by the Government of India in August 2014. The new scheme aims to achieve financial inclusion by ensuring that every poor household in the country to get easy access to credit and open bank accounts, with zero balance.

  Under the scheme the governament is giving rupay debit card along with Rs 1 lakh accident insurance coverage and overdrafting facility.

7.2.5 *Small Account*

If 'Basic Savings Bank Deposit Account' is opened on the basis of simplified Know Your Customer (KYC) norms, the account would additionally be treated as a 'Small Account' and would be subject to conditions stipulated for such accounts.

- Total credits in such accounts should not exceed one lakh rupees in a year.
- Maximum balance in the account should not exceed fifty thousand rupees at any time.
- The total amount of debits by way of cash withdrawals and transfers will not exceed ten thousand rupees in a month.
- Small accounts are valid for a period of 12 months initially which may be extended by another 12 months if the person provides proof of having applied for an Officially Valid Document

7.2.6 *Current Account Deposits*

Many businessmen, shopkeepers, companies and traders have a large number of daily transactions, earnings and payments. They have to withdraw money multiple times to buy goods, pay labourers etc.

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Fig 7.2: Inside a Bank

Similarly, large business offices get money from customers who purchase their goods and services every day and they pay to those who have supplied them various things or done some work for them daily. For many requirements of these kind, banks have a separate type of account called Current Account. There are no restrictions on the number of times you can deposit or withdraw the money from a current account. Transactions can be made by way of cheque, so there is no risk of handling huge amounts of cash. However, the bank does not pay any interest on money deposited in a current account but will collect service charges.

Sarayu's father started a Recurring Deposit of Rs. 500 in a bank every month for a period of 5 years. He earns some interest which he will get along with the principal amount he deposited after the completion of 5 years.

The interest he earns on the recurring deposit is less than the interest on fixed deposits.

7.2.7 *Fixed Deposit*

Manaswini's grandfather wanted to give her a gift. So, he gave her a Fixed Deposit certificate for Rs. 10,000. "It will grow enough in the next five years to pay for your college admission," grandfather said. How can it grow?

The money in a Fixed Deposit or a Term Deposit cannot be withdrawn from the bank for a fixed period of time. It could be one year, two, five or seven years. The rate of interest is higher on a fixed deposit.

When should one opt for fixed deposits for savings?

How much money will Manaswini get from her Fixed Deposit in five years if the rate of interest is 8%?

Suppose she needs the money urgently for some medical treatment. Can she withdraw it from the Fixed Deposit at the bank? What will happen?

What is the difference between Saving A/c and Current A/c ?

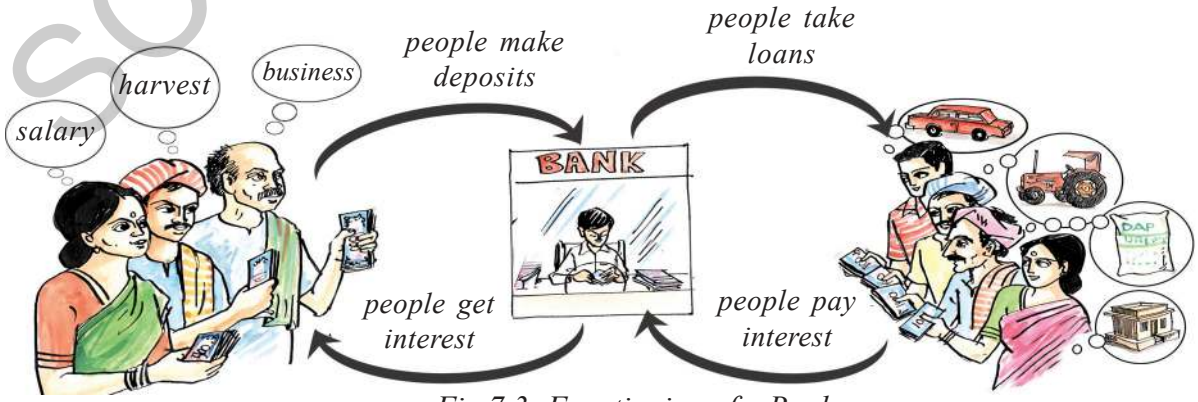

Fig 7.3: Functioning of a Bank

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7.3 How does the Banking system work?

Cheque deposited into a bank account enables one to transfer the money into another account. This facility operated by the banking system makes deposits work like money. Bank deposits are money.

In many towns and cities representatives of all banks meet on each day to settle what each bank has to pay to the other and receive from the other. Cheques that have been verified are handed over to each other. One of the banks works as the Clearing Bank where all the banks have an account. The payments and receipts between banks are done by this Clearing Bank.

In the present system, all banks and most of their branches are linked by computers. All deposit holder accounts and their signatures can be accessed by the branches anywhere. Hence, representatives don't have to meet nor do banks have to send cheques to the outstation branches. Transaction between one bank and another is done through interlinked computers. This makes the whole system work faster and in an easier manner.

7.3.1 *Cheques*

Now a days, cheques are widely used for making payments and receiving money. When you want to give money to someone, you write a cheque in that person's name. When you want to send money to someone, who lives in a different place, you can send a cheque to the person by post. You can also use your cheque to transfer money electronically into the other person's account through a bank. For business purposes, where money is frequently received and paid, cheques are very important as a medium for transactions.

You can see an example (Fig: 7.4) of how a cheque is written. Suresh is an account holder in the State Bank of India. . He has to pay Rs. 1,75,000/- to Kancharla Sujatha. So, he gives her a crossed cheque in the name of Kancharla Sujatha.

Draw the picture of a bank cheque in your notebook and pay Rs.1,50,000 to your friend sitting next to you.

Why is a crossed cheque safe? Discuss.

If Suresh Babu wants to deposit Rs.1,75,000 electronically into Kancharla Sujatha's account through his bank, how can this be done? What

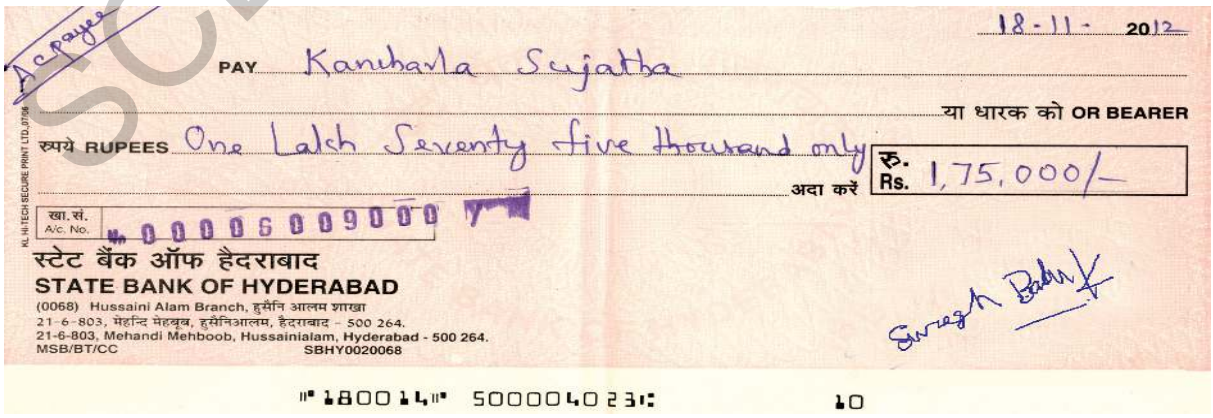

Fig 7.4: A model cheque

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more information would he require? Visit a bank and find out.

Discuss and make a list of the different payments that people make electronically without using a cheque.

7.3.2 *Demand Draft (D.D.)*

Shloka, a student applied for Intermediate admission. She has to submit the application along with the Demand Draft to the authorities.

When you have to make payments to organisations in advance to avail the services, you have to pay the money thorugh a D.D. Banks collect some amount as service charge and issue a D.D. Example Shloka wants to D.D. for Rs.1000/- she has to pay Rs. 1030/- including Rs.30/- as service charges. The exchange value is equal to the D.D. amount. The D.D. enables the authorities to encash immediately unlike the cheque. The cheque may some times be returned due to insufficient funds, incase of D.D. there is no chance to return because the amount is already paid, D.D. is acceptable for all payments.

What is the difference between D.D. and Cheque ?

Why is D.D. more acceptable than a Cheque ?

Bank Accounts for Minors

A Savings / Fixed / Recurring bank deposit account can be opened by a minor of any age through his/her natural or legally appointed guardian.

Minors above the age of 10 years are allowed to open and operate savings bank accounts independently, subject to bank's risk management systems that are in place

Additional banking facilities like internet banking, ATM / debit card, cheque book facility etc., are allowed. But, minor account holders can withdraw only amount that is deposited in his or her account.

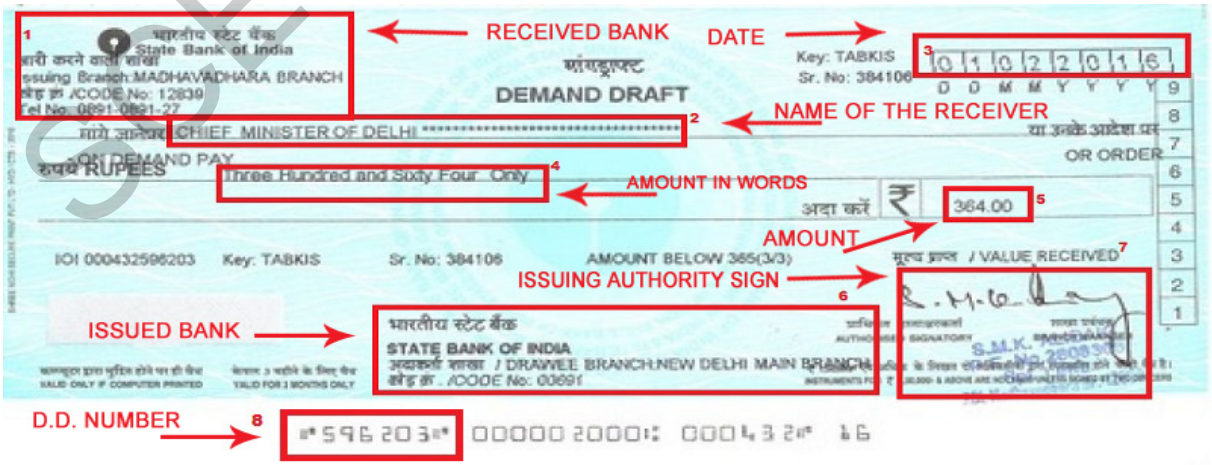

Fig 7.5: A model Demand Draft

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7.3.3 *Loans*

A bank is a business enterprise. It has to pay interest to its depositors, pay salary to its employees, has to buy and maintain equipment, pay rent and bear all the cost of running a bank and also make profit. So how does it earn revenue?

Deposits are the source through which money saved by people comes into the bank. As long as the depositors trust that the bank will pay them their money on demand, people don't rush to withdraw their deposit as cash. Many people withdraw money at the beginning of the month. If the depositors are farmers, there will be a greater demand for cash during certain seasons (rainy season). Hence, over a period of time, banks realised that they require only a small proportion of the deposits so that they can always keep the promise of payment on demand. The trust is maintained if people can withdraw their money as cash or use bank deposits for payments.

On the other side, banks also give loans to people. People will pay these loans back with interest. Banks also give loans to the government and earn some interest. The interest earned on loans given by the bank is the source of revenue.

Will the same rate of interest be charged for all types of borrowers from a bank?

What will happen if some borrowers do not repay the bank loan?

Why do the banks charge interest on the loans they give more than the interest they pay for deposits?

7.3.4 *Types of Loans*

Banks give loans and advances to different sections of the public like traders, industrialists, students (educational loans), farmers, artisans etc. Let us examine some of them.

Rahim is a small farmer who grows paddy on his 4 acres of land. He needed money for fertilisers and seeds at the time of sowing. So, he took an agriculture loan of Rs 10,000 from the bank. He mortgaged (gave as security) his harvest. After selling the harvest, Rahim will return the amount of loan to the bank along with interest within one year.

Leela wants to buy a flat. She takes a housing loan from a bank Rs. 8 lakhs by mortgaging her flat. A certain amount is deducted from her salary every month and paid to the bank. She will recover the ownership papers of her flat after fully paying off her bank loan.

Rohit is an employee in a private organization. He wants to buy a two wheeler to go to office. He takes a vehicle loan from a bank for rupees 50,000/- by submitting required documents he took loan for 4 year period. A certain amount is

Fig 7.6: SHG members' meeting

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deducted from his salary every month which is called Equi Monthly Installment (EMI). Bank interest rates vary from loan to loan and depend upon loan period also.

Shanta is a member of the Self Help Group (SHG). She has taken a loan from the bank to repair her house. She does not have to keep any assets as security. The group will ensure that loans are paid back by its members.

Different people can obtain loans for different requirements under some rules and conditions of the bank. Interest rate, security, documents required and the mode of repayment are all part of the conditions for the loan.

Why do banks ask for security while lending?

Which is a better source of loans – Banks or Money Lenders? Why?

How is SHG loan different from an individual loan?

Fig 7.7: A person withdrawing money from an ATM

7.4 Internet banking

Now a days, computers and internet are used everywhere. In most banks, human and manual teller counters are being replaced by the Automated Teller Machine [ATM]. Banking activity is being done with computers, internet and other electronic means of communication which is known as electronic banking or internet banking. Most of the banks provide debit card, credit card, net banking and mobile banking services to their customers to use the banking services online.

Internet banking helps transfer funds from one customer's bank account to another customer's bank account, buying and selling goods, investments, or repaying loans, payments of electricity, phone and other utility bills.

With internet banking, a customer is saved from hassles of travelling, paper work and other kinds of formalities. In just a few clicks, people can access their account and transfer funds, pay bills etc. People with hectic schedules prefer Internet Banking.

Mr. Raghu has an account in State Bank of India (SBI), Secunderabad branch and has registered for online banking facility. To pay his phone bill, Mr. Raghu logs into the SBI website by entering his user name and password. He selects the option for online payment of phone bill, enters the phone number and the amount to be paid. The amount will be debited from his SBI account and an invoice will be generated. Paying bills online saves time and energy and also ensures that the bills are paid in time.

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7.5 DIGITAL PAYMENT OPTIONS

1. NEFT (National Electronic Funds Transfer):This service can be used by an individual or an organisation to transfer any amount of money from their account to another account.
2. RTGS (Real Time Gross Settlement): This service is used for high value transactions. An individual or organisation can transfer an amount of Rs.2 lakh and above to any other account.
3. IMPS (Immediate Payment Service) helps people to transfer money from the bank through a mobile hand set, internet banking or through ATMs, instantly.Customer must have his mobile number linked with his bank account to use this facility. The customer can utilise this service throughout the year including on bank holidays.
4. UPI (Unified Payment Interface): To transfer money through this, there is no need to enter receiver's name,his account number, bank name and its IFS Code (IFSC) etc. It is enough, if we know their VPA (Virtual Payment Address) or Aadhar number. By entering any of these, we can transfer the money that we wish to send instantly. Bharat Interface for Money(BHIM) is an app that lets you make easy and quick payment transactions using UPI.
5. USSD (Unstructured Supplementary Service Data) is a mobile banking service based for small value transactions. It can be used on all phones including basic feature phones. This facility can be used as per one's convenience to any one and to anywhere.
6. Rupay Cards: Payments can also be made using credit or debit cards. In order to address he needs of Indian consumers, National Payments Corporation of India has launched the Rupay Card which offers numerous advantages like lower costs, safety and security. All account holders under Prime Minister Jan DhanYojana are eligible for Rupay Cards

For the first 4 services, IFSC and internet are necessary. But for USSD, without IFSC and internet, transactions can be done.

IFSC (Indian Financial System Code): Each bank has a special 11 digit code. First 4 alphabets indicate bank code, remaining numbers indicate the branch.

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Keywords

1. Barter 2. Forms of money 3. Deposits 4. Savings
5. Loan 6. Interest 7. Cheque

Improve your learning

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1. Can there be any difficulties or disadvantages in keeping money in a bank? Think and write.
2. In what ways have cheques made exchange of money more convenient?
3. Only a part of the total deposits is kept as cash in the bank-safe. Why is this so and how does this benefit the bank?
4. If many loans are written off (that is, borrowers are not required to pay back the money), how will this affect the working of the bank?
5. Read the paragraphs under the heading 'Types of Loans' and answer the following question: What sort of loans are more common in your area?
6. Suppose, this year, the rainfall is poor and the crop yield is only half as much as was originally expected. Some argue that farmers should be asked to pay back only half the amount they have taken as loans. Others argue that full amount should be repaid, keeping in view the next year's crop. In your opinion, what should the bank do and why?
7. People have to pay a higher interest on loans than the interest they receive on a fixed deposit for the same time-period. Why do you think this is so?
8. Do you feel that the loans taken from SHGs are helpful to the members? How?

Discussion :

Invite the local postmaster/postman to your class and interact with him or her on banking services available in post offices.

Project:

1. Visit a bank or invite a bank employee to the school and find out:
   a) How to open a savings account in your name?
   b) How are cheques cleared by the banks?
   c) How do banks make NEFT/RTGS?IMPS/UPI/MMID Transfers?
   d) What security precautions are necessary for an ATM to work?
   e) Apart from cheques, people can also exchange money through Bank Drafts/ online transaction etc. Find out more about the different modes of exchange.
   f) For the person receiving the money, what is the advantage of online transaction compared to a cheque?

   Students can be encouraged to ask questions related to money, currency, coins and functioning of banks - as many as possible.
2. Please visit www.rbi.org.in and read comics on financial inclusion/ financial literacy themes.

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CHAPTER 8

Impact of Technology on Livelihoods

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8. Changes in Technology

Technology is something we see and use everyday. Whenever you talk on your mobile phone, switch on the TV or work on your computer, you are using the latest technology. Technology is the practical application of knowledge in our everyday lives that leads to a new product or an improvement in the way something works, or how something is done. Even when you sharpen your pencil, you use instruments for cutting and chopping. When you cook in different vessels, you are using technology. From simple instruments and equipment to all the complicated machinery that we use, all these are a part of technology. Technology can be found at home, in a factory or for communication and transport.

Think of all the complicated machinery and technology used nowadays – in space explorations, in factories, for transport, and so on. Technology has developed over time. You have also learnt about the industrial revolution and how there was a tremendous change in the methods of production during the 18th and 19th centuries.

Who were the contributors to this industrial revolution?

The steam engine changed many production processes in factories. Later on, with the invention and discovery of new sources of energy such as electricity, factories as we see them today emerged. When a new machine or method of production is created for the first time, it is called an invention. However, practical application of these ideas takes a long time and depends on many factors. These could be improvements to make the technology effective, reducing cost of new techniques, acceptance of a new way or product. Technical developments or technical improvements can be due to completely new types of machinery (X ray machines and power looms), or changes in the types of raw materials used (plastic instead of rubber), or reorganisation of production processes.

Fig 8.1: A woman weaver

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Fig 8.2: (left) Photo of 1940's of Koya man and woman squeezing palm fruit, (right) carpet weaver in Hyderabad

For example, Henry Ford of USA started the Assembly Line method of production to produce more cars quickly. This led to mass production in factories, and huge increase in output. The internal combustion engine, new materials and chemical products, communication technologies such as radio, computers etc., are some other examples where a vast range of practical application has been made. Technical change can lead to a new product or a new way of producing the same goods or service. More jobs are created for those who have to supply raw materials (such as iron, coal, etc.) for the production of these new machines. Also, using these machines leads to more jobs. For example, cars and buses are produced with iron and steel, and there is demand for drivers, mechanics, petrol stations etc.

How have computers changed the life around you?

Do you think technology has changed entertainment? How?

Find out the story of the first steam engine. How did this lead to establishment of Railways in India?

Did you see solar energy being used in your neighbourhood, town or city? Make a short list. Why is this source of energy not used even more widely? Discuss.

Technology is not always welcomed. People are afraid that they would lose their jobs to the machines. For example, in the 19th century in England, many textile artisans protested violently against the new power looms, which would replace them. With combine harvesters being used in agriculture, people have similar reactions. In India, when computers were first

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introduced, people thought that they would lose their jobs.

It is true that some jobs will be lost but other new jobs will also be created. However, technology impacts different sections of society in different ways. Is there a way out of this situation? Are there any overall benefits? To analyse such situations, we will study three different situations in India.

8.1 Technological changes in Agriculture

Agriculture around the time of independence was traditional. Farmers produced paddy, wheat, vegetables, cotton etc. They mostly depended on rainfall, and in some areas got water from tanks or rivers. Most farmers were able to cultivate only once in a year. Simple implements such as wooden plough, sickle, spades, and crowbars were used to cultivate fields. Farmers used to save seeds on their own for the next season. Bullocks were used to transport goods, for ploughing and for other agricultural operations. Agricultural goods were produced mostly for self (consumption – for use within the family) and some for the market.

After Independence, the government began building dams and providing irrigation facilities by encouraging the use of tubewells. Pump sets, run on electricity or diesel were used to draw water. There were many far reaching technological changes in agriculture: water was made available to farms for irrigation continuously in some parts of the country. New seeds from research institutions that gave higher yield were made available. Fertilisers and pesticides were sold by cooperative societies or through shops in markets. Farmers were encouraged to buy and use new agricultural machinery such as tractors for various operations.

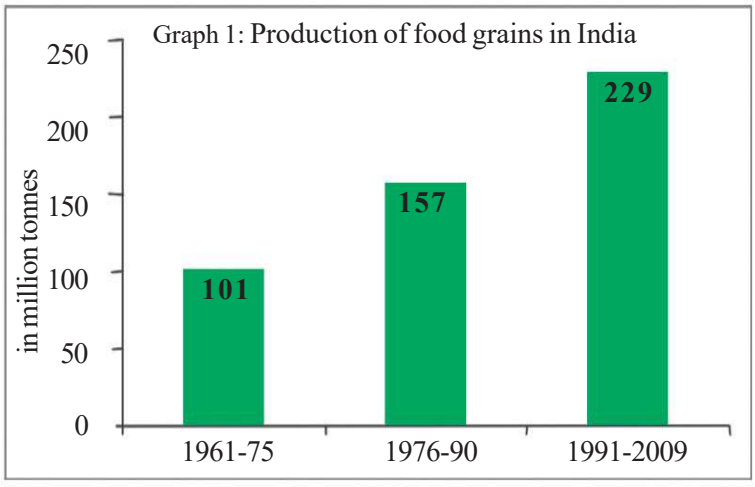
8.1.1 *Impact of Technology*

Increase in production: Use of modern technology in agriculture has helped the farmers to produce more foodgrains and other goods. Farmers are able to get more yield in the same area in which they cultivated earlier. Look at the following table. There was a two-fold increase in the amount of foodgrain such as paddy, wheat, cereals and pulses produced in India during the last four decades. During 1990s and in the first decade of the 21st century, farmers were able to produce more than 200 million tonnes of foodgrains every year.

Table 1: Production of food grains in India

Period	Production (in mil. tonnes)
1961 - 75	101
1976 - 90	157
1991 - 2009	229

Graph 1: Production of food grains in India



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8.1.2 *Changes in production process:*

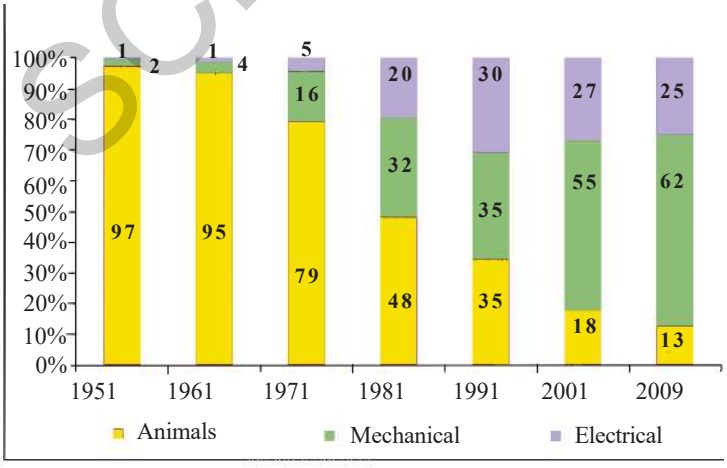
The use of agricultural machinery also changed the production process quite considerably. In some areas, farmers began to cultivate their farms twice a year which increased employment opportunities for labourers.

With the introduction of agricultural machinery daily wage labour arrangements are preferred over annual arrangements. They are free to work for any farmer who pays better wages. But there is no assured employment. Peak agricultural operations such as transplantation and harvest of paddy is the only time when labourers can demand better wages. However, nowadays, large farmers often prefer to get this work done using machines. Agricultural labourers gained some work, yet they also lost their traditional jobs.

8.1.3 *Decline in the use of animal power*

Tractors began to be used for transportation as well as agricultural operations. Minor tools used in ploughing, sowing, weeding and harvesting also underwent considerable change. Over the years, the use of animals has declined considerably, as can be seen from the graph 2 given below.

Graph 2: Use of animals in agricultural operations in India (in %)



Small farmers are not able to use modern agricultural techniques because these can only be used in large sized farms. Hence, they look for employment in urban areas or in others' farms during the rest of the year.

8.1.4 *Loss of employment because of Combined Harvester*

Combined Harvester (CH) is one of the important machines used for paddy harvest. It harvests the crop, threshes and cleans the grain from chaff.

As it combines the activities of harvesting, threshing and winnowing, it is called Combined Harvester.

Fig 8.3: Combined Harvester

Use of CH helps in timely harvest of paddy. It takes less time, reduces the crop loss and helps the farmers to tackle the peak time labour shortage. It also saves the crop from the vagaries of weather in coastal regions of Andhra Pradesh and Odisha. Further, the farmers are able to sow the second crop without much delay. Their dependency on labourers has also declined.

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A study on the use of CH in 2003 reported the following: Farmers are able to save about one quintal of grain per acre, which would have been otherwise lost during manual harvesting. CH operators charge about Rs.1100-1400 per hour so large farmers are able to earn money by hiring out their CH.

CH harvests paddy fields of about one acre in one hour. If this was done manually, 5 agricultural labourers might have been required to work for 4 days. If 10 labourers were employed, they would complete the task in 2 days. Suppose, there are 250 agricultural labourers in a village which has 1000 acres of paddy, if a Combined Harvester is used, it will complete the work in 55 days working 18 hours every day. But each one of the 250 workers will lose 80 days of employment.

Extensive farm mechanisation is leading to displacement of labourers. Agricultural labourers and farmers working on others' fields lose out to machines used in the farm. If people are not getting sufficient employment opportunities in villages, where will they go? There is very little employment opportunity in towns and cities.

What are the advantages of using CH in agricultural production? Make a list on the basis of the above text.

In many villages, agricultural labourers and women labourers in particular were found to be upset seeing the operation of CH. Why?

List out the diffferent jobs lost by agricultural labourers when Combined Harvesters are used.

Do you think it is appropriate to use CHs in India where a large section of people are working in the field of agriculture as labourers, are poor, and there is a serious problem of rural unemployment?

Use of machinery also changed the nature of work done by agricultural labourers – they are required to drive tractors for various agricultural operations, irrigate fields using pump sets, use of sprayers, apply fertilisers, work with harvesters and threshers. In many small towns, workshops began to be established to repair agriculture machinery which led to the creation of new jobs. However, this is not enough to provide employment on a large scale.

It is argued that new jobs can be created in rural areas through infrastructure works. Link roads, tanks, bunds etc. can be constructed through labour intensive schemes. If you live in a rural area, find out if any such activities are being done and discuss if these will suffice for the livelihoods of the rural people.

Fig 8.4: Weaving on a Power loom

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8.2 Technology and Industry

Recall the lesson in Class VII on Jagathaiah's family which is engaged in weaving of Ikkat sarees. Textile industry consists of various activities involved in the process of making cloth. Today, about 10 crore people are working in different segments of textile industry. The textile industry is the second largest employer after agriculture in India.

8.2.1 *Impact of Textile Mills*

The British introduced powerloom production in India. When the mills started making cloth, the demand for the handloom weavers' cloth dropped. This happened over many years. Later, the mills started facing competition from powerloom clusters that began operating from small workshops.

A major difference between a Powerloom Unit and a Mill producing cloth is the scale of operation. A Mill or Factory may have hundreds of looms in a large space, it is a factory complex employing tens and hundreds of workers in different sections.

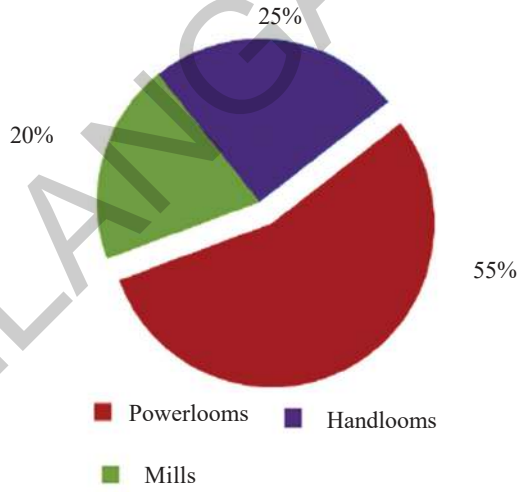
A Powerloom Unit will have only a small number of workers and is established at home with a few looms or in a relatively smaller space such as in workshop sheds.

Most mills produce very high quality cloth, whereas powerlooms mostly produce low or average quality cloth. In powerlooms, a wide variety of fabrics are produced such as shirting, suitings, saree, dhoti, sheetings, towels, *chaddhar*, furnishing, shawls, blankets etc. made out of cotton, blended, synthetic, silk and wool yarn.

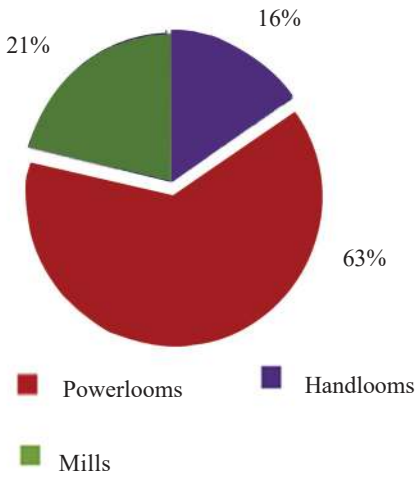
8.2.2 *Impact of Powerlooms*

In 1940s, there were only 40,000 powerlooms. Now, nearly 5 lakh power-loom units run with 23 lakh looms in India. Most units are small having 1-8 looms. Tamil Nadu, Maharashtra and Gujarat have a large number of powerloom units. Nearly 50,000 powerlooms are being operated in Telangana and Andhra Pradesh.

Production of cloth in 1988-89



Production of clothes in 2010-11



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Look at the pie diagrams. Since 1980s, powerlooms account for the largest share of cloth production in India and their share is increasing over the years.

Powerlooms have moved from large mills to small sheds and houses and have brought about many changes in the textile industry. Nearly 60 lakh people get employment through powerlooms.

8.2.3 *Decline of Handlooms*

One important and visible change is the decline of handlooms. In 1988, for instance, there were 33 lakh handlooms operating in different states and in 2009-2010, this has come down to 24 lakh units. Look at the following table showing the number of handlooms in some states and how it has declined during the last two decades. Though handlooms have found a new market in traditional fabric and designs, due to changes in people's perference for clothes and lack of support from government, handloom weavers are moving to other occupations.

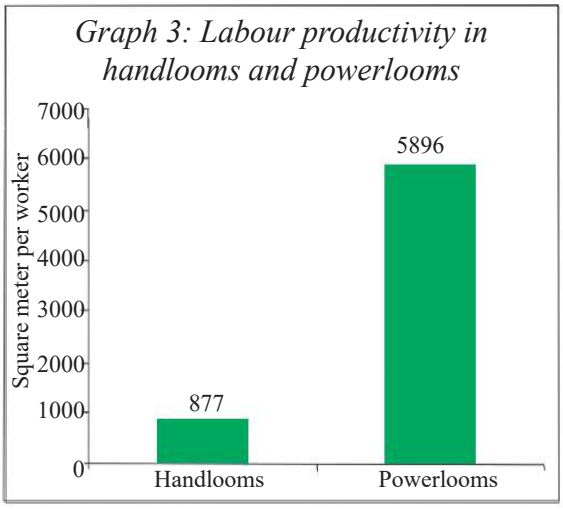
Change in no.of handloom units		
State	**1988**	**2009**
T.S. and A.P.	5,29,000	1,24,700
Gujarat	24,000	3,900
Karnataka	1,03,000	40,500
Maharashtra	80,000	4,500
Madhya Pradesh	43,000	3,600
Punjab	22,000	300
Tamil Nadu	5,56,000	1,55,000

Fig 8.5: Weaving Pochampalli saree

Look at the graph 3 : The amount of cloth produced per worker in powerlooms is about six times higher than in handlooms because of the use of mechanised technology. This also explains why powerlooms have mushroomed during the last five decades in India.

But there are certain problems faced by the workers in powerlooms. Compared to mills, powerlooms pay a very low salary. While mills pay a monthly salary, to its workers, the workers in powerlooms are paid on the basis of pieces produced or on the basis of the quantity of produced cloth.

Graph 3: Labour productivity in handlooms and powerlooms



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There is no obligation for powerloom units to provide healthcare, pension or other social security provisions. If there is a power-cut, powerloom workers are not given salaries. In mills, workers form trade unions and employers have to negotiate with trade unions for fixing wage rates. Trade unions do not exist in most powerloom clusters. One study of a powerloom cluster reported in 2008: 'Food insecurity, malnutrition, anaemia and other health-related problems such as tuberculosis, asthma and gynaecological illnesses among women; houselessness, and a high dropout rate among children are some of the common challenges confronting powerloom workers.'

The production of cloth is classified into three categories : mill, handlooms and _____.

_____ state had the largest number of handlooms in 1988. ___state had the largest number in 2009. Which state had the lowest number of handlooms in 2009?

The _____pays the worker a salary while the _____ pays the workers on _____ rate.

Fig 8.6: Women repairing community radio, (right) telephone assembly line in China

8.3 Technological changes in Service Sector

Technological changes also affect service activities. Services include activities that support agriculture and industries. For instance, if cotton is cultivated, it needs to be transported to nearby towns for sale. Or if cloth is to be produced in a powerloom, yarn needs to be transported from spinning mills. All the trading activities are also services. Services also include essential activities that may not directly help in the production of goods. For example, we require teachers, doctors, lawyers and those who provide Personal services such as washing clothes,

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cutting hair, making shoes etc. We also need people to do administrative and accounting works and work in banks. Let us look at how communication service has facilitated people to do their business faster and better.

8.3.1 *Change in technology makes communication faster and easily available to all*

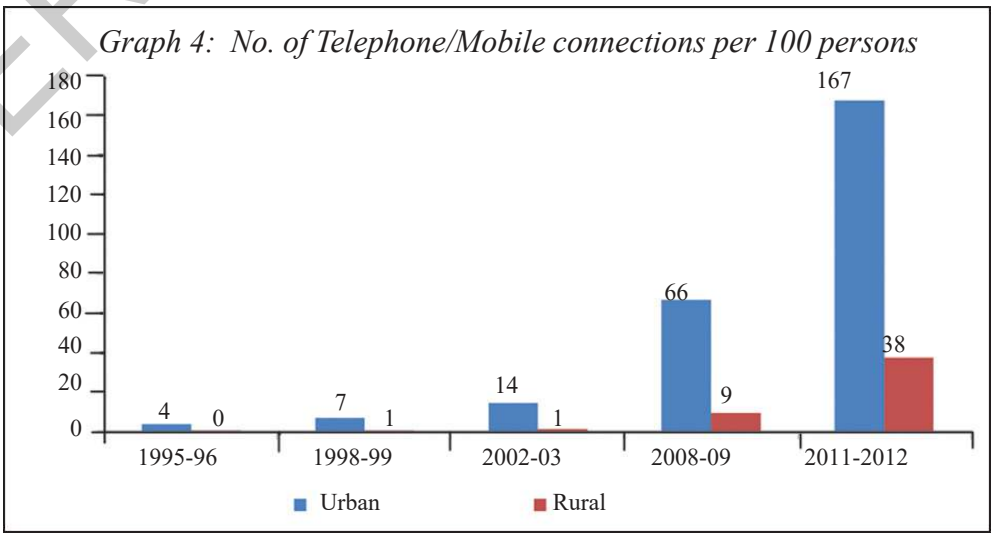
Daram Vinod is an elderly businessman in Karimnagar. He has been running an automobile shop for more than 35 years. He sells all kinds of spare parts. He had a landline phone on which he used to book a trunk call for talking to people outside his town. He had to wait in the queue till his call got connected. Sometimes, the person with whom he wanted to talk, could not be contacted. If there was any problem in the line or in the machine, he had to wait for weeks to get it repaired.

Times have changed now. Mobile phones have come into use. He contacts any person with whom he wants to talk easily and immediately. He uses mobile for ordering the material, to enquire about the prices, stock and delivery.

Now, he can get the details of his business easily. Besides personal calls from his family members, friends and relatives, many automobile workshop owners contact him on his mobile phone to know whether he has the specific spares. In case he does not have any spares, he speaks to other shop owners and collects from them and supplies them to workshops. This helps him to retain his regular customers. Many mechanics from far away villages and towns also contact him. Previously, when he ordered some material from Hyderabad, he was not sure of how many days would it take for him to get the material. Now, he directly contacts the driver of the vehicle in which the ordered materials are being transported.

Do you know that India's telecommunication network is the third largest in the world? Nowadays, it is very easy to contact anybody through a phone – you can use your landline phone or your mobile phone. But this was not so till the 1990s. Only landlines were available and they were provided by the government. All over India, the mobile phones have grown from 50 lakh subscribers in 2001 to over 92.9 crore subscribers by May 2012. The mobile connections are 20 times more than landlines.

Graph 4: No. of Telephone/Mobile connections per 100 persons



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The changes in telephone technology has brought down the cost of communication. From 1995, when mobile phone facilities were introduced for the first time, until 2002 persons receiving the call and persons making the call were required to pay. Only a few people showed interest in having a mobile phone. This policy was changed in 2003, and now only those who make calls are required to pay. In 1994, if somebody wished to talk on a landline phone for 3 minutes to a person 500 kilometres away, one had to spend Rs. 28. In 2003, this had come down to Rs. 2.40 to 4.80.

Fig 8.7: A trainer in solar engineering unit. In this chapter, we saw the photos of many women engaged in technology. Many of them like the one above do not have an Engineering degree. Conduct a debate in the classroom, about what biases/ stereotypes exist about women getting educated as engineers.

Find out the current rates of phone calls and discuss reasons for the difference in the rates for between companies and why they are decreasing?

New skills and new jobs

Many private companies including the government-owned ones provide both landline and mobile connections. Private companies continue to expand their share in the telecommunication services. Many companies are being established in India to manufacture mobile phone handsets. These companies are now exporting mobile handsets to more than 80 countries around the world. The telephone/ mobile technology also came up with the need for new skills. It created new jobs for young people to work in multinational companies, producing mobile handsets, telephone booths, mobile sales, repair and recharge/ top-up shops etc.

Keywords

1. Technology
2. Invention
3. Irrigation Facilities
4. Fertilisers and Pesticides
5. Agricultural Operations
6. Service Activities

Improve your learning

1. Narahari created the following list of activities where technology is not used. Do you agree with him? Give reasons for your answer.

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a) While singing a song b) While cooking idli

c) While performing drama on the stage d) While making garland for sale

2. Describe how the situation of labour has changed in powerlooms and mills. Do you think this change is beneficial to the labourers or to the owner? Give reasons for your answer.
3. What are the advantages of using CHs? Who benefits the most? Why do farmers use CH?
4. Changes in technology lead to changes in job opportunities. Do you agree with this statement? Why?
5. Prabavathi feels that it is true that telephone technology has changed. She feels that new jobs are available only to educated persons. She also says that many people in India are not literate and hence modern technology is always biased to the educated. Do you agree with her? Give your reasons.
6. In this chapter, changes in technology in three sectors are discussed. In the following table, identify a different example for each of these sectors that is not discussed here:

Sl. No.	Sector	Older technology	Newer technology	Any impact on livelihood/ amount of production/ increase or decrease in human effort
1	Agriculture			
2	Industry			
3	Service			

7. Read the paragraph under the heading 'New Skills and New Jobs' and answer the following: What are the newly created jobs for young people in your area?
8. Locate the following on the world map:

   A) England B) USA C) India
9. The people who live in forests and close to forests cannot afford to use the latest technology. What measures do you suggest for improving their lives?

Project:

Mallaiah is a farmer in Sripuram village. There are about 100 houses in the village. Today, all the work like planting, weeding, harvesting, spraying pesticides and fertilisers is done by machines. Earlier, it was all done manually. There are more than 33 tractors and about 15 harvesters available in his village. A few of them are given on hire. The owners of the tractors charge Rs 300 per hour for tilling the fields. More and more farmers are now using these machines in their fields. Based on this information, create a wall paper with illustrations and possible discussions between different groups of people in the village.

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CHAPTER 9

Public Health and the Government

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9. As citizens of a country, we expect the government to look after the basic needs of its people. Clean drinking water, proper sanitation, minimum food, education and health facilities are required for all. No one should be excluded, nor should this inclusion be dependent on whether one is rich or poor. Since we consider all citizens to be equal, these basic neccessities should be available to people in all situations. In this chapter, using the case study of health, we will examine how far the provisions of the Constitution are being satisfied in our country.

Find out

What steps can be taken to prevent Malaria?

What are the reasons for doctors not accepting rural posting?

Is the water you drink at school clean?

Why are children given food in the *anganwadis*? Do they get adequate food to eat in the *anganwadis* of your area?

In order to prevent and treat illnesses, we need appropriate facilities such as health centres, hospitals, laboratories for diagnosis, ambulance services, blood banks etc. We require qualified health workers, nurses, doctors, lab technicians etc. who can advise, diagnose and treat illnesses. We also need medicines and equipment that are necessary for treating patients. To prevent illnesses, in addition to vaccinations we need enough food, safe drinking water, proper sanitation (safe disposal of faeces) and a clean environment.

India has a large number of doctors, clinics and hospitals. India also has the experience and knowledge of running a public healthcare system. This is a system of hospitals and health centres run by the government catering to a huge population scattered over lakhs of villages. Moreover, there has been much advancement in medical sciences in the form of technology and treatment procedures.

India is the fourth largest producer of medicines in the world and is also a large exporter of medicines. India has the largest number of medical colleges in the world. Approximately 15,000 new doctors qualify every year. Health care facilities have grown substantially over the years. In 1950, there were only 2717 government hospitals in India. In 1991, there were 11,174 hospitals. In 2000, the number grew to 18,218.

For some people, the best facilities are available while the others do not have basic health care. This is contrary to what the Indian Constitution desires for all the people in the country. We have the money, knowledge and experience to change this situation. How can this be done would be discussed further in this chapter.

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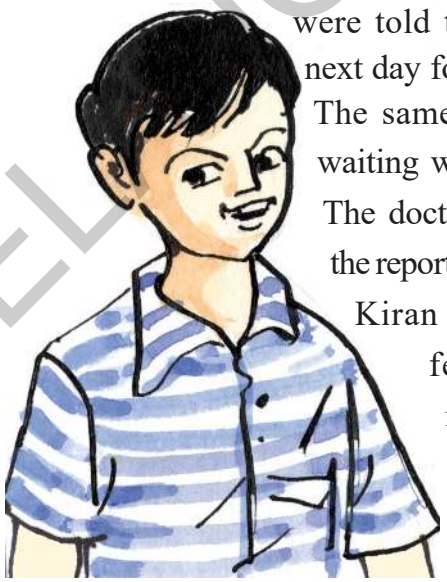
9.1 Healthcare Services

Kiran and Sarita are classmates in a school in Kharimnagar. They are close friends. Sarita comes from a well-to-do family, while Kiran's parents struggle to make ends meet. The rainy season had just ended and there was an outbreak of viral fever. Both fell ill at about the same time. When they were back in school, they talked about their illness.

Soon after Sarita got fever, her father took her to a private hospital near their house. Sarita's father paid Rs. 100 at the registration counter. They were given a card and asked to wait. Very soon, the doctor saw her, and recommended a number of blood tests and a chest X-ray. They went to the respective counters and everything was easy and comfortable. When they came back to the doctor after the tests, he prescribed a medicine for the fever and asked them to visit again the following day with the test results. The following day, the doctor went through the test reports and said that everything was all right. He felt Sarita had a viral infection and there was no cause for worry. He prescribed several medicines.

After that, she was feeling much better and was back at school.

Kiran also had fever and body ache. His father could not take time off his work and they went to the nearby Government Hospital only after two days. They had gone quite early that day, but already there was a long queue. Kiran was feeling very ill and could barely stand, but he had no choice. Finally, after waiting for almost three hours, they were able to see the doctor. After examining Kiran, the doctor said that they should get a blood test done. The blood test took another two hours. They were told to come the next day for the report. The same process of waiting was repeated. The doctor looked at the report and said that Kiran had a viral fever like many others in town. He prescribed some medicines for the fever and asked Kiran to take lot of fluids and rest. Kiran got well and attended the school.



Sarita really felt sorry for Kiran that he had to undergo so much hardship to seek treatment. She felt lucky to have gone to the modern private hospital where everything was so smooth and easy. When Kiran asked her how much

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they had spent, she said Rs. 3,500 for hospital charges and medicines. Kiran said, "We spent only Rs. 100."

Why did Sarita have to spend so much money? Give reasons.

What problems did Kiran face in the Government Hospital? What do you think the hospital should do to overcome the problems and work in a better manner? Discuss.

What problems do we face in private hospitals? Discuss.

Where do you go when you are ill? Do you face any problems? Write a paragraph based on your experience.

From the story above, you must have understood that we can roughly divide the healthcare facilities into two categories: a) Public health services and b) Private health services.

9.1.1 *Public Health Services*

The public health service is a system of health centres and hospitals run by the government to provide treatment to all kinds of problems - from common illnesses to special services in both rural and urban areas. At the village level, there is a volunteer called 'ASHA (Accredited Social Health Activist) worker' who helps people in getting health services. The *Anganwadi* centre in the village serves as a centre to provide nutrition and immunisation services to young children. Children's weights are also monitored here to see whether they are growing as per their age. The Sub Centre covers a population of 5000 people, who may be in one or many villages in a rural area.

This Centre has Multi Purpose Health Assistants (MPHAs) (Female and Male). They are trained in dealing with common illnesses and provide immunization to children, care for pregnant women, take steps to prevent diarrhoea and malaria. These Centres work under the supervision of Primary Health Centres (PHC) located at the mandal level. Each Primary Health Centre covers a population of 30,000 (roughly five Sub Centre areas). For every 4 to 5 PHCs, there is a Community Health Centre which is a 30 bed hospital and has some specialists. Some surgeries are done at this level. At the divisional level is the Area Hospital that has 100 beds. At the district level is the District Hospital. Large cities have many government hospitals such as the one where Kiran was taken to.

It is called 'public' for many reasons. The government in order to fulfil its commitment of providing healthcare to all citizens has established these hospitals and health centres. Also, the resources needed to run these services are obtained from the money that we all - the public - pay to the government as taxes.

Fig 9.1: Primary Health Centre

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One of the most important aspects of the public health system is that it is meant to provide quality healthcare services either free or at a low cost, so that poor families can seek treatment. Another important function of public health is to take action to prevent the spread of diseases such as TB, malaria, jaundice, cholera, diarrhoea, chikungunya etc. This has to be organised by the government with the participation of people, otherwise it will not be effective. Take the example of a campaign to see to it that mosquitoes do not breed in water coolers, roof tops etc. This has to be done with the participation of all the residents in the area. In a village, everyone must be involved to see to it that the water near taps/ handpumps does not form stagnant pools where mosquitoes breed.

Fig 9.2: A ward inside a hospital

What should be available in every village as part of the public health system?

9.1.2 *Private Health Services*

There is a wide range of private health facilities that exist in our country. In the rural areas, one finds Registered Medical Practitioners (RMP). In rural areas, another popular provider of healthcare is the untrained medical persons. Urban areas have a large number of doctors, many of them provide specialised services in their private hospitals and nursing homes. There are many private laboratories which test blood, urine, stool or offer special facilities such as X-ray, ultrasound etc. In fact, now there are large companies that run hospitals and some are engaged in manufacturing and selling medicines. Medical shops are found in every corner of the country.

As the name suggests, private health facilities are not owned or controlled by the government. Unlike the public health services, patients have to pay a lot of money for every service that they avail. Public or government services are financed by taxes collected by the government. Therefore the fee people pay for public health services are often low. In the case of private healthcare actual 'costs' and 'profits' enter the calculation and therefore the fee are generally higher.

Private health services can mean many things. Explain with the help of some examples from your area.

Why do you think people in the rural areas go to untrained practitioners, even though they know that they are not properly trained? Keep in mind the following aspects during the discussion – trained doctors do not work in villages; people have faith in injection; treatment on credit; accepts payments like grains or chicken.

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9.2 Health Insurance

Medicine is too expensive for some chronic diseases for the ordinary people. So, if public gets the health insurance, they may get qualitative services with the help of an insurance scheme. And there are many insurance companies in the market, both in the public and private sectors.

9.2.1 *Healthcare and Equality*

In India, we have a situation where private services are increasing but public services are not. The private services are mainly concentrated in the urban areas. As these services are run for profit, the costs are rather high.

But, the situation in public service at present has changed due to the ambulance services of '108' and '104'. Ambulance numbered 108 reaches in time to provide first aid in emergency cases and also provide access by taking the victim (patient) for further follow up medication at near by health centre. Vehicles numbered 104 is a with health personnel and medicines providing monthly visits to rural areas for health checkups and providing medicine etc.

In fact, barely 20% of the population can afford the cost of medicines that they require during an illness. Even for those who are not poor, medical expenses cause hardship. It was reported in a study that 40% of people who are admitted to hospital for some illness or injury have to borrow money or sell some of their possessions to pay the expenses.

For those who are poor, every illness in the family is a cause of great anxiety and distress. What is worse, such a situation arises again and again.

The poor do not have access to basic necessities like drinking water, adequate housing, clean surroundings etc. and are more likely to fall ill.

These families do not eat as much as they should and are thus undernourished. The expenses on illness make their situation even worse and they may have to sell off some of their possessions. Taking an ill person to the hospital means loss of wages for another person for the day, or for many days if the patient is admitted in the hospital.

9.3 Basic public facilities

Water is essential for life and good health. We need water to meet our daily needs. Safe drinking water can prevent many water-related diseases. India has one of the largest number of cases of diseases caused by lack of clean water such as diarrhoea, dysentery, and cholera. Over 1,600 Indians, most of them children below the age of five, reportedly die everyday because of water-related diseases. These deaths can be prevented if people have access to safe drinking water.

Like water, there are other essential facilities that need to be provided for everyone. Healthcare, sanitation, electricity, public transport, schools are also necessary. These are known as public facilities.

The important characteristic of a public facility is that once it is provided, its benefits can be shared by many people. For instance, a school will enable many children to get education. Similarly, the supply of electricity to an area can be useful for many people:

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farmers can run pumpsets to irrigate their fields, people can open small workshops that run on electricity, factories require this for their machines, students will find it easier to study and most people will benefit in some way or the other.

9.3.1 *The Government's Role*

Given that public facilities are so important, someone must take the responsibility of providing these to the people. This 'someone' is the government. One of the most important functions of the government is to ensure that these public facilities are made available to everyone. Let us try and understand why the government must bear this responsibility.

We have seen that private companies operate for profit in the market. In most of the public facilities, there is no profit to be had. For example, what profit can a company accrue by keeping the drains clean or running an anti-malaria campaign? A private company will probably not be interested in undertaking such work. But, for other public facilities such as schools and hospitals, private companies may well be interested. We have many of these, facilities particularly in large cities. Similarly, if you are living in a city, you would have seen private companies supplying drinking water in sealed bottles. In such cases, private companies provide public facilities but at a price that only some people can afford. Many people who cannot afford to pay for such facilities will be deprived of the opportunity to live a decent life. This is against the Constitutional promise for equal opportunities for all and the right to a decent life for everyone.

Public facilities relate to people's basic needs. Any society requires that these facilities are provided so that people's basic needs are met. The Right to Life in the Constitution is for all people. The responsibility to provide public facilities, therefore, must be that of the government. Compared to what we spend on armed forces the expenditure on health by government is minimal. India is one of the few countries where people have to spend a large amount on healthcare from their own pocket. Health expenses are also one of the reasons for people to be trapped in debts that they cannot repay.

Mark sentences that highlight the relationship between public health and expectations from the government.

Both central and state governments are responsible for health facilities. In the diagram on the next page, you can identify how the central government institutions function.

9.4 Status of Nutrition in Telangana and Andhra Pradesh

Adequate food, safe drinking water, proper sanitation and prevention measures are basic to a healthy living environment. Healthcare doesn't mean only treating diseases but ensuring the provision of these basic needs. Are we able to do this? Let us examine the situation. Recent studies indicate that the level of nutrition of people in the country is alarmingly low. A large section of the population is living their life in a way that it may not be noticed that these people are undernourished all the time. This condition arises even though we have enough stock of foodgrains to

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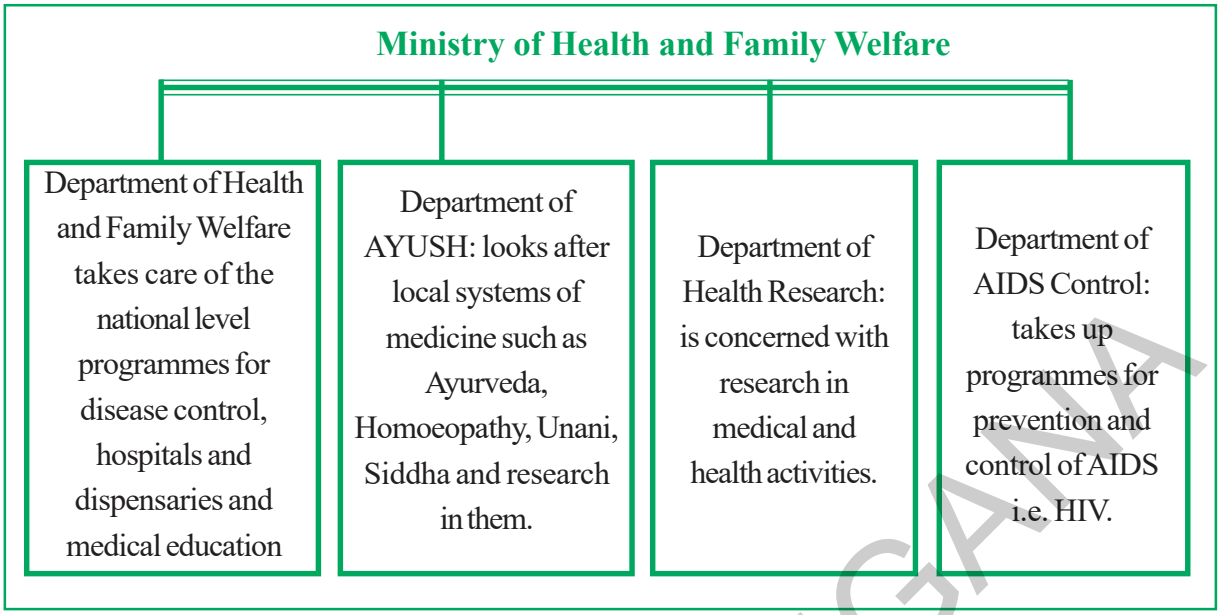

feed everyone. These people don't have the purchasing capacity to buy enough food for their family. We know of this serious situation through nutrition studies carried out across the country.

All of us require some fat in our body to remain healthy to provide the source of energy for our activities and to protect ourselves from infections. People who are undernourished/ not eating adequately are not able to build the minimum fat requirement from their food for normal activity. They may not be ill but will often feel weak, tired and are likely to fall ill easily. This situation can be overcome by adequate food and not by any special medicine. It is like a situation of invisible starvation. They do get food to eat but less than what is required, therefore their starvation is not visible. Read about Body Mass Index on page 197.

Let us examine the situation through the AP Human Development Report, 2007 (meant for Telangana and Andhra Pradesh), which states: "Freedom from hunger and malnutrition is a basic human right and a fundamental prerequisite for human and national development. Better nutrition means stronger immunity systems, less illness and better health. According to the World Health Organisation (WHO), poor nutrition contributes to 1 out of 2 deaths (53 percent) associated with infectious diseases among children below five in developing countries. In Telangana and Andhra Pradesh about 33 per cent of the children below 5 years of age were characterised as underweight. About 31 per cent of the women and 25 per cent of men are undernourished."

What can be done?

(Work to be done in small groups of 4 or 5 students. Each group should present separately and then consolidate the results.)

- Write a short note on the health facilities available in your village or town. What are the problems that people of your neighbourhood face when they go to government/ private hospitals?

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- Most of the medical facilities in both the private and public sectors are located in urban areas. A study conducted during 2003 based on a sample survey in selected areas found that most of the qualified private doctors (79 per cent) were in the urban areas. The actual availability of doctors in rural areas, though officially posted in these areas, may be negligible, given the widespread prevalence of absenteeism. Discuss the reasons for this situation. Talk to people in your area about this problem and in what ways this can be tackled.
- Use the following questions to do a small survey of parents on immunisation of children in your area (in five households having children under 2 years).

a. Do you have an immunization card for the child?

b. Did your child get a vaccine on the left arm that has left a mark? (Look for a scar if you can.)

c. Did your child get vaccination on the buttock?

d. Did your child get polio drops? How many times?

e. Did your child get a vaccination on the thigh at 9 months along with a spoon of medicine?

f. Did your child get any vaccination at 18 months of age (if the child is older than this)? Did she/ he get any medicine to drink also?

For each question, answer with Yes / No; No. of doses (where applicable); DK (for don't know)/ NA (not applicable; for example, question 'f' will not be applicable if the baby is 1 year old). Discuss your results.

Note:

BCG against TB is given on the left arm and leaves a small scar.

DPT (against three diseases) is given in the buttock or in the thigh along with two drops of polio vaccine in the mouth. This is usually given as three doses at 1.5, 2.5 and 3.5 months, but can be given later.

Measles vaccine is given in the front part of the thigh at 9 months, along with 1 ml of vitamin A orally.

At 18 months of age, a booster dose of DPT and OPV are given, along with another dose of vitamin A (2 ml is given this time, instead of 1 ml).

- The *Aarogyasri* scheme was started as a medical insurance scheme to white card holding families, for treatment that requires hospitalisation. The scheme covers very large number of illnesses and includes many private hospitals as providers. Discuss with some people who availed this scheme in your neighbourhood and write a short note on its effectiveness.
- In your opinion, what is the most important improvement that should be made for the mid-day meal being served at your school?
- In India about one lakh women die each year of complications from pregnancy.

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It was observed that, poor maternal health and nutritional status and inappropriate management of labour during delivery were responsible for many of the deaths of children. Do you think that 104 and 108 services in your area have made a difference to the above situation? Discuss.

Keywords

1. Public Health Centres
2. Area Hospital
3. Public facilities
4. Nutrition
5. *Arogyasri* Scheme

Improve your learning

T4C9N3

1.Correct the false statements

a. Most rural areas have trained doctors.

b. There are more facilities in private hospitals.

c. Nutritious food helps in improving the health scenario.

d. Some doctors involve in unnecessary treatments to make money.

2. Which of the following facilities will you include in basic public facilities that Jayamma uses.

a. Drives scooter to school. **b.** Sends her child to *Anganwadi.* **c.** Owns a television set. **d.** Has a mobile phone. **e.** Sends letters through post office.

3. Identify the sentences in this chapter that discuss the role of the government in providing public health.

4. Discuss which among the following measures will you consider as instances OR not an instance of improving the healthcare. Write down the reasons for your answer.

a. TB patients are given free medicines.

b. In some villages clean drinking water facilities have been arranged.

c. Shopkeepers sell medicines for cold, fever, headache etc.

d. The government provides foodgrains in Fair Price shops.

5. Priyamvada runs a private hospital. This has more facilities than that are available in a government hospital. Satyanarayana works as a government doctor in a mandal. Can you write an imaginary dialogue between them about access to health services?

6. Health is not limited to providing medicines. In this chapter there are other aspects of health that are mentioned (like clean water etc). Bring them together and write a paragraph about such aspects.

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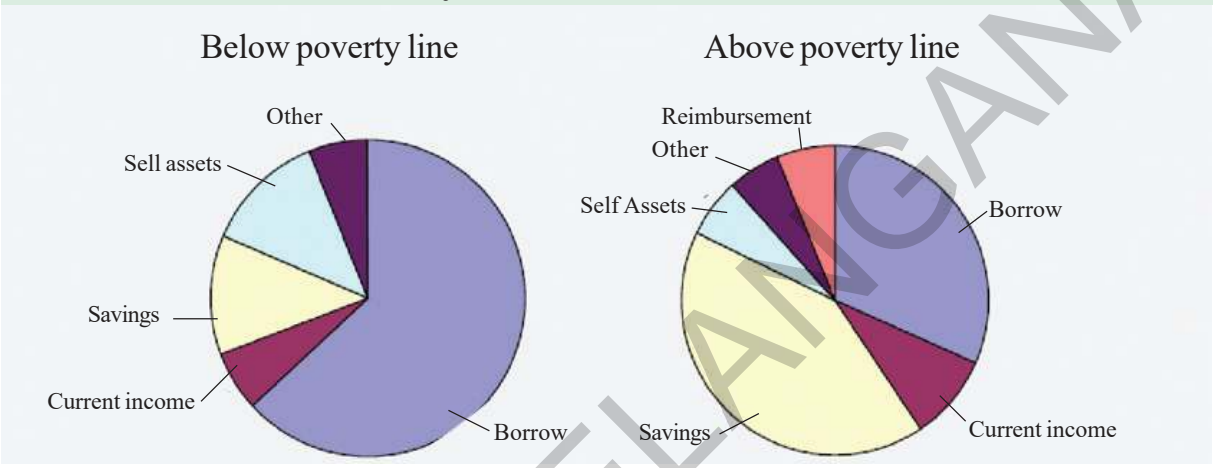
7. Following figure shows how people get money for hospitalisation in Telangana and Andhra Pradesh. Nearly 65% of the people below poverty line have to borrow money. Identify this in the chart and mark the percentage. Those above poverty line spend 45% of the hospitalisation expenditure from their savings. Those above poverty line borrow only 35%. Identify these in the chart and mark the percentage.

   Can you also roughly estimate share of other means through which people meet their hosptialisation expenses in the chart below?

Financing of Hospitalization Expenses in Telangana and Andhra Pradesh, by source and economic status



8. Conduct a survey on government welfare schemes on health. List the beneficiaries in your area.
9. List questions you wish to ask the Health worker of your area on prevention of contagious diseases in your area.
10. What type of services would be rendered by '108' vehicles in emergencies?

Project:

1. List some public health centres or hospitals near your place. From your experience (or by visiting any one of them) find out the facilities provided and people who run the centre.
2. Consult any five of your friends and fill the table with the following particulars, then analyse and discuss in the class.

Sl. No.	Name of the student	How often the nails are cut?	How Often the hands are washed?	Where are the leftover food items thrown during Mid-day meals?	How often he/she participates in schools cleanliness programmes?	What kind of works they do for clean-liness of their houses?

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CHAPTER 10

Landlords and Tenants under the British and the Nizam

H9Z8Q2

The King collects tax from Zamindar

Zamindar collects tax from people and gives to king

Zamindar owns land, and had labourers

Peasant who owns land and pays tax

10. Zamindars and Peasants in Mughal Times

During the time of the Mughal emperors, the zamindars collected land revenue from the peasants on the behalf of the emperor. In return, they received a share of the revenue collected and sometimes also had the right to collect some small local taxes. They also had a small band of soldiers with horses and guns. Their houses were like small forts called *gadi* in Telangana. This enabled them to control the nearby villages. As revenue collectors, the zamindars often acted as the intermediaries between the government and the peasants. They often represented the problems faced by the peasants to the government and at the same time also tried to enforce the regulations imposed on the peasants by the government.

The zamindars also owned lands on which the labourers worked. This was called their 'self-cultivated' land or *Khudkhasht* lands. They also gave their land to peasants to cultivate in exchange for either a share of the produce or for a fixed rent. We call such landowners as 'landlords'; and the peasants who cultivate their lands as 'tenant cultivators'. Thus, the zamindars had two important roles – collection of land revenue from ordinary peasants and owning lands as landlords. There were two kinds of peasants: those who were independent landowning cultivators paying land revenue through the zamindar and those who were tenants of the landlords. Indian towns and villages had a large number of highly skilled artisans such as weavers, dyers, masons, metalsmiths and carpenters. They were engaged in craft production and services to support agricultural activity. In addition, there were workers providing personal and community services like washerfolk, basket-makers, barbers, butchers, shepherds and cattle herders and of course, agricultural workers. These artisans and service providers often belonged to 'backward' and 'low' castes.Some of them had small plots of land but mainly got their livelihood from providing services to the farmers and landlords.

Did the zamindars own all the lands of the villages in the Mughal times?

What did the zamindars do for the Mughal government and what did they get in return?

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Why do you think the zamindars kept the soldiers and small forts?

Do you think the zamindars would have helped the independent cultivators in any way? Give reasons for your answer.

Company collects tax from Zamindar

Zamindar gets more power; can collect more money

Zamindar decides what the peasant cultivates and the tax to be paid

10.1 Permanent Settlement: Changes introduced by the British

When the British gained control over India, they were keen to increase the land revenue as much as possible to finance their trade and wars. This led to the ruining of agriculture as farmers could not cultivate land under such conditions. There were great famines which killed millions of people. The British realized that they needed to have a system of land revenue which would also encourage agriculture. They were also keen that peasants should till more and more land and grow crops that were in demand in the market, especially cash crops that could be exported to England like cotton, indigo, sugarcane, wheat, etc. East India Company officials began to feel that investment in land had to be encouraged and agriculture had to be improved. How was this to be done?

After two decades of debate on the question, the Company finally introduced the Permanent Settlement in 1793 when Cornwallis was the Governor General. According the terms of the settlement, zamindars were given the powers to collect the revenues agreed upon in auctions. Therefore, it was also called zamindari settlement. They have to pass on 90% of the amount to the Government retaining 10% as collection charges. The amount to be paid was fixed permanently, that is, it was not to be increased in future. It was felt that this would ensure a regular flow of revenue into the Company and at the same time, encourage the zamindars to invest in improving the land. Since the revenue demand of the state would not be increased, the zamindar would benefit from increased production from the land. The Zamindars, however, collected more revenue than agreed upon through auction. They continuously increased the revenue and changed the cultivators who did not meet the demand. This settlement inadvertently converted all the peasants into tenants, and the zamindars collected rent rather than revenue from them. Since rent collected was much higher than the revenue,

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Pay more tax, land was not cared for. If I don't produce as much as the Zamindar demands I have to vacate the land

Over the years Zamindar occupied all the land

the cultivators could not pay the entire amount and sometimes deserted the lands. In the long run, the zamindars also suffered and became defaulters.

How were the changes affected the position of the farmers who tilled the land for several generations?

What is the difference between revenue and rent?

Who do you think gained the most from the 'Permanent Settlement' – the British Government, the zamindars or the peasants? Give your reasons.

The result: The Company officials soon discovered that the zamindars were in fact not investing in the improvement of land. The revenue that had been fixed was so high that the zamindars found it difficult to pay it. There were no remissions of revenue in times of crop failure and famine. Anyone who failed to pay the revenue lost his zamindari. Numerous zamindaris were sold off at auctions organised by the Company. This created much instability in the villages and the old zamindars were rapidly replaced by the new ones.

By 1820, the situation changed. The prices of grains in the market rose and cultivation slowly expanded. This meant an increase in the income of the zamindars but no gain for the Company as it could not increase the revenue demand that had been fixed permanently.

Even then, the zamindars were not interested in improving the land. Some had lost their lands in the earlier years of the settlement; others now saw the possibility of earning without the trouble and risk of investment. As long as the zamindars could give out the land to tenants and get rent, they were not interested in improving the land.

Population was increasing rapidly and the zamindars could keep evicting peasants and giving the land to new ones at higher rents. On the other hand, in the villages, the cultivators found the system extremely oppressive. The rent they paid to the zamindar was high and their right on the land was insecure. To

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pay the rent, they had to take loans from the moneylenders, and when farmers failed to pay the rent, they were evicted from the land they had cultivated for generations.

In what ways did the zamindari system fail in the objectives with which the British had introduced it?

How do you think it was possible for the zamindars to keep increasing their incomes without increasing investment in the land?

Do you think the zamindars would have supported the British rule or opposed it? Give your reasons.

10.2 The Ryotwari system

By the early nineteenth century, many of the Company officials were convinced that the system of revenue collection had to be changed again. How could revenues be fixed permanently at a time when the Company needed more money to meet its expenses of administration and investments in trade?

The districts of Bellary, Anantapur, Kadapa and Kurnool were ceded to the British by the Nizam on account of debt in maintaining the British contingent. This area is known as Rayalaseema. Thomas Munro was appointed as the principal Collector of these districts in November 1800. At that time, the Ceded districts were in a complete anarchy. There were eight *palegars* or petty chiefs in this area. They resisted the imposition of British rule and indulged in constant war and looting. Munro first subdued the *palegars* and disbanded their armed followers. After restoring law and order, Munro commenced his work of survey and revenue settlement. He realized that there were no zamindars in the south like in Northern India. Instead, there were close-knit peasant communities in Andhra and Tamil country who held the land, cultivated it and paid revenue. Recognising the importance of the peasants, he devised the 'Ryotwari settlement' which was introduced in entire South India and later in Western India.

Ryot means a cultivator. The ryotwari means peasant tenure. It was decided to collect revenue from the actual cultivators/ owners of the land who either worked on the land themselves or got the lands cultivated by others. Under this settlement, the peasants cultivating the land were identified,

Under Ryotwari system, I produced more crop.

Company collects fixed tax from farmers.

Zamindar rented land to the tenants.

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their field was identified and a survey number was given to every piece of land fixing the legal ownership. The yield, price situation, market conditions and the crop cultivated was taken into account to decide the tax per acre. But, before the cultivation commenced in 1801-02, Munro made necessary advances to the ryots to purchase seeds, implements, bullocks and to repair old wells or dig new ones. He argued that the British government should act as a father figure protecting the ryots. This proved very effective and that year saw a bumper crop and very good revenue collection.This confirmed that Munro's approach was right.

Fig 10.1 : Prakasham barrage

Developmental Activities

Some British administrators believed that it is the duty of the government to invest in large scale irrigation works. This would enable farmers to cultivate lands and grow high value cash crops. Due to the untiring efforts of Sir Arthur Cotton, an anicut across the Godavari river at Dhawaleshwaram was completed in 1852. It brought immediate prosperity to the district which had suffered acutely from severe famine in 1833. Similarly, an anicut was built over the Krishna river at Vijayawada in 1855 which brought prosperity to the delta areas . After 1857, the Kurnool - Kadapa canal was built to bring waters to the dry areas of Rayalaseema. These measures, even though significant, had a very limited impact as they covered only small regions. Most parts of the country still continued to depend upon rainfall. The expectation that the zamindars and prosperous ryots would invest in smaller irrigation projects like wells and tanks did not materialize.

When the 'Permanent Settlement' was introduced, there was no detailed land survey. Why do you think it was needed for the 'Ryotwari Settlement'?

Why do you think it was necessary to defeat the *palegars* before the Ryotwari Settlement could be introduced?

In what ways did the government invest in agriculture during the early British rule? Do you think it could have been done by farmers themselves?

Who do you think would have benefitted from the Ryotwari Settlement – the farmers, the landlords or the British? Give reasons.

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The result: Even in the Ryotwari areas, the land revenue was fixed at a very high level. Unlike the Zamindari areas, it was fixed for twenty to thirty years. After the expiry of the tenure period, the revenue was revised, taking the changed conditions into consideration. The land revenue was so high that in the beginning, it had to be collected by force. Soon, however, the prices rose faster than the land revenue and the ryots found it more profitable to employ tenants to cultivate their lands and receive rent from them. Soon, the ryotwari area too was full of landlords who rented out their lands to helpless tenants for very high rents. The tenants had to pay rent that was three to seven times more than the land revenue paid by the ryots to the government. (That is, if a ryot paid Rs. 100/- as land revenue for a piece of land to the government, he was able to get Rs. 300/- to 700/- from the tenants for the same land.) As a result, they were not interested in investing in improving agriculture but only in renting it out at higher and higher rates.

Compare these actual outcomes with what you had predicted. How similar or different was it?

Why do you think the ryots did not invest in improving agriculture or extending agriculture?

Imagine and describe the condition of the landless tenants of the ryots.

10.3 Commercialisation and Money Lenders

Driven by the desire to increase the income from land, revenue officials fixed a very high revenue demand. Peasants were unable to pay these revenue and fled the countryside. Thus, villages became deserted in many regions. Optimistic officials had imagined that the new system would transform the peasants into rich enterprising farmers. But this did not happen due to the very high land revenue rates.

Peasants very often borrowed money from moneylenders in order to pay their land revenue. However, if they could not repay their loans on time, the moneylenders also went to court to get their land auctioned to recover the loan money. Due to this new British rule for collecting land revenue, many peasants fell into deep debt trap.

There was also another reason why their debts kept increasing. With an increase in the export of agricultural produce, the agricultural prices were determined by international market. For example, in 1861, there was a civil war in America and British factories turned to India for the supply of cotton. As a result, cotton prices soared high and farmers began taking loans to grow cotton in the hope of getting high prices. The civil war in the USA ended in 1865 and the demand for Indian cotton fell and so did its price. Cotton that fetched 12 annas per kilo in 1864 now fetched only 6 annas per kilo. The peasants suffered a lot as they could not earn enough to pay back the loans they had taken.

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The moneylenders became richer and richer as more and more peasants came under their grip. The ryots of Ganjam who had pinned their hopes on reaping huge profits from cotton crop suddenly became paupers. Not only that, rice became scarce since cotton was grown on the fields where previously paddy was cultivated. The scarcity of rice hit all the sections of the population. Thousands of people died of hunger in the famine known as Ganjam Famine. Due to impoverishment,many people were forced to migrate to countries such as South Africa, Fiji, Mauritius, Burma, Malaysia and the Caribbean islands as indentured labourers and coolies as there was a need of work on the sugarcane and cotton plantations.

Labour transported abroad under force to work on plantations is called indentured labour.

Why did the high revenue rates prevent zamindars and farmers from improving agriculture?

How did the land revenue lead to peasants losing their lands to the moneylenders? What would the moneylenders have done with the land?

Who ultimately profited from production for export market and why?

Why did the war in America lead to increase in prices of cotton in India?

Have you heard of any similar rapid rise or decline in prices of any agricultural products in our own times? Find out about its impact on the farmers.

10.4 The Zamindars' Exploitation of the Peasants

During the colonial period, the peasants were forced to do *vetti* (work without wages) on the personal land of the landlords. If they refused, the soldiers used catch hold of the peasants walking on the road and force them to do *vetti* in the zamindar's fields.

Many peasants could not cultivate their own fields properly. They could not improve their fields. Their plight can be understood through a government report written in 1878. The report says that the peasants did not try to dig well on their lands or irrigate it, nor did they try to bund their fields or dig drains or use fertilisers. "They do nothing to improve their land because they fear they can be evicted from their land at any time. If they improve their farming, the zamindar immediately increased the share he takes from them. But the zamindars also prevent the peasants from improving their fields because they are afraid that the peasants would then start asserting their rights over the land."

10.5 Countless Collections, Cesses and Payments

The zamindars also tried to extract as much money as they could from the peasants under a variety of pretexts. The peasants also had to regularly supply *ghee,* milk, vegetables, *Jaggery*, straw, cow dung cakes etc. free of cost to the zamindar's house. This situation was there in many provinces of India. Bengal, Bihar, and Uttar Pradesh had many powerful zamindars. Each of them owned dozens or even hundreds of villages. The peasants kept trying to resist the excesses of these zamindars.

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10.6 Doras and Peasants of Hyderabad State

In the Hyderabad State, under the Nizam rule, there were many forms of subordinate chieftaincies like Jagirdars, *Samsthanamdars* and Inamdars who ruled like independent chiefs. They collected revenue from the lands under them, and gave a small part to the Nizam as *'peshkash'* and kept the remaining with them. They were also responsible for the administration of their areas. In the Hyderabad state, there were about 1500 Jagirs spread over 6535 villages and 14 *Samsthanams* over 497 villages. About 1400 villages were directly under the Nizam as his personal jagir (called *sarf-e-khas*). The rest of the kingdom was administered as described below.

The Nizams who ruled Hyderabad state were under the British and had to follow their policies. In the first half of 19th century, they tried to collect maximum land revenue through *deshmukhs* and it resulted in desertion of lands by peasants and complete decline of agriculture. In view of this situation, the Nizam's government set up a new land revenue arrangement by which the government appointed district officials to collect land revenue directly. The old landlords were compensated with an annual payment called *rusum* and they were also given *patta* rights of full ownership over the land and the adjoining waste lands and forests. As the landlords realized that there was a large export market for several agricultural products like castor, groundnut etc. They brought more waste lands under cultivation to grow these crops. But who would work on those lands? They expanded the scope of *vetti* or unpaid labour by forcing ordinary peasants and village artisan and service castes to work on landlord's lands. The large landlords were called *'Doras'*. The *Doras* lived in large fortified houses called '*gadi*' and had a large retinue of servants and soldiers. They had vast lands cultivated by tenants and also lands directly cultivated with forced labour. They acted as village moneylenders too. They also had judicial powers over the entire village. They settled all the village disputes and were usually partial towards the upper castes. Other village officials like patwaris and smaller landlords too had to abide by their orders. They forcibly ensured that the lower caste labourers worked for all the upper castes and especially the landlords. They enforced rules like no lower caste person could wear shirts or slippers or wear a turban, and had to always remain bent before the *doras* and address them as their masters.

In the erstwhile Mahabubnagar and Nalgonda districts, there were 550 *Doras* who owned more than a thousand acres of land. There were landlords who owned about one lakh acres like Visnuri Ramachandra Reddy and Jannareddy Pratapa Reddy.

Why do you think the peasants were unwilling to invest in their lands?

In what ways did the zamindars take away the produce of the tenants?

Discuss the changes in the lives of traditional crafts persons and village artists.

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How did the position of the revenue collectors change in the Nizam state?

Among all forms of exploitation, the peasants hated *'vetti'* the most. Can you explain why?

How was a *'dora'* different from an ordinary landlord?

10.6.1 *Famines*

Famines, or massive food shortages leading to acute distress, were a regular feature of the British rule. Due to high taxes and rents, the peasants had little reserves to face difficult seasons or crop failures. Further, foodgrains were exported out of the country in large quantities. This created scarcity situation in the entire country. In addition, the government often refused to interfere when powerful traders tried to create artificial scarcity by hoarding foodgrains.

Andhra, like the rest of the country, suffered from severe famines in the nineteenth and twentieth centuries. The most severe famine commonly known as the Ganjam famine occurred during the years 1865-66. You read about it in the earlier section. Repeated famines occurred in the Rayalaseema districts due to lack of irrigation facilities. Not less than 11 famines occurred during the later half of the 19th century. Thousands of people died. Grain riots occurred in many Andhra districts and troops were sent to quell the violence.

10.7 The Peasant Movements

We saw above that the peasants were deeply troubled by high land revenue rates, the oppression of the landlords and moneylenders. During the colonial period, the peasants in different parts of the country protested and fought against the landlords, merchants and state officials. The famous peasant movements were the Deccan riots of 1860s, Rampa *fituries* and Moppila agitations which had taken organized forms. While in the 19th century, the movements took the form of open revolts, the peasants joined the national movement in large numbers in the 20th century. In 1920-22, the peasants of Awadh in Uttar Pradesh took out huge processions to protest against the zamindars who were extracting money from them. Many zamindars were socially boycotted and driven from the villages. The peasants also refused to till the fields of the zamindars who tried to evict their tenants or claimed too much rent from them. The peasants formed *'kisan sabhas'* to carry their agitation forward and demanded abolition of landlordism, reduction of land revenue and control over moneylenders. The British government helped the zamindars to suppress the revolts. You will read about the struggle of the Telangana peasants in a later chapter.

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Keywords

1. Landlords
2. Moneylenders
3. Jagirs
4. *Samsthanam*
5. Inamdars
6. *Patta*
7. Ryotwari
8. Deshmukh

Improve your learning

U8P5T4

1. Make simple questions based on each section of the chapter and ask them to your classmates. Check if the answers are correct.
2. Compare the condition of tenant farmers before freedom and farmers of today. What differences do you find?
3. During the freedom movement, some of the zamindars supported the British. Why?
4. What role did the moneylenders play in the lives of the peasants? In what way they were supported by the British government?
5. What were the similarities and differences between the *Doras* of Telangana and the zamindars of Awadh?
6. How did the Ryotwari settlement also give rise to the landlordism?
7. Why were famines caused under British rule? Do you think it was because of the failure of rains or floods?
8. In what way can a government help to prevent famines even in times of crop failure?
9. Imagine that you are giving a representation to a British Government Enquiry Committee. Write down the grievances of tenant farmers in the form of an appeal.
10. Locate the following in the map of India :

    1. Ganjam 2. Awadh 3. Hyderabad 4. River Godavari
11. Read the paragraph under the heading 'Countless Collections, Cesses and Payments' and answer the following:

    How do we pay taxes nowadays?

Projects :

1. Make teams of five students and interview five elders of the village to know more about how the life was during the British days. At least, two of them should be women, and at least, one person should be from the artisans community. Talk to them at length and prepare detailed reports about what they have to say.
2. Find out about famines in your area. What did people do in those times?
3. Find out about families that migrated to distant places like Kuwait and Saudi Arabia from your area.

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CHAPTER 11 A

National Movement - The Early Phase 1885-1919

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11. The National Movement in India was an important epoch in the history of India as it helped to weld diverse people and sections of society into one nation. All the sections came together not only to fight against the British rule but also to build a new India.

11.1 Early Associations

In Class VII, you had read about the revolt of 1857 in which the soldiers, ordinary peasants, artisans and landlords and even princes joined the struggle against the British rule. While the movement was opposed to the British, it did not have any new vision of the country. It, in fact, wanted to restore the rule of the old kings and queens in India and also old social order.

After English education was introduced during the late nineteenth century, in some major cities like Calcutta, Madras and Bombay, a new conscio-usness began to develop. The intellectuals of the time opposed the inequalities and injustices of the old social system. They wanted a democratic political order and at the same time, they wanted to point out the exploitation and injustice caused by the British rule and fight to end it. This was the beginning of the national movement in India.

The seeds of a new consciousness were sown in the second half of the 19th century. The educated Indians, after understanding the nature of the British rule and its impact on India, became more and more critical of the British policies in India. They began to come together and discuss these issues and also formed associations for this. In 1866, Dadabhai Naoroji organized the "East India Association" in London to discuss the Indian question. During 1866 to 1885, various leaders like Surendranath Banerjee, Justice M.G Ranade, Badruddin Tyabji, K. C. Telang and G. Subramaniam organised associations in Calcutta, Pune, Bombay and Madras to discuss the problems faced by Indians in those Provinces. These associations had nationalistic zeal and tried to unite the intellectuals. Though many of these associations functioned in specific parts of the country, their goals were stated as the goals of all the people of India, not those of any one region, community or class.

Surendranath Banerjee

Gopala Krishna Gokhale

Dadabhai Naoroji

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Fig 11A.1 : Meeting at Surat

They worked with the idea that the people should be sovereign – a modern consciousness and a key feature of nationalism. In other words, they believed that the Indian people should be empowered to take decisions regarding their affairs. Many of these intellectuals also led campaigns against some British policies like taxes on textiles, racial discrimination against Indians, repressive laws against Indian newspapers etc. They realised the importance of discussing the policies of the government and organising campaigns to change them.

Do you know of any association in your village or town that discusses the problems faced by all the people? What do they discuss? What suggestions do they have for solving those problems? Discuss some examples in the class.

11.2 The Indian National Congress: The Moderate Phase - 1885-1905

All these provincial nationalistic intellectuals came together in the first session of the Indian National Congress (INC) at Bombay in December 1885. The session was presided over by W. C. Banerjee and attended by 72 delegates from different parts of India. The early leaders – Dadabhai Naoroji, Pherozeshah Mehta, Badruddin Tyabji, W. C. Banerjee, Surendranath Banerjee, Ramesh Chandra Dutt, G. Subramanyam Iyer among others – were largely from Bombay (Mumbai), Madras (Chennai) and Calcutta (Kolkata). A. O. Hume, a retired British official, also played an important role in establishing the Congress. The leaders of the Congress realised that the foremost task before them was to build a nationalist consciousness among the diverse people of India and unite them. At the same time, they realised that this unity could be built only by accommodating the special requirements of different regions and religious communities of India. They, therefore, decided to hold the Congress sessions in different parts of the country every year and not to pass any resolution which was objected to by any one religious group.

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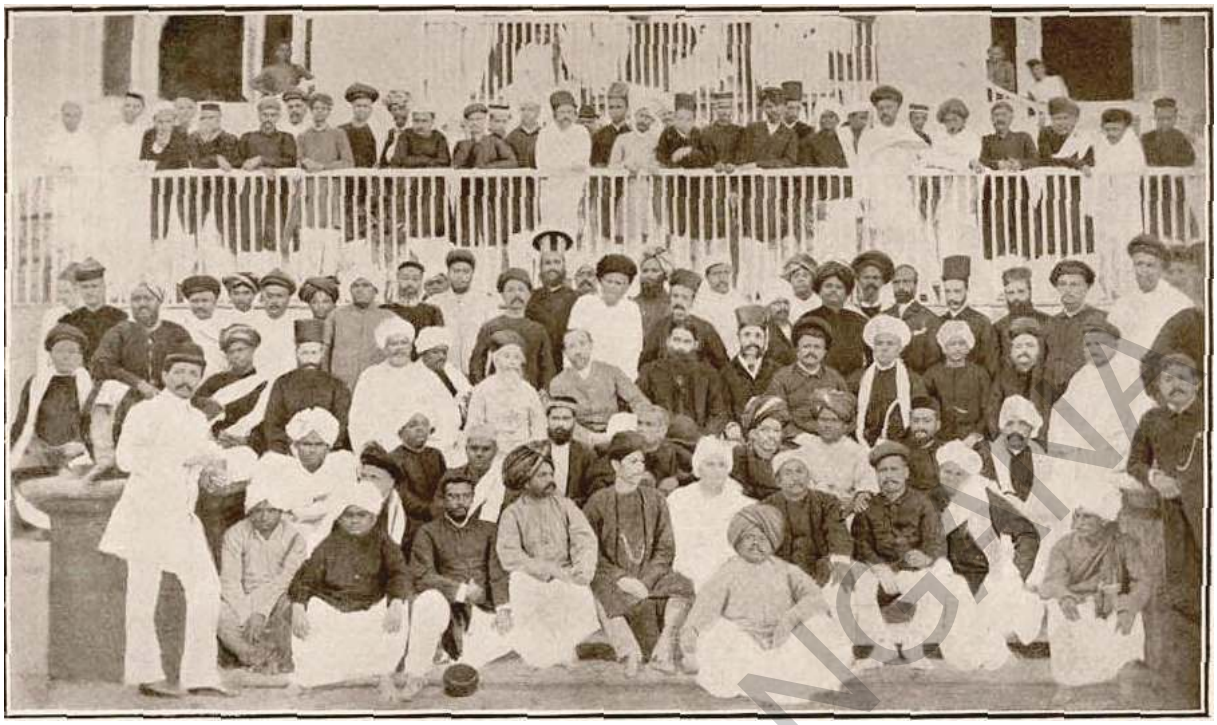

Fig 11A.2 : Delegates of the First Indian National Congress meeting, 1885

The second major objective of the early Congress was to create a common political platform or programme around which political workers in different parts of the country could gather and conduct their political activities, educating and mobilizing people on an all-India basis. This was to be accomplished by taking up those grievances and fighting for those rights which Indians had in common in relation to the rulers. They studied the grievances of people and wrote appeals to the government and also used them to educate the people about their political rights.

The third major objective was to promote democratic ideals and functioning in India. The Indian National Congress functioned democratically, discussing all the issues and trying to create consensus or sometimes use voting also.

At this stage, the INC decided not to take up issues relating to social reform as it would divide the Indian people. Reform was to be carried out through different forums.

In 1886, 436 delegates were elected to the Congress by different local organisations and groups indicating its popularity in one year. Hereafter, the National Congress met every year in December in different parts of the country. The number of delegates soon increased to thousands. Its delegates were mostly lawyers, journalists, traders, industrialists, teachers and landlords. There were very few women who participated in the Congress like Kadambari Ganguli who was the first woman graduate from Calcutta. Mostly, men from higher social background attended these sessions.

During the first 20 years, the Congress was led by the leaders who are known as Moderate Nationalists. The Moderates urged the Government to introduce a number of reforms. They demanded a greater voice for Indians in the government and in administration.

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They wanted the Imperial Legislative Council to be made more representative, given more power, and introduced in provinces where none existed. They demanded that Indians be placed in high positions in the government. For this purpose, it called for civil service examinations to be held in India as well, not just in London. The demand for Indianization of the administration was part of a movement against racism, since most important jobs at the time were monopolised by the white Europeans.

Leaders like Naoroji, R.C. Dutt and Ranade studied the economic impact of the British Rule and concluded that the British were draining India of her wealth through taxes and other means and leaving her poorer and poorer. They drew attention to the problem of poverty and famines and blamed it on the British policies of excessive land revenue, export of grains etc. The Congress passed many resolutions on the salt tax, treatment of Indian labourers abroad, and the sufferings of forest dwellers caused by an interfering forest administration. The early leaders were convinced of the need for national industrial development to end poverty in India. However, the British rule was standing in the way of development as they were not only draining India of its wealth to England but also enabling selling of British goods at a cheapter rate in India and restraining Indian crafts and industries.

The Moderate leaders reached out to people in different parts of the country by holding lectures, meetings and tours. They believed that the British were committed to freedom and justice and would accept the demands when expressed properly. They carried on their agitation through newspapers, public lectures. They passed resolutions and led deputations to submit petitions to the government. In short, it may be said that they adopted a policy of pray, petition and protest. Often, they were not able to persuade the government to change, but in the process, formulated Indian opinion on important issues. This was very important for the future growth of Indian national movement.

There were major famines in British India from the late 18th century to the Great Bengal Famine of 1943. They were triggered by bad harvests, but their consequences were devastating because of the policies of the colonial government. The government collected a huge part of the produce as tax which did not leave any buffer with the peasants even in the times of bad harvests. The government also did not intervene by controlling prices or supply of foodstuff during famines allowing traders to hoard and increase prices. All this led to the death of millions of people during the famines.

Why did the early nationalists believe that the British were responsible for the poverty and families in India ?

Why do you think the early nationalists did not want to reestablish the rule of the old kings in India? Would it not have been better than the British rule?

11.3 Extremist Phase - 1905-1920 (*Swadeshi* Movement)

With the start of the *Swadeshi* Movement around 1903, the Indian national movement took a major leap

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forward. Women, students and a large section of the urban and rural population of Bengal and other parts of India became actively involved in politics for the first time. One major trigger for the movement was the proposal for the partition of Bengal into East and West Bengal in 1903 by Curzon. The Nationalists immediately saw this as a political act by the government to divide the Bengali people and also weaken the national movement. Even the ordinary people of Bengal were enraged by this act and took to streets to protest against it. There were massive protests, petitions and campaigns but they were not heeded to and the government partitioned Bengal in 1905. Several protest meetings were held and together they decided to boycot English cloth and salt. There was a tremendous mass response to this call. Boycott and public burning of foreign cloth, picketing of shops selling foreign goods became common in remote corners of Bengal as well as in many important towns and cities throughout the country. Women refused to wear foreign bangles and use foreign utensils, washermen refused to wash foreign clothes and even priests declined offerings which contained foreign sugar. This spontaneous unity of diverse social groups was the basis of Indian nationalism. The early nationalists were successful in germinating this nationalism.

There was also a call for boycott of all government institutions like schools, colleges, courts etc. People set up *Swadeshi* schools and colleges and parallel courts in which they settled their mutual disputes.

The idea was to refuse to cooperate with the government and in this way, undermine its position. The *Swadeshi* Movement gave tremendous impetus to Indian industry. In fact, beginnings were made in the manufacture of *Swadeshi* salt, sugar, matches and other products on a large-scale. The movement gave a stimulus to P. C. Ray's Bengal Chemical Works, and encouraged Jamshedji Tata of Bombay to open his famous Steel Plant in Bihar. The movement also created tremendous demand for indigenous goods. The textile industry of India, in particular received a great impetus from the *Swadeshi* movement.

11.4 The Moderates and the Extremists

In the next Congress session (1905), the extremist Nationalists led by Tilak, Bipin Chandra Pal and Lala Lajapat Rai were in favour of extending the movement to the rest of India and to demand for full fledged freedom or *'SWARAJ'*. Bal Gangadhar Tilak gave the famous slogan, *"SWARAJ* is my birthright and I shall have it." They wanted to move away from the earlier strategy of submitting petitions to government to the new strategy of mobilising the masses against the British rule and forcing the British to give up and go. They called the earlier strategy as 'mendicancy' (or begging for alms). The old leaders, called 'Moderate nationalists', wanted to continue on a more gradual pace of movement and felt that the masses were not yet not ready for a full scale movement for freedom and self rule. The difference between the two sections of leaders grew and eventually led to a split of the Congress

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Lala Lajapati Rai

Bala Gangadhara Tilak

Bipin Chandra Pal

Annie Besant

into two in the Surat session of 1907. The extremist leaders like Tilak were forced to leave the Congress.

Soon, the government came down heavily upon the extremists and the activists of the *Swaraj* movement. Most of the leaders like Tilak were imprisoned and exiled. Gradually, the movement petered out. Many young *Swarajists* felt let down by these developments and thus targeted the unpopular British officials. They hoped to restrain the repression and oppression unleashed by the British in this way. Even though they did not succeed and were caught and hanged or imprisoned, they kept alive the spirit of nationalism and the idea of making supreme sacrifices for it.

The national movement revived again in 1915 when Tilak came back from his exile and joined hands with Annie Besant to launch a movement for 'Home Rule'. The two factions of the Congress united again in 1916 through the Lucknow Pact.

Imagine yourself as a student participating in a burning of foreign cloth. Describe what all would have happened on that day and your feelings at that time.

If authorities do not agree to the just requests of people, what do you think the people should do?

11.5 The First World War : 1914–1918

The First World War broke out in 1914 with Britain, France and Russia on one side and Germany and its allies on the other side. It lasted for nearly five years till

On the day of the Partition of Bengal

Bankimchandra Chatterji

On 16th October 1905, the day the partition of Bengal went into effect, was observed in Bengal as a day of mourning. Throughout Bengal, no cooking was done and shops and market places were closed. In Calcutta, a hartal was declared, people took out processions and bathed in the Ganges in the morning and then paraded on the streets singing *"Vande mataram"*. People tied *rakhis* on each other's hands as a symbol of unity of the two halves of Bengal. Later in the day, Ananda Mohan Bose and Surendranath Banerjee addressed two mass meetings attended by about 75,000 people.

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Krishna Patrika of Machilipatnam

Mutnuri Krishna Rao

Krishna Patrika was started in Machilipatnam in 1902. Mutnuri Krishna Rao was one of the founders of the paper and since 1902, was associated with it as its sub-editor. In 1907, he became its editor and continued to serve the journal, till he died in 1945. The *Krishna Patrika* carried on its publicity for all the phases of India's struggle for freedom, like, the *Vandemataram* movement, the Home-Rule movement, the Non-Cooperation Movement, the Civil-disobedience Movement and the Quit India Movement. The *Krishna Patrika* influenced not only the urban educated elite but also the rural masses. Both the magazine and its editor faced the wrath of the British rulers several times.

Germany was finally defeated. This caused unprecedented human suffering and destruction. As the war ended, an era of revolutions started in Europe. A socialist revolution took place in Russia in which peasants, workers and soldiers led by communists deposed the Emperor and abolished landlordism and private ownership of land and factories. They also advocated equality among nations and freedom for all the nations that were subjugated by colonial powers. In India, the war brought great suffering for the common people as the British tried to raise funds and resources for the war by raising taxes, exporting food and other necessities to the armies.

This increased the discontent among the people against the British rule. As the news of the Russian Revolution spread, it too inspired people that unjust rulers can be got rid of and a society can be built with equality and justice for all. Everyone expected that the British would accept the just demands for democratic rule in India and bring in the constitutional reforms. However, this was not to be and the British introduced harsher laws. It was under these conditions, when the discontent of the people was increasing and the British were getting more repressive. Mahatma Gandhi came back from South Africa and joined the Indian freedom movement.

Find out more about the First World War and its impact on the lives of ordinary people.
During that period, there were massive movements of people who opposed the war and asked their governments to cease fighting with other countries and restore peace.
Do you think it was correct?

Keywords

1. Sovereign
2. Racial discrimination
3. Resolution
4. Moderates
5. Petitions
6. *Swadeshi*
7. Boycott
8. Picketing
9. *Swaraj*
10. Protest
11. Extremism

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Improve your learning

P2X8Q9

1. Correct the false statements:
   a. In the early phase of Indian National Congress, it included only people from Bombay.
   b. Indian industrialists began to establish companies in different parts of India.
   c. People in India expected that India would become democratic after the First World War.
2. Write an imaginary dialogue between the extremist and moderate activists of Indian National Congress in the context of their a) main demands; and b) mode of mobilisation.
3. After reading this chapter, Mariamma thinks that the early phase of national movement was largely participated by educated Indians. And many of their ideas were of western origin. Would you agree with her? Give reasons.
4. Why was it important to understand the economic impact of British rule in India?
5. What do you understand by *swadeshi*? What were the major areas of its impact?
6. How did different parts of the country and people respond to division of Bengal?
7. Locate the following in the map of India:
   1. Calcutta (Kolkata) 2. Madras (Chennai) 3. Bombay (Mumbai) 4. Lucknow
8. Locate the following in the World map:
   1. Britain 2. France 3. Russia 4. Germany
9. A few leaders like Gandhi, Tilak, Subhash Chandra Bose and Bhagat Singh sacrificed their lives for the sake of our nation.
   What would have happened if they did not do so?
10. Are there any movements that have taken place in your region recently? Why?

Project:

1. Collect photos of national leaders who participated in the freedom struggle and prepare an album. Make a report on it and present in the class.

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CHAPTER 11 B

National Movement - The Last Phase 1919-1947

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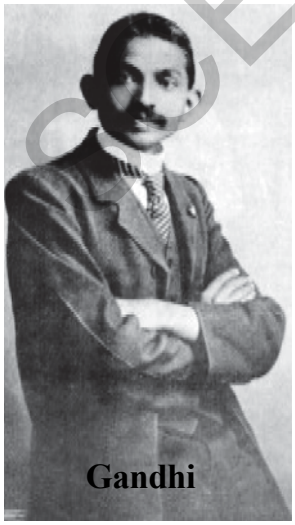
11. Arrival of Mahatma Gandhi

Mahatma Gandhi arrived in India in 1915 from South Africa. Having led Indians in that country in non-violent struggles against racist restrictions, he was already a respected leader and known internationally. His South African campaigns had brought him in contact with various types of Indians: Hindus, Muslims, Parsis and Christians; Gujaratis, Tamils, North Indians; and merchants, lawyers and workers.

Mahatma Gandhi spent his first year in India travelling throughout the country, understanding the people, their needs and the overall situation. His earliest interventions were in local movements in Champaran and Kheda where he led peasants in their struggles against unfair terms and excessive taxes. In Ahmedabad, he led a successful millworkers' strike in 1918. In these two movements, he also came into contact with many leaders who were to be his lifelong associates – people like Rajendra Prasad and Vallabhai Patel. Let us now focus on the movements organised between 1919 and 1922.



Gandhi

11.1 Rowlatt Act and Jalianwala Bagh Massacre

Mahatma Gandhi did not associate himself with any specific faction of Congress. He built his own political programme and space in nationalist politics. He launched Champaran campaign in 1917, Kaira protest movement in 1918 and participated in Ahmedabad textile workers agitation in 1918. He became the most popular leader and the central figure of political activism. In 1919, Gandhi gave a call for *satyagraha* against the Rowlatt Act that the British had just passed. The Act curbed fundamental rights such as the freedom of expression and strengthened police powers. Any person who was suspected by the police of being a terrorist could be arrested and kept in prison without trial. Even when tried, it would be a secret trial in which even the tried person could not see the evidence against him or her. Mahatma Gandhi, Mohammad Ali Jinnah and others felt that the government had no right to restrict people's basic freedoms. They criticised the Act as "devilish" and tyrannical. Gandhiji asked the Indian people to observe 6 April 1919 as a day of non-violent opposition to this Act, as a day of "humiliation and prayer" and *hartal* (strike). *Satyagraha Sabhas* were set up to launch the movement. The Rowlatt *Satyagraha* turned out to be the first all-India struggle against the British government although it was largely restricted to cities. In April 1919, there were number of

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Communalism and Communal Organisations

Communalism believes in the promotion of the interest of a particular religious community and not the general interests of all. It also believes that the state and government should be run keeping in mind the interest of that particular religious group. This is in contrast to nationalism which believes that the nation is above individual communities and represents the interests of all people including those who may not have any religion at all. This view is also called 'Secular' as it holds that the government should neither interfere in the affairs of a religion nor allow any religion to interfere with the government. It should treat all religions equally without favouring any one religion. As you can see, this secular view is opposed to the communal view which seeks to promote the interests of one religion over the others and insists that governments abide by the needs of particular religions.

Communal organisations sprang up in India in the early years of 20th century as the tide of nationalism too was rising. A group of Muslim landlords and nawabs formed the All India Muslim League at Dhaka in 1906. The League supported the partition of Bengal. It desired separate electorates for Muslims, a demand conceded by the government in 1909. Some seats in the councils were now reserved for Muslims who would be elected by Muslim voters. This tempted the politicians to gather a following by distributing favours to their own religious groups.

Hindu Mahasabha was formed in 1915 with the objective of uniting Hindus and reconverting those who had converted to other religions. It was headed by leaders like Pandit Madan Mohan Malaviya. They tried to counter the Muslim League and the influence of other religious groups in India.

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demonstrations and *hartals* in the country and the government used brutal measures to suppress them. The worst example of these atrocities was the firing on a meeting of unarmed people at Jalianwala Bagh in Amritsar in Punjab by General Dyer on 13 April, in which about 400 people were killed and thousands injured. On learning about the massacre, Rabindranath Tagore expressed the pain and anger of the country by renouncing his Knighthood given to him by the British government.

During the Rowlatt *Satyagraha,* the participants tried to ensure that Hindus and Muslims were united in the fight against the British rule. This was also the call of Mahatma Gandhi who always saw India as a land of all the people who lived in the country – Hindus, Muslims and those of other religions. He was keen that Hindus and Muslims support each other in any just cause.

Indian nationalists , strove for building unity of all people of India, reform of Indian society, bringing democratic form of government and self rule for India.

Do you think it is right to give the police such powers to suppress revolts ?

Why do you think were people against such laws during the freedom movement?

11.1.1 *Khilafat agitation and the Non-Cooperation Movement*

The *Khilafat* issue was one such cause. In 1920, the British imposed a harsh treaty on the Turkish Sultan or *Khalifa*. People were furious about this as they had been about the Jalianwala Bagh massacre. Also, Indian Muslims were keen that the *Khalifa* be allowed to retain control over Muslim sacred places in the erstwhile Ottoman Empire. The leaders of the *Khilafat* agitation, Mohammad Ali and Shaukat Ali, now wished to initiate a full-fledged Non-Cooperation Movement.

Gandhiji supported their call and urged the Congress to campaign against "Punjab wrongs" (Jalianwala Bagh massacre), the *Khilafat* wrong and demand *swaraj*. In the Nagpur session of the Congress in 1920, Gandhiji was acknowledged as the leader of the Congress. In this session, the objective of the Congress was changed to the achievement of *Swarajya* by all legitimate and peaceful means. Non-Cooperation was accepted as the means to get *Swarajya*.

The Non-Cooperation Movement gained momentum throughout 1921-22. Thousands of students left the government controlled schools and colleges. Many lawyers such as Motilal Nehru, C. R. Das, C. Rajagopalachari and Asaf Ali gave up their practice. British titles were surrendered and legislatures were boycotted. People lit public bonfires of foreign cloth. The import of foreign cloth fell drastically between 1920 and 1922. To this, Gandhi added a campaign for people to spin their own cotton on a *charka* (this cloth is known as *Khadi*). This spread the desire in every house to make the country self reliant.

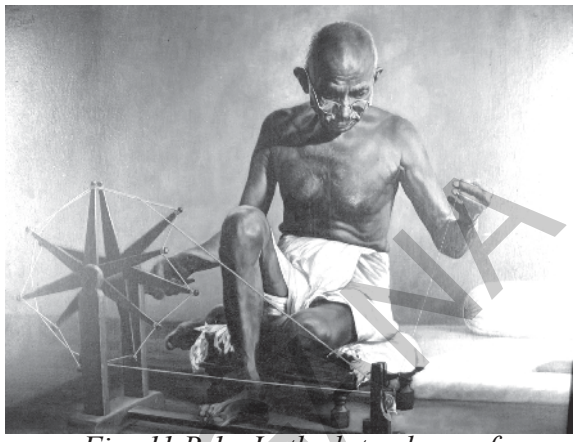

Fig: 11 B.1 : In the late phase of Indian National Movement Gandhiji adopted Charka as a symbol of Swadeshi

But all this was merely the tip of the iceberg. Large parts of the country were on the brink of a formidable revolt. For example, let us see what was happening in the Andhra region.

Guntur district in Andhra Pradesh was at the centre of nationalist activity and the participation was widespread including not only students, but also merchants and peasants in the villages. A highlight of the non-cooperation movement was the famous Chirala Perala movement. The government decided to convert this town into a municipality and forced high taxes. About 15,000 people of the town, led by Duggirala Gopala-krishnayya, refused to pay the taxes and migrated to a new settlement called Ramnagar and remained there for eleven months. There was a powerful movement of non-payment of land revenue by the peasants and mass resignations of village officers.

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People said, *"Gandhiji's swaraj is coming and we will not pay taxes to this government."*

Another major development was the Forest Satyagraha in Andhra Pradesh Palnati taluqa of Guntur district and in Rayachoti taluqa of Kadapa district. Peasants began sending herds of cattle into the forests without paying grazing fees to the forest department. In many villages of Palnadu, people declared Gandhi Raj and attacked police parties. People were convinced that the colonial rule was coming to an end and the forests would be back in the control of the village people. In the two taluqas the forest administration had to virtually close down during the agitation period.

We can see from the above that sometimes people thought of Mahatma Gandhi as someone who could help them overcome their misery and poverty. Gandhi wished to build class unity, not class conflict. Yet, peasants could imagine that he would help them in their fight against zamindars. Agricultural labourers believed that he would help them to get their lands. At times, ordinary people credited Gandhi with their own achievements. For instance, at the end of a powerful movement, peasants of Pratapgarh in the United Province (now Uttar Pradesh) managed to stop illegal eviction of tenants. But they felt it was Gandhi who had won this demand for them. At other times, using Mahatma Gandhi's name, tribals and peasants undertook actions that did not conform to Gandhian ideals.

Find out more about Chirala Perala Movement and the Forest Satyagraha. Prepare a skit and enact it in the class.

11.2 The Happenings of 1922-1929

Mahatma Gandhi, as you know, was against violent movements. He abruptly called off the Non-Cooperation Movement when, in February 1922, a crowd of peasants set fire to a police station in Chauri Chaura. Twenty two policemen were killed on that day. The peasants were provoked because the police had fired on their peaceful demonstration.

Once the Non-Cooperation movement was over, his followers stressed that the Congress must undertake constructive work in the rural areas. Other leaders such as C.R. Das and Motilal Nehru argued that the party should fight elections to the councils and enter them in order to influence government policies. Through sincere social work in villages in the mid-1920s, the Gandhians were able to extend their support base. This proved to be very useful in launching the Civil Disobedience Movement in 1930.

Two important developments of the mid-1920s were the formation of the Rashtriya Swayamsevak Sangh (RSS), a Hindu cultural organisation and the Communist Party of India. These organisation had very different ideas about the kind of country India should be. Find out more about their ideas with the help of your teacher. The revolutionary nationalist Bhagat Singh too was active in this period.

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11.3 Civil Disobedience Movement: Salt Satyagraha (1930-32)

The Indian National Congress met at Lahore in 1929 under the Presidentship of Jawaharlal Nehru. In this session, Congress declared that the attainment of *"Purna Swaraj"* was its ultimate goal and it resolved to launch the Civil Disobedience Movement to achieve Purna Swaraj. The Leftists within Congress took lead this time giving a national goal and programme. The Congress Working Committee decided with enthusiasm that 26th January should be observed as the day of *"Purna Swaraj"*.

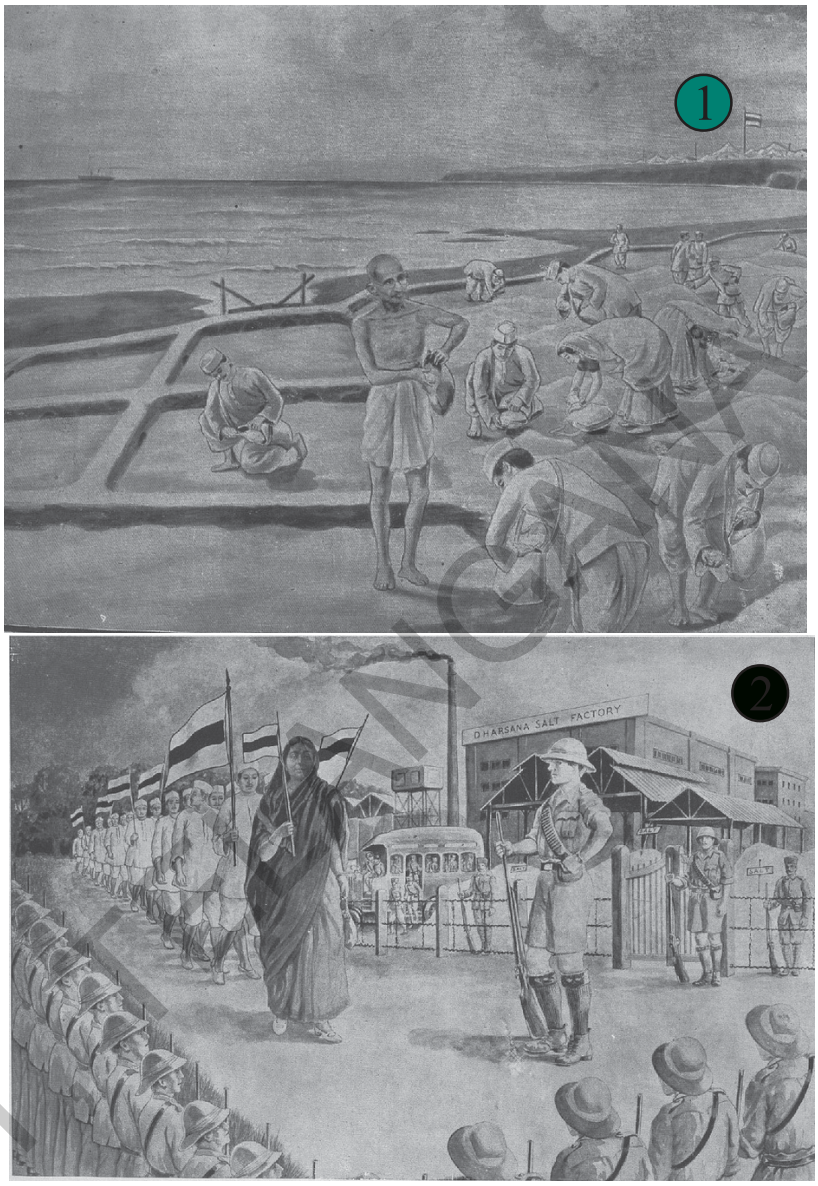

Fig 11 B.2 : Two posters printed during freedom struggle:1. Gandhiji at Dandi collecting salt, 2. Sarojini Naidu marching in front of Darshana Salt factory.

On March 12th, 1930 Mahatma Gandhi decided to break the government salt laws (making salt very expensive for the common people) by manufacturing salt at Dandi, a small village on the Gujarat sea-coast. The next morning Gandhi and his 78 companions began the 375 km trek, from Sabarmati Ashram to Dandi. This March was completed in 24 days. Day after day, newspapers reported his progress, his speeches and the impact on the people. Hundreds of village officials on his route resigned their jobs. On 6th April, 1930 Gandhi reached Dandi, picked up a handful of salt and broke the salt law as a symbol of the Indian people's refusal to live under the British made laws and therefore, under the British rule.

A wave of enthusiasm swept the country. Salt laws were broken at many places and even women took part in the Civil Disobedience Movement. In Delhi alone, 1600 women were imprisoned. This Movement was not confined to the Salt

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Satyagraha alone. Foreign-cloth shops and liquor shops were picketed and burned. Hand spinning was taken up as a movement. British schools, colleges and services were boycotted. The people joined in this movement in large number.

The government replied with ruthless repression, lathi charges and firing on unarmed crowds of men and women. Over 90,000 *Satyagrahi's* including Gandhi and other Congress leaders were imprisoned. 110 persons were killed and over 300 wounded in police firing. Restrictions were imposed on press. The British attempted to divide the Indians by winning over the Muslims, zamindars and other minorities to its side. But the leaders took up constructive programme throughout the country like wearing *Khaddar*, removal of untouchability to bring social cohesion in the movement.

In response to the call of Gandhi, a number of women broke *purdah* and participated in the movement.

The combined struggles of the Indian people bore fruit when the Government of India Act of 1935 prescribed **provincial autonomy** and the government announced elections to the provincial legislatures in 1937. The Congress formed governments in 7 out of 11 provinces. In September 1939, after two years of Congress rule in the provinces, the Second World War broke out. Critical of Hitler, Congress leaders were ready to support the British war effort. But in return they wanted that India be granted independence after the war. The British refused to concede the demand. The Congress ministries resigned in protest.

11.4 Quit India Movement – 1942 'Do or Die'

Britain wanted to use the Indian people and money for the Second World War. Congress demanded that in return for support in the war, India should be given self-rule. But the British Government was in no mood to accept this demand. Congress Working Committee met on 8th August 1942 at Bombay and passed a resolution stating clearly that "British Rule in India must end immediately". The evening after the Quit India Resolution was passed; Mahatma Gandhi addressed these memorable words to the Indian people: *"Every one of you should from this movement onwards consider yourself a free man or*

World War II (1939–45)

Germany led by Hitler and his Nazi party wanted to gain control over the whole world and declared war on Britain, France, USSR, and other countries. USA joined on the side of England, France and USSR (called Allied Countries). Germany was supported by Japan and Italy. One of the worst wars in human history broke out in 1939 and lasted till 1945 when USSR's armies captured Berlin and the USA dropped atom bomb over Hiroshima and Nagasaki in Japan. Most people who cherished the values of democracy and freedom opposed Hitler and supported the Allied Countries in the war. However, in India it created a dilemma as Indians were at the same time fighting the British.

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woman and act as if you are free... I am not going to be satisfied with anything short of complete freedom. We shall 'do or die'. We shall either free India or die in the attempt."

In the early hours of August 9th, 1942, the Government arrested most of the Congress leaders viz., Gandhi, Patel, Nehru, Maulana Azad, Acharya Kripalani, Rajendra Prasad and others. The people protest with hartals, strikes, processions all over the country. Unfortunately, the movement turned violent. The working class in the factories boycotted the work and students attacked the police stations, post offices, railway-stations and other public places. They cut off Telegraph and Telephone wires and railway lines. They burnt government buildings, vehicles, military vehicles, railway carriages. Madras and Bombay were the most affected in this respect. The British authority disappeared in parts of Uttar Pradesh, Bihar, Odisha, West Bengal, Maharashtra, Andhra Pradesh. In Midnapur, people set up parallel government during 1942-44. As a result of this movement, ten lakh pounds worth of property was destroyed. Thirty police personnel and ten army men lost their lives; many people were killed, thousands were arrested in the Government suppression. By the end of 1943, over 90,000 people were arrested, and around 1,000 killed in police firings. In many areas, orders were given to machine-gun

Subhash Chandra Bose and INA

Subhash Chandra Bose had been a *Swarajist* and a radical nationalist. He organized the Indian National Army (INA) with the cooperation of Rash Bihari Bose in Burma and Andamans. The INA consisted of more than sixty thousand soldiers. He received the help of the Japanese in this fight. On 21st October 1943, the provisional Government of Independent India (*Azad Hind*) was set up in Singapore. On March 18, 1944 the INA crossed the frontiers of Burma and entered India with a slogan "*Dilli Chalo*" - (on to Delhi).

In March 1944, the Indian Flag was hoisted in Kohima. But, with the change of fortunes in the war, the launching of a counter-offensive by the British in the winter of 1944-45 and the final defeat of Japan in the Second World War the INA movement collapsed. On August 23rd, 1945, Subhash Chandra Bose is reported to have lost his life in an air crash while going from Bangkok to Tokyo.

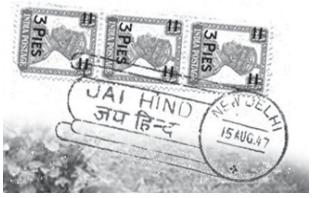

Fig 11 B.3: (left) INA soldiers, (right below) Jhansi regiment in action, (right top) Post mark

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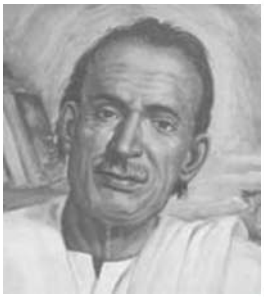
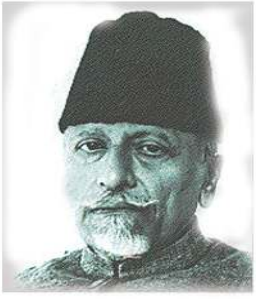

Subhash Chandra Bose *Bhagat Singh* *J.B. Kripalani* *Abdul Kalam Azad*

crowds from airplanes. The rebellion, however, ultimately brought the British Raj to its knees.

11.5 Towards Independence and Partition

Meanwhile, in 1940, the Muslim League had moved a resolution demanding "Independent States" for Muslims in the north-western and eastern areas of the country. Why did the League ask for an autonomous arrangement for the Muslims of the subcontinent? From the late 1930s, the League began viewing Muslims population as a separate "nation" from the Hindus. In developing this notion, it may have been influenced by the history of tension between some Hindu and Muslim groups in the 1920s and 1930s. More importantly, the provincial elections of 1937 seemed to have convinced the League that Muslims were a minority, and they would always have to play second fiddle in any democratic structure. It feared that Muslims may even go

Years of Radical Organisations

The period after 1940 was characterised by intensive activities of radical organisations like the Communist party, trade unions, women's organisations, *kisan sabhas* and dalit organisations. They mobilised the poor and marginalized peasants and workers, tribals and dalits not only against the British but also against the local exploiters like moneylenders, factory owners and upper caste landlords. They were keen that, in the new independent India, their interests should be properly represented and their long years of suffering should end and they should get equal rights and opportunities. The national movement which was till then dominated by upper class people gained a new dimension and energy which eventually helped to throw out the British rule. The poor, particularly the outcastes and labourers in eastern India, actively participated. The under-tenants in Malabar, tenants in Tebhaga, *vetti* castes and cultivators in Telangana were the active participants in the movements of 1940s. The food shortage and demand for land had driven them to historic post-Second World War movements. The Congress was not in a position to advance these movements as it actively indulged in negotiations for independence. The Communists who were active in All India Kisan Sabha, a peasant front and intelligentsia through All India People's Theaters Association and All India Students Federation led these movements from the background.

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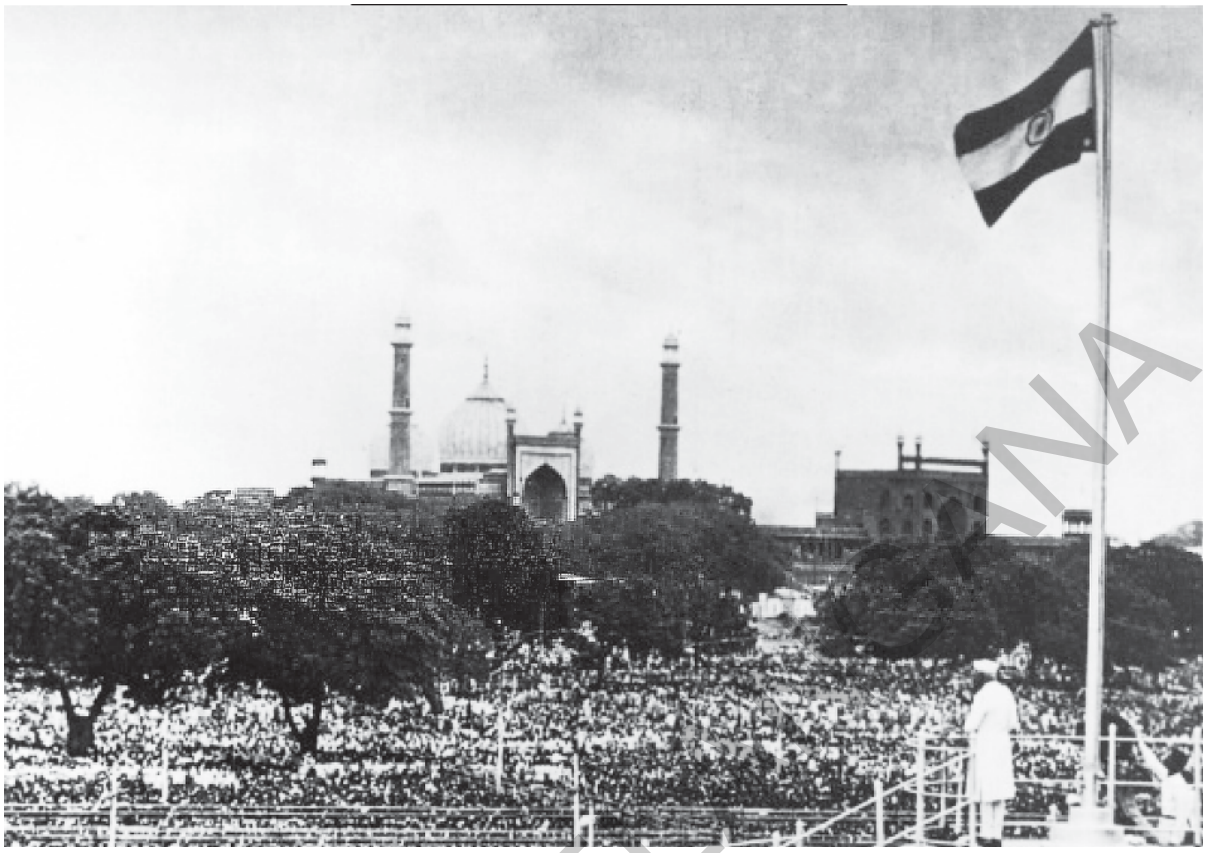

Fig 11B.4 : Jawaharlal Nehru addressing at Red Fort after Independence

unrepresented. The Congress's rejection of the League's desire to form a joint Congress-League government in the United Provinces in 1937 also annoyed the League.

The Congress's failure to mobilise the Muslim masses in the 1930s allowed the League to widen its social support. It sought to enlarge its support in the early 1940s when most Congress leaders were in jail. At the end of the war in 1945, the British opened negotiations between the Congress, the League and themselves for the India is independence. The talks failed because the League saw itself as the sole spokesperson of India's Muslims. The Congress could not accept this claim since a large number of Muslims still supported it. Elections to the provinces were held again in 1946. The Congress did well in the "General" constituencies but the League's success in the seats reserved for Muslims was spectacular. It persisted with its demand for "Pakistan". In March 1946, the British cabinet sent a three-member mission (Straford Cripps, Pethik Lawrence and Alexander) to Delhi to examine this demand and to suggest a suitable political framework for a free India. This mission suggested that India should remain united and constitute itself as a loose confederation with some autonomy for Muslim-majority areas.

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But it could not get the Congress and the Muslim League to agree to the specific details of the proposal. Partition now became more or less inevitable.

As the proposal of the Cabinet Mission failed, the Muslim League decided on mass agitations in support of its demand for Pakistan. It announced 16th August 1946 as "Direct Action Day". On this day, riots broke out in Calcutta, lasting several days and resulting in the death of thousands of people. By March 1947, violence spread to different parts of northern India.

Louis Mountbatten, who was appointed as Viceroy in early 1947, was not able to resolve the differences between the Muslim League and the Congress Party. Consequently, it was agreed that India would be split into Muslim-controlled Pakistan, and Hindu-dominated India. India became independent on 15th August 1947, while Pakistan celebrates its independence on 14th August. Even after partition, lakhs of people were killed and numerous women had to face untold brutalities. Lakhs of people were forced to flee their homes. Torn as under from their homelands, people were reduced to being refugees in alien lands. So, the joy of our country's independence from British rule came along with the pain and violence of Partition.

Keywords

1. Nationalism
2. Secular
3. Moderates
4. Extremism
5. *Satyagraha*
6. Non Co-operation
7. Civil disobedience
8. *Swarajya*

Improve your learning

L3X9Z6

1. Create a table to show the various efforts of Gandhiji in national movement.

Event	Gandhiji's role

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2. The national movement fought against all attempts of the British government to deny democratic freedom and rights of the people. Give examples of the rights which the government tried to curtail and the movement launched against it.
3. To what extent was the Salt satyagraha successful in its objectives? Give your assessment.
4. Which of the following were parts of the national movement:

   a. Picketing shops that sell foreign clothes

   b. Hand spinning thread to weave clothes

   c. Burning imported clothes

   d. Wearing khaddar

   e. All the above
5. What were the different events that led to the partition?
6. Read the first paragraph under the heading 'The Happenings of 1922-1929' and answer this, 'Gandhiji called off the movement after the violence'. How do you support it?'
7. Why did Quit India Movement become popular?
8. Prepare a timeline chart of the Freedom Struggle from 1885 to 1947.
9. Did the fruits of sacrifices of many great leaders of Independence movement reach all the people? Share your opinion.

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CHAPTER 12

Freedom Movement in Hyderabad State

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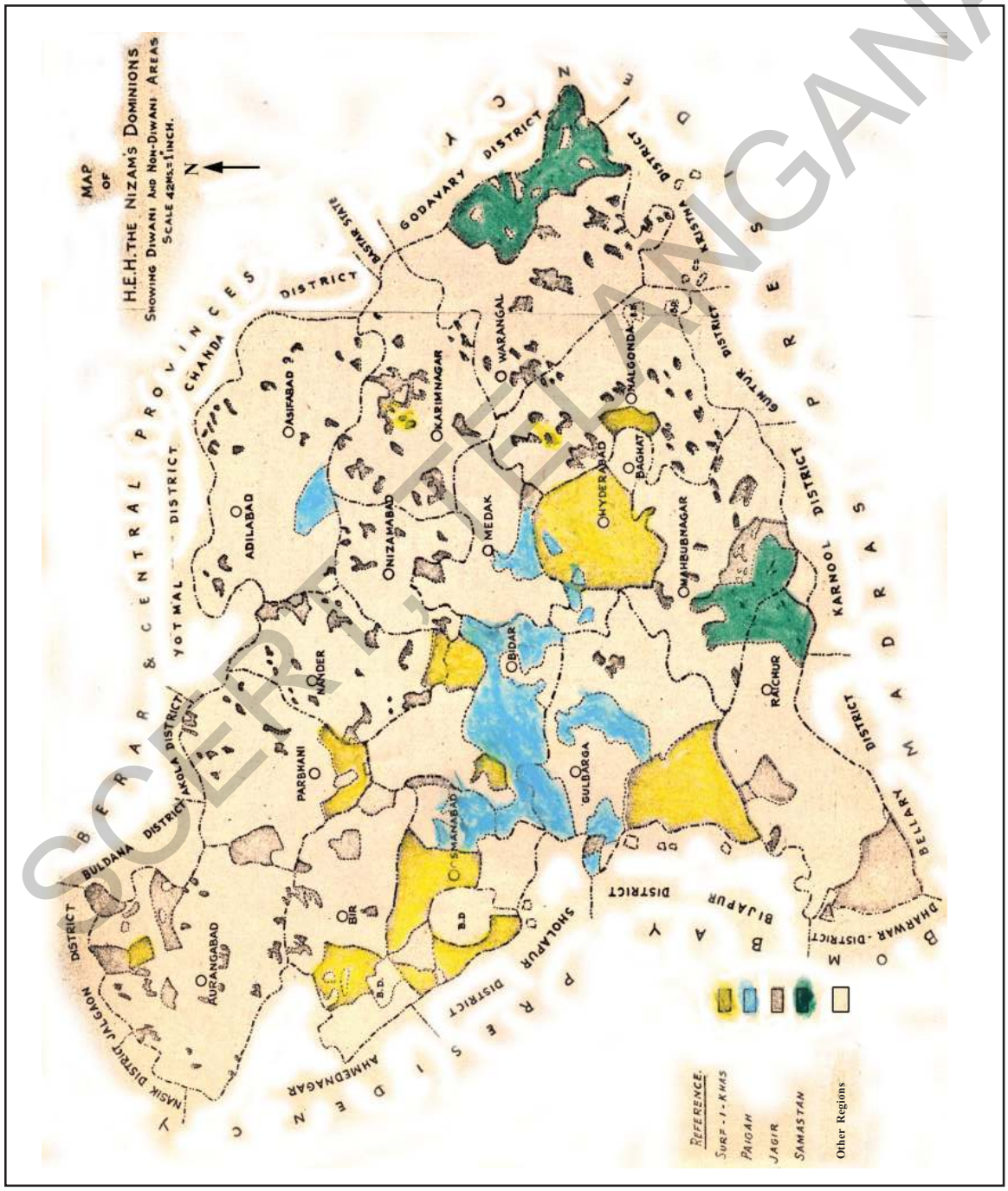
12. Hyderabad was an important princely state under the British paramountcy in Deccan. It was ruled by the Nizams who were allied with the British Viceroys and had to adhere to the policies decided by them. The Viceroys appointed Residents in Hyderabad who supervised



Map 1: Hyderabad state map showing Nizam's Diwani and Non Diwani areas

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the policies of the state and also interfered in the administration from time to time. In this chapter, we will read about the condition of the people of this state under the British-Nizam rule and how they fought for freedom. The Hyderabad state comprised of regions in which Marathi, Kannada, Telugu and Deccani Urdu were spoken. In this chapter we will look at mainly the Telugu and Urdu speaking districts which form Telangana state in the present day.

12.1 Early years of Nationalism

In October 1888, in Hyderabad, a small committee of influential people circulated handbills and placards for holding a meeting to popularise Indian National Congress. Aghoranatha Chattopadhayay was the initiator of nationalism in Hyderabad. The Congress attracted a large section of the educated classes in Hyderabad. Mulla Abdul Qayyum of Hyderabad became a great champion of the Congress. He attended the Congress meetings and appealed to Muslims to actively participate in it. He attacked the nobility, and opposed the special favours granted to them in the Nizam state. He was also responsible for organising *Anjumen-e-maref* which aimed at developing social, intellectual and economic life of the people. Various newspapers were published from the state indicating the extent of nationalist influence. Papers like *Hyderabad Telegraph, Deccan Standard, Musllism-I-Safiq* etc. propagated the ideology of nationalism and reforms.

Mulla Abdul Qayyum

Many of them supported the nationalist cause.

The missionaries like Rev. Gilder of the Chaderghat Methodist Episcopal Church also supported Congress. Thus, Congress had gained roots in Hyderabad and served as an important channel in awakening the people on the questions of independence, economic development and forms Government with representative institutions.

In the year 1892, Arya Samaj was established in Hyderabad. Arya Samaj served as a training ground for workers in constructive activities and helped to rouse public opinion and build socio-religious awareness. It has been credited many leaders to the nationalist movement in Hyderabad. The National movement was a mixture of religious fervour and political aspirations during this period.

12.2 Feudal system of the state

The Nizams were initially provincial governors of the Mughal emperors. They ruled with the help of hereditary *jagirdars* and subordinate 'kings' of Samsthanams. The important Samsthanams in Telangana were Wanaparti, Gadwal, Domakonda, Sirnapalli, Kollapur, Palwancha, Atmakur and AllaDurgam. *Jagirdars* were given control of dozens and even hundreds of villages which they ruled as they desired and collected taxes from the people. The rest of the kingdom was ruled directly by the Nizam with the help of '*deshmukhs*' about whom you read in an earlier chapter.

The Nizams wanted to retain the old system in which the king and his nobles controlled all the resources and ruled as they willed. They did not allow any

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democratic systems like local bodies or legislatures. The VII Nizam Mir Osman Ali Khan, opposed the Congress-led nationalist movement and passed several *'firmans'* or royal orders curtailing its political activity in the state. They had a network of police and spies who kept a close watch on people.

12.3 Language and Religion

The Nizam rulers of Hyderabad state were Muslims who spoke *Deccani Urdu.* However, the majority of the people of the state were Hindus who spoke Telugu, Kannada and Marathi. Urdu was the official language and more than 90% of all high officials were Muslims. Urdu was the medium of instruction from primary school to university degree. Even technical textbooks were translated and made available in Urdu.

The Nizams were slow in setting up schools in their kingdom. Many *jagirdars* did not even allow setting up of schools in their areas. The Nizams were also suspicious of private schools that they thought would become centres for propagation of anti-Nizam ideas. They actually discouraged the setting up of private Telugu medium schools and did not allow those students to join Osmania University. As a result, even by 1941, only 9.3% people of the state were literate (only 4.3% women were literate). In contrast, other princely states like Travancore had 47.7% literacy rate, Baroda had 23% and Mysore had 12.2%. During militant nationalist period under Balagangadhara Tilak, national movement has taken a religious turn and that influenced Hyderabad also. Language and religion became major issues during this period. Urdu was the official language of the State. Telugu linguistic movement has become the Telangana people's concern.

The problems faced by the people of Hyderabad state were in some ways different from those faced by people living in British ruled states.

Was there any difference between the attitude of the British and the Nizams when it came to democracy?

Fig 12.1: Arts College, Osmania University

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12.4 The Last Nizam (1911-1948)

Mir Osman Ali Khan, the last ruler of Hyderabad State, tried to modernise the administrative system under the influence of the British. The colonial masters exercised control to develop agriculture and industry for colonial needs. Reservoirs, big irrigation projects like Nizam Sagar, Ali Sagar etc. were designed by the famous engineer Sir M Vishveshwarayya.

Nizam introduced separate railways, roads, airways, and electricity departments. An Industrial Trust Fund was created with a capital of one crore rupees for the industrial development of the state. The important industries of Nizam period included; Singareni Colleries, Nizam Sugar factory, Azam Jahi Mills, Sirpur Paper Mills etc. All these industries played a vital role in the State's economy and provided employment opportunities for the people in Hyderabad State.

In 1941, the Nizam founded the *Hyderabad State Bank* (now State Bank of India) as the state's central bank, which managed the Osmania Sikka, the currency of the Hyderabad state. It was the only state which had its own currency, the Hyderabadi rupee, which was different from the rest of India.

Important public institutions like the Osmania General Hospital, Osmania University, High Court, Central State Library, Unani Hospital, Jubilee Hall, Town Hall now known as *Assembly Hall*, Hyderabad Museum, now known as *State Museum*,

Hyderabad House in Delhi were built during his time. To protect the historical monuments, the Archaeological Department was established in 1914. This relative development had taken place in colonial political situation but it also helped the rise of middle class in Hyderabad and to initiate new political ideas.

Mir Osman Ali Khan was also ambitious and wanted to continue to rule Hyderabad as an independent king after the British left India in 1947. This ran counter to the wishes of the people of the state who wanted to become part of Independent India. Let us see how their wishes were fulfilled.

12.5 Andhra Jana Sangham - Library Movement

In the early 20th century, a large number of books were printed in Telugu in the Andhra region and circulated through libraries that had been set up in Telangana towns and villages. In 1901, Sri Krishnadevaraya Andhra Bhasha Nilayam was established in Hyderabad by Komarraju Lakshmana Rao along with Nayani Venkatarangarao and Ravichettu Ranga Rao, which continues to this day. However, Telugu remained discriminated in the Hyderabad state. In 1921, in a meeting in Viveka Vardhini College in Hyderabad, a person was insulted for bringing up a resolution in Telugu rather than in English or Urdu. Telugu speaking people felt greatly offended by this incident and were motivated to fight for the rightful place of Telugu. During this period, the linguistic debate entered in to the Hyderabad nationalist discourse.

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In 1924, Madapati Hanumantha Rao and others formed the Andhra Jana Sangham to establish libraries and reading rooms, encouraged students and scholars. They collected and circulated Telugu manuscripts to promote Telugu literature. They published small booklets and held meetings in the villages to set up libraries. Some of these booklets spoke of the problems faced by small traders, peasants, labourers and the poor people. They also set up over 4,000 schools, many of which had to be closed down due to the opposition of the government. Nevertheless, the movement grew in momentum as more and more people - women, students, singers etc. participated in it.

Fig 12.2: A Colonial officer as well as an Indian official from Nizam's court meeting people at Keslapur in Adilabad.

What are the languages spoken in your area?

What is the medium of teaching in schools and colleges today in our state?

All teaching should be done in one's mother tongue?

Why it is important to publish books in mother tongue?

12.5.1 *Andhra Maha Sabha*

The leaders of various sections decided to unite into one large organisation and thus Andhra Maha Sabha (AMS) was formed in 1930. Among its founders were Madapati Hanumanta Rao, Ravi Narayana Reddy, etc. Its initial objectives were creation of more educational facilities. They submitted prayers and requests to the government seeking the establishment of schools and redressing grievances of the people. In its annual conference in 1935, the following demands were identified:

1. Compulsory primary education should be implemented.
2. Mother tongue (Telugu) should be the medium of instruction.
3. The legitimate rights of the people in *Jagirs* should be protected.
4. Child marriages should be discouraged.
5. Local self Government should be introduced.
6. Untouchability should be eradicated and the untouchables should be given due place in the society.

You can see that they combined both educational and social reform objectives. The AMS activities spread rapidly all over Telangana and libraries and cultural centres were established even in remote villages. Peasants and labouring people came to

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them to learn to read, listen to the news from a newspaper and discuss current topics, as well as their own problems with regard to the Nizam government and *doras*. Night classes and discussions were held in these centres. People read books written by social reformers like Veeresalingam and nationalists like Gandhi, Nehru etc. They also wrote new books on local problems. As Editor of the Golconda Patrika, Suravaram Prataparedddy inspired nationalistic fervour amongst the people. Kaloji Narayana Rao, Dasarathi Krishnamacharya, Dasarathi Rangacharya are some of the literary luminaries who fought for the freedom of Hyderabad State.

As more and more poor people joined the movement, they began to expect that their issues would be taken up by the AMS along with education. The Nizam government subjected these centres to a lot of harassment as they were becoming centres of new radical thinking. By 1940, many communists had joined the AMS and they insisted on taking up other demands of the rural people like end to *vetti,* land reforms, oppression by *doras* etc. Some of the old leaders of the AMS disagreed and wanted it to continue as educational and literary forum.

Is there a public library in your village or locality?

If you have ever been to a public library, describe what happens there in your class.

Why did the libraries become the centres of anti-Nizam and anti-landlord movements?

Why were the Nizams and jagirdars not in favour of Telugu medium schools?

12.5.2 *Hyderabad State Congress*

The Indian National Congress only functioned in British India and did not function directly in the princely states. However, the common people faced more oppression and injustice in these princely states and they wanted to join the larger freedom movement of India. In such states, the nationalists formed 'state congress' to fight for democratic rights, reforms, representative government etc. This happened in Hyderabad too.

The Hyderabad state congress was formed in 1938, seeing the rising tide of nationalism in Hyderabad, the Nizam banned the singing of *'Vandemataram',* the popular nationalist song. This caused a mass reaction and the students in schools and colleges took part in agitations by singing that song. The Nizam responded by closing down the colleges and forcing many students to go to other states to continue their studies.

Enthused by the response of the youth of the state, the Nationalists of Hyderabad, who were sympathetic to the Congress movement in the country, set up the Hyderabad State Congress in 1938.

Swamy Ramananda Tirtha

Madapati Hanumantha Rao

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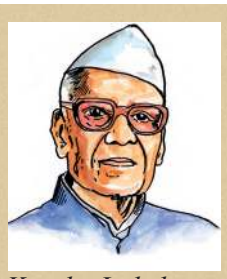
Its prominent leader was Swami Ramananda Theertha. Several young leaders like B. Ramakishan Rao, Jamalapuram Kesavarao, K. V. Ranga Reddy, J. V. Narasinga Rao were top leaders of the movement. Young Congress leaders like Dr. M. Chenna Reddy later became the Chief Minister of the then Andhra Pradesh and P.V. Narasimha Rao became the Prime Minister of India. The State Congress demanded that fundamental rights should be conferred upon the people. They wanted the scrapping of circulars restricting the freedom of speech, association, press and right to hold religious processions.They also demanded the rule of law for the state to be made by elected representatives and not the Nizam.

In 1942, they started *satyagraha* in tune with the All India Quit India Movement. It was also banned and its leaders were arrested. In 1946, when the independence of India was imminent, the Hyderabad State Congress began a campaign for the merger of Hyderabad state with the Republic of India to put an end to the rule of the Nizam.

Find out more about the song – *Vandemataram.*

Find out about the life of Swami Ramananda theertha.

Konda Lakshman Bapuji began to became popular as a leader against caste ridden rural discrimination. The Vetti exploitation in Armoor taluq of Nizamabad had drawn his attention to a reality of profession/caste based labour/material extraction. Bapuji wanted even armed action to overthrow the Nizam's regime and trained people in art of throwing bombs to even physically eliminate the Nizam. He was a practicing lawyer, defended the victims of different cases against Visunuru Ramachandra Reddy. He closely associated with the Communists to the extent that they fight for the people's rights in democratic manner. His life is a message of homogenization of diverse political strands for democratic co-existence.



Konda Lakshman Bapuji

12.6 The Telangana Armed Struggle (1946-51)

You read about the *deshmukhs* (*doras*) and *jagirdars* of the Hyderabad state in Chapter 10. Recall the problems faced by the peasants and service castes of the Telangana region.

From 1929, Ryot sangams were established at Nalgonda, Pillalamarri, Karimnagar, etc. to fight against the exploitation by the *Patels, Patwaris, Deshmukhs,* Revenue and Police officials. AMS was also active in this area, establishing libraries and night schools. The Communists working in AMS and Kisan Sabhas took leadership positions in the AMS in 1946. They gave a radical programme against *vetti* and put forward the demand of **'land to the tillers'**. The AMS then spread to the then Nalgonda, Karimnagar, and Warangal districts. The AMS set up village level branches, which were known as *Sanghams.* The Communist Party gave leadership to the *Sanghams.* Initially, the main demands of the peasants were limited to fight against illegal feudal exactions, levy system, excessive land rent, eviction of tenants, and for abolition of *vetti.*

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It was meant to draw all sections of the rural society (small landowners, landlords and service castes) into the struggle against the *doras* and the Nizam.

The AMS petitioned the government about the misdeeds of Visunuru Ramachandra Reddy opposing the collection of levy. When the officials came for inquiry, a sort of commotion developed. Ramachandra Reddy tried to become violent so that no inquiry would take place and the misuse of grain levy by him would not come to the notice of the officials. The Andhra Mahasabha activists led by Doddi Mallaiah, were passing through the Gadi and Miskeen Ali, the follower of Visunuru Ramachandra Reddy, shot from a hole in the wall assuming that they were attacking the gadi. That hit Doddi Komuraiah, who died instantly. It happened on 4 July, 1946 and this was supposed to be the beginning of the armed struggle. This incident sparked off the famous Telangana Armed Struggle. *Sanghams* were set up in village after village and processions were taken out singing songs of Doddi Komuraiah. The *deshmukhs* (*doras*) and Nizam tried to violently suppress the movement. This forced the *Sanghams* to build squads of armed fighters. They began to drive away the *deshmukhs* and set up their rule through village Panchayat.

Doddi Komuraiah

Guerrilla squads were formed to defend the villages and Gram Raj committees were set up to resolve villager's problems. Cultural groups were formed to sing *Burrakathas* with the message of the struggle and went from village to village to arouse people.

Nalla Narasimhulu set up squads to arm the people's movement recruiting people mostly from Vetti workers. Under the guidance of the squads, the *Sanghams* established parallel governments and "People's courts". In this manner to the then Nalgonda and Warangal districts were broke from Nizam's rule and established Sangham rule in its place.

Nalla Narasimhulu

Wherever they established their power, *vetti* was abolished, eviction of tenants was stopped, rents were reduced, wages of workers increased and excess lands of the landlords were redistributed to the landless. The people burnt the records of the village officials and moneylenders and seized the grains hoarded by the landlords and the merchants.

The movement was transformed into a broad anti-Nizam and anti-feudal struggle demanding the merger of Hyderabad with independent India. To broaden the scope of the movement and integrate various sections into it, the demand was raised to merge Telangana with the other Telugu speaking regions to create *Vishal Andhra*.

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The fanatic Muslim enthusiasts formed *Ittehadul Muslimeen,* an organisation to protect the 'Muslim domination' of Hyderabad state and Nizam rule. They set up a force of volunteers called *Razakars.* They first attacked the Muslim intelligentsia who were fighting for democratic political set up in the state. They acquired weapons to fight the democratic political parties and spread communal attacks. They also began to fight the peasant *sanghams* of Telangana and the communist militants. Seeing this, they were supported by the landed gentry and *doras.* There was a bitter struggle between the Communists led peasants and *Razakars* supported by the *doras*. After India attained independence, the razakars started attacking the political movement that was started for the integration of the Hyderabad into Indian Union. They ruthlessly attacked the villages to create panic so that Hyderabad remain independent of India. The razakars burnt villages, taking women hostages to create fear psychosis among the general public. In an incident, a person called Battini Mogilaiah was killed by razakar gang while hoisting the national flag in Warangal Fort. In an another incident of communal frenzy of the razakars, a large number of people were shot dead in Biranpally village of Siddipet District.

The Nizam did not intervene and silently watched the situation. In 1948, the independent Indian government merged Hyderabad with India through police action. The Telangana Armed Struggle continued even after the merger to enforce land reforms and protect the peasants from the *doras.* The Sanghams distributed about ten lakh acres of land to their rightful owners. In this battle, about four thousand villagers lost their lives and many more were arrested and imprisoned. However, it was suppressed by the Indian armed forces and it gradually declined by 1950.

Ravi Narayana Reddy

Ravi Narayan Reddy was a prominent leader who participated in a movement against the Nizam and the proposed constitutional reforms in 1936. He was instrumental in turning the Andhra Mahasabha towards left politics and played an important role in Telangana peasants struggle. He was a founding member of the Hyderabad branch of Communist Party of India and Telangana freedom struggle. He connected the peasants struggle with democratic movement to dislodge the Nizam's government.

Mukhdum Mohinuddin

Mukhdum Mohinuddin was one of the early radicals in Hyderabad city intellectual circles. He was a member of Comrades Association formed by the teachers and students of Osmania University. He also became the secretary of CPI in Hyderabad, coordinated the village struggles with trade unions in Hyderabad Municipality and Praga tools.

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Devulapalli Venkateswara Rao

Devulapalli Venkateswara Rao, a prominant communist leader was born in 1917 in Chandupatla village, Present Nalgonda District. He came into contact with Indian nationalism and joined reformist movements. He was one of the earliest to go underground to build the people's movement in Telangana. He established Communist Party in rural areas recruiting the AMS workers. He published a number of booklets on Vetti and atrocities of Doras on people. He has taken militant stand within the Andhra Maha Sabha paving the way for armed struggle. He strongly advocated that Telangana people's movement against feudal oppression began much earlier than usually believed to have begun in 1946.

Shaik Bandagi struggle would point to the people's upsurge. Bandagi's share of his land was challenged by his brother (Abbas Ali) who was a supporter of Visunuru Ramachandra Reddy (Visunuru Deshmukh). When the matter went to the court Bandagi won the case. It was felt that this was the defeat of Visunuru Deshmukh as he encouraged his brother Abbas Ali, therefore, he became restless. Visunuru Deshmukh's goondas killed Bandagi. This incident angered the people of the surrounding villages. The villagers participated in building a memorial for him and Bandagi became a symbol of people's struggle and the people's movement grew stronger in the villages.

In those days, the landlords were actively evicting small peasants and taking over their lands to give them to new tenants at a higher rent. The sanghams became active to resist this. A notorious Deshmukh like Visunuru Ramachandra Reddy tried to forcibly take over the land of a washerwoman, Ilamma. This was resisted effectively by the Sangham.

Chakali Ilamma

Arutla Ramachandra Reddy

Arutla Ramachandra Reddy showed his revolutionary attitude during his student career itself. During his student days in Osmania University, he used to participate in the political activities of Andhra Maha Sabha, State Congress and Arya Samaj. When the Nizam government forcibly collected the taxes and the doras seized the crops, he resisted such attempts. He organised attacks on the rice mills, looted food grains at Bhuvanagiri, Mundrai, Jangao and distributed food grains to the needy. He was thus instrumental in organising the Sanghams around Kadivendi and Palakurti.

Baddam Yellareddy was one of the earliest nationalist leaders who participated in salt satyagraha in 1930. He had taken up Harijan upliftment programme in Hyderabad. Later, he became a prominent communist leader and worked in the Telangana Armed Struggle. Bheemireddy Narasimha reddy was influenced by the leftist ideology and became a communist. He organised anti-vetti struggles against the landlords and government officials. He worked as an underground activist and became a leader of dalam. Bommagani Dharmabiksham joined the political activity as a student. He established a hostel in Suryapet for the poorer children. He later became a prominent communist leader in Nalgonda district.

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What role was played by the AMS in making the Telangana Armed Struggle possible?

Was Telangana Armed Struggle only for removal of the grievances of the peasants or did it have other aims?

12.7 Merger with India

When India became Independent in 1947, Mir Osman Ali Khan, the last Nizam wanted Hyderabad to remain an independent State. The common people and the political groups of the state wanted the Nizam's rule to end, so that Hyderabad would become part of Independent India. A large number of campaigns were organised by the Hyderabad State Congress led by Ramananda Theertha in 1947. The Razakars attacked them too. Then, the Indian government decided to end this anarchy and the then Home Minister Sardar Vallabhai Patel sent armed forces to Hyderabad. Hyderabad was finally integrated into the Indian union on September 17, 1948. The Nizam, however, was asked by the government of India to continue as the ruler till the transition to democratic setup was complete.

Fig 12.3: Osman Ali Khan and Sardar Vallabhbhai Patel

The Nizam was forced to abolish the Jagirdars and Deshmukh *watans* and initiate democratic processes of elections. When the Constitution of India came into force on 26 January 1950, the Nizam rule came to an end but Mir Osman Ali Khan continued to be the *Rajpramukh* of Hyderabad (head of the state). But, he had to act on the advice of the Government of India. Elections were held in 1952 and an elected government was formed in Hyderabad state. Burgula Ramakrishna Rao was the first Chief Minister of the Hyderabad state. The Nizam continued as *Rajpramukh* till 1956.

Burgula Ramakrishna Rao

Why was the Nizam allowed to retain power even after the merger?

Why did the Nizam agree to pass the *firmanas* abolishing the feudal system?

Why did the Nizam's rule end on 26 January 1950?

With the formation of Andhra Pradesh, merging Andhra and Telangana regions, the *Rajpramukh* was replaced by a Governor appointed by the President of India. Thus the Nizams rule over Hyderabad state ended. The establishment of the state of Andhra Pradesh in 1956 was based on the Gentlemen Agreement with Andhra. Subsequent to the formation of the new state, the provisions of the Agreement were violated by the then government.

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It caused discontentment among the people of Telangana Region. Likewise, the discrimination shown by the ruling parties in the fields of irrigation, education and employment further accentuated the call for a separate state of Telangana. You will learn more about on how it led to the Telangana Movement in higher classes.

Women in the Telangana Struggle

Women suffered the most under the rule of Nizams and *dora's* domination in villages. They were constantly harassed. They not only had to work for the landlords but also to serve the visiting officials. Many women were made *adabapas* (slaves) of the landlords. Such women attended the night schools of Andhra Maha Sabha and decided to join the *Sanghams* and the Communist Party. Some of them took arms and fought the *Razakars*, some of them sang songs and inspired people, some of them acted as doctors and nurses. But they had to make supreme sacrifices for the sake of the movement. Read the following interview given by one such woman:

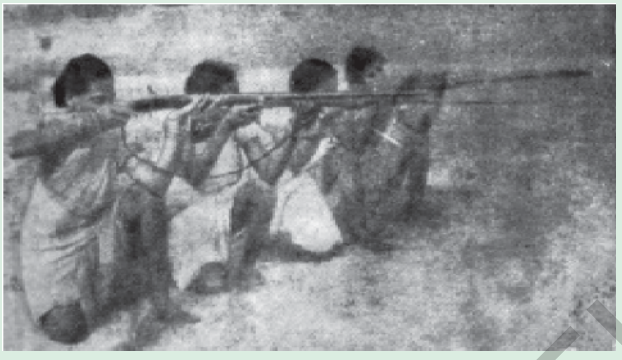

Fig 12.4: Women Guerrilla squad

"My name is Kamalamma. I come from the village in Manukota Taluqa. Ours was a bonded labour family... My mother was a slave in the house of some landlords... My father died when I was fifteen. The Telangana struggle had started then. The dorasani wanted to send my sister as a slave to one of her daughters... The dorasani used to beat my husband. That was the life of a bonded labourer, [who] graze buffaloes, collect dung, one had to do everything. They even used him as a goonda. Unable to bear the trouble in these landlord's houses we came into the struggle...

First, my brother became a squad commander... My husband and I also joined the Communist Party... My work was in the cultural squad. My voice was good; I used to sing songs, and travel to several places... We worked in the forest and helped the Koya tribal women... I was also in a hospital centre and learned first aid and to give injections... then my son was born in the forest... Then the comrades told me, 'The boy will cry and all of us will get caught because of this child. You give him away to someone or leave him somewhere...' But no one would take him. I walked for two days and left him with a coal miner...After that neither my body, nor my mind stayed in my control. There was one torrent of tears from eyes to the earth..."

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Keywords

1. Firmans
2. *Vetti*
3. Feudal System
4. Subordinate kings
5. Legitimate rights
6. Guerilla Squad.
7. Jagirdars
8. Representative Government

Improve your learning

D8K7S8

1. Why do you think was the literacy rate in Hyderabad state was lower than other princely states?
2. Describe the activities of the Andhra Maha Sabha for the promotion of education.
3. What were the demands of the Hyderabad State Congress and how many of them were fulfilled after 1948?
4. Do you think that the Telangana Armed struggle helped to end the rule of the Nizam? Give your reasons.
5. Read the paragraphs under the heading 'Feudal System of the State' and answer the following: Do you support the Feudal system of the Nizams? Why?
6. Many movements were led against the rulers in the past. Do you find any movements taken up nowadays? If yes, what are they?
7. What questions would you ask the librarian to know about the library of your area?
8. Locate the following places of Nizam's rule in the India map.

   a) Aurangabad b) Warangal c) Raichur d) Gulbarga

   e) Hyderabad f) Khammam
9. Collect the pictures of leaders of the Telangana armed struggle.

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CHAPTER

13 The Indian Constitution

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13. For centuries different parts of our country were under the rule of kings and queens. However, when our leaders fought against the British colonial rule, they wanted the future government of India to be democratic and not monarchic. They wanted India to be ruled by the people themselves with the help of elected representatives.

Why did the leaders who fought for freedom not want India to be ruled by kings and queens? Discuss.

When India gained freedom from colonial rule, it was decided to put together basic principles for which we stood and principles and procedures by which our country would be ruled. These were written down in a book called the 'Constitution of India'.

सत्यमेव जयते

A constitution is a set of rules about how the country should be governed – how the laws that run it would be made or changed, how the government should be formed, what would be the role of the citizens, what would be their rights, etc. Above all, the Constitution sets before the country the goals for which the country has to strive.

If you and your classmates were asked to formulate five goals for the country – what would they be? How would you arrive at those five goals? Discuss in the class and work with the help of your teacher.

13.1 Making of the Indian Constitution

The Indian Constitution was drafted under very difficult circumstances. The country had been controlled by Britain for about 200 years and its institutions had been designed to suit their needs. The country had just been partitioned due to communal conflicts. A large part of the country was ruled by princely states (like the Nizam of Hyderabad). Apart from social and cultural diversity, there were huge differences between rich and poor, upper and lower castes, men and women. The leaders were concerned about keeping the country together and not allowing it to break up any further. This meant that all the diverse people should feel that they have an effective role in the running of the country. Our national movement was not merely a struggle against the foreign rule. It also sought to end inequalities, exploitation and discriminations in our society. Literacy levels and education were very low. There was acute poverty and lakhs of people had died of famine and epidemics.

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The country was dependent upon foreign nations even for its basic needs like foodgrains. It was necessary, therefore, to set out the vision of the future society and design a strong framework for achieving it.

Find out from your grandparents or old neighbours who were there at the time of independence about how things were at that time and what they felt about the future of the country.

There were sharp differences of opinion among the leaders of the national movement about how we could make a better society after Independence. Yet most leaders agreed that independent India would be governed according to the principles of democracy in which:

i. every one will be equal before law and will have certain fundamental rights guaranteed to them,

ii. the government would be formed by general elections based on the principles of 'universal adult franchise' or right of every adult citizen, irrespective of gender, caste, religion, education or wealth to vote in elections.

Early Drafts of Constitution

Even before independence, in 1928, Motilal Nehru and eight other Indian National Congress leaders drafted a Constitution for India. In 1931, the resolution at the Karachi session of the Indian National Congress dwelt on how independent India's Constitution should look like. Both these documents were committed to universal adult franchise, right to freedom and equality.

Can you list out some of the inequalities and discriminations prevalent in our society at the time of Independence?

Here is a set of statements that is put in pairs, but some of it has wrong information. Can you correct them?

a) A model constitution was drafted - Motilal Nehru

b) Leaders agreed that illiterate people should not vote - universal adult franchise

c) Provincial legislature - Constitution adopted some colonial laws

d) Partition - large number of people were killed and forced to migrate

e) Restriction on women voting - commitment to social reform in India

Fig 13.1: India celebrates Republic Day on 26th January every year. This is a photograph of NCC cadets marching as part of the celebrations.

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Fig 13.2: The President of the Constituent Assembly, Dr. Rajendra Prasad and the Chairman of the Drafting Committee, Dr. B. R. Ambedkar greeting each other.

What were the sources of inspiration and ideas for framing our Constitution?

First of all, they were inspired by the struggle waged by the diverse kinds of Indian people and their aspiration for a better world to live in. They knew that it was their sacred duty to help build an India in which all these diverse kinds of people may realise their aspirations. They were also deeply influenced by the thoughts of Mahatma Gandhi and other national leaders.

Secondly, many of our leaders were inspired by the ideals of the French Revolution, the practice of parliamentary democracy in Britain and the Bill of Rights in the USA.

The socialist revolution in Russia and China had inspired many Indians to think of shaping a system based on social and economic equality. All these factors influenced the making of our Constitution.

Moreover, the British too had introduced some basic institutions of democratic rule in India. However, only certain categories of people could vote in the elections. British had introduced very weak legislatures. Elections were held in 1937 to Provincial Legislatures and Ministries all over British India. These were not fully democratic governments. But the experience gained by Indians in the working of the legislative institutions proved to be very useful for the country in setting up its own institutions and working in them. That is why the Indian Constitution adopted many institutional details and procedures from colonial laws.

13.1.1 *The Constituent Assembly*

The Constitution was drafted by an assembly of elected representatives called the Constituent Assembly. Elections to the Constituent Assembly were held in July 1946. Its first meeting was held in December 1946. With the partition of the country in August 1947, the Constituent Assembly was also divided into the Constituent Assembly of India and that of Pakistan.

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Sarojini Naidu **Durgabai Deshmukh** **N.G. Ranga** **T. Prakasam**

The Indian Constituent Assembly had 299 members. The Assembly adopted the Constitution on 26 November 1949 but it came into effect from 26 January 1950. To mark this day, we celebrate January 26 as Republic Day every year.

The members of the Constituent Assembly were elected mainly by the members of the existing provincial legislatures formed during the British rule. Some of the members were nominated by the kings ruling over some parts of the country. Its members came from all the regions of the country. The Assembly was dominated by the members of the Indian National Congress party and there were very few members of other parties like Dr. B. R. Ambedkar. Even though most members were from the same party, most of them held very different views on most issues. There were very few women, just about fifteen. Smt. Durgabai Deshmukh was one of them.

Why were the kings allowed to nominate members to the Constitutent Assembly?

Why were there very few women members? It would have been better if there had been more women members?

First, some basic principles were decided and agreed upon: that India will be a Sovereign Republic; that it will have within several states with autonomous powers; that it will be democratic; that it will secure justice, equality and freedom to all citizens; that the interests of minorities, tribals and depressed classes will be safeguarded; and that India will work for world peace and welfare of all mankind. This is called the 'Objectives Resolution' and it was moved by Jawaharlal Nehru, the first Prime Minister of India. These became the guiding principles for drafting the Constitution.

Then, a Drafting Committee chaired by Dr. B. R. Ambedkar prepared a draft Constitution for discussion. Several rounds of thorough discussion took place on the Draft Constitution, clause by clause. There were intense debates on all important provisions. They were examined from different points of view and finally, decisions were taken by majority vote. More than two thousand amendments to the Draft Constitution were considered. The members deliberated for 114 days spread over three years. Every word spoken in the

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Fig 13.3 : All Constituent Assembly members signed an illustrated version of the constitution. Here, you can see Jawaharlal Nehru signing the Constitution.

Constituent Assembly has been recorded and preserved. These are called **'Constituent Assembly Debates.'**

Which of the guiding principles in the Objectives Resolution is the most important? Give your reasons for it. Do other students have a different opinion about this?

13.2 The Dream and the Promise

Let us begin by understanding the overall philosophy of what our Constitution is all about. We can understand it by reading the views of some of our major leaders about our Constitution. But it is equally important to read what the Constitution says about its own philosophy. The Preamble of the Constitution states it's philosophy.

Some of you may have noticed a name missing from the sketches of the makers of the Constitution: Mahatma Gandhi. He was not a member of the Constituent Assembly. Yet there were many members who followed his vision. Writing in the magazine Young India in 1931, he had spelt out what he wanted the Constitution to do:

> I shall strive for a Constitution which will release India from all thraldom and patronage... I shall work for an India in which the poorest shall feel that it is their country in whose making they have an effective voice; an India in which there shall be no high class and low class of people; an India in which all communities shall live in perfect harmony. There can be no room in such an India for the curse of untouchability or the curse of the intoxicating drinks and drugs. Women will enjoy the same rights as men... I shall be satisfied with nothing else.
>
> **- Mahatma Gandhi**

This dream of an India without inequality was shared by Dr. Ambedkar, who played a key role in the making of the Constitution. But he had a different understanding of how inequalities could be removed. In his concluding speech to the Constituent Assembly, he stated his anxiety very clearly:

> On the 26th of January 1950, we are going to enter life of contradictions. In politics, we will have equality and in social and economic life, we will have inequality. In politics, we will be recognising the

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principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril.

- Dr. B. R. Ambedkar

Finally let us turn to Jawaharlal Nehru giving his famous speech to the Constituent Assembly at the stroke of midnight on August 15, 1947:

That future is not one of ease or resting but of incessant striving so that we may fulfil the pledges we have so often taken and the one we shall take today. The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity. The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but as long as there are tears and suffering, so long our work will not be over.

- Jawaharlal Nehru

Read the above three quotations carefully.

Can you identify one idea that is common to all these three?

What are the differences in their ways of expressing that common idea?

13.3 Preamble of the Constitution

The values that inspired and guided the freedom struggle formed the foundation for India's democracy.

These values are embedded in the 'Preamble' of the Indian Constitution, which is a short statement of its basic principles and objectives. They guide all the provisions of Indian Constitution.

Let us read the preamble of our Constitution very carefully and understand the meaning of each of its key words. Think of some examples in the context of each of the terms mentioned here.

If you read it carefully, there is one basic sentence here:

"We the people of India, having resolved to constitute India into a Republic and to secure to all its citizens Justice, Liberty, Equality and Fraternity give ourselves this Constitution."

The people of India decided ('resolved') to achieve two objectives. What were these?

What did they do in order to achieve these objectives?

13.3.1 *WE THE PEOPLE OF INDIA*: The Constitution has been drawn up and enacted by the people through their representatives, and not handed down to them by a king or any outside powers. This is an assertion of the democratic nature of our Republic.

13.3.2 *REPUBLIC*: The head of the state is an elected person and not a hereditary position as in a kingdom.

13.3.3 *SOVEREIGN*: India will have supreme right to take decisions on internal as well as external matters and make her own laws. No external power can make laws for India.

13.3.4 *SOCIALIST*: Wealth is generated socially by all through their work and it

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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)

should be shared equally by all. The country should strive to reduce and end all kinds of inequalities.

13.3.5 *SECULAR*: The government will not be run on the basis of any religion. Citizens will have complete freedom to follow any religion or no religion at all. Government will not favour any religion.

13.3.6 *DEMOCRATIC*: A form of government where people enjoy equal political rights, elect their representatives to make laws and run the government and hold the representatives accountable.

13.3.7 *JUSTICE*: All citizens should get what is their due; in determining what is due to them no discrimination will be made on account of their birth (into a particular caste, tribe, community or sex) or beliefs (religion, political opinions etc.) or wealth (rich or poor) or status. The government, however, may take special steps to protect those who have been historically wronged (due to caste or gender or communal discrimination).

13.3.8 *EQUALITY*: Our Constitution does not promise equality in all respects (like income or property) but it seeks to ensure that all people will enjoy the same status – that is, every one will be governed by the same laws. Secondly, it promises equality of 'opportunity'. This means that all public offices shall be open to all, irrespective of caste or religion. If an office requires special qualification, access to that qualification too will be made equal to all.

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13.3.9 *LIBERTY*: There will be no unreasonable restrictions on the citizens in what they think, the religion they wish to follow or not to follow, how they wish to express their thoughts and the way they wish to follow up their thoughts in action or come together to form associations or parties.

13.3.10 *FRATERNITY*: To build a sense of bonding and unity among all people. No one should treat a fellow citizen as inferior or as an alien stranger.

Besides the Preamble, our Constitution has a section called "Directive Principles of State Policy." This lays down some specific tasks before the government of India. These are : universalising literacy and education, protection of environment, reducing income inequality etc. These are principles which should guide the government, though we cannot file cases in courts if we feel that the governments are not following them.

To ensure that these ideals become real for all people, the Constitution has a Chapter guaranteeing Fundamental Rights to all citizens – you will study about them in Class IX. Unlike the Directive principles, citizens can take help from courts in case their fundamental rights are denied or violated.

13.4 The Systems of Government

The Constitution also provides institutional arrangements for ruling the country in accordance with the above ideals and values.

It provides for a Parliamentary form of government. The Parliament, consisting of representatives of the people, makes laws. The laws are implemented by a government formed from among the members of the Parliament and answerable to the Parliament. The country is governed by the Cabinet headed by the Prime Minister and the entire government is headed by the President. (You will read in greater detail about this in the next chapter).

Why is it necessary for an elected parliament to make laws? Why can't they be made by learned lawyers and judges?

Why should the Prime Minister and his Cabinet get their decisions and actions approved by the Parliament and answer the questions raised by the members of Parliament? Will it be better if they were answerable only to the President?

Secondly, our country has a federal system. The entire country is considered to be a union of smaller states. Government functions are divided between the Central Government, which is answerable to the Parliament and the State Governments, which are answerable to their own State Assemblies. For example, the central government makes laws regarding and controls the army, railways etc. while the state governments make laws regarding police, road transport, schools etc.

The Central Parliament has two houses, Lok Sabha and Rajya Sabha.

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While the Lok Sabha is elected by all the people of India, the members of Rajya Sabha are elected by the state assemblies. Thus, the states have a role to play even in making laws in the central government.

Some countries have a different structure in which there is only a central government which makes laws for the entire country and governs all the provinces or states. Do you think such a system is suited for India? Discuss in the class.

Moreover, our country has a three level democracy. At the country level, we have the Parliament, at the state level, we have the state assemblies and at the district level, we have the local government known as Panchayat Raj system. This is to ensure that people have maximum opportunity to participate in managing public affairs of the country.

In addition, the Constitution also provides for some independent institutions to guard the Constitution.

These include the Judiciary (or the law courts), the Comptroller and Auditor General who supervises the expenditure of the governments and the Election Commission which conducts free and fair elections. These are expected to function independent of the governments and report directly to the President.

Discuss why the courts and judges should be independent of the state and central government authorities.

Why should the Election Commission be autonomous?

Finally, the Constitution is a living and changing document. Those who made the Indian Constitution felt that it has to be in accordance with people's aspirations and changes in society. They did not see it as a sacred, static and unalterable law. So, they made provisions to incorporate changes from time to time. These changes are called Constitutional Amendments. The Constitution lays down procedures for changing or amending the Constitution itself. Till 2013, our Constitution has been amended 99 times.

Fig 13.4: The photo shows the following persons (from right to left): Jairamdas Daulatram, Minister for Food and Agriculture; Rajkumari Amrit Kaur, Health Minister; Dr John Mathai, Finance Minister; Sardar Vallabhbhai Patel, Deputy Prime Minister and behind him Jagjivan Ram, Labour Minister.

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Keywords

1. Monarchy
2. Representative
3. Discrimination
4. Autonomous
5. Constitution
6. Sovereign
7. Federal System
8. Province
9. Draft
10. Republic
11. Secular
12. Fraternity
13. Amendment

Improve your learning

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1. 'Damanpur' is ruled by its king based on a set of rules written down by the priest and ministers. He has also divided his kingdom into 16 provinces to which he appoints his officers as governors. Can we say that this is democratic country? Is it a constitutional country? Give reasons for your answer.
2. Which of the following statement is correct?
   a. Constitution determines the relationship between people and government.
   b. Democratic countries generally contain a Constitution.
   c. To make a Constitution to a diverse country like India is an easy task.
   d. All are correct
3. Read again the extracts from Nehru's speech and answer the following:
   a. What pledge did he want the makers of the Indian Constitution to take?
   b. "The ambition of the greatest man of our generation has been to wipe every tear from every eye." Who was he referring to?
4. What values are embedded in the preamble of the Indian Constitution?
5. "All are equal before law"– Explain this with examples.
6. Identify correct statements from the following:
   a. The Constitution defines powers of the Legislative houses.
   b. The Constitution cannot be changed under any circumstances.
   c. Ideals that are in the preamble are reflected in the design of institutions.
   d. Laws for the entire country are designed centrally.
7. On what occasions equal justice is seen? Mention with examples.

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Project:

Compare the preambles to the Constitutions of the United States of America, India and South Africa.

a. Make a list of ideals that are common to all these three.

b. Note down at least one major difference among these.

c. Which of the three makes a reference to the past?

d. Which of these does not invoke God?

Preamble of Constitution of United States of America

We the people of the United States in order to form a more perfect union establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity do ordain and establish this Constitution for the United States of America.

Preamble of Constitution of South Africa

We the people of South Africa, Recognize the injustices of our past; Honour those who suffered for justice and freedom in our land; Respect those who have worked to build and develop our country; and Believe that South Africa belongs to all who live in it, united in our diversity. We therefore, through our freely elected representatives, adopt this Constitution as the Supreme law of the Republic so as to- Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights; Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law; Improve the quality of life of all citizens and free the potential of each person; and Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

May God protect our people.

God bless South Africa.

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CHAPTER 14

Parliament and Central Government

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14. The Constitution provides for a Parliamentary form of government in the country in which the Parliament is the highest law making body. Last year, we learned about the law making bodies at the state level. We read that the Members of the Legislative Assembly (MLAs) in each state make the laws for their state. Each State makes its own laws on certain aspects. There are executives at the state level who implement the laws and policies made by legislative houses. This year, we shall study about Parliament at the national level and its working.

14.1 Role of the Parliament

Among the many TV channels, you can also watch a channel called Lok Sabha TV. It telecasts the discussions taking place in the Parliament House in New Delhi. You can watch this channel to get an idea of the functioning of the Parliament.

Our Parliament has many important functions. Among them, making laws for the entire country is the most important. It also makes policies for the entire country – about forests, natural resources like mines, about education, about our relationships with other countries, about industries and agriculture etc. The governments are expected to implement programmes in accordance with those policies. For example, in 1986, the Parliament adopted a National Policy on Education, which guides the programmes relating to education till date. In the year 2009, the Parliament passed the 'Right of children to free and compulsory education Act' (or law) in order to ensure that all children get quality education.

Find out about some important policies and laws made by the Parliament. Make a presentation about it in the class.

Fig 14.1: Indian Parliament House in New Delhi

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The government which rules the country implements the laws made by the Parliament for the development and welfare. The government has to take approval of the Parliament for its actions. While discussions are going on in the Parliament, any of the members may ask questions for clarification on any of the issues and respective members from the government have to answer them. Thus, the government is answerable to the Parliament. The Parliament also approves the income and expenditure of the government. Every year, the government presents the annual budget for the approval of the Parliament.

What are the advantages of having a Parliamentary form of government? In which the government members are answerable to the Parliament?

Should the Parliament only make laws and not control the government in its functioning? Discuss in the class.

Find out if there are other kinds of governments where the government is not answerable to the Parliament or legislature.

14.1.1 *The Houses of Parliament*

There are two Houses of the Parliament - Lok Sabha and Rajya Sabha. The members of the Lok Sabha(direct elections), while the Rajya Sabha members are elected by the members of the State Legislatures (indirect elections). The Rajya Sabha can have a maximum of 250 members. The state Legislative Assemblies elect their representatives to the Rajya Sabha. This is in one way, a link between the State governments and the legislative process at the Centre. The Rajya Sabha members are elected for a term of six years. Every two years about one third of its members retire and new members are elected in their place.

14.1.2 *Powers of the Houses*

According to the Constitution, for most matters, the Lok Sabha exercises supreme power. Let us see how:

1. Any ordinary law needs to be passed by both the Houses. But if there are differences between the two Houses, the final decision is taken in a joint session in which members of both the Houses sit together. As Lok Sabha has more members, it is likely that its view will prevail in such a meeting.

2. Lok Sabha exercises more powers in money matters. Once the Lok Sabha passes the budget of the government or any other money related law, the Rajya Sabha cannot reject it.

3. Most importantly, the Lok Sabha controls the Council of Ministers. Only a person who enjoys the support of the majority of the members in the Lok Sabha is appointed as the Prime Minister. If the majority of the Lok Sabha members say that they have 'no confidence' in the Council of Ministers, all ministers including the Prime Minister, have to quit. The Rajya Sabha does not have this power.

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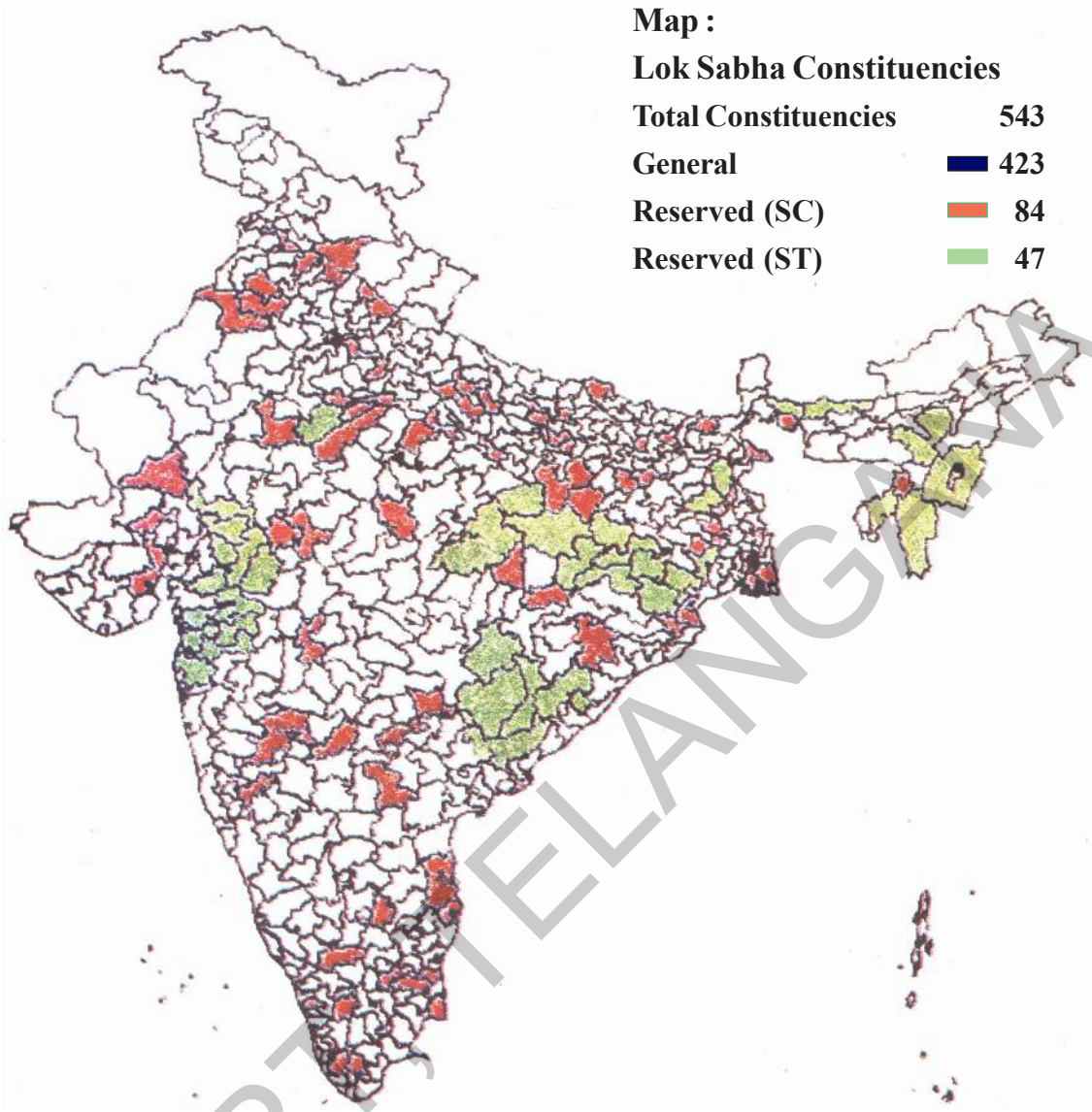

State	No.	State	No.	State	No.
Andhra Pradesh	25	Jammu & Kashmir	6	Odisa	21
Arunachal Pradesh	2	Jharkhand	14	Punjab	13
Asom	14	Karnataka	28	Rajasthan	25
Bihar	40	Kerala	20	Sikkim	1
Chhattisgarh	11	Madhya Pradesh	29	Tamilnadu	39
Goa	2	Maharashtra	48	Telangana	17
Gujarat	26	Manipur	2	Tripura	2
Haryana	10	Meghalaya	2	Uttarakhand	5
Himachal Pradesh	4	Mizoram	1	Uttar Pradesh	80
		Nagaland	1	West Bengal	42
Union Territories					
Andaman and Nicobar Islands	1	Daman and Diu	1	Delhi(the NCT of Delhi)	7
Chandigarh	1	Lakshadweep	1	Nominated by the president of	
Dadra and Nagar Haveli	1	Pondicherry	1	India Anglo Indians	2

Table showing state wise Lok Sabha Constituencies

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Can you identify the basic difference between Rajya Sabha and Lok Sabha?

Azhar feels that it is better to give more powers to Rajya Sabha because they are mostly wiser people belonging to different political parties. Mumtaz feels Rajya Sabha should not be given any more powers because they are not directly elected by people. What do you think about their opinions?

14.2 Elections to Lok Sabha

Lok Sabha has been given this special position because it is directly elected by the people. Let us see how this happens.

Normally, elections to the Lok Sabha are held every five years. All citizens who are of 18 years or above can vote in the elections. It is also necessary that they register their names in the Constituency they live in. A person above the age of 25 years can contest in an election to become a member of the Lok Sabha. There are 545 Lok Sabha seats. The states and Union Territories in India are divided into Constituencies (seats) from which members of the Lok Sabha are elected. States with a large population have more Constituencies than states with smaller population. Thus, Uttar Pradesh has 80 Constituencies while Meghalaya has only two Constituencies. Telangana has 17 Constituencies and the Union Territory of Chandigarh has one Constituency.

See the map and tables given on previous page and answer the following questions:

What is the number of Lok Sabha Constituencies in your state and two neighbouring states?

Which states have more than 30 Lok Sabha Constituencies?

Why do so many states have such a large number of Constituencies?

Why are some Constituencies small in area while others are very big?

Are the Constituencies reserved for the SCs and STs evenly spread all over the entire country or are there more in some areas?

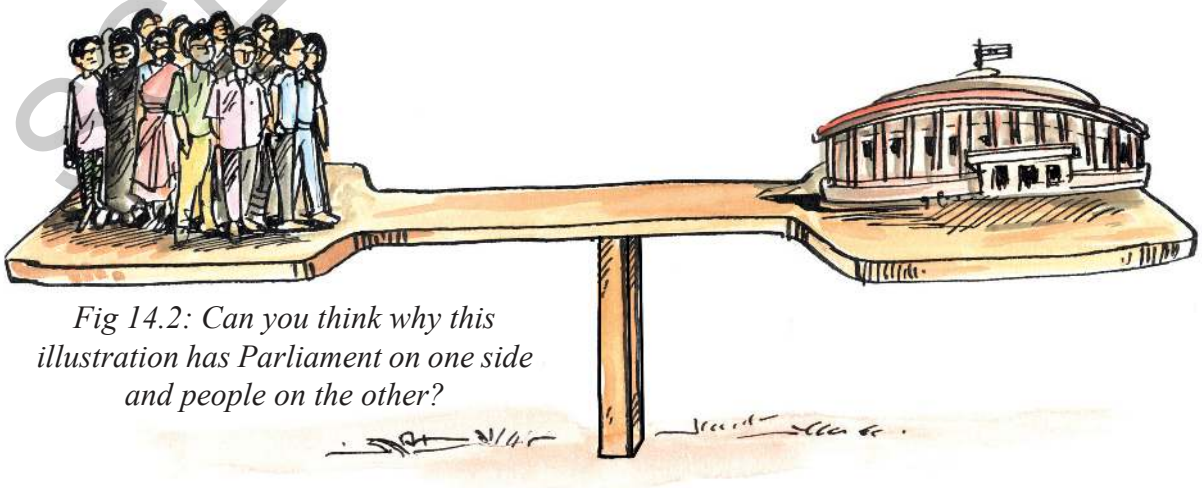

Fig 14.2: Can you think why this illustration has Parliament on one side and people on the other?

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14.2.1 *The First Elections to Lok Sabha*

Elections are an important aspect of our current political lives. It is the occasion where we choose our representatives. For a nation like ours with such a large population, conducting elections is a big task. Let us take a case study of the first elections held in 1951-52 to understand this. It took four months to conduct these elections.

It was based on universal adult franchise, every citizen who was twenty-one years of age or older had the right to vote. At that time, there were more than 17,30,00,000 people who could vote. For most of them, this was their first opportunity to vote. Most of them were illiterate and lived in rural areas. There was one big question: "How will the people respond to this opportunity?"

If you had been living in that time, which side would you have agreed with? Would you have considered it a good idea for India to try to have universal adult franchise and conduct elections? Give reasons.

An Election Commission was set up to conduct the elections in a free and fair manner. Making arrangements for the first elections was a large and complex task. First, a house-to-house survey was carried out to register the eligible voters.

People who contested elections belonged to political parties or were Independents. Election Commission gave a symbol to each of these candidates. These symbols were pasted on the ballot boxes in which the votes had to be cast.

The voters had to put their ballot paper into the box of the candidate they wanted to vote for. Screens were set up so that the voting (ballot) was secret.

Over 2,24,000 polling booths were set up across the country. Over 25,00,000 steel ballot boxes were made. Nearly 62,00,00,000 ballot papers were printed. About 10 lakh officials supervised the polls. Nearly 17,500 candidates had contested the elections across the country. Finally, 489 people were elected to the first Lok Sabha. The elections were conducted in a fair, free, impartial and orderly manner, with very little violence.

The response of the people to the new opportunity was tremendous. They participated in the polls, fully aware that their vote was a prized possession. In many places, the people treated elections as a festival and a public celebration. They dressed up for the occasion in festive clothing. Women wore their silver jewellery. Poor and illiterate people demonstrated their ability to exercise their right to vote carefully, even though the voting procedures were complicated.

There was a large turnout of voters not only in the urban areas but also in the rural areas. There was a very high participation of dalits and adivasis. Another remarkable feature of the elections was the wide participation of women nearly 40 percent of the women who were eligible, cast their votes. This was very high considering the fact that many communities practiced *purdah* system under which women did not appear in public.

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What was significant about these elections was that no other nation had ever conducted such a large scale election in which all citizens, including women, illiterate and poor, were given the power to vote. More than 46 percent of the eligible voters exercised their power to vote.

Who is the Lok Sabha member from your area? Name a few other MPs from your state or neighbouring states.

Find out which political parties they belong to.

Discuss the meaning of the following with your teacher:

1. Candidate
2. Constituency
3. Ballot
4. EVM
5. Election campaign
6. Election Commission
7. Voters' List
8. Procedure of voting
9. Free and fair elections

Find out the symbols used by different political parties today.

Why were the first elections a 'large and complex task'?

Discuss with your teachers and parents to learn about how elections are conducted today.

Write down some differences between the first elections and elections held today - ballot box and sheets, age of voting.

Why should the voting be secret?

14.3 Challenges in conducting free and fair elections

In an ideal situation, every voter is expected to know about the different

Fig 14.3 : Electronic voting machine

candidates and their policies and decide whose policies they would prefer and who according to them can represent their interests best in the Parliament and then choose whom to vote for. He or she should not be subjected to any pressure to vote for a particular candidate because her husband told her or her employer told her or her caste leader or religious teacher ordered her or someone paid money. Everyone should decide independently.

However, in actual practice, people vote based on other considerations like caste or religion or money or other gifts etc. Often, powerful local people terrorise people to vote for a certain candidate. Sometimes, the party in the government uses the government machinery to influence voters. The Election Commission has taken very strict measures in the recent times to control these illegal practices. Find out more about some of these measures.

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There have been many Lok Sabha elections since the first one. The Table below gives the percentage (%) of people who voted in each election. Use this information to answer the following questions.

How many Lok Sabha elections have been held till date?

Why is it important to look at the percentage of people who cast their votes? What does it tell us?

Why did not many eligible voters vote? Discuss the possible reasons.

What were the opinions expressed by different people at the time of the first elections?

As per the Survey conducted, during 1996 elections, 61% of illiterates and poor people voted whereas only 53% of graduates voted. Discuss the reasons for the difference in the voting percentage?

Table: Percentage of voters in various Lok Sabha elections

Year of Lok Sabha election	*Percentage of voters who voted*
1952	46 %
1957	48 %
1962	55 %
1967	61 %
1971	55 %
1977	60 %
1980	57 %
1985	64 %
1989	62 %
1991	56 %
1996	58 %
1998	62 %
1999	59 %
2004	58 %
2009	58 %
2014	66.4%
2019	67.4%
2024	65.79%

Some interesting facts about Lok Sabha Elections in 2014	
Number of Parliamentary Constituencies	543
Total electors	83,41,01,479
Number of Candidates contested	8,251
Male candidates contested	89%
Women candidates contested	11%
Number of Polling Stations setup	9,30,000 (about)
Number of Candidates who lost deposit	7,000
Polling Staff deployed	1,00,00,000 (about)
Total Number of Political parties contested	464

A survey showed that among the uneducated and poor, the percentage of people who voted in 1996 was 61%. However, it was only 53% among graduates. What could be the reasons for this difference? Discuss.

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Not all laws are made in the Parliament, we will read more about this here.

The Central List: Subjects on which laws can be made only by the Parliament.

There are many subjects on which only Parliament can make laws. These laws apply to the whole country. For example, our country has a common currency - the rupee. So any law relating to money and banking can only be made by Parliament. Similarly, we must have common rules and regulations for the telephone and postal system. Another subject which is under the control of the Parliament is the country's defence. All the laws relating to military forces and defence can only be made by the Parliament.

The State List: Subjects on which laws can be made only by State Legislative Assemblies

On certain subjects, only a State Legislative Assembly can make laws. Hence, different states can have different laws on any of these subjects. For example, how much, people can afford for transportation of goods and people. Bus fares for both private and government buses is fixed by the state government. Each state has its own laws for the fixation and revision of transport charges.

It is the responsibility of the state to ensure proper connectivity of roads within its boundaries. Therefore, the construction and maintenance of all roads, other than national highways, is done by the state. Other important subjects that are the responsibility of the State Government are agriculture, irrigation, police and health care. They all come in the State List and the State Legislative Assemblies make laws relating to these subjects.

The Concurrent List: Subjects on which laws can be made by both Parliament and State Legislative Assemblies

There are certain subjects on which both Parliament and State Legislative Assemblies can make laws. For example, making education policy is the duty of both the Central and State Governments. In every state, you find schools run by the Central Government, such as the Kendriya Vidyalayas or Central Schools, as well as schools run by the Education Department of the State Government. Other important subjects on which both the Central Government and State Governments make laws are those related to factories or industries, electricity, labour etc. However, if both Parliament and a State Legislative Assembly make a law on a subject and these laws clash or contradict each other, the law made by the Parliament takes precedence over the law made by the State Legislative Assembly.

Recall the laws about which we studied last year. Find out the new laws that were discussed in state legislative houses and Parliament during their last meeting.

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14.4 The President and The Vice-President

The MLAs of all the states and the members of both houses of the Parliament elect the President. Both the Houses of the Parliament elect the Vice President. The Vice President chairs the Rajya Sabha meetings and also performs the functions of the President if the President is absent. After the laws are passed by the Parliament, they can come into force only after the President gives his or her assent by signing them.

Correct the false statements:

1 The President and the Vice President are both elected by the same set of people.

2 Every voter in India elects the President.

3 All the MLAs of the Telangana participate in the election of the President.

4 All the MLAs of all the Assemblies including Delhi and Puducherry and all the MPs of the Rajya Sabha and the Lok Sabha elect the President.

Fig 14.4: A night view of Rashtrapathi Bhavan on Republic Day

14.4.1 *The Council of Ministers and Prime Minister*

The Prime Minister and the Council of Ministers are chosen from among the members of Parliament (the Lok Sabha and Rajya Sabha). The role of Parliament is not only to make laws but also to ensure the appointment of suitable person to run the government according to the laws. Hence, it is said that India has a Parliamentary form of government. The Government has three major organs. One is called Legislative i.e. to make laws. The other is Executive, which is to implement the laws and decisions of the Parliament. The head of the Executive is the President. The third organ is judiciary about which you will read in the next chapter.

The Prime Minister and the Council of Ministers are in charge of a large number of ministries and they have a staff who work for them. From the large set of people who are members of Parliament, a small sub-group of people become ministers and take up the work of running the government. Let us see how this is done.

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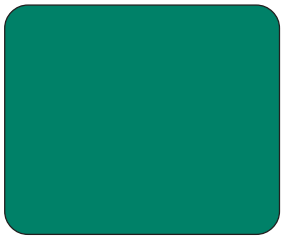
Collect the photos of the persons who are currently holding the following offices and paste them in the given boxes.

The President of India



Vice President

Prime Minister

All decisions of the Government of India are taken in the name of the President, who is the formal head of the country. However, the President acts according to the advice of the Prime Minister and the Council of Ministers.

You may recall how members of the Vidhan Sabha choose the Chief Minister. A Prime Minister is chosen similarly by the members of the Lok Sabha. The leader of the party (or coalition) that wins in the large number of Parliamentary constituencies (more than half the seats) in the Lok Sabha is invited by the President and appointed as the Prime Minister. The Prime Minister thus has the support of a majority of the members and can then select the other ministers to form the Council of Ministers.

Who is the current Prime Minister? Can you name a few earlier Prime Ministers?
Find out if there are any ministers from your state in the current central government.
Identify few important ministries and who is in charge of them at the central government.

The Cabinet functions as the executive wing of the government. It has to implement the laws and administer the country in accordance with the laws, plan programmes for development and implement them, prepare new laws and policies or make changes to old laws and policies and get them approved by the Parliament. The work of the government is divided into a number of areas like Finance, Foreign Affairs, Home (internal security), Defence, Railways, Industry, Agriculture, Education, Health, etc. Each of these areas is overseen by a ministry headed by a Minister. Apart from the Minister, the ministry has a large number of officials headed by a Secretary. The ministry handles the day to day work of the ministry, studies and prepares notes and proposals on various issues so that the Minister can take an informed decision on them. The implementation of these decisions is also the responsibility of the ministry officials.

Which of the following is correct about formation of government

- Party or coalition that has support of the President forms the government.
- Party/ coalition with most number of seats in Parliament forms the government.

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Party or coalition with more than half the seats in parliament forms the government.

Election commission selects the party that will form the government. The person who has won with the largest number of votes in the Lok Sabha election will be the Prime Minister.

Look at the following table and write the name of the party that could have formed the government after the first Lok Sabha Election:

The First Lok Sabha Elections, 1952	
Party	**Seats won**
Congress	364
Communists and allies	23
Socialists	12
Kisan Mazdoor Praja Party	9
Jan Sangh	3
Hindu Mahasabha	4
Ram Rajya Parishad	3
Other parties	30
Independents	41
Total	**489**

Keywords

1. Legislature
2. Lok Sabha
3. Rajya Sabha
4 Election Commission
5. Council of Ministers
6. Central List
7. State List
8. Concurrent List

Improve your learning

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1. Why were the first elections difficult to conduct? List out as many reasons as you can.
2. Why do you think the elections need to be conducted free and fair?
3. For which of the following subjects can laws be made by the Members of Parliament, which by the members of state assembly, and which can be made by both : agriculture, railways, village hospitals, police, posts and telegraph, electricity, factories?
4. Name the two houses of the Parliament. Draw a table to show the similarities/ differences between them on the following aspects: term, number of members, more or less powerful, election process, voting for the President.
5. In the Parliamentary Elections of 2009, no single party won a majority. How was the government formed? Discuss with the help of your teacher and write a paragraph.
6. Who are responsible for making the laws that are applicable for the entire country?

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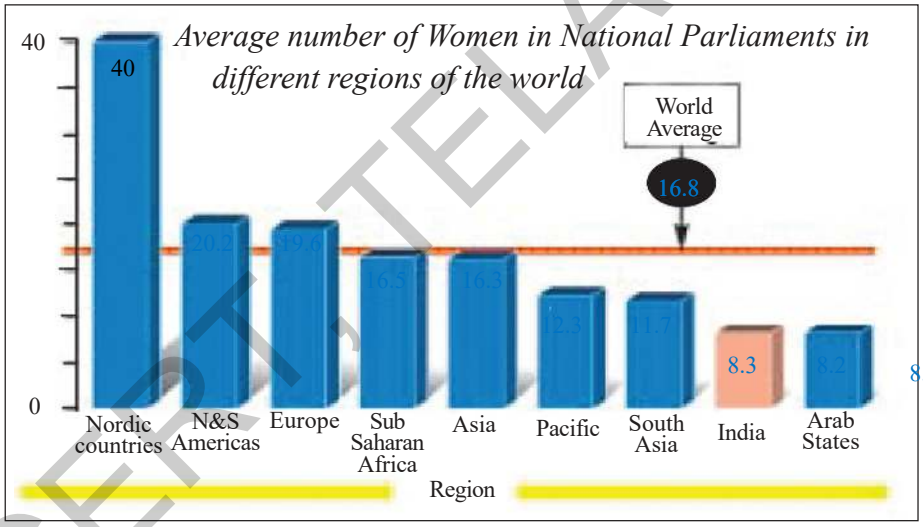
7. There are some gaps in the information given in the Table below. Discuss with your teacher to find the missing information and fill in the blanks.

Position	Who elects	Length of term	Eligibility (min. age, res., etc)
MLA		5 years	
MP Lok Sabha			Minimum age: 25 years
MP Rajya Sabha			
Chief Minister	Members of each state majority Party		
Prime Minister			Must be an MP
President			Minimum age: 35 years

8. Do you think the parties should be made to include more women candidates for elections? Why?
9. Following is a study of women's representation in Parliament houses including that of India and other nations:



Based on the above information, write an essay analysing the following aspects:

- Is there an adequate representation of women in our legislative houses?
- How is the idea of representation important to the idea of democracy?
- What solution can be achieved for the above? How will you address this issue if you are a member of the Parliament? How have certain countries achieved better representation of women in Parliament?

Project:

When the Parliament is in session, listen to the news on the radio or television or look at the newspapers and make a list of the events that take place. Write a page on any issue discussed in the Parliament. A mock Parliament can be conducted in the school.

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CHAPTER 15

Law and Justice - A Case Study

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15. Last year, we studied that laws are made by governments. We also briefly read about the role of executive in implementing laws. But what happens when laws are violated? In this chapter, we shall read about this.

15.1 A Dispute over Property

Ravi is a real estate businessman. He buys land and makes small plots of it and sells them. Ravi advertises in newspaper about the plots. The people who buy a plot have to pay Rs 5000/- per month for 5 years.

Samba is a support staff in a co-operative society. He saw the advertisement and decided to purchase a plot. He saved money from his income and paid all the instalments for a period of 5 years. After 5 years, Samba planned to build a house on the plot. But, then he learnt that Ravi sold the same plot to someone else.

Samba went to Ravi's house along with his son Kranthi. Samba demanded that his money for the plot to be returned. There was an altercation and Ravi beat up Samba and broke his hand.

As the news spread, a large crowd gathered. The village Sarpanch also arrived and tried to pacify Samba and Ravi. A little while later, Kranthi took Samba to the nearby town which was also the Mandal Headquarter. They showed Samba to the doctor and got his hand plastered. Then, along with the doctor's certificate, they proceeded to the police station to file a case.

15.2 Filing the case

At the police station, Kranthi registered a complaint against Ravi.

The complaint contained the following particulars:

1. Addressed to SHO of Police Station
2. Details of complainant
3. Date, Time and Place of offence
4. Description of the incident
5. Name of the accused, gender, details address etc.

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6. Name of witnesses (in whose presence the act was committed)
7. Prayer (to punish the accused according to law or section; if known the section number can also be mentioned)
8. Signature of the complainant, address and details.

The report based on the information given in the complaint. This is known as the First Information Report (F.I.R.). Kranthi signed the report and asked the writer, who is a Police Officer, "Please enter the report in your register and give us a copy as well". "I have to wait for the S.H.O. to come before I can enter the report in the register," the Writer replied. The head of a police station is formally known as Station House Officer (SHO). In this police station, Sub Inspector (S.I.) was the SHO. So, Kranthi waited until the report was entered in the register after the arrival of the SHO.

Why did they wait for the SHO / S.I. to return? If you were to file such a report, what would you write in it?

Can you write the imaginary details of Ravi and Samba as given above?

Why it is important for the person who makes an FIR to take a copy of the report?

Every police station covers certain area. Find out under which particular police station's area (jurisdiction) does your house fall.

15.2.1 *First Information Report (F.I.R.)*

If you have to make a complaint to the police, it is necessary to file a First Information Report (F.I.R.) at the police station. After the First Information Report is filed, it becomes the duty of the police to investigate and solve the problem.

The SHO will then readout this recorded statement of the person and after approval, the person will sign it. The account of the offence/crime should be entered in the Station House Register on the basis of the FIR and a copy of the FIR given free of charge to the person making the complaint.

In case, the SHO refuses to file the report, the person can go directly to the DSP or Magistrate and file the case. The case can also be sent by post to them.

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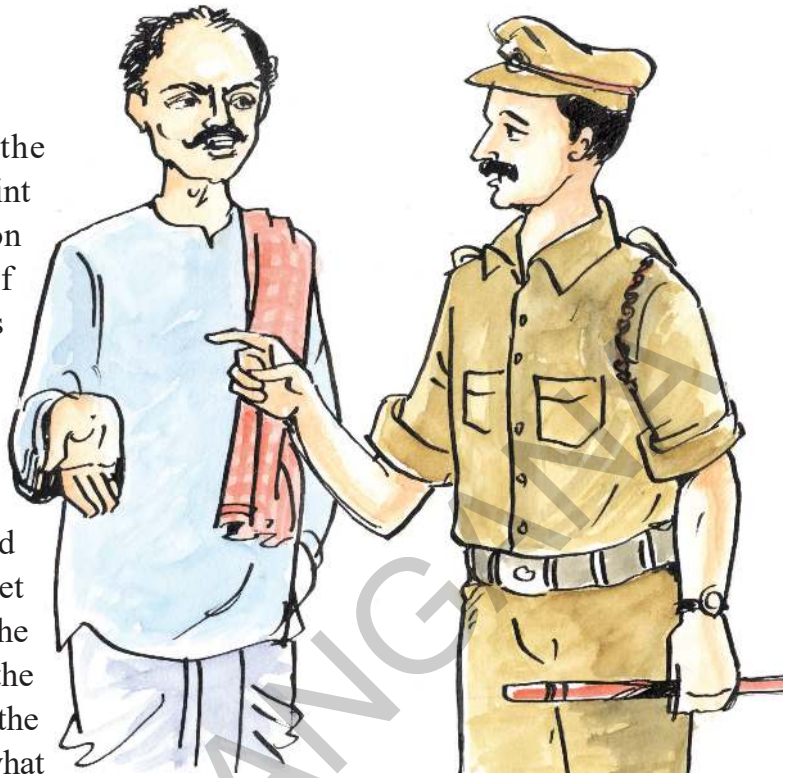
15.2.2 *Role of the Police in Investigation and Arrest*



One important function of the police is to investigate any complaint about the crime. An investigation includes record statements of witnesses and collect different kinds of evidence. On the basis of the investigation, the police are required to form an opinion. If the police think that the evidence points to the guilt of the accused person, then they file a chargesheet in the court. It is not the job of the police to punish the accused. It is the judges and judiciary who decide if the accused person is guilty or not and what punishment is to be given.

In this case, the S.I. went to the village and began his investigation by examining the injuries suffered by Samba. The report of the hospital doctor established quite clearly that the injuries were serious. Then he questioned Ravi's neighbours. The neighbours gave him a full account of the incident that had taken place. This established beyond doubt that Samba was assaulted and injured by Ravi.

The S.I. then went to Ravi's house and informed him that he was being arrested on the charge of causing grievous injury to another person. He arrested Ravi and took him to the Mandal Police Station and questioned him. Ravi flatly denied ever assaulting Samba. They tried hard to make Ravi accept his offence, but he stuck to his denial. Ravi was detained in the police lockup, so that he could be produced before the magistrate the next day.

- Who investigated the offence and how?
- What is meant by 'an accused'? In this story, who is the accused?
- What were the charges levelled against the accused?
- Samba thought that the SHO arrested Ravi to punish him for the crime. Was he right?

15.3 Civil and Criminal Offences

The next day, Ravi talked to the S.I, "*I just want to get this over and done with. I will return the amount Samba remitted for the plot. Then, we can all forget this ever happened.*"

The S.I. answered, "*You will have to pay that money anyway. But now you are arrested for beating him up. This is a criminal case now.*

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If you had not assaulted Samba, the police would not have been involved and Samba would have filed a civil case against you for not giving the plot. Then you could have returned his plot and paid compensation for the loss incurred by him. In that case, you would not have been sent to jail."

In the case of Ravi and Samba, there are two types of disputes. One is Ravi attacking Samba. This is a criminal offence. Theft, dacoit, adulteration, bribery, making spurious drugs etc are few other criminal offences. There is also a civil offence between them. Ravi did not give the plot or return the amount that Samba had paid.

Civil cases are related to people's rights over land, property, income and people's relationships with each other. In case of criminal disputes, people are often punished with a jail term whereas in civil cases, they may not be sent to jail. A criminal case is always handled by the police and not by the person who suffered from the crime. On the other hand, a civil case is always lodged by a person who feels that he has suffered due to the cheating or breach of contract.

The police takes charge of the criminal case because it is a violation of law made by the government. In a civil case, the violation is of an agreement between two people.

When Ravi sold Samba's plot to another person it was _____ offence. (criminal or civil)

When Ravi beat up Samba it was a _____ offence. (criminal or civil).

Look at the following table to understand some of the significant differences between criminal and civil law:

No.	Criminal law	Civil law
1.	Deals with conduct or act that the law defines as offences. For example theft, taking dowry and murder.	Deals with any harm caused to a party due to breach of agreement by another individual. For example rent, purchase of goods and divorce.
2.	It usually begins with lodging of an FIR and police investigation. And then the case is filed in the court.	A petition has to be filed before the court by the person who has been offended, for e.g. in a rent dispute either the owner or tenant.
3.	If found guilty, accused can be sent to jail and also fined.	Court provides relief to the offended like a house may be vacated by the tenant or dues get paid.

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Fill in the table given below based on what you have understood about criminal and civil law:

Description of Violation	Branch of Law	Procedure to be Followed
While walking to school, a group of girls are continuously harassed by a group of boys.		
A tenant who is being forced to vacate files a case in court against the landlord.		

15.3.1 *Bail*

Since Ravi's case is a criminal case, after being chargesheeted, Ravi was put in lockup. In criminal cases, an accused is kept in jail. But this is not a punishment. This is only to help in the process of investigation as well as to prevent him or her from tampering with evidence or threatening the witness etc. After some days in judicial custody, his family appeared in the court to get a bail for him. A person who is accused of serious crimes like murder, bribery, dacoity etc. may not get a bail. To get bail, certain sureties are to be given in the court. These sureties can be property or a person who will stand as guarantee or bond. The bond is a promise that offender will appear before the Court whenever asked for. The judge in the court can decide whether to give bail or refuse it.

Bail as right of the accused

Bail is a right of the accused. It will be granted basing on the gravity of the offence, possibility of threat to the witnesses. At the same time, the court will decide if the accused is released, whether there is any harm to the society, witnesses and complainant.

In bailable offences, only SHO can give bail. In case of non-bailable offences, the accused have to move bail petition before the appropriate court.

In a court, Ravi or Samba's case is argued by lawyers. Ravi will have to find his own lawyer. But Samba will get a Public Prosecutor or Government Lawyer. Legal procedures are complicated and special knowledge is needed to discuss them.

Role of the Public Prosecutor

A criminal offence is registered as a public wrong. This means that a crime is committed not only against the victims but against society as a whole.

In court, it is the Public Prosecutor who represents the interests of the government. The role of the Prosecutor begins after the police has conducted the investigation and filed the chargesheet in the court.

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The Prosecutor has no role to play in the investigation. He/ she must conduct the prosecution on behalf of the government. As an officer of the court, it is his/ her duty to act impartially and present the full and material facts, witnesses and evidence before the court to enable the court to decide the case.

15.3.2 *Fair Trial*

Samba's and Ravi's case was to be heard in the court of the judicial magistrate. Lawyers in black robes, people facing trial, and many other people who had come to attend the hearing of other cases were present in and around the court.

The rule of law says that everyone is equal before the law. Before deciding if someone is guilty, she/he will be allowed to a fair and impartial public hearing. Criminal prosecution starts with 'presumption of innocence' and the guilt must be proved beyond reasonable doubt.

The judge did not jump to the conclusion that Ravi was the criminal just because Samba was injured. It is to be proved that the injuries were made by Ravi.

What is a fair trial? Is it necessary? Why? Discuss.

15.4 The first Hearing and the Lawyer

Samba and his son Kranthi, Ravi and the S.I. were all present at the Judicial Magistrate court. Ravi had engaged a lawyer. Public Prosecutor presented the case on behalf of the government.

After a long wait, Ravi and Samba were called for the hearing. This was the first hearing of this case before the Judicial Magistrate.

The S.I. had given a copy of the FIR and the police report to Ravi's lawyer so that he could know the exact charges levelled against his client. From these reports, Ravi's lawyer could also know the kind of evidence that the police had collected against Ravi. All this information would enable him to prepare a defence for Ravi, who was the accused in this case.

In the first hearing, the judicial magistrate accused Ravi of inflicting grievous injuries to Samba. This offence, if proved, would entail imprisonment for 4 years. Ravi did not accept the charges. So, the magistrate ordered a second hearing of the case after 15 days.

Which court was hearing the case of Ravi?

What happened in the first hearing?

What is the name of the officer who deals with the case on behalf of the government?

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What is the Role of the Judge?

The judge is like an umpire in a game and conducts the trial impartially and in an open Court. The judge hears the arguments of all the witnesses and any other evidence presented by the prosecution and the defence. The judge decides whether the accused person is guilty or innocent on the basis of the evidence presented and in accordance with the law. If the accused is convicted, then the judge pronounces the sentence. Depending on what the law prescribes, the judge may send the person to jail or impose a fine or both.

15.4.1 *Separation of powers and independence*

In an earlier chapter, we had read about the Indian Constitution. One of the central features of the constitution is the separation of the powers of Executive, Judiciary and Legislative. This means that the other branches - the Legislature and the Executive - cannot interfere in the work of the judiciary. The courts do not come under the government and do not act on behalf of the government.

The police is also not a part of Judiciary, they are part of the Executive. Last year, you had read about the district administration. At district level, just like the Collector, there is also a government police officer who is responsible for maintaining law and order in the district. Police department comes under the ministry of Home of the state government.

For the above separation to work well, it is also crucial that all judges in the High Court and the Supreme Court are appointed with little interference from the other organs of government. Once appointed to court, it is also very difficult to remove a judge.

Is there any scope for political power to influence the judgment? Why?

What is an independent judiciary?

Imagine that there is a big company cutting down forest and tribals cutting wood for fuel in your area. Debate.

15.4.2 *The Evidence of Witnesses*

Ravi had given names of some friends as his witnesses. Kranthi, who had filed the FIR for Samba also named some people as witnesses. While making his investigations, the S.I. had taken down the names of two neighbours of Ravi as witnesses. All these witnesses received summons from the magistrate to be present for second hearing of the case on the given date.

Fifteen days later, all the concerned people reached the court. After a long wait, this case began. To begin with, a woman who was a witness on behalf of the government was summoned. She narrated the events of the day of the crime. The Public Prosecutor and Ravi's lawyer asked her many questions. The magistrate heard the evidences from 3 more witnesses and recorded their evidence. The rest of the hearing was postponed to another day. In this way, at every hearing the evidence of one or two witnesses was heard and questioned, and the date was announced for the next hearing.

The hearings continued for many months.Ravi had to pay the fees of his lawyer. He also had to spend on travelling to the court and back. His business also suffered.

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A year dragged by. Finally, the magistrate announced the judgement that Ravi was guilty and sentenced him to 4 years of imprisonment.

Discuss why is it necessary to hear the evidences given by the witnesses in any case.

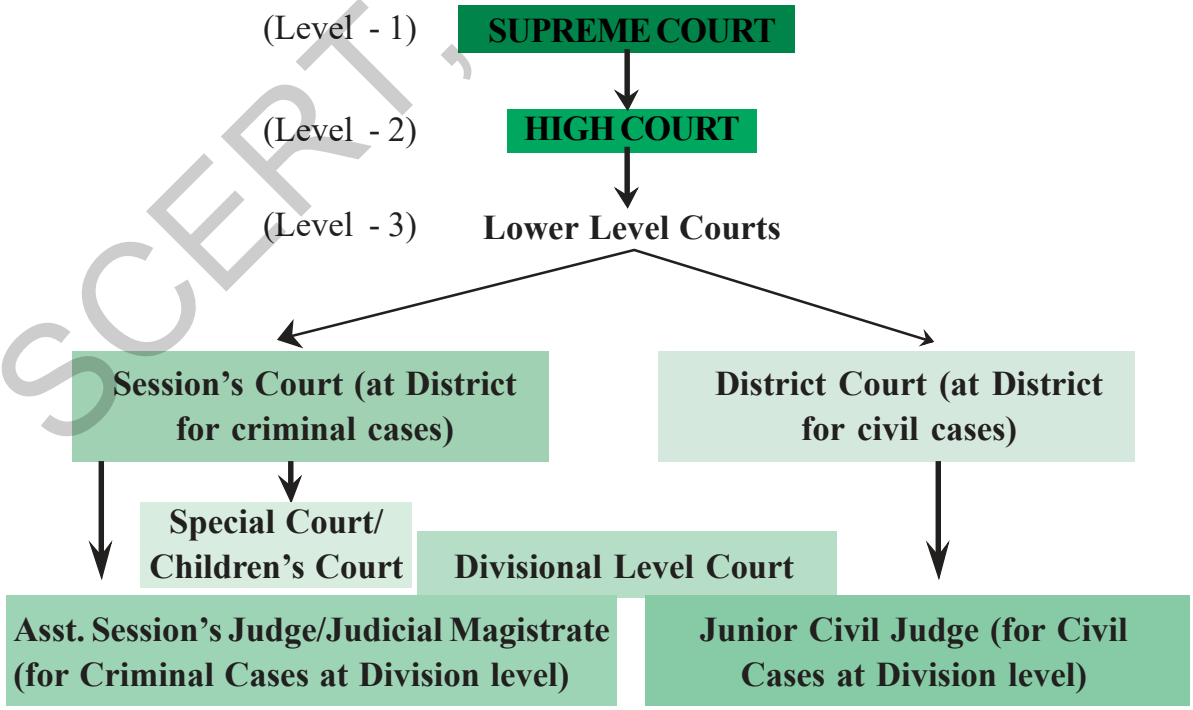
15.5 Appellate System

Ravi was unhappy with the judgment. He was very anxious about what would happen to his family when he was in jail. If one is dissatisfied with the lower level court judgment they can appeal in the higher level courts.

There are three different levels of courts in our country. There are several courts at the **lower level.** The courts that most people interact with are called subordinate or District courts. These are usually at the District or Divisional level or in towns and they hear many kinds of cases. Each state has a **High Court** which is the highest court of that state. At the top is the **Supreme Court** that is located in New Delhi and is presided over by the Chief Justice of India. The decisions made by the Supreme Court are binding on all other courts in India.

Identify the location of these courts for your area with the help of your teacher.

The structure of the court from lower to highest level resembles a pyramid. Can you fill the information about them it in a diagram?



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15.5.1 *Appeal at the Session's Court*

Ravi's lawyer advised him to file an appeal in the session's court in the district headquarter "*You can leave the task of the making the appeal to me. Of course you have to pay additional fees for this*." *This court has the power to change the decision of the lower court. Your punishment can be changed by that court*.

Ravi was still worried. He was thinking of the frequent hearings in the case. He said "*The District headquarter is quite far away. Travelling there with all witnesses etc. and back will need lot of work. How can I manage this*?" The lawyer assured him that the case in the session's court would require not more than one or two hearings in which Ravi would have to be present. The rest of the case would proceed on the basis of the file of the case.

Ravi's lawyer appealed to the session's court on his behalf. The session's court ordered a stay on the decision of the judicial magistrate. This meant that Ravi did not have to go to jail immediately. In this court Ravi had to appear only once. Samba and their witnesses need not appear. The lawyer handled the rest of the hearings. The session's court took two years to announce its judgement. Ravi was held guilty but his punishment was reduced by a year.

Can you think of the reasons why the session's court may have reduced Ravi's punishment?

The High Court

Ravi was not happy with the judgement of the session's court also. The lawyer told him that the decisions of the smaller courts can be challenged in the High Court, which is the highest court in the state. The High Court does not summon the accused or the witnesses to appear before it . It takes decisions on the basis of the case file alone. "*If you want to try and appeal to the High Court to reduce your penalty further, we can certainly do that*," the lawyer added.

Fig 15.1 : Telangana High Court

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Ravi paid some more fees to his lawyer and asked him to appeal to the High Court. The appeal was made and after some months the High Court announced its verdict in which the decision of the Session's court was upheld i.e. it agreed with the decision of the Session's court. Ravi, therefore, lost the case in the High Court too and had to suffer the penalty given to him by the session's court.

Now Ravi has only two ways; one is to go to jail and the other is to appeal to the Supreme Court. Ravi was quite tired and weary of the whole affair by now. So, Ravi's case ended with the High Court.

High Court does not summon the accused or witnesses before it. Why?

Kranthi says "My father got justice but too late." Do you agree with him?

In the dispute between Ravi and Samba, we have seen mechanisms of reporting, recording of evidence, investigation and trial of offences at different stages of justice for adults. Now we shall read about the judicial processes that deals with the issues of children which is entirely different from adult Criminal justice System.

The Government has brought in a Special law, namely, The Protection of Children from Sexual Offence (POCSO) Act 2012. The POCSO Act 2012 is a comprehensive law to protect children from the sexual offences through child-friendly mechanisms. The child who faces abuse or the crime should bring it to the notice of their parents or a caring adult immediately. The parents or caretakers are required to report to the police (Special Juvenile police unit) which is a police for children available in each District or call 1098 for help. The special courts and judges appointed for this issue give great importance to the statement of the child victims.

Keywords

1. Accused
2. FIR
3. Offence
4. Investigation
5. Arrest
6. Summons
7. Witness
8. Fair Trial
9. Judgement
10. Appeal
11. Breach of contract
12. Client
13. Public Prosecutor
14. Bail
15. Magistrate
16. Victims

Improve your learning

M7L5L1

1. Correct the false statements
   - An F.I.R. is filed in the court.
   - Being arrested by the police is equal to being punished.
   - A bail is given on the basis of sureties.
   - Supreme Court is the apex court in the country.

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2. Describe in the following table what happened in Ravi's case from its first hearing till the appeal in court.

Role of witness	Punishment given	Requirement of Ravi's presence

3. In the context of the differences between a criminal and a civil case, write a sentence each about (a) punishment and jail; b) government lawyers; c) filing FIR.
4. Can the Sessions or District court change the decision of a High Court?Why?
5. If someone is not satisfied with the decision of a Session's Court or a High Court, what can be done?
6. What are the differences between the role of the S.H.O. and the magistrate?
7. In your view, what should have been the verdict in Ravi's case?
8. A person confessed his crime at the police station and the police locked him in jail for 6 months. Is this the correct procedure? Explain your answer.
9. How should be the behaviour of elders towards children? Give you suggestions for good behaviour to ensure child safety?
10. Imagine a person is teasing you.Write a letter of complaint to the police stating all the particulars.

Discussion:

1. Why are there disputes in villages/families. What are the reasons for that? What sort of change in behaviour is necessary to avoid them ?
2. Discuss on the conditions of the families related to the criminals who experienced Jail life. Invite such persons and talk to them on Jail life and freedom.
3. Invite either a Police officer or an Advocate to your class room and conduct a discussion on different crimes and their punishments and how to get on without committing crimes.

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Project:

In a town called Peace Land, the supporters of the Fiesta football team learnt that the supporters of the Jubilee football team in a city about 40 km away have damaged the ground on which the final match between both teams was to be held the following day. A crowd of Fiesta fans armed with deadly weapons attacked the homes of the supporters of the Jubilee football team in the town. In the attack, 10 men were killed, 5 women were gravely hurt, many homes were destroyed and over 50 people injured.

Imagine that you and your classmates are now part of the criminal justice system. First divide the class into the following four groups of persons:

1. Police
2. Public Prosecutor
3. Defence lawyer
4. Judge

Let each group pick the functions from the lesson that it needs to perform to bring justice to those who were affected by the violence of the Fiesta fans. In what order, will these functions be performed?

Now, take the same situation and ask one student who is a supporter of the Fiesta football team to perform all the functions listed above. The victims would get justice if only one person performed all of the functions of the criminal justice system? Why not?

State two reasons why you believe that different persons need to play different roles as part of the criminal justice system.

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CHAPTER 16

Abolition of Zamindari System

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16. Rural Poverty at the time of Independence

When India became independent, the biggest challenge faced by the country was acute poverty, especially in the rural areas. It is estimated that more than half the rural population (55%) was very poor; that is, around18.6 crore people. They did not have access to any resources like land, nor did they have education which could help them get some gainful employment. In fact, opportunities for employment were very few. The only employment open to them was the extremely low paid agricultural labourers. A very large proportion of peasants were landless. Some of them leased in lands belonging to landlords to whom they had to pay rent and do forced labour. Hunger constantly haunted them and famines and epidemics were frequent and devastating.

At the time of independence it was widely agreed that in order to end rural poverty, it was most important to give the poor access to land for cultivation. This could only be done by ending the zamindari system or landlordism. The agitations during British rule focused the attention on the problems, demands and hopes of the peasants. It was clear that the peasants wanted the government to reduce taxes and free them from the stranglehold of moneylenders and the terror of the zamindars. They also demanded that the land should belong to the peasant who actually ploughed it. 'Land to the Tiller!' was the slogan.

Do you think there was any other way to give gainful employment to the rural poor?

How many acres of land does a family of four persons need to get a decent living in your area? (Give the figures separately for both irrigated and unirrigated land.)

While the slogan 'Land to the Tiller' meant that the tenant will get the land, what will happen to the landless agricultural worker, who works for wages?

16.1 Abolition of Zamindari and other Intermediary Tenures

The law to abolish the zamindari system was passed in 1950s by all state governments. They also abolished all forms of forced labour like *begar* and *vetti*. This effectively ended one of the most important grievances of the rural masses.

Three types of control of the landlords were identified: firstly, collection of land revenue; secondly, control over cultivated land. This was further subdivided into those cultivated by recognised tenants and those lands which were under direct cultivation of the landlords. Thirdly, control over forests and waste lands. Let us see how the Land Reform Acts addressed these issues.

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i. First of all, laws were passed to end the system of revenue collection by zamindars. All land owners were to pay taxes directly to the government. Since the zamindars would loose this source of income, the government decided to compensate them by lumpsum payments. This compensation was about twenty to thirty times more than their annual income.

ii. The lands of zamindars which were cultivated by recognised tenants was taken over by the government and the tenants were declared the owners of the land. They had to pay tax directly to the government and not through any intermediaries. When the government found that it had spent a lot of money in paying compensation to zamindars, it made a rule that the tenants would be given land only if they paid some price for it. Those peasants who could pay, became the owners of the land and were freed from the burden of the landlord system. In all, about 2 to 2.5 crore tenants benefitted and became owners of the land they tilled. However, hundreds of thousands of poor peasants could not pay the price or did not have legal recognition as tenants. So, they remained landless sharecroppers or labourers and had to keep working in the fields of big peasants and former zamindars.

iii. The law also said that the zamindars would be the owners of their own *khudkasht* land which they cultivated directly either through sharecroppers or labourers. This provision actually enabled most zamindars to retain control over most of the lands as they declared their tenants to be sharecroppers or labourers. They also evicted a large number of tenants to take over their lands for self cultivation.

They used various loopholes in the law to retain control over large portion of land. This was because the Land Reform Acts did not set a limit to the amount of land a person could own.

iv. As per the new laws, the government took over the waste and forest lands held by zamindars. At that time, the zamindars tried to make the most of it by cutting down all the trees and selling them. In this way, large forest tracts were destroyed. However, the government gained control of large tracts of wastelands which it could use for development and redistribution to poor people.

Some people feel that the land reform laws only tried to help the landlords. Do you agree with them?

Some people feel that the land reform laws tried to transfer land and power to prosperous tenant farmers only. Do you agree with them?

Some others feel that the laws tried to strike a balance between the interests of different rural groups in order to minimise internal conflicts. Do you agree with them?

Who gained most and who did not gain at all? Do you think the landlords lost much?

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16.1.1 *Abolition of Jagirdari system in Telangana*

In Telangana, the powerful movement of the peasants was under way when the Nizam state was merged with India. Even before Independence, in 1927, forced labour or *vetti* had been abolished but this law was not implemented. However, in areas where the Telangana armed struggle was strong, the practice was put to an end in 1948. In 1945, when the Telangana movement was beginning, the Nizam had made many laws to protect the tenants-at-will. This happened by registering them and giving them permanent rights to cultivate.

Immediately after the merger of Hyderabad state, the Nizam, who was still the head of Hyderabad government, issued a *Firman*, abolishing the *Sarf-e-Khas*, the personal freedom of the Nizam and all forms of forced labour like *vetti*. Through another *Firman* dated 15 August 1949, Jagirs (including *Samsthanams* and *Maktas*) which were like small kingdoms were abolished. The dominant sections of the cultivating communities of these jagirs got *patta* right on lands. As per the Hyderabad Jagirdar Abolition Act, large jagirs were taken over by the government within a few days. Rs.18 crores was decided as the compensation which was to be paid. Due to this Act, about 995 Jagirdars were removed and the land was given to the farmers cultivating it. Further, there was a reduction in land tax.

The new government appointed the Hyderabad Agrarian Reforms Committee primarily to look into the question of land concentration and aspects of increasing production and also to study the aspirations of the farmers and tenants under the existing systems. The Committee made far reaching recommendations like removal of middlemen, ceiling on land ownership, taking away surplus lands from the landlords, protection to tenants etc. However, only some of its recommendations were implemented.

The famous Hyderabad Tenancy Act was passed in 1950 protecting all types of tenants. Tenants-at-will (who could be evicted at the will of the landlords) were made protected tenants. All the tenants who were in continuous possession of land for a period of six years were made protected tenants or *pattadars* after a little payment. Now they could not be evicted easily and could continue to cultivate the land for generations. Similarly, the Hyderabad Inam Lands Abolition Act was promulgated in 1955.

An amendment to the earlier Land Reform Act of 1950 was passed in 1954 which defeated the purpose of land reform by not bestowing the protected tenancy right over certain categories of cultivators. The Acts further recommended payment of crores of rupees as compensation in favour of the landlords.Thus, the independent country had to bear the cost of the dispossession of feudal system. Big buildings, cattle sheds and agricultural implements were left in possession of the erstwhile landlords. As there was no limit on land holding, thousands of acres of fertile land also remained with them as *khudkhast* lands.

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Bhoodan Movement

Telangana landlordism and the armed peasant rebellion caused much concern among people in the country. Sarvodaya leader Acharya Vinoba Bhave wanted to solve the problem of land concentration through peaceful means i.e. through *Bhoodan* Movement. *Bhoodan* means donating land to the landless. He wanted to take voluntary gifts of land from the landlords and donate it to the landless. On April 18, 1951 Vinoba started the *Bhoodan* Movement. It was hailed as a milestone in the history of land reforms. As part of the Sarvodaya movement Vinobaji came to Sivarampally near Hyderabad. He walked upto Pochampally in Yadadri district.

Fig 16.1 : Photos of Vinobaji, Vedire Ramachandra Reddy and Maisaiah

A prayer meeting was held under the *juvvi* tree near the tank. In that meeting 40 families belonging to the Scheduled Castes requested for land. During the meeting Vedire Ramachandra Reddy donated 250 acres of land in the memory of his father. The first person to receive the land was Maisaiah. Inspired by this Vinobaji took up *Bhoodan* movement and later converted into *Gramdan* movement. Vinobaji received 44 lakh acres of land as donation all over the country. However, this movement did not make any serious difference to the land problem in the country as landlords continued to hold large tracts of fertile land.

Many of the laws were implemented tardily. Due to the delay in implementation, the large landlords used the situation to their best advantage. Using the loopholes in the Tenancy Act, the Zamindars regained control over the lands from the tenants. The Zamindars after abolition continued as big landlords claiming the land as their own. These lands were diverted to set up industries. For example, the Challapalli Zamindar showed 2650 acres under his sugar factory. But, eventually, they transformed as entrepreneurs in Andhra. But in Telangana, they continued their domination even into the twenty first century.

Which sections of the peasants of Telangana gained from the various reforms? In what ways did they benefit?

To what extent did the landless service castes benefit from these reforms?

To what extent did the landlords loose and to what extent did they manage to protect their interests?

16.1.2 *Land Ceiling Act, 1972-75*

The Zamindari abolition did not solve the problem of land concentration. As you can see from Table 1, after the land reforms were completed in 1955-56 more than half the peasant families had less than 2 hectares of land. Big landlords still controlled about 38% of all cultivable land in the state. A vast number of landless dalit labourers were agitating for land. Kisan Sabhas became active agitating for further land reforms.

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Table 1 : The Structure and Distribution of Landholdings in Telangana and Andhra Pradesh, 1956-2006

	1955-56		1980-81		2005-06	
	Share in no. of landholdings	Share in cultivated area	Share in no. of landholdings	Share in cultivated area	Share in no. of landholdings	Share in cultivated area
Small 0-5 Acres.	58%	18%	73%	29%	83%	48%
Medium 5-25 Acres.	32%	44%	25%	52%	16%	46%
Large above 25 Acres	10%	38%	2%	19%	1%	6%
Total	100%	100%	100%	100%	100%	100%

Source: *Directorate of Economics and Statistics (DES), Hyderabad.*

Reading the table: Read the figures for the year 1955-56 carefully. It tells us that after the land reforms had been implemented, 58% of farmers were small farmers with less than 5 acres of land each. Even though they formed more than half of all the farmers, they had less than 20% cultivated land. On the other hand, you can see that large farmers or landlords, who made for only about 10% of the farmers, had about 38% of all cultivated land.

After the land ceiling was implemented in 1970s, notice the changes that took place. The number of small farmers who were …..% increased / decreased to ….. %. Medium farmers now were less in number and controlled …..% more/ less land than before. Large landowners declined to less than ….. % but still owned about ….. % of land.

This meant that the government should set a limit to large landholdings and take over the surplus land and redistribute it to the landless labourers and small farmers.

The situation was similar all over the country. Keeping this in mind, the central government initiated a second phase of land reforms to set a limit to the size of landholdings and redistributing land to the poor. Land Ceiling Acts were passed in most states for this purpose after 1972. The Land Ceiling Act was passed by the then Andhra Pradesh Legislative Assembly and Legislative Council in September, 1972 which came into implementation since January, 1975.

The Act defined a family with 5 members as a unit. A family of 5 members can have a maximum of 10 to 27 acres of irrigated land and 35 to 54 acres of dryland. If a farmer had more land, it was declared surplus land to be taken over by the government. In Telangana and Andhra Pradesh together, about 8,00,000 acres were declared surplus. Of this, 6,41,000 acres were taken over by the government

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and it distributed about 5,82,000 acres to about 5,40,000 families of landless and poor peasants. Actually, this was much less than what was required and what was possible. The Act could not be implemented properly due to machinations of the landlords and also lack of sufficient political determination on the part of the government.

Several landlords gave false declarations to the officers and did not reveal the real size of their excess land. Anticipating the Act, several landlords transferred their lands in the names of their close relatives, friends and even farm servants. There were also instances where fictitious divorces were taken in law courts to show husband and wife as separate families. In this way, even those farmers who had surplus land as per the Act, protected their lands and did not show any surplus. Some of the surplus land that was taken over by the government was not fit for cultivation. If you look at Table 1, and figures for 2005-06, you can see that most of the farmers (83%) are small and they have nearly half of all cultivated land. On the other hand you will see that the number of large landlords is 1% , and the land with them is 6%. This is partly due to the fact that most of the big landlords actually divided their holdings into small sizes and fraudulently distributed them among relatives and servants. This was more or less the situation in most of the states in India.

One of the states in which the Land Ceiling Act was more efficiently implemented was West Bengal. The West Bengal government acted with great determination and mobilized the landless and small peasants to participate in the implementation of the ceiling laws. As a result, about 12,94,000 acres of land were taken over by the government and 10,64,000 acres were distributed to about 26,51,000 families. This shows that political will can make these measures very effective and really enable the poor to get access to land resources.

Why did the Land Ceiling Act become necessary?

Some people think that it should have been implemented in 1950 while others feel that such a measure would have caused a lot of opposition. Discuss the two views in the class and decide which view you agree with.

Compare the implementation of Land Ceiling Act in West Bengal and in Telangana and Andhra Pradesh and discuss how the Act could be effectively implemented.

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Keywords

1. Land Ceiling
2. Jagirdari System
3. *Firman*
4. Tenancy Act
5. *Bhoodan* movement
6. *Sarf - e-khas*
7. Land holding
8. *Begar/ Vetti*
9. Compensation

Improve your learning

I4S2R2

1. When laws are passed in the Assembly, there is much discussion on it from different points of view. What would have been the different points of view regarding the Land Reform Act in 1950s? Which point of view would have been stronger?
2. What would have been the points of view in 1970s when the Land Ceiling Acts were passed?
3. Do you think the peasant women gained from these reforms in any way? Give your reasons.
4. Is vetti prevalent still in your region? If it is there, prepare a report?
5. Imagine that you are a tenant who got ownership over land when the Land Reform Act was implemented. Write down your feelings.
6. Imagine that you are a landlord at the time of the Land Reform Act. Describe your feelings and actions at that time.
7. Many people feel that the land reform actually harmed a large number of tenants-at-will. Do you agree with this view? Give reasons.
8. Though the governments made effective laws, why has the land Ceiling Act not been implemented effectively?
9. Locate Pochampally village in Nalgonda district in Telangana map.
10. Read the first paragraph under the heading 'Rural Poverty at the time of Independence' and answer the following: Have the conditions improved now? In what way?

Project:

Form groups of five students each. Discuss the experiences of elders of your area about the land ceiling. Find out whether the issue happened in that village as mentioned in the chapter. Prepare a report and submit in the class.

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CHAPTER 17

Understanding Poverty

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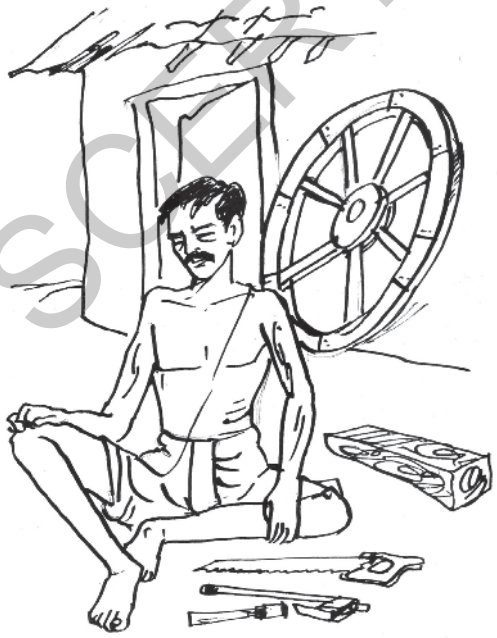
17. Distress in rural areas

Ramachari worked as a carpenter in a village in Nalgonda district. He used to make tools and implements for the farmers in the village. He had no land or cattle. Though Ramachari was not a farmer, his well-being depended on the farming activities of his village.

Till a few years back, Ramachari would get around 40 clients, most of them farmers. They paid for his services with paddy. Each gave him 70 kilograms a year. Of the 2800 kg he got this way, he kept what his family needed and sold the rest in the market. He could get around Rs.375 for 70 kg of paddy. This was some years ago. After retaining what his family required, he could make Rs. 8000 in a year. With that, he looked for the family.



Trouble started when agricultural operations began to change. The entry of 12 tractors in the village reduced his work opportunity. Large and medium farmers were hiring tractors and there was less use of bullocks, as you would have read in an earlier chapter. However, that was not all. For many small farmers in the village, farming was getting more and more difficult. The canal had dried up, and there was no water for irrigation. To dig bore-wells and buy seeds, fertilisers and pesticides, farmers had to take loans at high costs. Repayment was difficult, more so, when the crops failed. In Ramachari's village, the villagers lost over 30 bullocks in distress sales. That meant less work for Ramachari who made various items linked with their use. There was no demand for Ramachari's implements as the farmers were not replacing their tools. The number of clients came down from 40 to 3 or 4 per year.

As the work in the village dwindled, Aruna, Ramachari's wife, started working in a chappal company in Hyderabad. "There was no choice," she says. "I had never been a migrant worker before. But there were no chances of finding work here." So, she migrates for one month at a time, leaving their three children with her husband. More than 250 workers migrated out of the village looking for work leaving the elderly and the young

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While Aruna went to work in the city, the family would remain hungry many times. At times, Ramachary had to borrow from the neighbours even to buy some broken rice. Ramachari would often fall ill and keep poor health. He was not able to work in the same capacity as before.

In what way was Ramachari's livelihood related to agriculture in the village?
The hardships that the family faces were because of:
(a) Ramachari's lack of awareness and effort?
OR
b) the livelihood situation in the village?
What do you think can be done so that Ramachari and his family get two square meals a day?
How would you describe the exchange between Ramachari and the farmers in the village?
How many kilograms of paddy would Ramachari retain for the family in normal years?
Can we consider Rs. 8000 a year sufficient to cover the family's expenses (other than foodgrains)?

Chandraiah is a cart-puller. His family lives in the village while he works in the city market and lives in the city slums. At times, he earns Rs.100 and on some days, he doesn't earn more than Rs.40, depending on the number of trips he makes with his cart. During the day, Chandraiah eats from one of the carts in the market selling *roti and dal.*

Since he wants to save money to send to his family, he usually eats less than what would be adequate for the heavy manual work that he does. Towards the evening, he is very tired. All the cart-pullers who stay in the slums pool in money and take turns to cook the evening meal. Living and working for twenty years in this manner, without adequate nutrition, has sapped Chandraiah's energy and he looks much older than his age.

Discuss what is common about Chandraiah's and Ramachari's lives.

17.1 Poverty as Chronic Hunger

Situation of chronic hunger is widespread. Numerous people like Ramachari and Chandraiah across Indian villages and cities cannot afford enough food every day to be healthy and lead an active life.

Fig 17.1: Discuss the different living standards in the above urban picture

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They may not always appear to be in the desperate situation that we find with homeless or old people living on the streets. These people may look normal to us but they do experience hunger and fatigue. They do not get sufficient food to eat. They are eating less than what they should. If this situation continues for a long time, it is called chronic or persistent hunger. They are usually tired, feel weak and often fall ill.

We need energy to move muscles, to walk, talk and do our routine work. We get this energy from the food we eat. This energy is measured in kilocalories (kcal). For example, one tea spoon of sugar gives us 40 kcal, one tea spoon of oil gives us 90 kcal. If you look at any packaged food, it usually indicates the total calories that one would get from it.

The national calorie standard was established as 2,400 and 2,100 kcal per day for rural and urban areas respectively. On an average, a person requires food that would provide 2100 kcal per day as a minimum energy intake to stay healthy. In rural areas, where manual work is more intense, the calorie intake requirement is higher at 2400 kcal per day.

Can you imagine that 80 percent of people in rural areas in India consume food that is way below the calorie standard? That is 4 out of 5 persons have food that is deficient in calories. Deficiency in calories is not limited to people in the villages alone. In the urban areas too, 3 out of every 5 persons have food that is deficient in calories.

What is even more disturbing is that over the years, the calorie consumption of the poorest has been declining. When compared to the 1980s, while our country as a whole seems to have become more prosperous and we have many more goods and services than were available earlier. But among the poorest, hunger has increased. They actually consume less calories today than say 25 years back!

What is the average calorie intake of persons in the top quarter in the country?

By what percentage does the calorie intake of persons in the bottom quarter fall short of the daily calorie standard?

Why is the calorie intake of the people so low?

Hunger is not just painful to bear, it is also destructive. Chronic hunger and calorie deficiency is related to under-nourishment. People who are chronically hungry do not have access to sufficient amounts of safe and nutritious food and therefore are undernourished. Their undernourishment makes it hard to study, work or otherwise perform physical activities. Undernourished children do not grow as quickly as healthy children. Mentally, they may develop more slowly. Constant hunger weakens the immune system and makes them more vulnerable to diseases and infections. Mothers living in constant hunger often give birth to underweight and weak babies.

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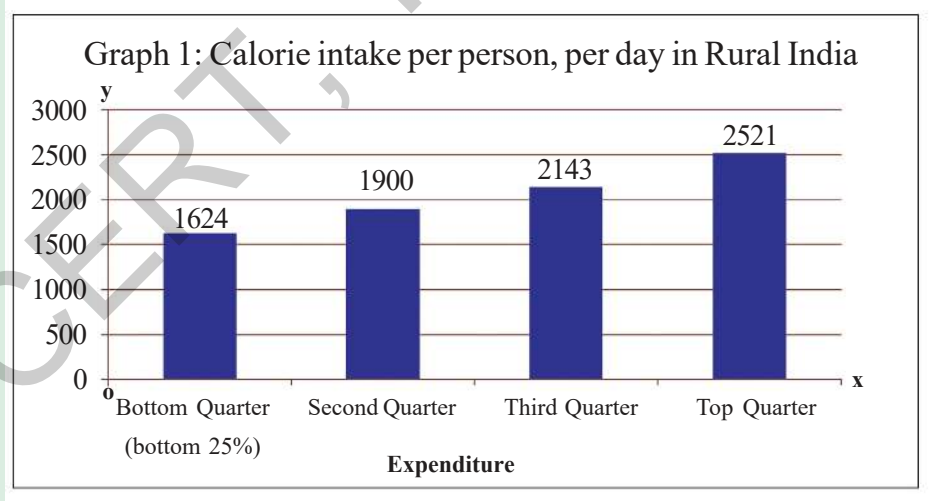
Food Inequality

Like scientists do experiments in the laboratories and generate data, for social sciences, surveys are a valuable source of data and constitute evidence for analysis. National Sample Survey is one such survey conducted by the government of India to know about the economic and social conditions of the people. Surveyors interview a large number of households across the country and compile this information on various items. This data is then used by researchers to understand what is happening to employment, spending capacity of people, schooling, health, access to drinking water etc. This data is particularly useful to know whether the government policies are moving in the right direction or not.

Graph 1 on calorie intake was drawn using information collected during National Sample Survey done in 2004. Researchers tried to look at the calorie intake per person and found that the calorie intake differs widely across the poor and the rich. People with very low income can spend very little (the poorest), and consume 1624 kcal on an average. As the incomes and spending capacity increases, the calorie intake rises. The calorie intake of the poorest continues to be much less than the calorie intake of the top quarter of the population, despite the poor needing more calories because of harder manual work.

For a very large percentage of people, their daily food intake doesn't meet the calorie requirement. All the people whose food/calarie intake falls below the calorie standard can be considered as poor.



Note: Expenditure here means spending on household items like food, clothing, footwear, education, medical care, fuel and lighting, house rent etc. In 2004, every person in the bottom quarter could spend less than Rs. 340 per month per person, i.e. even less than Rs. 12 a day on these essential items of living! Those in the second quarter were spending a little more and so on. As one goes further on the x-axis, the spending rises.

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Activity

- One way to find out if we are properly nourished is to calculate what Nutrition Scientists call Body Mass Index (BMI). This is easy to calculate. Let each student in the class find out his/her weight and height. Take the weight of the student in kgs. Then take the height by drawing up a scale on the wall and measuring accurately with the head straight. Convert the height recorded in centimeters into meters. Divide the weight in kgs by the square of the height. The number you get is called BMI. Then look at the BMI for age table given in the last pages of the book. For example,if the girl student is 14 years and 8 months age, and the BMI is 15.2, then she is undernourished. Similarly, if the BMI of a boy aged 15 years and 6 months is 28, then he is overweight. Discuss the life situation, food and exercise habits of students in general without making any one feel ashamed in the class.

Fig 17.2: Measuring the height

BMI = Body weight (in kgs) ÷ height × height (in metres)

17.1.1 *Why Poverty? How can it be eliminated?*

The most important contributor to poverty, as you would have guessed by now, is the lack of regular employment.

In the absence of employment opportunities, people lack the purchasing power (income) to fulfil their basic needs. Chronic hunger is one of the fallouts of this lack of minimum purchasing power.

Agriculture - Source of Livelihood

More than 50 percent of the people in India still depend upon agricultural activities for their livelihood. However, agriculture contributes only 1/6th of the total income of the country. Limited employment opportunities in manufacturing and services have forced people to continue to depend upon agriculture. Most of them are small farmers and agricultural labourers. Besides, there are persons whose occupations are allied to agriculture like the carpenter Ramachari. Success of such non-farm workers like potters, leather workers, small-processing units workers in the village also depends on the state of agriculture. We saw how Ramachari and his family suffered when agriculture stagnated in the village. There was no demand for tools and implements that Ramachari could make. Ramachari had little work and hardly any income. Like other poor households, the family possessed no land or cattle. The village could provide no opportunities for work as agricultural labourer in the fields in that year. Neither was there any non-farm work.

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Since the well-being and livelihood of so many people is dependent on agriculture, it is very important that agriculture grows well. When agriculture prospers, it would normally generate employment and income for people in the rural areas. Also, when agricultural production is abundant, prices of food items are likely to be more affordable for people than they would otherwise be.

At present, there are a variety of problems plaguing agriculture. You have read in the Chapter Agriculture in Our Times in Class VI about how the small farmers suffer as a result of lack of water for irrigation, lack of loans at reasonable interest rates and lack of reliable seeds and fertilisers for cropping. (You might want to re-read and recall the case-studies of small farmers Ravi and Ramu in Venkatapuram.) The high costs of inputs, low yields and frequent crop failure have led to acute farmer distress. Most small farmers are also forced to work as agricultural labourers in order to make the ends meet. In fact, four out of five farmers in Telangana and Andhra Pradesh are like Ravi and Ramu.

Here are a few steps that the government must undertake to support agricultural growth and those dependent on agriculture. Can you write a few lines on each? Why is it important? You could give examples from your own context.

1. Timely provision of seeds, fertilisers, pesticides by the government so that the farmer does not have to depend on middlemen/ traders. The government must ensure that these products are of standard quality and reasonably priced.
2. Small irrigation projects
3. Timely availability of bank loans at reasonable interest rate
4. Outlets or marketing the crops at a fair price for producers
5. Development of roads and transport system in the countryside
6. Assistance to farmers in case of crop failure

17.2 Other Livelihood Options

In Telangana and Andhra Pradesh, nearly 40 Percentage of all rural families are mainly agricultural labourers. These families are mostly landless and others cultivate very little land. The opportunities for work are very limited. The number of days of agricultural work that labourers can manage to get in a normal year varies from 120 to 180 days. There are long stretches of lean season when practically no work is available on the fields.

In years when the crops fail due to droughts, floods, pest attack or any other calamity, the number of days of agricultural work are further reduced. These are the times when large-scale migrations happen and acute distress and hunger strikes the countryside. What can be done to ensure that their livelihoods are protected in such circumstances?

The Right to Work states that everyone should be given the opportunity to work for a basic living. The Indian Constitution refers to the right to work under the "Directive principles of state policy". Article 41 stresses that "the state, shall within the limits of its economic capacity and development, make effective provision for securing right to work..." However, people have never being able to excercise these rights. The government could start public works and workers would be employed. But people generally could not demand work when they required or somewhere close to their homes.

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After years of struggle by people's groups, the Mahatma Gandhi National Rural Employment Guarantee Act, 2005 (MNREGA) was passed. It was a major breakthrough towards the protection of livelihoods in rural areas.

Mahatma Gandhi National Rural Employment Gurantee Act (MNREGA)

Baleshwar Mahto, a resident of Bihar's Araria district goes to Punjab every year in search of work to sustain his family. He had planned to go there this June as well. However, he got MNREGA employment in his own village, so he decided to stay back.

A large number of people from Araria are forced to look for work in Punjab, Delhi and Gujarat as employment is hard to find locally. What is available is very poorly paid, with wages varying from Rs.40 to Rs.60 a day during the harvest season. Otherwise, even less (Rs.25 to Rs.50 a day). Baleshwar takes up such employment only when he is forced to stay back in his village, for instance, owing to illness in the family.

However, in the cities, the migrant workers live in deplorable conditions, with no access to basic facilities such as shelter, sanitation or even safe drinking water. Women and children who are left behind face insecurity, and family relations often suffer.

MNREGA is a triple bonus for Baleshwar: apart from providing local employment, it enables him to combine this work with tending his own fields and spending more time with his family.

MNREGA lays down that any adult member willing to do unskilled manual work and who is looking for work must be given work by the government. A rural household can demand at least one hundred days of employment in a year for which they would be paid not below the minimum wages. The following are some sample activities taken up under MNREGA.

- *water conservation and water harvesting*
- *drought proofing (including afforestation and tree plantation)*
- *provisions of irrigation facility to land owned by households belonging to the SCs and STs*
- *renovation of traditional water bodies including desilting of tanks*

- With the help of your teacher, find out what the above works (given in italics) mean.
- Plan a visit to one of the sites in your village/ town where you can see public works in progress. Record your conversations.
- Why do you think the MNREGA places priority on provision of irrigation facility to land owned by households belonging to the SCs and STs?
- Why MNREGA is treated as a major breakthrough towards protection of rural livelihoods?

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A Social Audit Report

The findings of the social audit team in Ishapalle, Nizamabad district in Telangana in Feb. 2009 show:

- payments were made correctly,
- the field assistant performed his function well,
- there were no contractors at the worksite,
- but the work quality is poor.

Besides, it found that :

Plantation and ploughing work has been done only in 5.6 acres, whereas the measurement sheet of this work shows that ploughing and plantation work has been done in 15 acres. So, money has been paid for the excess of 9.4 acres. Old Technical Assistant Rammohan is responsible for this issue.

As per the records, Ramadevi of Sindiket Nagar had to be paid Rs.400 for 6 days regarding Pebble Bunding work . But she has not been paid the amount.

You can access the information of social audit for your village at the website for The Society for Social Audit, Accountability and Transparency, Department of Rural Development, Government of Telangana www. socialaudit.telangana.gov.in

17.3 Access to Affordable Food

"From his granary, the king should set apart one half for the people in the countryside in times of distress, and use the other half and he should replace old stock for new."

-Arthashastra (2.15.22-23)
by Kautilya, 4th Century B.C.E.

Alongside employment, the government has to ensure that everyone has access to affordable food. Employment and income cannot do much if the prices of essential items are very high. The major way in which the government tries to ensure that the essential items are affordable is to sell foodgrains through the ration shops at a "fair price". The government buys foodgrains from farmers and supplies these to the ration shops. Ration shops keep stocks of foodgrains (and other essential items like sugar, pulses, kerosene oil for cooking) and these items are then sold to the people. Prices at the ration shops are meant to be lower than the prices in the market.

The system of ration shops distributing foodgrains and other essential items is known as the **Public Distribution System** (or **PDS** in short). **PDS** has existed in India right from the time of independence and has played a crucial role in making food to available to everyone, both in the rural and urban areas. There were, of course, problems of functioning. In some places, the ration shops would not open regularly or on time. The foodgrain stocks would be adulterated with the intention that no one buys it. Ration shop owners would be found selling foodgrains to other shops rather than to the public. Many people including the poor would not receive ration. Performance of ration shops was not so good as expected in the poorest states and the poorest regions of India.

Do you think that cash transfer scheme is an alternative to the PDS?

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Social Audit in Telangana and Andhra Pradesh

An often repeated complaint of government employment programmes has been about corruption. The benefits of the schemes, it is said, go to those who wield power and the contractors, whereas the poor receive much less than what is officially claimed. To reduce corruption, MNREGA introduced compulsory social audits.

Social audit is a process by which the community verifies (audits) the program and its implementation. It tries to find out whether the benefits of the project/activities reach the people for whom it is meant. The erstwhile Andhra Pradesh experience in this regard has been particularly noteworthy. The government has taken an active role in supporting this initiative from civil society.

1.A few energetic literate youth who usually belong to the families of MNREGA workers are trained in social audit processes.

2.These youth form teams go from door-to-door to verify muster rolls, check out worksites, record written statements of workers and conduct a series of meetings in each village.

3.Next, a massive public meeting is organized at the mandal headquarters attended by people from every village, their elected representatives, the media, the MNREGA functionaries concerned, and senior government officers.

4.At this meeting, village-wise social audit findings are read out, workers testify and the officials concerned respond to the issues raised by giving an explanation about their actions under complaint.

5. Officials are also required to specify the nature of remedial action they will take and the time limit.
6. In the follow-up, social audit teams go back to their villages every 15 days after the mandal public meeting to ensure that the decisions taken are actually enforced.

Large amounts of misappropriated funds have been recovered through social audits. On many occasions, errant officials have "voluntarily" returned money to workers at the mandal public meeting itself. Action has been initiated against corrupt officials. In the process the awareness about the detailed provisions of MNREGA rose dramatically among labour.

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The problems of PDS require better implementation. Since PDS was working well in the Southern states of Kerala, Telangana, Andhra Pradesh and Tamil Nadu, it would certainly be possible to improve, if only everyone would try.

However, the Indian government had other plans. Around the year 1997, it decided that ration shops should cater mainly to the poor. From here on, the poor would be served by the ration shops, while the rest would buy foodgrains mainly from the market at a higher price.

To implement this new policy on the PDS, the government needed to know who the poor are. Thus, the panchayats in the villages were asked to conduct surveys called BPL (Below Poverty Line) surveys. These surveys take into account the family's income, means of livelihood, number of meals per day, clothing, housing, migration, debt etc. to decide whether the household is a poor household (BPL household). Based on the survey results, three types of cards were issued.

The poorest families are issued Antyodaya cards. Next, whose situation is slightly better but still can be considered poor are issued BPL (White) cards. The remaining families are issued APL (Pink) cards.

Quantities and prices of ration given to each cardholder are different. For example, the Antyodaya cardholders are entitled to get 35 kgs of food grains (rice and wheat) per month per family. The BPL cardholders in Telangana can receive per month 6 kgs of food grains per head. The Annapurna Scheme card holders who are the poorest of the poor (Indigent senior citizens) get 10 kgs of rice free of cost.

Will the poor be served better now with new policy? Provide reasons in favour of your answer.
Could you suggest some more ways of improving the PDS?

Fig 17.3: Children eating mid day meal in school

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17.4 The Struggle towards "The Right to Life"

The new policy on PDS has been in the center of much debate. We know that about 4 out of 5 people in the rural areas consume less than the minimum required calories. And yet, not even 3 out of 10 families in the rural areas in India possessed BPL and Antyodaya cards, as per a recent National Sample Survey report. Thus, a large number of people who earlier benefited from the PDS were no longer covered by it. Many families of landless labourers did not have BPL cards. Whereas, there were some reports of well-off families with BPL cards.

There are other contradictions too in the new PDS (Public Distribution System) Policy. The government of India often has huge piles of food stocks (i.e. foodgrains that it bought from farmers). There have been times when foodgrains rot in godowns and are eaten by rats. Since the ration shops sell foodgrains at a fair price only to BPL, Antyodaya and Annapurna card holders, there are unsold stocks at the ration shop too. And yet, there is a feeling that we are not able to provide food to all.

This is a clear violation of the fundamental right - the Right to Life enshrined in Article 21 of the Indian Constitution. People have asked: how can life be possible without food? Why can't the government take responsibility? Why can't the government supply foodgrains for free rather than have it rot? Is this is a just situation? Over a period of time, a public campaign for Right to Food has built up. People have taken legal action. Civil rights groups have filed petitions in the Supreme Court against the government for violation of the Right to Life, of which the Right to Food is a part. They have sought that foodgrains at a fair price should be available for all families. Each family should be entitled to more foodgrains than they are getting presently.

Supreme Court rulings and continuous pressures from ordinary people have begun to make small but crucial changes in the workings of a number of programmes, including the PDS. But still much more needs to change.

Ration shops are also called fair price shops. Can you guess why?

In this chapter, we have read about the Right to Work and Right to Food in the context of widespread persistence of hunger in India. Both the Right to Work and Right to Food are absolutely essential to escape from hunger and poverty. Escape from poverty and a life of dignity, however, means much more. It includes health and education, shelter and clothing, water and sanitation, pollution free air, energy and infrastructure, security, non-discrimination, democratic participation etc. These economic and social rights are again part of the Right to Life. It is this expanded understanding that the society has to work towards.

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Keywords

1. Undernourishment
2. Agricultural growth
3. Directive Principles
4. Public works
5. Social audit
6. Below Poverty Line
7. Public Distribution System

Improve your learning

Z6B2P3

1. Which of the following statement/ statements in the context of poverty as chronic hunger is true
   a. having food only once a day
   b. having food below the required calorie
   c. person driving the harvester and person ploughing the field require same calorie of food
   d. person ploughing the field requires more calorie than shop owner
   e. hunger also affects the person's immune system
2. Identify the major reasons for poverty as described in the chapter.
3. What have been the major features of programmes like MNREGA and PDS? Which aspects of poverty do they try to address? Why are ration shops necessary?
4. Read the first two paragraphs under the title "The Struggle towards 'the Right to Life'" on page 203 and comment on them.
5. Write a letter to your District Collector on the functioning of P.D.S. programme in your village.

Project:

Visit the ration shop in your neighbourhood and look for the following:

- How is the timing of the ration shop convinient for agricultural and casual wage labourers?
- What are the items sold at the ration shop?
- Do you find the system of different card-holders?
- Can you compare the prices of rice and sugar from the ration shop (for families below poverty line) with the prices at any other grocery store? [Important: Ask for the ordinary variety rates at the grocery shop.]
- What do people think about the need for PDS?

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CHAPTER 18

Rights Approach to Development

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18. The idea of Human Rights

Like the idea of democracy, the idea of 'Human Rights' has gained ground all over the world during the last 300 years. It is held that all human beings, irrespective of who they are – their caste, gender, religion, country etc. whether they are law abiding or criminals, have certain basic rights which cannot be denied to them. Two of these rights are very important in the context of poverty – the right to dignified life and the right to liberty and freedom. The right to life means that all human beings have a right to live in such a way that their human dignity is not compromised. The right to liberty and freedom means that they can do, believe and speak out what they want without fear (without causing loss of freedom for others) and live the life of their choice.

Fig 18.1: "The Monsoon Failed this Year"

Pavan is a boy of 13 years and lives with his mother. He lives in a temple town visited by a large number of pilgrims. Pavan stands outside the temple gate and begs in front of pilgrims for food by falling at their feet. Sometime, some of them give him stale left over food from their tiffin boxes. Sometimes, he carries heavy bags for them and is paid a small amount.

His mother works in a house as domestic help. She works for almost twelve hours everyday all through the month. She is constantly ordered about by her employers including young children. She is given left over food after everyone else has eaten. She is not allowed to sit before the employers, and has to always talk to them meekly. She is often insulted for some minor errors or delays and has to fight back her tears and anger lest she be thrown out of job.

In the above example, Pavan and his mother are able to live with dignity? What would give them a life with dignity?

Are Pavan and his mother free to do what they want?

Who is to blame for this kind of a life for Pavan and his mother? Are they responsible for their own condition?

Whose duty is it to ensure that Pavan and his mother are able to live a life of dignity and freedom?

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In the last chapter, we saw some aspects of poverty. It is not merely going hungry; it means lack of resources like land or education to make a living; it means lack of gainful employment; it means lack of access to some basic needs of life like health services, education, food, etc; it means lack of voice to be heard and ability to influence the formulation of policies or implementation of programmes by the government.

How can people rise above the poverty? How can they get the resources and the facilities needed to rise above poverty?

This can happen only when the government acts on their behalf. It is often believed that spending on the welfare of the poor is a charity and the resources for this is a burden for the government. However, when we recognise that it is the fundamental right of all people, it becomes the primary duty of the government to ensure these rights. Further, the resources spent on this will be seen not as a waste or as charity, but as necessary investment for the future of the country. So, it is important to pass laws which sanction the economic and welfare rights of all people.

When the United Nations was formed in 1945, all countries agreed that human rights relating to freedom and economic development are fundamental rights of all human beings. Many countries guarantee rights relating to freedom but not to economic wellbeing like employment, fair wages and right to access to education, health services, housing and food. In 1993 once again all countries agreed that both kinds of rights are essential.

What do we mean? When we say that people have a right to food, education, health, housing, employment, we mean that it is the duty of the government to provide these for all its people. The governments should be legally bound to ensure these to all its citizens and if they are not ensured then the people can go to court to enforce their rights. It also means that people like Pavan don't have to look at getting their food and other requirements as charity given by the well to do people, but as their fundamental right. They can demand food, education, housing, medical treatment, etc. as their rights.

This will only be possible if the government makes laws in accordance with these ideas. In the last few years, the government of India has also made many such laws. These laws relate to right to information, employment and school education. A law to ensure food security for all is also under preparation. Let us read about some of these laws in greater detail.

18.1 Need for Right to Information to fight corruption

The government system is a very large and complex system. It is difficult to ensure that the policies and programmes are implemented properly. Programmes which are undertaken to benefit the poor and remove poverty often do not reach the needy and the funds get diverted. A major reason for this is corruption. One major reason why corruption thrives is that the common people do not have proper information about the programmes and how they are being implemented.

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The people had no way to verify how the money was spent by government or local body institutions. It was not possible to know how a building contract was allotted to a contractor by a municipality or panchayat, or what quality of bricks and cement were used, or how many days of labour was spent in the work. This information was not shared with the people. Yet in a democracy, it is the people's money that is used for their welfare and therefore, people have the right to know how it is being used. Earlier, it was assumed that the elected representatives alone could ask about this information in the legislative houses and check the corruption.

Discuss how the information regarding a road construction or building of houses is maintained by contractors.

Why do you think checking this information can help in improving accountability?

18.1.2 *How the movement began*

A group of people in Rajasthan organised themselves under the banner of *Mazdoor Kisan Shakti Sangathan* (MKSS) and demanded information. There was no legal provision to get the details of information as mentioned in the above paragraph from government to the people. Initially, these documents were collected with the help of officials. People evaluated these documents through public meetings. Soon officials began to resist the idea of disclosing the information. This led to a people's movement, with rallies and marches for the next three years. People demanded that the information was crucial to their own welfare. They argued that:

Information is crucial to the human development, and democratic rights. People can participate in government and ensure just development only if they have sufficient information in the form of official documents.

Information will make governments more accountable in their functioning. It is possible to monitor the functioning and check possibility of corrupt practices. Information is crucial to the survival of the poor.

In a situation where information has to be made public, arbitrary decisions by the elected representatives or the officials can be controlled.

After many years of struggle, a law, making it compulsory to give official information, was made in the state of Rajasthan in 1995. During the following years, many other states also adopted similar laws. And at the national level, The Right to Information Act (RTI) was passed by the Parliament in 2005. Today, the Right to Information is recognised within the Constitution under two Fundamental Rights as Freedom of Expression and Right to Life.

18.1.3 *PROVISIONS UNDER RTI*

Let us read about certain provisions given under RTI and see how it empowers the people.

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JAN SUNVAYI : MKSS used to conduct meetings, called '*jan sunvayi*' (or people's hearings). It is true that many people cannot read the government documents themselves. But every person in a village would like to know what the documents say. Thus, these were read out and explained. A muster roll would give names of people for whom wages were paid for making a hand-pump. The villagers can identify if the people mentioned in the muster roll were present during those days or were migrants, or if they were paid the amount stated in the document. This would bring out the corrupt in practices. Through these events people brought in necessary action. Officials were also given opportunity to defend and talk about the details given in the documents. The district administration and panchayat officials also participated in these meetings. When corruption was identified, criminal cases were registered against the concerned persons.

Fig 18.2: Women participants at MKSS meeting

Law prescribes that any individual can get documents like government orders, reports, advices, log books, rules and regulation, attendance list, letters, etc. The person who wishes to get this information may have to pay a small amount that will meet the expenses like making a copy of the document.

But if the person who is asking for the information is below poverty line then he or she need not pay this amount.

Law also prescribes that in every government office there should be an officer incharge to respond to these questions.

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He or she is known as Information Officer. Above the Information Officer, there is another individual appellate authority who is expected to make sure that due action is taken. Further, at the State and Central govern-ment level, there should be independent Information Commissions.

Law also prescribes how much time each department may take to provide the information requested. This ensures that departments don't withhold the information for a very long period. In case the information is not provided in the prescribed time, the person can complain to the concerned higher officer and then register cases at the State or Central Information Commissions.

(Fill with the concerned names and phone numbers related to your school)

RIGHT TO INFORMATION ACT - 2005.

S.No.	INFORMATION OFFICER	NAME	DESIGNATION	PHONE NO
1	Public INFORMATION OFFICER		Head Master	
2	Asst.Public INFORMATION OFFICER		School First Asst.	
3	First Appellate Authority		D.E.O.	

Fig 18.3: Information as per the Right To Information Act, 2005

With the help of your teacher, make a table of the orders, reports, advices, log books etc. that he or she received from the education department during the last one year. What documents does the school maintain to report to the education department? How is the record for mid-day meal kept?

Why is the word 'independent' important in the context of State Information Commission?

Can you think of the questions you would want to ask the information officer in the Health department? (If necessary, read Chapter 9 again and formulate your questions.)

Under the RTI Act, it is also compulsory for every government office to declare certain information in public even without being asked by the people. You can identify them on the walls of these office buildings. Or if you have access to internet you will find that most government department websites also provide the information about basic aspects of their institutions under RTI column. Visit any of these government offices directly or their websites and note them down.

18.2 Rights Approach to improve the living conditions

In the previous chapter, we studied about Right to Food and Right to Employment. There has been a people's struggle to achieve them. Those who argue for the rights perspective point out that these rights help people to live with dignity. It is not just a question of governments being kind to the poor by providing them with opportunities of labour and providing access to food at reasonable rates so that their living conditions can be

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improved. It also enhances the health and welfare of the entire society. Yet, it is true, as in the case of social audit of MNREGA you read about in the previous chapter, that citizens need to be active in monitoring the performance of the government system regularly, just as the elected representatives do.

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

You have read about the freedom movement and about the moderates like Gopala Krishna Gokhale. Gokhale in 1911 demanded from the British colonial government that they make a law for free and compulsory education for all children of the country. Of course, the British government did not agree. Unfortunately, such a law was not passed even after the attainment of freedom. Finally, in 2002, the Parliament recognised education as a fundamental right. The 86th Amendment of the Constitution that made education a fundamental right was passed in the year 2002.

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 expel 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.

The 86th Amendment says that "the state shall provide free and compulsory education to all children between the ages 6 and 14 through a law that it may determine." This law was finally passed in 2009 and is called the 'Right of Children to Free and Compulsory Education Act, 2009.'

RTE law declares that all children of the age of 6 to 14 years have the right to free education and the state has to ensure the building of sufficient schools in all the neighbourhoods, appoint properly qualified teachers and make all necessary provisions

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for quality education. It also declares that the education should ensure all round development of the children, learning through activities, discovery and exploration in a child friendly manner. It also states that children should be taught in their mother tongue and they should be free of fear, trauma and anxiety and be able to express their views freely.

In case free neighbourhood schools are not available, in case sufficient number of teachers are not available in the schools, or sufficient teaching learning materials are not available, or if a child is beaten or terrorised, or forced to study in unfriendly manner, such children can complain to the courts against the authorities.

Is your school confirms to these norms?
Find out the person you can complain to about the functioning of your school when necessary.

Keywords

1. Human Rights 2. RTI 3. RTE 4. Liberty

Improve your learning

V4W1R9

1. Correct the false statement:
   a) Welfare functions of the government need to be monitored.
   b) People need to allow the elected representatives alone to monitor the implementation of programmes.
   c) Information officers can withhold the information for indefinite period.
   d) By looking at various documents one can identify if the programmes are implemented without malpractices.
2. Read the paragraph under the heading 'Need for Information to Fight Corruption' and answer the following:
   Observe any of the government programmes and make a report of its implementation in your area.
3. Collect a few success stories with regard to Right To Information Act (RTI) from them newspapers and read them out in your class.
4. RTE is a boon to children. Explain.
5. Do you need any more rights? Why?
6. What information would you ask your Headmaster according to Right to Information Act?
7. How can you say that the Right to Information Act helps to face the corruption?

Discussion :

Collect the newspaper clippings of the recent raids by Anti Corruption Bureau (ACB) on corrupted officers and discuss them in the class room.

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CHAPTER 19

Social and Religious Reform Movements

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19. The Indians through means of social reform have been correcting the orthodoxy and updating their perceptive world throughout history. They continue to imbibe new forms of knowledge from various ideas and practices which came to India and made them part of their cultural make up and social setting.

You may recall the main aspects of the Bhakti movement you read about in Class VII? You may remember that *Bhakti* saints criticised orthodoxy among both Hindus and Muslims and pointed out the oneness of God and equality of all human beings. These ideas were further strengthened in the 18th and 19th centuries.

19.1 Christian Missionaries and Oriental Scholars

Many Christian missionaries came to India along with the European companies to preach Christianity in India. They severely criticised the existing religious practices and beliefs and tried to persuade people to adopt Christianity. At the same time, they also established many educational institutions, hospitals and charity services to serve the poor and needy. This helped in spreading many new ideas among the people.

Soon, a lively debate ensued between the missionaries and the leaders of Hinduism and Islam as each tried to defend their own religious ideas. Such debates helped people not only to understand each others ideas but also encouraged them to enquire into the original and basic tenets of their own religions.

Several European scholars studied the ancient literature of India, translated them and published them as books. Since they not only studied books of the eastern countries but, were also influenced by them therefore they were called 'Orientalists'. Now, these books are available for all to study.

William Jones

Max Mueller

Orientalists, who translated the Sanskrit works into English

As the ancient Sanskrit, Tamil, Telugu, Persian and Arabic books got translated into European languages; the rich and diverse cultural heritage of the country was recognized by all. This enabled the people to reinterpret their own religions better with the help of these new ideas.

The Europeans introduced printing press in India. It made the appearance of many newspapers and magazines possible. Books were also published in different Indian languages. This made books accessible to a large number of people at a very low cost. People could now carry on debates and discussions through these newspapers, magazines and books and easily reach out to a large number of people.

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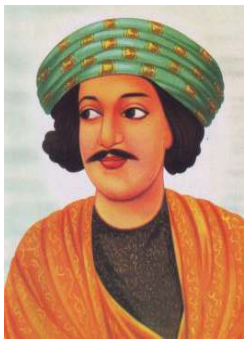
19.2 *Brahma Samaj* and the Religious Movements of Bengal



Raja Rammohan Roy

Raja Rammohan Roy was born in Bengal in 1772. He was a great scholar of Sanskrit, Persian and English language and also knew Arabic, Latin and Greek.

He also studied several religious philosophies like Hinduism, Islam, Christianity and Sufism. Having studied various religious books, he was convinced that there is only one God and that worshipping of idols and making sacrifices were incorrect. He was convinced that all great religions had the same common beliefs and it was incorrect to criticise the religions practiced by others. He also believed that we should accept a religious belief only if it is rational and if it is beneficial to people. He rejected the authority of priests and called upon the people to study the original books of their religions. He published his ideas in magazines and books using the new technology of printing to reach out to the maximum number of people.

In 1828, Rammohan Roy founded the *Brahma Samaj* - an assembly of all those who believed in a universal religion based on the principle of One Supreme God. After the death of Rammohan Roy in 1833, the Brahmo movement was led by Devendranath Tagore and Keshav Chandra Sen. They popularised their ideas by giving lectures all over India.

Keshav Sen's tour of Maharashtra led to the foundation of *Prarthana Samaj* in Bombay in 1867. It was started by a famous scholar Atmaram Pandurang with ideas similar to *Brahma Samaj*. Sen also had a major influence upon Kandukuri Veere-salingam in Andhra who started a reform movement in South India. Veeresalingam founded *Brahma Samaj*. He concentrated all his efforts and energies on issues like widow remarriage and abolition of child marriage. He was a strong advocate of women's education which was forbidden in those days.

Kandukuri Veeresalingam

However, differences arose among the members of the Brahma Samaj and they broke into smaller organizations often quarrelling with each other.

Ramakrishna Paramahamsa

Keshav Sen eventually became a disciple of Ramakrishna Paramahamsa who preached ardent devotion to goddess Kali.

Swami Vivekananda was also a disciple of Ramakrishna and he set up the Ramakrishna Mission with two objectives - to revive a reformed Hindu religion and to engage in social work and social service for national reconstruction.

He believed that Hindu religion was superior to all others. He emphasized on the teachings of Upanishadas which were being translated and printed in large numbers.

Swami Vivekananda

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At the same time, he wanted Hindu religion to get rid of ritualism, superstitions etc. and adopt some of the positive qualities of European culture like freedom and respect for women, work ethic, technology etc. He wanted the Mission to set up hospitals, schools, orphanages and also work to bring relief in times of floods and famines. He injected modernisation into our minds through religion.

How were the early reformers influenced by European culture and Christianity?

In what way did printing help in the spread of these new ideas?

19.3 *Arya Samaj* in Punjab

Swami Dayananda Saraswati (1824-1883) was a social reformer who rejected the orthodox ritualistic Hinduism and became a wandering sanyasi.

Swami Dayananda Saraswati

He studied the Vedas and was convinced that they contained the true religion and he rejected all later additions to Hindu religion like many gods and goddesses, idol and temple worship and Brahmanic priesthood and caste system.

He advocated worship of one Supreme God through simple rituals and recitation of Vedic mantras. He rejected all the other religions as false religions and wanted Hindus who had converted to other religions to return to Hinduism based on the Vedas.

He set up *Arya Samaj* in 1875, to preach his ideas and also wrote a book, *Satyartha Prakash,* which was printed in large numbers and read widely by the educated class.

After his death in 1883, his followers in Punjab set up the Dayanand Anglo Vedic (DAV) School to educate children in modern subjects and at the same time, keep them in touch with their religion and culture. Some years later, there were differences within the *Arya Samaj* movement. Some people felt that they should only focus on teaching Vedic religion and not modern subjects and counter the influence of other religions. They set up Gurukul Kangri University in Haridwar.

Compare the religious views of Rammohan Roy, Vivekananda and Dayananda and point out the similarities and differences among them.

If you had to choose between a DAV school, Gurukul School and a government run school, which one would you prefer to go to and why?

19.4 Reform and Education among Muslims

Just as the reformist Hindus had to struggle against the orthodox practices, so too reformist Muslims had to struggle against their orthodox religious practices. The suppression of the revolt of 1857 had created a lot of bitterness between Muslims and the British. Most Maulvis were opposed to English education as they felt that the teachings of modern science and philosophy were contrary to Islamic tenets.

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However, many Muslims like Sir Syed Ahmed Khan (1817-1898) were convinced that the bitterness between Muslims and the British must end. They believed that, in order to progress, Muslims should participate in government and get larger share in Government jobs.

This was possible only through modern education. Sir Syed tried to modernize Muslim community and propagated his ideas through his writings in a journal.

Sir Syed Ahmed Khan

Sir Syed started the Aligarh Movement for the spread of modern education and social reforms among the Muslims. He was in favour of women's education and the abolition of *purdah*. He wanted to interpret Islam and bridge the gap between religion, modern science and philosophy. In 1864, Sir Syed promoted a scientific society which translated many scientific works into Urdu and published them. His greatest achievement was the establishment of the Mohammedan Anglo Oriental (MAO) College at Aligarh in 1875. It sought to teach English and science but in an Islamic atmosphere. In course of time, this became the most important educational institution for Indian Muslims. It later developed into the Aligarh Muslim University. You may notice both the DAV and MAO institutions through teaching their respective religions updated their respective communities in knowledge suitable to the changed needs.

You may have noticed that all the reformers tried to reinterpret the ancient religious books in order to defend their reformist ideas. Look at the examples of all the major reformers and see how they did this.

Why it was there bitterness between Muslims and the British after 1857?

Do you see any similarity between the DAV schools and the MAO college?

Do you find any religious idea advocated by the above reformers that was not part of the *Bhakti* Movement?

19.5 Social Reforms and Women

Nowadays, most girls from middle class families go to school, and often study along with boys. On growing up, many of them go to colleges and universities and take up jobs. Women are free to pursue different kinds of careers just like men. They can travel to distant places and take up work.

According to law, if they are adults, they can marry anyone they like, from any caste and community, or not marry at all and widows can remarry too. All women, like all men, can vote and stand for elections and take part in public life. Even though women still face discrimination, they can fight against it and assert their rights.

Two hundred years ago things were very different. Most children were married off at an early age of five or six years. Both Hindu and Muslim men could marry more

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In some parts of the country, upper caste women were burnt along with the bodies of their dead husbands. This was called '*sati*'. The life of a widow who did not commit *sati* was one of hardship and ill treatment because people felt that such women were inauspicious and unprotected. They had to wear white saris and shave off their heads and not take part in auspicious activities. Women's right to property was also restricted. Besides, most women had virtually no access to education. In many parts of the country, people believed that if a woman was educated, she would not be stayed under the control of her husband or in-laws.

However, this was not the same for all the communities. Such treatment was more common in upper castes and powerful communities as compared to tribal societies and labouring communities.

Minimum Age of Marriage

In 1846, a law was passed to disallow marriage of girls below ten years. In 1891, this was raised to 12 years. In 1929, through the Sharada Act, the minimum age was raised to 14 years. Finally, the limit was raised to 18 years for girls and 21 years for boys in 1978.

Reformers like Rammohan Roy wrote about the way women were forced to bear the burden of domestic work, confined to the home and the kitchen, and not allowed to move out and get educated. He began a campaign against the practice of *sati* and tried to show that the practice of widow burning had no sanction in ancient texts. By the early nineteenth century, many British officials had also begun to criticise Indian traditions and customs. They were willing to listen to Rammohan and *sati* was officially banned in 1829.

Another Bengali reformer, Ishwar Chandra Vidyasagar fought for remarriage of widows, especially child widows. Finally, a law was passed allowing widow remarriage in 1855. Vidyasagar also fought against child marriage and the practice of men marrying many girls (polygamy). He was deeply involved in the movement for education of girls and despite severe opposition helped setting up schools for girls.

An observer described the first widow remarriage celebrated in Calcutta in 1856.

"I shall never forget the day. When Vidyasagar came with his friend, the bridegroom... the crowd of spectators was so great that there was not an inch of space... After the ceremony, it became the subject of discussion everywhere; in the bazaars and in the shops, in the streets, in the public squares, in students' hostels, in drawing rooms, and in distant village homes where even women earnestly discussed it among themselves."

Write a dialogue between supporters and opposers of widow remarriage.

Why it was important to get the government to pass laws for social reform?

19.6 Reform Movements in Nizam's Dominions

Nizam Dominions despite being a princely state under the British para-mountcy was influenced by the ongoing reform movements in the country. Social reformers like Mohib Hussain started a journal Mullim-e-Niswan for writing on women's issues.

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He advocated education for women and took stand against the pardah system. He was concerned about pardah that was confined to royal household earlier was spreading to Muslims of lower orders. His couplets were full of reformist fervor and criticism of traditions.

" Our nation is most conservative and adament in nature. It adheres to the oldest customs and habits".

Further advocated Sufi tradition of unity.

" O Mohib, Those people, who work for disunity between Hindus and Muslims.

Are more dangerous than the deadly snakes".

You would have noticed in the above description that most of the people who fought for the rights of women were men. At that time, very few women were educated and were not in a position to participate in public activities. We shall now read about some outstanding courageous women who fought for the rights of women in such conditions.

19.7 Women Reformers

19.7.1 *Savitribai Jyotirao Phule (1831–1897)*

Savitribai Phule, along with her husband Jyotiba Phule, played an important role in improving women's conditions in Maharashtra.

Jyotiba set up a school for girls of 'untouchable' castes in 1848 in Pune. He trained Savitribai to become the first woman teacher.

Savitribai Phule

Despite facing severe opposition for educating lower caste girls, Savitribai continued to teach. After the death of Jyotirao Phule, Savitribai took over the responsibility of *Satya Shodhak Samaj.* She presided over meetings and guided workers. Savitribai worked relentlessly for the victims of plague, and organized camps for poor children. It is said that she used to feed two thousand children everyday during the epidemic.

Isn't a woman's life as dear to her as yours is to you? … once a woman's husband has died, … what's in store for her? The barber comes to shave all the curls and hair off her head, just to cool your eyes. … She is shut out from going to weddings, receptions and other auspicious occasions that married women go to. And why all these restrictions? Because her husband has died. She is unlucky: ill fate is written on her forehead. Her face is not to be seen, it's a bad omen.

- Tarabai Shinde, *Stripurush Tulna,* 1882 (Tarabai was an associate of Savitribai Phule)

19.7.2 *Pandita Ramabai Saraswati (1858 –1922)*

Ramabai was born in Maharashtra and her father educated her in Sanskrit scriptures despite orthodox opposition. After the death of her father, Ramabai and her brother wandered all over India including Kolkata in Bengal.

Pandita Ramabai Saraswati

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She came to be known as Pandita Ramabai Saraswati in recognition of her learning.

"Men behave with us women like they behave towards animals. When we make efforts to improve our situation, it is said that we are revolting against men and that it is a sin. In fact, the biggest sin is to endure the ill deeds and not oppose them" Ramabai Saraswati.

Ramabai devoted her entire life to helping women, especially widows. She travelled alone to England and America to learn about women's organisations. On her return to India, she started an *ashram* and school known as *Sharada Sadan* in Mumbai to educate widows. Women were taught many kinds of skills and vocations at this school so that they could stand on their own feet. It also provided housing, education, vocational training and medical services for many needy groups including widows, orphans and the blind. She often said that women bear everything silently because they have to depend on men and unless they became self-supporting they cannot assert their rights.

19.8 Education among Muslim women

From the early twentieth century, Muslim women like the Begums of Bhopal played a notable role in promoting education among women. Another remarkable woman, Begum Rokeya Sakhawat Hossain started schools for Muslim girls in Patna and Calcutta. She was a fearless critic of conservative ideas, arguing that religious leaders of every faith accorded an inferior place to women.

As a result of the efforts of these social reformers, schools and colleges were opened for girls and many of them even became doctors and teachers.

However, there were many people who strongly resisted these efforts to spread education among girls. They felt that if girls became educated, they would not remain under the control of their husbands and would not do household duties. Parents who were courageous enough to send their daughters to school were socially boycotted. Nevertheless, many families began opting for social change and slowly, girls began to study in schools and colleges.

Is equal importance being given to the education of girls today or the girls still face discrimination?

What problems do girls face in getting educated which boys do not face?

To what extent has the treatment of widows changed today?

Do dalit girls and Muslim girls face special problems in education even today?

19.9 Social Reforms - Caste System

You have read about caste discrimination in the previous classes. The upper castes like Brahmins and *kshatriyas* treated the labouring groups at the bottom of the society as *shudras* or "untouchables". They were not allowed to enter temples, draw water from the wells used by the upper castes, to learn to read or write or study scriptures. They were seen as inferior human beings whose only work was serving the upper castes. Rulers of those times enforced such caste discrimination by punishing those who did not follow the caste norms.

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This began to change with the establishment of British rule in India. The British courts implemented the same laws for all. The Christian missionaries and the government opened schools where admission was given to all children irrespective of their caste background. The missionaries were particularly active in educating the children of lower castes who had till then been deprived of all education. Government service, especially in the army, was now open to all even people from castes considered as low or untouchable. Many moved to the new emerging towns to find new kinds of employment. All this brought about changes in the position of the lower castes, who began to question caste based discrimination. Let us see how this happened and who were the people who led these movements for equality and ending the caste system.

No place inside the classroom

In the Bombay presidency, as late as 1829, some people were called untouchables and not allowed into even Government schools. When some of them pressed hard for their right, they were only allowed to sit in the veranda outside the classroom and listen to the classes, without "polluting" the room where upper-caste boys were taught.

1. Imagine that you are one of the students sitting in the school veranda and listening to the classes. What kind of questions would be rising in your mind?
2. Some people thought this situation was better than the total lack of education for untouchable people. Would you agree with this view?

19.9.1 *Jyotiba Phule (1827-1890) and Satya Shodhak Samaj*

Jyotiba Phule

Jyotiba Phule was born in Maharashtra and studied in schools setup by Christian Missionaries.

The turning point in Jyotiba's life was when he joined the marriage procession of his Brahmin friend and was insulted by the family members. On growing up, he developed his own ideas about discrimination in caste based society and he set out to attack the claim of the Brahmin's that they were superior to others. He proposed that *Shudras* (labouring castes) and *Ati Shudras* (untouchables) should unite to challenge caste discrimination.

Jyotiba Phule founded *Satya Shodhak Samaj* to build a new society based on truth and equality. He and his wife, Savitribai Phule, started a school for girls of the *Mahar* and *Maang* castes which were considered untouchable. They had to face the opposition of their closest relatives also.

Phule wrote several books like *"Gulamgiri",* attacking caste system which he equated with slavery. Phule and *Satya Shodhak Samaj* campaigned for special schools, colleges and hostels for the children of 'low' castes where the teachers too would be from 'low' castes. They conducted competitions in essay writing, debates and public speaking so that they could gain confidence and self respect. They called upon the 'low' castes to conduct marriage and death ceremonies without the Brahmins.

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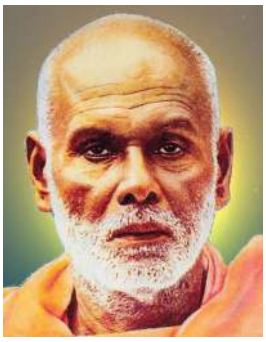
Do you think these demands are necessary even today?

Why did he insist on 'low' caste teachers to teach such students?

19.9.2 *Narayana Guru (1856-1928)*

Narayana Guru was a religious leader who preached the idea of "One *Jathi*, One God and One Religion for all".

His father was an ayurveda doctor and ran a school for children in which Narayana also studied.



Narayana Guru

Narayana Guru called upon the Ezhava community to give up several aspects of their low caste status like making liquor and animal sacrifices. He set up temples where no caste discrimination would be practiced and very simple rituals would be followed without Brahmin priests. He also said that building schools for children was more important than building temples. Soon, his followers increased to include people of other castes who were influenced by his scholarship and spirituality. Narayana Guru actively criticized caste system and called for an end to all forms of caste discrimination.

Compare the efforts of Narayana Guru and Jyotiba Phule. What similarities and differences do you see between them?

19.9.3 *Dr. B. R. Ambedkar (1891–1956)*

Ambedkar was born in Maharashtra. His father who was employed in the army encouraged his children to go to school.

Dr. B. R. Ambedkar

As a child, Ambedkar experienced what caste prejudice meant in everyday life. In school, Ambedkar and other untouchable children were segregated and given little attention or assistance by the teachers. They were not allowed to sit inside the class. Even if they needed to drink water, somebody from a higher caste would have to pour it from a height as they were not allowed to touch either the water or the vessel that contained it. Overcoming numerous social and financial obstacles, Ambedkar became one of the first dalits to obtain college education in India.

He went to America and England for higher studies. On his return to India, he practised as a lawyer and teacher. In 1927, he began public movements for the rights of dalits to use public drinking water resources and to enter Hindu temples. Ambedkar wanted the national movement to focus on caste question particularly untouchability, so that the Independent India will be free from historically inherited caste evil. In view of his role in mobilising the dalits, he was invited in 1932 by the colonial government to a conference on political future of India. He argued that the dalits should vote separately for dalit candidates to the legislatures. Even though the British accepted this recommendation, it was opposed by Gandhiji. Finally an agreement was reached that there would be some seats reserved for dalits to which all could vote.

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He founded an Independent Labour Party to represent the interests of the dalits.

Around 1932, Gandhiji started a movement against untouchability. He called the 'untouchable' castes as *Harijans* or 'People of God'. He wanted to ensure equal access to temples, water sources and schools for them. This campaign was taken up by the Congress in a big way and helped to bring millions of dalits into the national movement.

After India's independence in 1947, Ambedkar was invited to serve as the nation's first law minister. Ambedkar was appointed as the Chairman of the Constitution Drafting Committee, nominated by the Constituent Assembly to write India's new constitution. The text prepared by Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and the outlawing of all forms of discrimination.

Ambedkar argued for extensive economic and social rights for women. He also won the Constituent Assembly's support for introducing a system of reservation of jobs in the civil services, schools and colleges for members of scheduled castes and scheduled tribes. Towards the end of his life, he converted to Buddhism.

What are the similarities and differences in the approaches of Gandhiji and Ambedkar towards dalits?

Are dalits have equal access to temples, water sources and schools today? What problems do dalits face today?

19.9.4 *Bhagya Reddy Varma (1888-1939)*

Bhagya Reddy Varma

Several dalit leaders of Telangana like Bhagya Reddy Varma (his original name was Maderi Bagaiah), worked tirelessly to make the dalit people aware of their plight and fight for their rights.

They were of the view that the dalits were the original inhabitants of the land and had been subjugated by force by Aryan upper castes. They called upon dalits to call themselves '*Adi Hindus*'. His basic aim was to become "part of Hindu Society rather than to remain outside of it". In 1906, Bhagya Reddy started "Jagan Mitra Mandali" to spread awareness among dalits by using popular folk arts. However he invoked Hindu Puranic tradition to eradicate caste. They set up schools and also persuaded the Nizam to allocate special funds for the education of dalits. They also led successful agitations against the practice of dedicating girls, especially dalit girls, as *devadasis* or *joginis* to temples and forcing them into prostitution. As a part of their campaign to fight the Hindu caste system, they took keen interest in the teachings of the Buddha and promoted the adoption of Buddhism by Dalits.

19.9.5 *Arigey Ramaswamy*

Arigey Rama-swamy was an important Dalit leader in Hyderabad State. He was a follower of Achala Siddhanta and Brahma Samaj.

Arigey Ramaswamy

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He founded Sunitha Bala Samajam and carried out social reform activities among the dalits in Secunderabad. He also founded Adi- Hindu Jatiyonnati Sabha. He was for dalits to abandon drinking of liquor to get respect in the society on par with others. He also took up eradication of the Jogini system and preached against animal sacrifice and child marriage.

Recall the teachings of Buddha with regard to caste system.

How would the feeling that the dalits were the original inhabitants of Telangana and Andhra have helped in boosting the confidence of the dalits?

19.10 Women and Dalits in Freedom Movement

Gandhiji encouraged women to participate in the non-cooperation movement and *satyagrahas*. His success in enlisting women in his campaigns, including the salt *satyagraha*, anti-untouchability campaign and the peasant movement, gave many women a new self-confidence and dignity in the mainstream of Indian public life. Women joined the national movement in large numbers. They hoped that they would enjoy equal rights with men when India became independent.

19.10.1 *Eshwari Bai*

Hyderabad was no less in women's participation in political movements. Eshwari Bai is one among them.

Eshwari Bai

Eshwari Bai transformed as dalit politician and became a champion of SCs/STs. She was an ardent follower of Dr.B.R.Ambedkar. She served as a national president of the Republican party of India. She was elected councilor of the Secunderabad Municipal Corporation in 1950. She established a vocational "Work Centre for Women' in 1950 and trained number of women in tailoring, spinning, knitting and other crafts.

She constructed a school at Chinta Bavi, Chilkalguda, with her own funds and donated it to the government. She also served as secretary of Indian Conference of Social Welfare (ICSW) and member of the Indian Red Cross Society. As a chairperson of the Women and Child Welfare Committee, she was instrumental in bringing legislation for free education of girl students up to higher education. She used to fight against all social evils, atrocities, injustices against dalits and women, land distribution for the landless poor during her tenure as MLA. She also fought for separate statehood for Telangana.

19.10.2 *T.N. Sadalakshmi*

T. N. Sadalakshmi

T.N.Sadalakshmi was a prominent dalit political leader and a social activist of Telangana. She was a member of Arya Samaj and took active part in the social reform movement among dalit communities. She was elected to the Legislative Assembly and worked as Minister and Deputy Speaker.

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Sadalakshmi worked for the educational and economic upliftment of dalit communities along with Arigey Ramaswami. She was a pioneer leader of dalit empowerment in Telangana. She was also Vice-President of Telangana Praja Samithi.

Find out about some important women leaders of the freedom struggle – Kalpana Dutt, Aruna Asaf Ali, Captain Lakshmi Sehgal, Sarojini Naidu, Kamla devi Chattopadhyaya, etc.

Did all women get the right to vote in independent India?

Keywords

1. Reforms
2. *Sati*
3. *Purdah*
4. Widow marriages
5. *Untouchability*

Improve your learning

H2I8Z7

1. Do you agree with the following statement : "Western education and Christian Missionaries influenced the Social and Religious reform movement in India"? Why?
2. What was the importance of printing press in the development of reform movement?
3. The main idea behind religious reform was to end complex rituals, worshipping of many gods and idol worship, purdah system. Do you think people have accepted these reforms? Explain.
4. Why do you think people like Ramabai paid special attention to the condition of widows?
5. Explain the role of Raja Rammohan Roy as a social reformer in India in the 19th century.
6. What was the main concern of Sir Syed Ahmad Khan in promoting English Education?
7. Different leaders thought of different ways in which the 'untouchable' castes could be made equals with all others. Make a table with the suggestions of leaders like Phule, Bhagya Reddy Varma, Narayana Guru, Ambedkar and Gandhiji.
8. Why does caste remain such a controversial issue today? What do you think was the most important movement against caste in colonial times?
9. What did Ambedkar want to achieve through the temple entry movement?
10. How in your opinion were the movements of social reform effective in ridding Indian society of social evils? What social evils do you find today?
11. Create a pamphlet that reflects the issue of girls education and its importance.
12. What qualities of Social Reformers did you like? Why?

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CHAPTER 20

Understanding Secularism

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20. Imagine yourself as a Hindu or Muslim living in a part of the United States of America where Christian fundamentalism is very powerful. Despite being a US citizen, no one is willing to rent their house to you. How would this make you feel? Would it not make you feel resentful? What if you decided to complain against this discrimination and were told to go back to India? Would this not make you feel angry? Your anger could take two forms. First, you might react by saying that Christians should be treated in the same way in places where Hindus and Muslims are in a majority. This is a form of retaliation. Or, you might take the view that there should be justice for all. You may fight, stating that no one should be discriminated against on grounds of their religious practices and beliefs. This statement rests on the assumption that all forms of domination related to religion should end. This is the essence of secularism. In this chapter, you will read more about what secularism means in the Indian context.

Read the above para again. Why is retaliation is not the proper response to this problem? What would happen if different groups followed this path?

History provides us with many examples of discrimination, exclusion and persecution on the grounds of religion. You may have read about how Jews were persecuted by Hitler in Germany and how several million Jews were killed.

Now, however, the Jewish state of Israel treats its own Muslim and Christian minorities quite badly. In Saudi Arabia, non-Muslims are not allowed to build a temple, church etc. nor can they gather in a public place for prayers.

In all of the above examples, members of one religious community either persecute or discriminate against members of other religious communities. These acts of discrimination take place more easily when one religion is given official recognition by the State at the expense of other religions. Clearly no one would wish to be discriminated against because of their religion nor dominated by another religion. In India, can the State discriminate against a citizen on the grounds of their religion?

20.1 What is Secularism?

In the previous chapter, you read about how the Indian Constitution contains Fundamental Rights that protect us against the State power as well as against the tyranny of the majority. The Indian Constitution gives individuals the freedom to live by their religious beliefs and practices as they interpret them. In keeping with this idea of religious freedom for all, India also adopted a strategy of separating the power of religion and the power of the State. Secularism refers to this distinction between religion and the State.

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20.1.1 *Why is it important to separate religion from the state?*

As discussed above, the most important aspect of secularism is its separation of religion from State power. This is important for a country to function democratically. Almost all the countries of the world will have more than one religious group living in them. Within these religious groups, there will most likely be one group that is in a majority. If this majority religious group has access to State power, then it could quite easily use its power and financial resources to discriminate against and persecute the persons of other religions. This tyranny of the majority could result discrimination, coercion and at times, even the killing of religious minorities. The majority could quite easily prevent the minorities from practising their religions. Any form of domination based on religion is in violation of the rights that a democratic society guarantees to each and every citizen, irrespective of their religion. Therefore, the tyranny of the majority and the violation of Fundamental Rights that can result from it is one reason why it is important to separate the State and religion in democratic societies.

Another reason that it is important to separate religion from the State in democratic societies is because we also need to protect the freedom of individuals to exit from their religion, embrace another religion or have the freedom to interpret religious teachings differently.

Discuss in class: Can there be different views within the same religion?

20.1.2 *What is Indian Secularism?*

The Indian Constitution mandates that the Indian State be secular. According to the Constitution, only a secular State can realise its objectives to ensure the following:

1. that one religious community does not dominate another;
2. that some members of a religion do not dominate the other members of the same religious community;
3. that the State does not enforce any particular religion on individuals nor takes away the religious freedom of individuals.

The Indian State works in various ways to prevent the above mentioned domination. First, it uses a strategy of distancing itself from religion. The Indian State is not ruled by a religious group nor does it support any one religion.

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In India, government places like law courts, police stations, government schools and offices are not supposed to display or promote any one religion.

The second way in which Indian secularism works to prevent the above domination is through a strategy of non-interference. This means that in order to respect the sentiments of all religions and not interfere with religious practices, the State makes certain exceptions for particular religious communities.

The third way to promote secularism prevent to change religion-based exclusion and discrimination of 'lower castes' is that the Indian Constitution bans untouchability. In this instance, the State is intervening in religion in order to end a social practice that it believes discriminates and excludes, and that violates the Fundamental Rights of 'lower castes' who are citizens of this country. Similarly, to ensure that laws relating to equal inheritance rights are respected, the State may have to intervene in the religion-based 'personal laws' of the communities.

The intervention of the State can also be in the form of support. The Indian Constitution grants the right to religious communities to set up their own schools and colleges. It also gives them financial aid on a non-preferential basis.

In what way is Indian secularism different from that of other democratic countries?

In Indian secularism, the State can intervene in religious affairs. You have read about how the Indian Constitution intervened in Hindu religious practices in order to abolish untouchability. In Indian secularism, though the State is not strictly separate from religion, it does maintain a principled distance vis-à-vis religion. This means that any interference in religion by the State has to be based on the ideals laid out in the Constitution. These ideals serve as the standard through which we can judge whether the State is behaving according to secular principles.

The Indian State is secular and it works in various ways to prevent religious domination. The Indian Constitution guarantees Fundamental Rights that are based on these secular principles. However, this is not to say that there is no violation of these rights in Indian society. It is precisely because such violations happen frequently that we need a constitutional mechanism to prevent them from happening. The knowledge that such rights exist makes us sensitive to their violations and enables us to take action when these violations take place.

Can you think of a recent incident, from any part of India in which the secular ideals of the Constitution were violated and persons were persecuted and killed because of their religious backgrounds?

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In February 2004, France passed a law banning students from wearing any conspicuous religious or political signs or symbols such as the Islamic headscarf, the Jewish skullcap, or large Christian crosses. This law has encountered a lot of resistance from immigrants who are mainly from the former French colonies of Algeria, Tunisia and Morocco. In the 1960s, France had faced a shortage of workers and therefore, had provided visas to these immigrants to come and work in the country. The daughters of these immigrants often wear headscarves while attending school. However, with the passing of this new law, they have been expelled from their schools for wearing headscarves.

Keywords

1. Fundamental Rights
2. Democracy
3. Tyranny
4. Personal Law
5. Coercion
6. Freedom to interpret
7. Intervene

Improve your learning

Q9M3B4

1. List the different types of religious practices that you find being practiced in your neighbourhood. They could be different forms of prayers, worship of different gods, sacred sites, different kinds of religious music and singing. Does this indicate freedom of religious practice?
2. Will the government intervene if some religious group says that their religion allows them to practise infanticide? Give reasons for your answer.
3. Find out some examples of different views within the same religion.
4. The Indian State both keeps away from religion as well as intervenes in religion. This idea can be quite confusing. Discuss this once again in the class using examples from the chapter as well as those that you might have come up with.
5. Read the paragraph under the heading 'What is Secularism?' and comment on it.

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CHAPTER 21

Performing Arts and Artistes in Modern Times

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Given above are some photos of diffferent performing arts. How many of them can you identify? Write down the names under each of the photos.

Did you see any of them being performed in your area ? Share your experience with the class.

21. In this chapter, we will read about performing *artistes* in the 20th century. By performing *artistes,* we mean those who dance, sing, perform plays etc. They are different from other *artistes* like painters, sculptors and writers in that their work cannot be preserved – they have to perform afresh each time.

Many of the folk arts are performed by the people themselves. People sing and dance as part of their work and also during leisure time and festivals. The *Chuttuukamudu* is one of the art form of Telangana that came out of the daily labour of the peasants.

Their work songs were molded into dancing songs. Usually, they are performed by women who gather under the moonlight, sing *Chuttukamudu* songs and dance to the rhythm of clapping. Similarly, village girls hang swings on trees and sing the *Vuyyala Patalu* with devotional stories of Goddess Lakshmi and Gowri. Many other art forms are performed by special people.

Find out from your parents and grandparents about the songs sung and dances performed by family members on special occasions. Make a chart listing these songs, the occasions on which they are performed and some sample songs. Have any changes come in these performances in the recent years? Share your findings with the rest of the class.

If any of you know some of these songs and dances, perform them in the class.

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Different forms of dances

Yaksha Ganam

Yaksha Ganam or Jakkula Bhagavatham or Veedhi Bhagavatham is a popular telugu folk art. As the artists dance rhythmatically, this is also called "Chindu Bhagavatham". Books like *Panditharadhya charitra* and *Basava Puranam* tell us that it became popular from the 13th century. They perform on a stage that have a cover on the public places. Initially, all the different roles were played by a single person by singing and dancing. But today, each role would be performed by a different artist. It is not the action itself that is important but the narration of the story which is important. These are a mix of dialogue, songs and poem. The stage perfomers are accompanied by tabala, harmonium and singing chorus. Movement of the actor's legs and hands exhibit different expressions according to the role and its importance. The roles played by different artists can be identified by their costumes and specific props or weapons with them. Each story can have different roles such as Gods, kings, ministers, soldiers, brahmins, peasants, common people, jokers etc.

Some of the most narrated stories are *Sugreeva Vijayam, Bala Nagamma Katha, Rambha Rampala, Chitrangada Vilasam,* and *Krishnarjuna Yuddam*.. Traditionally, plays were performed mostly by people of *Chindu* caste. Today, however, many people, irrespective of caste, come forward and learn this performing art.

Gusadi :

Raja Gonds of Adilabad celebrate Deepavali with a lot of fanfare. The dance they perform during this celebrations is called 'Gusadi'. They decorate themselves in colourful costumes of peacock feather, deer horn etc. It is accompanied by musical instruments like *Dappu, Tudumu, Pipri* and *Kalikom.*

Sadir Natyam :

A solo dance form performed for centuries by *devadasis* in temples and eventually, in the royal courts of South India, especially in Tamil Nadu.

Lambadi :

Lambadi, a semi-nomadic tribe in Telangana, has dances inspired by the movements associated with daily tasks like harvesting, planting and sowing. The costumes, embroidered with glass-beads and shining discs, are beautiful. When they perform on festivals like Dussehra, Deepavali and Holi, people pay them money.

Kuravanji :

A group dance by women, interpreting literary or poetic compositions, typically on the theme of fulfillment of the love of a girl for her beloved.

Kuchipudi :

A group form of dance drama from Kuchipudi, a village in Andhra Pradesh, with all roles performed by men and themes based on mythology.

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Fig 21.1: Yaksha Ganam

Over the ages, artistes like dancers, storytellers, singers, actors etc. have not only entertained people and given them aesthetic experience, but also helped to communicate spiritual messages and criticise the ills of our society and suggest alternatives. Performing *artistes* could play a powerful social role by mobilising people for important social causes. *Fakeer patalu, Bairagi patalu, Dandaganam, Latkorusaab* etc. were songs sung by travelling *fakirs* and *bairagis.* They were sung in Telugu and Deccani Urdu and mixed language.

Several other art forms required larger teams like in Burrakatha and *Golla Suddulu*.

It is said that initially these Golla Suddulu were practiced by shepherds who migrated from place to place. Some of them were associated with religious groups like *Virashaivas.*

Have you ever seen any such performances by travelling *artistes*? Tell your class mates about them, who they were, what they sang and how were they treated by the audience.
If any such artistes live nearby, meet them and find out about their lives and art.

How did the performing *artistes* earn a livelihood? Some *artistes* travelled from place to place giving their performances. Such *artistes* were patronised by the village headman or the landlord and ordinary villagers. They also collected grains from the villagers. They were highly regarded as *artistes* and were welcomed in any village for the entertainment they provided. They were an essential part of temple festivals and annual village festivals. People also organised special performances as they believed that they would help in bringing rain and ward off evil.

Many *artistes* did not travel like this but were attached to the palaces of zamindars, kings and emperors.

Fig 21.2: Gusadi Dance

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They spent most of their time learning and teaching and performing for their patrons in courts and palaces.

We will first read about some travelling *artists* - Burrakatha and Tholubommalata performers.

21.1 Burrakatha

Burrakatha is a Telugu art form of storytelling. The origin of *Burrakatha* is associated with *Virashaiva* movement in 12th and 13th centuries.

The term *'burra'* refers to *'tambura'* a stringed instrument worn across the right shoulder of the main performer *(kathakudu)*. Usually, this art is practiced by a team of two or three people from the same family of certain social groups like *picchuguntla* or *jangalu*. In this form of narration, the main storyteller tells the story while playing a *tambura* and dancing wearing *andelu* (anklets). He dances rhythmically forward and backward on the stage while reciting a story. The performer also wears a hollow ring over his right thumb with which he beats the basic tempo of the songs. One or two associates assist the main narrator with a two-headed earthern drum called *dakki* or *budike.*

Fig 21.3: Photo of Burrakatha performance

The drummer to the right of the performer comments on contemporary political and social issues even if the story is mythological and the drummer on the left provides comic relief.

'Vinara Bharata Veera Kumara Vijayam Manadera', *'Tandana Tana'* is the popular refrain of the *Burrakatha.* Performance begins in the evening with songs in praise of various gods. Then the *kathakudu* introduces the main story by telling about the place, time and context of the story, while the assistants repeat the refrain of the narrative.

Burrakatha is performed mostly during Dasara or Sankranti festival seasons. Mostly, mythological stories from epics like the Ramayana and the Mahabharata and some stories of kings like *Kambojaraju katha, Bobbili katha, Palnati katha, Katamaraju katha* etc. are told.

Nazar performed many *Burrakathas* during the Telangana movement. The Telangana *artistes* also began to compose and perform new *Burrakathas* to campaign among people. The more notable among these were Tirunagari Ramanjaneylus '*Telangana Veera-yodhulu'*, Aduri Ayodhya Rama's '*Naizam Viplavam'* S.K. Chaudh-ary's *Kasim Razvi' and* Sunkara Satyanarayna's '*Kashta Jivi'*. These *Burrakathas* focused on the socio-economic problems of the people and the heroic deeds of the leaders of the movement. For example, Sunkara Satyanarayana's '*Telangana*' was written in 1944. It focused on the heroism of Shaik Bandagi, a Muslim peasant, who fought valiantly against the oppression of the feudal landlord, Visnuru Deshmukh.

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Presently, Burrakatha troupes are being patronised by the Government for creating awareness on various social issues like literacy, AIDS etc. *Burrakatha* performances are broadcast on TV but the traditional performers have left this art form as their place has been taken over by other forms of entertainment and have no more patrons in the villages.

21.1.1 *Puppetry (Tholubommalata)*

This is a shadow puppet show performed by travelling *artists.* Puppets are made of animal skins. These hides are tanned, made translucent and cut into various shapes and sizes. The sizes of puppets range from one to six feet depending upon the age and nature of the characters. The brightly painted puppets have joints at the shoulders, elbow and hip, all secured for manipulation by a string.

Performance

Traditional shadow theatre has a narrative text, which is presented in poetic form. Neither the narrator nor the singers are visible to the audience. Through variations in pitch, the actor gives each puppet its own voice.

Fig 21.4: Puppetry

Performances begin at 9 p.m. and last throught the night. The troupe of shadow puppeteers consists of eight to twelve artistes. The troupe have at least two women for singing and speaking the dialogues for female characters, two men for male characters, three instrumentalists to play the harmonium, *sruthi,* and cymbals and one assistant who quickly supplies puppets and maintains the lamps.

They select an open place in the village for the stage, planting four-bamboo sticks to form a rectangle shape with a white cloth tied to the poles. The commentator is behind the curtain and there is a row of lights that throws the shadow on the screen.

21.2 The Themes of the plays

The performances draws from the epics like Ramayana and Mahabharata and local legend with raucous humor and wisecracks about current events. For epics, the troupe uses regional versions. They write new stories very rarely. Performers are mostly wandering troupes. They wander for nine months in a year from village to village giving performances in return for money and grains.

With the advent of modern means of information and entertainment like films and television, people are turning away from traditional forms of performing arts. The landlords and headmen no longer patronise *artistes* as they did in the past. As a result, the folk *artistes* are facing a decline and crisis of livelihood.

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Since they are travelling *artistes*, they also lack modern school education and the only other profession they can adopt is that of unskilled workers.

The government has stepped in to use some of these art forms to propagate government programmes. Many traditional troupes are now performing plays on themes like sanitation, healthcare, girl's education, family planning and environment. Such scripts are generally provided by the government who sponsors the shows.

Some families of *Tholubommalata artistes* have also opted for alternate sources of livelihood like production of decorative lampshades and wall hangings of leather.

Is it important to preserve the folk art traditions when TV and films are becoming the dominant forms of entertainment? Give your reasons.

What changes do you see in the position of the *artistes* and the subject of their performances since the time of the national movement?

Why did the nationalists and communists try to revive and renew folk arts?

21.2.1 *Bharatanatyam: Its decline and revival*

A large number of classical dance forms of India trace their origin to Bharata's book 'Natyashastra'.

Padmasri Mogulaiah Playing Kinnera Instrument

Today, the name Bharatanatyam refers to a particular dance form of Tamilnadu. However, a hundred years ago, the name Bharatanatyam was not in use.

What we know as Bharatanatyam today springs from *Sadir Natyam*. These dances were actually performed by *devadasis* as a part of temple worship.

A *devadasi*, whose name means slave (*dasi*) of god (*deva*), is an artist dedicated to the services of a temple. The dance of the *devadasi* was integral to the temple ritual and worship. Young girls were dedicated to temples as an offering to gods by their parents. They were not allowed to marry and were exploited by priests and influential men. Their children continued to live like them. *Devadasi* families specialised in the arts of music and dance, and with the *nattuvanars* (dance masters, who usually were male children of *devadasis*), they maintained these traditions from generation to generation.

A law ending the *devadasi* system (of dedicating girls to temples) was enacted between 1934 and 1947 in Bombay and Madras Presidency. Bhagya Reddy Varma led a campaign against it in Hyderabad state and persuaded the Nizam to end the *devadasi* system in the state.

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Imagine the plight of a young devadasi girl who does not want to live the life of a devadasi. Describe her feelings in an imaginary letter written by her to her friend.

21.2.2 *Revival*

E. Krishna Iyer was a freedom fighter and lawyer who had also learnt Bharatanatyam. He would perform it in female costume to remove the stigma associated with the dance, and campaigned to raise public interest in the art. He also played a role in founding the Music Academy in Madras (now Chennai), and used its platform to present Bharatanatyam performances by *devadasis*.

Bharatanatyam attracted young *artistes* from respectable families. Initially, met with shock, their participation ultimately helped to shift public opinion in favour of reviving the art.

Fig 21.5: Oggu katha Performance

Also during this time, Western *artistes* like the Ballerina Anna Pavlova started taking interest in the artistic heritage of India, while the spiritual heritage of India was being promoted by Westerners in the Theosophical movement.

Fig 21.6: Rukmini Devi

Rukmini Devi had trained in ballet under a pupil of Anna Pavlova's, but Pavlova advised Rukmini Devi to learn Indian classical dance instead. Raised in a Theosophist family, Rukmini Devi's unique background equipped her to reform the existing Bharatanatyam to emphasise its spirituality.

An association of *devadasis* joined the effort to revive Bharatanatyam. Its ranks included a teacher of Rukmini Devi as well as *artistes* like Bangalore Nagaratnamma and the legendary dancer Bala-saraswati. They advocated preserving the tradition, and also keeping it in the hands of the *devadasi* community.

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Their argument was that the art would die if separated from the community, while advocates for Bharatanatyam from the educated community argued that the art had to be transferred to respectable hands to be saved. Ultimately, both communities carried on with the dance. It was, after all, the *devadasis* and *nattuvanars* that trained the new dancers from other castes.

Rukmini Devi's debut performance in 1935 was a milestone. Her efforts won over much of the orthodox community of Madras. She went on to found the Kalakshetra institute, to which she attracted many great *artistes* and musicians, with whom she trained generations of dancers.

Balasaraswati promoted the traditional art of the *devadasis*, maintaining that reforms were unnecessary and detracted from the art. Staying true to her *devadasi* lineage, she achieved recognition for her excellence.

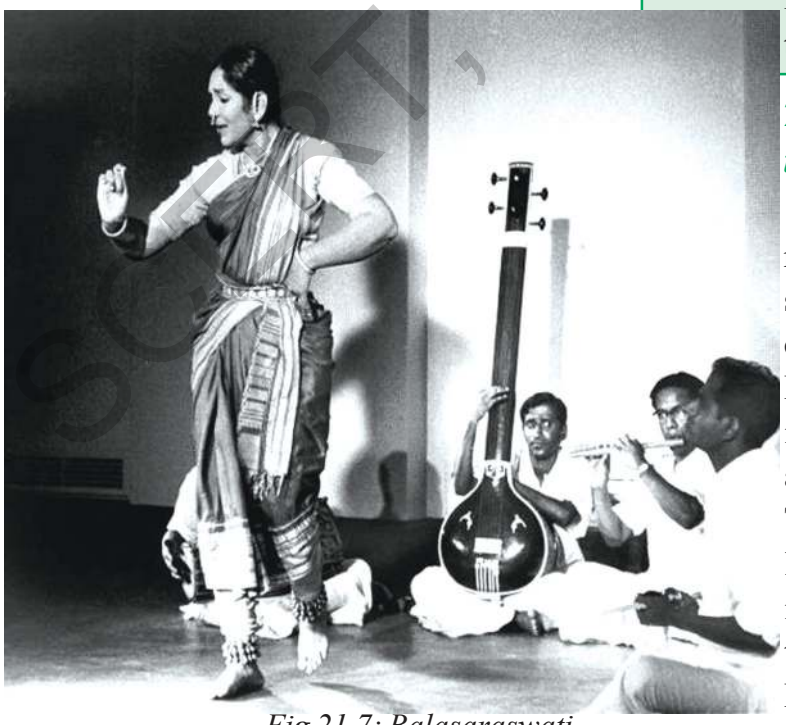

Fig 21.7: Balasaraswati

The renewed awareness about Bharatanatyam in Indian society allowed many *nattuvanars* to resume their training activities, and many *artists* to enter the field of classical dance. A diversity of styles like Pandanallur, Vazhuvur, and Thanjavur, named after the villages from which the *nattuvanars* came, became recognised. Bharatanatyam soon became the most widespread and popular of the Indian classical dance forms.

Why it became important for other caste to take over the dance in order to revive it?

What kind of changes they would have made to the dance to make it respectable?

On one hand, the traditional custodians of the dance were not allowed to practice it and on the other hand, people of other castes took over the dance to make it respectable.

Is there something unjust about this development?

21.2.3 *Bharatanatyam today*

In the vital decades after its revival, Bharatanatyam achieved such esteem that by the late 20th century, the demand for learning Bharatanatyam exceeded the infrastructure to support the art and maintain its standards. Today, it is the demand for learning it, rather than a growth in its audience or sponsorship, that fuels the spread of Bharatanatyam.

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Dancers, rather than the *nattuvanars*, have become the custodians of the art form. The generation of *nattuvanars* that trained dancers during the revival period was the last generation of exclusive *nattuvanars*. Due to sheer numbers of aspiring dancers, *nattuvanars* no longer are the only trainers.

Many are forced to use recorded music in dance performances to keep the costs down. Dancers today usually can't make a living by performing. With a few exceptions, Bharatanatyam is today a secondary career, or a profession for those with family support. Few dancers can devote their entire lives to training and developing as dancers. To earn money, dancers start teaching early in their careers. This affects the quality of their dance and also their teaching.

Without *nattuvanars*, and with more and more dancers becoming teachers, the unbroken lineage of instruction that maintained the integrity of the dance form has been lost. In the hands of many dancers rather than a few trainers, Bharatanatyam is now subjected to numerous innovations.

While this has been the experience of Bharatanatyam, many other dance forms like *Kathakali, Yakshagana, Odisi, Manipuri* and *Kathak* went through similar experience and struggles. Try to find out about them too.

What was the special role of the *nattuvanars*? What impact it will have on the dance if they are replaced by dancers themselves?

In what way has the immense popularity of Bharatanatyam helped it. Has it also created some problems?

21.2.4 *Perini Nrityam*: The dance was performed to worship Lord Siva aggressively in front of a Nataraj idol at the Siva Temples and to motivate soldiers before going to wars. The dance is performed only by males with a breath taking enthusiasm. This dance form has been in practice since the 13th century. A detailed description of perini nrityam

perini nrityam

Perini Nrityam

'Nritya Ratnavali' written by 'Jayapa Senani', (brother-in-law) a colonel of the Elephant troop under the Kakatiya king Ganapathi deva. Nataraj Ramakrishna, a well-known dancer brought this dance into lime light, performed it along with his disciples and made it popular all over the world.

21.2.5 *Dappu Natyam*: The musical instrument '*Dappu*' made with the hide of goat attracts and makes the people to dance when it is played with two sticks. A group of 15-20 dancers play the drums (Dappu), wearing *Gajjelu* and dance before and during the celebrations and processions.

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Dappu Natyam

Keywords

1. Cymbals
2. Anklets
3. Mime
4. Tarangam
5. Nattuvanars

Improve your learning

P7D9J9

1. Correct the false statements:
   a. All dance forms emerged as part of devotion.
   b. Historically, *artistes* were supported by big Zamindars.
   c. *Burrakatha* was adopted to mobilise people.
   d. Today, Bharatanatyam is largely taught by *nattuvanars*.
2. Discuss the changes that have come about in the lives of folk *artistes* during the last 50 years.
3. Do you think folk arts are declining? What loss do you think it will cause to our culture?
4. Is it possible to orient folk arts to new requirements of modern life and revive them?
5. What are the major changes that have taken place in Bharatanatyam dance since the days of *Sadir?*
6. Who among the following were the supporters of *devadasi* system and those who opposed it and who wanted to reform it:

   Balasaraswati, Rukmini Devi, Veeresalingam, Bhagya Reddy Varma, Krishna Iyer, Bangalore Nagaratnamma.
7. Why has it always been difficult for *artistes* to earn their livelihood by practicing their art? How can *artistes* be supported to stand on their own feet?
8. Collect and prepare a table with the information about arts and dramas performed by the *artistes* of your area.

Interview:

Invite a local artist to your class room and conduct an interview on their arts and their future.

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CHAPTER 22

Film and Print Media

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22. Latha went to her great grandfather's town in the summer holidays. She wanted to watch the latest film with her great grandfather, Rangaiah. Since Rangaiah was not well, they talked about his childhood days. Latha was surprised to know that there were no films in her great grandfather's childhood. There were performances of various arts like *plays, Harikatha, Burrakhatha* and *Tholubommalata by folk artistes*. The plays were both *Padya natakam,* famous for rendering poems with lengthy ragas, and *Gadya natakam*. Rangaiah vividly recalled the experience of watching the play *Satya Harishchandra* and staying awake until dawn. The other plays he recalled were *'Bhuvana Vijayam', 'Kanyashulkam', 'Bobbili Yudham' and 'Vara Vikrayam'.* Latha has acted in a play that they performed for their school anniversary and has also seen a stage performance. But she was surprised to know that at one time, they were the major form of entertainment.

Ask your parents about the plays they had seen during their childhood.

What changes have occurred in drama over the period?

Fig 22.1: Camera (above), Projector (below)

Birth of Cinema

The birth of cinema in India can be attributed to Lumiere brother's first public show at Watson Hotel in Mumbai on July 7, 1896. In 1887, William Friese-Green of England invented camera capable of taking upto ten photographs per second using perforated celluloid film (Fig 22.1). In 1895, Woodwill Latham invented cinema projector capable of exhibiting lengthy film reels without break.

22.1 Evolution of cinema

While drama is to be performed live with all the instruments for music, development of technology has helped in shooting of a play and projecting it at several places at the same time and again and again. Further, the cinema could be shot over a period of time and mixing and editing of the footage can give an entirely new effect.

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The plays written by George Bernard Shaw and Shakespeare were visualised with camera and exhibited on the screen as a film. Similarly, popular plays in Telugu like *Vara Vikrayam*, *Satya Harishchandra*, *Kanyashulkam* were made into films. The stage artistes made a beeline to the studios for a chance in films. The popularity of plays has decreased significantly while the films have gained prominence. However, several film artistes

Fig 22.2: Photograph of a scene from Shakespeare's play

who became famous continue to work for the theatre like Gollapudi Maruti Rao, Naseeruddin Shah.

What are the differences between a stage play and a film? Make a comparative table.

With the help of your teacher, discuss the changes in the livelihood opportunities from play to films.

Latha was surprised to know that initially, the cinema did not have sound and that the projection was to be accompanied by live musicians and sometimes by commentary by the projectionist.

It was only after several technical developments that the films had sound and were known as 'talkies' as they could talk.

In Telugu, the first *mooki* was *'Bhishma Pratigna'*. The first talkie movie was *'Bhakta Prahalada'* released in 1931, produced by H. M. Reddy.

Make a mime presentation of five minutes and a play for five minutes. Compare the ease of performance, the themes that can be presented and the communication to the audience.

The first Talkie movie in Hindi *'Alam Ara'* was released in 1931. This was made by Ardesher Irani.

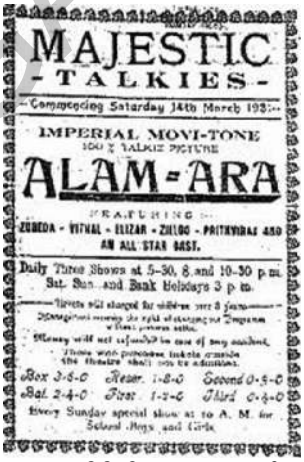
MAJESTIC
- TALKIES -
IMPERIAL MOVI-TONE
ALAM-ARA
ZUBEDA - WITHAL - ELIZAR - ZILLOO - PRITHVIRAJ AND AN ALL STAR CAST.
Daily Three Shows at 5-30, 8 and 10-30 p.m.
Sat. Sun. and Bank Holidays 3 p.m.

Fig 22.3: Poster of Alam Ara

The father of Telugu film industry is Raghupathi Venkaiah. He was born in Bandar and settled in Madras as a still photographer. He built a cinema studio named 'Gaity' in Madras. As the owner of Cinema Studios and Theatres and the producer of cinemas, he rendered his valuable services to Telugu industry.

Raghupathi Venkaiah

Fig 22.4: Nandi Award

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Hence , the then Government of Andhra Pradesh awards, Raghupathi Venkaiah Award every year along with Nandi to artistes for their contributions to Telugu film industry.

22.1.1 *Cinema - form of entertainment*

Before cinema, there were various forms of entertainment like folk art forms, folk dances, classical dances, music, dramas etc. But gradually, cinema became the major form of entertainment. The songs from films have a popularity of their own. Earlier radio and now television broadcasts these songs independent of the movie. The actors have a following in the public and fan clubs have emerged. Popular dialogues from films have become a part of daily life. The style and dresses of the actors and actresses are imitated by the people. With the advent of TV, one need not go to a theatre to watch a movie. There are dedicated channels and time slots for telecasting films, songs, news about the film industry etc.

Make a list of sources of entertainment in your village or town. How will you assess their popularity? What are the changes taking place over time?

22.1.2 *Cinema and freedom movement*

Rangaiah is visibly excited even now when he talks about the films *Mala Pilla* and *Ryhtu Bidda* released in 1938 and 1939. Mala Pilla is a film about untouchability and about the entry of dalits into the temple.

The protagonist is Chowdarayya, a Gandhian, who preaches to the upper caste to mend their ways and exhorts the dalits to give up drinking and get educated. The priest's son falls in love with a dalit girl. The priest's wife, who is caught in a fire, is saved by a dalit, and the priest realises that there should be no untouchability. Dalits are the given entry into the temple and the marriage of the priest's son and the dalit girl is blessed.

Rythu Bidda is about the Zamindari system, which shows the plight of the toiling farmers. A farmer who takes a loan from the zamindar votes for the peasant party in elections. For this, he is harassed and put through difficulties. The zamindar's son is kidnapped by his own brother, which brings a change of heart in the zamindar. In the true Gandhian thinking of Trusteeship, he gives away his lands to the tillers of the land.

Latha told Rangaiah that their school screened the film 'Gandhi'. Rangaiah informed her that this film was made in 1982 by Richard Attenborough in English. What she saw was the dubbed film in Telugu. This film was also dubbed into Hindi and many regional languages.

Several films on national movement were made later. In Telugu, 'Maa Bhoomi' and 'Komaram Bheem' are films based on landlordism and the struggles of the tribal people respectively.

"Maa Bhoomi", directed by Narasinga Rao, depicts the revolt by Telangana farmers. Ramaiah, the main character as, was a labourer of a zamindar who owns 50 thousand acres of land. Ramaiah migrates to Hyderabad and joins a factory.

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He interacts and develops friendship with communist leaders. He learns about changes brought about by the Revolution in Russia. He decides to return to the village and struggles against Feudalism. Thus, bringing an end to the Nizam's rule through an armed struggle, after the merger of Hyderabad, the Indian Army suppresses the armed struggle and during the course, Ramaiah dies. The songs " *Bandenaka Bandi Katti*" and "*Palleturi Pillagada, Pashulagache Monagada*" became very popular among the people and are popular even today.

'Komram Bheem' was made into a feature film and was released in July 2010, after more than 20 years of its making. Mukumdamgari Bhupal Reddy played the lead role. The director of the film Allani Sridhar, received the Best First Film Director Award. The film also received Best Feature Film on National Integration and several state level Nandi awards. Komram Bheem is a Gond tribal from Present Asifabad. Though illiterate, he fought against the exploitation of the tribals by the Nizam government. He took up both legal battles and armed struggles. Bheem was killed on 27th October, 1940 in his fight with the Nizam government at Babe Jhari.

There are several other films in Telugu which are based on national movements or have a part of the story focusing on it. Similarly, there are several songs on patriotism and national movement.

Suddenly, Rangaiah started singing the song '*Vedalipo Tella Dora Vedalipo...*' ('Go away white ruler, go away...') from the film '*Mana Desam*' made in 1949. Latha sang '*Bhale taata mana Bapuji...*', which is regularly played in her school on Gandhi Jayanthi and other national celebrations. She was surprised to know from her grandfather that this song was from the film '*Donga Ramudu*' released in 1955.

List at least two more films which are based on the freedom struggle.

Collect some patriotic songs from Telugu movies.

Influence of film on the society

While the society influences the art, and hence films, it is also true that the films influence the society. Hair and dressing styles follow the latest popular films. Dialogues, songs and mannerisms are also copied and mimicked. The fan following is the highest and most organised for various heroes and heroines and there are several fan organisations. No other professionals nor sports persons have such a fan following.

Form two groups and have a debate on the pros and cons of fan clubs.

Films can influence opinions and ideas of people in the society. There are several films in Telugu depicting patriotism, people's struggles for land, real life heroes who have braved many challenges, fought against corruption etc. While this is so, there are several bad influences of films. Women are shown in poor light in most of the films, which strengthens the gender discrimination in the society. Smoking and drinking are often depicted in the films which influence the young impressionable minds as acts of adults and heroism.

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Many films depict violence and vulgar language. Juveniles caught in acts of robberies and violence have said that they got the idea after seeing such and such a film. Children exposed to too much violence can either become immune to violence or become violent themselves.

On the other hand, there are also films made on social or political events happening in society. These are called documentary films.

Analyse the latest movie that you saw for its content and influence on children like you.

Make a list of movies that various students in the class have seen during the month. Rank them on a scale of 0 to 5 for violence; where 5 is for films with no violence and 0 for films with repulsive violence.

22.1.3 *Film as an industry*

The Telugu film industry has a record of number of films produced in a year – averaging about 200, which also includes dubbed films. The film industry which was initially located in Chennai shifted to Hyderabad with the encouragement from the government. The production of each film costs anywhere between Rs. 5 to 50 crores. There are more than 2000 theatres in the state. The film industry employs thousands of people directly in production and indirectly in exhibition.

22.2 Print Media

In the earlier classes, you have learnt about some great texts. Initially, people wrote on various materials like palm leaves, bark and cloth. With the introduction of paper production in the 11th century and the printing machine by Gutenberg in the mid 15th century, things have changed. Earlier, reading and writing was limited to the few elite people. Printing has played an important role in spreading literacy to the masses.

Apart from making copies of various texts easily available, printing also introduced the culture of newspapers and magazines which are published daily, weekly, fortnightly, and monthly.

There are also journals on various subjects. Collect the cover pages of old issues of various magazines available in your village/town and classify them according to the subject. Are there any other ways of classifying these journals?

Print media includes daily newspapers, weeklies, monthlies and other forms of printed journals. The contribution of print media in providing information and knowledge is remarkable. Even after the advent of electronic media, the print media had not lost its importance.

The newspapers play a very important role in our daily life. Many researchers consider "The Peking Gazette", published from China, as the first newspaper. It was started in the year 618. In the initial stages, this newspaper was handwritten. Later, it was printed and circulated. The first newspaper with the

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modern concept was published at Oxford in London in 1655. It was the 'Oxford Gazette'. In USA, the first newspaper was "Public Occurrences" which was launched in 1690. It was from Calcutta that the first newspaper was published in India in 1780. Its name was 'Bengal Gazette'. It also had another title 'Calcutta Advertiser'. The Indian Gazette, the Calcutta Gazette, Bengal Journals, India's second, third, fourth newspapers also started from Calcutta. The first newspaper in Telugu was '*Krishna Patrika*'. It was edited by Mutnuri Krishna Rao.

Technological revolution has modernised the print media. For a long time, newspapers were written by hand. Later, these were replaced by monotype and linotype. In this process, a machine operated by a keyboard was used to compose letters. This has also become obsolete now and type setting computers, offset and laser printing have taken over. In earlier days, newspapers were printed only in black and white. But now almost all the newspapers are printed in colour.

The newspapers give information about current affairs/politics, business, sports, films etc.

Bring to the classroom various newspapers available in your area. Form as many teams. Now, analyse the papers for the way the news is organised.

Collect one week issues of the above newspapers. In the above teams, make a list of special features and the days on which they appear and present it to the class. Give your reasons for why such features are published by the newspaper.

Golkonda news paper cutting in 1938

22.2.1 *Role of Newspapers in Cultural Awakening and Freedom Movement*

During the British period, social reformers began actively campaigning for radical changes in the society. The reformation of Hinduism, the move for abolition of '*Sati*' and efforts to encourage widow re-marriage were some of the major reforms. Inspired by these great leaders, many newspapers were started in different parts of the country.

Many freedom fighters of Indian Independence were the editors of newspapers. *Amrit Bazar Patrika* (started in 1868) was edited by Sisir Kumar Ghosh, *Bengalee* (started in 1833) was edited by Surendranadh Banerjee, *'The Hindu'* (started in 1878) was edited by G. Subramaniya Iyer, *'Kesari'* (started in 1881) was edited by Balagangadhara Tilak. The editors expressed their views through these newspapers. These papers played a prominent role in arousing national consciousness among Indians. You have already read in brief about the *Krishna Patrika* edited by Mutnuri Krishna Rao in an earlier chapter.

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Andhra Mahasabha published pamphlet called *vettichakiri raddu (abolish the bonded labour)* to sensitise the people of Hyderabad state towards the civic problems

Founders of Telugu Pathrika

under the rule of Nizam landlords, and jagirdars. Some of the important magazines and publications in Telangana were : *Nilagiripathrika,* edited by Sabdavishu Venkatarama Narasimha Rao of the then Nalgonda; *Tenugu pathrika* by Vaddiraju brothers from Inugurthi in the then Warangal. *Golkonda,* edited by Suravaram Pratapa Reddy, began with the objective to create nationalist feelings; Urdu magazine *Rayyat,* edited by Mandumula Narasing Rao, highlighted the peasent problems; Shoiabulla Khan's *Imroz* published articles that criticized the dictatorial rule of Nizam, and gundaism of the landlords. As a result, his hands were cut off and he was murdered by the Razakars.

Mahatma Gandhi also wrote profusely. He took over the 'Young India' in 1918 and started another journal 'Navjeevan' in Gujarati. He wrote extensively in 'Harijan' under the editorship of Mahadev Desai.

Keywords

1. Projector
2. Commentary
3. Compose
4. Gazette
5. Publish

Improve your learning

S5W2Y1

1. Find any three differences between drama and film.
2. Do you think any story or poem in your language textbook could be made into a small film? Can you think of the various people you will need in making a film based on that?
3. Some people argue "Cinema is a powerful tool to transform the society"; others argue that "It has a negative impact". Whom do you agree with and why?
4. What were the major themes discussed in early films? How is it similar or different from the films you have seen?
5. How did newspapers play a major role in the freedom movement?
6. What are the reasons for the disappearance of dramas now-a-days.

Debate: Is cinema knowledge giving or life spoiling? Conduct a debate.

Project:

1. Look at a News Paper and classify how the pages have been organised? What type of images and photograhs are used? How much space is given for advertisment ? What issues are covered in the editorial?
2. Select some popular TV channels. Form a team of 4 to 5 children. Each team should assess the proportion of time allocated by a channel to various themes like religion, news, films, serials etc. Share your findings with the other teams in the class.

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CHAPTER 23

Sports: Nationalism and Commerce

S7Z5C7

- Do you like to play games?
- What games do you play?
- Which game do you like the most?
- Think of some sports in which only girls or only boys participate.
- Are some games played only in the villages?
- Are some games played only by very rich people?

23.1 Why do you play?

Put a (✓) if you agree with the reason given. Put (×) if you disagree. If you find other reasons, add them to the list.

Playing games is easy	
It is fun to play games	
Parents, teachers and friends appreciate it	
Games are challenging	
Games keep the body healthy	
Lot of scope to imitate their favourites like Sachin, Sania etc.	
Games are easier than studies	
Appear on the television	
No written tests and examinations in games	
Win medals in international games	
To bring glory to the country	
Win name, money and fame	

Collect the views of all the students in the class and find out which reason is considered most important.

23. We play games for a variety of reasons. But what games we play and watch is also deeply influenced by what is going on in the society. Take the example of cricket. It was a game played by villagers of England in open fields of their village just like our villagers play *kabaddi*.

However, today it is played all over India, in villages and towns. Especially, the youth have develo-ped a craze and devotion for the game. People spare their valuable time to watch the match on television. There are some people who offer prayers for the victory of their favourite team.

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Cricket has gained such popularity that the other games like hockey, football and traditional games like *kabbadi*, *khokho* lack the support, encouragement and enthusiasm from the people. What could be the reason for this? Why do you think has a game, which played in the villages of England has assumed such popularity in our country? Let us find out more about this.

Cricket was invented in England. By the end of the 19th century, it had become a game of 'gentlemen', that is the rich men lots of land the game required and to play on. The game was expected to represent all that the English valued – fair play, discipline, gentlemanly attitude. It was introduced in schools as a part of a wider programme of physical training through which boys were to be moulded into ideal citizens. Girls were not supposed to play the games meant for boys.

Unlike other team games of England like football or hockey, which became popular all over the world, cricket took root only in countries that the British ruled. In these colonies, cricket was established as a popular sport either by white settlers (as in South Africa, Zimbabwe, Australia, New Zealand, the West Indies and Kenya) or by local elites who wanted to copy the habits of their colonial masters, as in India.

Locate the cricket playing nations in your atlas.

Did you notice that there is no single country called West Indies? Identify one of these islands that has the best athletes in running _____

23.2 Cricket in India

Cricket fans know that watching a match involves taking sides. In a Ranji Trophy match, when Delhi plays against Mumbai, the loyalty of spectators depends on which city they come from or support. When India plays against Australia, the spectators watching the match on television in Hyderabad or Chennai feel involved as Indians – they are moved by nationalist loyalties. But through the early history of Indian first class cricket, teams were not organised on geographical principles. It was not untill 1932 that a national team was given the right to represent India in a Test match. So how were teams organised and in the absence of regional or national teams, how did cricket fans choose sides? We turn to history for answers, to discover how cricket in India developed and to get a sense of the loyalties that united and divided Indians in the days of the Raj.

The origins of Indian cricket, that is, cricket played by Indians are to be found in Bombay and the first Indian community to start playing the game was the small community of Parsis. Brought into close contact with the British because of their interest in trade and the first Indian community to westernise, the Parsis founded the first Indian cricket club, the Oriental Cricket Club in Bombay in 1848. Parsi clubs were funded and sponsored by Parsi businessmen like the Tatas and the Wadias. The white cricket elite in India offered no help to the enthusiastic Parsis. In fact, there was a quarrel between the Bombay Gymkhana, a whites-only club, and Parsi cricketers over the use of a public park.

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When it became clear that the colonial authorities were prejudiced in favour of Englishmen, the Parsis built their own gymkhana to play cricket in. The rivalry between the Parsis and the racist Bombay Gymkhana had a happy ending for these pioneers of Indian cricket. A Parsi team beat the Bombay Gymkhana at cricket in 1889, just four years after the foundation of the Indian National Congress in 1885.

The establishment of the Parsi Gymkhana became a **precedent** for other Indians who in turn established clubs based on the idea of religious community.

By the 1890s, Hindus and Muslims were busy gathering funds and support for a Hindu Gymkhana and an Islam Gymkhana. This history of gymkhana cricket led to first class cricket being organised on communal and racial lines. The teams that played colonial India's greatest and most famous first class cricket tournament did not represent regions, as teams in today's Ranji Trophy currently do, but represented religious communities. The tournament was called the Pentangular, because it was played by five teams: the Europeans, the Parsis, the Hindus, the Muslims and Others. By the late 1930s and early 1940s, journalists, cricketers and political leaders had begun to criticise the racial and communal foundations of the Pentangular tournament.

Mahatma Gandhi and colonial sports

Mahatma Gandhi believed that a sport was essential for a balance between the body and the mind. However, he often emphasised that games like cricket and hockey were imported into India by the British and were replacing traditional games. They showed a colonial mindset and were a less effective education than the simple exercise of those who worked on the land.

'I should, however, be exceedingly surprised and even painfully surprised, if I were told your boys were devoid of all game. If you have national games, I would urge upon you that yours is an institution that should lead in reviving old games. I know that we have in India many indigenous games just as interesting and exciting as they are inexpensive, because the cost is practically next to nothing.'

Speech at Mahindra College, 24 November 1927, The Collected Works of Mahatma Gandhi.

'A sound body means one which bends itself to the spirit and is always a ready instrument at its service. Such bodies are not made, in my opinion, on the football field. They are made on cornfield and farms. I would urge you to think this over and you will find innumerable illustrations to prove my statements. Our colonial-born Indians are carried away with this football and cricket mania. These games may have their place under certain circumstances… Why do we not take the simple fact into consideration that the vast majority of mankind who are vigorous in body and mind are simple agriculturists and that they are strangers to these games…?'

Letter to Lazarus, 17 April 1915, The Collected Works of Mahatma Gandhi, Vol.14.

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What has been the relationship between the cricket and the idea of developing western culture?

Modern cricket is dominated by Tests and one-day internationals, played between national teams. The players who become famous, who live in the memories of cricket fans, are those who have played for their country. India entered the world of Test cricket in 1932, a decade and a half before it became an independent nation. This was possible because test cricket, from its origins in 1877, was organised as a contest between different parts of the British empire and not sovereign nations. Playing cricket also became a way of claiming equality with the colonial rulers and challenging them.

There are different sports equipments to play games as you can see here. You may notice that they are of very different quality than the one's available in your local market. Is such equipments will be affordable for children to play for fun as against professional adults playing game for making money?

23.2.1 *Transformation of Cricket*

The 1970s was the decade in which cricket was transformed: it was a time when a traditional game evolved to fit a changing world. If 1970 was notable for the exclusion of South Africa from international cricket, 1971 was a landmark year because the first one-day international was played between England and Australia in Melbourne. The enormous popularity of this shortened version of the game led to the first World Cup being successfully staged in 1975. Then in 1977, even as cricket celebrated 100 years of test matches, the game was changed forever, not by a player or cricket administrator, but by a businessman. Kerry Packer, an Australian television tycoon who saw the moneymaking potential of cricket as a televised sport, signed up fifty-one of the world's leading cricketers against the wishes of the national cricket boards and for about two years staged unofficial Tests and One-Day internationals under the name of World Series Cricket. Packer's 'circus', as it was then described, folded

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up after two years. But the innovations he introduced during this time to make cricket more attractive to television audiences endured and changed the nature of the game.

Coloured dress, protective helmets, field restrictions, cricket under lights became a standard part of the post-Packer game. Crucially, Packer drove home the lesson that cricket was a marketable game, which could generate huge revenues. Cricket boards became rich by selling television rights to television companies. Television channels made money by selling television spots to companies who were happy to pay large sums of money to advertise their products to cricket's captive television audience. Continuous television coverage turned cricketers into celebrities who, besides being paid better by their cricket boards, now made even larger sums of money by making commercials for a wide range of products, from tyres to colas. Television coverage changed cricket. It expanded the spectators for the game by bringing cricket into small towns and villages. It also broadened cricket's social base. Children who had previously never had the chance to watch international cricket because they lived outside the big cities, could now watch and learn by imitating their heroes. The technology of satellite television and the world wide reach of multinational television companies created a global market for cricket.

List the changes that occurred with end of the dominance of Test cricket.

23.2.2 *Commerce, Media and Cricket Today*

Matches in Sydney could now be watched live in Surat. This simple fact shifted the balance of power in cricket: a process that had begun by the break-up of the British Empire was taken to its logical conclusion by globalisation. Since India had the largest viewership for the game amongst the cricket-playing nations and the largest market in the cricketing world, the game's centre of gravity shifted to South Asia. This shift was symbolised by the shifting of the ICC headquarters from London to tax-free Dubai.

A more important sign that the centre of gravity in cricket had shifted away from the old, Anglo-Australian axis is that innovations in cricket technique in recent years have mainly come from the practice of subcontinental teams in countries like India, Pakistan and Sri Lanka. Pakistan has pioneered two great advances in bowling: the '*doosra*' and the 'reverse swing'. Both the skills were developed in response to subcontinental conditions: the *doosra* to counter aggressive batsmen with heavy modern bats who were threatening to make finger-spin obsolete and 'reverse swing' to move the ball in on dusty, unresponsive wickets under clear skies. Initially, both innovations were greeted with great suspicion by countries like Britain and Australia which saw them as an underhanded, illegal bending of the laws of cricket. In time, it came to be accepted that the laws of cricket could not continue to be framed for British or Australian

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conditions of play, and they became part of the technique of all bowlers, everywhere in the world.

One hundred and fifty years ago, the first Indian cricketers, the Parsis, had to struggle to find an open space to play in. Today, the global marketplace has made Indian players the best-paid, most famous and for whom the world is a stage. The history that brought about this transformation was made up of many smaller changes: the replacement of the gentlemanly amateur by the paid professional, the triumph of the one-day game and twenty-twenty as it over-shadowed Test cricket in terms of popularity, and the remarkable changes in global commerce and technology. The business of history is to make sense of change over time. In this chapter, we have followed the spread of a colonial sport through its history, and tried to understand how it adapted to a post-colonial world.

After thinking about cricket for sometime, Vinayak listed a few words that are only in English language – 'boundary', 'over', 'wicket'. Can you explain to him why there are no Telugu words for it?

Interview with G H Vihari , under 19 World Cup Indian Cricket Team Member from erstwhile Andhra Pradesh

Q. Share your feelings that you experienced when our team beat Australia in the World Cup Final.

A. [with a smile]… a scintillating performance by us. It was thrilling you know…, defeating kangaroos in their home ground is a daunting task. The win is a feather in our cap.

Q. Why the game of cricket is gaining importance in India?

A. In our country there is a lot of craze and lot of opportunities. You see children playing in the *gallies* (streets) in India. It is a game of feasibility… People love to watch their players performing best. In India after the victory in World Cup 1983 more or less there is consistency in the performance level… Now we won 2011 World Cup and now under 19 World Cup… many outstanding performances like these will follow… consequently there would be importance…

Q. Is this game of cricket is surpassing the other games like *kabbadi*, *khokho*, hockey etc.?

A. Yeah to some extent. But it is necessary to give encouragement to other games also. I feel sorry over the lack of funds in hockey… Sponsors should come forward. People and the govt. should look into this.

Q. How sports promote nationalism?

A. Yeah I think sports and nationalism are intertwined. Sports and games flourish when there is encouragement, support from the people who watch them. Encouraging the players is a trend in sports arena now. The underlying principle is… unity and industry

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Sports promote unity which is a salient feature in nation building... Representing a nation is a nationalistic feeling.

Q. Why is there much commercial support for cricket than other games?

A. Television, media, sponsors are the factors for this. Other games need to be given publicity and encouragement.

Q. Do you see this game as a career or entertainment only?

A. mmmm… upto my middle school I enjoyed it, now I see it as a profession. I would like to win laurels to my country through this…

Q. Is cricket overshadowing other games?

A. Many people believe that too much significance is being given to cricket in our country. Companies sponsor the game and Sports channels broadcast the matches live. But this is not happening in case of other games. Consequently traditional games like *kabbadi*, *khokho*, chess are losing their prominence . To excel in certain game a player must have perseverance, dedication and hard work. Miracles never work. Sheer determination alone pays the reward.

23.3 Other popular games and their status

Hockey is another popular game in India. Indian team had won many competitions even during the colonial rule. Till 1980's, India was able to dominate the international Hockey games. However, there has been a decline in the last decades. Unlike Cricket, games like Hockey do not get equal amount of media attention or commercial support. *Kabbadi* is another traditional popular game in India. However, it was only about 10 years ago that it began to be played on the international level. India has been successful in it. In many other games, like Archery, Badminton, Boxing, Weightlifting, Chess, Tennis etc. too, Indian players have won many medals in international competitions.

However, we have not been very successful in athletics, or other internationally popular games like Football, Volleyball, Basketball etc. Nor do we find many of our popular children's games, as in the following pictures, being played by adults! Have you played any of them? Can you describe the rules about it? Why do you think adults don't play such games?

Sports develop us mentally and physically. The government initiates various programmes for encouraging the children by recognizing their talent and interests at the school level. The government organises coaching classes to

develop sports. For this, under the Ministry of Human Resources Development, the Department of Sports and Games trains the children to show their performance on the international platform.

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The skilled children are chosen and provided special training through sports councils. The government conducts Mandal, Division, District, State, Zonal and National level competitions. The winners are awarded with prizes and special coaches are appointed for their empowerment. These competitions are not organized for commercial purposes. They develop the cult towards sports and games as well as international understanding, cultural development and universal brotherhood. Sports promote national integration in India, a multi cultural country.

Keywords

1. Colonial Sport 2. Global Commerce 3. Nationalism 4. Sponsors

Improve your learning

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1. Correct the false statements:
   - Colonial rulers promoted Cricket to be played between nations that were under their power.
   - People adopted the game of cricket to become westernised.
   - Indian villagers played cricket.
   - Cricket was introduced in schools to teach good manners.
2. Write a short note on Gandhiji's views on other sports and cricket.
3. Give brief explanations for the following.
   - The Parsis were the first Indian community to set up a cricket club in India.
   - The significance of the shift of the ICC headquarters from London to Dubai.
4. Find out the history of any one local sport. Ask your parents or grandparents about how this game was played in their childhood. Find outwhether it is played in the same way now. Try and think of the historical forces that might account for the changes.
5. How have advances in technology, especially television technology, influenced the development of contemporary cricket?
6. Prepare a pamphlet on the consequences of commercialisation of cricket.
7. Point out any five cricket playing countries on the world map.

Debate: Does a Nation's prestige increase by sports? Conduct a debate.

Project: Collect information about any game. Write the history of the game in the form of a report.

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CHAPTER 24

Disaster Management

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24. India, with its vast population and unique geo-physical characteristics, is one of the world's most "Disaster-Prone" countries. Natural hazards such as cyclones, earthquakes, drought, floods or landslides occur in different parts of India in varying intensities. The East and the South-Eastern parts of India are frequently affected by cyclones. In the interior of the plateau in the Himalayas, earthquakes are common and in the Ganga-Brahmaputra plain, floods are more common. Rajasthan and Rayalaseema often experience severe droughts, as do other areas in South India. This means that we are all 'vulnerable' in different degrees to these hazards. People living in an area may be vulnerable to more than one hazard. For instance, people residing in coastal area may face floods and cyclones frequently, while being located in an earthquake zone. Such an area is called a Multi Hazard Zone.

The damage caused due to a hazard increases when people are not adequately prepared to face the "disaster". For instance, a flood is a hazard when it occurs, and if people are not prepared to face it, it may wash away persons, homes, cattle and valuables. Then, the flood becomes a disaster.

24.1 Types of Disasters

Disasters can be categorised into different types based on the speed and origin/cause.

1. Based on speed, a disaster can be termed as slow or rapid.

i) Slow onset disaster: A disaster that prevails for many days, months or even years like drought, environmental degradation, pest infection, famine are some examples of a slow onset disaster.

ii) Rapid onset disaster: A disaster that is triggered by an instance causes shock. The impact of this disaster may be short lived or long-term. Earthquake, cyclone, flash floods, volcanic eruptions are some examples of rapid onset disasters.

2. Based on the cause, disaster can be natural or human induced.

i) Natural disaster: A natural disaster is an event that is caused by nature and leads to human, material, economic and environmental losses. The types of natural disasters:

a. Earthquakes
b. Cyclones
c. Floods
d. Droughts
e. Tsunamis
f. Land slides
g. Volcanoes

In Class VII, you studied about cyclones and floods and their mitigation. In the Class VIII Science text book, you will know about the earthquakes and their impact.

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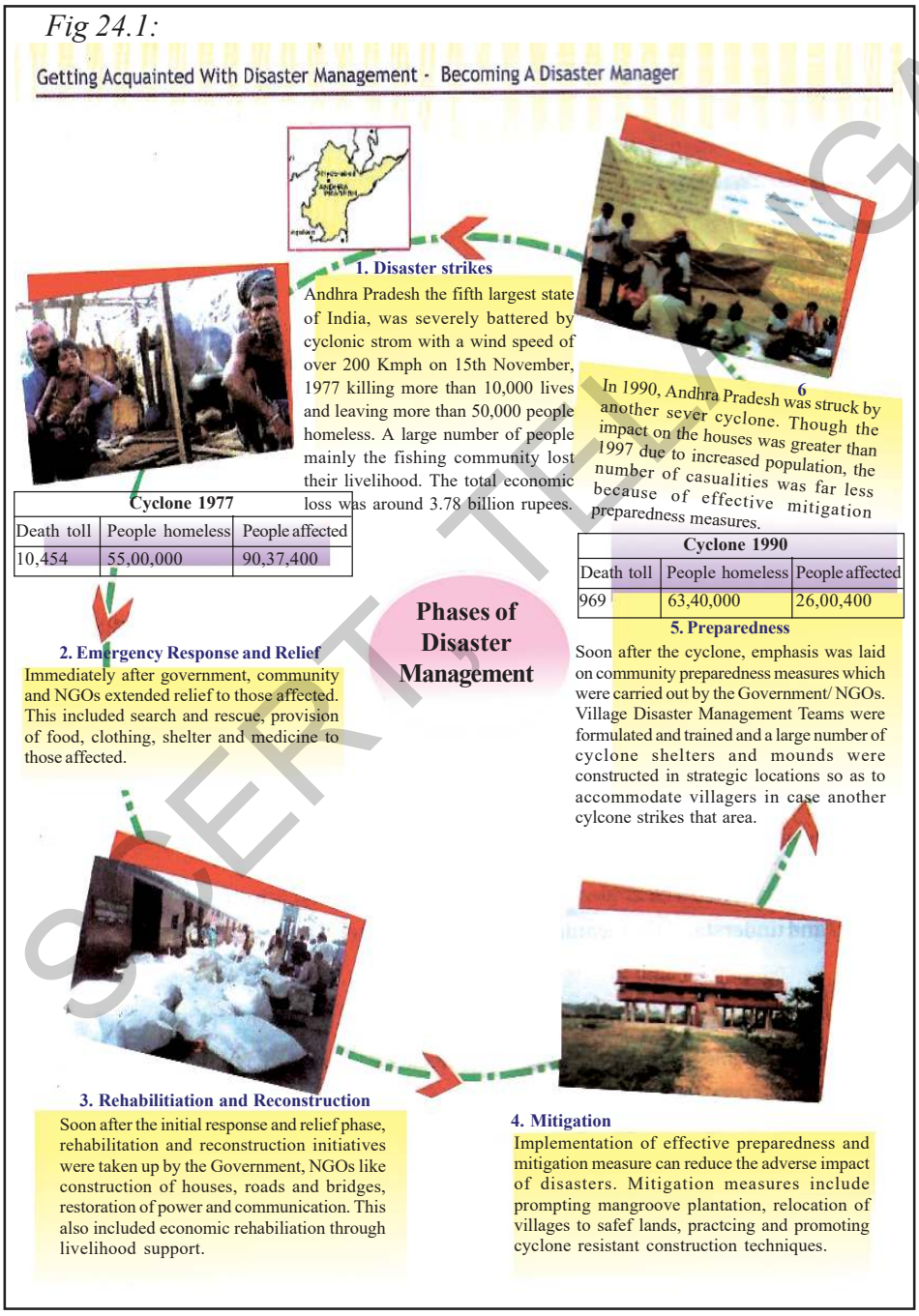
ii) Human induced disasters: A serious disruption to normal life triggered by human-induced hazard causing human, material, economic and environmental losses, which exceed the ability of those affected to cope. Some examples are the 1984 Bhopal Gas tragedy, the 1997 Uphaar Cinema fire in Delhi, Rajdhani Express train derailment in 2002, Kumbakonam school fire tragedy in 2003, Jaipur serial blasts in 2008 etc.

24.2 What is disaster management?

Disaster management covers the range of activities designed to maintain control over disasters/ emergency situations and to provide a framework for helping people to avoid, reduce the effects of, or recover from the impact of a disaster. These activities may be related to preparedness, mitigation, emergency response, relief and recovery (recon-struction and rehabilitation) and may be conducted before, during or after a disaster.

The Teachers and students are an integral part of the community and have an important role to play in being prepared for disasters. Students are effective carrier of messages to educate their parents and their community. Teachers have an important responsibility to guide the students in this regard.

Fig 24.1:



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24.2.1 *TSUNAMI*

Do you know what tsunamis are? How they are formed? How they can be predicted and how you can save yourself if you are residing in any of the coastal districts.

The term "Tsunami" has been coined from Japanese words 'tsu' meaning harbour and 'name' meaning waves. Tsunamis are huge waves generated by earthquakes, volcanic eruptions, or under water landslides which devastate the coastal communities. Tsunamis caused by nearby earthquakes may reach the coast within minutes. When the waves enter shallow water, they may rise to several feet or, in rare cases, tens of feet, striking the coast with a devastating force. The tsunami danger period can continue for many hours after a major earthquake.

Collect more information and pictures on tsunami. Discuss it and display the pictures on the notice board.

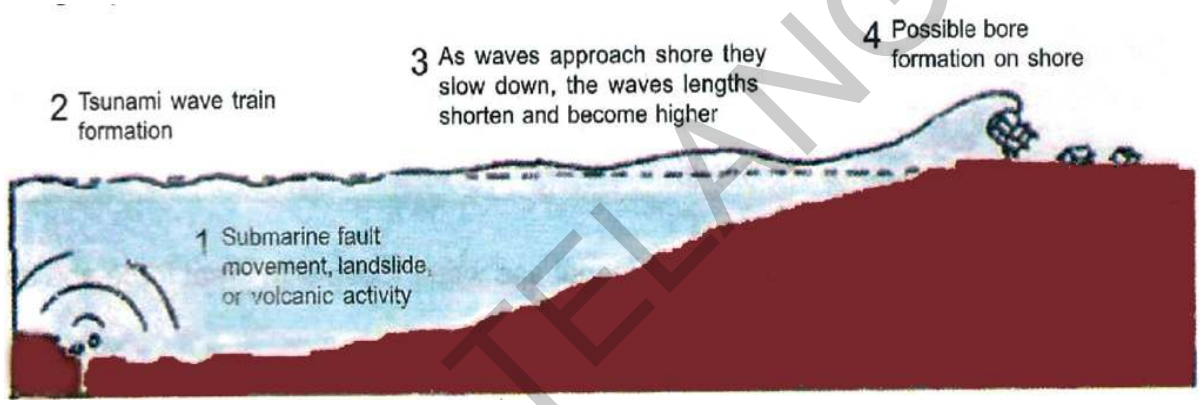

Fig 24.2: Graphic representation of Tsunami waves

24.2.1.1 *Did you know?*

A. A tsunami consists of a series of waves and the first wave may not be the largest. The danger from subsequent tsunami waves can last for several hours after the arrival of the first wave.

B. Tsunami can move at 50 km per hour on coastal plain, faster than a person can run.

C. Tsunamis can occur at any time of the day or night.

24.2.1.2 *What to do BEFORE Tsunami?*

1. Find out if your home, school, work place, or other frequently visited locations are in tsunami hazard prone areas.
2. Plan evacuation routes from your home, school, work place or any other place you could be in where tsunamis present a risk.
3. Practice your evacuation routes.
4. Have disaster supplies ready at hand.

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5. Discuss tsunamis with your family.

Detecting Tsunamis

With the use of satellite technology, it is possible to provide nearly immediate warning of potentially tsunamigenic earthquakes. Warning time depends upon the distance of the epicenter from the coast line. The warning includes predicting the time at which the selected coastal communities where the tsunami could travel and reach in a few hours.

Coastal tidal gauges can stop tsunamis close to the shore, but they are useless in deep oceans. Tsunami detectors, linked to land by submarine cables, are deployed 50 odd kms out at sea. 'Tsunameters' transmit warnings of buoys on the sea surface, which relay it to satellites.

24.2.1.3 *What to do DURING a Tsunami?*

- If you are at home and hear a tsunami warning, you should make sure your entire family is aware of the warning. Your family should evacuate the house if you live in a tsunami prone area. Evacuate to a safe elevated area and move in an orderly, calm manner to the evacuation site.
- Take your Disaster Supplies Kit. Having supplies will make you more comfortable during the evacuation.
- If you evacuate, take your animals with you.
- If you are at the beach or near the ocean and you feel the earth shake, move immediately to higher ground, do not wait for tsunami warning. Stay away from rivers and streams that lead to the oceans.
- High multi-storey, reinforced concrete buildings (like hotels etc.) are located in many low-lying coastal areas. The upper floors of these buildings can provide a safe place.
- Offshore reefs and shallow areas may help break the forces of tsunami waves, but large and dangerous waves can still be a threat to coastal residents in these areas. Staying away from low-lying coastal areas is the safest advice when there is a tsunami warning.
- Update yourself on emergency information or warning announced on radio and television from time to time.

24.2.1.4 What to do AFTER Tsunami?

- Continue using a radio or television for updated emergency information. The tsunami may have damaged roads, bridges, or other places that may be unsafe.
- Check yourself for injuries and get first aid if necessary before helping injured or trapped persons. If someone needs to be rescued, call professionals with the right equipment to help. Many people might get killed or injured while trying to rescue others in flooded areas.
- Help people who require special assistance - infants, elderly people, those without transportation, large families who may need additional help in an emergency situation, people with disabilities.
- Avoid disaster areas. Your presence might hamper rescue and other emergency operations and put you at further risk from the residual effects of floods, such as contaminated water, crumbled roads, landslides, mudflows and other hazards.

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- Use the telephone only for emergency calls. Telephone lines are frequently overwhelmed in disaster situations. They need to be cleared for emergency calls to get through.
- Stay out of a building if water remains around it. Tsunami water, like floodwater, can undermine foundations, causing buildings to sink, floors to crack, or walls to collapse.
- When re-entering building or homes, be very careful! Tsunami-driven floodwater may have damaged buildings where you least expect it. Carefully watch every step you take.
- Wear long pants, a long-sleeved shirt and sturdy shoes. The most common injury following a disaster is cut feet.
- Use battery-powered lanterns or flashlights when examining buildings. Battery powered lighting is the safest and easiest to use and it does not present a fire hazard for the user, occupants or building. Do not use candles.
- Examine walls, floors, doors, staircases and windows to make sure that the building is not in danger of collapsing.
- Inspect foundations for cracks or other damages. Cracks and damage, to a foundation can render a building uninhabitable.
- Look for fire hazards. There may be broken or leaking gas lines, flooded electrical circuits, or submerged furnaces or electrical appliances. Flammable or explosive materials may have come from upstream. Fire is the most frequent hazard following floods.
- Watch out for wild animals, especially poisonous snakes that may have come into buildings with the water. Use a stick to poke through debris. Tsunami floodwater flushes snakes and animals out of their homes.
- Watch for loose plaster, drywall, and ceilings that could fall.
- Open the windows and doors to help dry the building.
- Shovel out mud before it solidifies.

Fig 24.3: Tsunami battered boats

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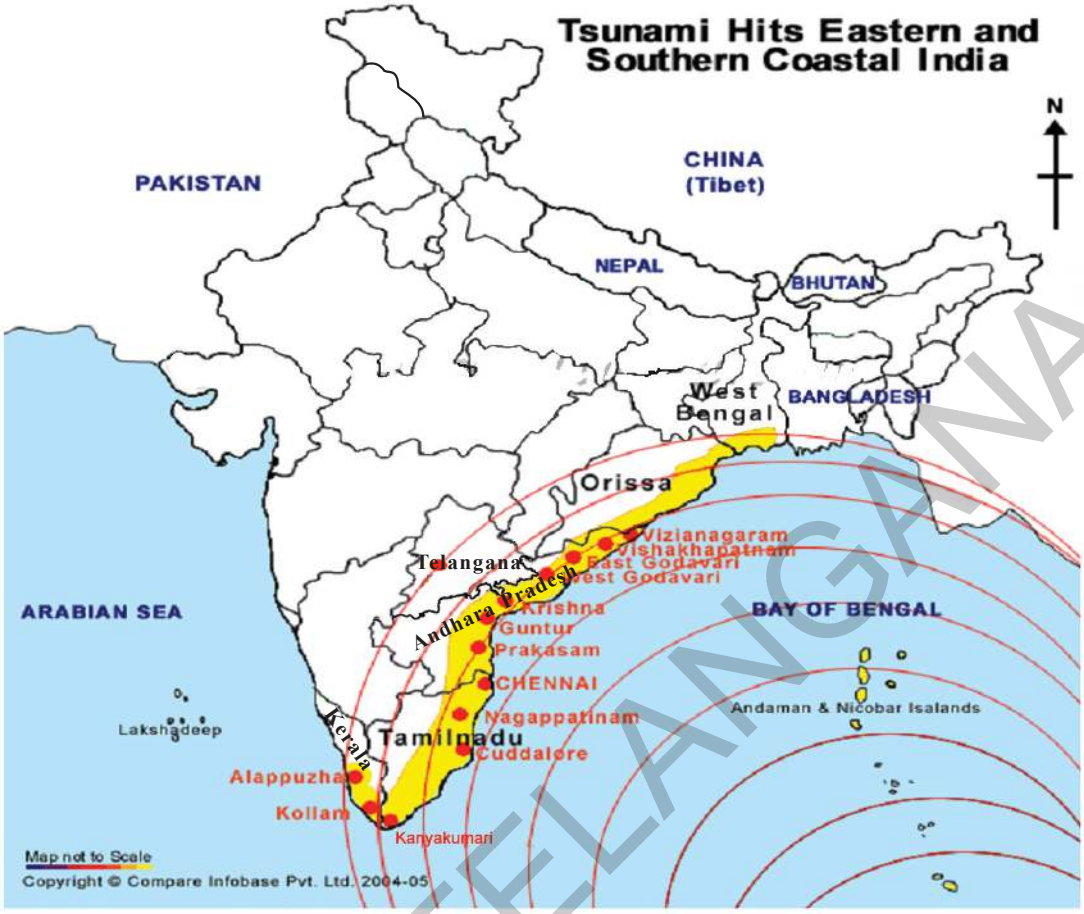

Fig 24.4: Tsunami Hits Eastern and Southern Coastal India

24.3 DROUGHT

Drought is basically a disaster situation caused by lack of rainfall. The deficiency in rainfall is defined as meteorological drought. While in a year, there may be normal rainfall, there might be a wide gap separating two consecutive spells of rain, resulting in crop failure which is termed as agricultural drought. Thus, the quantum as well as the distribution of rainfall are important.

Excess or deficient rainfall is determined by the percent variation from the average rainfall (of 70-100 years) as follows:

Excess	+20 percent or more of the average rainfall
Normal	+19 percent to -19 percent of the average rainfall
Deficient	-20 percent to -59 percent of the average rainfall
Scanty	-60 percent or less of the average rainfall

Certain regions due to their geographical location are more likely to receive less rainfall. These are called 'drought prone areas'.

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For example, in Rayalaseema region of Andhra Pradesh and some areas in Telengana state, the probability of drought occurrence is twice in every five years.

24.3.1 *Impact of Drought*

There is a sequential impact of drought:

- Scarcity of drinking water; fall in water-table.
- Decline in crop acreage.
- Fall in employment in the agricultural sector due to slowing down of agricultural activity.
- Fall in purchasing power of those engaged in agriculture.
- Scarcity of food grains.
- Scarcity of fodder.
- Loss of cattle life.
- Malnutrition, especially among a children.
- Ill health and spread of diseases like diarrhoea, dysentery or cholera and opthalmia caused by starvation.
- Distress sale and mortgage of land, jewellery and personal property.
- Migration of people in search of employment.

24.3.2 *How to cope with Drought?*

Unlike sudden disasters, drought being slow onset disaster, gives us ample time for preparedness, response and mitigation. Monitoring and early warning enables timely action by decision makers at all levels. In areas that are normally affected by drought, Government, Non-Governmental Organizations (NGOs), local officials and other key players have taken the initiative to bring in awareness on water conservation strategies etc.

24.3.3 *Rainwater harvesting*

In urban areas, all the rainwater should be harvested as it falls over roofs of houses. The easiest thing is to divert it into soak pits for recharging of groundwater. The rainwater may also be stored in sumps/ tanks which are built for this purpose. In certain places, with simple filtering, rain water can be the best source of drinking water.

24.3.4 *Watershed Development*

The government is implementing Integrated Watershed Management Programme (IWMP) in drought prone areas to reduce the impact of droughts. The main objective is to strengthen the community and enable them to plan for proper utilisation of natural resources. Land use based on its capability helps in optimum use of land and water and can prevent misuse. The main activities include harvesting rain water in the fields, afforestation, promotion of crops/ trees that require less water and alternative livelihoods.

24.3.5 *Are you a water saver or spender?*

Find out whether you are a water saver or spender with the help of the following questionnaire. Check how much water you can save and whether you are a water hero or villain!

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Activity	User 1 (Litres)	User 2 (Litres)	Your Use (Litres)
Brushing Teeth	Running tap water (19)	Wet brush, Turn water off, rinse (2)	
Cleaning vegetables	Running tap water (11)	Fill pan to clean vegetables (2)	
Dish washing	Running tap water (114)	Wash & rinse in dishpan or sink (19)	
Flushing	Depends on tank size (20)	Displacement bottles in the tank (15)	
Shaving	Running tap water (18)	Shaving mug (0.5)	
Showering	Water running (95)	Wet down, soap down (15)	
Washing car/ bike/ cycle	Running hose (400/50/20)	Bucket (40/20/10)	
Washing clothes (with machine)	Full cycle, top water level (227)	Short cycle, minimal water level (102)	
Washing Floor	Running hose for 5 min (200)	Buckets (40)	
Washing Hands and face	Running tap water (8)	Plug and fill basin (4)	
Total	-	-	

Total the water you use and check your ranking:

- Eco Hero: <200 lt.,
- Water saver: 201 – 400 lt.,
- Water spender: 400 – 600 lt.,
- Water villain: >601 lt.

Keywords

1. Multi Hazard Zone
2. Human Induced Hazard
3. Famine
4. Pest Infection
5. Environmental Degradation
6. Drought

Improve your learning

S7B4V6

1. Describe any disaster that occured in your area or that you watched on T.V.? What measures could have been taken to reduce its impact.
2. How could the disaster be prevented/managed?
3. Discuss experiences of your elders with regard to the disasters and the management and write a note.
4. Suggest the precautions to be taken by the people to face the disasters.
5. Mention the effects of drought.
6. Mention the occasions where the water is wasted and suggest the preventive measures.
7. Make an album with the pictures of natural disasters.

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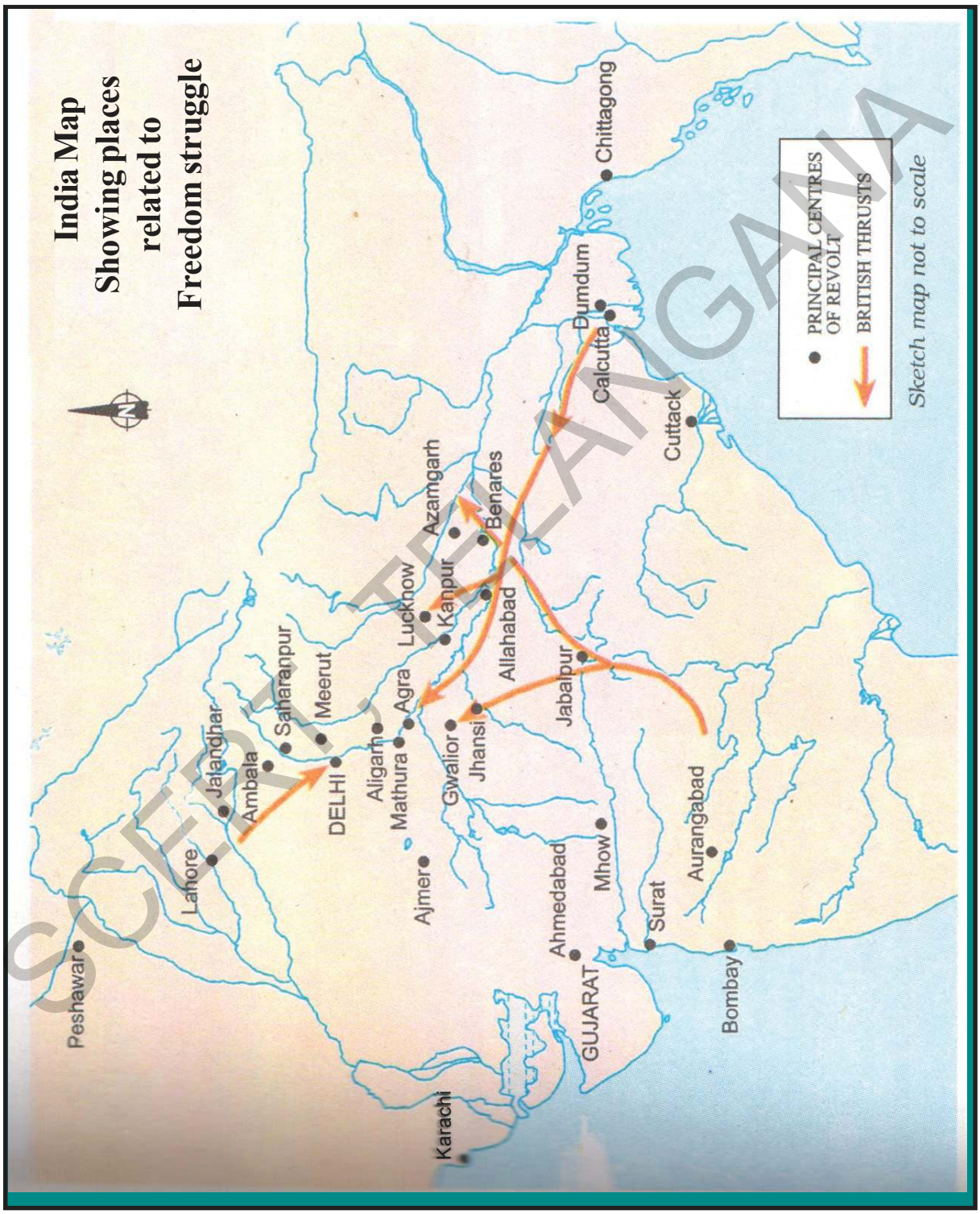
APPENDIX

This additional information and the maps are to be used wherever necessary.



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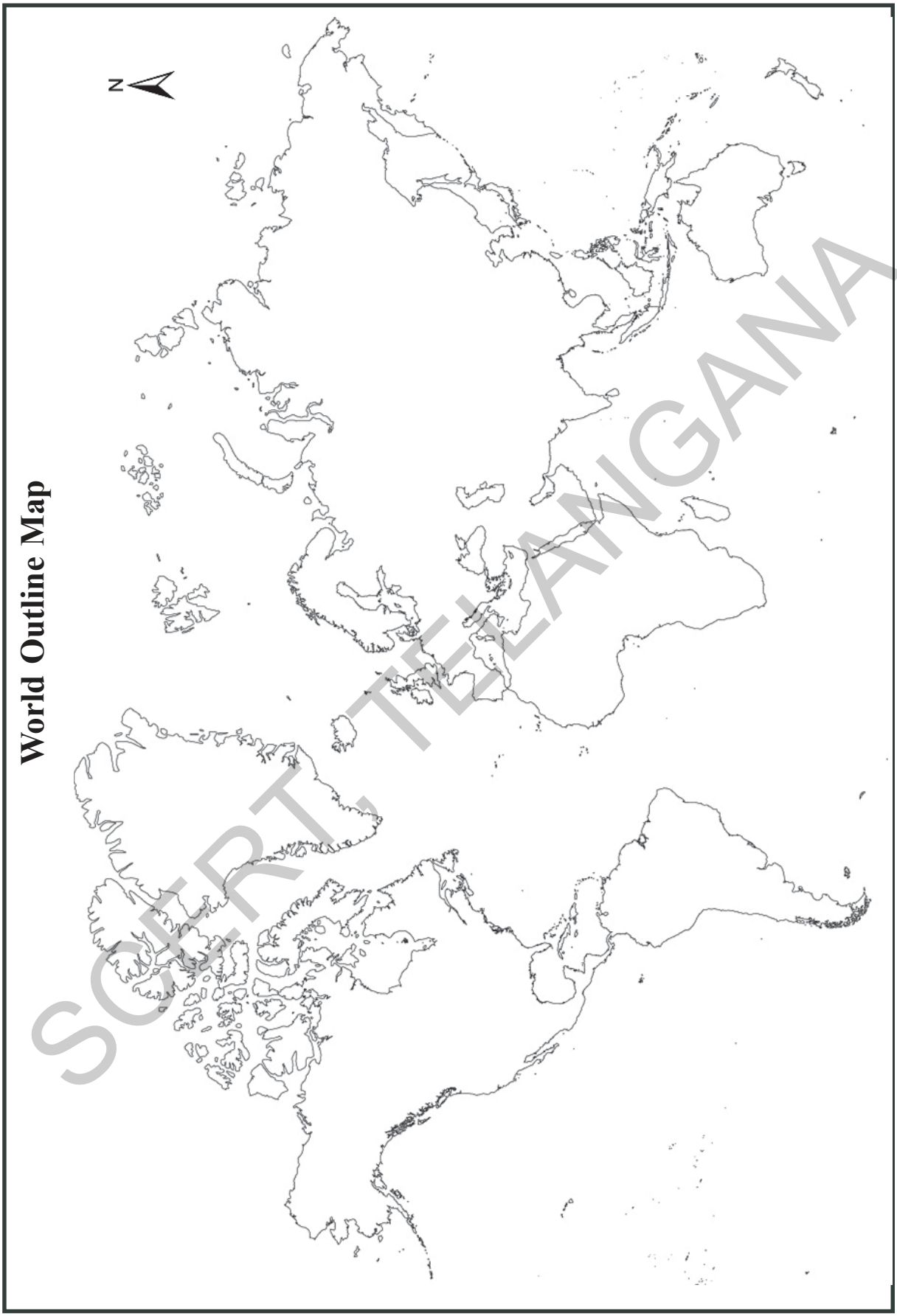
World Outline Map



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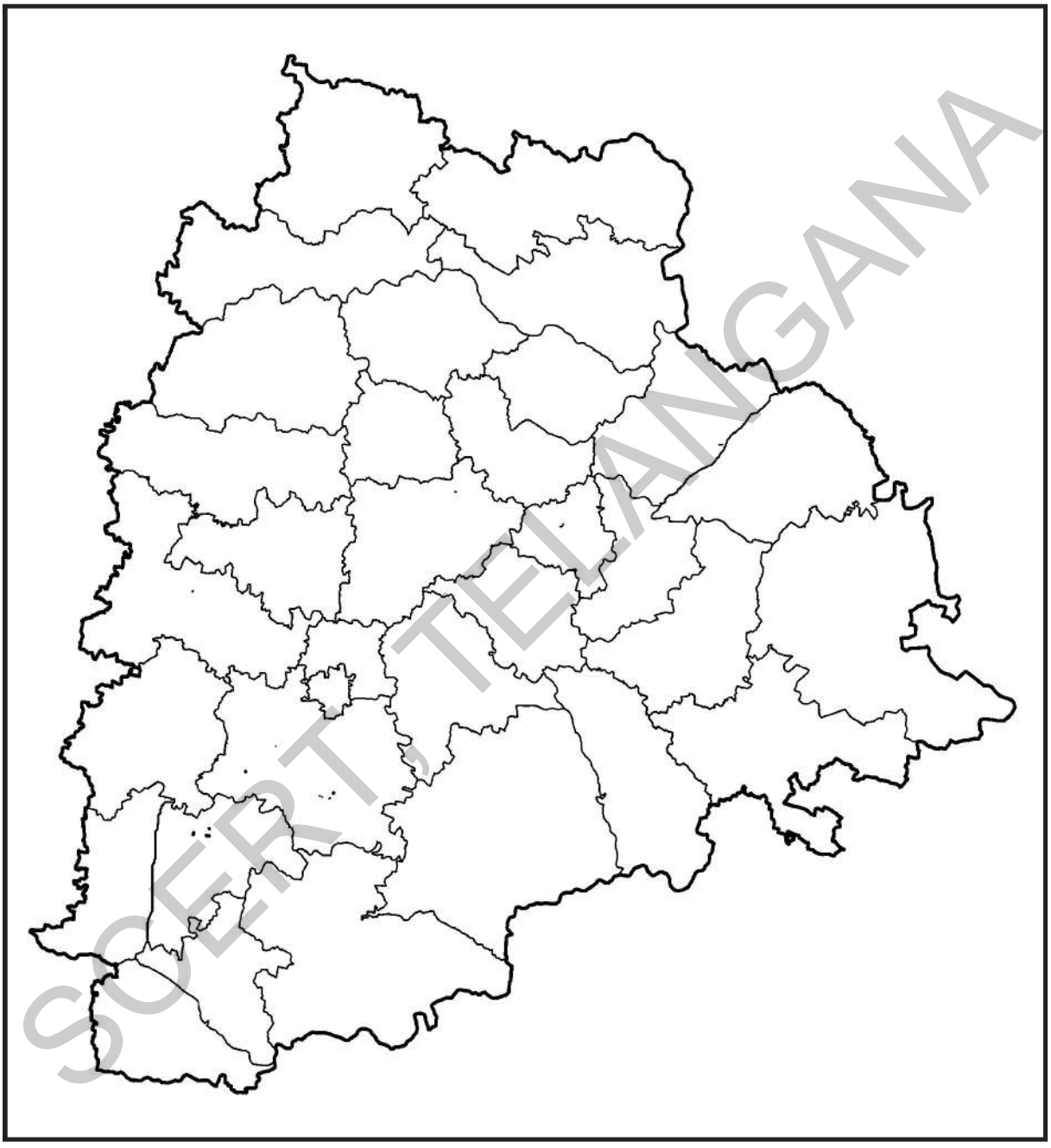
Telangana Political Map



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WORLD HEALTH ORGANIZATION

BMI CHART for age 14 and 15 – BOYS AND GIRLS

Years	Months	Malnourished (Underweight) Less than		Normal		Malnourished (Obesity) More than	
		GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS
14	0	15.4	15.5	15.4 - 27.3	15.5 - 25.9	27.3	25.9
14	1	15.5	15.5	15.5 - 27.4	15.5 - 26.0	27.4	26.0
14	2	15.5	15.6	15.5 - 27.5	15.6 - 26.1	27.5	26.1
14	3	15.6	15.6	15.6 - 27.6	15.6 - 26.2	27.6	26.2
14	4	15.6	15.7	15.6 - 27.7	15.7 - 26.3	26.3	26.3
14	5	15.6	15.7	15.6 - 27.7	15.7 - 26.4	27.7	26.4
14	6	15.7	15.7	15.7 - 27.8	15.7 - 26.5	27.8	26.5
14	7	15.7	15.8	15.7 - 27.9	15.8 - 26.5	27.9	26.5
14	8	15.7	15.8	15.7 - 28.0	15.8 - 26.6	28.0	26.6
14	9	15.8	15.9	15.8 - 28.0	15.9 - 26.7	28.0	26.7
14	10	15.8	15.9	15.8 - 28.1	15.9 - 26.8	28.1	26.8
14	11	15.8	16.0	15.8 - 28.2	16.0 - 26.9	28.2	26.9
15	0	15.9	16.0	15.9 - 28.2	16.0 - 27.0	28.2	27.0
15	1	15.9	16.1	15.9 - 28.3	16.1 - 27.1	28.3	27.1
15	2	15.9	16.1	15.9 - 28.4	16.1 - 27.1	28.4	27.1
15	3	16.0	16.1	16.0 - 28.4	16.1 - 27.2	28.4	27.2
15	4	16.0	16.2	16.0 - 28.5	16.2 - 27.3	28.5	27.3
15	5	16.0	16.2	16.0 - 28.6	16.2 - 27.4	28.5	27.4
15	6	16.0	16.3	16.0 - 28.6	16.3 - 27.4	28.6	27.4
15	7	16.1	16.3	16.1 - 28.7	16.3 - 27.5	28.6	27.5
15	8	16.1	16.3	16.1 - 28.7	16.3 - 27.6	28.7	27.6
15	9	16.1	16.4	16.1 - 28.7	16.4 - 27.7	28.7	27.7
15	10	16.1	16.4	16.1 - 28.8	16.4 - 27.7	28.8	27.7
15	11	16.2	16.5	16.2 - 28.8	16.5 - 27.8	28.8	27.8

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European Period in India - Timeline

1500-1700	European trading companies establish bases in India: the Portuguese in Panaji in 1510; the Dutch in Masulipatnam, 1605; the British in Madras in 1639, in Bombay in 1661, and in Calcutta in 1690; the French in Pondicherry in 1673
1757	Decisive victory of the British in the Battle of Plassey; the British become rulers of Bengal
1773	Supreme Court set up in Calcutta by the East India Company
1803	Lord Wellesley's Minute on Calcutta town improvement
1818	British takeover of the Deccan; Bombay becomes the capital of the new province
1853	Railway from Bombay to Thane
1857	First spinning and weaving mill in Bombay
1857	Universities in Bombay, Madras and Calcutta
1870s	Beginning of elected representatives in municipalities
1881	Madras harbour completed
1896	First screening of a film at Watson's Hotel, Bombay
1896	Plague starts spreading to major cities
1911	Transfer of capital from Calcutta to Delhi

National Movement - Timeline

1915	Mahatma Gandhi returns from South Africa
1917	Champaran movement
1918	Peasant movements in Kheda (Gujarat), and workers' movement in Ahmedabad
1919	Rowlatt Satyagraha (March-April)
1919	Jallianwala Bagh massacre (April)
1921	Non-cooperation and Khilafat Movements
1928	Peasant movement in Bardoli
1929	"Purna Swaraj" accepted as Congress goal at the Lahore Congress (December)
1930	Civil Disobedience Movement begins; Dandi March (March-April)
1931	Gandhi-Irwin Pact (March); Second Round Table Conference (December)
1935	Government of India Act promises some form of representative government
1939	Congress ministries resign
1942	Quit India Movement begins (August)
1946	Mahatma Gandhi visits Noakhali and other riot-torn areas to stop communal violence
14-15 August 1947	Pakistan is formed; India gains independence. Mahatma Gandhi tours Noakhali in East Bengal to restore communal harmony

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Telangana State - Places to Visit

District	Places to Visit
Jayashankar Dist	More forest Area, Medaram-Samakka Sarakka -Biggest tribal "Jathara", Palampeta Ramappa, Kaleshwara Muktheshwara Swamy, Ghanapuram Kotagullu, Pandavula Gutta, Lkanavaram Tank, Kochenta Narasimha Swamy Temple, The biggest ITDA-Yeturunagaram.
Janagaon Dist	Janagoan by the Impact of Jaina's, Palakurthy Someshwara Laxminarasimha Swamy, Jeedical Veerachala Sri Seetharama chandra swamy, Pembarthi Handmades, Bammera - Birth Place of a great Poet Sri Bammera Pothana, Palakurthy - Birth place of Palkurki Somanatha.
Hanumakonda Dist (Warangal Urban)	Mamunuru airport, NIT Engineering college, Bhadrakali Temple, Thousand pillars temple, Warangal Mudfort, Rockfort, Kushmahal, Kaloji Health University, Khajipeta junction.
Warangal Dist. (Rural)	Pakalalake, Pakala Shiva Temple, Ainavolu Temple, Bheemunipadam waterfall, Kommala Jathara, Gangadevipalli Grampanchayat.
Mahabubabad Dist	Kurivi Sri Veerabhadra Swamy Temple, Anantharam-Sri Venkateshwara Swamy, Dornakal - Church, Gudur - Bheemunipadam, Narsimhulupeta - Sri Venkateshwara Swamy.
Adilabad Dist	Gayatri kanakai waterfall, Pochera waterfall, Sathnala Project, Mathadi Vagu Project.
Nirmal Dist	Basara Gnanasaraswathi devi Temple, Papeshwaram Temple, Adelli Mahapochamma Temple, Swarna, Gaddenna Vagu, Kadem lake, Sadarmat Barage.
Manchiryal Dist	Singareni Coal Mines, Gandhari Quila, Gandhari Sylvan, Jaipur Mandal - Crocodiles sanctuary, Kotapally Mandal-Blackbuck sanctuary, Jannaram Mandal - Tigers sanctuary, Jaipur Mandal - Power Project.
Komaram Bheem Dist	Jodeghat, Saptagundala waterfall,Samuthula waterfall, Shankarloddi, Arjunloddi Caves, Shiva Temple in Wankidi
Nalgonda Dist	Nagarjunasagar, Moosi Project, Chandampet caves, Devarkonda Fort, Mallanna Temple in Yeleshwaram.
Suryapet Dist	1000 Years Old Chennakeshwava Temple in Pillalamarri
Yadadri Dist	Laxminarasimha swamy in Yadadri, Jaina Temple in Kolanupaka, 1000 Years old Bhuvanagiri Fort built on single Rock

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Telangana State - Places to Visit

District	Places to Visit
Hyderabad Dist	Golkonda Fort, Charminar, Hussain Sagar, Birla Mandir, Birla Science Museum, Birla Planetorium, Public Gardens, Assembly, Hi-tech City, Silparamam, Ocean Park, Nehru Zoological Park, Qutub Shahi Tombs, Indira Park, NTR Gardens, Lumbini Park, Ravindra Bharathi, Salar Jung Museum, ...
Jogulamba Dist	Jogulamba Temple - 5th Temple of 18 Shaktipeetas, Gadwala Estate, Anjaneya Swamy Temple at Bichupally, Nettempadu Joorala Project.
Nagarkurnool Dist	Nagarjuna Sagar Tiger Sanctuary, Kalwakurthy Lift Irrigation, Srisailam Left Canal Tunnel, Nallamala Sanctuary, Umamaheshwaraswamy Temple, Vattem Venkateshwara Swamy Temple, Someshwara Temple in Somashila, Mallelatheertham waterfall
Kama Reddy Dist	Siddarameshwara Temple in Bikkanur, Kalabhairava Temple, Laxmi Narasimha Swamy Temple, Bugga Rameshwara Temple, Nizamsagar, Pocharam, Koulasanala Project, Domakonda Estate, Pocharam Project, Pocharam Sanctuary, Gayatri, Magi Sugar Mill.
Wanaparthy Dist	Sri Ranganayaka Temple in Srirangapuram, Ramanpadu Balancing Reservoir, Wanaparthy Estate.
Mahabubnagar Dist	Pillalamarri, Sri Venkateshwara Temple in Mannemkonda.
Nizambad Dist	Sriramsagar Project, Nizam Sugar Mill at Bodhan, Rurdruru Agriculture Research Centre, Badapahad Darga, Prison of Quila, Ghadi of Sirnapally, Sarangapur, Hanuman Temple, Quila of Dischpally, Rama Temple, Deval Masjid, Kandakurthy Triple Allience, Ramadugu Lake, Guthpa Lift Irrigation, Ali Sagar, Ashok Sagar, Janakampeta, Bheema Hills, Ashtamukhi Lake.

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Telangana State - Places to Visit

District	Places to Visit
Khammam Dist	Sthambhadri Laxminarasimha Swamy, Nelakondapally Budha Sthoopa, Sttupalli opencost mining, House of Ramadas, Quila of Khammam.
Medak Dist	Yedupayala Vanadurga Jathara, Medak Church, Quila of Medak, Jaina Mandir in Kolcharam, Forest of Narsapur, Pocharam Sanctuary.
Ranga Reddy Dist	International Airport, Chilkur Balaji Temple, Ammapalli Temple at Narkuda, Himayat Sagar, Osman sagar (Gandipet), NRSC - Shadnagar, Swayambhu Ramalingeshwara Temple.
Siddipet Dist	Komaravelli Mallanna, Saraswathi Temple at Wargal, Nacharam Laxmi Narasimha Swamy Temple, Jagdevpur Varadaraja Swamy, Konda pochamma, Panduranga Ashram, Karkapatla Industrial Park, Kotilingeshwara Temple, Komati Tank.
Jagityal Dist	Laxminarasimha Swamy Temple in Dharmapuri, Kondagattu Anjaneya Swamy.
Vikarabad Dist	Ananthagiri Hills, Padmanabhaswamy Temple, Bugga Rameshwaram, Bhookailash, Ekamabareshwaram, Juntupally Ramudu, Kondagal Venkateshwara Swamy, Projects of Kotipally, Laknapur, Sarpan Pally, Juntu Pally.
Rajanna Dist	Rajarajeshwara Swamy Temple in Vemulawada, Upper Maner Lake.
Medchal Dist	Sri Ramalingeshwara Swamy Temple at Keesaragutta, Jaina, Budha Centres.
Bhadradri Dist	Sri Seetha Ramaswamy Temple in Bhadradri, Bogtha Water Falls, Pranashala, Projects of Peddavagu, Mukha Mamidi, Kinnerasani, Palem Vagu, KPTS, GENCO Power Plants, National Mining Development Organisation.
Peddapalli Dist	Yellampally, Yelmadugu Lakes, Quila of Ramagiri, Sabitham Waterfalls.
Sanga Reddy Dist	ICRISAT, BHEL, Singuru Lake, Zarasangham, Kethaki Sangameshwara Temple, Yeddumailaram Ordinance factory.
Karimnagar Dist	Old Name was Yelagandula, Lower Maner Lake, World Famous Silver Philigri Art.

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Members of the Drafting Committee of the Constitution

The Drafting Committee for framing the constitution was appointed on 29 August 1947, . The committee comprised of a chairman and six other members. In addition a constitutional advisor was also appointed.

The committee members were:

Dr B. R. Ambedkar - Chairman

K M Munshi (Ex- Home Minister, Bombay)

Alladi Krishnaswamy Iyer (Ex- Advocate General, Madras State)

N Gopalaswami Ayengar (Ex-Prime Minister, J&K, member of Nehru Cabinet)

B L Mitter (Ex-Advocate General, India)

Md. Saadullah (Ex- Chief Minister of Assam, Muslim League member)

D P Khaitan (lawyer).

Sir Benegal Narsing Rao was appinted as the constitutional advisor.He later became First Indian Judge in International Court of Justice in 1950.

Other Committee members:

B L Mitter resigned from the committee. He was replaced by **Madhav Rao** (Legal Advisor of Maharaja of Vadodara).

D P Khaitan passed away and was replaced by **T T Krishnamachari**.

Socio - Religious Movements

Sl. No.	Organisation	Founder	Year of Foundation	Purpose
1.	Brahma Samaj	Raja Rammohan Roy	1828	The aim of these organisations (1&2) was to attack evils in Hinduism and purify Hinduism, social and economic reforms, inter caste marriages, western education,women education, widow remarriage.
2.	Prarthana Samaj	Dr.Atma Ram Pandurang	1867	
3.	Satya Shodhak Samaj	Jyotiba Phule	1873	Upliftment of lower to reform and protected orthodoxy.
4.	Mohammedan Literacy Society	Nawab Abdul Latif	1863	Spread of education, among Muslims.
5.	Arya Samaj	Swami Dayanand Saraswati	1875	Religious and social reforms, Vedic philosophy.
6.	Theosophical Society	Madam Blavatsky, Henry Olcott	1882	Revival of Vedic philosophy.
7.	Ramakrishna Mission	Swami Vivekananda	1887	Propagate teaching of Rama krishna and to do social work.
8.	Harijan Sewak Sangha	Mahatma Gandhi	1932	Upliftment of backward classes and provide education to them.

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USING THIS BOOK AND NOTE TO THE TEACHER AND STUDENTS

- In this book we have tried to adopt an integrated approach for social studies concepts. This is in continuation with the National and State Curriculum Frameworks which suggested disciplinary approach to teaching needs to begin only at Secondary school level. You have traditionally taught various disciplines of History, Economics, Civics and Geography. However, there were various overlaps between the concepts that were discussed under them. This textbook brings together six themes under as you will have noted in the content page of the book, under which various concepts are discussed.
- Textbook is designed with the idea that social studies teachers and students need to bring it into the classroom and use it inside the classroom for learning. It is important to read the textbook in classroom and conduct discussion around it.
- The language of the text: Efforts have been taken to write the text of this book in child-friendly manner. However, there are certain terms and jargons that will need explanation and clarification. We have moved away from writing text that is information loaded. Text is often trying to give examples that may be suitable to the concept that is discussed. Each chapter has central ideas, these are often provided as subheadings. In a classroom, you may be able to cover 2 or 3 subheading in a period roughly.
- This textbook uses different style of writing. Sometimes they are fictionalised narratives like Kiran and Sarita in Chapter 9. These are often fictionalised but based on facts or explanation of a scenario. Or there are passages that are in the form of case studies like in section on Singareni coalfieds in Chapter 6. There are also texts in the tables where comparative elements are put together as in the case of Law-making Powers in Chapter 14. Concepts are thus explained using different language styles.
- Use of in between questions and end text questions: You will note that there are questions in between the text. Do not leave out these questions. These are integral to the teaching learning process. These questions are of different types – some of them help you in summarising, evaluating the passages that you may have read out. Or they are for collecting more information that is around the concepts discussed in the previous subheading. Do not try to dictate the answers to these questions, allow children to find the answers on their own. Allow them to have discussions amongst each other in trying to figure out the meaning of these questions and talk about possible answers.
- **There are different types of questions used in the book:**

  1) asking children to write their experiences; 2) compare their experiences with that of the examples given in the text; 3) comparing two or three different situations given in the textbooks; 4) questions that ask children to give their opinion about the situation or case study (when these opinions are asked it need not be same for all children, allow them to express their opinion); 5) questions that are evaluating a particular situation given in the chapter.
- Teacher may adopt different strategies in using these questions in the classroom. Some questions may be written down in the note book; others may be discussed in small groups; a few may be written as individual tasks. In all situations it is important to encourage the child to write in his own words. Avoid instructing all children to write the answers in same style and structure.

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- There are certain boxes in each chapter. These are often additional information on the concepts discussed in the chapter. It is important to discuss them in classroom, and conduct the activities around but do not include them for your summative evaluation.
- Images used in the textbooks: In traditional textbook, images in it, serve only a visual relief. However our purpose in using images is as significant as text itself. There may be few sketches like in law and justice where narrative is illustrated or we use the image of leaders in various social and political movements. In all other occasions images are as important as the text, they are useful in explaining the concepts or are illustrative of the ideas used in the textbooks. We have also tried to use different styles of images: like photographs; line drawings; cartoons, posters, etc., as well. These are also taken from different historical points of time. Hence just as different styles used in textbooks there is diversity in the images too.
- Maps, tables and graphs: Maps in these books tell us about geographic, economic, political and historical aspects. They are used to present the information in an interesting manner. You will also find the use of tables and graphs. Reading tables and graphs are essential in Social Studies. These often provide much more clarity in explaining the concepts.
- Projects: There are different projects suggested in the book. It may not be possible for all projects to be undertaken. It is important to remember we cannot teach all aspects of concepts merely by reading textbook. Projects thus enable children to interact with members of the society, collect new information, arrange and present them in their own manner. Making questions for an interview, planning for a visit to the bank, or creating a presentation that could include images tabulated data or graphs based on the information they collected are also important in Social Studies skills. These encourage children to work together in groups and conduct exchange and share ideas.
- 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. This is to develop social consiousness, sensitivity and positive attitude among the children. Hence these must be taken up.

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ACADEMIC STANDARDS (AS)

Time should be spent in making sure that children comprehend the passages given in text. In between questions are useful in this context. These questions are of different types that would 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 also given in the form of 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 different 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 along with that of different regions or people from different times. There may not be a single answer to these situations of comparison. Giving reasons for certain happening process and justification of informatic and interpretative.

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 are 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 that are about architecture etc.

6) **Appreciation and Sensitivity (AS6):** Our country has vast diversity 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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LEARNING OUTCOMES

SOCIAL STUDIES

CLASS 8

The learner....

- Locates the mining regions of coal and other minerals and extension of forests in Telangana map.
- Analyses on issues of women, social reforms, child marriages and caste.
- Locates the places where national movement in India took place.
- Explains about First Information Report related to complain to the police and the functioning of judiciary in India.
- Explains the election process for Lok Sabha Members, President, Vice President of India.
- Explains the uses of Maps.
- Analyses the reasons for Global Warming
- Explains the process of seasons occurence.
- Explains the living of people in polar regions and their food, clothing, transportation and shelter.
- Analyses the bank services, different activities and various accounts.
- Analyses the effect of the changes in technology in agriculture sector.
- Creates a pamphlet on the government activities with regard to Public Health
- Distinguishes the Permanent Settlement Act and Ryotwari System.
- Compares the extremist and the moderate stages of Indian National Movement.
- Explains about the movements taken up by Mahatma Gandhi prior to his joining with the National movement and Non cooperation, Quit India movement.
- Explains the feudal system of Nizam's period and the atrocities of Razakars.
- Prepares a table showing various Arts and Art forms.
- Interprets impact of Cinema on Society.
- Locates the Cricket Playing Countries on World map.

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RIGHTS OF THE CHILD

India is a signatory to the 'Convention on the Rights of the Child'. Thus India is obliged to protect the Rights of Children. Some of them are:

- ***The Right to Survival***: which includes the Right to life, health, nutrition and adequate standards of living;
- ***The Right to Protection***: which includes the Freedom from all forms of exploitation, abuse , inhuman or degrading treatment and neglect;
- ***The Right to Development***: which includes the Right to Education, support for early childhood development and care, social security and the right to leisure, recreation and cultural activities;
- ***The Right to Participation***: which includes respect for the views of the Child, freedom of expression, access to appropriate information and freedom of thought, conscience and religion.

The Indian state has made some significant Laws for Children such as:

- The Children (pledging of labour) Act, 1933 aims at eradicating the evil of pledging the labour of young children by their parents to employers in lieu of loans and advances;
- The Employment of Children Act, 1938 lays down that children cannot be employed in hazardous works;
- The Factories Act, 1948 provides that children shall not be required or allowed to work in any factory.

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