

TEACHING NOTES VIII CLASS CBSE



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సాంఘిక శాస్త్రం సమున్నతం



సాంఘిక శాస్త్ర ఉపాధ్యాయులకు మనవి:

డిజిటల్ లెసన్ ప్లాన్స్ కు ఆమోదం పొందటం మన తొలి విజయం. కొండంత ఉన్న సిలబస్ కు ముకుతాడు వెయ్యడం కోసం మన ప్రయత్నాలు కొనసాగుతున్నాయి. డిజిటల్ ప్లాట్ ఫామ్ పై అన్ని తరగతుల లెసన్ ప్లాన్స్ అందుబాటులో ఉంచాము.

ప్రస్తుతం మన పర్యవేక్షణాధికారులు టీచింగ్ నోట్స్ పై దృష్టిపెట్టారు. కనుక దానిని కూడా డిజిటల్ ప్లాట్ ఫామ్ పై మీకు అందించే ప్రయత్నమే ఇది. దీనిని ప్రింట్ తీసుకుని ప్రతి సాంఘిక శాస్త్ర ఉపాధ్యాయుడూ మీవద్ద ఉంచుకోండి. పాఠ్యాంశాన్ని అంతా ఒకటికి రెండు సార్లు చదువుకున్న తరువాత, ఈ టీచింగ్ నోట్సును పరిశీలిస్తే ఏ ఏ కాన్సెప్ట్స్ (విషయాంశాలు) బోధించాలో మనకు ఒక అవగాహన ఏర్పడుతుంది. ఏ ఏ అంశాలపై బోధన కేంద్రీకరించాలో మనకు అవగతమవుతుంది. కనుక ప్రస్తుతం కొండంత ఉన్న సిలబస్ ను చూసి భయపడకుండా, ఏ ఏ అంశాలు, కాన్సెప్ట్స్ ను అనుసరించి బోధిస్తూ వెళితే మన బోధన సులభతరమవుతుందో ఈ టీచింగ్ నోట్సును చూస్తే మీకు తెలుస్తుంది. కనుక ప్రతి సాంఘిక శాస్త్ర బోధకుడూ ఈ టీచింగ్ నోట్సును, పాఠ్య పుస్తకంతో సంధానపరచుకొని పాఠ్యాంశాన్ని ప్రిపేర్ అయినట్లయితే మీ పని మరింత సులభతరం అవుతుంది. దీనికి తోడు భవిష్యత్తులో మీకు అందుబాటులో ఉంచబడే పిపిటిలు మీ బోధనను మరింత సులభతరం చేస్తాయి.

ప్రతీ సాంఘిక శాస్త్ర ఉపాధ్యాయునికీ భరోసా ఇవ్వడం, బోధనలో, మూల్యాంకనంలో వెన్నుదన్ను గా నిలవడం మన లక్ష్యం. మీరందరూ అంకిత భావం తో పనిచేసి మన సాంఘిక శాస్త్ర ఉన్నతి కి తోడ్పడగలరని ఆశిస్తూ.... సాంఘిక శాస్త్ర ఉపాధ్యాయులందరికీ శుభాభినందనలు.

సదా సాంఘిక శాస్త్ర సేవలో....

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Chapter – 01 Geography

Resources and Development

- Any object or substance, living or non-living, that has utility is known as resources.
 - All resources have some value. Value means worth. Some resources have economic value and some do not, but both are important and satisfy human needs.
 - Some resources can become economically valuable with time.
 - Time and technology are the important factors that change substances into resources.
 - Each discovery or invention leads to many others.
 - **Types of Resources:**
 - (i) Resources are categorised into natural, human made and human.
 - (ii) Natural resources are those resources that are drawn from nature and are used without much modification-air, water, soils, minerals are the natural resources.
 - (iii) Natural resources are classified into different groups depending upon their level of development and use, origin, renewability and distribution.
 - (iv) On the basis of level of their development and use, resources can be classified into actual and potential resources.
 - (v) Potential resources are those resources whose entire quantity may not be known and these are not being used at present and could be used in the future.
 - (vi) On the basis of origin, the natural resources can be biotic or abiotic.
 - (vii) Biotic resources include all the living things like plants and animals.
 - (viii) Abiotic resources are non-living things like soil, rock and minerals.
 - **Natural Resources:**
 - (i) On the basis of renewability, natural resources can be categorized into renewable and non-renewable resources.
 - (ii) Renewable resources are those which can get renewed or replenished quickly, such as solar and wind energy.
 - (iii) Non-renewable resources are those which have a limited stock. Once the stocks are exhausted it may take thousands of years to be renewed or replenished, such as coal, petroleum and natural gas.
 - (iv) Ubiquitous resources are found everywhere on the earth. Land, water, air are ubiquitous resources.
 - (v) Localized resources are found only in certain places, like copper and iron ore.
 - (vi) The distribution of natural resources depends upon number of physical factors like terrain, climate and attitude.
 - (vii) The distribution of resources is unequal across the earth.
 - **Human Made Resources:**
 - (i) The resources which are created from the natural resources by the human resources by the human beings to produce useful products are known as Human made resources. Like roads, machinery, vehicles, etc.
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(ii) Technology is also a human made resources.

- **Human Resources:**

(i) Human resources refers to the number and abilities of the people. People can make the best use of nature to create more resources when they have the knowledge, skill and the technology. People are human resources.

(ii) Human resources development refers the improving the quality of people's skill so that they are able to create more resources.

- **Conserving Resources:**

(i) Conservation of resources refers to using natural resources carefully so that they could be renewed and continue to be used in future.

(ii) Sustainable use of resources refers to carefully utilizing resources and balancing the need to use resources and also conserve them for the future generation.

(iii) It is our duty to ensure that all uses of renewable resources are sustainable.

(iv) The diversity of life on the earth should be conserved.

(v) The damage to natural environmental system should be minimized.

Chapter – 02 Geography

Land, Soil, Water, Natural Vegetation and Wildlife Resources

- Land, soil, water are the resources which belong to abiotic resources and are the most important resources.
 - Whereas natural vegetation and wildlife resources come under biotic resources.
 - **Land:**
 - (i) Land is among the most important natural resources. Land covers about 30% of the total area of the earth's surface.
 - (ii) Ninety percent of the world population occupies only 30% of the land area. The remaining 70% of land is either sparsely populated or uninhabited.
 - (iii) Land is unevenly inhabited due to various factors of land and climate, water fertility of soil, etc.
 - (iv) Normally the sparsely populated or uninhabited areas are because of rugged topography, steep slopes of the mountains, low-lying areas susceptible to water logging, deserted areas and thickly forested areas.
 - (v) The densely populated areas of the world have plains, river valleys which have suitable land for agriculture.
 - **Land use:**
 - (i) Land use refers to the use of land for different purposes such as agriculture, forestry, mining, building houses, roads and setting up of industries.
 - (ii) Factors affecting land use are of two kinds- (i) Physical factors and (ii) Human factors.
 - (iii) Physical factors include topography, soil, climate and availability of water. Human factors include population and technology.
 - (iv) On the basis of ownership, land can be classified as private and community land.
 - (v) Private land is owned by an individual or family members and is used for personal purposes like house is a private land.
 - (vi) Community land is owned by the community for common uses and can be used by anyone in the society like collection of fodder, fruits, nuts or medical herbs. These community lands are also called common property resources.
 - (vii) The demand for land by the people is growing but the availability of land is limited.
 - (viii) The vast changes in the land use pattern shows the cultural changes in our society.
 - (ix) Land degradation, landslides, soil erosion, desertification are the major threats to the environment because of the expansion of agriculture and construction activities.
 - **Conservation of Land Resources:**
 - (i) Growing population and their ever-growing demand has led to a large scale destruction of forest cover and arable land and has created a fear of losing these natural resources.
 - (ii) The present rate of degradation of land must be checked.
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- (iii) The common methods used to conserve land resources are afforestation, land reclamation, regulated use of chemical pesticides and fertilisers and checks on overgrazing.
 - **Soil:**
 - (i) Soil is the thin layer of grainy substance covering the surface of the earth.
 - (ii) Soil is made up of organic matter, minerals and weathered rocks found on earth.
 - (iii) Soil profile refers to the layered structure which spreads from the parent rocks to the top soil surface.
 - (iv) The four layers of soil profile are: 1st layer-Top soil with humus and vegetation, 2nd layer-Sub soil with sand, silt and clay, 3rd layer-weathered rock material, 4th layer-Parent rock.
 - **Factors of Soil Formation:**
 - (i) The major factors of soil formation are the nature of the parent rock and climatic factors.
 - (ii) The other factors of soil formation are the topography, role of organic material and time taken for composition of soil formation.
 - (iii) Parent rock determines the colour, texture, chemical properties, minerals, content and permeability of the soil.
 - (iv) Relief determines the altitude and slope and accumulation of soil.
 - (v) Flora, fauna and micro-organism affect the rate of humus formation in soil.
 - (vi) Climate determines temperature and rainfall which influence the rate of weathering and humus in process of soil formation.
 - (vii) Time determines the thickness of soil profile. It takes hundreds of years to make just one centimeter of soil.
 - **Degradation of Soil and Conservation Measures:**
 - (i) The major threats to soil erosion and depletion.
 - (ii) Human beings and natural factors are responsible for degradation of soils.
 - (iii) Deforestation, overgrazing, overuse of chemical fertilisers or pesticides, rain water, landslides and floods are the factors which lead to soil degradation.
 - (iv) Soil conservation refers to the protection, efficient use of soil and preservation of soil resources.
 - (v) Mulching is the method in which the bare ground between plants is covered with a layer of organic matter like straw. It helps to retain soil moisture.
 - (vi) Contour barriers is the method in which stones, grass, soil are used to build barriers along contours. Trenches are made in front of them to collect water.
 - (vii) In Terrace farming, broad flat steps or terraces are made on the steep slopes, so that flat surfaces are available to grow crops. It reduces the surface runoff and soil erosion.
 - (viii) In intercropping, different crops are grown in alternate rows and are sown at different times to protect the soil from rain wash.
 - (ix) Contour ploughing is the process of ploughing parallel to the contours of a hill slope to form a natural barrier to stop water from flowing down the slope.
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- (x) Shelter belts are the rows of trees planted to check the wind movements to protect soil cover.
- **Water:**
 - (i) Water is a vital renewable natural resources. Three-fourths of the earth's surface is covered with water. Therefore, it is called 'water plante'.
 - (ii) Ocean water is saline and not fit for human consumption whereas fresh water accounts for only 2.7% of the total water available.
 - (iii) Only 1% of this freshwater is available and fit for human use and is found as ground water, rivers, lakes, etc.
 - (iv) Fresh water is the most precious substance on earth. It can neither be added nor subtracted from the earth.
 - (v) Water is used for agriculture, industries, generating electricity through reservoirs of dams, etc.
 - (vi) The major causes of water shourtage are increasing population, risign demands for food and cash crops, increasing urbanization and rising standards of living.
 - **Problem of Water Availability:**
 - (i) There is water shortage in many regions of the world. It may be a consequence of variation of seasonal or annual precipitation or the scarcity is caused by over-exploitation and contamination of water sources.
 - (ii) Countries located in climatic zones are most susceptible to droughts and face great problems of water scarcity.
 - **Conservation of Water Resources:**
 - (i) The major problem of today's world is shortage of clean and adequate water sources.
 - (ii) Steps should be taken to conserve water.
 - (iii) Water is a renewable resource, but its overuse and pollution make it unfit for use.
 - (iv) Sewage, agricultural chemicals and industrial waste pollute the water with nitrates, metals and pesticides.
 - (v) Forest and other vegetation cover slow the surface runoff and replenish underground water.
 - (vi) Water harvesting method can also be used to save surface runoff.
 - (vii) Canals used for irrigation should be properly checked for water losses through seepage and evaporation.
 - (viii) Rain water harvesting is the process of collecting rain water from roof tops and directing it to an appropriate location where it is stored for future use.
 - **Natural Vegetation and Wildlife:**
 - (i) Natural vegetation and wildlife exist only in the biosphere.
 - (ii) The narrow zone of contact between the lithosphere hydrosphere and atmosphere is called biosphere.
 - (iii) In the biosphere living beings are inter-related and interdependent on each other for survival. This life supporting system is known as the ecosystem.
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- (iv) Plants provide us with timber, shelter to animals, produce oxygen, protect soil for growing crops, act as shelter belts, give us fruits and vegetables help in storage of underground water, etc.
 - (v) Wildlife includes animals, birds, insects and aquatic life forms. They provide us milk, meat, hides and wool, help in pollination of flowers, acts as decomposers in ecosystem, etc.
 - **Distribution of Natural Vegetation:**
 - (i) The growth of vegetation depends on temperature and moisture.
 - (ii) Forests, grasslands, scrubs and tundra are the major types of vegetation of the world.
 - (iii) Forests are associated with areas having abundant water supply. These areas have heavy rainfall and huge trees.
 - (iv) Grasslands are areas having short stunted trees and grasses grow in the regions of moderate rainfall. As the amount of moisture decreases the size of trees and their density reduces.
 - (v) Thorny shrubs and scrubs grow in dry areas of low rainfall. The plants of this region have deep roots and leaves with thorny and waxy surface that helps reduce loss of moisture through transpiration.
 - (vi) Tundra vegetation of cold Polar Regions comprise of mosses and lichens.
 - (vii) Evergreen and deciduous are the types of forests depending upon when they shed their leaves.
 - (viii) Trees of evergreen forests do not shed their leaves simultaneously in any season of the year.
 - (ix) Deciduous forests shed their leaves in a particular season to conserve loss of moisture through transpiration.
 - **Conservation of Natural Vegetation and Wildlife:**
 - (i) Forests are our wealth.
 - (ii) Plants give shelter to the animals and together they maintain the ecosystem.
 - (iii) Changes of climate and human interferences can cause the loss of natural habitats for the plants and animals.
 - (iv) Poaching is one of the major concerns which results in a sharp decline in the number of particular species.
 - (v) The animals are poached for collection and illegal trade of hides, skins, nails, teeth, horns and feathers.
 - (vi) To protect our natural vegetation and wildlife, national parks, wildlife sanctuaries and biosphere reserves are made.
 - (vii) Due to indiscriminate killings, several birds and animals have either become extinct or are on the verge of extinction.
 - (viii) Awareness programmes like social forestry and Vanmahotsava should be encouraged at the regional and community level.
 - (ix) It is the ethical duty of every citizen to conserve plants and animals.
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Chapter – 03 Geography

Minerals and Power Resources

- Minerals are naturally occurring substances that have a definite chemical composition.
 - Minerals are formed in different types of geological environments, under varying conditions.
 - Minerals can be identified on the basis of their physical properties such as colour, density, hardness and chemical property such as solubility.
 - **Types of Minerals:**
 - (i) On the basis of composition, minerals are classified into metallic and non-metallic types.
 - (ii) Metallic minerals contain metals in raw form.
 - (iii) Metals are hard substances that conduct heat and electricity and have lustre or shine. For example, iron ore and bauxite.
 - (iv) Metallic minerals are of two types: (a) Ferrous and (b) Non-ferrous.
 - (v) Ferrous minerals contain iron ore, manganese and chromites.
 - (vi) Non-ferrous minerals do not contain iron but may contain some other metals like gold, silver, copper or lead.
 - (vii) Non-metallic minerals do not contain metals. For example, limestone, mica, gypsum, coal and petroleum.
 - (viii) Mining, drilling and quarrying are the three extraction methods of minerals.
 - (ix) Mining is the process of taking out minerals from rocks buried under the earth's surface.
 - (x) The process of mining includes two methods: (a) Open cast mining, (b) Shaft mining
 - (xi) Deep wells are bored to take minerals out and this process is called drilling.
 - (xii) In the process of quarrying, minerals that lie near the surface are simply dug out.
 - **Distribution of Minerals:**
 - (i) Minerals are found in igneous rock, metamorphic rocks and sedimentary rocks.
 - (ii) Iron ore, nickel, copper minerals are found in igneous and metamorphic rocks.
 - (iii) Limestone is found in sedimentary rocks.
 - **Uses of Minerals:**
 - (i) Some minerals which are usually hard are used as gems for making jewellery.
 - (ii) Copper is used in almost everything from coins to pipes.
 - (iii) Silicon is used in almost everything from coins to pipes.
 - (iv) Silicon is used in the computer industry which is obtained from quartz.
 - (v) Aluminium is used in automobile, airplanes, bottling industry, building and in kitchen cookware.
 - **Conservation of Minerals:**
 - (i) Minerals are the non-renewable resources.
 - (ii) It is necessary to reduce wastage in process of mining.
 - (iii) Recycling of metals is the way to conserve mineral resources.
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- **Power Resources:**

- (i) Power resources are of two types: (a) Conventional Resources, (b) Non-conventional Resources
- (ii) We need power resources for industry, agriculture, transport, communication and defence.

- **Conventional Sources of Minerals:**

- (i) The energy resources which have been in common use for a long time are known as conventional sources.
- (ii) Firewood and fossil fuels are two main conventional energy sources.

- **Non-Conventional Sources of Minerals:**

- (i) Non-conventional sources of energy are renewable.
 - (ii) Solar energy, wind energy, tidal energy, etc. are non-conventional sources of energy.
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Chapter – 04 Geography

Agriculture

- Economic activities are of three types: (i) Primary Activities, (ii) Secondary Activities, (iii) Tertiary Activities.
 - Primary activities are those activities which are connected with extraction and production of natural resources, for example, agriculture, fishing, etc.
 - Secondary activities are concerned with the processing of natural resources to manufacturing products like baking of bread, weaving of cloth, etc.
 - Tertiary activities provide services like transport, trade banking, insurance, advertising, etc.
 - Agriculture is a primary activity which include growing crops, fruits, vegetables, flowers and rearing of livestock.
 - 50% of persons in the world are engaged in agricultural activity.
 - 2/3 of India's population is still dependent on agriculture.
 - Favourable topography of soil and climate are vital for agricultural activity. The land on which the crops are grown is known as arable land.
 - **Farm System:**
 - (i) Agriculture or farming is a system in which seeds, fertilizers, machinery and labour are important inputs.
 - (ii) Ploughing, sowing, irrigation, weeding, and harvesting are some of the operations.
 - (iii) The outputs from the system include crops, dairy, wool and poultry products.
 - **Type of Farming:**
 - (i) Farming depends upon the geographical conditions, demand of produce, labour and level of technology.
 - (ii) Subsistence farming and commercial farming are the two types of farming.
 - **Subsistence Farming:** Subsistence farming is practices to meet the needs of the farmer's family.
 - **Intensive Subsistence Agriculture:** In this farming, the farmer cultivates a small pot of land using simple tools and more labour. Rice is the main crop. Other crops include wheat, maize, pulses and oil seeds.
 - **Primitive Subsistence Agriculture:** Primitive subsistence agriculture includes shifting cultivation and nomadic herding.
 - **Shifting Cultivation:** In shifting cultivation, after cultivation the soil is abandoned and the cultivator moves to a new plot. Shifting cultivation is also known as 'slash and burn' agriculture.
 - **Nomadic Herding:** In nomadic herding, herdsmen move from place to place with their animals for fodder and water along defined routes. Sheep, yak and goats are the herding animals.
 - **Commercial Farming:** In commercial farming crops are grown and animals are reared grown and animals are reared for sale in market.
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- **Commercial Grain Farming:** In commercial grain farming crops like wheat and maize are grown for commercial purpose. This farming practiced in temperate grasslands of North America, Europe and Asia.
 - **Mixed Farming:** In mixed farming, the land is used for growing food and fodder crops and rearing livestock.
 - **Plantation:** Plantations are a type of commercial farming where single crop of tea, coffee, sugarcane, cashew, rubber, banana or cotton are grown.
 - **Major Crops:** A variety of crops or many crops are grown to meet the requirement of the growing population. Major crops of India are: Rice, Wheat, Millets, Maize, cotton, jute, coffee, tea.
 - **Agriculture Development:** Agriculture Development refers to efforts made to increase farm production in order to meet the growing demand of increasing population.
 - **A Farm in India:** A typical Indian, Munna Lal has a farmland of about 1.5 hectares. He purchases high yielding varieties of seeds from the market every alternate year.
 - **A Farm in the USA:** The average size of a farm in the USA is about 250 hectares. The farmers grow corn, soyabean, wheat, cotton and sugarbeet.
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Chapter – 05 Geography

Industries

- Secondary activities are those activities which change raw materials into products of more value of people.
 - Industry refers to an economic activity that is concerned with production of goods, extraction of minerals or the provision of services.
 - **Raw Material:** Industries under this are of agro-based, mineral-based marine-based and forest-based.
 - **Size of Industries:**
 - (i) Size refers to the amount of capital invested, number of people employed and the volume of production.
 - (ii) Industries based on size are classified into small scale and large scale industries.
 - **Small Scale Industries:**
 - (i) Small scale industries manufacture products by hand and include cottage and household industry. These industries use lesser amount of capital and technology.
 - (ii) For example, Basket-weaving, pottery and other handicraft industries.
 - **Large Scale Industries:**
 - (i) Large scale industries produce large volumes of products. The investment of capital is higher and technology is superior.
 - (ii) For example, production of automobiles and heavy machinery.
 - **Ownership:** On the basis of ownership, industries can be classified into the following sectors: (a) Private sector, (b) Public sector or state owned, (c) Joint sector, (d) Cooperative sector.
 - **Private Sector Industries:**
 - (i) Private sector industries are owned and operated by individuals or a group of individuals. For example, Bharat Heavy Electrical Ltd., Indian Oil Corporation.
 - (ii) Public sector industries are owned and operated by the government. For example, Hindustan Aeronautics Limited and Steel Authority of India Limited.
 - **Joint Sector Industries:** Joint sector industries are owned and operated by the state and individuals or a group of individuals. For example: Maruti Udyog Limited.
 - **Cooperative Sector Industries:** These industries are owned and operated by the producers or suppliers of raw materials, workers or both. For example: Anand Milk Union Limited and Sudha Dairy.
 - **Factors Affecting Location of Industries:**
 - (i) The availability of raw material, land, water, labour, power, capital, transport and market are the factors and market are the factor affecting the location of industries.
 - (ii) Industrialization leads to development and growth of towns and cities.
 - **Industrial System:**
 - (i) An industrial system consists of inputs, processes and outputs.
 - (ii) Raw materials, labour and costs of land, transport, power and other infrastructure are the inputs.
 - (iii) The processes include a wide range of activities that convert the raw materials into finished products.
 - (iv) The result or the outputs are the end of product and income earned from it.
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Key Notes

- **Industrial Regions:**
 - (i) Industrial regions emerge when a number of industries locate close to each other and share the benefits of their closeness.
 - (ii) Major industrial regions tend to be located in the temperate areas, near sea ports and especially near coal-fields.
 - (iii) Major industrial regions of the world are eastern North America, western and Central Europe, eastern Europe and eastern Asia.
 - (iv) In India the industrial regions are Mumbai-Pune cluster, Bangalore-Tamil Nadu region, Hugli region, Ahmedabad-Baroda region, etc.
 - **Distribution of Major Industries:**
 - (i) The iron and steel industry, the textile industry and the information technology industry are world's major industries.
 - (ii) Iron and steel industries are located in Germany, USA, China, Japan and Russia.
 - (iii) Textile industries are located in India, Hong Kong, South Korea, Japan and Taiwan.
 - (iv) The Silicon valley of Central California and Bangalore region of India are the major hubs of information technology industry.
 - **Iron and Steel Industry:**
 - (i) Iron and steel industry comprises various inputs, processes and outputs and it is a mineral-based industry.
 - (ii) Inputs in this industry include raw materials such as iron ore, coal and limestone, labour, capital and other infrastructure. In processing iron ore is converted into steel by undergoing different stages like smelting, refining. Output results obtained is the steel.
 - (iii) Steel is called the backbone of modern industry as almost everything is made of iron and steel.
 - (iv) In India, iron and steel industry has developed taking advantages of raw materials, cheap labour, transport and market.
 - (v) Major steel producing centres in India are-Bhilai, Durgapur, Bumpur, Jamshedpur, Rourkela, Bokaro and is spread over four states-West Bengal, Jharkhand, Odisha and Chattisgarh.
 - **Information Technology (IT)**
 - (i) Information technology industry deals in the storage, processing and distribution of information.
 - (ii) The main factors guiding the location of these industries are resource availability, cost and infrastructure.
 - (iii) The major hubs of the IT industry are the Silicon Valley, California and Bengaluru in India.
 - (iv) Bengaluru is known as 'Silicon Plateau'.
 - (v) IT hubs in metropolitan centres of India are Mumbai, New Delhi, Hyderabad and Chennai.
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Chapter – 06 Geography

Human Resources

- People are a nation's greatest resource. It is people with their skills and abilities that turn them into 'resource'. Hence, human resource is ultimate resource.
 - Healthy, educated and motivated people develop resources as per their requirements.
 - Like other resources, human resources are not equally distributed over the world.
 - **Distribution of Population:**
 - (i) The pattern of population distribution refers to the way in which people are spread across the earth surface.
 - (ii) The distribution of population in the world is extremely uneven.
 - (iii) Some areas are sparsely populated and some areas are densely populated due to relief features climate conditions, etc.
 - (iv) Many more people live north of the Equator than south of the equator and almost three-quarters of the world's people live in the continents of Asia and Africa.
 - **Density of Population:**
 - (i) The number of the people living in a unit area of the earth's surface is called population density.
 - (ii) The average density of population in the whole world is 51 person per square km.
 - (iii) South Central Asia has the highest density of population followed by East and South East Asia.
 - **Factor Affecting Distribution of Population:**
 - (i) People prefer to live on plains because these areas are suitable for farming, manufacturing and service activities.
 - (ii) **Climate:** People prefer to live in moderate climate. They avoid extreme climates that are very hot or very cold.
 - (iii) **Soil:** Fertile soil provides suitable land for agriculture. These areas are densely populated.
 - (iv) **Water:** People prefer to live in areas where fresh water is easily available.
 - (v) **Minerals:** Areas with mineral deposits are more populated.
 - **Social, Cultural and Economic Factors:**
 - (i) Areas of better housing, education, health facilities are more densely populated.
 - (ii) Places with religious or cultural significance attract people.
 - (iii) Industrial areas provide employment opportunities. Large number of people are attracted to these areas.
 - **Population Change:**
 - (i) The change in the number of people during a specific time is called population change.
 - (ii) Population change is due to changes in the number of births and deaths and migration.
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Key Notes

- (iii) Natural growth rate refers to the difference between the birth rate and the death rate of a country.
 - **Pattern of Population Change:**
 - (i) Rates of population growth vary across the world.
 - (ii) The world's total population, however, not all countries are experiencing this growth.
 - **Population Composition:**
 - (i) Population composition is the structure of the population with various aspects such as sex, age, literacy level, health condition, occupation and income level.
 - (ii) The population composition of a country is described as population pyramid, which also called an age-sex pyramid.
 - (iii) The total population is divided into various groups: 5-9 years, 10-14 years.
 - (iv) The percentage of the total population is subdivided into males and females, in each of those groups.
 - (v) The shape of population pyramid, shows the people living in that particular country.
 - (vi) The number of children (below 15 years) are shown at the bottom and reflect the level of births. The size of the top shows the number of aged people (above 65 years) and reflects the number of deaths.
 - (vii) The population pyramid shows young dependents (aged below 15 years) and elderly dependents (aged over 65 years). The working people are in the middle group constitute the economically active segment.
 - (viii) In Japan, low birth rates make the pyramid narrow at the base. Decreased death rates allow numbers of people to reach old age.
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Chapter – 01 History

How, When and Where

- **How important are dates:**
 - (i) History is synonymous with dates.
 - (ii) We compare the past with present.
 - (iii) We continue to associate history with a string of dates.
 - **Which Dates:**
 - (i) Selection of date depends on the story of past.
 - (ii) Focusing on a particular set of events is important.
 - **How do we Periodise:**
 - (i) James Mill divided the Indian history into three periods: Hindu, Muslim and British.
 - (ii) British rule represented all the forces of progress and civilization.
 - **What is colonial:**
 - (i) Colonial refers to the British rule.
 - (ii) British rule brought about changes in values and tastes, customs and practices.
 - **How do we know Administration:**
 - (i) One important source is the official records of the British administration.
 - (ii) The British felt all important documents and letters needed to be preserved.
 - (iii) Specialized institutions like archives and museums were established to preserve important records.
 - **Surveys become important:**
 - (i) The practice of surveying became common under colonial administration.'
 - (ii) Surveys like botanical zoological, archaeological, anthropological and forest surveys were in the list of British administration.
 - **What do Official Records not Tell:**
 - (i) The official records do not tell about the needs of people of India.
 - (ii) Many official records hide the truth and only show one aspect of the event.
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Chapter – 02 History

From Trade to Territory

- Aurangzeb was the last powerful Mughal ruler.
 - **East India Company comes East:**
 - (i) In 1600 royal charter granted to East India Company granting the sole right to trade with the East.
 - (ii) East India Company bought goods at a cheap price and sold them at higher price in Europe.
 - (iii) Cotton and silk produced in India had a big market in Europe.
 - (iv) Pepper, cloves, cardamom and cinnamon were in great demand.
 - **East India Company begins Trade in Bengal:**
 - (i) In 1651, the first English factory was set up on the banks of river Hugli.
 - (ii) Aurangzeb issued a farman granting the company the right to trade duty free.
 - (iii) The company tried to press for more concessions and manipulate existing privileges.
 - **How did Trade Lead to Battles:**
 - (i) After the death of Aurangzeb, the Bengal Nawabs asserted their power and autonomy.
 - (ii) The Nawabs of Bengal refused to grant the company concessions.
 - **The Battle of Plassey:**
 - (i) On 23rd June 1757, Battle of Plassey was fought and was the first major victory of English in India.
 - (ii) Alivardi Khan died in 1756 and Sirajuddaulah became the Nawab of Bengal.
 - (iii) In 1757, Robert Clive led the Company's army against Sirajuddulah at Plassey.
 - (iv) Main reason for defeat of the Nawab was that the forces led by Mir Jafar, one of Sirajuddaulah's commanders, never fought the battle.
 - (v) Mir Jafar was promised by Clive to be made Nawab after crushing Sirajuddaulah.
 - **The Battle of Buxar:**
 - (i) After the defeat at Plassey, Sirajuddaulah was assassinated and Mir Jafar was made the Nawab.
 - (ii) Mir Jafar was just a puppet in the hands of Britishers.
 - (iii) In 1764, the battle of Buxar was fought between Britishers and Mir Qasim.
 - (iv) In 1765 Mir Jafar died.
 - (v) In 1765, the Mughal emperor appointed the company as the Diwan of the provinces of Bengal.
 - **Company Officials became 'Nabobs':**
 - (i) In 1764, Robert Clive was appointed Governor of Bengal.
 - (ii) 'Nabobs'-an anglicized version of the Indian word Nawab.
 - **Company Rule Expands:**
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- (i) The process of annexation of Indian states by the East India Company from 1757 to 1857 brought forth some key aspects like the company rarely launched a direct military attack on as unknown territory.
 - (ii) After battle of Buxar, the company appointed residents in Indian states.
 - (iii) The company forced the states into a 'subsidiary alliance'.
 - (iv) The Nawab of Awadh and the Nizam of Hyderabad were forced to cede territories and accept the subsidiary alliances.
- **Tipu Sultan-'The Tiger of Mysore':**
 - (i) Tipu Sultan was the son of Haidar Ali, ruler of Mysore.
 - (ii) Tipu Sultan ruled Mysore from 1782 to 1799.
 - (iii) Four wars were fought between Britishers and Mysore and were known as the Anglo-Mysore wars(1767-1769, 1780-84, 1790-92 and 1799).
 - (iv) In 1799, the Britishers won the battle of Seringapatam against Mysore.
 - (v) Tipu Sultan was killed defending his capital Seringapatam.
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Chapter – 03 History

Ruling the Countryside

- On 12 August 1765, the Mughal emperor appointed the East India Company as the Diwan of Bengal.
 - As Diwan, the company became the chief financial administrator of the territory under its control.
 - The company came to colonise the countryside, organize revenue resources, redefine the rights of people and produce the crops it wanted.
 - **Revenue for the Company:**
 - (i) The company had become the Diwan, but still saw itself primarily as a trader.
 - (ii) Before 1865, the company purchased goods in India by importing gold and silver from Britain. Now the revenue collected in Bengal could finance the purchase of goods for exports.
 - (iii) Bengal economy was facing a deep crisis.
 - (iv) In 1770, a terrible famine killed ten million people in Bengal.
 - **The Need to Improve Agriculture:**
 - (i) The company introduced Permanent Settlement in 1793.
 - (ii) The Rajas and taluqdars were recognized as Zamindars.
 - **The Problem:**
 - (i) Numerous zamindaris were sold off at auctions organized by the company, as anyone who failed to pay the revenue lost his zamindari.
 - (ii) The zamindars were not interested in the improvement of land.
 - **A New System is Devised:**
 - (i) By the early nineteenth century many of the company officials were convinced that the system of revenue had to be changed again.
 - (ii) An Englishman, Holt Machenzie devised the new system which came into effect in 1822. This system was called as Mahalwari settlement.
 - **The Munro System:**
 - (i) In the British territories in the south, a new system was devised which was known as ryotwar or ryotwari.
 - (ii) Ryotwari was initiated by Captain Alexander Read and developed by Thomas Munro. This system was extended all over south India.
 - **All was Not Well:**
 - (i) As they desired to increase the income from land, revenue officials fixed too high a revenue demand.
 - (ii) As peasants were unable to pay, ryots fled the countryside, and villages became deserted in many regions.
 - **Crops for Europe:**
 - (i) By the late eighteenth century the company was trying to expand the cultivation of opium and indigo.
 - (ii) The Britishers forced cultivators to produce jute, tea, sugarcane, wheat, cotton and rice in various parts of India.
 - **Does Colour have a History:**
 - (i) The rich blue colour was commonly called as Indigo.
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- (ii) The blue dye used in the Morris prints in nineteenth-century Britain was manufactured from Indigo plants cultivated in India.
 - (iii) India was the biggest supplier of indigo in the world in 19th century.
 - **Why the Demand for Indian Indigo:**
 - (i) By the thirteenth century Indian Indigo was being used by cloth manufacturers in Italy, France and Britain to dye cloth.
 - (ii) Indigo produce a rich blue colour whereas the dye from woad another plant was pale and dull.
 - (iii) Indigo plantations came up in many parts of North America.
 - **Britain turns to India:**
 - (i) The company in India expanded the area under the indigo cultivation to meet the rising demand for indigo in Europe.
 - (ii) As the indigo trade grew commercial agents and officials of the company began investing in indigo production.
 - **How was Indigo Cultivated:**
 - (i) There were two main system of Indigo cultivation: Nij and Ryoti.
 - (ii) In Nij system, the planter produced indigo in lands that he directly controlled.
 - **The Problem with Nij Cultivation:**
 - (i) The planters found difficulty to expand the area under Nij cultivation.
 - (ii) Nij cultivation on a large scale required many ploughs and bullocks, investing on purchase and maintenance of ploughs was a big problem. The planters were reluctant to expand the area under Nij cultivation.
 - **Indigo on the Land of Ryots:**
 - (i) In Ryoti system, the planters forced the ryots to sign a contract an agreement (satta).
 - (ii) Those who signed the contract got cash advances from planters at low rates of interest to produce indigo.
 - (iii) The peasants got very low price for the indigo they produced and the cycle of loans never ended.
 - (iv) After an indigo harvest the land could not be sown with rice which the peasants preferred.
 - **The 'Blue Rebellion' and after:**
 - (i) In March 1859 thousands of ryots in Bengal refused to grow indigo.
 - (ii) As the rebellion spread, ryots refused to pay rents to the planters and attacked indigo factories.
 - (iii) Ryots swore they would no longer take advances to sow indigo nor be bullied by the planters' lathiyals.
 - (iv) The government set up the indigo commission to enquire into the system of indigo production.
 - (v) It declared that indigo cultivation was not profitable for ryots. Hence they could refuse to produce indigo in future.
 - (vi) Aft the revolt, indigo production collapsed in Bengal. The planters now shifted their operations to Bihar.
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Chapter – 04 History

Tribals, Dikus and The Vision of A Golden Age

- In mid-1870s Birsa was born in a family of Mundas-a tribal group that lived in Chhotanagpur.
 - The tribes had customs and rituals that were very different from those laid down by Brahmas.
 - **How did Tribal Groups Live:** By the 19th century, tribal people in different parts of India were involved in a variety of activities.
 - **Some were Jhum Cultivators:**
 - (i) Jhum cultivation that is shifting cultivation was done on small patches of land, mostly in forests.
 - (ii) The cultivators cut the treetops to allow sunlight to reach ground, and burnt the vegetation on the land to clear it for cultivation.
 - (iii) Once the crop was ready and harvested they moved to another field and left that field fallow for several years.
 - **Some were Hunters and Gatherers:**
 - (i) In many regions tribal groups lived by hunting animals and gathering forest
 - (ii) In Khonds were hunters and gatherers living in the forests of Orissa.
 - (iii) They used many forest shrubs and herbs for medicinal purpose, and sold forest produce in the local markets.
 - (iv) Baigas of central India reluctant to do work for other.
 - (v) Tribal groups often needed to buy and sell in order to be able to get the goods that were not produced within the locality. This led to their dependence on traders and moneylenders.
 - **Some Herded Animals:**
 - (i) Many tribal groups lived by herding and rearing animals and gathering forest produce.
 - (ii) They were pastoralists who moved with their herds of cattle or sheep according to the seasons.
 - (iii) The Van Gujjars of Punjab hills and Labadis of Andhra Pradesh were cattle herders. The Gaddis of Kulu were shepherds and the Bakarwals of Kashmir reared goats.
 - **Some took to Settled Cultivation**
 - (i) They stopped moving from one place to another. They began to use the plough and gradually got rights over the land they lived on.
 - (ii) British officials saw settled tribal groups like the Gonds and Santhals as more civilized than hunter-gatherers or shifting cultivators.
 - **How did Colonial Rule Affect Tribal Lives:** The lives of tribal groups changed during British rule.
 - **What Happened to Tribal Chiefs:**
 - (i) Before the arrival of the British, tribal chiefs enjoyed economic power, and had the right to administer and control their territories.
 - (ii) Under British rule, the functions and powers of the tribal chiefs changed as they were allowed to keep their land titles but were forced to follow laws made by British officials in India.
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- **What Happened to the Shifting Cultivators:**
 - (i) The British were uncomfortable with the shifting cultivators.
 - (ii) The British wanted to regular revenue source for the state and introduced land settlements.
 - (iii) The British effort to settle jhum cultivators was not very successful.
 - (iv) After facing widespread protests, the British had to allow them the right to carry on shifting cultivation in some parts of the forest.
 - **Forests Laws and Their Impact:**
 - (i) The life of tribal groups was directly connected to the forest.
 - (ii) The British extended their control over all forests and declared them as state property.
 - (iii) Reserved forests were for producing timber which the British wanted.
 - (iv) In reserved forests people were not allowed to move freely or practice jhum cultivation.
 - (v) Many tribal groups reacted against the colonial forest laws and rose in an open rebellion.
 - **The Problem with Trade:**
 - (i) During the 19th century, tribal groups found the traders and moneylenders were coming into forests and offering cash loans to the tribal people and asking them to work for wages.
 - (ii) Indian silk was in demand in European markets during the 18th century.
 - (iii) The Santhals of Hazaribagh reared cocoons. The traders spent in their agents who gave loans to the tribal people and collected the cocoons.
 - (iv) The coconuts were exported to Burdwan or Gaya where they were sold at five times the price.
 - **The Search for Work:**
 - (i) The plight of the tribals who had to go far away from their homes in search of work was even worse.
 - (ii) The tribals were recruited in large numbers to work for tea plantations and coal mines through contractors low wages, and prevented them from returning home.
 - **A Closer Look:** The tribal groups rebelled in different of the country against the changes in laws, restrictions on their practices, the new taxes they had to pay and exploitation by traders and moneylenders.
 - **Birsa Munda:**
 - (i) A movement began under the leadership of Birsa Munda.
 - (ii) The British officials were worried as the political aim of the Birsa movement was to drive out missionaries, moneylenders, Hindu landlords and the government and set up a Munda Raj with Birsa at its head.
 - (iii) In 1895, Birsa Munda was arrested.
 - (iv) He was released in 1897 and he toured the villages to gather support. He urged people to destroy 'Ravana' (dikus and the European), and establish a kingdom under his leadership.
 - (v) In 1900 Birsa died of cholera and the movement faded out.
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Chapter – 05 History

When People Rebel: 1857 and After

- **Policies and the People:** The policies of the East India Company affected different people like kings, queens, peasants, landlords, tribals and soldiers in different ways.
 - **Nawabs Lose their Power:**
 - (i) Since the mid-eighteenth century. Nawabs and rajas had seen their power erode. They lost their authority and honour.
 - (ii) In 1801, a subsidiary alliance was imposed on Awadh. The company began to plan to bring an end to the Mughal dynasty.
 - **The Peasants and the Sepoys:**
 - (i) In the countryside peasants and zamindars resented the high taxes and the rigid methods of revenue collection.
 - (ii) The Indian sepoy in the employment of the company were unhappy about their pay, allowances and conditions of service.
 - (iii) Moreover, some new rules violated their religious sensibilities and beliefs.
 - **Responses to Reforms:**
 - (i) The British believed that Indian society had to be reformed.
 - (ii) Laws were passed to stop the practice of Sati and to encourage the remarriage of widows.
 - **Through the Eyes of the People:** The English were determined to wipe out the religions of Hindu and the Muslims.
 - **A Mutiny Becomes a Popular Rebellion:**
 - (i) In May 1857, a massive rebellion started against the company's very presence in India.
 - (ii) Sepoys mutinied in several places beginning from Meerut and a large number of people from different sections of society rose up in rebellion.
 - **From Meerut to Delhi:**
 - (i) On 29 March 1857, Mangal Pandey, a young soldier was hanged to death for attacking his officers in Barrackpore.
 - (ii) The response of the other Indian soldiers in Meerut was quite extraordinary, they marched to the jail to Meerut and released the imprisoned sepoy.
 - (iii) The sepoy rode all night of 10 May to reach Delhi.
 - (iv) The regiments stationed in Delhi also rose up in rebellion and many British officers were killed, arms and ammunition seized, buildings set on fire.
 - (v) The soldiers forcibly met Bahadur Shah Zafar and proclaimed him as their leader.
 - **The Rebellion Spreads:**
 - (i) After the British were routed from Delhi there was no uprising for almost a week. Then a spurt of mutinies began.
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- (ii) Regiment after Regiment mutinied and took off to join other troops at nodal points like Delhi, Kanpur and Lucknow.
 - (iii) In this rebel Nana Saheb of Kanpur, Birjis Qadr of Lucknow and his mother Begum Hazrat Mahal, Rani Lakshmibai of Jhansi took as active part in organizing the uprising against the British. Rani Avantibai Lodhi of Ramgarh raised and led the army against the British who had taken over the administration of her state.
 - **The company Fights Back:**
 - (i) Unnerved by the scale of the upheaval, the company decided to repress the revolt with all its might.
 - (ii) Delhi was recaptured from the rebel forces in September 1857.
 - (iii) The last Mughal emperor, Bahadur Shah Zafar was tried in court and sentenced to life imprisonment. He along his wife was sent to prison in Rangoon.
 - (iv) People continued to resist and battle the British. The British had to fight for two years to suppress the massive forces of popular rebellion.
 - **Aftermath:**
 - (i) Some important changes were introduced by the British after they regained control by the end of 1859. The British Parliament passed a new Act 1858 and transferred the power of the East India Company to the British crown in order to ensure a more responsible management of Indian affairs.
 - (ii) All ruling chiefs of the country were allowed to pass on their kingdoms to their heirs, including the adopted sons.
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Chapter – 06 History

Colonialism and the City: The Story of an Imperial Capital

- **What Happened to Cities Under Colonial Rule:**

- (i) In most part of the Western world modern cities emerged with industrialization.
- (ii) In the late 18th century, Calcutta, Bombay and Madras rose in importance as Presidency cities.
- (iii) De-urbanisation took place in many cities in 19th century and those cities were Machipatnam, Surat and Seringapatam.

- **How many 'Delhis' before New Delhi:**

- (i) Delhi has been the capital for more than a 1,000 years, although with some gaps.
- (ii) Shah Jahan built the most splendid capital of all, Shahjahanabad had begun in 1639.
- (iii) During Shah Jahan's time Delhi was an important centre of Sufi culture.
- (iv) There were sharp divisions between the rich and the poor.

- **The Making of New Delhi:** In 1803, the British gained control of Delhi after defeating the Marathas and the modern Delhi developed after 1911 when it became the capital of British India.

- **Demolishing a Past:**

- (i) In Delhi especially in the first half of the 19th century, the British lived along with the wealthier Indians in the Walled city.
- (ii) The British learned to enjoy Urdu Persian culture and poetry and participated in local festivals.
- (iii) The British wanted Delhi to forget its Mughal past. The areas around the Fort were completely cleared of gardens, pavilions and mosques.
- (iv) In 1870s the Western walls of Shahjahanabad were broken to establish the railway and to allow the city to expand beyond the walls.

- **Planning a New Capital:**

- (i) After the revolt of 1857, many spectacular events were held there. In 1877, Viceroy Lytton organized a Durbar to acknowledge Queen Victoria as the Empress of India.
- (ii) In 1911, when King George V was crowned in England, a Durbar was held in Delhi to celebrate the occasion and the decision was taken to shift the capital of India from Calcutta to Delhi.
- (iii) Edward Lutyens and Herbert Baker-architects were called on to design New Delhi and its buildings

- **Life in the Time of Partition:**

- (i) The partition of India in 1947 led to a massive transfer of populations on both sides of the new border.
 - (ii) Days after Indian Independence and partition, fierce rioting began.
 - (iii) Over two-thirds of the Delhi Muslims migrated almost 44,000 homes were abandoned.
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- (iv) Partitions changed the lives and occupations of new migrants.
 - (v) The large migration from Punjab changed the social milieu of Delhi.
 - **Inside the Old City:**
 - (i) The excellent system of water supply and drainage was neglected in the 19th century. The system of wells also broke down and channels to remove household waste were damaged.
 - (ii) At the end of 19th century the Shahjahani drains were closed; a new system of open surface drains was introduced.
 - **The Decline of Havelis:**
 - (i) The Mughal aristocracy in the 17th and 18th centuries lived in grand mansions called havelis.
 - (ii) Havelis had large walled compounds with mansions, courtyards and fountains and many families housed in it.
 - (iii) Many of the Mughal amirs were unable to maintain these havelies under the conditions of British. As a result havelis began to be subdivided and sold.
 - **The Municipality:**
 - (i) The census of 1931 revealed that the walled city area was crowded with as many as 90 persons per acre, while New Delhi had only about three persons per acre.
 - (ii) The poor conditions in the walled city, did not stop it from expanding.
 - (iii) In 1888 an extension scheme called the Lahore Gate improvement Scheme was planned by Robert Clarke for the Walled city residents.
 - (iv) The Delhi Improvement Trust was set up in 1936, and it built areas like Darya Ganj South for wealthy Indians.
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Chapter – 07 History

Weavers, Iron Smelters and Factory Owners

- The crafts and industries of India during British rule focused on two industries-textiles and iron and steel.
 - The industrialization of Britain had a close connection with the conquest and colonization of India.
 - With the growth of industrial production, British industrialists began to see India as a vast market for their industrial products, and over the years, manufactured goods from Britain began flooding India.
 - **Indian Textiles and the World Market:**
 - (i) Around 1750, India was the world's largest producer of cotton textiles.
 - (ii) Indian textile was renowned both for its fine quality and exquisite craftsmanship.
 - (iii) From the 16th century European traders began buying Indian textiles for sale in Europe.
 - **Words tell us Histories:**
 - (i) Indian textiles were famous in western markets under different western markets under different names such as 'Muslin' and 'Calico' (derived from Calicut).
 - (ii) Printed cotton cloths called chintz (derived from chhint) and bandanna (derived from 'bandhna' or tie and dye) were the pieces ordered in bulk.
 - **Indian Textiles in European Markets:**
 - (i) In 1720, the British government enacted a legislation banning the use of printed cotton textiles-chintz in England.
 - (ii) Indian designs were imitated and printed in England on white Muslin or plain unbleached Indian cloth.
 - (iii) Spinning Jenny was invented by John Kaye in 1764.
 - (iv) The invention of the steam engine by Richard Arkwright in 1786 revolutionised cotton textile weaving.
 - **Who were the Weavers:**
 - (i) Weavers belonged to communities that specialized in weaving.
 - (ii) Handloom weaving and the occupations associated with it provided livelihood for millions of Indians.
 - **The Decline of Indian Textiles:**
 - (i) The development of cotton industries in Britain affected textile producers in India in many ways.
 - (ii) By the beginning of the 19th century, English-made cotton textiles successfully ousted Indian goods from their traditional markets in Africa, America and Europe.
 - (iii) English and European companies stopped buying Indian goods.
 - (iv) By the 1830s British cotton cloth flooded Indian markets. Thousands of rural women who made a living by spinning cotton thread were rendered jobless.
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- (v) During the National movement, Mahatma Gandhi urged people to boycott imported textiles and use handspun and hand woven cloth, Khadi became a symbol of nationalism.
 - **Cotton Mills Come up:**
 - (i) In 1854, the first cotton mill in India was set up as a spinning mill in Bombay.
 - (ii) By 1900, over 84 mills started operating in Bombay.
 - (iii) The first major spurt in the development of cotton factory production in India, was during the first World War when textile imports from Britain declined and Indian factories were called upon to produce cloth for military supplies.
 - **The Sword of Tipu Sultan and Wootz Steel:**
 - (i) The quality of the sword came from a special type of high carbon steel called Wootz which was produced all over South India.
 - (ii) Indian Wootz steel making fascinated European scientists.
 - (iii) The Wootz steel making process which was widely known in South-India, was completely lost by the mid-nineteenth century.
 - (iv) The swords and armour making industry died with the conquest of India by the British and imports of iron and steel from England displaced the iron and steel produced by craftpeople in India.
 - **Abandoned Furnaces in Villages:**
 - (i) Production of Wootz steel required a highly specialized technique of refining iron.
 - (ii) By the late 19th century the craft of iron smelting was in decline.
 - (iii) Many people gave up their craft and looked for other means of livelihood.
 - (iv) By the early 20th century, the artisans producing iron and steel faced a new competitions.
 - **Iron and Steel Factories:**
 - (i) In 1904, Charles Weld, an American geologist and Dorabji Tata, the eldest son of Jamsetji Tata set up a modern iron and steel plant in India.
 - (ii) The Tata Iron and Steel Company (TISCO) came up in 1912 and began producing steel.
 - (iii) After 2 years of TISCO, in 1914 the First World War broke out, so imports of British Steel into India declined and the Indian Railways turned to TISCO for supply of rails.
 - (iv) Overtime TISCO became the biggest steel industry within the British empire.
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Chapter – 08 History

Civilising the 'Native' Educating the Nation

- British rule affected Rajas and Nawabs, peasants and tribals.
 - British felt that they had a cultural mission, they had to 'civilise the natives', change their customs and values.
 - **How the British saw Education-The Tradition of Orientation:**
 - (i) In 1783, William Jones a linguist, was appointed as a junior judge at the Supreme Court that the company had set up.
 - (ii) William Jones started studying ancient Indian texts on law, philosophy, religion, politics, morality, arithmetic, medicine and other sciences.
 - (iii) Englishmen like Henry Thomas Colebrooke and Nathaniel Halhed were busy discovering the ancient Indian heritage, mastering Indian languages and translating Sanskrit and Persian works into English.
 - (iv) A Madrasa was set up in Calcutta in 1781 to promote the study of Arabic, Persian and Islamic law.
 - (v) In 1791, the Hindu College was established in Benaras to encourage the study of ancient Sanskrit texts that would be useful for the administration of the country.
 - **'Grave Errors of the East':**
 - (i) In early 19th century many British officials began to criticize the Orientalist version of learning.
 - (ii) James Mill was one of those who attacked the Orientalists.
 - (iii) According to him, the aim of education ought to be to teach what was useful and practical. So, Indians should be made familiar with the scientific and technical advances that the West had made, rather than with the poetry and sacred literature of the Orient.
 - (iv) Thomas Babington Macaulay, another critic of Orientalists, saw India as an uncivilized country that needed to be civilized.
 - (v) Macaulay emphasized the need to teach the English language. Following Macaulay's minute, the English Education Act of 1835 was introduced.
 - (vi) A decision was taken to make English the medium of instruction for higher education and to stop the promotion of Oriental institutions.
 - **Education for Commerce:**
 - (i) In 1854, Wood's Despatch, an educational dispatch, was sent to India. Outlining the educational policy that was to be followed in India. It emphasized on the practical benefits of the system of European learning.
 - (ii) Wood's Despatch argued that European learning would improve the moral character of Indians and make them truthful and honest and thus supply the company with civil servants who could be trusted and depended upon.
 - **What happened to the Local Schools:**
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- (i) In the 1830s William Adam, a Scottish missionary toured the district of Bengal and Bihar and was given charge by the company. To give report on the progress of education in vernacular schools.
 - (ii) Adam found that the system of education was flexible and local schools were known as pathshalas.
 - (iii) There were no fixed fee, no printed books, no separate school building, no benches or chairs, no blackboards, no system of separate classes, no roll-call registers, no annual examinations and no regular time-table.
 - (iv) Teaching process was oral and the guru decided what to teach , in accordance with the needs of the students.
- **New Routines, New Rules:**
 - (i) After 1854 the company decided to improve the system of vernacular education by introducing order within the system, imposing routines, establishing rules, ensuring regular inspections.
 - (ii) Company appointed a number of government pundits each in charge of looking after four to five schools.
 - (iii) Teaching was now to be based on textbooks and learning was to be tested through a system of annual examination.
 - (iv) Those Pathshalas which accepted the new rules were supported through government grants.
- **The Agenda for a National Education:**
 - (i) Some Indians impressed with the development in Europe felt that western education would help to modernize India.
 - (ii) Mahatma Gandhi and Rabindranath Tagore reacted against western education.
- **English Educaiton has enslaved us:**
 - (i) English Education has enslaved us.
 - (ii) Mahatma Gandhi urged that colonial education create a sense of inferiority in the minds of Indians. It was sinful and it enslaved Indians, it cast an evil spell on them.
 - (iii) Mahatma Gandhi wanted an education that could help Indians to recover their sense or dignity and self-respect.
 - (iv) According to Mahatma Gandhi, Indian languages ought to be medium of teaching and the means to develop a person's mind and soul.
- **Tagore's 'Abode of Peace':**
 - (i) Rabindranath Tagore stated Shantiniketan in 1901.
 - (ii) According to him, creative learning be encouraged only within a natural environment and hence set up his school 100 kilometres away from Calcutta in a rural setting.
 - (iii) He emphasized the need to teach Science and technology at Shantiniketan along with art, music and dance.
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Chapter – 09 History

Women, Caste and Reform

- About two hundred years ago things were very difficult in our society. There were so many restrictions imposed on women.
 - Widows were praised and called 'satis' meaning 'virtuous' if they chose to by burning themselves on the funeral pyres of their husbands.
 - People were also divided along lines of caste. Brahmins and Kshatriyas considered themselves in upper caste, after them traders and moneylenders referred to as Vaishyas and the lower caste were Shudras and included peasants, artisans, weavers and potter.
 - **Working Towards Change:**
 - (i) In early 19th century things changed because of the development of new forms of communication.
 - (ii) Social reformers like Raja Rammohan Roy founded Brahma Samaj in Calcutta.
 - (iii) He wanted to spread the knowledge of western education and bring about freedom and equality for women.
 - **Changing the Lives of Widows:**
 - (i) Raja Rammohan Roy began a campaign against the practice of sati. Many British officials criticized Indian traditions and customs. They supported him and in 1829, sati was banned.
 - (ii) Ishwarchandra Vidyasagar was one of the most famous reformers who suggested widow remarriage. In 1856, British officials passed the law permitting widow remarriage.
 - (iii) Swami Dyanand Saraswati founded the Arya Samaj in 1875, and also supported widow marriage.
 - **Girls begin Going to School:**
 - (i) Many reformers felt that to improve the condition of women, educating the girls was necessary.
 - (ii) Many reformers in Bombay and Vidyasagar in Calcutta set up schools for girls.
 - (iii) In aristocratic Muslim families in North India, women learnt to read the Koran in Arabic. They were taught by women who came home to teach.
 - **Women write about Women:**
 - (i) Muslim women like Begums of Bhopal promoted education among women and founded a primary school for girls at Aligarh.
 - (ii) Begum Rokeya Sakhawat Hossain started schools for Muslim girls in Patna and Calcutta.
 - (iii) Indian women began to enter universities by 1880s. Some of them trained to be doctors and teachers.
 - (iv) Pandita Ramabai was a great scholar of Sanskrit, wrote a book about the miserable lives of upper-class Hindu women.
 - (v) She founded a widows' home at Poona to provide shelter to widows who had been treated by their husbands' relatives.
 - (vi) Jawaharlal Nehru and Subhash Chandra Bose gave their support to demands for greater equality and freedom for women.
 - **Caste and Social Reform:**
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- (i) Social reformers criticized caste inequalities. Paramhans Mandali was founded in 1840 in Bombay to work for the abolition of caste.
 - (ii) Christians missionaries began setting up schools for the tribal groups and 'lower'-caste children.
 - **Demands for Equality and Justice:**
 - (i) By the second half of the 19th century people from within the 'lower' castes began organizing movements against caste discrimination and demanded social equality and justice.
 - (ii) The Satnami movement in Central India was founded by Ghasidas who came from a low caste.
 - (iii) In eastern Bengal, Haridas Thakur's Matua sect worked among low caste Chandala cultivators. Haridas questioned Brahmanical texts that supported the caste system.
 - **Gulamgiri:**
 - (i) Jyotirao Phule born in 1827 was known as one of the 'low-caste' leaders.
 - (ii) He attacked the Brahmans claim that they were superior to other, since they are Aryans.
 - (iii) According to Phule, the 'upper' caste had no right to their land and power, the land belonged to indigenous people who were called as low castes.
 - (iv) Phule proposed that Shudras and Ati Shudras should unite to challenge caste discrimination.
 - (v) The Satyashodhak Samaj was founded by Phule to propagate caste equality.
 - (vi) In 20th century, the movement for caste reform was continued by Dr. B.R. Ambedkar and E.V. Ramaswamy Naicker.
 - **Who Could enter Temples:**
 - (i) Ambedkar was born into a Mahar family. As a child he experienced what caste prejudice meant in everyday life.
 - (ii) In 1927, Ambedkar started a temple entry movement. His aim was to make everyone see the power of caste prejudices within the society.
 - **The Non-Brahman Movement:**
 - (i) The Non-Brahman Movement in the early 20th century was initiated by non-Brahman castes that had acquired access to education wealth and influence. They challenged Brahmanical claims to power.
 - (ii) E.V. Ramaswamy Naicker, known as Periyar was from middle-class family.
 - (iii) Periyar founded the Self Respect Movement.
 - (iv) He inspired the untouchables and asked them to free themselves from all religions in order to achieve social equality.
 - (v) Periyar was an outspoken critic of Hindu scriptures.
 - (vi) The forceful speeches, writings and movements of low caste leaders led to rethink and self-criticism among upper caste nationalist leaders.
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Chapter – 10 History

The Changing World of Visual Arts

- Colonial rule introduced several new art forms, styles, materials and techniques which were creatively adapted by Indian artists for local patrons and markets, in both elite and popular circles.
 - The changes were seen primarily on paintings and print making.
 - **New Forms of Imperial Art:**
 - (i) In 18th century a stream of European artists came to India along with the British traders and rulers.
 - (ii) The artists brought with them new styles and new conventions of paintings. They began producing pictures which helped shape western perceptions of India.
 - (iii) The main feature of the European painting was realism, i.e., what the artists produced was expected to look real and lifelike.
 - (iv) Oil painting was also introduced in India by the European artists. It enabled artists to produce images that looked real.
 - (v) Paintings were based on varied subjects. However, the European artists' common intention was to emphasise the superiority of Britain, its culture, its people and its power.
 - **Looking for the Picturesque:**
 - (i) Picturesque landscape painting, that depicted India as quaint land, to be explored by travelling British artists, was one of the popular imperial traditions.
 - (ii) The most famous artists of this tradition were Thomas Daniell and his nephew William Daniell.
 - (iii) They produced paintings of newly acquired British territories.
 - (iv) In some of the images they showed the British rule bringing modern civilization to India, in others images depicting buildings reminding the glory of past and decaying ancient civilization.
 - (v) One of the images shows the modernizing influence of British rule, by emphasizing a picture of dramatic change.
 - **Portraits of Authority:**
 - (i) Portrait painting was another tradition of art that became popular in colonial India.
 - (ii) The rich and powerful people, both Indian and British, were very fond of self portraits.
 - (iii) In colonial India, portraits were life size images that looked lifelike and real.
 - (iv) The art of making portraits is known as 'portraiture' that served as an ideal means of displaying the lavish lifestyles, wealth and status generated by British in India.
 - (v) European artists like Johann Zoffany visited India in search of profitable commissions.
 - (vi) He was born in Germany, migrated to England and came to India and stayed for five years.
 - (vii) He depicted the British as superior and imperious, flaunting their clothes, standing regally or sitting arrogantly and living a life of luxury while Indians were portrayed occupying a shadowy background in his paintings.
 - (viii) Many Indian Nawabs got their portraits painted by European painters.
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- (ix) Nawab Muhammad Ali Khan of Arcot commissioned two European artists Tilly Kettle and George Willison to paint his portraits and gifted these paintings to the king of England and the Directors of East India Company.
 - **Painting History:**
 - (i) 'History Painting' was a third category of imperial art. These paintings dramatized and recreated various episodes of British imperial history and enjoyed prestige and became very popular in the late 18th and early 19th century.
 - (ii) British and their victories in India served as rich material for history painters in Britain.
 - (iii) They painted the various wars, in which the colonial rule had defeated the Indians and British were celebrating their power, their victories and their supremacy.
 - (iv) The first painting of history was produced by Francis Hayman in 1762, when the British defeated the Indian army of Nawab Sirajuddaula in the Battle of Plassey and installed Mir Jafar as the Nawab of Murshidabad. The painting shows Mir Jafar welcoming Lord Clive.
 - (v) Robert Kerr Porter, painted the defeat of Tipu Sultan of Mysore in 1799 at the famous battle of Seringapatam. It is a painting full of action and energy, the painting dramatizes the event and glorified the British triumph.
 - (vi) Imperial history paintings sought to create a public memory of imperial triumph to show that the British were invincible and all powerful.
 - **What Happened to the Court Artists:**
 - (i) These were different Indian traditions of Art in different courts.
 - (ii) In Mysore, Tipu Sultan resisted the European art and continued to encourage his tradition of mural paintings.
 - (iii) The court of Murshidabad had different trend. The British had successfully installed their puppet Nawabs on the throne; first Mir Zafar and then Mir Qasim after defeating Sirajuddaulah. The Nawab encouraged local miniature artists to absorb the tastes and artists style of British.
 - (iv) The local artists of Murshidabad began to adopt the elements of European realism. They used perspective, i.e., style of painting which creates a sense of distance between objects that are near and those at a distance. They used various shades to make the figures realistic.
 - (v) Local painters produced a vast number of images of local plants and animals, historical buildings and monuments, festivals, etc. and these pictures were collected by the East India Company officials and known as Company paintings.
 - **The New Popular Indian Art:**
 - (i) A new world of popular art developed in 19th century in many of the cities of India.
 - (ii) Scroll painting was developed by local villagers called 'patuas' and 'potters'.
 - (iii) Kalighat in Bengal was expanding as a commercial and administrative centre.
 - (iv) Mythological themes were the main art forms for the scroll painters producing images of gods and goddesses.
 - (v) Kalighat painters began to use shading to give them a rounded form, to make images look three dimensional but were not realistic and lifelike.
 - (vi) Early Kalighat paintings use a bold deliberately non-realistic style depicting large and powerful figures with a minimum of lines, detail and colours.
 - (vii) Many of the Kalighat pictures were printed in large numbers and sold in the market and the images were engraved in wooden blocks.
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- (viii) In late 19th century, mechanical printing presses were set up in different parts of India, which helped in producing larger number of printings.
 - (ix) Calcutta Art Studio was set up in late 19th century in Calcutta and produced lifelike images of eminent Bengali personalities as well as mythological pictures.
 - (x) With the spread of nationalism in the early 20th century, the studio produced popular prints with elements of nationalism. Some of them have Bharat Mata appearing as a goddess carrying the national flag or nationalist heroes sacrificing their head to Bharat Mata.
 - **The Search for a National Art:**
 - (i) The impact of religions, culture and the spirit of nationalism on art was strongly visible by the end of the 19th century.
 - (ii) Many painters tried to develop a style that could be considered both modern and Indian.
 - **The Art of Raja Ravi Varma:**
 - (i) Raja Ravi Varma was one of the first artists who tried to intermingle modern and national style.
 - (ii) Raja Ravi Varma belonged to the family of the Maharaja of Travancore in Kerala.
 - (iii) He mastered the Western art of oil painting and realistic life study but painted themes from Indian mythology.
 - (iv) He mainly painted scenes from the Ramayana and the Mahabharata.
 - (v) Raja Ravi Varma set up a picture production team and printing press on the outskirts of Bombay.
 - **A Different Vision of National Art:**
 - (i) A new group of nationalist artists in Bengal gathered around Abanindranath Tagore, the nephew of Rabindranath Tagore.
 - (ii) They opposed the art of Rabi Varma as imitative of western style and declared that western and modern art could not be used to depict the nation's ancient myths and legends.
 - (iii) He wanted to revive and turned for inspiration to medieval Indian traditions of miniature painting and the ancient art of mural paintings in the Ajanta Caves.
 - (iv) He received inspiration from Rajput style of paintings.
 - (v) His art was influenced by the Japanese paintings that can be seen in some of the paintings.
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Chapter – 11 History

The Making of the National Movement: 1870s-1947

- **The Emergence of Nationalism:**

- (i) India was the people of India and all the people irrespective of class, colour, caste, creed, language or gender are Indians.
- (ii) The awareness of being Indian and that its resources and systems were meant for all of them led to see the true nature and role of British in India.
- (iii) The political associations came into being in the 1870s and 1880s.
- (iv) Poona Sarvajanik Sabha and many such associations functioned in specific parts of country their goals were stated as the goals of all the people of India.
- (v) They worked with the idea that the people should be sovereign – a modern consciousness and a key feature of nationalism.
- (vi) The Arms Act was passed in 1878, disallowing Indians from possessing arms.
- (vii) The Vernacular Act which allowed the government to confiscate the assets of newspapers including their printing presses if the newspapers published anything that was found 'objectionable'.
- (viii) In 1883 Lord Ripon's Law Member, Sir Courtenay Ilbert introduced a bill called Ilbert Bill.
- (ix) The bill provided for the trial of British or European persons by Indians, and sought equality between British and Indian judges in the country.
- (x) The bill caused widespread agitation among the Whites who strongly opposed the bill and forced the government to withdraw it.
- (xi) The Indian National Congress was established in 1885. It included 72 delegates from different parts of the country which included leaders like DadaBhai Naoroji, W.C. Bonnerji, Surendranath Bannerji, Romesh Chandra Dutt, S. Subramania Iyer, Pherozechah Mehta and Badruddin Tyabji.

- **A Nation in the Making:**

- (i) In the first twenty years Congress was 'moderate' in its objectives and methods.
- (ii) A greater voice for Indians in the government and in administration was their demand.
- (iii) It demanded the separation of judiciary from the executive, the repeal of Arms Act and freedom of speech and expression.
- (iv) It also demanded the separation of judiciary from the executive, the repeal of Arms Act and freedom of speech and expression.
- (v) The early Congress raised a number of economic issues. It declared that British rule had led to poverty and famines, increase in land revenue had impoverished peasants and Zamindars and there was food shortage because of exports of grains to Europe.

- **Freedom is Our Birth Right:**

- (i) In Bengal, Maharashtra and Punjab, leaders such as Bipin Chandra Pal, Bal Gangadhar Tilak and Lala Lajpat Rai popularly known as 'Lal, Bal, Pal', strongly criticized the policies of the colonial government.
 - (ii) They demanded 'Swaraj'. Tilak declared, 'Freedom is my birth right and I shall have it'.
 - (iii) In 1905, Viceroy Curzon announced the partition of the biggest province British of India, Bengal which included Bihar and parts of Orissa.
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- (iv) The partition of Bengal infuriated people all over India. Both, the moderates and the radicals protested the partition.
 - (v) Large public meetings and demonstrations were organized and this led to the birth of Swadeshi Movement.
 - **The Growth of Mass Nationalism:**
 - (i) After 1919 the struggle against Britain rule gradually became a mass movement, involving peasants, tribals, students and women in large numbers and factory workers.
 - (ii) The first World War broke out in 1914 and altered the economic and political situation in India
 - (iii) India was dragged into the war and this led to a huge rise in defence expenditure of the government of India.
 - (iv) Increased military expenditure and the demands for war supplies led to a sharp rise in prices which create great difficulties for the common people.
 - (v) The war led the British to expand their army. The government forced the villages in India to send their soldiers for an alien cause.
 - **The Advent of Mahatma Gandhi:**
 - (i) Mahatma Gandhi was born on 2nd October 1869 at Porbandar in Gujarat.
 - (ii) He studied law in England and went to South Africa to practice law and stayed there for 20 years.
 - (iii) He emerged as a mass leader of India.
 - (iv) In South Africa, Gandhiji struggle for the Indians in non-violent marches against racist restrictions and had earned great respect and popularity both at national and international level.
 - (v) Mahatma Gandhi spent his initial years in India travelling throughout the country, understanding the people, their needs and the overall situation.
 - (vi) Gandhiji launched local movements in Champaran, Kheda and Ahmedabad in which he received success.
 - **The Rowlatt Satyagraha:**
 - (i) In 1919, the government passed the Rowlatt Act and empowered the provincial governments to search any place and arrest any person whom it suspected without a warrant.
 - (ii) Gandhiji launched a Satyagraha against the Rowlatt Act which curbed the fundamental rights such as the freedom of expression and strengthened police powers.
 - (iii) Mahatma Gandhi and Mohammad Ali Jinnah criticized the act as 'devilish' and tyrannical.
 - (iv) In April 1919, a nation-wide hartal was launched and government used brutal measures to suppress them. The Jallianwala Bagh massacre inflicted by General Dyer in Amritsar on Baisakhi day was a part of this repression.
 - **Khilafat Agitation and the Non-Cooperation Movement:**
 - (i) In 1920, the British imposed a harsh treaty on the Turkish Sultan or Khalifa and he was deprived of his political powers and authority.
 - (ii) The Khilafat Movement was launched by Mohammad Ali and Shaukat Ali who wished to initiate a full-fledged Non-Cooperation Movement against the British under the leadership of Gandhiji and demanded Swaraj.
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- (iii) In 1921-22, the Non-Cooperation Movement gained momentum, Thousands of students left government controlled schools and colleges. Many lawyers such as Moti Lal Nehru, C.R. Das, C. Rajagopalachari and Asaf Ali gave up their practices.
 - (iv) British titles were surrendered and legislatures boycotted. People lit public bonfires of foreign cloth.
 - **People's Initiatives:**
 - (i) In Kheda, Gujarat, Patidar peasants organized non-violent campaigns against the high revenue demand of the British.
 - (ii) In coastal Andhra and interior Tamil Nadu, liquor shops were picketed.
 - (iii) In Bengal, the Khilafat-Non-Cooperation alliance gave enormous communal unity and strength to the national movement.
 - (iv) In Punjab, the Akali agitation of the Sikhs sought to remove corrupt mahants-supported by the British from their gurudwaras.
 - **The People's Mahatma:**
 - (i) People thought of Gandhiji as a kind of messiah, as someone who could help them to overcome their misery and poverty.
 - (ii) Gandhiji wished to build class unity, not class conflict, still peasants could imagine that he could help them in their fight against zamindars and agricultural labourers believed he would provide them land.
 - **The Happenings of 1922-29:**
 - (i) In February 1922 a crowd of peasants set fire to a police station in Chauri Chaura, Gandhiji called off the Non-Cooperation Movement.
 - (ii) Chitranjan Dass and Motilal Nehru argued that the party should fight elections to the councils and enter them in order to influence government policies.
 - (iii) Civil disobedience Movement was launched in 1930 under the leadership of Gandhiji.
 - (iv) The formation of the Rashtriya Swayamsevak Sangh (RSS) and the Communist Party of India were the two important development of the mid-1920s.
 - (v) The Congress resolved to fight for 'Purna Swaraj' in 1929 under the presidentship of Jawaharlal Nehru and 26 January 1930 was observed as 'Independence Day' all over the country.
 - **The March to Dandi:**
 - (i) In 1930, Gandhiji started the march to break the Salt Law. According to this law the state had a monopoly on the manufacture and sale of salt.
 - (ii) Gandhiji and his followers marched from Sabarmati Ashram to the coastal town of Dandi where they broke the Salt law by gathering natural salt found on the sea-shore are boiling sea water to produce salt.
 - (iii) The combined struggles of the Indian people bore fruit when the Government of India Act of 1935 prescribed provincial autonomy and the government announced election to the provincial legislature in 1937.
 - (iv) The Second World War broke out in September 1939. The 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 and the Congress ministers resigned in protest.
 - **Quit India and Later:**
 - (i) Mahatma Gandhi decided to initiate a new phase of movement against the British in the middle of the Second World War which was Quit India Movement.
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(ii) The first response of the British was severe repression and the end of 1943 over 90,000 people were arrested, and around 1,000 killed in police firing.

• **Towards Independence and Partition:**

(i) In 1940, the Muslim League had moved a resolution demanding 'Independent States' for Muslims in the north-western and eastern areas of the country.

(ii) 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.

(iii) 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.

(iv) In 1945, after the end of the war, the British opened negotiations between the Congress, the League and themselves for the Independence of India. The talks failed because the league accelerated the demand for Pakistan.

(v) In March 1946 the British cabinet sent a three-member mission to Delhi to examine this demand. 16 August 1946 was declared as the 'Direct Action Day' by the league.

(vi) On 3 June 1947, the Partition Plan was announced and Pakistan came into existence. The joy of our country's Independence from British rule came mixed with the pain and violence of Partition.

Chapter – 12 History

India After Independence

- After Independence, India faced a series of very great challenges.
 - The problems of refugees and of the princely states had to be addressed immediately.
 - The new nation had to adopt a political system that would best serve the hopes and expectations of its population.
 - India's population in 1947 was large and was divided. Division between high castes and low castes, between majority Hindu community and Indians who practiced other faiths could be seen.
 - Farmers and peasants were dependent on the monsoon for their survival.
 - **A constitution is Written:**
 - (i) The meetings of 'Constituent Assembly' were held in New Delhi and representatives from all parts of India attended the meeting. These discussions resulted in the framing of the Indian Constitution, which came into effect on 26 January 1950.
 - (ii) One feature of the constitution was its adoption of Universal Adult Franchise. All Indians above the age of 21 would be allowed to vote in state and national elections.
 - (iii) The constitution guaranteed equality before the law to all citizens, regardless of their caste or religious affiliation. This was Constitution's second feature.
 - (iv) The third feature of the Constitution was that it offered special privileges for the poorest and the most disadvantaged of Indians.
 - (v) The practice of untouchability was abolished. The Hindu temples were thrown open to people of all castes.
 - (vi) Along with the former Untouchables, the adivasis or Scheduled Tribes were also granted reservation in seats and jobs.
 - (vii) The constitution sought to strike a balance of power, between centre and states by providing three lists of subjects which are Union list, State list and Concurrent list.
 - (viii) The Union list has subjects like taxes, defence and foreign affairs which are the responsibility of the Centres.
 - (ix) The State list has subjects like education and health, which would be taken care of principally by the state.
 - (x) The Concurrent list comprises of forests, agriculture, etc. in which the centre and the states would have joint responsibility.
 - (xi) Hindi was designated as the 'Official language' of India and English would be used in the courts, the services and communications between one state and another.
 - (xii) Dr. B.R. Ambedkar, who was the Chairman of the drafting committee and under whose supervision the document was finalized played an important role in framing the Indian Constitution.
 - **How Were States to be Formed:**
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- (i) In 1920s the Indian National Congress amended its constitution and reorganized its regional branches on the basis of linguistic groups.
 - (ii) Prime Minister Nehru and Deputy Prime Minister Vallabhbhai Patel were against the creation of linguistic states.
 - (iii) In October 1952, a veteran Gandhian named Potti Sriramulu went on a hunger strike demanding the formation of Andhra Pradesh to protect the interests of Telegu speaking people.
 - (iv) On 15 December 1952, fifty eight days into his fast, Potti Sriramul died. His death led to violence all over the state and central government was forced to give in to the demand.
 - (v) On 1 October 1953, the new state of Andhra Pradesh was created.
- **Planning for Development:**
 - (i) Among the major objectives of the new nation, lifting India and Indians out of poverty and building a modern technical and industrial base were very strong.
 - (ii) In 1950, the government set up a Planning Commission to help design and execute suitable policies for economic development. It was agreed that India would follow 'Mixed Economy' model where both public and private sectors would co-exist for the economic development of the nation.
 - (iii) In 1956, the second five year plan was formulated which focused mainly on the development of heavy industries in India such as steel, and on the building of large dams.
- **The Nation, Sixty Year On:**
 - (i) On 15 August 2007, India celebrated sixty years of its existence as a free nation.
 - (ii) In these sixty years India, has seen many achievements as well as failures.
 - (iii) Success during 60 years of India were-India is still a united and a democratic country; There is unity in diversity; There is a free press and an independent judiciary.
 - (iv) Failures during 60 years of India-Deep divisions persist; Despite constitutional guarantees, the untouchables or the Dalits face violence and discrimination; there are Clashes between different religious groups in many states; The gulf between the rich and poor has widened over these years.
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Chapter-01 Civics

The Indian Constitution

- **Why Does a Country Need a Constitution:**

- (i) A Constitution lays out certain ideals that form the basis of the kind of country that we as citizens aspire to live in.
- (ii) A Constitution tells about the fundamental nature of our society.
- (iii) A Constitution helps serve as a set of rules and principles that all persons in a country can agree upon as the basis of the way in which they want the country to be governed.
- (iv) This includes the type of government and also an agreement on certain ideals that they all believe the country should uphold.
- (v) When Nepal was a monarchy, it reflected the final authority of the king. After transition of Nepal into a democracy, it started the process of writing a new constitution for the country.
- (vi) In a democracy, leaders exercise their power responsibly on the behalf of the people.
- (vii) In democratic societies, the constitution lays down rules that guard against the misuse of authority by our political leaders.
- (viii) A Constitution plays an important function in a democracy to ensure that a dominant groups does not use its power against any person, group, organization, etc.
- (ix) Consitution prevents tyranny or domination by the majority of a minority.
- (x) The Constitution helps to protect us against certain decisions that we might take and which may have an adverse effect on the larger principles that the country believes in.

- **The Indian Constitution Key Feature:**

- (i) The Indian National Movement had been active in the struggle for Independence from British rule for several decades.
 - (ii) **Fedaralism:** Refers to the existence of more than one level of government in the country.
 - (iii) **Parliamentary Form of Government:** The Constitution of Indian guarantees universal adult suffrage for all citizens. This means people have a direct role in electing their representatives.
 - (iv) **Separation of Powers:** There are three organs of the states: (a) the Legislature (b) the Executive and (c) the Judiciary.
-

(v) The legislature refers to our elected representative, the executive is a smaller group of people who are responsible for implementing laws and running the government. The judiciary refers to the system of courts in the country.

- **Fundamental Rights:**

(i) The Fundamental Rights are referred to as the 'conscience' of Indian Constitution. Fundamental Rights protect citizens against the arbitrary and absolute exercise of power by the state.

(ii) The Constitution guarantees the rights of individuals against the State as well as against other individuals.

(iii) There are six Fundamental Rights in the Indian Constitution, which are: (i) Right to Equality; (ii) Right to Freedom; (iii) Right against Exploitation; (iv) Right to Freedom of Religion; (v) Cultural and Education as Rights; (vi) Right to Freedom of Religion; (v) Culture and Education as Rights; (iv) Right to Constitution Remedies.

(iv) In addition to Fundamental Rights, the Constitution has a section called Directive Principles of State Policy. It ensures greater social and economic reforms and to serve as a guide to independent Indian state to institute laws and policies that help reduce the poverty of the masses.

(v) A secular state is one in which the state does not officially promote any one religion as the state religion.

(vi) The Constitution plays a crucial role in laying out the ideals that we would like all citizens of the country to adhere to, including the representatives that we elect to rule us.

Chapter – 02 Civics

Understanding Secularism

- **Secularism Refers to Separation of Religion:**

- (i) The Indian Constitution allows individuals the freedom to live by their religious beliefs and practices.
- (ii) Indian adopted a strategy of separating the power of religion and the power of the state.

- **Why is it important to Separate Religion from the State:**

- (i) It prohibits the domination of one religion over another.
- (ii) To protect the freedom of individuals to exit from their religion, embrace another religion or have the freedom to interpret religious teachings differently.

- **What is Indian Secularism:**

- (i) The Indian Constitution mandates that the Indian state be secular state.
 - (ii) One religious community does not dominate another in a secular state.
 - (iii) In a secular state, some members do not dominate other members of the same religious community.
 - (iv) The state does not enforce any particular religion nor take away the religious freedom of individuals.
 - (v) The government schools can not promote any one religion.
 - (vi) In order to respect the sentiments of all religions and not interfere with religious practices, the state makes certain exceptions for particular religious communities.
 - (vii) The Indian secularism works to prevent the domination.
 - (viii) In order to prevent this religion based exclusion and discrimination of lower castes, the Indian Constitution bans untouchability.
 - (ix) To ensure that laws relating to equal inheritance rights are respected, the state may have to intervene in the religion based 'personal laws' of communities.
 - (x) The intervention of the state can be in the form of support.
 - (xi) The first amendment of the US constitution prohibits the legislature from making laws "respecting an establishment of religion" or that prohibits the free exercise of religion.
 - (xii) The Indian state is secular and works in various ways to prevent religious domination.
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Chapter – 03 Civic

Why Do We Need a Parliament

- Parliament enables citizens of India to participate in decision making and control the government, thus making it the most important symbol of Indian democracy and a key feature of the Constitution.
 - **Why Should People Decide:**
 - (i) Under the colonial rule, the people did not criticise British government but the freedom movement changed this situation.
 - (ii) The Constitution in independent India laid down the principle of universal adult franchise i.e, that all adult citizens of the country have the right to vote.
 - **People and their Representatives:**
 - (i) A democracy is the idea of consent, i.e., the desire, approval and participation of people.
 - (ii) The basic idea in democracy is that the individual or the citizen is the most important person and that in principle the government as well as other public institutions need to have the trust of these citizens.
 - (iii) The Parliament, which is made up of all representatives together, controls and guides the government.
 - **The Role of the Parliament:**
 - (i) The Indian Parliament is an expression of the faith that the people in India have in the principles of democracy.
 - (ii) The Parliament in our system has immense powers because it is the representative of the people.
 - (iii) The Lok Sabha is elected once every five years. The country is divided into a number of these constituencies. Each of these constituencies elect one person to the parliament.
 - (iv) Once elected, the candidates become members of parliament or MPs. These MPs together make up the Parliament.
 - **Parliament Performs the Following Functions:**
 - (i) The Parliament in India consists of the President, the Rajya Sabha and the Lok Sabha.
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Key Notes

- (ii) There are 543 elected plus 2 nominated members in Lok Sabha.
 - (iii) The Prime Minister of India is the leader of the ruling party in the Lok Sabha.
 - (iv) Coalition government is formed when one political party does not get simple majority. In such a condition, a group of different political parties come together to form a government.
 - (v) The Rajya Sabha functions primarily as the representation of the states of India in the Parliament.
 - (vi) It has an important role of reviewing and altering the laws initiated by the Lok Sabha.
 - (vii) The members of the Rajya Sabha are elected by the elected members of the Legislative Assemblies of various states.
 - (viii) In the Rajya Sabha there are 233 elected members plus 12 members nominated by the President.
- **To Control, Guide and Inform the Government:**
 - (i) The Parliament, while in session, begins with a question hour.
 - (ii) The question hour is an important mechanism through which an MP can elicit information about the working of the government.
 - (iii) The Opposition parties play a crucial role in the healthy functioning of the democracy.
 - (iv) The highlight drawbacks in various policies and programmes of the government and mobilise popular support for their own policies.
 - (v) The government gets valuable feedback and is kept on its toes by the questions asked by the MPs.
 - (vi) Law-making is a significant function of the parliament.
 - **Who are the People in Parliament:**
 - (i) The Parliament has more and more people from different backgrounds.
 - (ii) There has been an increase in political participation from the Dalit and backward castes and the minorities.
 - (iii) Some seats are reserved in the Parliament for SCs and STs.
 - (iv) It has recently been suggested that there should be reservation of seats for women.
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Chapter – 04 Civics

Understanding Laws

- **Do Laws Apply to All:**

- (i) All persons in independent Indian are equal before the law.
- (ii) The law cannot discriminate between persons on the basis of their religion, caste or gender.
- (iii) All laws apply equally to all citizens of the country and no one can be above the law.
- (iv) Any crime or violation of law has a specific punishment.
- (v) In ancient India, there were innumerable and overlapping local laws which did not apply equally to all.
- (vi) The punishment for the same crime varied depending upon their caste background with lower castes being more harshly penalized.
- (vii) The British colonialists introduced the rule of law in India. The colonial rule was arbitrary.
- (viii) The British law of the Sedition Act of 1870 set a perfect example of the arbitrariness.
- (ix) Under this Act, a person protesting or criticizing the British government could be arrested without due trial.
- (x) Indian nationalists began protesting and criticizing the arbitrary use of authority by the British.
- (xi) They began fighting for greater equality and wanted to change the idea of law from a set of rules that they were forced to obey, to law as including ideas of justice.
- (xii) By the end of 19th century, the Indian legal profession began emerging and demanded respect in colonial courts.
- (xiii) Indian judges began to play a greater role in making decisions.
- (xiv) With the adoption of the constitution, laws for the country began to be made by the representatives.

- **How Do New Laws Come About:**

- (i) The Parliament has an important role in making laws.
 - (ii) An important role of Parliament is to be sensitive to the problems faced by people.
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Key Notes

- (iii) The issue of domestic violence was brought to the attention of the Parliament and the process adopted for this issue to become law.
- (iv) The Protection of Women from Domestic Violence Act 2005 was implemented to protect women from being abused and injured by male.
- (v) The role of citizens is crucial in helping Parliament frame different concerns that people might have into laws.

- **Unpopular and Controversial Laws:**

- (i) Sometimes the Parliament passes laws that turn out to be very popular.
 - (ii) Sometimes a law can be constitutionally valid and legal, but it can continue to be popular and unacceptable to people because they feel that the intention behind it is unfair and harmful.
 - (iii) People might criticize this law, hold public meetings, write about it in newspaper, report to TV news channels etc.
 - (iv) In a democracy, citizens can express their unwillingness to accept repressive laws framed by the Parliament.
 - (v) When a large number of people begin to feel that a wrong law has been passed, then there is pressure on the Parliament to change this.
 - (vi) If the law favours one group and disregards the other, it will be controversial and lead to conflict.
 - (vii) The court has the power to modify or cancel laws if it finds that they don't adhere to the Constitution.
 - (viii) In India, people have the right to protest against unjust laws.
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Chapter – 05 Civics

Judiciary

- **What is the Role of the Judiciary:**

- (i) The judicial system provides a mechanism for resolving disputes between citizens, citizens and the government, two state governments and the central and state governments.
- (ii) The judiciary has the power to strike down particular laws passed by the Parliament if it believes that these are a violation of the basis structure of the Constitution. This is called judicial review.
- (iii) Every citizen of India can approach the Supreme Court or the High Court if his/her Fundamental Rights have been violated.

- **What is an Independent Judiciary:**

- (i) India has an independence of the judiciary that allows the courts to play a central role in ensuring that there is no moisture of power by the legislature and the executive.
- (ii) It plays a crucial role in protecting the Fundamental Rights of citizens because anyone can approach the courts if they believe that their rights have been isolated.

- **What is the Structure of Courts in India:**

- (i) There are three different levels of courts in our country.
- (ii) At district level, we have subordinate or district courts. At the state level, we have several High Courts. The High Court is the highest judicial authority in a state. At the top is the Supreme Court.
- (iii) The Supreme Court of India is the highest judicial authority. It is located in New Delhi and is presided over the Chief Justice of India. The decisions made by the Supreme Court are binding on all other courts in India.
- (iv) In India, we have an integrated judicial system, meaning that the decision made by higher courts are binding on the lower Courts.

- **What are the Different branches of the Legal System:**

- (i) Court cases are broadly divided into civil cases and criminal cases.
 - (ii) Civil laws deals with any harm or injury to rights to individuals.
 - (iii) Criminal law deals with the conduct or acts that the law defines as offences.
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Key Notes

- (iv) In civil cases, a petition has to be filled before the relevant court by the affected party only.
 - (v) In criminal cases, it usually begins with the lodging of our First Information Report (FIR) with the police who investigate the crime after which a case is filled in the court.
 - **Does Everyone Have Access to the Courts:**
 - (i) In principle, all citizens of India can access the courts in this country. This implies that every citizen has a right to justice through the courts.
 - (ii) Legal procedures involve a lot of money and paper work which take up a lot of time. Poor people often avoid to go the court to get justice.
 - (iii) The Supreme Court devised a mechanism of Public Interest Litigation or (PIL) to increase access to justice in 1980's. It allowed any individual or organization to file a PIL in the High Court or the Supreme Court on behalf of those whose right were being violated.
 - (iv) The legal process was simplified and even a letter or telegram addressed to the Supreme Court or the High Court could be treated as a PIL.
 - (v) The court exercise a crucial role in interpreting a Fundamental Rights of Citizens.
 - (vi) The judiciary serves as a check on the powers of the executive and the legislature and protecting the Fundamental Rights of the citizens.
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Chapter – 06 Civics

Understandign Our Criminal Justice System

- There are four people who play a key role in our criminal justice system. They are Police, Public Prosecutor, the Defence Lawyer and the Judge.
 - **What is the Role of Police in Investing a Crime:**
 - (i) The important function of the police is to investigate any complaint about the combination of a crime.
 - (ii) An investigation includes recording statements of witness and collecting different kinds of evidence.
 - (iii) If the police think that the evidence points to the guilt of the accused person, then they file a chargesheet in the court.
 - (iv) The police investigations always have to be conducted in accordance with law and full respect for human rights.
 - (v) Article 22 of the Constitution and criminal law guarantee to every arrested person the following Fundamental Rights.
 - (vi) The Right to be informed at the time of arrest of the offence for which the person is being arrested.
 - (vii) The Right not to be ill treated or tortured during arrest or in custody.
 - (viii) Confessions made in police custody cannot be used as evidence against the accused. (
 - ix) A boy under 15 years of age and women cannot be called to the police station only for questioning.
 - **What is the Role of the Public Prosecutor:**
 - (i) In court, Public Prosecutor represents the interests of the State.
 - (ii) The role of the Public Prosecutor begins once the police has conducted the investigation and filed the chargesheet in the court.
 - (iii) The Public Prosecutor must conduct the prosecution on behalf of the State.
 - (iv) The Public Prosecutor is expected to act impartially and present the full and material facts, witnesses and evidence before the court.
 - **What is the Role of the Judge:**
 - (i) The judge hears all the witnesses and any other evidence presented by the prosecution and the defence.
 - (ii) The judge decides whether the accused person is guilty or innocent on the basis of the evidence presented and in accordance with the law.
 - (iii) If the accused is convicted, the judge pronounces the sentence.
 - **What is a Fair Trial:**
 - (i) According to Article 21 of the Constitution that guarantees the right to life states that a person's life or liberty can be taken away only by following a reasonable and just legal procedure.
 - (ii) A fair trial ensures that Article 21 of the Constitution is upheld.
 - (iii) Every citizen, irrespective of his class, caste, gender, religious and ideological backgrounds should get a fair trial when accused.
 - (iv) The rule of law says that everyone is equal before the law would not make much sense if every citizen were not guaranteed a fair trial by the constitution.
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Chapter – 07 Civics

Understanding Marginalisation

- **What does it mean to be Socially Marginalised:**

- (i) To be marginalized it t be forced to occupy the sides or fringes and thus not be at the centre of things.
- (ii) Sometimes marginalized groups are viewd with hostility and fear.
- (iii) To make certain groups in society feel marginalized, there are economic, social, cultural and political factors. Thus, marginalization is seldom experienced in one sphere.

- **Who are Adivasis:**

- (i) The term 'Adivasis' refers to the original inhabitants.
- (ii) Adivasis are communities who lived and often continue to live in close association with forests.
- (iii) Adivasis are particularly numerous in states like Gujarat, Maharashtra, Rajasthan, Andhra Pradesh, West Bengal, and in the north-eastern states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. Orrisa is home to more than sixty different tribal groups.
- (iv) Adivasis practice a range of tribal religions that are different from Islam, Hinduisma and Christianity.
- (v) Adivasis worship ancestors, own village and nature spirits. They have been influenced by different religions, like Shakta, Buddhist, Vaishnav, Bhakti and Christianity.
- (vi) Adivasis have their own languages, Santhali has the largest number of speakers and has a significant body of publication.

- **Adivasis and Stereotyping:**

- (i) Adivasis are invariably portrayed in very stereotypical ways-in colourful costumes, headgear and through their dancing.
- (ii) Adivasis are blamed for their lack of advancement as they are believed to be resistant to change or new ideas.
- (iii) People believe that the Adivasis have a primitive background.

- **Adivasis and Development:**

- (i) Forests play a crucial role in the development of all empires and settled civilization in India.
 - (ii) Adivasis had deep knowledge of forest. Often empires heavily depended on Adivasis for the crucial access to forest resources.
 - (iii) In today's world. Adivasis are considered marginal and powerless communities.
 - (iv) In the pre-colonial world, they were traditionally ranged hunter-gatherers and nomads and they lived by shifting agriculture and cultivating at one place.
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Key Notes

- (v) For the past two hundred years, Adivasis have been forced through economic changes, forest policies and political force applied by State to migrate as workers in plantations, industries and as domestic workers.
 - (vi) Forest lands have been cleared for timber and to get land for agriculture and industry.
 - (vii) Huge tracts of lands have gone under the waters of hundreds of dams that have been built in independent India.
 - (viii) Losing their lands and access to the forests means that tribals lose their main source of livelihood and Adivasis have migrated to cities in search of work.
 - (ix) They get caught in the cycle of poverty and deprivation. Almost 45% of tribal groups in rural areas and 35% in urban areas live below the poverty line.
 - **Minorities and Marginalisation:**
 - (i) The term minority is most commonly used to refer to communities that are numerically small in relation to the rest of the population.
 - (ii) Safeguards are needed to protect minority communities against the possibility of being culturally dominated by the majority.
 - (iii) The Constitution provides these safeguards because it is committed to protecting India's cultural diversity and promoting equality as well as justice.
 - **Muslims and Marginalisation:**
 - (i) Muslims are 13.4% of India's population and are considered to be a marginalized community in India.
 - (ii) They have over the years been deprived of the benefits of socio-economic development. They have been deprived of basic amenities, literacy and public employment.
 - (iii) Recognizing that Muslims in India were lagging behind in terms of various development indicators, the government set up a high-level committee in 2005.
 - (iv) The report of the committee suggests that Muslim community is comparable to that of other marginalized communities like Scheduled Castes and Scheduled Tribes.
 - (v) Muslim customs and practices such as wearing burqa and fez make them different from others. Because of this, they tend to be identified differently and some people think they are not like the 'rest of us'. This often becomes an excuse to treat them unfairly.
 - (vi) This social marginalization of Muslims in some instances has led to their migration from places where they have lived, often leading to the ghettoisation of the community.
 - **Conclusion:**
 - (i) In India, there are several more marginalized communities like Dalits.
 - (ii) Marginalized communities want to maintain their cultural distinctiveness while having access to rights, development and other opportunities.
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Chapter – 08 Civics

Confronting Marginalisation

- **Invoking Fundamental Rights:**

- (i) The Fundamental Constitutional Rights are equally available to all Indians including marginalized groups.
- (ii) Adivasis, Dalits, Muslims, women and other marginal groups argue that simply by being citizens of a democratic country, they possess equal rights that must be respected.

- (v) The struggles of the marginalized groups have influenced the government to frame new laws, in keeping with the spirit of the Fundamental Rights.
- (vi) Article 17 of the Constitution states that untouchability has been abolished.
- (vii) This means that no one can henceforth prevent Dalit from educating themselves, entering temples, using public facilities, etc.
- (viii) Article 15 of the Constitution states that no citizen of India shall be discriminated against on the basis of religion, race, caste, sex or place of birth. This has been used by Dalits to seek equality where it has been denied to them.

- **Laws for the Marginalised Groups:**

- (i) There are specific laws and policies for the marginalized groups in our country.
- (ii) The government makes an effort to promote such policies to give opportunities to specific groups.
- (iii) The government tries to promote social justice by providing for free or subsidized hostels for the students of Dalit and Adivasi communities.
- (iv) The reservation policy is significant and highly contentious.
- (v) The laws which reserve seats in education and government employment for Dalits and Adivasis are based on an important argument that in a society like ours, where for centuries sections of the population have been denied opportunities to learn and to work in order to develop new skills or assist these sections.
- (vi) Governments across India have their list of Scheduled Castes or Dalits, Scheduled Tribes and backward and most backward castes. The central government too has its list.
- (vii) Students applying to educational institutions and those applying for posts in government are expected to furnish proof of their caste or tribe status, in the form of caste and tribe certificates.

- **Protecting the Rights of Dalits and Adivasis:**

- (i) Our country has specific laws that guard against the discrimination and exploitation of marginalized communities.
 - (ii) The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act was framed in 1989 to protect Dalits and Adivasis against the domination and violence of the powerful castes.
 - (iii) A number of assertive Dalit groups came into being and asserted their rights—they refused to perform their so-called caste duties and insisted on being treated equally.
 - (iv) In the 1970's and 1980's Adivasi people successfully organized themselves and demanded equal rights and for their land resources to be returned to them.
 - (v) This Act distinguishes several levels of crimes.
 - (vi) It lists-modes of humiliation that are both physically horrific and morally reprehensible.
 - (vii) Actions that dispossess Dalits and Adivasis of their meagre resources or which force them into performing slave labour.
 - (viii) Crime against Dalit and tribal women are of a specific kind and therefore seeks to penalize who use force on these women.
 - (ix) Manual scavenging refers to the practice of removing human and animal water/excreta using brooms, tin plates and baskets from dry latrines and carrying it on the head to the disposal ground some distance away.
 - (x) In 1993, the government passed the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act. This law prohibits the employment of manual scavengers as well as the construction of Dry latrines.
- **Adivasis Demands and the 1989 Act**
 - (i) The 1989 Act is important because Adivasi refer to it to defend their right to occupy land that was traditionally theirs.
 - (ii) Adivasis often unwilling to move from their land, are forcibly displaced.
 - (iii) This act merely confirms that the land belonging to the tribal people cannot be sold to or bought by non-tribal people.

Chapter – 09 Civics

Public Facilities

- **Water and the People of Chennai:**

- (i) Mr Ramgopal lives in Anna Nagar, Chennai. This area looks lush and green with lawns maintained by a generous spraying of water.
- (ii) Likewise, in an apartment where Mr Subramaniam lives water supply is inadequate. They have to spend Rs 500-600 per month to buy water.
- (iii) Water as a public utility is available in different quantities to different people.

- **Water as Part of the Fundamental Rights to Life:**

- (i) Water is essential for life and for good health.
- (ii) India has one of the largest number of causes of water related diseases such as diarrhoea, dysentery, cholera.
- (iii) The Constitution of India recognizes the right to water as being a part of the Right to Life under Article 21.
- (iv) The High Courts and Supreme Court have held that the right to safe drinking water is a Fundamental Right.

- **Public Facilities:**

- (i) Things like electricity, public transport, schools and colleges, etc. are known as public facilities.
- (ii) Public facilities are provided so that their benefits can be shared by many people.

- **The Government's Role:**

- (i) One of the most important functions of the government is to ensure that these public facilities are made available to everyone.
 - (ii) Private companies operate for profit in the market. Public facilities relate to people's basic needs.
 - (iii) The main source of revenue for the government is the taxes collected from the people and the government is empowered to collect these taxes and use them for such programmes.
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Key Notes

(iv) For instance, to supply water, the government has to incur costs in pumping water, carrying it over long distances, laying down pipes for its distribution, treating the water for impurities and finally collecting and treating waste water.

(v) It meets these expenses partly from the various taxes that it collects and partly by charging a price for water. This price for water. This price is set so that most people can afford a certain minimum amount of water for daily use.

- **Water supply to Chennai: is it Available to All:**

(i) Water supply in Chennai is marked by shortage. Municipal supply meets only about half the needs of the people of the city, on an average.

(ii) The burden of shortfalls in water supply falls mostly on the poor.

(iii) In search of Alternatives.

(iv) The Scenario of shortage and acute crisis during the summer months is common to other cities of India.

(v) A shortage of municipal water is often taken as a sign of failure of the government.

(vi) Throughout the world, water supply is the responsibility of the government. There are very few instances of private water supply.

(vii) There are areas in the world where public water supply.

- **Conclusion:**

(i) Public facilities relate to our basic needs and the Indian Constitution has recognized the right to water, health, education, etc. as being a part of the Right to Life.

(ii) The major role of the government is to ensure adequate public facilities for everyone.

Chapter – 10 Civics

Law and Social Justice

- To protect people from exploitation the government makes certain laws. These laws try to ensure that the unfair practices are kept at a minimum in the markets.
 - To ensure that workers are not underpaid but are paid fairly, there is a law on minimum wages.
 - There are laws that protect the interests of producers and consumers in the market.
 - The government has to ensure that these laws are implemented which means that the law must be enforced.
 - Enforcement becomes even more important when the laws, the government can control the activities of individuals or private companies so as to ensure social justice.
 - Fundamental Rights guaranteed by the Indian Constitution like 'Right against Exploitation' say that no one can be forced to work for low wages or under bondage.
 - The Constitution lays down 'no child below the age of 14 years shall be employed to work in any factory or mines or engaged in any other hazardous employment.'
 - **Bhopal Gas Tragedy:**
 - (i) The world's worst industrial tragedy took place in Bhopal 24 years ago.
 - (ii) Union Carbide (UC) an American company had a factory in the city in which it produced pesticides. MIC, a highly poisonous gas, started leaking on 2 December 1984, at midnight from the factory.
 - (iii) Within three days more than 8,000 people were dead, Hundreds of thousands were maimed.
 - (iv) It stopped its operations but left behind tons of toxic chemicals.
 - (v) 24 years later, people are still fighting for justice, for safe drinking water, for healthcare facilities and jobs for the people poisoned by UC.
 - **What is a Worker's worth:**
 - (i) Foreign companies come to India for cheaper labour.
 - (ii) Wages in USA are higher than that compared to workers in poorer countries like in India.
 - (iii) For lower pay, companies can get longer hours of work.
 - (iv) Cost cutting can be done by other more dangerous means, e.g., lower working conditions including lower safety measures are used as ways of cutting costs.
 - (v) Since there is as much unemployment, there are many workers who are willing to work in unsafe conditions in return for a wage.
 - **Enforcement of Safety Laws:**
 - (i) As the lawmaker and enforcer, the government is supposed to ensure that safety laws are implemented.
 - (ii) It is the duty of the government to ensure that the Right to Life guaranteed under Article 21 of the Constitution is not violated.
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Key Notes

- (iii) Instead of protecting the interests of the people, their safety was being disregarded both by the government and by private companies.
- (iv) With more industries being set up both by local and foreign business in India, there is a great need for stronger laws protecting workers rights and better enforcement of these laws.

- **New Laws to Protect the Environment:**

- (i) In 1984, there were very few laws protecting environment in India and there was hardly any enforcement of these laws.
- (ii) Environment was treated as a 'free' entity and industry could pollute the air and water without any restricted.
- (iii) Whether it was our rivers, air or groundwater the environment was being polluted and the health of people disregarded.
- (iv) The polluter was to be held accountable for the damage done to environment.
- (v) The Government is responsible for setting up laws and procedures that can check pollution, clean rivers and introduce heavy fines for those who pollute.

- **Environment as a Public Facility:**

- (i) Environment issue in India has highlighted the fact that the growing concern for the environment among the middle classes is often at the expense of the poor.
- (ii) The challenge is to look for solutions where everyone can benefit from a clean environment.
- (iii) The government has to encourage and support factories to gradually move to cleaner technologies.
- (iv) This will ensure that the workers livelihoods are protected and both workers and communities living around the factories enjoy a safe environment.

- **Conclusion:**

- (i) Laws are necessary in many situations, whether this be the market, office or factory so as to protect people from unfair practices.
 - (ii) Laws that are weak and poorly enforced can cause serious harm.
 - (iii) While the government has a leading role in the respect, people can exert pressure so that both private companies and the government act in the interests of society.
-

Chapter 1 : Resources

Resources: Anything that has some utility to satisfy our needs is known as a resource.

Human beings are important resources because their ideas, knowledge and skills lead to the creation of new resources.

Types of Resources: There are three types of resources—Natural resources, Man-made resources and Human resources.

Natural Resources: The resources which are drawn from nature and used without much modification are known as natural resources.

Human-made Resources: When the original form of natural resources is changed by human beings to make it more useful, then it is called man-made resources or human-made resources.

Human Resources: People are human resources. Education and health help to make people a valuable resource.

On the basis of their development, resources are classified as Actual resources and Potential resources.

On the basis of their origin, resources are classified as Abiotic resources and Biotic resources.

On the basis of their distribution, resources are classified as Ubiquitous resources and Localised resources.

On the basis of their stock, resources are classified as Renewable resources and Non-renewable resources.

Actual Resources: Actual resources are those resources whose quantity is known. Rich deposits of coal in Ruhr region of Germany, dark soils of Deccan Plateau in Maharashtra.

Potential Resources: Those resources whose entire quantity may not be known and which are not being used at present time are known as potential resources, e.g. Uranium found in Ladakh may be used as a potential resource.

Abiotic and Biotic Resources: Abiotic resources are non-living while biotic resources are living. Soils, rocks and minerals are abiotic, while plants and animals are biotic resources.

Ubiquitous and Localised Resources: Resources that are found everywhere, like the air we breathe, are ubiquitous resources. But those, which are found only in certain places, are localized resources, like copper and iron ore.

Renewable Resources: Renewable resources are those which get renewed or replenished quickly, e.g. solar and wind energy.

Non-renewable Resources: Those resources which are present in limited stock and once exhausted may take thousands of years to renew, e.g. Coal and Petrol.

We have to conserve the resources, otherwise, non-renewable resources will get exhausted and people will face a shortage of food and shelter.

Any substance, living being or service that has utility (i.e. can help us in any possible way) is said to be a resource.

A resource has some value. The value can be associated with money (i.e. you have to pay money to get it), or just mental satisfaction (e.g. when you look at a beautiful painting or scenery, it feels pleasant, so the painting or scenery has utility).

Examples of resources include books, stationery material, clothes, utensils, furniture, your teacher, school, rivers, water, electricity, and so on.

The economic value of a resource may change with time.

A substance may or may not be a resource depending on our knowledge. If we do not know how to write with a pen, then certainly the pen has no utility for us. So, in this case, the pen is not a resource. However, for those who know how to use a pen, it is a resource. So technology, ideas, knowledge, inventions, discoveries, etc. make a substance a resource.

Time may also be a factor involved in making a substance a resource. Water has always been there, but its utility to manufacture electricity was not always known.

When people realized that water can be used to produce electricity, water became a resource in a new way.

Resources may be natural, human, or human-made.

Natural resources are those that are taken from nature. They are used without modifying them, i.e. in the same form as they exist in. Rivers, lakes, air, soils, minerals, trees, mountains, etc. are natural resources.

On the basis of level of development of resource, a natural resource can be actual or potential. An actual resource is one which is used currently. We know their quantity. Examples are: coal deposits. A potential resource is one whose utility is not known at present or is not used despite having utility; instead it may be useful at some time in future. It means that it has the potential to have utility, although it does not have any today. Examples include uranium deposits in Ladakh.

On the basis of origin, a resource can be abiotic or biotic. A biotic resource is one that has life. Examples: plants and animals. An abiotic resource is non-living. Examples: soils, rocks, furniture, books.

Natural resources may also be classified as renewable and non-renewable. A renewable resource can be used without any risk of its ending up. They exist in unlimited quantity, for example solar energy, and wind energy. On the other hand, use of non-renewable resources need to be controlled since once they end up, they cannot be renewed. Examples: coal, petroleum.

On the basis of distribution, a resource can be ubiquitous or localised. A ubiquitous[^] resource is found everywhere, like air. A localised resource is, however, found in certain parts of the world only, like we cannot find coal everywhere.

Human-made resources have not been provided to us by nature. Human beings have used their intelligence to manufacture them for their own use. Examples include vehicles, buildings, roads, telephone, etc.

Human resources include people who serve us in any way. Your teacher, doctor, carpenter, cobbler, etc. are human resources.

Human resource development refers to the improvement of people's skills so that they become more useful than before and are a better resource.

Resource conservation is the concept of using resources carefully so that they do not end up quickly. The future generations also need the resources, but if we keep using them at a fast pace, they may end up, thus posing

problems for the future. We should use resources in such a balanced way that we satisfy our needs as well as conserve them for the future. This concept is called sustainable development.

We can contribute to sustainable development by switching off lights when not needed, by recycling things and using them again, and in many more ways.

Utility: A substance has utility if it can be used in any possible way to satisfy our needs.

Value: Worth of a substance assessed on the basis of utility.

Patent: It applies to the exclusive right over an idea or invention.

Resource: Any substance having utility in any way is a resource.

Technology: The application of the latest knowledge and skills in doing or making things is called technology.

Natural Resource: Natural resources are those that are taken from nature.

Actual Resource: An actual resource is one which is used currently and whose quantity is known.

Potential Resource: A potential resource is one whose utility is not known at present or is not used despite having

Utility: instead it may be useful at some time in the future.

Abiotic Resource: An abiotic resource is a non-living resource.

Biotic Resource: Abiotic resource is a living resource.

Renewable Resource: A renewable resource can be used without any risk of its ending up because they exist in unlimited quantity.

Non-renewable Resource: A non-renewable resource is one which is present in limited quantity.

Ubiquitous Resource: A ubiquitous resource is one that is found everywhere.

Localized Resource: A resource that is found only in certain parts of the world and not everywhere.

Human-made Resource: Resources invented by human beings by using their intelligence are called human-made resources.

Human Resources: A human being who can contribute to his family, society, or economy is called a human resource.

Human Resource Development: Human resource development refers to the improvement of people's skills so that they become more useful than before and are a better resource.

The stock of Resource: The amount of resource, available for use is called its stock.

Resource Conservation: Resource conservation is the concept of using resources carefully so that they do not end up quickly.

Sustainable Development: It is the concept of using resources in a balanced way so that our purpose is solved, as well as they are also conserved for the future.

Chapter 2 : Land, Soil, Water, Natural Vegetation and Wildlife Resources

Land:

- The land is an important natural resource which covers only 30 per cent of the earth's surface.
- Land provides most of human needs. Its use depends on physical factors such as topography, soil, climate, mineral and availability of water and human factors.
- Due to the excessive use of land for agricultural and constructional activities, the major problem of land degradation, landslides, soil erosion, etc. arises.
- To conserve the land, we must promote afforestation, check to overgraze and regulate the use of chemical pesticides and fertilizers.

Soil:

- The upper layer of the land's surface is called soil.
- Soil formation depends on the nature of parent rock, climate, relief features, flora, fauna, microorganisms and time.
- Deforestation, overgrazing, overuse of chemical fertilisers and pesticides, rain wash, landslides and floods leads to soil degradation.
- Conservation of soil can be done by mulching, contour barriers, constructing rock dam, terrace farming, intercropping, contour ploughing and making shelterbelts.

Water:

- Three-fourth of the earth surface is covered with water, out of which only 2.7 per cent water is fresh water, but only 1% of fresh water is available for human use.
- The excessive use of water leads to a shortage in supply of fresh water either due to drying up of water sources or due to water pollution.
- Discharge of untreated sewage, agricultural chemicals and industrial effluents in water bodies causes water pollution.
- Water conservation can be done by afforestation, adopting effective techniques for irrigation and promoting rainwater harvesting.

Natural Vegetation and Wildlife:

- Natural vegetation and wildlife exist only in the biosphere and they are interrelated and interdependent on each other for their survival. This system is called an ecosystem.
- Natural vegetation and wildlife both are valuable resources. They are not only useful for us, but they also help in maintaining balance in nature.
- Major vegetations of the ecosystems are forests, grasslands, scrubs and Tundra.
- Due to deforestation, soil erosion, constructional activities, forest fires, tsunami Tundra, landslides and poaching, many species of vegetation and wildlife have become extinct and many others are on the verge of extinction.
- We can conserve natural vegetation and wildlife by making national parks, wildlife sanctuaries and biosphere reserves.

The quality of land, soil, water, natural vegetation, animals, and the usage of technology are important factors in controlling the standard and way of life people lead at a particular place.

The land covers just about 30% of the surface of the earth. It is not suitable for living everywhere, because of a lot of additional conditions that affect life. Parts of land not suitable for a living are said to be inhabitable while the ones where people live are said to be habitable.

Some factors affecting the habitability of a place are topography, height from sea level, climate, the fertility of the soil, vegetation, etc. People cannot live in dense forests or in deserts. They cannot live on high slopes in mountainous areas, or in low-lying areas where there is the possibility of floods and waterlogging. Plains and river valleys are the places where agriculture is suited, so most of the world population lives in such areas, and these areas are heavily populated.

The purpose and way in which land is used is called land use. Land use may be for agriculture, forestry, mining, building houses, roads, setting up of industries, or various other purposes.

Factors determining the land use include physical factors like topography, availability of water, climate, minerals soil, etc, or human factors like demography (population pattern), technology and education.

Land usually has ownership. It may be private land or community land. Private land is owned by an individual or group of individuals, like a house is private land. Community land is meant for use by anyone in the society, like land for collection of fodder, fruits, etc. Community lands are also called common property resources.

Since the population is always growing at a fast pace, the demand for land is increasing, whereas the availability of land is limited.

Land degradation, landslides, soil erosion, desertification are major threats to the environment.

Due to the huge demand for land, people have also started reducing forest cover in order to make them habitable. This has resulted in deforestation. Afforestation (growing trees), regulated use of chemical pesticide and checking overgrazing by animals are some general methods to conserve these valuable natural resources.

The word soil refers to the thin layer of grainy substance covering the surface of the earth. This layer is made of organic matter, minerals and weathered rocks. The long process of weathering is responsible for the formation of soil.

Weathering refers to the breaking up and decay of exposed rocks. This breaking up and decay is caused by temperature fluctuations, frost action, plants, animals and even human activity. Due to weathering, in thousands of years, soil is formed.

The nature of the parent rock and climatic factors are major factors of soil formation. Other factors include topography, role of organic material and time taken for the composition of soil formation.

Soil erosion and depletion pose major threats to the quality and resourcefulness of soil. Degradation takes place by both human and natural factors. Deforestation, overgrazing, overuse of chemical fertilisers or pesticides, rain wash, landslides and floods lead to degradation of soil.

Mulching is the process of covering the bare ground between plants with a layer of organic matter like straw. This helps in retaining soil moisture.

Farmers use stones, grass and soil to build barriers along contours. Trenches are made in front of them to collect water.

Terrace farming is the method of farming in which broad flat steps or terraces are made on the steep slopes so that flat surfaces are available to grow crops. This helps in controlling soil erosion.

In intercropping, different crops are grown in alternate rows and are sown at different times to protect the soil from being washed away by rain.

Ploughing parallel to the contours of a hill slope to form a natural barrier for water to flow down a slope is called contour ploughing.

Rows of trees are planted in certain areas to check wind movement. Such rows are called shelterbelts. These trees are supposed to bind the soil, thus preventing them from being eroded away easily.

Water covers about 75% of the surface of the earth. Therefore, the earth is called the water planet. Ocean water is saline and not fit for human consumption. Freshwater is just about 2.7% of the total water. So fresh water is very scarce.

We use water for a lot of purposes. Life is impossible without water.

Water shortage is a common problem in many parts of the world. It may be a consequence of variation in rain patterns or contamination of water sources.

Steps need to be taken to conserve water. Water is renewable, but its overuse and pollution make it unfit for use. Sewage, industrial waste, chemicals, etc pollute water with nitrates, metals and pesticides.

Natural vegetation and wildlife exist in the biosphere. The supporting and interdependent life-system that exists in the biosphere is called an ecosystem.

Plants provide us with a number of important products, shelter to animals, liberate oxygen which supports life, protects soil and give us much of our food.

Animals, birds and insects (wildlife) are also helpful in a lot of ways. Insects like bees provide us honey and a bird like a vulture cleanses the environment by feeding on dead livestock.

Vegetation depends on temperature and moisture of a region. Forests, grasslands, scrubs and tundra are major vegetation types across the world.

Heavy rainfall supports huge trees. Low moisture means less dense forests and smaller trees. In deserts, we have thorny shrubs and scrubs.

Forests are classified as evergreen and deciduous. The first type never shed their leaves, but the second type shed their leaves at a particular time of the year. Both these types are further classified into temperate and tropical based on their location.

There are huge concerns about the conservation of these important resources. We must contribute to this. Natural parks, wildlife sanctuaries and biosphere reserves are ways to protect vegetation and wildlife.

Conservation of plants and animals is a moral duty of every human being.

Land: The surface of the earth which is solid and covers about 30% of the total surface of the earth is called land.

Land Use: The way in which a particular section of land is being used is called land use. .

Private Land: A part of land owned by a particular individual or group of individuals is called private land.

Community Land: A part of land not owned by anyone but meant for use by a large group of people living in a society, is called community land.

Deforestation: The action of cutting down trees is called deforestation.

Afforestation: The action of planting trees is called afforestation.

Soil: The thin layer of grainy substance covering the surface of the earth is called soil.

Weathering: Weathering refers to the breaking up and decay of exposed rocks. This breaking up and decay is caused by temperature fluctuations, frost action, plants, animals and even human activity.

Parent Rock: The original rock from which soil has been formed is called its parent rock.

Mulching: Mulching is the process of covering the bare ground between plants with a layer of organic matter like straw.

Terrace Farming: Terrace farming is the method of farming in which broad flat steps or terraces are made on the steep slopes so that flat surfaces are available to grow crops.

Intercropping: In intercropping, different crops are grown in alternate rows and are sown at different times to protect the soil from being washed away by rain.

Contour Ploughing: Ploughing parallel to the contours of a hill slope to form a natural barrier for water to flow down a slope is called contour ploughing.

Shelter Belts: Rows of trees that are planted in certain areas to check wind movement are called shelterbelts.

Fresh Water: Water fit for human consumption is called fresh water.

Water Cycle: The natural process of the constant motion of water through evaporation, condensation and rainfall is called the water cycle.

Rain Water Harvesting: The process of conserving water in which rainwater is collected so that it can come of use in times of water scarcity is called rainwater harvesting.

Biosphere: The narrow zone of contact between the lithosphere, hydrosphere and atmosphere are called the biosphere.

Ecosystem: The supporting and interdependent life-system that exists in the biosphere is called an ecosystem.

Natural Vegetation: Plants and trees constitute natural vegetation.

Wildlife: The animal kingdom, which consists of animals, birds, aquatic creatures and insects, is called a wildlife.

Scavenger: A bird or animal which feeds on dead livestock is called a scavenger.

Tundra: The type of vegetation found in very cold regions like the Arctic is called Tundra vegetation.

Evergreen Forests: The forests which never shed their leaves are called evergreen forests.

Deciduous Forests: The forests which shed their leaves once at a particular time of the year are called deciduous forests.

Vanamahotsava: The social programme of planting trees, organised at community level is called vanamahotsava.

National Parks: A national park is a natural area supposed to be used to protect the ecological integrity of one or more ecosystems for the present and future generations.

Wildlife Sanctuaries: A wildlife sanctuary is similar to a national park, but it is supposed to protect a particular animal, in some cases, or wildlife in general, in other cases.

Biosphere Reserves: These are a series of protected areas linked through a global network, intended to demonstrate the relationship between conservation and development.

Chapter 4 : Agriculture

Activities which are related to earning livelihood are called economic activities. There are three types of economic activities:

- Primary Activities
- Secondary Activities
- Tertiary Activities.

Agriculture is a primary activity. Nearly 2/3rd of India's population is engaged in agricultural activities. Growing of crops, raising livestock, forestry and fishing all come under agricultural activities.

There are mainly two types of farming techniques:

- Subsistence Farming
- Commercial Farming.

When a farmer tills the land till the soil loses its fertility and then shifts to another fertile land, then this type of farming is known as shifting cultivation.

The efforts made to increase farm production in order to meet the growing demands of the increasing population is known as agricultural development. It varies in developed and developing countries.

We divide economic activities into three categories: primary, secondary and tertiary. Agriculture, an activity that is related directly to the extraction and production of natural resources, is a primary activity. Manufacturing of steel and baking of bread are secondary activities since they are not directly related to the extraction or production of natural resources, but their utilisation. Transport and trade are tertiary activities since they do not come in either category.

Two-thirds of India's population depends on agriculture.

Some of the important inputs required in agriculture are seeds, fertilisers, machinery and labour. Operations involved are ploughing, sowing, irrigation, weeding and harvesting. Outputs include crops, wool, dairy and poultry products.

Two main types of farming practised are subsistence farming and commercial farming.

Subsistence farming is practised solely to meet the needs of the farmer's family. Therefore, the practices involved are usually old-fashioned. Use of modern technology is minimum and most work is done by household labour.

In Intensive subsistence agriculture, simple tools and huge labour are used by a farmer to cultivate a small plot of land. More than one crop is grown annually in favourable conditions. Rice is the major crop. This form of agriculture is seen in the thickly populated areas of the monsoon regions of south, south-east and east Asia.

Shifting cultivation is a class of primitive subsistence agriculture. In this, a plot of land is cleared by felling the trees and burning them. The ashes are then mixed with soil and crops are grown. After some time, the land is abandoned and the farmers move to a different place. This type of farming is common in the thickly forested areas of the Amazon basin, tropical Africa, parts of South-east Asia and north-east India. It is also called "slash and burn" agriculture.

Nomadic herding refers to the practice in which herdsmen move from place to place with their animals for fodder and water. Animals usually reared are the yak, sheep, camel and goats.

Commercial farming is the practice in which crops are grown exclusively for commercial purpose, i.e. for sale in the market. A large area is cultivated and huge capital is involved unlike subsistence farming. Machines are used to a large extent.

Commercial grain farming is a class of commercial farming. Crops like wheat and maize are grown for commercial purpose. The temperate grasslands of North America, Europe and Asia are some common areas where it is seen.

Mixed farming is another type of commercial farming. The land is used for growing food and fodder crops and rearing livestock. Some areas where it is followed are Europe, eastern USA, Argentina, south-east Australia, New Zealand and South Africa.

Plantations are a type of commercial farming where only a single crop (like tea, coffee, sugarcane, cashew, rubber, banana or cotton) is grown. Large amount of labour and capital are required. The produce is processed in the farm itself or nearby factories.

Rice is the major food crop of the world. It is the staple diet in tropical and sub-tropical parts. Its cultivation needs high temperature, humidity and rainfall. China and India are the largest producers of rice in the world.

Wheat thrives best in well-drained loamy soil. In addition, it needs moderate temperature and rainfall during growing season and bright sunshine at harvesting. USA is a major producer.

Millets are coarse grains. Jowar, bajra and ragi are major millets grown in India.

Maize requires moderate temperature, rainfall, good sunshine and well-drained fertile soils.

Cotton grows best on black and alluvial soils. It needs high temperature, light rainfall, 210 frost free days and bright sunshine.

Jute (called the Golden Fibre) is grown in tropical areas. India and Bangladesh are leading producers.

Coffee grows well on hill slopes. Brazil is the leading producer.

Tea is a beverage crop grown on plantations. It needs well-drained loamy soils and gentle slopes. Large labour is required.

Agricultural development refers to the effort to increase farm production so as to meet growing demand of increasing population. Mechanisation, a part of agricultural development, means using more machines than human labour.

A typical Indian farm is about 1.5 hectares in area, whereas a typical USA farm is about 250 hectares.

In the USA, farmers use very modern methods for agriculture. In India, however, obsolete methods are used in most parts. Mechanisation is not seen much in India as compared to USA.

A farmer in India generally works as a “peasant” whereas in the USA, he works as a complete businessman.

Primary Activities: Activities which involve direct extraction and production of natural resources are called primary activities: For example agricultural farming, sericulture, pisciculture, etc.

Secondary Activities: Activities which are concerned with the processing of natural resources are called secondary activities.

Tertiary Activities: Activities which fall neither in the primary category nor the secondary category are called tertiary activities. They do not use natural resources directly.

Agriculture: Agriculture is the primary activity that involves cultivation of crops, fruits, vegetables, flowers and rearing of livestock.

Subsistence Farming: Subsistence farming is the form of agriculture practised solely to meet the needs of the farmer’s family: The practices involved are usually old- fashioned.

Intensive Subsistence Agriculture: In intensive, subsistence agriculture, simple tools and huge labour are used by a farmer to cultivate a small plot of land.

Shifting Cultivation: Shifting cultivation is the form of agriculture in which a plot of land is cleared by felling the trees and burning them. The ashes are then mixed with soil and crops are grown. After some time, the land is abandoned and the farmers move to a different place.

Nomadic Herding: Nomadic herding refers to the practice in which herdsmen move from place to place with their animals for fodder and water.

Commercial Farming: Commercial farming is the practice in which crops are grown exclusively for commercial purpose, i.e. for sale in the market.

Commercial Grain Farming: It is a class of commercial farming in which crops like wheat and maize are grown for commercial purpose.

Mixed Farming: It is a type of commercial farming in which land is used for growing food and fodder crops and rearing livestock.

Plantations: These are a type of commercial farming where only a single crop (like tea, coffee, sugarcane, cashew, rubber, banana or cotton) is grown.

Food Crops: Crops like rice, wheat, maize, millets are called food crops.

Fiber Crops: Crops like jute and cotton are called fibre crops. Their usage is not as food.

Beverage Crops: Tea and coffee are called beverage crops.

Agricultural Development: Agricultural development refers to the effort to increase farm production so as to meet the growing demand of the increasing population.

Mechanization: This refers to the process of using machines more than human labor.

Chapter 5 : Industries

The industry refers to that economic activity which is concerned with converting the raw material or semi-finished goods into finished goods.

Industries are classified:

- On the basis of raw material: Agro-based industries, Mineral-based industries, Marine-based industries, Forest-based industries.
- On the basis of size: Small scale industries and Large scale industries.
- On the basis of ownership: Private sector industries, public sector industries and joint sector industries.

Availability of raw material, land, water, labour, power, capital, transport, market and government policies are the important factors that affect the location of industries.

Iron & Steel Industries, Textile Industries and Information Technology Industry are the world's major industries.

The product of Iron & Steel Industry is the raw material for the other industries. So, it is also called the feeder industry. Steel is often called as the backbone of modern industry.

The Information Technology Industry deals in the storage, processing and distribution of information.

Secondary activities are those that involve processing of natural resources. Manufacturing is a secondary activity. Manufacturing refers to changing raw materials to a product, i.e. to a usable form, which can be more valuable to people.

Industry refers to an economic activity that is concerned with production of goods, extraction of minerals or provision of services.

We classify industries on the basis of raw materials, size and ownership.

On basis of raw materials, industries are agro-based, mineral-based, marine-based or forest-based.

The raw material of agro-based industries consists of plant and animal-based products. Some examples are food processing, cotton textile industry and leather industry.

The raw material used in mineral-based industries consists of mineral ores. The products of mineral-based industries are used in other industries as well. We can understand it better with an example: heavy machinery made of iron, which is used in most industries, actually comes after processing of iron ore in a mineral-based industry.

Marine-based industries use products obtained from the sea and oceans as raw materials. The seafood industry is one such industry.

A forest-based industry uses forest produce as raw material. Examples are paper industry and furniture.

Based on size, industries can be classified into small-scale and large-scale industries. Cottage or household industries are examples of small-scale industries. The products here are manufactured by hands, with less use of capital and technology. Investment of capital and use of technology is huge in large-scale industries.

On the basis of ownership, industries are classified into the private sector, state-owned (public sector), joint sector and cooperative sector. Private sector industries are owned by individuals or a group of individuals. Public sector industries are owned by the government. Joint sector industries are owned and operated by the state and individuals. Maruti Udyog is an example of such an industry. Cooperative sector industries are owned and operated by the producers or suppliers of raw materials, workers or both. AMUL is one such industry.

The location of industries is affected by the availability of raw material, land, water, labour, power, capital, transport and market.

An industrial system, like farming process, consists of inputs, processes and outputs. Raw materials, labour and cost of land, transport, power and other infrastructure constitute the inputs. Processes include all activities involved in converting the raw material to finished products. The finished products along with the income earned by its trade are outputs. .

Major industrial regions of the world are eastern North America, western and central Europe, eastern Europe and eastern Asia. Such areas are usually located in temperate areas, near seaports and coal fields.

The iron and steel industry is a mineral-based industry whose products are used as raw material for other industries.

Inputs in iron and steel industry: iron ore, coal, limestone, human labour, capital, and infrastructure. Processes involved: smelting, refining. Outputs obtained: steel.

Steel is called the backbone of modern industry. Most common objects are made of steel. In India, most important steel-producing centres are spread over the states of West Bengal, Jharkhand, Orissa and Chhattisgarh.

Tata Iron and Steel Company Limited (TISCO) was the only one iron and steel plant in India till independence. It is located in Jamshedpur. Several iron and steel industries were set up after independence. This led to rapid industrial development in India.

Pittsburgh is an important steel city of USA.

The cotton textile industry is one of the oldest industries in the world. India is renowned for producing excellent quality cotton. The first mechanised textile mill in India was established in Mumbai in 1854. Rapid expansion of the industry took place owing to the warm, moist climate, the presence of a port nearby, and availability of raw material and labour at cheap cost.

Ahmedabad is the second largest textile city in India after Mumbai. It is referred to as the “Manchester of India”. In recent years textile mills here have started getting closed down due to several problems.

Osaka is the “Manchester of Japan”.

The Information Technology (IT) sector deals in the storage, processing and distribution of information. The major hubs of IT industry are Silicon Valley in USA and Bangalore in India.

Manufacturing: Manufacturing refers to changing raw materials to a usable form, which can be more valuable to people.

Product: A product is something obtained from raw materials by certain processes so that it is something usable and of importance.

Industry: Industry refers to economic activity that is concerned with the production of goods, extraction of minerals or provision of services.

Agro-based Industries: These are industries that use plant and animal-based products as raw material.

Mineral-based Industries: These are industries that use mineral ores as their raw material.

Marine-based Industries: These are industries that use sea and ocean products as their raw material.

Forest-based Industries: These are industries that use forest produce as raw material.

Small-Scale Industries: These are industries that run on little capital and infrastructure.

Large-Scale industries: These are industries that run on a large amount of capital and have a big infrastructure.

Private-Sector Industries: These are industries owned and run by an individual or group of individuals.

Public-Sector Industries: These are industries owned and run by the government.

Joint-Sector Industries: These are industries owned and run by the state as well as individuals.

Cooperative Sector Industries: These are industries owned and operated by producers or suppliers of raw materials.

Smelting: Smelting is the process of extracting the minerals from their ores by heating beyond their melting point.

Refining: Refining is the process of yielding the highest possible purity of metal obtained from mineral.

Steel: Steel is an alloy of iron obtained from the iron ore.

Information Technology Industry: The IT industry deals in the storage, processing and distribution of information.

Chapter 6 : Human Resource

People are a nation's greatest resource. It is their ability and knowledge which turns them into the resource.

The way in which people are spread across the earth's surface is known as a pattern of population distribution.

Nearly 90 percent of the world's population lives in about 10% of the land surface.

High altitude areas, tropical deserts, high mountains and areas of equatorial forests are sparsely populated. Whereas South and Southeast Asia, Europe and northeastern North America are densely populated.

The number of people living in a unit area of the earth's surface is called density of population.

Topography, climate, soil, water, minerals, social, cultural and economic conditions are the important factors that affect the distribution of the population.

Change in the number of people during a specific time is known as population change. The important causes of population change are birth rate, death rate, and migration.

The difference between the birth rate and death rate is known as the growth rate of the population.

Rate of population growth varies across the world.

Population composition refers to the structure of the population. From population composition, we mean the number of males and females, age group they belong to, education level, occupational distribution, income level, social status, etc.

A population pyramid, also called the age and sex pyramid, helps us to understand the composition of population in any country.

Human beings are the most important resource of a nation. They are significant because had they not utilised their brains, the other resources of nature would not have found any utility. In other words, human resource is the ultimate resource.

The way in which people are spread across the earth's surface is known as the pattern of population distribution. Some areas are very crowded (high density) while some are less crowded (low density). Population density depends on the climate conditions and topography of the place, like few people live in high latitude areas, tropical deserts, mountainous terrains, and forest areas, whereas a large number of people reside in plains.

The density of population is defined as the average number of people living in a unit area of the earth's surface. The density of a particular region is calculated by dividing the population of the region by its area.

Topography, favourable climate, fertility of soils, availability of fresh water, minerals are major geographical factors affecting population density of a region. People prefer to live on plains more than mountains or plateaus and they live more in moderate climates than extreme hot or cold. From the agriculture point of view, fertile lands are preferred. Areas with mineral deposits are more populated.

Some social factors that boost the density of population in a region are better housing, education and health facilities.

Places with cultural or historical significance are usually populated.

Employment opportunities are another attraction for large chunks of population.

The term population change refers to change in the population with respect to time. The population of the world is never stable; the number of births and deaths affect its change.

With better health facilities due to development in medical science, now the number of deaths is lower than before.

Birth rate is a statistic that measures the number of live births per 1000 people. Death rate is a statistic that measures the number of deaths per 1000 people.

When we talk of the population of a particular region, country or continent, and not the whole world, then along with birth and death rate, another factor affecting population change is migration. Migration refers to the movement of people from one area to another.

Since births and deaths are natural causes of population change, the difference between the birth and death rate is called the natural death rate.

People leaving a country are called emigrants and the phenomenon is called emigration. People arriving in a country are called immigrants and the phenomenon is called immigration. People usually migrate from less developed areas to more developed ones, in search for better employment opportunities, among other facilities.

The pattern of population change is different for different parts of the world.

The structure of the population with various respects Age like age, sex, literacy, occupations, health facilities, 75+ economic condition, etc is called population composition.

The shape of population pyramid of a country is indicative of a lot of information about the country.

The size towards the bottom may be used to estimate the birth rate, while the size towards the top to estimate the death rate.

The youngsters (ages 0-15) and senior citizens (aged 65 above) are said to fall under the “dependent” group.

They are considered to be economically inactive; they depend on the working class for their living. The middle age group constitutes the working class.

A population pyramid in which the base is broad and the top part is narrow means that although a large amount of births take place, not all grow up to be adults and old; it means many die before reaching these ages. This indicates a large death rate and Kenya shows such a pyramid. This means a high population growth rate.

In countries like India, the death rate is decreasing, so the pyramid is broad in the younger age groups, and the size of the pyramid decreases steadily.

Human Resources: Human beings who are healthy, educated, and mentally strong can prove to be useful for a country or community and are treated as resources themselves, called human resources.

Population: The total number of people living in a particular region is said to be the population of that particular region.

The pattern of Population Distribution: The way in which people are spread across the earth’s surface is known as the pattern of population distribution.

Population Density: The average number of people living in a unit area of a particular region, calculated by dividing the total population of the region by the total area of that region, is called the population density of that region.

Population Change: The change in the population, when described over a certain length of time, is called population change.

Birth Rate: Birth rate is a statistic that measures the number of live births per 1000 people.

Death Rate: Death rate is a statistic that measures the number of deaths per 1000 people.

Life Expectancy: Life expectancy is the number of years that an average person can expect to live, calculated according to existing data for the particular region.

Migration: Migration refers to the movement of people from one area to another.

Natural Death Rate: The difference between the birth and death rate is called a natural death rate.

Emigrants/Emigration: People leaving a country are called emigrants and the phenomenon is called emigration.

Immigrants/Immigration: People arriving in a country are called immigrants and the phenomenon is called immigration.

Population Composition: The structure of the population with various respects like age, sex, literacy, occupations, health facilities, economic condition, etc is called population composition.

Population Pyramid: A population pyramid is a pictorial way to describe the population composition.

Chapter 1 : How, When and Where

In 1817, James Mill, a Scottish economist and political philosopher, published a massive three-volume work—A History of British India. In this, he divided Indian history into three periods – Hindu, Muslim and British. This periodization came to be widely accepted.

We try and divide history into different periods to capture the characteristics of time and its central features as they appear to us.

Moving away from British classification, historians have usually divided Indian history into ‘Ancient’, ‘Medieval’ and ‘Modern’.

One important source of Indian history is the official record of the British administration. The Britishers believed that the act of writing was important. Every instruction, plan, policy, decision, agreement and investigation had to be clearly written up.

By the middle of the nineteenth century, along with the spread of printing, multiple copies of these records were printed as proceedings of each government department.

The practice of surveying also became common under the colonial administration.

These records tell us what the officials thought, what they were interested in, and what they wished to preserve for posterity. These records always help us understand what other people in the country felt, and what lay behind their actions.

As printing spread, newspapers were published and issues were debated in public. Leaders and re-formers wrote to spread their ideas; poets and novelists wrote to express their feelings.

History is about the changes that occur over time. It is about the finding out of how things were in the past and how things have changed in the present. As soon as we compare the past with the present we refer to time, we talk of ‘before’ and ‘after’.

If someone asks you when people began to drink tea or coffee, you would fail to answer this question. It is because people did not begin drinking tea on a one fine day, they developed the taste for it over time. Thus, you can only refer to a span of time, an approximate period over which particular changes became visible.

Still, we have enough reason why we associate history with a string of dates. There was a time when history was an account of battles and big events. It was about rulers and their policies. Historians wrote about the year when a king was crowned, the year he married, the year he fought a particular battle, etc. For such events, specific dates were fixed.

How do we determine that a particular set of dates is important? The dates we select, the dates around which we compare our story of the past, are not important on their own. They became important because we focus on a particular set of events as important.

The histories written by British historians in India, the rule of each Governor-General was important. These histories began with the rule of the first Governor-General Warren Hastings and ended with the last Viceroy Lord Mountbatten.

James Mill was a Scottish economist and political philosopher. In 1817, he wrote a three-volume book, A History of British India. In this he divided Indian history into three periods-Hindu, Muslim and British.

We divide history into different periods in order to capture the characteristics of a time, its central features as they appear to us. So the terms through we periodise, i.e. demarcate the differences between periods, become important.

Mill was of the opinion that all Asian societies were of the lower level of civilisations than Europe. According to his telling of history, before the British came to India, Hindu and Muslim despots ruled the country. Religious intolerance and caste taboos dominated the social life of Indian people. British rule, as Mill thought, could civilise India.

The British were absolutely prejudiced in classifying the Indian history. So the British classification of the Indian history cannot be justified. It is because a variety of faults existed simultaneously along with Hindus and Muslims in these periods.

Apart from the British classification, historians have divided Indian history into ancient, medieval and modern. This division has problems. It is a periodisation that is borrowed from the West where the modern period was associated with the growth of all the forces of modernity such as science, reason, democracy, etc. Medieval was the term used to describe a society where these features of modern society did not exist. But the features of modern period were not visible in India during the British rule. Many historians, therefore, refer to this period as colonial.

The British established their control over India and made it a colony.

Colonisation is a term that refers to a process in which one country subjugates another and thus brings political, economic, social and cultural changes.

Historians use different sources in writing about the last 250 years of Indian history. One important source is the official records of the British administration. The British believed that the act of writing was important. Easy instruction, plan, policy, etc. had to be clearly written up. The British also felt that all important documents and letters needed to be carefully preserved. So, they set up record rooms attached to all administrative institutions. Specialised institutions like archives and museums were also set up to preserve important records.

The practice of surveying also became common under the colonial administration.

By the early 19th century detailed surveys were being carried out to map the entire country.

In villages, revenue surveys were conducted.

From the end of the 19th century, Census operations were held at the interval of every ten years. It prepared all the detailed records of the number of people in all the provinces of India, noting information on castes, religions and occupation.

All these are official records. These records do not always help us understand what other people in the country felt and what lay behind their actions.

To know about these things we have diaries of people, accounts of pilgrims and travellers, autobiographies of important personalities, etc.

All these sources were produced by those who were literate. From these we will not be able to understand how history was experienced and lived by the tribals, and the peasants, the workers in the mines or the poor on the streets.

Historian: One who writes about the events of the past, i.e. how things were and how they changed.

Debate: Discussion on an important topic of public interest.

Periodisation: Posing any event into periods.

Ancient: Very old.

Medieval: It refers to the period in which features of modern society did not exist.

Colonization: Colonization is a process in which one country subjugates another and thus brings political, economic, social and cultural changes.

Subjugation: Gaining control over a country.

Calligrapher: One who is specialised in the art of beautiful writing.

Survey: The act of examining and recording the measurements, features etc. of an area of land to prepare a map or plan for it.

Archives: A place where historical documents or records of a government, an organisation, etc, are stored.

1773 – Warren Hastings became the first Governor-General of India.

1782 – First map produced by James Rennel.

1817 – James Mill published a massive three-volume work, A History of British India.

1920 – The National Archives of India came up.

Chapter 2 : From Trade to Territory

East India Company Comes East: In 1600, Queen Elizabeth I granted a charter to East India Company for a monopoly of trade with nations in the east. Trading companies made efforts to maximise profit by eliminating rivals in trade.

East India Company Begins Trade in Bengal: The first factory of East India Company, which worked as a warehouse and base for the workers of the company, was established in 1651. The workers were known as ‘factors’. As trade expanded, the company persuaded merchants to settle near the factory.

The Battle of Plassey: Sirajuddaulah succeeded Ali Vardi Khan. He faced the armies and the naval fleet of the East India Company at Plassey in the year 1757. The British army was led by Robert Clive who managed to crush the forces of the Nawab, thus winning the first major battle and making it a historic landmark.

The Battle of Buxar: Mir Jafar became the new Nawab, and in return, he gave huge amounts of revenue to East India Company and its officials. East India Company felt it as the best way of earning profits and started exchanging with nawabs regularly. Mir Kasim was made the Nawab after Mir Jafar, and when he posed danger to their existence, East India Company replaced him again by Mir Jafar.

Tipu Sultan-The Tiger of Mysore: The company engaged in a direct conflict only when a native state became detrimental to the company’s rule in the subcontinent. Mysore emerged as a potential threat under Haidar Ali and his son, Tipu Sultan.

War with the Marathas: The Third Battle of Panipat shattered the dreams of the Marathas to rule India from Delhi. It also led to the division of Maratha confederacy. Four chiefs ruled from four centres under a Peshwa based in Pune.

Subsidiary Alliance: A policy introduced by Lord Wellesley through which Indian states were to accept a British resident and had to disband their army. East India Company deployed its troops and their maintenance was borne by Indian rulers.

The doctrine of Lapse: A law introduced by Lord Dalhousie which stated that if any ruler of a subsidiary state dies without having a natural heir, his state would lapse into East India Company empire. The states annexed were Satara, Sambhalpur, Udaipur, Nagpur and Jhansi.

The British power began to emerge in India from the second half of the 18th century.

The British originally came to India as a small trading company and were reluctant to acquire territories. Ultimately, they became the masters of the vast territory. This did not happen overnight. It took a long time.

In 1600, the East India Company acquired a Charter from the ruler of England, Queen Elizabeth I, granting it the sole right to trade with the East.

The Royal Charter, however, could not prevent other European powers from entering the eastern markets. The Portuguese established their presence in the western coast of India and got their base in Goa. By the early 17th century, the Dutch too were exploring the possibilities of trade in the Indian Ocean. Soon, the French traders arrived.

All the companies wanted to buy the same things such as fine qualities of cotton, silk, pepper, cloves, cardamom and cinnamon from the Indian market.

Competition amongst the companies pushed up the prices at which these goods could be purchased and this reduced the profits that could be earned. The only way trading companies could flourish was by eliminating rival competitors.

The first English factory was set up on the banks of the river Hugli in 1651. Soon, the trade expanded and the East India Company persuaded merchants and traders to come and settle near the factory.

By 1696 it began building a fort around the settlement. It also bribed Mughal officials into giving the company zamindari rights over three villages. One of these was Kalikata which later became the city of Calcutta or Kolkata as it is now called.

It also persuaded the Mughal emperor Aurangzeb to issue a farman granting the company the right to trade duty-free.

The officials of the Company who were carrying on private trade, were expected to pay duty. But they refused to pay which angered the Nawab of Bengal, Murshid Quli Khan. This led to fierce battles.

After the death of Aurangzeb, the Bengal Nawabs (Murshid Quli Khan, Alivardi Khan and Sirajuddaulah) one after another refused to grant concessions to the Company.

In such a situation the Company began to think about replacing Sirajuddaulah with a puppet ruler who would willingly give trade concessions and other privileges. They began helping one of Sirajuddaulah's rivals become the Nawab. Sirajuddaulah got infuriated. This finally led to the Battle of Plassey in which Sirajuddaulah got defeated.

One of the main reasons for the defeat of the Nawab was that the forces led by Mir Jafar, one of Sirajuddaulah's commanders, never fought the battle.

For the Company, it was the first victory in India.

Mir Jafar who had deceived Sirajuddaulah was made the new Nawab of Bengal.

But Mir Jafar could not prove himself a puppet ruler for a long time. Hence, the Company deposed him and installed Mir Qasim in his place. When Mir Qasim complained, he in turn was defeated in the Battle of Buxar in 1764, driven out of Bengal and Mir Jafar was reinstated, who died the next year, i.e. 1765. In the same year the Mughal emperor appointed the Company as the Diwan of the provinces of Bengal. The Company now began to exploit the vast revenue resources of Bengal.

After the Battle of Buxar the Company appointed Residents in Indian states. These Residents were political or commercial agents and their job was to serve and further the interests of the company. Through the Residents, the Company began interfering in the internal matters of Indian states. Soon the Company forced the states into a subsidiary alliance. According to the terms of this alliance, Indian rulers were not allowed to have their independent armed forces.

They were to be protected by the company, but had to pay for the 'subsidiary forces' that the Company was supposed to maintain for the purpose of this protection. If the Indian rulers failed to make the payment, the part of their territory was taken away. Awadh and Hyderabad, for example, were forced to cede territories on this ground.

Whenever the Company saw a threat to its political or economic interests, it resorted to direct military confrontation. In this regard we can give example of Mysore.

Mysore had become powerful under rulers like Haider Ali and his son Tipu Sultan.

Mysore controlled the profitable trade of the Malabar coast where the company purchased pepper and cardamom. In 1785. Tipu Sultan stopped the export of Sandalwood, pepper and cardamom through the parts of his kingdom, and disallowed local merchants from trading with the Company. This infuriated the Company.

The Company, for this reason, fought four wars with Mysore. Only in the last the Battle of Seringapatam did the company ultimately win a victory. Tipu Sultan was killed defending his capital Seringapatam.

The Company also subdued the Marathas in a series of wars.

From the early 19th century the Company pursued an aggressive policy of territorial expansion.

Under Governor-General Lord Hastings (1813-1823) a new policy of paramountcy was initiated. The Company now claimed that its authority was paramount or supreme. Following this policy, the Company annexed several states.

Under Governor-General Lord Dalhousie annexations were at the peak. He devised a policy that came to be known as the Doctrine of Lapse. The doctrine declared that if an Indian ruler died without a male heir his kingdom would become the part of Company territory.

Satara, Sambalpur, Udaipur, Nagpur and Jhansi were annexed by applying this doctrine.

In 1856, the Company also took over Awadh.

When Warren Hastings became the first Governor-General of India he introduced several administrative reforms, especially in the sphere of justice.

In the early 19th century, the British developed a uniform military culture. Soldiers were increasingly subjected to European-style training, drill and discipline that regulated their life for more than before.

Thus, the East India Company was transformed from a trading company to territorial colonial power.

Mercantile: The word refers to a business enterprise that makes profit primarily through trade, buying goods cheap and selling them at higher prices.

Factor: The Company traders were known at that time as factors.

Farman: A royal order during the Mughal period.

Puppet: The term here is used to refer to a person who is controlled by someone else.

Negotiation: A formal discussion between people in order to find a solution.

Charter: An official order or resolution.

Nabob: The British called the nawab as nabob, who was the symbol of power and authority.

Subsidiary alliance: As per the terms of this alliance, Indian rulers were not allowed to have their independent armed forces. They were to be protected by the company.

Injunction: Instruction.

Subservience: The act of being submissive.

Confederacy: Alliance.

Paramountcy: Being paramount or supreme.

The Doctrine of Lapse: This was a policy of the Company to annex kingdoms. As per this policy if an Indian ruler died without a male heir, his kingdom would become the part of the Company territory.

Qazi: A judge.

Mufti: A jurist of the Muslim community responsible for expounding the law that the Qazi would administer.

Impeachment: A trial by the House of Lords in England on charges of misconduct brought against a person in the House of Commons.

Sawar: Men on horses.

Dharmashastra: Sanskrit texts prescribing social rules and codes of behaviour. These were begun to compose from C. 500 BCE onwards.

Musket: A heavy gun used by infantry soldiers.

Matchlock: An early type of gun in which the powder was ignited by a match.

1498 – Vasco da Gama, a Portuguese explorer, discovered the sea-route to India.

1600 – The East India Company acquired a Charter from the ruler of England, Queen Elizabeth I granting it the sole right to trade with the East.

1651 – The first English factory was set up on the banks of the river Hugli.

1696 – The Company began building a fort around the settlement.

1756 – Alivardi Khan died and Sirajuddaulah became the Nawab of Bengal.

1757 – The Battle of Plassey took place.

1764 – The Battle of Buxar took place.

1765 – The Mughal Emperor appointed the Company as the Diwan of the provinces of Bengal.

1782-99 – Tipu Sultan was the ruler of Mysore.

Chapter 3 : Ruling the Countryside

Britain turns to India: As the demand for Indigo grew in Europe, East India Company turned to India for its supply by extending the cultivated area under it. Many of the company officials found it so profitable that they left their jobs.

Demand of Indian Indigo: India had better weather conditions for the growth of the Indigo plant and the French and Italian manufacturers used Indian Indigo for dyeing the cloth. The cloth manufacturers favoured Indigo against the Wood plant.

Cultivation of Indigo: There were two popular systems in practice—Nij and Ryoti. In the Nij system, cultivators grew Indigo on their own land. In the Ryoti system, it was grown on rented land by hired labourers.

Problem with Nij cultivation: The problem with Nij was that the expansion of area was not possible. Scattered small plots were available. Mobility of labour was low. Growing season of Indigo clashed with that of rice cultivation season.

Indigo on the land of Ryotis: Planters extended loans and pressurized peasants or headmen to produce Indigo. The planters provided seeds and drill. These contracts never came to an end and the vicious cycle continued.

The Blue Rebellion: In March 1859, crippled by the circumstances and suffering, cultivators rose in revolt against indigo planters and their Indian agents. They were supported by zamindars and headmen.

Collapse of Indigo production: The rebellion left the government worried. It set up the Indigo Commission to inquire into the system of Indigo production. The Commission held the planters guilty and criticised them for their coercive methods. It declared that Indigo production was not profitable for Ryots.

After the assumption of Diwani in 1765, the Company began to use the vast revenue resources of Bengal. Now the revenues from India could finance company's expenses. These revenues could be used to purchase cotton and silk textiles in India.

This caused a huge loss of revenue for Bengal. The Bengal economy fell into deep crisis. Artisans began to desert villages because they were being forced to sell their goods to the Company at low prices. Peasants were

also worried. Agriculture cultivation showed signs of collapse. Then in 1770 a terrible famine killed ten million people in Bengal.

Now the Company felt the need of improvement in the field of agriculture because only then its revenue income was sure.

Finally, the Company introduced the Permanent Settlement in 1793. The rajas and talukdars were asked to collect rent from the peasants and pay revenue to the Company. The amount to be paid was fixed permanently.

It was felt that this would ensure a regular flow of revenue into the Company's treasury and at the same time encourage the zamindars to invest in improving the land.

But the zamindars were not capable of investing in the improvement of land. The revenue that had been fixed was so high that they found it difficult to pay.

By the first decade of the 19th century, the prices in the market rose and cultivation slowly expanded. This meant an increase in the income of the zamindars but no gain for the Company since it could not increase a revenue demand that had been fixed permanently.

The Permanent Settlement was oppressive for the cultivators. The rent they paid to the zamindars was high and their right on the land was insecure.

Finding the Permanent settlement a failure, Holt Mackenzie, an Englishman, devised a new system called Mahalwari Settlement which came into effect in 1822. The collectors were asked to visit villages, inspect the land, measure the fields and record the customs and right of different groups. The estimated revenue of each plot within a village was added up to calculate the revenue that each village or mahal had to pay. This demand was to be revised periodically.

In the British territories in the south ryotwar (or ryotwari) system was devised. It was initiated by Captain Alexander Read and developed by Shomas Munro. This system was gradually extended all over South India.

The Ryotwari Settlement was made directly with the cultivators (ryots).

All the new systems proved to be failure. The Company had imposed these systems in order to increase the income from land, but its purpose was not solved because the revenue demand was very high.

By the late 18th century the Company was trying to expand the cultivation of opium and indigo.

Indian indigo was in great demand in Europe. Hence, the Company in India looked for ways to expand the area under indigo cultivation.

From the last decades of the 18th century Bengal indigo came to dominate the world market. In 1788 only about 30% of the indigo imported into Britain was from India. By 1810 the proportion had gone up to 95%.

As the indigo trade grew, commercial agents and officials of the Company began investing in indigo production.

Indigo cultivation was done under two systems known as nij and ryoti. Within the system of nij cultivation, the planter produced indigo in lands that he directly controlled.

But it was difficult for planters to expand the area under nij cultivation.

Indigo could be cultivated only on fertile lands and these were all already densely populated.

Labour was also not easily available.

Nij cultivation on a large scale also required several ploughs and bullocks. Investing on purchase and maintenance of ploughs was a big problem. Therefore, planters showed reluctance towards expanding the area under nij cultivation.

Under the ryoti system, planters forced the ryots to sign a contract, an agreement, also known as satta. Those who signed the contract got cash advances from the planters at low rates of interest to produce indigo. But this system was not in favour of the cultivators because they were not given fair prices after the harvest was ready. Thus, indigo cultivators were highly dissatisfied.

Several ryots in Bengal refused to grow indigo. Soon they became violent. They got support of the local zamindars and village headmen in their rebellion against the planters.

This worried the government. It brought in the military to protect the planters and set up the Indigo Commission to enquire into the system of indigo production.

The Commission held the planters guilty.

It declared that indigo production was not profitable for ryots. Hence, they were not needed to produce indigo in future.

Ultimately indigo production collapsed in Bengal. The planters then shifted their operation to Bihar.

Countryside: Rural areas.

Permanent Settlement: Under this settlement it was decided that the rates of revenues once fixed would not be changed.

Mahal: In British revenue records Mahal is a revenue estate which may be a village or a group of villages.

Mahalwari Settlement: Under this system, the rates of revenues were to be revised periodically, not permanently fixed.

Ryoti: Cultivator.

Indigo: A plant that produces a rich blue colour.

Plantations: A large farm operated by a planter employing various forms of forced labour. Plantations are associated with the production of coffee, sugarcane, tobacco, tea and cotton.

Woad: A plant that produces violet and blue dyes.

Slave: A person who is owned by someone else, i.e., the slave owner. A slave enjoys no freedom and is compelled to work for the master.

Bigha: A unit of measurement of land.

Chapter 4 : Tribals, Dikus and the Vision of a Golden Age

Affect of Colonial rule: The tribal life was disrupted in many ways by the colonial rule. There was a significant change experienced by the tribal people after they came into contact with the colonial rule and the outsiders whom they described as 'Dikus'.

Some of them were hunters and gatherers: These people managed their livelihood by hunting wild animals and by gathering forest products such as fruits, roots and medicinal shrubs. They also sold the forest products in the local markets and supplied sal and mahua flowers.

Impact of Forest Laws: Tribals were intimately connected with the forests. British regulations made them vulnerable as some forests were declared reserve forest and declared as the property of the state.

Affect on shifting cultivators: The Britishers wanted the tribal groups to settle down to bring them under the ambit of revenue assessment. Therefore, the measurement of land took place. Some peasants were declared landowners and others as their tenants.

What happened to tribal chiefs: The privileges enjoyed by the tribal chiefs were lost as soon as the Britishers arrived. They were forced to pay tributes. They lost the administrative powers that were enjoyed by them previously.

Search for work: The tribals who went far away from their respective homes were the major sufferers. Plantation agriculture began in the late 19th century and they were employed in this industry. Their position became pathetic, as they were not allowed to go home.

The problem with trade: Moneylenders and traders frequently visited the tribal areas. Their motive was to make profit by exploiting the tribals as per their wish. Soon the tribals understood their interest and started maintaining distance from them.

Some were Jhum cultivators: Some tribal communities practised Jhum cultivation, i.e. they cleared a patch of the forest and cultivated it for few years and when it lost its fertility, they moved to other sites. It is also called slash and burn technique.

Herded animals: There were some groups who lived the life of pastoral nomads. They migrated from one place to another with the change in season along with their livestock in search of fodder.

Birsa Munda: Birsa Munda was born in mid-1870s in a poor family. His family was moving in the search of work. Since his childhood, he had seen the elder members of the tribes urging the younger members to rebel against the exploitation.

Settled cultivation: Some tribal communities settled down and cultivated the same field year after year. They started using plough and cleared the fields around the Chhotanagpur plateau; thus they became the first settlers. These were the people of Munda tribes.

The customs and rituals of tribal societies differ from those laid down by the Brahmans. Unlike the caste societies, the societies of tribals did not have the sharp social divisions. Those who belonged to the same tribe shared common ties of kinship. But, this did not mean that there were no social and economic differences within tribes.

By the 19th century, tribal people in different parts of India were involved in a variety of activities.

Some tribal people engaged in jhum or shifting cultivation. In this type of cultivation, small patches of land were made cleared off trees. The cultivators burnt the vegetation and spread the ash from the firing, which contained

potash to fertilise the soil. They used equipments like axe and hoe for preparing the soil for cultivation. They did not plough the land and sow the seeds. Instead they used to scatter the seeds on the field. Once the crop was ready and harvested, they moved to another field.

Shifting cultivators were found in the hilly and forested tracts of north-east and central India.

Some tribal groups earned their livelihood by hunting animals and gathering forest produce. They saw forests as essential for survival. The Khonds were such community living in the forests of Orissa. They ate fruits and roots collected from the forest. They used many forest shrubs and herbs for medicinal purposes and sold forest produce in the local markets.

At times they exchanged goods—getting what they needed in return for their forest produce. Some of them were engaged in some odd jobs in villages such as carrying loads or building roads, etc.

But a time came when supplies of produce shrank. As a result, more and more tribal people began to wander around in search of work.

However, Baigas remained in the forest. They did not go anywhere.

Several tribal groups were engaged in herding and rearing animals. They were pastoralists who moved with their herds of cattle or sheep according to the seasons. The Van Gujjars of the Punjab hills and the Labadis of Andhra Pradesh were cattle herders, the Gaddis of Kulu were shepherds and the Bakarwals of Kashmir reared goats.

Many tribal groups preferred to settle down instead of moving from one place to another. They began to use plough, and gradually got rights over the land they lived on.

The British officials found the settled tribal groups like the Gonds and Santhals more civilised than hunter-gatherers or shifting cultivators.

The British rule, however, changed the life of the tribal people.

The tribal chiefs were considered important people because it is they who controlled their territories. Under the British rule they lost their administrative power and were forced to follow law made by British officials in India.

The British never liked those tribal groups who moved about and did not have a fixed home. They wanted these tribal groups to settle down. Settled peasants were easier to control and administer than people who were always on move.

The British also wanted a regular revenue income for the state. Hence, they introduced land settlements—that is, they measured the land, defined the rights of each individual of that land and fixed the revenue demand for the state.

The British effort to settle jhum cultivators was not very successful.

The British brought several changes in forest laws. This affected the tribal lives. The British extended their control over all forests and declared that forests were state property. Some forests were classified as Reserved Forests for they produced timber which the British wanted. In these forests people were not allowed to move freely and practise jhum cultivation. As a result, several jhum cultivators moved to other areas.

Now, the British faced a problem of shortage of labour. Hence, they decided that they would give jhum cultivators small patches of land in the forests and allow them to cultivate these on the condition that those who lived in the villages would have to provide labour to the Forest Department. After this forest villages were established around the Forest Department.

Many tribal groups reacted against the colonial forest laws.

During the 19th century, traders and moneylenders began to come into the forests. They offered cash loan to the tribal people and asked them to work for wages.

The case of the silk growers is worth-mentioning in this regard. In the 18th century, Indian silk was in great demand in European markets. Hence, the East India Company officials tried to encourage silk production to meet the growing demand.

The Santhals of Hazaribagh reared cocoons. The silk traders sent in their agents who gave loans to them to collect the cocoons. The growers were paid three to four rupees for a thousand cocoons. These were then exported to Burdwan or Gaya where they were sold at five times the price. Thus, the silk-growers earned very little.

The plight of the tribals who had to go far away from their homes for work was even worse. Finally, the tribal groups in different parts of the country rebelled against the changes in laws, the restrictions on their practices, the exploitation by traders and moneylenders, etc. The movement that Birsa Munda led is worth-mentioning here.

Birsa Munda himself declared that God had appointed him to save his people from trouble, free them from the slavery of dikus (outsiders). Soon, thousands became the followers of Birsa. They all were unhappy with the changes they were experiencing and the problems they were facing under British rule. They wanted to recover their golden past.

A movement began under the leadership of Birsa Munda. The political aim of the Birsa Movement was to drive out missionaries, moneylenders, Hindu landlords and the government and to set up a Munda Raj with Birsa at its head. As the movement spread, the British officials arrested Birsa in 1895.

In 1897, he was released. Afterwards, he toured the villages to gather support. He urged people to destroy 'Ravana' (dikus and the Europeans) and establish a kingdom under his leadership.

Birsa died in 1900 and the movement initiated by him faded out, but its significance cannot be undermined.

Dikus: Outsiders or foreigners

Jhum Cultivation: In this type of cultivation, the cultivators clear off a patch of land, burn the vegetation and spread the ash from the firing, which contains potash to fertilise the soil. Then they prepare the soil for cultivation. They scatter the seeds on the field. Once the crop is ready they move to another land.

Fallow: A field left uncultivated for a while so that the soil recovers fertility.

Mahua: A flower that is eaten or used to make alcohol.

Bewar: It is a term used in Madhya Pradesh for shifting cultivation.

Sleeper: The horizontal planks of wood on which railway lines are laid.

Akhara: Wrestling ground

Sirdars: Leaders

Vaishnav: Worshippers of Vishnu

Satyug: The age of truth

Chapter 5 : When People Rebel

Nawabs lose their power: Nawabs and Rajas lost their powers to the East India Company. Residents stationed at Indian states worked effectively so that Indian states didn't join against the East India Company. Negotiations were put down by the East India Company, which was aiming to rule Delhi.

Peasants and Sepoys: Peasants and zamindars lost their lands to the moneylenders as rate of revenue was excessively increased due to the new land revenue measures and they could not pay it. Indian sepoys were ill paid; their religious sentiments were hurt.

From Meerut to Delhi: Mangal Pandey was hanged on 29th April, 1857 for attacking his officer. On 9th May, 1857 sepoys at Meerut were imprisoned as they refused to use the infield rifle. On 10th May, 1857 army sepoys released their sepoy companions and killed British officers. The sepoys then captured guns and ammunitions and marched towards Delhi. The sepoys stationed at Delhi garrison welcomed the sepoys from Meerut. British officers were murdered. The victorious sepoys declared Bahadur Shah Zafar as the emperor of India. Zafar unwillingly blessed the rebels and appealed the rulers to form a confederacy against the British.

The rebellion spread: The rulers of the states saw it as an opportunity to settle their scores from the company and rose in revolt for the fulfilment of their selfish aims of regaining their territory from East India Company.

The Company fights back: The Company was determined to suppress the revolt with all its might. It passed laws to demoralise rebels and mobilised troops from all the states and reinforcement arrived from England. Delhi was recaptured and gradually other rebel states were also recaptured.

Aftermath: By 1859, British regained control over the rebels. Parliament put an end to the East India Company rule in India. Office of Secretary of State was created, which was to be advised by the Indian council. Thus, government took the responsibility directly.

Since the mid-18th century, Nawabs and Rajas had gradually lost their power and authority. Their freedom reduced, their armed forces disbanded and their revenues and territories taken away. The company adopted policies to end the Mughal dynasty and thus paved the way for the British government to rule India.

Many ruling families such as Rani Lakshmbai of Jhansi tried to negotiate with the company to protect their interest but they did not get success.

Now the Company began to plan to bring an end to the Mughal dynasty. To make this plan successful the Company took several measures.

The name of the Mughal king was removed from the coins minted by the Company.

In 1849, it was announced that after the death of Bahadur Shah Zafar, the family of the king would be shifted out of the Red Fort and given another place in Delhi to reside in.

In 1856, the Company decided that Bahadur Shah Zafar would be the last Mughal king, and after his death his descendants would be called princes.

In the countryside peasants and zamindars resented the high taxes and the rigid methods of revenue collection.

The Indian sepoys were unhappy about their pay, allowances and condition of service. Some of the Company's rule even violated their religious sentiments. Thus, everywhere there spread discontentment.

The responses to the reforms brought in the Indian society by the British were also not positive, although some reforms were essential.

The Company passed laws to stop the practice of sati.

English language education was promoted.

In 1850, a new law was passed to make conversion to Christianity easier.

Some Indians thought that the British were destroying their religion and their social customs while some wanted to change existing social practices.

By and by people began to view the British as their common enemy and, therefore, they rose up against this enemy at the same time.

In May 1857, a massive rebellion started that threatened the Company's very presence in India.

Sepoy mutinied in several places beginning from Meerut and a large number of people from different sections of society rose up in rebellion.

On 29 March 1857, Mangal Pandey, a young soldier, was hanged to death for attacking his officers in Barrackpore. This was too much for the sepoys. They refused to do the army drill using the new cartridges, which were suspected of being coated with the fat of cows and pigs. Thus, tension grew between the Company and sepoys.

The sepoys were determined to bring an end to the Company's rule. From Meerut they rushed to Delhi.

As the news of their arrival spread, the regiments stationed in Delhi also rose up in rebellion. They killed several British officers, seized arms and ammunitions, set buildings on fire.

They met the Mughal emperor Bahadur Shah Zafar and proclaimed him as their leader.

The Mughal emperor got support from the rulers and chiefs of the country and together they rose against the British power.

After the British were routed from Delhi, there was no uprising for a few days. Then, a spurt of mutiny began.

Regiment after regiment mutinied and took off to join other troops at nodal points like Delhi, Kanpur and Lucknow. After them, the people of the towns and villages also rose up in rebellion and rallied around local leaders, zamindars and chiefs who were prepared to fight the British. Thus, a widespread revolt shook the British confidence over ruling India.

The Company had no way out except suppressing the revolt with all its might. It brought reinforcements from England, passed new laws so that the rebels could be convicted with ease, and then moved into the storm centres of the revolt.

The Company recaptured Delhi from the rebel forces in September 1857. Bahadur Shah Zafar was tried in court and sentenced to life imprisonment. He along with his wife were sent to prison in Rangoon.

But people in other areas still continued to resist and battle the British. The British had to fight for two years to suppress the massive forces of popular rebellion.

The British had regained control of the country by the end of 1859 but they could not carry on ruling the land with the same policies any more.

The British Parliament passed a new Act in 1858 and transferred the powers of the East India Company to the British Crown in order to ensure a more responsible management of Indian affairs.

The Governor-General of India was given the title of Viceroy, that is, a personal representative of the Crown. In this way the British government took direct responsibility for ruling India.

All ruling chiefs of the country were allowed to pass on their kingdoms to their heirs, including adopted sons. However, they were made to acknowledge the British Queen as their Sovereign Paramount.

Sepoy: Soldier

Mutiny: When soldiers together begin to disobey their officers in the army.

Firangis: Foreigners, Here, the term has been used for the Englishmen.

Ghazis: Religious warriors

Paramount: Supreme

1849 – Governor-General Dalhousie announced that after the death of Bahadur Shah Zafar, the family of the king would be shifted out of the Red Fort and given another place in Delhi to reside in.

1856 – (i) Governor-General Canning decided that Bahadur Shah Zafar would be the last Mughal king and after his death his descendants would be recognised as princes.

(ii) The Company passed a new law which stated that every new person who took up employment in the Company's army had to agree to serve overseas if required.

29 March 1857 – Mangal Pandey, a young soldier, was hanged to death for attacking his officers in Barrackpore.

May 1857 -Sepoys mutinied in several places.

10 May 1857 – Sepoys rushed to Delhi from Meerut.

September 1857 – Mughal emperor Bahadur Shah Zafar along with his wife was sent to prison in Rangoon.

October 1858 – A new Act passed by the British Parliament transferred the powers of the East India Company to the British Crown.

1858 – Bahadur Shah Zafar died in Rangoon jail.

Chapter 7 : Civilising the “Native”, Educating the Nation

The Tradition of Orientalists: Orientalists needed Indian scholars to teach them vernacular languages, local customs and laws and help them translate and interpret ancient texts. They believed that the ancient customs of the country and oriental learning ought to be the basis of the British rule in India.

Education for Commerce: It was believed that Indians would be able to understand the advantages of trade and commerce through European learning. Western influence would change the lifestyle of educated Indians so that they would readily accept British goods.

What Happened to Local Schools: Earlier, local schools or pathshalas were allowed to function without much interference. But after 1854, the British standardized the curriculum, imposed routines, established rules and ensured regular inspections of these schools.

New Routines, New Rules: The Britisher's government-appointed officials who were made in-charge of four to five schools. Teaching was now according to a regular timetable. Students wrote examinations, paid a regular fee and obeyed the new rules of discipline.

Agenda for National Education: In the 19th century, Indian thinkers were impressed with the developments in Europe. They felt that western education would help in modernization of India. They urged the British to open more schools, colleges and universities and spend more money on education.

Gandhi's View on Western Learning: Gandhi argued that colonial education created a sense of inferiority in the minds of Indians and destroyed the pride they had in their own culture.

Tagore's 'Abode of Peace': Tagore felt that creative learning could be encouraged only within a natural environment. Therefore in 1901, he set up his school, Shanti Niketan, in a rural setting where children lived in harmony with nature and cultivated their natural creativity.

The British in India established their rule over the entire country. But their task was not completed with the establishment of control. They felt that they had a cultural mission. They had to civilise the natives by giving them proper education and by changing their customs and values.

For this it was necessary to study Indian history, philosophy and law. William Jones, an expert in law and a linguist, took this task. He began to study ancient Indian texts on law, philosophy, religion, politics, morality, arithmetic, medicine and the other sciences.

Englishmen like Henry Thomas Colebrooke and Nathaniel Halhed were also busy discovering the ancient Indian heritage, mastering Indian languages and translating Sanskrit and Persian works into English.

Jones and Colebrooke shared a deep respect for ancient cultures. Both of India and the West Indian civilisation, they felt, had attained its glory in the ancient past but had subsequently declined. In order to understand India it was necessary to discover the sacred and legal texts that were produced in the ancient time.

Jones and Colebrooke went about discovering ancient texts, understanding their meaning, translating them and making their findings known to others.

Several company officials got influenced by these ideas. They felt that the Hindus and the Muslims ought to be thought what they were already familiar with, and what they valued and treasured, not subjects that were alien to them.

It was thought that this was the only way the British could win the hearts the 'natives', and could get respect from them.

A madrasa was set up in Calcutta in 1781 to promote the study of Arabic, Persian and Islamic law. In 1791, the Hindu College was established in Benaras to encourage the study of ancient Sanskrit texts that would be useful for the administration of the country.

Not all Company officials shared these views. They began to criticise the Orientalist vision of learning. They strongly disapproved the British effort to encourage the study of Arabic and Sanskrit language and literature.

James Mill was one of those who attacked the Orientalists. He was of the opinion that Indians should be made familiar with the scientific and technical advances that the West had made, rather than with the poetry and sacred literature of the Orient.

Thomas Babington Macaulay, another critic of Orientalists, saw India as an uncivilised country that needed to be civilised. He emphasized the need to teach Indians the English language.

Finally, the English Education Act of 1835 was introduced. The decision was to make English the medium of instruction for higher education, and to stop the promotion of Oriental institutions like the Calcutta Madrasa and Benaras Sanskrit College.

In 1854, an educational despatch, popularly known as Wood's Despatch, was sent to India. Outlining the educational policy that was to be followed in India. It emphasised once again the practical benefits of a system of European learning.

Wood's Despatch argued that European learning would enable Indians to recognise* the advantages that flow from the expansion of trade and commerce and make them see the importance of developing country's resources. European learning would also improve the moral character of Indians. It would make them truthful and honest and thus supply the company with civil servants who could be trusted.

The British took several measures to uplift the Indian's educational system. They set up education departments of the government. Universities were established in Calcutta, Madras and Bombay. Upto the mid-19th century, the company's primary concern was to improve higher education.

Afterwards, it also took steps to improve the condition of local schools.

In 1830s William Adam, a Scottish missionary, was given the charge by the Company to tour the districts of Bengal and Bihar. He was asked to report on the progress of education in local schools.

Adam found that the system of education in the local schools, known as pathshalas, was flexible. There were no fixed fee, no benches or chairs, no system of separate classes, no annual examinations, etc. In some places classes were held under a banyan tree, in other places in the corner of a village's shop or temple, or at the guru's home. Teaching was oral and the guru decided what to teach.

After the Company got Adam's report, it immediately took decision to improve the system of vernacular education.

It appointed a number of government pandits, each in charge of looking after four to five schools. The task of the pandit was to visit the pathshalas and try to improve the standard of teaching.

New routines and rules were introduced. Teaching was now to be based on textbooks and learning was to be tested through a system of annual examination. Students were asked to pay regular fee, attend regular classes, sit on fixed seats and obey the new rules of discipline.

Not only the British officials but several Indians too wanted to spread English education in the country. The Indians felt that Western education would help modernise India. Hence, they urged the British to open more and more schools, colleges and universities.

At the same time, there were other Indians too, such as Mahatma Gandhi and Rabindranath Tagore, who were dead against western education.

Mahatma Gandhi argued that coloured education created a sense of inferiority in the minds of Indians. It would enslave Indians. He felt that Indian languages ought to be the medium of teaching. Education in English crippled Indians, distanced them from their own social surroundings and made them strangers in their own land.

With the spread of nationalist movement, other thinkers also began thinking of a system of national education which would be different from that one set up by the British.

Rabindranath Tagore started Shantiniketan in 1901. He was of the view that creative learning could be encouraged only within a natural environment. So he chose to set up his school 100 kilometres away from Calcutta, in a rural setting. He saw it as an abode of peace, i.e. Shantiniketan, where living in harmony with nature, children could cultivate their natural creativity.

Linguist: One who knows and studies several languages.

Native: Original inhabitant of the land.

Orientalists: Those with a scholarly knowledge of the language and culture of Asia.

Munshi: A person who can read, write and teach Persian.

Vernacular: It refers to a local language or dialect as distinct from the standard language.

Minute: A short note on a subject.

Despatch: A message or report.

Pathshala: Local school.

Guru: Teacher.

1781 – A madrasa was set up in Calcutta.

1791 – The Hindu College was set up in Benaras.

1835 – The English Education Act was enacted.

1854 – Wood's Despatch was issued.

1901 – Rabindranath Tagore established Shantiniketan.

Chapter 8 : Women, Caste and Reform

Till the 19th century, the condition of Indian women was deplorable. Their condition was pathetic, which was manifested in various social evils such as child marriage, female infanticide, sati system, etc.

Raja Rammohan Roy and his Brahma Samaj were pioneers in championing the emancipation of women.

Ishwarchandra Vidyasagar, Keshab Chandra Sen, Rabindranath Tagore, Derozio, Begum Rokeya Shekhawat Hossain, all worked for the emancipation of women.

A number of women associations were formed which created social consciousness and also voiced public opinion on certain important issues related to women.

About two hundred years ago our society was not as it is now. It had imposed many barriers on women. They could not go to school, they could not marry according to their wilt etc. In some parts of the country, sati pratha existed and widows were praised if they chose death by burning themselves on the funeral pyre of their husbands.

The society that existed in those days was also caste-based. People were divided along lines of caste. Brahmins and Kshatriyas were considered as upper caste. After them traders and moneylenders were placed. Then came peasants and artisans. At the lowest rung were those whose job was to keep cities and villages clean. There were also untouchables, who were considered inferior by the so called upper-caste people.

Things have been greatly changed now. Women are now enjoying better position in every field. They are getting high education, and are doing jobs after that. Though caste-feeling is not completely rooted out, but its intensity has been minimized considerably.

What positive changes we see in our society have not occurred overnight. It took long years to take place.

From the early 19th century, debates and discussions began to take place in order to root out the evils that had crippled our society for years. These debates were often initiated by Indian reformers and reform groups.

Raja Rammohun Roy was one such reformer. He founded the Brahmo Samaj in Calcutta.

He wanted to spread Western education in the country. He advocated for women education. He strongly disapproved the system of sati. Many British officials also criticised Indian traditions and customs. They supported Raja Rammohun Roy. Finally sati pratha was banned in 1829.

Ishwarchandra Vidyasagar was a great social reformer. He favoured widow re-marriage. British officials supported his cause and passed a law in 1856 that permitted widows to re-marry. Swami Dayanand Saraswati, founder of Arya Samaj, also supported widow re-marriage.

These reformers felt that in order to improve the condition of women it was necessary to educate them. For this purpose several schools were opened for girls by the efforts of Vidyasagar and other reformers.

People reacted sharply against sending girls to schools. Hence, they were taught at homes throughout the 19th century.

In aristocratic Muslim families in North India, women learnt to read the Koran in Arabic. They were taught by women who came home to teach.

Muslim women like the Begums of Bhopal did a lot for the promotion of education among women.

They set up a primary school for girls at Aligarh.

Begum Rolceya Sakhawat Hossain also opened schools for Muslim girls in places like Patna and Calcutta.

By the 1880s, Indian women began to take university education. Some of them trained to be doctors while some became teachers. Many women began to write and publish their critical views on the status of women in society. For instance, Tarabai Shinde published a book named Stripurushtulna.

Pandita Ramabai wrote a book about the pathetic condition of upper-caste Hindu widows. She set up a widow home at Poona in order to give shelter to widows.

Orthodox Hindus and Muslims became worried about all these changes.

However, women ultimately began to enjoy greater freedom. And from the 1920s, some of them even joined various kinds of nationalist and socialist movements.

Caste inequalities had crippled our society. Reformers made sincere efforts to root out these evils from society. In Bombay, the Paramhans Mandali was founded in 1840 to work for the abolition of caste.

During the course of the 19th century, Christian missionaries became active. They set up schools for tribal groups and lower caste children.

But at the same time, the people from low caste, in order to get rid of the exploitation from upper-caste, began to migrate to cities where there was new demand for labour.

People belonging to lower castes began to organise movements from the second half of the 19th century against caste discrimination. They demanded social equality and justice. In this connection we can mention the Satnami Movement in central India, initiated by Ghasidas who came from a low caste.

In eastern Bengal, Haridas Thakur's Matua sect worked among low caste Chandala cultivators. Haridas questioned Brahmanical texts that supported the caste system.

Jyotirao Phule, also a low-caste leader, attacked the Brahmans, claim that they were superior to others, since they were Aryans.

He proposed that Shudras (labouring castes) and Ati Shudras (untouchables) should unite to fight against caste discrimination.x

He founded Satyashodhak Samaj that propogated caste equality. In 1873, he wrote a book named Gulamgiri meaning slavery. _

Dr B.R. Ambedkar and Ramaswami Naicker continued the movement for caste reform in the 20th century.

Ambedkar belonged to a Mahar family. As a child he experienced what caste prejudice meant in everyday life. He remembered how he was forced to sit outside the classroom on the ground and not allowed to drink water from taps meant for upper-caste children. These systems were very depressing.

In 1927, he started a temple entry movement, which was resented by the Brahman priests.

The non-Brahman movement began in the early 20th century. It was initiated by qualified, and wealthy non-Brahman castes. They challenged Brahmanical claims to power.

E.V. Ramaswamy Naicker, popularly known as Periyar, founded the Self Respect Movement. He inspired untouehables to fight for their dignity and self-respect. He was also a great critic of Hindi scriptures.

Several associations were established and movements started by our reformers in order to make Indian society free from all evils. A glimpse of these associations and movements have been given below.

The Brembo Samaj founded by Raja Rammohun Roy in 1830 to prohibit all forms of idolatry and sacrifice.

Derozio and Young Bengal — Henry Louis Vivian Derozio, a teacher at Hindu College, Calcutta initiated the Young Bengal Movement in the 1820s to promote radical ideas and encourage his students to question all authority.

The Ramakrishna Mission and Vivekananda. Vivekananda established the Ramakrishna Mission to stress the ideals of salvation through social service and selfless action.

The Prarthana Samaj. Established in 1867 at Bombay, the Prarthana Samaj worked for removing caste restrictions, encouraging the education of women, etc.

The Veda Samaj. It was established in 1864. It worked to abolish caste distinctions and promote widow Remarriage and women's education.

The Aligarh Movement. Sayyid Ahmed Khan founded the Mohammedan Anglo-Oriental College in 1875 at Aligarh. It later became famous as the Aligarh Muslim University. The institution offered modern education. It is known as the Aligarh Movement.

The Singh Sabha Movement. This movement sought to free Sikhism from superstitions, caste distinctions and practices seen by them as non-Sikh.

Sati: It means virtuous women. These women chose death by burning themselves on the funeral pyre of their husbands.

Untouchable: Untouchables were considered to be the lowest by the upper-caste people. They were denied entry in temples, restaurants, etc.

Gulamgiri: A book written by Jyotirao Phule. It means slavery.

Stripurushtulna: A book published-by Tarabai Shinde. It means a comparison between women and men.

Conservative: Those who want to stick to old traditions and customs and oppose new changes.

Suffrage: The right to vote.

1772-1833 – Raja Rammohun Roy brought a lot reformations in the Indian society during this period.

1829 – Sati was banned.

1856 – A law was passed to permit widow remarriage.

1875 – The Arya Samaj was founded.

1929 – The Child Marriage Restraint Act was passed.

1927-1935 – Ambedkar led three temple entry movements between this period.

Chapter 9 : The Making of the National Movement

The advent of Gandhiji: Gandhiji was 46 years old when he came to India after leading the Indians in South Africa in non-violent marches against racist restrictions.

Indian National Congress: The Indian National Congress was established in December 1885. Around 72 delegates attended the first meeting of the Indian National Congress held in Bombay. The early important leaders were Dadabhai Naoroji, Ferozshah Mehta, Romesh Chandra Dutt, and S. Subramania Iyer.

Radicals in the Congress: Since the 1890s, the Congress party witnessed the emergence of the trend of radicals. They began to question the nature of the political methods and approach of the moderates in Congress.

The Swadeshi Movement: The Swadeshi Movement emerged out as a result of many demonstrations and mass protest against the partition of Bengal in 1905. The movement was very strong in Bengal. It encouraged the ideas of self-help, swadeshi enterprise, national education and use of Indian languages.

The All India Muslim League: The All India Muslim League was formed at Dacca in 1906 by a group of Muslim landlords and Nawabs. It supported the partition of Bengal because of its desire for separate electorates for Muslims.

The Congress Split: The Congress split in 1907 because the moderates were opposed to the use of boycott by the Radicals. The Moderates dominated the Congress after its split. The Radicals and the Moderates of the Congress reunited in December 1915.

Demands of Moderates: The moderates demanded a greater voice for Indians at higher positions in government and administration. They also demanded the legislative councils to increase the number of representatives by including Indians. They demanded the introduction of legislative councils in the provinces.

The Lucknow Pact: The Lucknow Pact was a historic agreement signed in 1916 between the Congress and the All India Muslim League. Both parties decided to work together for the representative government in the country.

The Khilafat Agitation: The Indian Muslims Community launched the Khilafat Agitation. Its two important leaders were Mohammad Ali and Shaukat Ali. It was launched against the Britishers' imposition of a harsh treaty (Treaty of Sevres) on the Turkish Sultan or Khalifa.

The Non-Cooperation Movement: The leaders of the Khilafat Agitation, Mohammad Ali and Shaukat Ali, persuaded Gandhiji to launch the Non-Cooperation Movement. Gandhiji accepted it and urged the Congress to protest and demonstrate against the Jallianwala massacre, the Khilafat wrongdoing and in favor of Swaraj.

The Chauri Chaura Incident: Gandhiji was against the use of violent methods and movements. He called off the Non-Cooperation Movement abruptly due to the Chauri Chaura incident in which 22 policemen were killed when a crowd of peasants set fire to the police station in February 1922.

The Rowlatt Satyagraha: In 1919, Gandhiji launched an anti-Rowlatt Satyagraha, which received a countrywide response. April 6, 1919 was observed as the day of "humiliation and prayers" and hartal (strike). Satyagraha Sabhas were held throughout the country.

The Rowlatt Act: The Britishers passed the Rowlatt Act in India, under which people could be imprisoned without trial. This act was called the 'Black Act'. This strengthened the power of the police.

The Simon Commission: In 1927, the British government in England sent a commission headed by Lord Simon to decide India's political future. The commission did not have any Indian representative, due to which it faced protest by Indians.

The Salt March: In 1930, Gandhiji decided to lead a march to break the Salt Law. The march began at Sabarmati Ashram and ended at the coastal village of Dandi and Gandhiji broke the Salt Law by gathering salt naturally found on the seashore.

Quit India Movement: In 1942, Gandhiji launched Quit India Movement against the Britishers. The movement urged the Britishers to quit India and followed a popular slogan "Do or Die", calling upon the people's full effort to fight against the Britishers in a non-violent manner.

League and the Independent States: The All India Muslim League moved a resolution demanding “Independent States” for Muslims in the 1940s. The league located its “Independent States” in the north-western and eastern areas of the country.

After the Revolt of 1857, people of India became determined to root out British rule from the country.

As awareness spread among them, they began to feel that India was for the people of India and its resources were meant for all the Indians. Unless British control over the resources of India and its people was ended, India could not be for Indians. Hence, the first and foremost task of every Indian was to fight against the foreign rule unless and until it was rooted out.

Political associations came into being in the 1870s and 1880s. The more important ones were the Poona Sarvajanik Sabha, the Indian Association, the Madras Mahajan Sabha and the Bombay Presidency Association. The aim of all these associations was to empower Indians so that they might take decisions regarding their affairs.

The British were aware of all these developments. They began to take action. In 1878, the Arms Act was passed which disallowed Indians from possessing arms. In the same, the Vernacular Press Act was passed, which tried to silence all those who were critical of the government.

The need for an all-India organization of educated Indians had been felt since 1880. Finally, in 1885 the Indian National Congress came into being.

In the beginning, the congress was more or less moderate in its objectives and methods. It demanded a greater voice for Indians in the government and in administration. It also demanded separation of the judiciary from the executive, the repeal of the Arms Act and the freedom of speech and expression.

Congress, in the early years, also raised several economic issues. It declared that an increase in the land revenue had impoverished peasants and zamindars. Hence, reduction of revenue was essential.

The Moderate leaders in the Congress published newspapers, wrote articles and showed how British rule was leading to the economic ruin of the country. All this they did in order to draw public attention towards the unjust rule of the British.

Some leaders in the Congress such as Bipin Chandra Pal, Bal Gangadhar Tilak, and Lala Lajpat Rai, did not like the ideas of the Moderates. They criticized the Moderates for their ‘politics of prayers’ and emphasized the importance of self-reliance and constructive work. They argued that people must fight for swaraj. Tilak raised the slogan, “Freedom is my birthright and I shall have it”.

In 1905, Bengal, the biggest province of British India and included Bihar and parts of Orissa, was partitioned by Viceroy Curzon. It enraged people all over India. Both the Moderates and the Radicals unitedly opposed the British action. This led to the birth of the Swadeshi Movement, which boycotted British institutions and goods.

An important development came in 1906 with the formation of the All India Muslim League at Dacca. The founder members of the League were Muslim landlords and nawabs. They supported the partition of Bengal and demanded for separate electorates for Muslims.

However, in the year 1916, the Congress and the Muslim League decided to work together for representative government in the country.

The growth of mass nationalism began to take place after 1919. Peasants, tribals, students, and women became involved in the struggle against British rule.

Mahatma Gandhi emerged as a mass leader. He, first of all, toured the entire country in order to understand the people, their needs and the overall situation.

Afterward, he led to local movements in Champaran, Kheda, and Ahmedabad in which he got immense success.

In 1919 Gandhiji started Satyagraha Movement 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.

In April 1919, there were a number of demonstrations and hartals in the country against this Act. The government used hartal measures to suppress them. The Jallianwala Bagh atrocities in Amritsar on Baisakhi Day were a part of this Suppression.

In the year 1920, the British did another wrong known as khilafat wrong. The British imposed a harsh treaty on the Turkish Sultan also known as Khalifa. This enraged the Muslims and Khalifa agitation started under the leadership of Mohammad Ali and Shaukat Ali. They wished to initiate a full-fledged Non-Cooperation Movement. Gandhiji supported their call and urged the congress to campaign against Jallianwala massacre, Khilafat wrong and demand swaraj.

During the years 1921-22, the Non-Cooperation Movement gained momentum because it got a wide support. However, it was abruptly called off by Mahatma Gandhi 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. It hurt Mahatma Gandhi because he had never thought that people would go violent. He always wished to drive away the British by non-violent methods.

The Congress now resolved to fight for Purna Swaraj (complete independence) in 1929 under the presidentship of Jawaharlal Nehru.

Now efforts began to be made in this direction. In 1930, Gandhiji started Dandi March against the Salt Law. He got immense support from the people.

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.

In September 1939, the Second World War broke out. The Congress leaders were ready to support the British war effort. But in return, they wanted independence after the war. The British refused to concede the demand.

A new phase of movement, popularly known as Quit India Movement was initiated in August 1942 under the leadership of Mahatma Gandhi. As a result prominent leaders were jailed at once. But the movement spread.

In between these events the Muslim League began to demand independent States for Muslims in the north-western and eastern areas of the country. Mahatma Gandhi was not in favour of this.

The League began to think that Muslims were a minority and they would always have to play second fiddle in any democratic structure. The Congress's rejection of the League's desire to form a joint Congress-League government in the United Provinces in 1937 further annoyed the League.

In 1945, the British opened negotiations between the Congress, the League and themselves for the independence of India. The talks failed because the League now wanted Pakistan.

In March 1946, the British cabinet sent a three-member mission to Delhi to examine the League's demand for Pakistan and to suggest a suitable political framework for a free India.

The Mission suggested that India should remain united and constitute itself as a loose confederation with some autonomy for Muslim majority areas. Neither the Congress nor the League agreed to it. Now, partition of India became inevitable.

Finally, Pakistan came into existence. The violence of partition shook both the newly- independent countries— India and Pakistan. It marred the joy of independence.

Sarvajanik: All the people.

Sovereign: Being independent without outside interference.

Publicist: Someone who publicises an idea by circulating information, writing reports, speaking at public meetings.

Moderate: A person who is against taking extreme action.

Repeal: To undo the law.

Radical: A person who welcomes new ideas or opinions.

Revolutionary Violence: The use of violence to make a radical change within society.

Council: An appointed or elected body of people with an administrative advisory or representative function.

Knighthood: An honor granted by the British crown for exceptional personal achievement or public service.

Picket: A person or a group of people protesting outside a building or shop to prevent others from entering.

Mahants: Religious functionaries of Sikh gurudwaras.

Illegal eviction: Forcible and unlawful throwing out of tenants from the land they rent.

RSS: It stands for Rashtriya Swayamsevak Sangh.

Purna Swaraj: Complete independence.

Provincial Autonomy: Capacity of the provinces to make relatively independent decisions while remaining within a federation.

General Constituencies: Election districts with no reservations for any religious or other community.

Refugee: One who has been forced to leave his country or home due to some political, religious or social reasons.

1878 – The Arms Act was passed.

1885 – The Vernacular Press Act was passed.

1905 – The Indian National Congress came into existence. Bengal got partitioned.

1915 – Mahatma Gandhi came to India from South Africa. The Rowlatt Satyagraha started.

1919 – Rowlatt Satyagraha started. The Jallianwala Bagh massacre took place.

1920 – The Non-Cooperation Movement started.

1922 – Gandhiji called off the Non-Cooperation Movement.

1929 – The Congress resolved to fight for Purna Swaraj.

26 Jan 1930 – Independence Day was observed all over the country.

1930 – Mahatma Gandhi launched Dandi March.

August 1942 – The Quit India Movement started.

1947 – India got independence. Pakistan emerged as a new country.

Chapter 1 : The Indian Constitution

For the proper functioning of a country, laws are necessary.

A Constitution consists of a set of rules and principles to govern the country.

The Indian Constitution was drafted by the Constituent Assembly which was formed in December 1946.

The Constituent Assembly consisted of 300 members in 1946. It was headed by Dr. Rajendra Prasad.

The Constituent Assembly completed the work in two years, eleven months and eighteen days.

The Constitution of India was adopted on 26th November 1949 and came into force on 26th January 1950.

The main features of the Indian Constitution are Federalism, parliamentary form of government, separation of powers, fundamental rights, an independent judiciary, and secularism.

Six fundamental rights have been granted to the citizens of India.

A secular state is that which does not officially promote any particular religion as the state religion.

Society is bound to a certain set of rules which makes it what it is and differentiates it from other kinds of society. These rules, in large societies in which different communities of people live together, are formulated through consensus. In modern countries, this consensus is usually available in written form. A written document in which we find such rules is known as a Constitution.

Constitution lays certain ideals that form the basis of the kind of country that we as citizens aspire to live in.

A Constitution helps serve as a set of rules and principles that all persons in a country can agree upon as the basis of the way in which they want the country to be governed. This includes the type of government and also an agreement on certain ideals that they all believe the country should uphold.

Principles and ideals of a monarchy are quite different from those of a democracy. Therefore soon after the transition in the governing system in Nepal, the government started the process of making a new Constitution of Nepal because the earlier one did not suit their new setup.

The country of Nepal needs to change all its constitutive rules in order to usher in a new democratic society for which people had struggled for a long period.

The Constitution defines the nature of a country's political system. In a monarchy, king is the supreme power whereas in a democracy people rule the country. The government is run by the representatives elected by people at large.

The Constitution also describes rules that guard against misuse of power by the leaders. In India such provisions have been made in the section of [Fundamental Rights](#).

The Indian Constitution guarantees the Right to Equality. In one of the Fundamental Rights to all persons and says that no citizen can be discriminated against on grounds of religion, race, caste, gender, and place of birth.

The Constitution ensures that a dominant group does not use its power against other, less powerful people or groups.

The Constitution also contains rules that ensure that minorities are not excluded from anything that is normally available to the majority. Thus the Constitution prevents the tyranny or domination by the majority of a minority.

The Constitution helps to protect us against certain decisions that we might take that could have an adverse effect on the larger principles that the country believes in.

After independence, it was unanimously agreed that India should be a democratic state where everyone must avail equal opportunity.

For this, there was a need for Constitution which could ensure a perfect democracy. A group of around three hundred people who became members of the Constituent Assembly in 1949 and who met periodically for the next three years to write Indian Constitution.

There were so many factors, most of them quite contrary to each of them, to be assimilated with clear cut explanations that made the task very difficult. However, the Constitution was finalised with a lot of unique features.

Federalism is the prime feature of our Constitution which refers to the existence of more than one level of government in the country. In India there are governments at the state and the centre. Panchayati Raj is the third tier of the government.

While each state in India enjoys autonomy in exercising powers on certain issues, they are bound to follow the laws of the central government as a matter of national concern. The Constitution clearly defines the jurisdictions of powers of the government at state and that at center.

Parliamentary form of Government is the other feature of Indian Constitution which provides that the different tiers of governments shall constitute of the representatives elected by the people. It also guarantees universal adult suffrage for all citizens.

The provision for separation of powers in the Constitution of India recommends for three organs of the State: the legislature, the executive and the judiciary. The legislature refers to our elected representatives whereas the executive refers to a smaller group of people who are responsible for implementing laws and running the government and the judiciary refers to the system of courts in the country for preventing the misuse of power by any branch of the State. It also ensures the balance of power between all three organs.

The feature of Fundamental Rights is the 'conscience' of the Indian Constitution. These Rights protect citizens against the arbitrary and absolute exercise of power by the State. The Constitution, thus, guarantees the rights of individuals against the State as well as against other individuals.

The Fundamental Rights in the Indian Constitution include:

1. Right to Equality,
2. Right to Freedom,
3. Right against Exploitation,
4. Right to Freedom of Religion,
5. Cultural and Educational Rights,
6. Right to Constitutional Remedies.

In addition to the Fundamental Rights there is the provision of Directive Principles of State Policy which ensure greater social and economic reform, and serve as a guide to the independent Indian State to institute laws and policies that help reduce the poverty of the masses.

Secularism, a key feature of the Indian Constitution, defines that a secular state is one in which the state does not officially promote any one religion as the state religion.

The Constitution, thus, plays a crucial role in laying out the ideals that we would like all citizens of the country to adhere to, including the representatives that we elect to rule us.

Constitution: Usually a written document which contains the rules of governing a sovereign state.

Consensus: Agreement of all the people on an issue.

Democracy: A form of government in which people at large hold the ultimate power of governance. The representatives of people constitute the government and undertake the Constitutional responsibilities in order to achieve the ideals of the Constitution.

Fundamental Rights: The set of Rights which ensures the life of dignity and honor to all who live in its jurisdiction.

Equality: State of being equal in all respects.

Majority: Maximum in number.

Minority: Minimum in number.

Federalism: The existence of more than one levels of government in the country.

Representative: The person who is elected by people through a general election to represent a constituency in the government.

Secularism: A system under which a state does not officially promote any one religion as a state religion.

Chapter 2 : Understanding Secularism

A country which does not officially promote any religion as its country's religion is a secular country. India is one of them.

India adopted a policy to separate the power of religion and the power of the state.

The separation of religion from the state is known as secularism.

The state can intervene in religion in order to end an evil social practice which it believes discriminates and violates fundamental rights.

The Indian secularism is different from other democratic countries as the Indian states can intervene in religious affairs.

The term secularism refers to the separation between the power of religion and the power of the State. This is important for a country to function democratically.

There are two chief reasons why the separation between religion and State is important.

- The first is to prevent the domination of one religion over another.
- The second is to protect the freedom of individuals to come out of their religion, embrace another religion or have the freedom to interpret religious teachings differently. We can give an example of the practice of untouchability which allowed upper caste people to dominate lower caste people.

Secularism's opposition to institutionalized religion means that it promotes freedom and equality between and within religions.

Indian secularism does protect an individual's religious freedom by maintaining a separation from religion.

The Indian State is not ruled by a religious group. It also does not support any one religion.

In India, government spaces such as law courts, police stations, government schools and offices are not supposed to demonstrate or promote any one religion.

Indian secularism follows a strategy of non-interference. But at some time it also intervenes in religion. Again we can give an example of the practice of untouchability. The Indian Constitution bans this practice. 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 caste people.

The intervention of the State can also be in the form of support.

Indian secularism is different from that of other democratic countries such as the United States of America. There is a strict separation between religion and the State in American secularism but in Indian secularism, as mentioned above, the State can intervene in religious affairs.

In Indian secularism, though the State is not strictly separate from religion it does maintain a principled distance vis-a-vis religion. This means that any interference in religion by the State has to be based on the ideals laid out in the Indian Constitution.

Secularism: It refers to the separation of religion from the State.

Coercion: Forcing someone to do something. In the chapter, the term refers to the force used by a legal authority such as the State.

Freedom to interpret: It refers to the freedom that all persons shall have to understand things in their own way. In the chapter, it refers to individual liberty to develop their own understanding and meaning of the religion they practice.

Intervene: In the chapter, the term refers to the State's efforts to influence a particular matter in accordance with the principles of the Constitution.

Chapter 3 : Why Do We Need a Parliament?

The Indian Parliament was formed after 1947 to enable the citizens of India to participate in decision making and control the government.

The Parliament is made up of elected representatives of different political parties and has a lot of power.

The Parliament consists of total of 543 representatives. They are called Members of Parliament.

Parliament has two houses Lok Sabha, i.e. Lower House and Rajya Sabha, i.e. Upper House, headed by their presiding officers i.e., speaker and chairman respectively.

The Vice-President is the Chairman of Rajya Sabha.

In the Parliament, some seats are reserved for SC, ST and women candidates.

The Money Bill is presented only in Lok Sabha, whereas an ordinary bill can be presented in any of the Houses.

The important functions of Parliament include making laws, and to control, guide and inform the government.

India got freedom after a long and tough struggle. In this struggle for freedom people from different backgrounds participated. They were greatly inspired by the ideas of freedom, equality and participation in decision-making.

The British government had created such a havoc that they never dared to criticise any of their decisions even if they did not agree with them.

The freedom movement changed this situation. The nationalists began to openly criticise the British government and make demands. They demanded that there should be elected members in the legislature with a right to discuss the budget and ask questions. The Government of India Act 1909, allowed for some elected representation.

However, all adults were not allowed to vote. Also people could not participate in decision making under the British rule.

But the nationalists wanted that all persons in independent India would be able to participate in making decisions.

Therefore, when India got freedom, the dreams and aspirations of the freedom struggle were made concrete in the Constitution. The Constitution of Independent India laid down the principle of universal adult franchise. Now, all adult citizens of the country have the voting right.

In a democratic form of government, the individual or citizen is the most important person. Now the question arises how does the individual give approval to the government? One way of doing so is through elections.

People would elect their representatives to the Parliament, then one group from among these elected representatives forms the government.

The Parliament is made up of all representatives together and it guides the government.

It means people through their chosen representatives form the government and control it.

The Indian Parliament came into existence in 1947. It is the representative of the people and enjoys immense powers.

Elections to the Parliament are held in a similar manner as they are for the state legislature.

The Lok Sabha is usually elected once every five years. The country is divided into several constituencies. Each of these constituencies elects one person to the Parliament.

The candidates who contest elections usually belong to different political parties. Once elected, these candidates become Members of Parliament, also known as MPs. These MPs together form the Parliament.

The Parliament performs several functions. It selects the national government.

The Parliament in India consists of the President, the Rajya Sabha and the Lok Sabha.

After the Lok Sabha elections are declared, the leader of the party with the majority of elected members is invited by the President to form a government. The other political parties form the opposition. The largest amongst these parties are known as the opposition party.

Sometimes, it so happens that one political party does not get a clear majority. In such a situation a group of parties comes together to form a government. Such a government is known as a coalition government.

The Prime Minister of India is the leader of the ruling party in the Lok Sabha. From the MPs who belong to his party, the Prime Minister selects ministers to work with him to implement decisions.

The Rajya Sabha functions primarily as the representative of the states of India in the Parliament.

It plays an important role of reviewing and altering (alterations are required) the laws initiated by the Lok Sabha.

The Parliament keeps a check on the ministers and their work. MPs have the right to question the ministers about the working of their departments. This is usually done during the question hour.

The government gets valuable feedback and is kept on its toes by the questions by the MPs.

In all matters dealing with finances, the Parliament's approval is crucial for the government.

The Parliament makes laws for the entire country.

The Parliament now has more and more people from diverse backgrounds.

There has also been an increase in political participation from the Dalit and backward castes and the minorities.

Some seats are reserved in the Parliament for SCs and STs.

It has also been suggested that there should be reservation of seats for women. However, this issue is still debated.

EVM: It stands for Electronic Voting Machine.

Approval: It refers to the formal consent through elected representatives that Parliament has as well as the fact that it needs to continue to enjoy the people's trust.

Representative: The person who is elected by the people is known as the people's representative.

Universal Adult Franchise: All adult citizens of the country enjoy the right to vote.

Coalition: When one party does not get a clear majority, a group of political parties form a coalition and elect a leader who then forms a government, known as a coalition government.

Parliament: The Parliament in India consists of the President, the Rajya Sabha and the Lok Sabha. It is the highest law-making body in the country. It is also known as Sansad.

Rajya Sabha: It is also known as the Council of States. Its total membership is 245. It is chaired by the Vice-President of India.

Lok Sabha: It is also known as the House of the People. Its total membership is 545. It is presided over by the Speaker.

Opposition Party: The opposition in Parliament is formed by all the political parties that oppose the majority party or coalition formed. The largest amongst these parties is known as the opposition party.

Ruling party: The party that rules the country.

Unresolved: It refers to the situations in which there are no easy solutions to problems.

Chapter 4 : Understanding Laws

In Indian democracy, the Parliament is in charge of making laws. According to the constitution, all are equal before law.

The rule of law applies equally to all citizens and no one can be above the law. Neither a government servant nor even the president of the country.

Any crime or violation of law is subject to specific punishment.

In ancient times, there were so many laws. The British Government introduced the rule of law. This law was arbitrary.

In India, citizens can express their unwillingness by holding meetings or writing in newspapers to accept repressive laws.

When any law favors one group and disregards the other, then it is called Controversial Law. This type of law leads to conflict.

In India, the court has the power to cancel or modify any type of controversial law framed by the Parliament.

All persons in independent India are equal before the law. It means that the law cannot discriminate between persons on the basis of their religion, caste or gender. Laws apply equally to all citizens of the country and no one, not even the President of the country is above the law.

Any crime or violation of law has a specific punishment.

But in ancient India laws did not apply equally to all. Even the punishment that two persons received for the same crime varied depending on their caste backgrounds, with lower castes being more ruthlessly penalised.

Even the colonial government failed to establish the rule of law in India. The colonial law was arbitrary. The Sedition Act of 1870 presents the best example of the arbitrariness of British law. Under this Act, any person protesting or criticising the British government could be arrested without due trial.

Indian nationalists raised voice against the arbitrary use of authority by the British. They began fighting for greater equality and wanted to change the idea of law from a set of rules that they were forced to obey, to law as including ideas of justice.

By the end of the 19th century, the Indian legal profession also began emerging and demanded respect in colonial courts.

Indian judges began to play a greater role in making decisions. Their efforts did not go in vain. The rule of law emerged during the colonial period.

When the Indian Constitution came into existence, laws for the country began to be made by our representatives.

The Indian Parliament makes laws for the entire country.

Whenever, people think that a new law is necessary, they propose for it. The Parliament then comes forward and does what is required.

The issue of domestic violence was raised by the people. It was brought to the attention of the Parliament which in due course passed a law 'The Protection of Women from Domestic Violence Act' to uproot this issue.

The role of citizens is crucial in helping Parliament frame different concerns that people might have into laws.

Sometimes it so happens that laws passed by the Parliament turn out to be unpopular. Sometimes a law can be constitutionally valid and hence legal, but it can continue to be unacceptable to people because they feel that the intention behind it is unfair and harmful. In such a situation, people might civilize this law by holding meetings, etc.

When a large number of people begin to raise voice against a wrong law, then the Parliament has to change it.

We can make it clear through an example. Various municipal laws on the use of space within municipal limits often make hawking and street vending illegal. No one will dispute the necessity for some rules to keep the public space open for people's convenience. At the same time one cannot deny that hawkers and vendors provide essential services. This is their means of livelihood.

Hence, if the law favours one group and disregards the other it will be controversial and lead to conflict. In such a situation people can go to the court which has the power to modify or cancel laws if it finds that they do not adhere to the constitution.

In a democratic country like India people have full right to protest unjust laws.

Rule of Law: It means that all laws apply equally to all citizens of the country and no one can be above the law.

Sedition: This applies to anything that the government might consider as stirring up resistance or rebellion against it. The British passed the Sedition Act in 1870. Under this Act any person protesting or criticising the British government could be arrested without a trial.

Evolution: In the chapter, it refers to the way in which protecting women against domestic violence developed from an urgently-felt need to a new law that can be enforced in the entire country.

Hindu Succession Amendment Act, 2005: According to this law, sons, daughters and their mothers can get an equal share of family property.

Domestic violence: It refers to the injury or harm or threat of injury or harm caused by an adult male, usually the husband, against his wife: Injury may be caused by physically beating up the woman or by emotionally abusing her. Abuse of the women usually includes verbal, sexual and economic abuse.

Criticize: In the chapter, the term refers to citizens who find fault with the functioning of government.

Repressive: In the chapter, the term refers to laws that use brutal methods to control persons and prevent them from exercising their Fundamental Rights.

Chapter 5 : Judiciary

In India, to enforce the rule of law, we have a judicial system, which is an organ of the state.

The judicial system plays an important role in the functioning of Indian democracy.

The important functions of the judicial system, i.e. the judiciary are: Dispute Resolution, Judicial review, Upholding the Law and Enforcing the Fundamental Rights.

In India, there are three different levels of court, i.e. District Court, High Court, and the Supreme Court.

The law declared by the Supreme Court is binding on all courts as it is the highest level court in the country.

Supreme Court is headed by the Chief Justice and 25 other Judges. They are appointed by the President of India.

In India, there are two branches of the legal system, i.e. Civil Law and the Criminal law.

Civil Law deals with any harm or injury to the rights of an individual.

Criminal Law deals with conducts or acts that the laws define an offense.

Supreme court has devised a mechanism called PIL, i.e. Public Interest Litigation so that a poor person can easily get access to justice.

The rule of law is enforced through a judicial system which consists of the mechanism of courts. Whenever a law is violated one can approach these courts.

The judiciary is an organ of the State. It plays a major role in a democratic country. It performs several functions:

- – The judiciary not only applies the law of the country, it also settles disputes and punishes the guilty. These disputes may take place between citizens, between citizens and the government, between two state governments and between the centre and state government.
- The judiciary has the power to modify or cancel laws if it finds that they violate the basic structure of the constitution. This is known as judicial review.
- In case our Fundamental Rights are violated, we can approach the Supreme Court or the High Court. In this sense, the courts play a very significant role in protecting our Fundamental Rights.

We have an independent judiciary. It means that the courts are not under the government and do not act on their behalf.

The Courts play a central role in ensuring that there is no misuse of power by the legislature and executive.

There are three different levels of courts in our country. At the district level, we have subordinate district courts. At the State level, we have several High Courts. The High Court is the highest judicial authority in a state. At the top is the Supreme Court. The Supreme Court of India is the highest judicial authority in our country. It 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.

We have an integrated judicial system. It means that the decisions made by the higher courts are binding on the lower courts. Different levels of courts are connected to each other through the appellate system which means that a person can appeal to a higher court if they are not satisfied with the judgement passed by the lower court.

Court cases are broadly divided into two categories:

- Civil cases deals with matters like money, property, inheritance, marriage disputes, etc.
- Criminal cases deal with cases of theft, cheating, robbery, physical injury and murder.

In Civil cases, a petition has to be filed before the relevant court by the affected party only. The court gives the specific relief asked for.

Criminal cases usually begin with the lodging of an FIR with the police who investigate the crime after which a case is filed in the court. If found guilty, the accused can be sent to jail.

In principle, all citizens of India can approach the courts in the country and seek justice. But in reality, courts are not easily accessible. For a vast majority of the poor in India, it is very difficult to approach the courts. Legal procedures involve a lot of money and paperwork takes up a lot of time. Therefore, poor people often avoid to go to the courts to get justice.

The Supreme Court, therefore, devised a mechanism of Public Interest Litigation or PIL in the early 1980s in order to increase access to justice. It allowed any individual or organisation to file a PIL in the High Court or the Supreme Court on behalf of these whose rights were being violated. The legal process was greatly simplified and even a letter or telegram addressed to the Supreme Court or the High Court could be treated as a PIL.

Judicial System: It is a mechanism of courts that a citizen can approach when a law is violated.

Judicial review: The judiciary has the power to modify or cancel particular laws passed by the Parliament if it finds that they do not adhere to the Constitution. This is known as judicial review.

Violation: It means breaking a law or encroaching someone's Fundamental Rights.

Separation of power: It means that the powers of the state and the powers of the judiciary are separate.

Independent judiciary: It means that the judiciary is not under the government and does not act on its behalf.

To appeal: To file a petition before a higher court.

Acquit: The court declaring that a person is not guilty of the crime which he/she was tried for by the court.

Civil law: It deals with matters like money, property, marriage disputes, etc. ‘

Criminal law: It deals with cases of theft, robbery, cheating, murder, etc.

PIL: It stands for Public Interest Litigation. It has been devised to facilitate justice.

Chapter 7 : Understanding Marginalisation

Marginalization is when groups of people or communities are being excluded from the majority because of their language, customs or religion.

The people who lived in close association with forests are known as Adivasi. Around 8% of India's population is Adivasi.

The religious practices and the languages of Adivasis is totally different from the majority.

Due to deforestation activities for different purposes, Adivasis are forced to migrate to cities.

The communities which are numerically small in relation to the rest of population are known as Minorities.

The Constitution of India provides safeguards to protect minority communities.

In India, Muslims are considered as one of the minority community. They are 13.4% (According to 2001) of total population. But according to 2011 census the Muslims constituted 14.23% of total population.

Marginalisation is a complex phenomenon which requires a variety of strategies, measures and safeguards to redress the situation to protect the diversity.

Marginalisation refers to a situation in which an individual or a group of individuals is deprived of certain privileges or treated as different from others.

Marginalisation is experienced in every sphere of life. Economic, social, cultural and political factors work together to make certain groups in society feel marginalised.

The term Adivasi means the original inhabitants.

Adivasis have always been in close connection with forests. They are also known as Scheduled Tribes.

About 8% of India's population is Adivasi.

There are over 500 different Adivasi groups in India.

Adivasi dominated states are Chhattisgarh, Jharkhand, Madhya Pradesh, Orissa, Gujarat, Maharashtra, Rajasthan, Andhra Pradesh, West Bengal and the north-eastern states.

Adivasis worship their ancestors, village and nature spirits. They have always been influenced by different surrounding religious such as Shakta, Buddhist, Vaishnav, Christianity etc.

Adivasis have their own languages, Santhali is one of them.

Adivasis are usually portrayed in colourful costumes and headgear. Their dances are also unique.

It is the general belief of the people that Adivasis are exotic, primitive and backward. But it is not so in reality.

Forests played a very significant role in the life of the Adivasis. Adivasis had deep knowledge of forests. History is witness that big empires heavily depended on Adivasis for the crucial access to forest resources.

But today they are considered marginalised communities.

The pre-colonial Adivasis were basically hunter-gatherers and nomads. They practised shifting cultivation. Some Adivasis also cultivated in one place.

Slowly and steadily they began to migrate because of economic changes, forest policies, • etc. Thus, they lost their access to forests.

The forest land that once belonged to Adivasis, were cleared for different purposes such as agriculture and industry.

According to official figures, more than 50% of persons displaced due to mines and mining projects are tribals.

Another recent data shows that 79% of the persons displaced from the states of Andhra Pradesh, Chhattisgarh, Orissa and Jharkhand tribals.

With the loss of access to forests Adivasis lost their means of livelihood. As a result, they migrated to cities in search of work.

In the cities, they lead a very miserable life. Their children are malnourished. They have no access to education.

45% of tribal groups in rural areas and 35% in urban areas live below the poverty line.

The term minority refers to the communities that are numerically small in relation to the rest of the population.

People belonging to majority group may suppress or overpower minority communities. This may lead to their marginalisation. Hence, it is necessary to protect their interest. Our Constitution provides safeguards to them.

The Muslim community is also socially marginalised.

Muslims are 13.4 % of India's population. They have over the years been deprived of the benefits of socio-economic development. They have little access to education. They are deprived of basic amenities like water, electricity. In public employment too they always lag behind to other communities.

The government is very active to improve the condition of the Muslim community.

It set-up a high-level committee in 2005 to examine the social, economic and educational status of the Muslim Community in India. The report discusses in detail the marginalisation of this community. It suggests that on a range of social, economic and educational indicators the situation of the Muslim community is comparable to total of other marginalised communities like Scheduled Castes and Scheduled Tribes.

Muslim customs and practices such as wearing burqa and fez make them different from others. Because of this, they tend to be identified differently and some people think that they are not like the 'rest of us'. This often becomes an excuse to treat them unfairly.

This social marginalisation of Muslims has led to them migrating from places where they have lived.

In our country, there are several marginalised communities like Dalits.

It is quite essential to bring these communities in the mainstream so that they may avail access to rights, development and other opportunities.

Marginalisation: The term refers to the situation in which an individual or a group of individuals is deprived of certain privileges or treated as different from others.

Adivasi: It literally means 'original inhabitants'.

Hierarchy: A graded system or arrangement of persons or things. These who find themselves avail the least power.

Mainstream: People or communities that are considered to be at the centre of a society.

Displaced: People who are forced to move from their homes for some reasons such as construction of dams, etc.

Militarised: An area where the presence of the armed forces is considerable.

Malnourished: One who does not get adequate food.

Ghettoization: Ghettoisation is a process in which an area or locality is populated largely by members of a particular community.

Chapter 8 : Confronting Marginalisation

Confronting refers to the way in which groups and individuals challenge the existing inequalities.

In many cases, the marginalised groups are derived from the Fundamental Rights. In this case, they forced the government to enforce these laws.

The marginalised groups also influenced the government to frame new laws. The abolition of untouchability is one of such examples.

The Constitution always tries to ensure Social and Cultural Justice to the marginalised groups. The government has framed many schemes and policies for the marginalised groups and made efforts to promote them.

Reservation is one of them, which plays an important role in providing social justice to Dalits and Adivasis.

For the safeguards of Dalits, the government has framed SC and ST (Prevention of Atrocities) Act, 1989.

The 1989 Act also helps the Adivasis to defend their right to occupy the land that traditionally belonged to them.

Adivasis, Dalits, Muslims, and women come under marginal groups. These groups experience inequality and discrimination at every level in society. As this hurt them, they want to come out of this. They often challenge existing inequalities.

They argue that simply by being citizens of a democratic country, they possess equal rights that must be respected. Many of them look up to the Constitution to address their concerns.

The Constitution provides Fundamental Rights which are available to all Indians equally, including the marginalised groups.

But as the marginalised groups fail to enjoy equal rights, they insist the government to enforce laws.

The government, as a result, frame new laws in keeping with the spirit the Fundamental Rights.

Untouchability has been abolished. This means that no one can henceforth prevent Dalits from educating themselves, entering temples, using public facilities, etc.

Our Constitution States that no citizen of India shall be discriminated against on the basis of religion, race, caste, sex or place of birth. This has been used by Dalits to seek equality where it has been denied to them.

There are specific laws and policies for the marginalised groups in our country.

The government sets up a committee or undertakes a survey and then makes an effort to promote such policies in order to give opportunities to specific groups.

The government tries to promote social justice by providing for free or subsidized hostels for students of Dalit and Adivasi communities.

The Government's reservation policy is a very significant effort to end inequity in the system.

The laws which reserve seats in education and government employment for Dalits and Adivasis are based on an important argument that in a society like ours, where for centuries sections of the population have been denied opportunities to learn and to work in order to develop new skills or vocations, a democratic government must assist these sections.

Governments across the country have their own list of SCs or Dalits, STs, and backward and most backward castes. The central government too has its list.

Students applying to educational institutions and those applying for posts in government are expected to furnish proof of their caste or tribe status in the form of caste and tribe certificates.

If a particular Dalit caste or a certain tribe is on the government list, then a candidate from that caste or tribe can avail of the benefit of reservation.

Besides policies, there are also specific laws to protect the rights of marginalised communities.

The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act came into being in 1989 to protect Dalits and Adivasis from the domination of the powerful communities.

Dalit: The term Dalit means 'broken' or oppressed socially and economically.

Confront: To come face to face or to challenge someone or something. In the chapter, the word refers to groups that challenge their marginalisation.

Policy: A well-planned course of action that provides direction for the future, sets goals to be achieved or lays out guidelines to be followed and acted upon.

Ostracise: To socially boycott an individual and his family.

Dispasses: To give up ownership or authority.

Morally reprehensible: An act that violates all norms of decency and dignity that society believes in.

Assertive: An individual or a group that expresses themselves and their views strongly.

Manual Scavenging: It refers to the manual practice of removing human and animal waste or excreta with the help of brooms, tin plates and baskets from dry latrines and carrying it on the head to disposal grounds.

Chapter 9 : Public Facilities

Government plays an important role in providing pub' facilities to everyone. It should provide safe drinking water to the people and also take care of Sanita. facilities.

Public facilities relate to people's basic needs. Any modern society requires these facilities.

The right to life that the Constitution guarantees is for all persons living in the country.

It is the responsibility of the government to provide these facilities as private companies give these facilities at high rates.

When the resources are less, the alternative sources are to be searched for, like in Chennai.

Public facilities relate to our basic needs such as water, health, education, etc.

The government is expected to play a major role in providing public facilities to all.

Water is the basic need of people. It is essential for life and for good health.

Safe drinking water can prevent several water-borne diseases such as diarrhea, dysentery, cholera, etc. Unfortunately, India has the largest number of cases of these diseases.

Children below the age of five reportedly die every day because of these diseases.

It means safe drinking water is not available to all.

Our constitution recognizes the Right to Water as being a part of the Right to Life under Article 21. It means that there should be universal access to water. But in reality, it does not happen so.

Not only water but other public facilities such as healthcare, electricity, public transport, schools and colleges also need to be provided for all.

The chief feature of a public facility is that once it is provided, its benefits can be shared by several people. For example, if an area is supplied with electricity it means that the entire people of that area can use its benefit.

One of the most important functions of the government is to ensure that public facilities are made available to everyone.

The government gets money for public facilities from the taxes collected from the people.

The government is empowered to collect these taxes and use them for such programmes. For example, to supply water the government has to incur costs in pumping water, carrying it over long distances, laying down pipes for distribution, treating the water for impurities, and finally, collecting and treating waste water. It meets these expenses partly from the various taxes that it collects and partly by charging a price for water. This price is set so that most people can afford a certain minimum amount of water for daily use.

Although public facilities should be made available to all, in reality, we find their shortage. As mentioned above water is a public facility of great importance. But the tragedy is that it is not available to all.

The poor are the worst sufferers because they don't have money to purchase water from private companies.

Crisis of water becomes acute during the summer months in several cities of the country.

The shortage in municipal water is increasingly being filled by an expansion of private companies who are selling water for profit.

A shortage of municipal water is often taken as a sign of failure of the government.

Our constitution recognizes many of the public facilities as being a part of the Right to Life. Now it is the government's responsibility to see that these rights are protected so that everyone can lead a good life.

Public facilities: They are associated with our basic needs such as water, electricity, public transport, etc.

Universal access: Universal access is achieved when everyone has physical access to a good condition or can also afford it.

Sanitation: Provision of facilities for the safe disposal of human urine and feces.

Company: A company is a form of business set up by people or by the government.

Chapter 10 : Law and Social Justice

Enforcement of the law is important to protect the rights of minorities from the majority. In order to ensure the abolition of child labor, the government has to regularly inspect the factories and punish those who violate the law.

Many of these laws have their basis in the Fundamental Rights guaranteed by the Indian Constitution. For instance, Right against Exploitation:

- According to this right, no one can be forced to work on low wages or under bondage
- No child below the age of 14 years shall be employed in shops, factories or mines.

The EPA (Environment Protection Act), 1986 came into force soon after the Bhopal Gas Tragedy and is considered umbrella legislation as it filled many gaps in the existing laws.

The Environment Protection Act authorizes the central government to protect and improve environmental quality, and control and reduce pollution from all sources. It prohibits or restricts the setting or operation of any industrial facility on environmental grounds.

According to the 2001 census, over 12 million children in India between the age group of 5 and 14 worked in various occupations. In 2006, the Government of India amended the Child Labour Prevention Act.

Minimum Wages Law deals with the wages of the workers, ensuring that they are not underpaid and this is updated every year.

There is also a law to protect the interest of the producers and consumers in the market. So, laws are there to ensure the relationship between the worker, consumer and producer. They are governed in an un-exploitative manner.

Markets tend to be exploitative of people. Therefore the government makes certain laws to protect people from such exploitation. These laws try to check unfair practices in the markets.

Private companies, contractors, etc. in order to make maximum profits might deny workers their rights and not pay them wages.

In this regard, there is a law on minimum wages which ensures that workers are paid fairly.

The government is also keen to protect the interests of producers and consumers in the market. There are also laws for them.

These laws ensure that the relations between the worker, consumer and producer are governed in a manner that is not exploitative.

Well, laws are there to protect various interests. But what is important in this regard is the implementation of these laws. Unless these laws are enforced it will be difficult to protect the weak from the strong.

To ensure that every worker gets fair wages, the government has to regularly inspect work sites and punish those who violate the law.

Through making, enforcing and upholding these laws, the government can control the activities of individuals or private companies in order to ensure social justice.

In October 2006, the government amended the Child Labour Prevention Act, banning children under 14 years of age from working as domestic servants or as workers in dhabas, restaurants, etc. It made employing these children punishable offense.

Bhopal Gas Tragedy is the world's worst industrial tragedy that took place in the year 1984. Union Carbide (UC), an American company, had a factory in Bhopal in which it produced pesticides. At midnight on 2 December 1984 methyl-isocyanide (MIC), a highly poisonous gas, started leaking from this VC plant which took numerous lives. Among those who survived, many developed severe respiratory disorders, eye problems etc. Children developed peculiar abnormalities.

The disaster was not an accident. Union Cabinet had deliberately ignored the essential safety measures in order to cut costs.

Although UC stopped its operations, it left behind tons of toxic chemicals which have seeped into the ground to contaminate water.

25 years later, people are still fighting for justice, for safe drinking water, for healthcare facilities and jobs for the people poisoned by UC.

Now the question arises why Union Carbide set up its plant in India.

Foreign companies usually come to India for cheap labor. Here, they can save costs and earn higher profits.

Lower working conditions including lower safety measures are used as ways of cutting costs. In the UC plant, every safety device was malfunctioning.

In India, there is so much unemployment, that there are many workers who are willing to work even in unsafe conditions in return for a wage. Employers take advantage of this.

The government must ensure that safety laws are implemented. It is also the duty of the government to ensure that the Right to Life guaranteed by the Constitution is not violated.

The Bhopal disaster shows lacking on the government's part. There were weak safety laws and these too were not enforced.

Government officials refused to recognize the plant as hazardous and allowed it to come up in a crowded locality. In this way, the safety of the people was disregarded both by the government and by private companies.

In the year, the Bhopal gas tragedy took place, there were few laws protecting the environment in India. The environment was treated as a free entity and any industry could pollute the air and water without any restrictions.

The Bhopal disaster brought the issue of the environment to the forefront.

The Indian government introduced new laws on the environment. Henceforth, the polluter was to be held accountable for the damage done to the environment.

Laws were important not only for the workers but also for those who might be injured due to industrial accidents.

- One of the prime responsibilities of the government is to make appropriate laws and to enforce them. Laws that are weak and poorly enforced can cause a serious disaster.

Consumer: One who buys goods for personal use.

Producer: A person or an organisation that produces goods for sale in the market.

Investment: It refers to the money that is spent to purchase new machinery or buildings or training so as to be able to increase production in the times to come.

Hazardous: Condition that is full of dangers.