SOCIAL SCIENCE I
Part -2

Standard X

Government of Kerala
Department of General Education

Prepared by

State Council of Educational Research and Training (SCERT) Kerala

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THE NATIONAL ANTHEM

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

PLEDGE

India is my country. All Indians are my brothers and sisters.

I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.

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

To my country and my people, I pledge my devotion. In their well-being and prosperity alone, lies my happiness.

SOCIAL SCIENCE I

(10)

Dear Students,

The Social Science I textbook for Class 10, developed from perspectives drawn from discussions held at various levels of society, is presented to you in two parts. It encompasses lessons from major areas of social science, including history, political science, and sociology. Knowledge of the past is essential for comprehending today's world and shaping the future. The first unit of this textbook examines the changes during the Renaissance period, which significantly contributed to the formation of the modern world. Subsequent history chapters explore the French Revolution, which introduced the ideals of liberty, equality, and fraternity to the world, as well as the economic changes that occurred over time and their impacts. The next chapter provides a detailed account of the Indian freedom struggle, one of the largest mass movements in modern history, and highlights the pivotal role played by Mahatma Gandhi, the Father of the Nation. Additionally, the history chapters of the textbook discusses the challenges faced by India post-independence and the achievements in overcoming them.

Sociology, one of the most innovative disciplines in social science, is introduced with the aim of equipping you with the skills to analyse social issues and challenges using a sociological perspective, beyond mere common-sense knowledge. Furthermore, a lesson on sociology offers an in-depth discussion of the Indian social structure.

A chapter on the political transformations in India after independence and the popular uprisings across the country is also included in this text book.

We hope this textbook will serve as a guiding light, inspiring you to engage meaningfully with societal issues and become the pillars of our society upholding humane values with a democratic spirit. May you all becomes part of the knowledge society.

With love and regards,

Dr. Jayaprakash R. K.
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CONTENTS

Some symbols are used in this book for ease of study

For additional reading - not for assessment

Learning activity

Extended activities

THE CONSTITUTION OF INDIA

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a [1]**[SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC]** and to secure to all its citizens :

JUSTICE, social, economic and political;

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

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

FRATERNITY assuring the dignity of the individual and the [2][unity and integrity of the Nation];

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

---

1. Subs. by the Constitution (**Forty-second Amendment**) Act, 1976, Sec.2, for "Sovereign Democratic Republic" (w.e.f. 3.1.1977)
2. Subs. by the Constitution (**Forty-second Amendment**) Act, 1976, Sec.2, for "Unity of the Nation" (w.e.f. 3.1.1977)
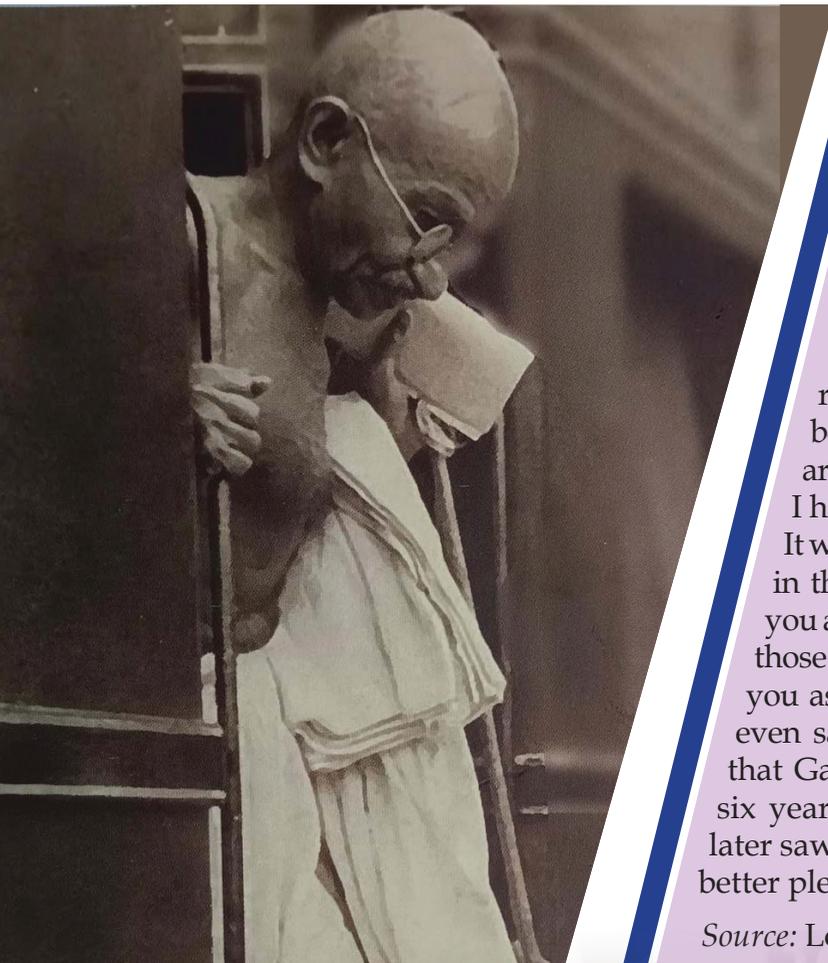
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MASS MOVEMENT FOR FREEDOM

The Great Trial

Government Circuit House at Ahmedabad, on 18 March 1922, before Mr. Justice C. N. Broomfield, District and Sessions Judge.

Prosecutor Sir J. T. Strangman, Advocate-General of Bombay

After having heard the side of the accused, Mr. Justice Broomfield bowed to the prisoner, and pronounced sentence.

"The determination of a just sentence, the judge declared, 'is perhaps as difficult a proposition as a judge in this country could have to face. The law is no respecter of persons. Nevertheless, it will be impossible to ignore the fact that you are in a different category from any person I have ever tried or am likely to have to try. It would be impossible to ignore the fact that, in the eyes of millions of your countrymen, you are a great patriot and a great leader. Even those who differ from you in politics look upon you as a man of high ideals and of noble and even saintly life.' The judge then announced that Gandhi must undergo imprisonment for six years, and added that 'if the Government later saw fit to reduce the term no one would be better pleased than I.' "

Source: Louis Fischer, *The Life of Mahatma Gandhi*

It was South Africa that shaped the political leader Mahatma Gandhi. He spent twenty years in South Africa. He arrived there as a legal assistant to Dada Abdullah Javeri, a migrant Gujarati merchant. During that time, Gandhiji led a struggle against racial discrimination faced by the Asians and the coloured people at the hands of the whites. It was in South Africa, that Gandhiji developed his Satyagraha, a form of struggle based on non-violence. South Africa served as a training ground for his real struggle. Gandhiji returned to India in 1915.

The 'different' and 'patriotic' accused, whom the judge declared difficult to sentence justly, was the Father of our Nation, Mahatma Gandhi. It was he who transformed India's freedom struggle into a mass movement. In this unit, we will explore the key developments in India's freedom movement under Mahatma Gandhi's leadership, starting from 1919.

You have studied the formation of the Indian National Congress and its early struggles in the previous class. After Mahatma Gandhi had become the leader of the freedom movement, various sections of society, including peasants, workers, women, and students actively participated in the struggles. Gandhiji knew that the British Empire could only be fought against with the support of various sections of Indian society. He was able to unite everyone under a single umbrella and could become one of them.

Discuss the changes brought about by the leadership of Mahatma Gandhi in the freedom movement of India and prepare a note about it.

From Champaran to Kheda

Gandhiji, after having returned to India from South Africa, first turned his attention to local movements. In 1917, he intervened in the issues faced by indigo cultivators in Champaran district, Bihar. He was persuaded by Raj Kumar Shukla, a native of Champaran, to visit the area. The European planters were exploiting the indigo cultivators. As a result of Gandhiji's intervention, the British administration appointed a commission, with Gandhiji as a member, to investigate the cultivators' grievances. Consequently, the issues of the peasants were largely resolved.

In 1918, Gandhiji participated in the struggle of textile mill workers in Ahmedabad, Gujarat. The struggle demanded a wage hike. Gandhiji went on a fast, and subsequently the workers' wages were increased.

In 1918, Gandhiji fought for the peasants of Kheda in Gujarat. The cultivators of Kheda were unable to pay tax due to natural calamities. They launched a movement demanding tax remission. Gandhiji toured the villages and encouraged them. Eventually, the government agreed to grant tax remission to the cultivators who had lost their yield.

India witnessed the rise of a new national leader, Mahatma Gandhi through these three movements. Indians were familiarised with the political ideology of Mahatma Gandhi and his Satyagraha, based on non-violence, through these movements.

Complete the Table

....	Champaran	....
1918	....	For the salary hike of the textile mill workers
....	Kheda	....

Identify the features of the early movements in which Gandhiji participated in India and prepare a chart. Mark the locations related to these movements on an outline map of India and include them in the chart.

India and the First World War

We have already discussed World War I (1914 - 1918). The First World War had severe economic impacts on India.

- Additional wartime taxes were levied on the people.

- Huge quantities of food grains were exported for soldiers which led to a severe food shortage.

- Crop losses and epidemics during that period worsened the situation. Many people died of famine.

Against this backdrop of hardship that Gandhiji assumed leadership of the Indian freedom movement.

Resistance to British Repression

The British government took a few steps to repress the Indian freedom movement which gained momentum after World War I. The Rowlatt Act of 1919 was implemented as part of this effort. According to this law:

- Anyone could be arrested without a warrant.

- Anyone could be jailed without trial.

Gandhiji called for a national hartal on April 6, 1919, to protest this repressive law that curtailed fundamental rights. A 'Satyagraha Sabha' was formed to publicise the movement. There was a massive popular participation in the hartal. Gandhiji described this national hartal as the 'most wonderful spectacle.'

The anti-Rowlatt agitation was very strong in Punjab and Lahore. Dr. Satyapal and Dr. Saifuddin Kitchlew, the popular leaders of Punjab, were arrested and imprisoned. Martial law was declared in Amritsar.

Bullet holes in the walls remain as haunting reminder of the massacre as a result of the Jallianwala Bagh shooting

On April 13, 1919, people gathered on a ground for a public meeting at Jallianwala Bagh in Amritsar to protest against the arrest of their leaders. Following the orders of General Reginald Dyer, the British police opened fire on the crowd without warning. The ground had only one entrance. According to official records, 379 people were killed during the 10-minute firing. However, actual casualties were likely much higher, with over a thousand injured.

Collect more information about Jallianwala Bagh Massacre and present it in the form of a role play.

Hunter Commission

The British government appointed Hunter Commission to inquire into various incidents including the Jallianwala Bagh Massacre. Some of the questions raised by the Commission to General Dyer and the answers for the same are given below:

"'Question : From time to time you changed your firing and directed it to the place where the crowd was thickest?

'Answer : That is so.

'Question : Supposing the passage was sufficient to allow the armoured cars to go in, would you have opened fire with the machine guns?'

'Answer : I think, probably, yes.'

Dyer testified before the Commission:
'I had made up my mind I would do all men to death...'"

Source: Louis Fischer, *Life of Mahatma Gandhi*

Towards a Mass Movement

The anti-Rowlatt agitation was a turning point in the freedom movement. However, it was strong mainly in urban areas. Gandhiji recognised the importance of extending the movement to rural areas as well. He also understood that Hindu-Muslim unity was essential for national solidarity. To achieve this, he took up the Khilafat issue. The Khilafat movement in India was led by two brothers, Muhammad Ali and Shaukat Ali.

Khilafat

The winners of World War I signed the Treaty of Sevres with defeated Turkey. According to this treaty, many of the powers enjoyed by the Caliph (Khalifa) as the ruler of Turkey and the spiritual leader of the Islamic world were curtailed. The Khilafat Movement began with the objective of restoring the powers of the Caliph.

A Fight through Non-Cooperation

A non-violent, non-cooperation movement was launched under the joint leadership of the Khilafat Committee and the Indian National Congress. The methods of the Non-Cooperation Movement included:

- Returning titles of honours granted by the British government
- Resigning from government jobs
- Advocates boycotting British courts
- Students boycotting British-run schools
- Boycotting foreign goods

Hind Swaraj

Hind Swaraj is a book written by Gandhiji and published in 1909. In it, he explained the British rule as: The British rule was established in India with the cooperation of the Indians. It continues to exist due to the same cooperation. If Indians cease cooperation, British rule will end in a year, and Swaraj will be achieved. By the term 'Hind Swaraj,' Gandhiji meant self-rule in India.

• Boycotting legislative assemblies

Strengthening social harmony, promoting the use of national products, popularising khadi, and establishing national schools were also key programmes during the movement.

Gandhiji and the Ali brothers toured the country, convening mass gatherings and promoting the message of the non-cooperation movement. These tours raised awareness among ordinary citizens that the freedom movement was theirs too.

The movement gained widespread popularity in both rural and urban areas. Let us examine the participation of various sections of society in this movement.

Women
Women participated in the movement by boycotting foreign goods, and collecting and burning foreign clothes.

Workers
Workers also responded actively to the Non-Cooperation Movement. Workers of the Buckingham Carnatic Mills in Madras, plantation labourers in Assam, and workers of the Assam-Bengal Railway, are among others who went on strike in support of the movement.

Students
Thousands of students boycotted government schools and colleges. They enrolled in national institutions to continue their studies. The Kashi Vidyapeeth in Banaras, Gujarat Vidyapeeth, and Jamia Millia Islamia in Aligarh were among the national institutions founded during this time.

Tribal People
The tribal communities participated in the movement by defying British-imposed forest laws. These laws had restricted access to forest resources.

Peasants
Peasants participated in the movement in large numbers. The 'Awadh Kisan Sabha' was formed under the leadership of Jawaharlal Nehru during this period. In Bengal, peasants boycotted jute cultivation. They chose to grow rice and cotton instead of jute.

The main objectives behind the decision to grow rice and cotton instead of jute were as follows:

- To force British owners to close down their jute mills by curtailing the supply of jute
- To ensure food security by expanding rice cultivation
- To increase the use of khadi and generate khadi related job opportunities by making cotton available

Hold a discussion on the topic 'Boycott and Constructive Programmes as the core ideas of Non-Cooperation Movement.'

Chirala Perala

Chirala-Perala was a small town in the Guntur district of Andhra Pradesh, where a notable popular struggle occurred during the Non-Cooperation Movement. The government had planned to upgrade the town to a municipal corporation. This would have led to a huge increase in taxes. In response, about 15,000 people, led by Duggirala Gopalakrishna, protested by refusing to pay taxes and they left the town in protest. They had to live in a nearby area for eleven months.

Source: Sumit Sarkar, *Modern India 1885-1947*

On February 5, 1922, while the Non-Cooperation Movement was underway, tensions escalated between protesters and police at Chauri Chaura in Uttar Pradesh. An enraged mob set the police station on fire, resulting in the deaths of 22 policemen. Recognising that the agitation violated the principle of non-violence, Gandhiji decided to stop the movement. This decision surprised other leaders and Gandhiji faced severe criticism. Subhas Chandra Bose later described this decision as a "national calamity."

Prepare a newspaper report on the Chauri Chaura incident.

Later, Gandhiji was arrested, tried, and sentenced to six years of imprisonment. It was this trial that you have read about at the beginning of this chapter.

Fight shifted to the Legislative Assemblies

During the Non-Cooperation Movement, both elections and participation in legislative assemblies were boycotted. However, leaders such as C. R. Das and Motilal Nehru, who opposed with this strategy, formed the Swaraj Party in 1923 as a faction within the Congress. Their aim was to utilise the legislative assemblies as forums to voice political dissent.

C. R. Das   Motilal Nehru

They participated in the elections, became members of legislative assemblies, and criticised the government. Thus, the Swaraj Party could successfully expose the government's anti-public policies in the legislative assemblies.

How did the policies of the Swaraj Party differ from those of the Non-Cooperation Movement? Discuss.

A Century-old Meeting

Mahatma Gandhi, who led the Indian National Movement, and Sree Narayana Guru, a pioneer of the Kerala Renaissance, met at Vanajakshi Mandiram near Sivagiri Mutt in Varkala on March 12, 1925. The centenary of this historic meeting between the two great leaders was commemorated on March 12, 2025.

Continuing Popular Agitations

Although the Non-Cooperation Movement was called off following the Chauri Chaura incident, the enthusiasm it created persisted among the people. Anti-British protests continued in various parts of the country in the following years. The tribal movement in Andhra Pradesh is an example of this. This movement, known as Rampa Rebellion, was led by Alluri Sitarama Raju. The tribals were driven to agitation by the British forest laws, which restricted their rights to graze their cattle in the forest, and the exploitation by moneylenders.

Around 2,500 square miles of land area was under the control of the rebels. The rebellion was suppressed using military units, including the Malabar Special Police and the Assam Rifles. Alluri Sitarama Raju was killed during the agitation.

Student and youth movements gained momentum during this period. Their goal was complete independence from British rule. Jawaharlal Nehru and Subhas Chandra Bose travelled across the country, addressing students and young activists.

'Simon Go Back'

The British government appointed a commission, led by Sir John Simon, to recommend constitutional reforms for India. All seven members of the commission were British. For this reason, the Congress and some other political parties decided to boycott the Simon Commission.

Protest against Simon Commission

The entire country observed a hartal on the day the commission arrived in India (February 3, 1928). Streets across India resounded with the slogan "Simon Go Back." During

the protests, Lala Lajpat Rai was severely injured in a lathi charge in Lahore and later succumbed to his injuries. The British bureaucrats frequently claimed that Indians were incapable of framing robust constitutional reforms. In this context, various parties held a conference at Pune and prepared a report on constitutional reforms. A committee under the leadership of Motilal Nehru drafted a constitutional reform report, known as the Nehru Committee Report. This report later played a significant role in shaping the Constitution of India.

> Write a short note on the Anti-Simon Commission movement.

Bardoli Peasants Movement

In 1928, Bardoli in Gujarat became the site for a significant peasant movement. The movement was led by Sardar Vallabhbhai Patel. Abbas Tyabji and Vithalbhai Patel also played a major role in the movement.

The main cause of the agitation was increase in tax. Peasants launched a protest, refusing to pay the tax. The government seized the peasants' lands, domestic animals, vehicles, and agricultural tools. Sardar Vallabhbhai Patel instructed the agitators: "Pull your carts to pieces and keep it different places." Gandhiji visited Bardoli and strongly supported the peasants. Finally, the government revoked the increased tax. Thus, the movement concluded successfully.

> Prepare a chart listing the major agitations that followed the withdrawal of the Non-Cooperation Movement.

Lahore Congress: The Turning Point

> *"I must frankly confess that I am a socialist and a republican, and am no believer in kings and princes or in the order which produces the modern kings of industry…"*
>
> *Jawaharlal Nehru*
> Source: Bipan Chandra et al., *India's Struggle for Independence*

The statement above was made by Jawaharlal Nehru in his presidential address at the annual session of the Congress in Lahore in December 1929. The Lahore Congress was significant in the history of India's freedom struggle for several reasons.

Jawaharlal Nehru and Gandhiji

Some of them are given below:

- The Congress demanded complete independence for the first time.
- It entrusted Gandhiji with the responsibility to launch a mass movement to achieve this goal.
- The tricolour flag was formally adopted.

What made the Lahore Congress a milestone in India's freedom struggle?

'Independence Day Celebration' Before Independence

January 26, 1930, was celebrated as 'Independence Day' across India as per the decision of the Lahore Congress. Meetings were convened in villages and towns simultaneously and the participants declared independence. People participated in the celebrations by hoisting the national flag and singing patriotic songs. Spinning the charkha, promotion of abstinence from alcohol, and fostering Hindu-Muslim unity were also part of the celebrations. January 26 was celebrated as Independence Day in subsequent years as well. This paved the way for January 26 to be chosen as Republic Day after independence.

Gandhiji breaks the salt law by picking up salt

The Sea Roar at Dandi

Following the decisions made at the Lahore Congress Gandhiji was entrusted with the task of initiating a mass movement for complete independence. Before launching the movement, Gandhiji sent a letter to Viceroy Lord Irwin, highlighting the hardships faced by Indians under British rule. The letter hinted at a possible civil disobedience movement. To ensure participation from all sections of society, Gandhiji decided to begin the movement by breaking the salt law.

It was decided to break the salt law at Dandi Beach in Gujarat. For this, Gandhiji, along with 78 selected volunteers, marched to Dandi. Many foreign reporters also arrived to cover the 24-day-long walk. Gandhiji

advised the people gathered along the route on the importance of cleanliness, the need to wear khadi, and fostering social harmony. On April 6, 1930, Gandhiji initiated the Civil Disobedience Movement by making salt on Dandi beach. Pamphlets explaining how to make salt were prepared and distributed to people.

Why Salt?

Salt making was a government monopoly. Therefore, private salt production was considered illegal, and violators were prosecuted. Gandhiji decided to break this law.

Salt was an essential commodity for both people and livestock in India's tropical climate. Gandhiji described the government's monopoly on salt, which was also used for agricultural purposes, as an 'iniquitous monopoly.'

The Dharasana Struggle

On May 21, 1930, a group of about 2,000 protesters arrived at the Dharasana Salt Works in Gujarat. As they approached, the police launched a lathi-charge, using batons tipped with metal to beat them until they fell. As the injured were carried away, the next group stepped forward. They too were brutally beaten by the police. As they were taken away, yet another group advanced. This relentless cycle went on without pause. By 11:00 am, with temperatures soaring to 46.67°C, 320 protesters had been injured, and 2 had lost their lives. Webb Miller, an American journalist who witnessed the protest, wrote: "In

Sarojini Naidu with Gandhiji

eighteen years of my reporting in twenty countries, during which I have witnessed innumerable civil disobediences, riots, street fights, and rebellions, I have never witnessed such harrowing scenes as in Dharasana."

Source: Bipan Chandra et-al., *India's Struggle for Independence*

(A description of the agitation at Dharasana Salt Works in Gujarat led by Sarojini Naidu and Imam Saheb during the Civil Disobedience Movement)

Public participation in the Civil Disobedience Movement surpassed that of the earlier Non-Cooperation Movement. The movement progressed through a combination of civil disobedience and non-cooperation.
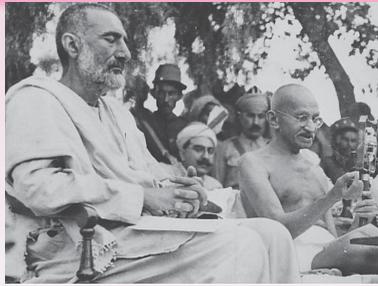
Khan Abdul Ghaffar Khan
with Gandhiji

Northwestern India was one of the major centres of the Civil Disobedience Movement. Khan Abdul Ghaffar Khan led the movement there. He was known as the 'Frontier Gandhi,' who led a volunteer force called the Khudai Khidmatgar. Let us examine how various sections of society participated in this movement.

Peasants	Peasants participated in the movement by refusing to pay tax to the government and rent to the landlords.
Labourers	Labourers in railways, ports, and mines participated in the movement. The labour strike at Sholapur (Maharashtra) turned violent.
Tribal People	They went into the forests to collect resources defying forest laws.
Women	They actively participated in programmes of the movement, such as salt making, and picketing shops that sold foreign goods.
Traders and Industrialists	They refused to buy or sell imported products.

Rani Gaidinliu

Rani Gaidinliu was a valiant female freedom fighter from Northeast India in the Civil Disobedience Movement. She was arrested during the course of Civil Disobedience Movement and spent her youth in jail. After visiting her in jail, Jawaharlal Nehru remarked, "A day will come when India will remember and respect her." Rani Gaidinliu was released from jail only after India gained independence.

Rani Gaidinliu

Prepare a newsletter on the participation of various sections of the population in the Civil Disobedience Movement and present it in the class.

Peace Talks

The Civil Disobedience Movement convinced the British that it was inevitable to transfer at least some power to Indians. As a result, discussions known as the Round Table Conferences were held in London. The Congress boycotted the First Round Table Conference in 1930. In this context, the

Gandhi-Irwin Pact

government started efforts to end the Civil Disobedience Movement and to include a Congress representative in the Second Round Table Conference. As part of this, Gandhi-Irwin Pact was signed. According to the pact signed on March 5, 1931:

- The Civil Disobedience Movement was suspended.

- Gandhiji participated in the Second Round Table Conference.

But the Second Round Table Conference ended unsuccessfully, and the Congress boycotted the Third Round Table Conference.

The Path of Armed Struggle

Along with the methods of struggle advocated by the Congress and Mahatma Gandhi, many people adopted different approaches to achieve the goal of freedom. Instead of Gandhiji's non-violent approach, some people adopted the path of revolution. Most of these revolutionaries were young.

The success of the Russian Revolution and the sudden withdrawal of the Non-Cooperation Movement halfway were among the factors that led them to the path of revolution. Following this, a revolutionary organisation named the Hindustan Republican Association (HRA) was formed in 1924. Some members attempted to rob the funds of the railway at Kakori in Uttar Pradesh to finance their activities, however, a few were arrested.
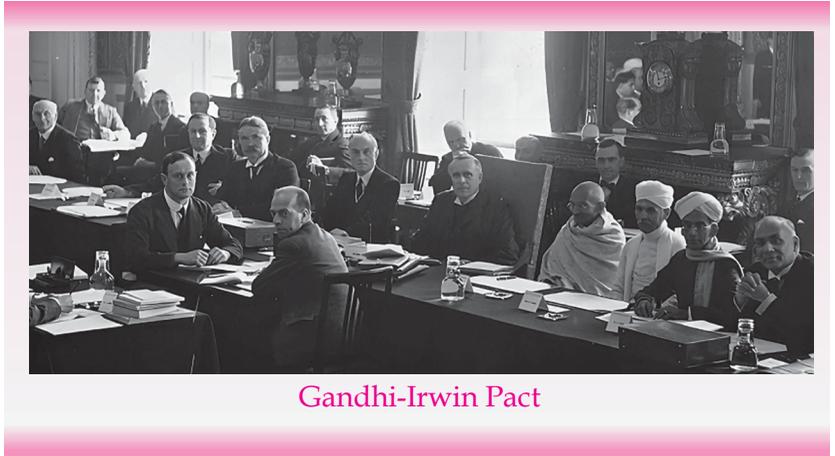
Kakori Incident

On August 9, 1925, revolutionaries stopped the 8 Down Train at Kakori near Lucknow in Uttar Pradesh and robbed the money for the purchase of arms. Many revolutionaries were arrested. Ram Prasad Bismil, Ashfaqulla Khan, Rajendra Lahiri and Roshan Singh were sentenced to death for their involvement. Four others were deported to the Andaman islands, and seventeen were imprisoned.

The Call of Bhagat Singh

In a message to young political workers in 1931, Bhagat Singh declared: "Apparently, I have acted like a

Bhagat Singh

terrorist. But I am not a terrorist… Let me announce with all the strength at my command, that I am not a terrorist and I never was, except perhaps in the beginning of my revolutionary career, and I am convinced that we cannot gain anything through those methods." Bhagat Singh was also aware of the dangers posed by religious communalism to the national movement and the state. He cautioned that communalism is as dangerous as colonisation.

The revolutionary activities that faced a setback after the Kakori incident regained momentum under the leadership of Bhagat Singh. In 1928, Bhagat Singh and his associates founded the Hindustan Socialist Republican Association (HSRA). The two major actions carried out by the revolutionaries under Bhagat Singh's leadership were:

- A police officer named Saunders, who had participated in the lathicharge that led to the death of Lala Lajpat Rai, was shot dead.

- A bomb was thrown into the Central Legislative Assembly Hall.

Following this, the brave revolutionaries Bhagat Singh, Rajguru, and Sukhdev, who were arrested, tried and executed on March 23, 1931.

Revolutionary activity was particularly prominent in Bengal during this period. The looting of the Chittagong armoury by the revolutionaries led by Surya Sen, shocked the government. The involvement of women in revolutionary activities was also noteworthy. The prominent among them were Pritilata Waddedar, Kalpana Dutt and Bina Das.

Congress Socialist Party (CSP)

The success of the Russian Revolution in 1917 and the spread of socialist ideas led to the formation of the Congress Socialist Party (CSP). The CSP was formed by those within the Congress who were inclined towards socialist ideas. Jayaprakash Narayan became its first Secretary. The party aimed to establish a socialist society by countering capitalism and landlordism. The Congress Socialist Party was able to organise the workers and peasants, and addressed their concerns.

Kamaladevi Chattopadhyay

Kamaladevi Chattopadhyay was active in the Congress Socialist Party (CSP) since its inception. She served as the president of the CSP and was arrested and imprisoned during the Quit India and Civil Disobedience Movements. In a 1944 speech at a women's conference in Mumbai, she stated, "The women's movement, therefore, does not seek to make women either fight men or imitate them. It rather seeks to instill into them a consciousness of their own faculties and functions and create a respect for those of the other sex."

Kamaladevi Chattopadhyay

Source: Ramachandra Guha, *Makers of Modern India*

Peasant Movements

Leaders, including Gandhiji, recognised that peasant participation was crucial for strengthening the national movement. At that time, the farmers faced numerous hardships. The major ones included:

- Excessive taxation
- Exploitation by landlords
- Eviction

In the 1920s, farmers started organising themselves by forming "kisan sabhas." The movement in Awadh, Uttar Pradesh, during this period was known as the Eka Movement. The formation of the All India Kisan Sabha in 1936 marked a significant milestone in the history of the peasant movement. In the 1940s, peasant uprisings played a crucial role in the country's path to freedom. The Tebhaga Movement in Bengal and the Telangana Movement in Andhra were prominent ones among the later peasant movements.

Tebhaga Chai

The All India Kisan Sabha led the Tebhaga Movement during 1946-47. The peasant struggle was against the landlords, known as Jotedars. Previously, the crop was divided into two parts, with one part given to the Jotedars. The peasants staged the strike, demanding that the crop be divided into three parts, with two thirds allocated to them. To this end, they raised the slogan 'Tebhaga Chai,' which meant 'We want two-thirds share.'

Labourers Getting Organised

With the advent of modern industries, a modern working class emerged in India. Key issues faced by labourers included:

Naval Mutiny

The Royal Indian Navy (RIN) was the naval force of British India. In February 1946, the sailors of the RIN revolted against British rule. The mutiny, which began on the ship, *Talwar* on February 18, 1946, is known as the Royal Indian Navy (RIN) Mutiny. The mutineers removed the British flags and hoisted flags representing the Indian National Congress, the Communist Party, and the Muslim League. Although the mutiny spread to other naval bases, it was eventually suppressed by British military forces.

- Low wages
- Excessive working hours
- Exploitation of women and child labourers, etc.

The All India Trade Union Congress (AITUC) was the first labour organisation in India to be formed on a national basis. The strikes of railways and telegraph workers in the post-World War II shook India. In 1946, a strike organised by labourers in Bombay in support of the Royal Indian Navy (RIN) Mutiny led to violence.

Prepare a digital presentation on the issues faced by the peasants and workers in India and their responses and protests against these issues during the British rule.

Quit India

After the end of World War II, India's support became crucial for Britain. To secure this, Sir Stafford Cripps came to India. However, Cripps failed to persuade Indian leaders through negotiations. This marked the beginning of the final mass movement led by Gandhiji.

"Here is a mantra, a short one, that I give you. You may imprint it on your hearts and let every breath of yours give expression to it. The mantra is: 'Do or Die.' We shall either free India or die in the attempt. We shall not live to see the perpetuation of our slavery."

The excerpt above is from Gandhiji's address to the public in Mumbai on August 8, 1942, which marked the beginning of the Quit India Movement. The movement spread across the country even though leaders, including Gandhiji, were imprisoned.

- Students, youth, workers, and women all took up the struggle and carried it forward.

- Post offices, telegraph offices, and railway stations were targeted.

- Leaders like Jayaprakash Narayan, Ram Manohar Lohia, Aruna Asaf Ali, and Sucheta Kripalani led the struggle from hiding. They communicated with activists through Congress Radio, which operated secretly from Bombay.

A Women's Demonstration in Bombay (now Mumbai) during the Quit India Movement

Although the struggle turned violent in several areas, Gandhiji did not condemn it. He alleged that it was the brutality of the government that provoked the people. He declined pressure from the government to denounce the violence and instead declared a 21-day fast in jail. International newspapers demanded Gandhiji's release, but he completed the fast by overcoming all odds.

During the Quit India Movement, certain areas were liberated from British control, and temporary governments were established in those regions.

Ballia

In Ballia, Uttar Pradesh, a parallel government was established under Chittu Pandey.

Satara

The parallel government was formed under Nana Patil in Satara, Maharashtra, which lasted until 1945.

Tamluk

The parallel government in Tamluk in Bengal lasted for a year. It operated effectively by allocating funds to schools, establishing courts, and distributing surplus grain to the poor.

The importance of the Quit India Movement is that it made freedom an urgent goal. Transfer of power became inevitable. Subsequent developments underlined this.

Discuss and prepare a note on how the Quit India Movement differs from earlier movements.

'Delhi Chalo'

> "India's last war of independence has begun… Father of our nation! In this holy war of India's liberation, we ask for your blessings and good wishes."

These words were broadcast over Azad Hind Radio by Subhas Chandra Bose on July 6, 1944, in his address to Mahatma Gandhi. Subhas Chandra Bose was a leader who took a completely different path for India's freedom. He served twice as the President of the Congress, following differences of opinion with Gandhiji, he resigned from the Congress and formed the Forward Bloc party.

Indian National Army (INA)

Subhas Chandra Bose and Captain Lakshmi

Captain Mohan Singh, an officer in the British Indian Army, took the initiative to form the Indian National Army. Later, Subhas Chandra Bose took over its leadership.

Women played a significant role in the activities of the INA.

The INA included a women's unit called the 'Rani Jhansi Regiment,' which was led by Captain Lakshmi Sahgal, a Malayali. Vakkom Abdul Khader was another Malayali in the INA who was held captive and was hanged to death by the British.

During World War II, Subhas Chandra Bose who reached Singapore took up the leadership of the Indian National Army (INA). He reorganised the INA and, marched to India with the Japanese army. However, his efforts could not overcome the heavy resistance of the British army.

Though the INA failed to achieve the goal of independence, it generated enthusiasm among the people during the final stage of the freedom movement. After World War II, the INA soldiers held as captives by the British were tried at the Red Fort in Delhi.

The country witnessed widespread protests against the trial of Colonel Prem Sahgal, Colonel G. S. Dhillon and Shah Nawaz Khan. During the trial, Congress leaders, including Jawaharlal Nehru, appeared in court. Pamphlets with the slogan "Not traitors, but patriots" were widely circulated. The agitation over the trial of INA soldiers posed a significant challenge to the British government after World War II.

Towards Freedom

World War II and the altered global circumstances accelerated the journey towards freedom. Lord Wavell, the then Viceroy, put forward certain proposals in his discussions with the Indian leaders. Although a conference was held in Simla in June 1945 to discuss these proposals, it ended without resolution. Given below are some significant developments after the Simla Conference.

Cabinet Mission (March 1946)

- The Cabinet Mission, which included three members of the British Cabinet, reached India to discuss the transfer of power. Stafford Cripps, Pethick Lawrence and A. V. Alexander were its members.
- The key proposals included the formation of an interim government until the transfer of power and the establishment of a Constituent Assembly for drafting a constitution for India.

Mountbatten Plan (June 3, 1947)

- This proposal was put forward by Lord Mountbatten, the last Viceroy.
- It proposed partitioning the country into India and Pakistan, and granting them independence.

Indian Independence (August 15, 1947)

- India gained independence on August 15, 1947, in accordance with the provisions of the Indian Independence Act passed by the British Parliament.
- Jawaharlal Nehru became the first Prime Minister of Independent India.

End of the British Rule

July 18, 1947, Friday

Upon a long table, in the House of Lords, the Upper House of the British Parliament, were piled the bills awaiting the assent of King George VI. The King's representative, the Clerk of the Crown, took his place on one side of the long table. The Clerk of Parliament took his place opposite him. Under the leadership of the Prime Minister, Clement Attlee, a 30-member delegation from the House of Commons had also arrived there.

The Clerk of Parliament took the first bill in the pile, and read out its title "The South Metropolitan Gas Bill."

"Le Roile veult" (The sovereign ratifies the Act) replied the Clerk of the Crown.

The Clerk of Parliament took the next bill from the stack.

"The Felixstowe Pier Bill," he said.

"Le Roile veult," the Clerk of the Crown intoned in return.

The Clerk of Parliament reached for another bill.

"The Indian Independence Bill," he read.

"Le Roile veult," the voice of the Clerk of the Crown echoed in the chamber.

India became independent. British rule had been consigned to history.

Source: Dominique Lapierre & Larry Collins, *Freedom at Midnight*

The Indian freedom movement was one of the greatest mass movements witnessed by the modern world. It can be seen that the anti-British struggle that lasted for years always upheld certain values. Nonviolence, democracy, national unity, secularism, pluralism, social justice, and economic self-sufficiency are some of the values promoted during the Indian freedom movement. By embracing these values, each of us can contribute to the nation-building process.
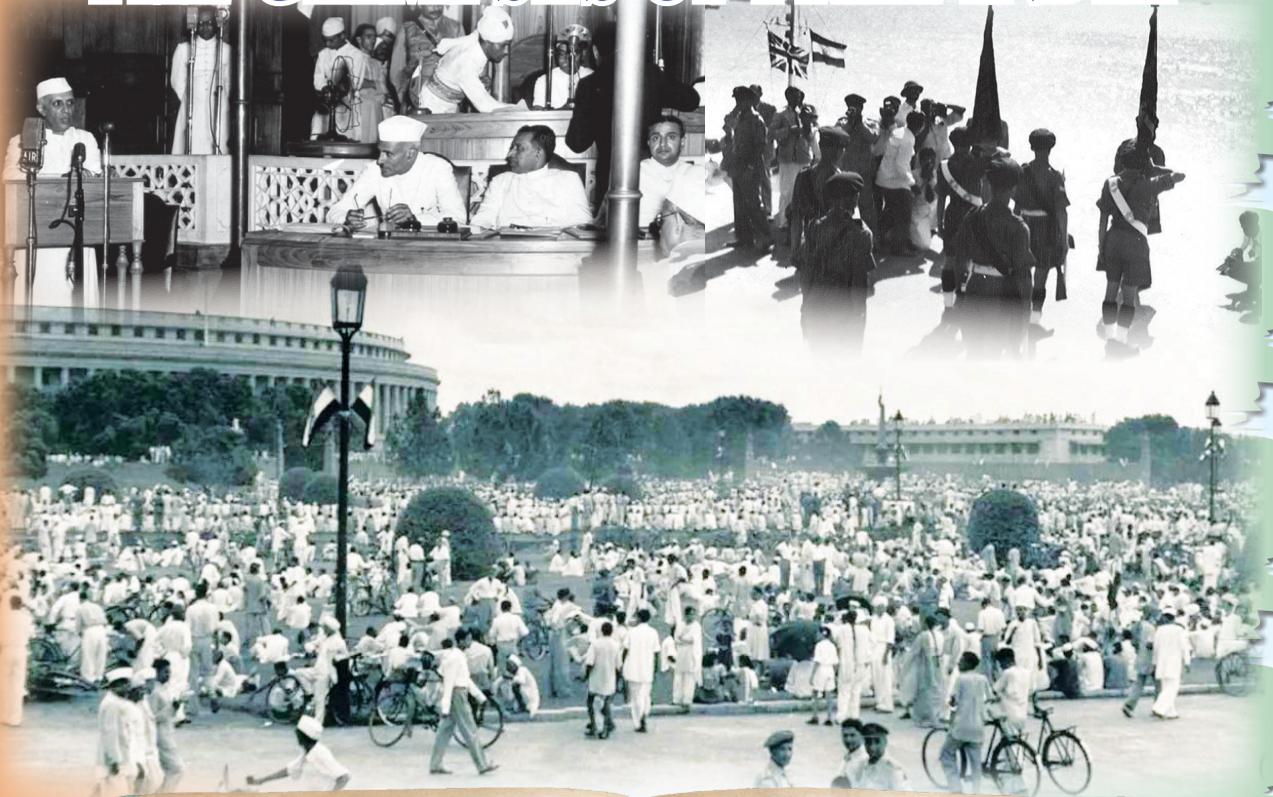
Extended Activities

- Organise a presentation highlighting major events in India's freedom movement since 1919 using ICT in the Social Science Lab.

- Organise a digital quiz on the topic "Gandhiji and the Freedom Movement of India."

- Organise a virtual tour of key locations significant to India's freedom movement.

7

THE GLIMPSES OF FREE INDIA

...the crowds swarming into New Delhi. They came from all sides. There were caravans of tongas, their bells jingling gaily. There were bullocks, harnesses and hoofs painted with orange, green and white stripes, tugging wooden-wheeled platforms crowded with people. There were trucks overflowing with people... People came on donkeys, on horseback and on bicycles, walking and running, country people with turbans of every shape and colour imaginable, their women in bright, festive saris, all the baubles they owned glittering on their arms and from their ears, fingers and noses... "The British are going," they cried. "Nehru is going to raise a new flag. We are free!"...

Source: Dominique Lapierre & Larry Collins, *Freedom at Midnight*

The images shown above depict various scenes from Delhi on the morning of August 15, 1947, when India gained independence from the British rule.

- What can we understand from this?
- Was India's first Independence Day celebration an occasion that provided only joy?

MAY THE STAR OF FREEDOM NEVER SET

Message from the Prime Minister of Independent India

A new star rises, the star of freedom in the East, a new hope comes into being, a vision long cherished materialises. May the star never set and that hope never be betrayed.

New Delhi　　　　　Jawaharlal Nehru

News published in a leading newspaper on the occasion of India's independence

When India became independent, people from nearby areas flocked to Delhi to celebrate. While gaining freedom, our country was also divided into two separate independent nations, India and Pakistan. Therefore, India's first Independence Day was not just a moment of happiness but also one filled with sorrow.

India After Partition

Examine map 7.1 and identify the locations of India and Pakistan. What are the features of this map? What details can you gather about the partition of India from it?

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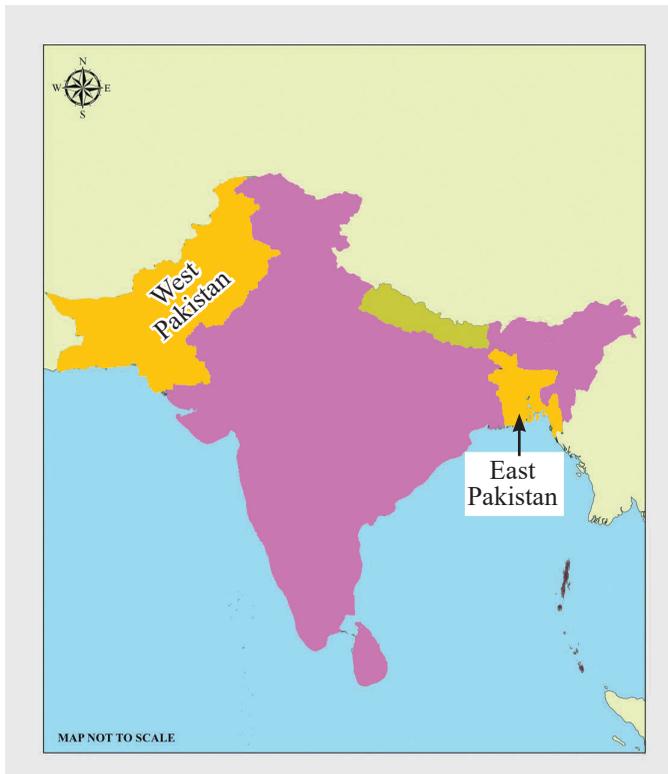
Cyril Radcliffe, a renowned lawyer in London, was assigned with the task of drawing the detailed boundary map on the partition of India. You must have realised from the map that following the partition, although some of the British Indian provinces went to Pakistan, the majority of the territories remained with India. However, only the provinces of Bengal and Punjab were divided.

While West Bengal remained with India, East Bengal became East Pakistan. Similarly, East Punjab became a part of India and West Punjab went to Pakistan. Besides,

West Pakistan

East Pakistan

MAP NOT TO SCALE

Map 7.1

Sylhet became part of East Pakistan following a referendum conducted in Assam.

After the partition, an exodus of Hindus and Sikhs took place from West Punjab (which was part of Pakistan) to India. At the same time, many Muslims from Indian Punjab moved to Pakistan. Although Bengal was also partitioned, the migration there did not take place on a massive scale as that of in Punjab.

Some of the major reasons behind this difference in migration are given below.

- The secular nationalism that developed through the movement against the Partition of Bengal in 1905.

- The linguistic unity of Bengal.

- The Brahmaputra river and its tributaries hindered the sudden migration to both the countries.

Prepare a newspaper report about the partition of India and Pakistan.

Sylhet and Referendum

Sylhet was a part of Assam province during the British rule. The Mountbatten plan of 1947 recommended a referendum in Sylhet along with the partition of Punjab and Bengal. As a result of this referendum, most of the areas of Sylhet decided to join East Pakistan. Only the Karimganj region of Sylhet stood with India as a part of Assam province.

The Manchester Guardian.

The Manchester Guardian a prominent newspaper at that time described Indian independence the "greatest disengagement in history."

The Border Line Drawn by Radcliffe

Sir Cyril Radcliffe, who prepared the borderline for the partition of India and Pakistan had neither visited India before nor tried to understand the geographical features of the country. Thus, without any prior knowledge about India he completed the task in just five weeks which came to be known as the Radcliffe Line.
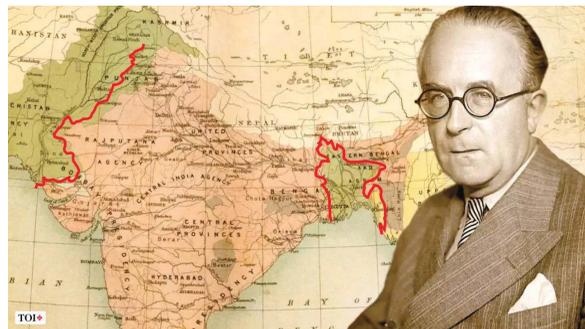
When Partition Became Pain...

"The story of 90 women of the little village of Thoa Khalsa, Rawalpindi district... who drowned themselves by jumping into a well during the recent disturbances has stirred the imagination of the people of the Punjab. They revived the Rajput tradition of self-immolation when their menfolk were no longer able to defend them. About a month ago, a communal army armed with sticks, tommy guns and hand grenades, surrounded the village. The villagers defended themselves as best they could... but in the end they had to raise the white flag. Negotiations followed. A sum of Rs 10,000 was demanded... it was promptly paid. The intruders gave solemn assurances that they would not come back. The promise was broken the next day. They returned to demand more money and in the process hacked to death 40 of the defenders. Heavily outnumbered, the villagers were unable to resist the onslaught. Their women held a hurried meeting and concluded that all was lost but their honour. Following this, ninety women jumped into the small well. Only three were saved: there was not enough water in the well to drown them all."

Source: Urvashi Butalia, *The Other Side of Silence*

The above is a news report (published in *The Statesman* on April 15, 1947) quoted by Urvashi Butalia in her book *The Other Side of Silence*. At the time of partition, the people of Punjab had to suffer similar hardships. The memories of losing the loved ones can still be felt in the people living in those areas today. These memories continue to influence still in moulding their attitudes and opinions.

Pictures of people fleeing from border areas to India and Pakistan

Partition created many problems like this. Let us take a look at what they are.

- Hundreds of thousands refugees flowed from India to Pakistan and from Pakistan to India.
- Widespread violence took place, and tens of thousands were killed.
- Communal riots broke out in places like Kolkata, Delhi, and Lahore.
- Many women were dishonoured.
- Numerous women and children became victims of abduction.

Prepare a digital presentation based on the problems faced by the people of India and Pakistan, following the partition and present to the class in groups.

The Father of the Nation Becomes a Martyr

"The light has gone out and it's darkness everywhere... The light has gone out, I said, and yet I was wrong. For the light that shone in this country was no ordinary light... The light that has illumined this country for these many years will illumine this country for many more years... It will give solace to innumerable hearts."

The excerpt above is from the then-Prime Minister Jawaharlal Nehru's address to the nation, announcing the martyrdom of Mahatma Gandhi.

Gandhiji who strove for the Hindu-Muslim unity was shot dead by Nathuram Vinayak Godse a communalist on January 30, 1948 at the courtyard of Birla House in New Delhi.
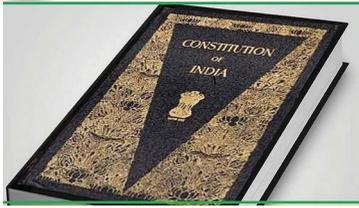
Make a presentation by collecting news paper reports and pictures related to the martyrdom of Gandhiji.

The funeral procession bearing Gandhiji's mortal remains.

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Steps to Constitution

The foundation for the making of modern India was laid through the drafting of the Constitution. The functioning of the Constituent Assembly officially began on December 13, 1946. The Objective Resolution, introduced by Jawaharlal Nehru, was adopted by the Constituent Assembly on January 22, 1947. Later, on November 26, 1949, the Constituent Assembly approved the new Constitution. On January 26, 1950, the Indian Constitution came into force, and India became a Sovereign Democratic Republic. Based on the first general elections in independent India, held in 1951-1952 as per the Constitution, a parliamentary democratic system was established in India.

Challenges Faced by Independent India

India which was suffering from the effects of Colonisation faced many challenges when it became independent.

Let us examine the most significant among them:

- Rehabilitation of refugees
- Integration of princely states
- Incorporation of Portuguese and French territories
- Reorganisation of states on a linguistic basis
- Strengthening the Indian economy
- Formulating an independent foreign policy

Now, let us examine in detail the steps taken by the Indian government to tackle these challenges.

Rehabilitation of Refugees

Formation of Bangladesh

When British rule in India came to an end on August 15, 1947, the area that now includes Bangladesh was known as East Pakistan. East Pakistan which faced discrimination from West Pakistan gained independence in 1971 and became the nation of Bangladesh.

Following the Partition, more than six million people from Pakistan had become refugees in India. The government took steps to rehabilitate these refugees. By 1951, the refugee crisis from West Pakistan was completely resolved. Although the initial refugee influx from East Pakistan during the partition was relatively low, due to the conflict between East and West Pakistan, which in later years led to a continuous

flow of refugees from East Pakistan into India. The formation of Bangladesh in 1971 provided at least a temporary resolution to this refugee crisis.

Integration of Princely States

As per the Indian Independence Act of 1947, the 565 princely states in India had the authority to join either independent India or Pakistan, or to remain as independent states. Integrating these princely states into the Indian Union was a challenging task for the country. This mission was successfully accomplished by a team led by Sardar Vallabhbhai Patel, the then Home Minister, and V. P. Menon, the Secretary of the States Department. They invited all the princely states to sign the Instrument of Accession and join the Indian Union. However, the rulers of the princely states of Junagadh, Kashmir, Travancore, and Hyderabad refused to join the Indian Union. These princely states were integrated into the Indian Union through conciliation talks and military action. The rulers of the princely states that acceded to the Indian Union were granted Privy Purses.
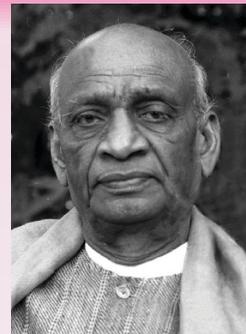
Sardar Vallabhbhai Patel

V. P. Menon

Privy Purse

As part of the integration into the Indian Union, the Government of India signed certain agreements with the rulers of the princely states. Following this, the rulers lost their power and income. To compensate this, a fixed amount of financial aid was provided by the government to the ruling families of these princely states. This is known as the Privy Purse. This made a huge financial burden to the government. In 1971, during the tenure of Indira Gandhi as the Prime Minister, the provision of the Privy Purse was abolished under the 26th Amendment of the Constitution.

Conduct a discussion on 'The integration of princely states into the Indian Union' in the class.

Liberation of French-Portuguese Enclaves

Even after India became independent from the British in 1947, some territories in the country remained under the control of foreign powers like the Portuguese and the French. Against this, mass protests intensified in the respective regions. Subsequently,
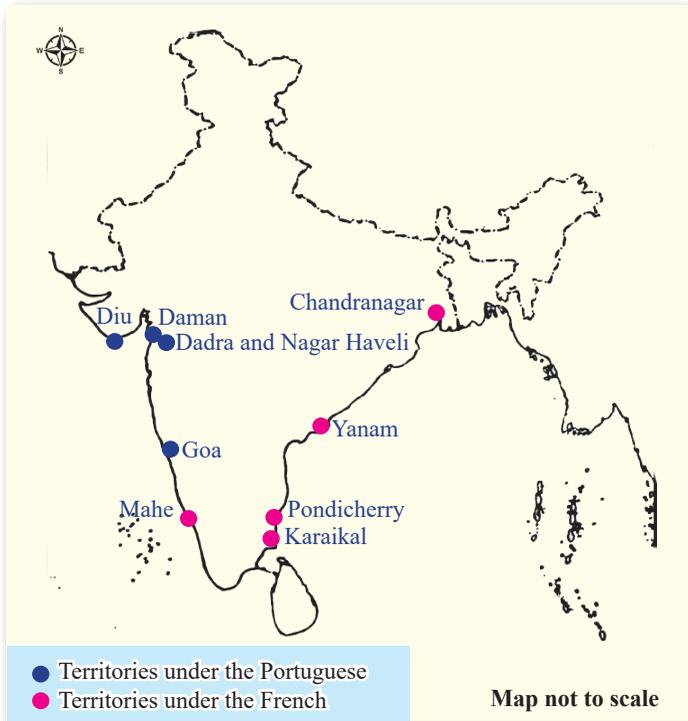
Map 7.2

honouring the request of the Government of India, France agreed to leave India in 1954. Following this, the French territories like Pondicherry, Mahe, Yanam, Karaikal, and Chandranagar came under the direct administration of the central government. However, the Portuguese refused to cede the territories of Goa, Daman, and Diu, which were under their control in India. In 1954, Portuguese dominance in the Dadra and Nagar Haveli regions ended following a popular uprising. Subsequently, in 1961, the territories of Goa, Daman and Diu were liberated through military operation and merged with the Indian Union.

Identify and list the enclaves under the French and the Portuguese from Map 7.2.

Linguistic Reorganisation of States

> **"If linguistic provinces are formed, it will also give a fillip to the regional languages..." -**
> **Mahatma Gandhi**

- On what basis were most of the states in our country formed?

- What are the official languages of our neighbouring states?

You know that most of the states of India are formed on the basis of language. However, before independence, the boundaries of administrative regions (provinces) of the country were not formed based on such criteria. During the freedom struggle itself, a strong argument emerged that the administrative regions should be determined on the basis of language, as language has a strong influence on communication and cultural formation. The Indian National Congress propagated its ideas by emphasising

the mother tongue to bring people closer to the national movement. The Nagpur Congress session of 1920 decided to organise congress committees on linguistic basis.

The major steps related to the reorganisation of states on linguistic basis after independence are listed below:

- In 1948, the Constituent Assembly appointed a Linguistic Provinces Commission under the chairmanship of S. K. Dhar to study the reorganisation of states.

- In 1948, the Indian National Congress appointed the J.V.P. Committee, comprising Jawaharlal Nehru, Sardar Vallabhbhai Patel and Pattabhi Sitaramayya, to examine and submit a report on the strong demand for linguistic states.

- The demand for a separate Andhra state for Telugu-speaking people arose, and in 1952, Potti Sreeramulu undertook a hunger strike for this and died. As a result of the agitation that ensued, the state of Andhra came into existence on October 1, 1953.

- In 1953, the Central Government appointed the State Reorganisation Commission under the leadership of Justice Fazal Ali, including Sardar K. M. Panikkar and H. N. Kunzru.

- Based on the State Reorganisation Bill passed by Parliament in 1956, 14 linguistic states and 6 Union Territories were formed on November 1, 1956.
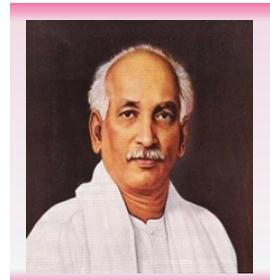
Pattabhi Sitaramayya
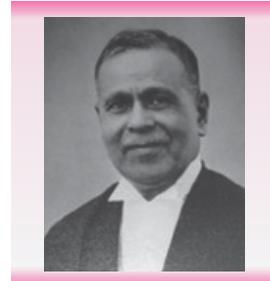
Justice Fazal Ali
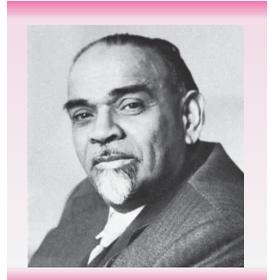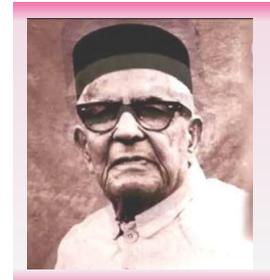

Sardar K. M. Panikkar

H. N. Kunzru

Name the states formed in 1956. Identify and list the language of each state.

Strengthening the Indian Economy

"In any real sense of the word this fight for freedom is not over, though we may be politically free. It is not over in the economic sense…"

(Jawaharlal Nehru's Special letter to Chief Ministers in 1949)
Aditya Mukherjee, *Nehru's India*

Milestones of Indian Planning

- National Planning Committee appointed in 1938
- Bombay Plan prepared in 1944
- M. N. Roy's People's Plan, which put forward visions for India's future economy
- J. C. Kumarappa's Plan based on Gandhian ideas
- National Planning Commission appointed on March 15, 1950, with Nehru as chairman
- Five-Year Plans started from 1951
- NITI Aayog which came into existence in 2015

"Dams - Temples of Modern India"
(Jawaharlal Nehru)

Jawaharlal Nehru, then Prime Minister of India, encourages Budhini Mejhan, a Santal tribal woman, to inaugurate the Panchet Dam (in present-day Jharkhand) on the Damodar River in 1959.

This letter presses the need to revive the Indian economy which collapsed as a result of British rule.

Even though we gained independence in 1947, India had numerous economic problems that needed to be resolved. Let us see how they were addressed. Nehru took the initiative to form the Planning Commission in India based on the economic planning model of the Soviet Union. As a result, post-independent India followed a mixed economy, giving importance to the public sector.

The main problems of independent India were food scarcity and poverty. To overcome this, the First Five-Year Plan emphasised agricultural development. Irrigation facilities and power generation were necessary for the development of agricultural and industrial sectors. For this purpose, efforts were made to construct dams in various parts of the country. Bhakra Nangal on the Sutlej River, the Damodar Valley Project, and Hirakud on the Mahanadi are the major river valley projects set up during this period.

To ensure economic development and solve unemployment, the Second Five-Year Plan emphasised industrial development. India aimed to achieve national progress by strengthening the public sector through the Five-Year Plans.

Iron and steel industries were established in the public sector with the financial and technical assistance of foreign countries. The major ones are listed below:

Iron and Steel Industry	State Where Located	Country that Provided Assistance
• Rourkela Iron and Steel Industry	• Odisha	• Germany
• Bhilai Iron and Steel Industry	• Chhattisgarh	• Soviet Union
• Durgapur Iron and Steel Industry	• West Bengal	• United Kingdom
• Bokaro Iron and Steel Industry	• Jharkhand	• Soviet Union

Subsequent plans focused on areas such as poverty alleviation, food self-sufficiency, education, and energy generation. Independent India also witnessed significant changes in land reform, agriculture, and banking.

Were the Five Year Plans able to stabilise the economy of independent India? Organise a panel discussion in class.

Land Reforms

Land reform was a significant step that initiated remarkable changes in the agricultural sector in independent India. Its aim was to set a limit on the amount of land an individual could own. The idea of land reform had already taken shape in India even before independence. Based on the recommendation of a committee chaired by Nehru, an Agrarian Reforms Committee was appointed under the leadership of J. C. Kumarappa, with the aim of economic development. Based on the report of the committee, a law was implemented to set limits on the land that the land owners could own, and acquire surplus land from

Bhoodan Movement
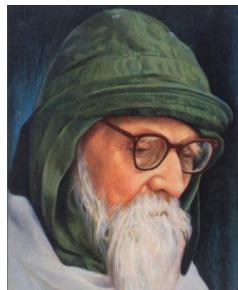
Vinoba Bhave

The Bhoodan Movement was initiated under the leadership of Vinoba Bhave to implement land reform without making legislation. Vinoba Bhave and his followers undertook foot marches through villages. They persuaded large landowners to donate one-sixth of their land as 'Bhoodan' (land gift), and the land thus obtained was distributed to the landless. With the advent of land reform laws, the relevance of the Bhoodan Movement diminished.

them and distribute it to landless farmers. To some extent, this helped in poverty alleviation and increasing food production.

Food Production - Through Revolutions
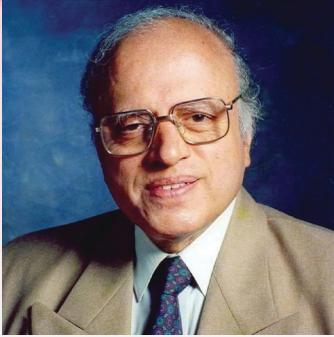
Dr. M. S. Swaminathan

The initiatives implemented in India from 1960 onwards to achieve self-sufficiency in food production brought about major changes in this sector, and therefore, they are called 'revolutions.' The collective efforts of national leaders and scientists helped India achieve food self-sufficiency. The Green Revolution began with the aim of enhancing the agricultural sector and achieving self-sufficiency in food production. The changes achieved in the agricultural sector in a short period through the use of high-yielding varieties of seeds, irrigation facilities, chemical fertilisers, pesticides, and modern machinery are known as the Green Revolution. The Green Revolution took place in two phases: from 1960 to 1970 and from 1970 to 1980. Dr. M. S. Swaminathan is known as the Father of the Green Revolution in India.

Following the Green Revolution, the White Revolution which aimed to increase the production of milk and dairy products, and the Blue Revolution which aimed to improve the fish production sector, were successfully implemented in India. Through this, numerous employment opportunities were created in the country and the nation's economic growth was ensured.

White Revolution

Dr. Varghese Kurien

Under the leadership of Dr. Verghese Kurien, a Malayali, the White Revolution initiated revolutionary changes in milk production in India. In the city of Anand in Gujarat, a dairy producer group called the District cooperative Milk Producers Union Limited was started. Gradually, it became the famous dairy producer group called 'Amul' (Anand Milk Union Limited)

How did the revolutions in the agricultural sector help increase food production?

Nationalisation of Banks

In independent India, banks were owned by large industrialists and wealthy individuals. Since banks prioritised the rich, farmers and common people found it difficult to obtain loans and other banking services. Thus, in 1969, the Government of India, under

the leadership of Indira Gandhi took the ownership of fourteen major banks. This is known as Nationalisation of Banks. Later, six more banks were taken over by the government.

We have seen that post-independent India followed an economic policy based on planning. These policies helped strengthen the public sector. But in the 1990s, there were significant changes in the country's economic policy. Eventually, economic policies like liberalisation, privatisation, and globalisation gained prominence. As a result, many public sector enterprises were privatised.

Organise a debate in class on the merits and demerits of the economic reforms implemented in India after independence.

Education

You have previously learned that the foundation for modern education in India was laid during the British rule. After independence, the government appointed various commissions in several phases to study Indian education system and submit recommendations.

The major education commissions in independent India and their primary areas of focus are listed below:

Education Commission / Education Policy	Year	Area of Focus
Dr. Radhakrishnan Commission	1948	University Education
Dr. Lakshmanaswami Mudaliar Commission	1952	Secondary Education
Dr. D. S. Kothari Commission	1964	National Pattern of Education
National Education Policy	1986	Primary Education, Vocational Education
National Education Policy	2020	Education from Pre-Primary to Higher Secondary, Higher Education

Organise a seminar in class on educational progress in independent India.

Revolution of Knowledge: Through Science and Technology

"There is no visible limit to the advance of science, if it is given the chance to advance."

(Jawaharlal Nehru, The Discovery of India)

You have just read the words of Jawaharlal Nehru, who recognised that scientific development is an indispensable component in shaping India's future. He encouraged the development of science and technology in India. Along with this, he considered it is his mission to create a society based on scientific temperament. For this, he availed the services of scientific advisors like Homi J. Bhabha and Meghnad Saha.

Homi J. Bhabha

Meghnad Saha

During this period, the foundation was laid for numerous institutions in independent India that were capable of creating a knowledge revolution. The prominent ones among them are listed below:

- Indian Institute of Technology (IIT)
- National Institute of Virology (NIV)
- Bhabha Atomic Research Centre (BARC)
- All India Institute of Medical Sciences (AIIMS)
- Defence Research and Development Organisation (DRDO)
- Indian Institute of Management (IIM)

Smiling Buddha

The Bhabha Atomic Research Centre (BARC) leads nuclear tests in India. India conducted its first nuclear test on May 18, 1974, at Pokhran, Rajasthan. This test is known as 'Smiling Buddha.' It received this name because the test was conducted on Buddha Purnima that year. The second nuclear test, conducted at Pokhran in 1998, is known as 'Operation Shakti.'

Prepare a digital magazine that includes pictures and descriptions of the major institutions working in the science and technology sector in India.

Space Research

India is a country that is advancing in the field of space research. The fundamental vision behind Indian space research is that space technology can be utilised for national development. Homi J. Bhabha and Vikram Sarabhai are prominent Indian scientists who have rendered commendable service in the field of space research.

Vikram Sarabhai

Various institutions that work towards space exploration are functioning in our country. Among them, a key institution is the Indian Space Research Organisation (ISRO), established in 1969 with its headquarters in Bengaluru. Other important institutions controlled by the Indian Department of Space include the Satish Dhawan Space Centre in Sriharikota, the National Remote Sensing Centre (NRSC) based in Hyderabad, and the Vikram Sarabhai Space Centre (VSSC) in Thiruvananthapuram.

Satish Dhawan Space Centre

Here are some of the proud achievements in space exploration missions that have placed India at the forefront globally:

- The launching of Aryabhata, India's first artificial satellite, on April 19, 1975.
- The lunar exploration missions such as Chandrayaan I, Chandrayaan II, and Chandrayaan III.
- The Mangalyaan mission in 2013.
- The Aditya L1 launch mission, aimed at solar research and space weather studies.

Besides, India is currently working towards successfully completing the Gaganyaan mission, which aims to send humans into space.

National Space Day

National Space Day is celebrated annually in India on August 23 in commemoration of Chandrayaan III's successful completion of its mission on the lunar surface.

'Missile Man of India'

Dr. A. P. J. Abdul Kalam

Dr. A. P. J. Abdul Kalam, former president of India was a missile technologist, scientist and researcher. He held high positions in Defence Research and Development Organisation (DRDO) and the Indian Space Research Organisation (ISRO). He is known as the 'Missile Man of India' in recognition of his contributions to missile technology.

Prepare a questionnaire to interview space scientists to understand the innovative possibilities in space research.

India's Foreign Policy

The picture shows the founders of the Non-Aligned Movement, formed with the aim of world peace. Try to identify them.

Jawaharlal Nehru, the chief architect of India's foreign policy, formulated a foreign policy that safeguarded our national interests. Let us familiarise ourselves with the fundamental principles of India's foreign policy.

- Peaceful Coexistence
- Stand against Colonialism and Apartheid
- Protect National Security and Sovereignty
- Non-Aligned Policy
- Panchsheel Principles

Panchsheel Principles

The Panchsheel Principles were formulated based on India's foreign policy. The Panchsheel Principles signed by Jawaharlal Nehru, the then Prime Minister of India, and Zhou Enlai, the then Premier of China in 1954, include the following:

- Mutual respect for each other's territorial integrity and sovereignty

- Mutual non-aggression

- Mutual non-interference in each other's internal affairs

- Observe equality and mutual assistance

- Maintain peaceful coexistence

Non-Aligned Movement (NAM)

After the Second World War, the United States and the Soviet Union emerged as two global powers. The Cold War that began between them threatened world peace. The Non-Aligned Movement was formed under India's leadership. It was based on a foreign policy that aimed for independent stand without joining either power bloc. Thereby, India could protect national interests.

While striving to maintain healthy relations with all countries worldwide, India pays special attention to upholding its dignity and interests among nations.

The then Indian Prime Minister Indira Gandhi and Cuban President Fidel Castro, along with the then Indian President Giani Zail Singh, attending the 7th Non-Aligned Summit held in New Delhi in 1983.

Collect information about the main architects of the Non-Aligned Movement and prepare a profile album.

Independent India has succeeded in overcoming the repercussions and challenges of colonial rule to grow into one of the major global powers. However, we still have a long way to go in the socio-economic sectors.

We have discussed the progress achieved by independent India in various fields. During this period, our state, Kerala has also taken its own distinctive path and gained global attention through exemplary initiatives. Let us examine what they are.

The Experiences of Kerala's Development That Captured World Attention

India's policy makers needed to learn lessons (from Kerala) about what could be done with limited state resources.

Jean Drez and Amartya Sen, An uncertain glory: India and its contradictions (Quoted in Thirthankar Roy and Ravi Raman K; Kerala 1956 to the present India's Miracle State, 2024)

South   Karnataka

Malabar

Kochi

Travancore

(Map 7.3)

Map not to scale
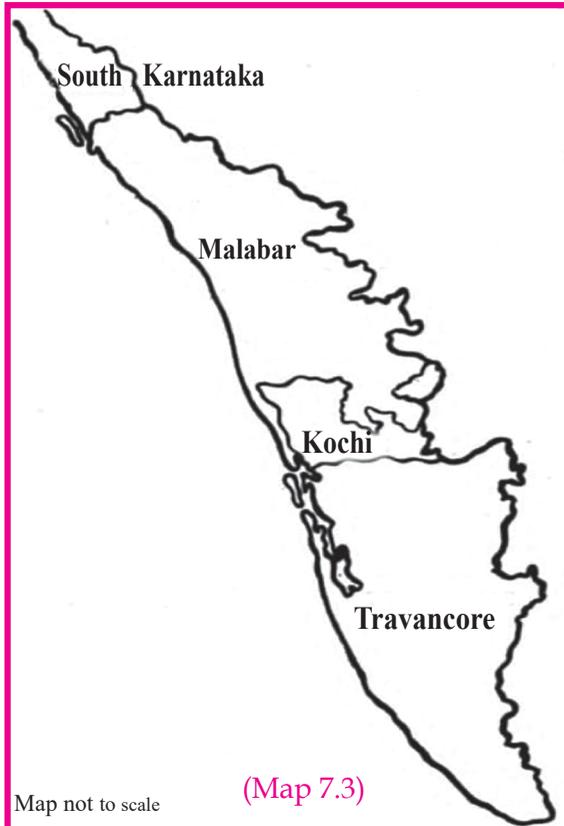
Kerala before the formation of the United Kerala

You have read the observation made by the eminent economist Amartya Sen about the Kerala Development Model. What can you understand from this?

-
-

The state of Kerala officially came into existence on November 1, 1956: it was formed by integrating the geographically distinct political regions of Travancore, Kochi, and Malabar, along with the Kasaragod taluk of South Karnataka. The first election to the Kerala Legislative Assembly was held in 1957. E. M. S. Namboodiripad formed the government as the first Chief Minister of Kerala.

E. M. S. Namboodiripad

Prepare a digital presentation with the help of ICT, including more information related to the formation of the state of Kerala.

Considering the socio-economic conditions prevalent in Kerala, the government implemented numerous reforms with a long-term vision. Let us examine the most important of them.

Land Reform in Kerala

> മലയപ്പുലയനാ മാടത്തിൻമുറ്റത്തു
> മഴ വന്ന നാളൊരു വാഴ നട്ടു.
> മനതാരിലാശകൾപോലതിലോരോരോ
> മരതകക്കൂമ്പു പൊടിച്ചുവന്നു.
> ****   ****   ****
> മലയൻ നടന്നു--നടക്കുന്നു മാടത്തി–
> ല്ലലയും മുറയും നിലവിളിയും!
> അവശന്മാ,രാർത്തന്മാ,രാലംബഹീനന്മാ–
> രവരുടെ സങ്കടമാരറിയാൻ?
> പണമുള്ളോർ നിർമ്മിച്ച നീതിക്കിതിലൊന്നും
> പറയുവാനില്ലേ? –ഞാൻ പിൻവലിച്ചു!
>
> (ചങ്ങമ്പുഴ കൃഷ്ണപിള്ള - വാഴക്കുല)

The poem excerpt above indicates the general condition of farmers in Kerala before the land reform measures began. What hints does this poem offer about the social system prevalent at that time?

-

To address such socio-economic problems, the Kerala government, formed in 1957, introduced the Agrarian Relations Bill. Later, under the Kerala Land Reforms (Amendment) Act, which came into effect on January 1, 1970, gave permanent rights to the tenants in agricultural land.

Land Ceiling

As per Section 82 of the Kerala Land Reforms Act, the maximum land permissible for an individual to hold is 7.5 acres, and for a family, it is 15 acres. However, if there are more than five members in a family, then up to 20 acres can be held.

(Department of Land Revenue, Govt. of Kerala)

Key Outcomes of Land Reform Laws in Kerala

- A limit was set on the land that could be owned.
- The landlordism (Janmi system) was abolished.
- Tenants received permanent ownership rights over agricultural land.
- Exploitation and inequality prevalent in the agricultural sector were eliminated to a certain extent.

Prepare a flowchart illustrating the milestones of the land reform laws that paved the way for far-reaching changes in Kerala's socio-economic sectors.

Spread and Exchange of Knowledge in Kerala

No lessons, no work in paddy fields...

"If our children are not allowed to study, weeds will grow in your fields."

Mahatma Ayyankali

A protest for education took place at the Pullad Government School in Thiruvalla to admit children from castes that were considered lower. Following the declaration by the leaders of the castes that were considered upper, they would not allow their children to sit with 'untouchable' children, the school was shut down indefinitely. In protest, massive demonstrations were staged under the leadership of Vellikkara Chothi, Kurumban Daivathan, and others, which resulted in the admission of children from the supposedly lower castes into the school.

The incident mentioned above indicates that there was a period when children from all sections of society were denied the opportunity to sit together and acquire education. However, in later years, education became popular and universal in Kerala. Land reforms, social reform movements, the intervention of missionaries, and the growth of the national movement were the main factors that paved the way for this. There are also other factors that influenced the spread of universal and free school education that exists today. Let's see what they are:

Library Movement

P. N. Panicker

The Kerala Library Movement is the largest organised cultural movement in Kerala. The Public Library, Thiruvananthapuram established by Swathi Thirunal, in 1829, was the first library in Travancore. The collective formed under the leadership of P. N. Panicker at the conference of libraries in Travancore in 1945 marked the beginning of the Library Movement.

- Spread of printing
- Library movement
- Literacy movement
- Informal education activities
- Decentralisation of power

Educational Achievements of Kerala

Education in Kerala gained strength when agricultural land became accessible to farmers, through land reforms. Kerala managed to make primary education free and universal through steps like land reforms and the Kerala Education Act of 1958. As a result of popular literacy campaigns, Kerala became India's first fully literate state on April 18, 1991.

With the enactment of the Kerala Panchayati Raj Act on April 23, 1994, local self-government institutions gained more powers in the education sector. This led to the formulation of various educational projects with public participation.

Kerala and Higher Education

The progress achieved in the primary education sector gradually extended to the higher education sector in Kerala. The general objective of higher education is to nurture a young generation capable of leading towards a comprehensive change in all spheres of society. Higher education institutions in Kerala operate with the additional goal of fostering

Kerala University of Digital Sciences, Innovation and Technology, Thiruvananthapuram

research and innovative discoveries, along with achieving proficiency in the fields of science, technology, and humanities.

At the time of the formation of the state of Kerala, there was only one university in Kerala (the University of Kerala). However, today, various universities function in Kerala prioritising science, technology, agriculture, and health sectors. In addition, Polytechnics, Industrial Training Institutes (ITIs), and similar institutions also function in Kerala as part of job skill development. Thus, the importance given to universal education since the formation of the state of Kerala and the achievements made in that sector are the main factors that have made Kerala a model state in the field of education.

Prepare a note comparing the higher education sector in Kerala with that in other states.

Analyse the table below and prepare a note comparing the difference in literacy rates at the national level and Kerala.

Literacy Rate (in percentage)

Year	India	Kerala
1951	27	47
1961	24	55
1971	29	70
1981	36	79
1991	43	90
2001	55	91
2011	74	94
2021	78	94

Source: Census of India, various years; except for the year 2021, *Economic Review*, Government of Kerala
(Quoted in Thirthankar Roy and Ravi Raman K; Kerala 1956 to the present India's Miracle State, 2024)

Health Sector

Health for All: Kerala as a Model

Kerala Excels in NITI
Aayog's National Health Index

Kerala's Healthcare Sector Fills with
National Recognition

What can you find out about the health sector in Kerala from the news headlines given above?

-
-

Kerala has a public healthcare system comparable to that of developed countries. Kerala has been able to elevate its health sector to global standards and ensure excellent healthcare even with limited resources and at a low cost. Some of the achievements of Kerala in the health sector are listed below:

- Low infant mortality rate

- Low maternal mortality rate

- High life expectancy

- Rapidly declining population growth rate

> Visit a primary health centre in your area and prepare a list of major activities implemented by the government in the health sector.

Through the achievements in education and health sectors, Kerala has been able to rise to a global standard in the Human Development Index, despite having a low per capita income. Kerala became a model for other states in poverty alleviation through the Universal Public Distribution System implemented in 1965. In addition to this, Kerala has achieved significant progress in women's empowerment, through Kudumbashree; in local governance, through decentralised planning; and in literacy, through the activities of Kerala State Literacy Mission Authority (KSLMA).

Kudumbashree - Logo

> Organise a panel discussion in class on Kerala's achievements in areas such as land reform, education, and public health.

Kerala's agricultural, educational, and health sectors have developed with an emphasis on democratic values and social justice. Therefore, our state has been able to overcome with new challenges and compete with the standards of developed countries.

Extended Activities

- Prepare a digital presentation of events and pictures related to the partition of India.

- Prepare a digital atlas titled "Post-Independence India - My Own Atlas" including major maps related to the unit.

- Prepare a digital presentation including the major schemes and their objectives implemented by the government of Kerala in the education and health sectors.

- List the major reforms, implemented to improve the education sector in independent India, in chronological order.

- Organise a discussion about the role played by local self-government institutions in improving educational activities in your school.

- Prepare a digital album depicting India's proud achievements in space exploration missions.

8

DEMOCRACY AN INDIAN EXPERIENCE

Hundreds of thousands of Hindus and Sikhs who had lived for centuries on the Northwest Frontier abandoned their homes and fled towards the protection of the predominantly Sikh and Hindu communities in the east. They travelled on foot, in bullock carts, crammed into lorries, clinging to the sides and roofs of trains. Along the way - at fords, at crossroads, at railroad stations - they collided with panicky swarms of Muslims fleeing to safety in the west. The riots had become a rout. By the Summer of 1947, When the creation of the new state of Pakistan was formally announced, ten million people – Muslims and Hindus and Sikhs - were in flight. By the time the monsoon broke, almost a million of them were dead, and all of northern India was in arms, in terror, or in hiding.

Source: **Khushwant Singh,**
Train to Pakistan

The excerpt you have read is from the novel '*Train to Pakistan*' by the renowned writer Khushwant Singh. It refers to the refugee influx that followed the partition of India in 1947 and the misery of the people. In the previous chapter, we have already discussed the major challenges that India faced after independence. What were the major challenges that independent India faced?

- Post–partition migration and exodus.

- …………………………………………….

- …………………………………………….

The partition and post–partition migration and exodus created a lot of transformation in the Indian society. The rehabilitation of those who migrated from Pakistan to India created religious, linguistic, social, and economic problems in their respective regions. It was essential to find out political solutions for these issues. The nation attempted to address these challenges through the laws such as The Abducted Persons (Recovery and Restoration) Act, 1949, The Displaced Persons (Compensation and Rehabilitation) Act, 1954, and The Citizenship Act of 1955. Besides, the Rights of Minorities were included as fundamental rights in the Constitution.

Another major challenge faced by independent India was the integration of the princely states. The integration process was implemented through three treaties.

• Stand Still Agreement

The princely states should maintain their status quo was the provision based on this agreement. This agreement helped to prevent these states from joining Pakistan.
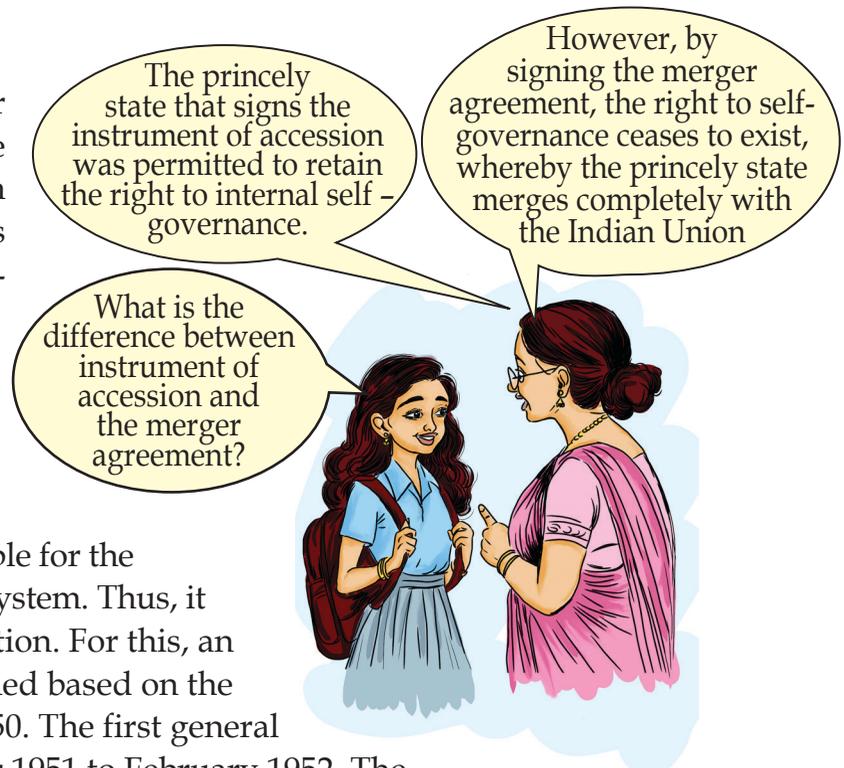
• Instrument of Accession

This agreement was meant for the princely states to give their consent to merge into the Indian Union. At the same time, the right to internal self-governance was also granted to the princely states through this.

• Merger Agreement

This was an agreement for the complete accession of the princely states to the Indian Union. According to this agreement, the right to self-governance ceases to exist.

After independence, a provisional government was governing India. Hence, it was necessary to establish a government elected by the people for the establishment of a democratic system. Thus, it necessitated a free and fair election. For this, an Election Commission was formed based on the Constitution on January 25, 1950. The first general election was held from October 1951 to February 1952. The observation regarding India's first general election published in the prominent English daily, Hindustan Times, is given below.

The princely state that signs the instrument of accession was permitted to retain the right to internal self – governance.

However, by signing the merger agreement, the right to self-governance ceases to exist, whereby the princely state merges completely with the Indian Union

What is the difference between instrument of accession and the merger agreement?

The Hindustan Times

LARGEST CIRCULATION IN NORTHERN, NORTH-WESTERN AND CENTRAL INDIA

DELHI EDITION

Regd. No. D. 232

VOL. XXVII. NO. 344

PRICE TWO ANNAS

"There is universal agreement that the Indian people have conducted themselves admirably in the largest experiment in democratic elections in the history of the world."

What might be the reason for calling the first general election an experiment?

Conducting a free and fair election in a country as vast and diverse as India was replete with numerous challenges. Let us examine what they were.

- Delimiting constituencies.
- Preparing voters lists based on adult franchise.
- Educating the illiterate majority about the necessity of voting.
- Finding out enough election officials and training them.
- Ensuring a transparent, impartial and fair election.

Overcoming many such challenges, the first general election was successfully held and Jawaharlal Nehru took the oath of office as the first Prime Minister of India. Thus, it marked the beginning of the democratic system of administration in India.

Discuss and prepare a report on the measures adopted to establish unity and implement the democratic system in post-independent India.

In the first general election, the majority of people put their trust in one political party and this marked the beginning of the government of one-party dominance. Later, this one-party dominance gradually ceased to exist and Indian politics transformed into a multi-party system and a coalition system.

One-Party Dominance in India

In India, the dominance of a single political party continuously winning with a large majority and retaining power is referred to as "one-party dominance." In India, one-party dominance existed within the democratic framework.

From One-Party Dominance to a Coalition System

In the first general election the government led by the Indian National Congress, which won a majority in the elections, came to power. Subsequently, the Indian National Congress retained power in the elections of 1957 and 1962. In the 1967 election, although the Congress managed to retain its dominance at the national level, its dominance faced a setback at the state level. However, in the general elections up to 1989 (except a short period of Janata Party rule from 1977 to 1979), the Congress party dominated. In the 1977 general elections, Congress lost its dominance and a government led by Janata Party assumed power. In the next two elections (1980 and 1984), the Congress won a majority on its own. However, with the 1989 elections, Indian democracy shifted to Coalition politics based on multi-party system. After 1989, the National Front led by the Janata Dal came to power followed by the Congress in 1991 with the support of other political parties.

Following the 1996 elections, at first the BJP and then the United Front, a coalition of various parties, formed the government. In the elections of 1998 and 1999, the National Democratic Alliance (NDA), led by the BJP, formed the government. In 2004 and 2009, the United Progressive Alliance (UPA), led by the Congress party, formed the government. Subsequently, in the elections of 2014, 2019, and 2024, the National Democratic Alliance (NDA) led by the BJP, successively won and retained power.

If we examine the history of coalition politics in India, governments are primarily formed in the following ways:

- Political parties reaching an understanding among themselves to contest as a front based on a common minimum programme before the election.

- Creating an alliance and forming a government after the election.

- Providing external support to a government that does not have a majority in the Lok Sabha.

Prepare a chronological list of the various governments in India since the first general election.

Emergency - A Crisis Period in Indian Democracy

Observe the news collage above. The Emergency was a major crisis faced by the Indian democracy.

Indira Gandhi

Morarji Desai

Jayaprakash Narayan

A State of internal emergency was declared in the country on June 25, 1975. Violations of democratic rights such as freezing of fundamental rights and denial of the freedom of press were implemented as part of the emergency. Let us examine the background of the declaration of emergency in India. One of the major reasons was the agitations that broke out in various parts of the country against the central government. In Gujarat, the agitations under the leadership of Morarji Desai led to the dismissal of the state government. The Congress was defeated in the subsequent election. The series of agitations led by Jayaprakash Narayan in Bihar also had an impact at the national level. This also led to the agitations against the central government. The economic crisis, food shortages and unemployment faced in the 1970's were the reasons behind these agitations.

In the midst of these political crises, the Allahabad High Court gave an adverse judgement in the election case against Prime Minister Indira Gandhi and thus her election was nullified. Following the verdict, the opposition intensified the protests, demanding Indira Gandhi's resignation. However, the Supreme Court stayed the Allahabad High Court's verdict. Subsequently, the central government declared a national emergency in the country under Article 352 of the Constitution, alleging that the opposition protests posed a threat to internal security.

The national emergency abolished the federal system of the constitution, concentrated power in the union government, froze the fundamental rights, and abolished the court's power of judicial review. Let us examine what other impacts the Emergency had created.

- Opposition party leaders were imprisoned without trial.
- Censorship was imposed on newspapers and news.
- Economic restrictions were imposed.

Despite severe restrictions and repressions, there were numerous nationwide agitations against the Emergency. Following these, the Emergency was revoked in March 1977, and elections were declared. In the elections held after the Emergency, the Congress

lost the election, and the Janata Party formed the government, with Morarji Desai as the Prime Minister. The major developments during the emergency highlight the importance of the vigilance of civil society, media involvement, and civil rights in safeguarding democracy.

People of India overcame the challenges created by the Emergency through democratic means. This clearly shows the strength and importance of Indian democracy. These experiences help us to be vigilant so that situations like the Emergency that undermine democracy are not repeated.

> **Emergency**
>
> A state of emergency empowers the government to take action in situations where the security of the country is seriously threatened by war, external aggression, or armed rebellion. In such situations, the restrictions declared by the President under Article 352 of the Constitution are called the Emergency.

> Collect newspaper reports related to the Emergency and organise an exhibition.

Along with political parties, some other social movements and interest groups have played an important role in shaping public opinion and providing democratic education to citizens. Let us know some of them.

Popular Movements and Indian Democracy

In democratic India, numerous movements emerged to protect the interests of various sections of the population and to attain representation in power. After 1970, there was a strong feeling among social groups like Dalits, women and farmers that the mainstream political parties were not considering their problems and needs properly. These groups have formed their own movements and organised protests against this. Let us get to know some of these movements.

Backward Class Movements and the Mandal Commission

Other Backward Classes are the groups of people who are not included in the Scheduled Castes and Scheduled Tribes and are socially and educationally backward.

B. P. Mandal

V. P. Singh

B. P. Mandal

B. P. Mandal, who was the chairman of the Second Backward Classes Commission, was a socialist leader from Bihar. He was a Member of Parliament during the periods 1967-1970 and 1977-1979. He also served as the Chief Minister of Bihar for one and a half months in 1968. He accepted membership in the Janata Party in 1977.

Numerous movements and political parties emerged for the representation of these sections in government jobs and for their educational advancement. In 1953, the Central Government appointed a commission to study the reasons for the social backwardness of backward classes and to suggest remedies. It is known as the Kaka Kalelkar Commission. Although the commission submitted some recommendations, they were not implemented. The Janata Party government that came to power after the Emergency, constituted another commission in 1979, headed by B. P. Mandal, to study the social and educational backwardness of the OBC communities and to suggest solutions. This is known as the Second Backward Classes Commission and as the Mandal Commission.

The commission submitted its report to the central government in 1980, recommending 27% reservation for backward classes in government jobs and educational institutions. The National Front government led by V. P. Singh decided to implement this report in 1990. This decision led to violent protests and agitations in many cities of North India. However, later the Supreme Court approved the implementation of the report. Today, all the major political parties in the country accept OBC reservation. The Mandal Commission's report holds great significance in Indian democracy as it helped to ensure the welfare of backward classes, that constitute nearly half of the population. During the period from the formation of the Mandal Commission to the implementation of its report, several backward class dominated political and social movements emerged. The Janata Dal and the political parties evolved from Janata Dal are examples for this.

Discuss and prepare a note about the background in which the Mandal Commission was appointed and the developments that followed after its implementation.

Dalit Movements

Dalit movements emerged from the sentiment that, in the post-independence India, Dalit communities were being kept away from the mainstream of society and were being denied their due rights. Although the constitution guarantees reservations for Dalit communities in education and employment, there existed a situation where they did not receive their deserved positions in socially significant areas, mainstream politics, and administration. Dalit community faced problems such as backwardness in education and employment, social and economic inequality, and landlessness. Inspired by the ideas of Dr. B. R. Ambedkar, the architect of the constitution, Dalit communities organised and formed movements. Among these movements, the Dalit Panthers movement was a significant one.

The Dalit Panthers Movement

The Dalit Panthers movement was formed in Maharashtra in 1972. The movement was led by educated Dalit youth from urban areas. Dr. B. R. Ambedkar's ideas of social justice for backward communities, equality, and the annihilation of caste etc influenced the Dalit Panthers movement. They organised aggressive resistance against caste discrimination, large-scale public protests against unjust police brutalities, literary and cultural programmes, and various activities in collaboration with other social justice movements. The Dalit Panthers movement was able to make the lives of those who were considered untouchable and marginalised, the themes of literature, cinema, drama, etc. and to persuade the government to take strong measures against attacks on Dalits.

Dr. B. R. Ambedkar

Another organisation formed for the uplift of Dalit communities was the Backward and Minority Communities Employees Federation (BAMCEF), established in 1978. It was not simply an organisation formed for the protection of the interest of the employees. Rather, it stood for the political empowerment of Scheduled Castes, Scheduled Tribes, Other Backward Classes, and the minorities. From this organisation, the Dalit Shoshit Samaj Sangharsh Samiti and the Bahujan Samaj Party (BSP), under the leadership

Kanshi Ram

of Kanshi Ram were also formed. BSP was able to gain political influence in the states of Uttar Pradesh, Haryana, and Punjab with the support of Dalits.

Analyse Dalit movements and their activities.

Women's movements

Women's rights movements are movements that stand for gender equality, education for women, employment and proportional representation of women in socio-political spheres. Domestic violence, denial of rights, oppression, sexual harassment and male supremacy are some of the problems faced by the female community. Numerous movements have emerged in the country to seek solutions to these issues. Let us discuss some important women's movements.

Anti-Arrack Movement

The Anti-Arrack Movement is a women's movement that emerged in the Nellore district of Andhra Pradesh in the 1990s. This movement, in which thousands of women rallied, later spread throughout the entire state. Arrack was a locally brewed and distributed alcoholic beverage. The widespread use of alcohol created social discord and damaged the mental and physical well-being of young people. This also led to the ruin of the economic foundation of the village, domestic violence, atrocities against women, and poverty. The Anti-Arrack Movement later evolved into a protest addressing various issues faced by women, including sexual harassment, violence in public spaces, and gender discrimination. This helped to create social awareness against drugs and the problems faced by women in society.

Anti - Arrack Movement Hyderabad - 1992

Discuss and prepare a note on how the Anti-Arrack Movement evolved into a women's liberation movement.

Teacher, What are the ill effects of using drugs?

Drugs are a great threat to the society. Short-term effects of drugs include visual and hearing impairment, lack of coordination of physical activities, bad breath, and slowness.

Also, drugs cause long-term effects such as physical and mental problems, poor health, and low immunity. Excessive use of drugs can lead to death. Unsafe use of drugs can also cause AIDS, STDs (Sexually Transmitted Diseases) and so on.

The anti-arrack movement was to address the various problems caused by intoxication. The use of drugs creates problems in the present day society too. Organise an awareness programme against it.

Nirbhaya Movement

The Nirbhaya Movement is a mass movement that was formed in Delhi against violence against women. In 2012, a girl was sexually assaulted and murdered in Delhi. This incident led to massive protests across the country. This protest led to the formation of the Nirbhaya Movement. The main demands raised by the Nirbhaya Movement were to take strong legal action against sexual violence against women, speed up the legal process in such cases, and ensure exemplary punishment. The Indian Criminal Law Amendment Act, 2013 (Nirbhaya Act) and fast-track courts to deal with sexual violence cases came into existence in the wake of the Nirbhaya movement.

Fishermen's Movement

National Fishworkers'
Forum - Logo

Indian fishermen are the second largest fishing community in the world. Fishing is the livelihood of crores of people living in the western and eastern coastal areas. There have been many movements to solve the problems faced by fishermen related to their livelihood. The change in the economic policies of our country in the mid-1980s also affected the fishing sector. The agitations were organised mainly against the policies of the central government related to deep-sea fishing. The agitations were organised under the leadership of the National Fish workers Forum (NFF). This is an organisation that coordinates the collectives of all the traditional fishing workers in various states and works to protect their rights. Legal battles and public protests were held over issues such as the granting of fishing licenses to foreign companies in India's maritime area and the granting of trawling licenses to foreign companies for fishing on the Indian coasts which were destroying the traditional fishing industry. Protection of the coastal environment is also one of the main objectives of this organisation. It was the fishing workers of Kerala who organised the workers under the leadership of the NFF and strengthened the struggle for rights. The awakening of the organisational consciousness of the fishing workers has helped to increase their participation in the democratic system.

Environmental Movements

Environmental movements emerged against the environmental problems created by unscientific development and its result in denial of social justice. These movements primarily address the environmental and social problems caused by large-scale irrigation projects, industries, mining, deforestation, etc. Environmental movements have been able to intervene in many issues such as the conservation of natural resources, conservation of biodiversity, formulation of environmental policy , creating environmental awareness, and sustainable development. Let us get acquainted with some of the major environmental movements that have attracted attention at the all-India level.

Movements

Characteristics

Chipko Movement
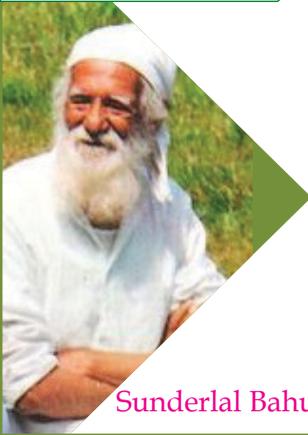
Sunderlal Bahuguna

- Opposed the felling of trees in large scale for industrial purposes in the Himalayan regions in Uttarakand
- Stood up for the rights of Indigenous people over forest resources
- Women's participation and leadership
- A form of struggle involving embracing trees

Narmada Bachao Andolan

Medha Patkar

- A movement formed against the Sardar Sarovar project on the Narmada River
- Worked against the eviction of Tribal people
- Worked to protect the livelihoods of indigenous people
- Stood against unjust evictions and rehabilitation

Silent Valley

Silent Valley National Park

- A movement against the proposed Silent Valley Hydro electric project
- Stood for the conservation of rain forest and bio-diversity
- Abandoned the proposed Hydro electric project due to public agitations
- Silent Valley was declared a National Park

As a result of the intervention of the Environmental organisations and other popular movements, several environmental protection laws, laws protecting ecological rights, declaration of protected forest areas and declaration of national parks have been enacted in India .

2002 *Bio diversity Act*

2006 *The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act*

2013 *The Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act*

Organise a debate on "Environmental and social problems created as a result of developmental activities of the present period."

Peasant Movements

Peasant struggle

Numerous movements have emerged in India addressing the problems faced by farmers. Although the agricultural sector received a boost in connection with the Green Revolution, the liberalisation policies introduced in our economic policy in the mid-1980s put the agricultural sector in crisis. The reforms in the agricultural sector adversely affected production, food security, and employment sector. Against this, the Bharatiya Kisan Union (BKU), formed in Uttar Pradesh, organised massive protests by mobilising rural farmers. Shetkari Sanghatana in Maharashtra and Raita Sangha in Karnataka are examples of farmer movements that emerged in various parts of the country. The farmers' protest organised by the Samyukt Kisan Morcha against the Central Government's agricultural laws in the border areas of Delhi during 2020-2021 gained significant attention due to its widespread public participation. Following the protests, the government accepted the farmers' demands.

Prepare a note including more farmer movements and agricultural laws.

Right to Information Movement

The Right to Information (RTI) Movement and the subsequent law are examples of the acceptance and success of public protests. The movement was started in 1990 by an organisation named the Mazdoor Kisan Shakti Sangathan (MKSS) in Rajasthan. The first demand for access to documents related to public works was made in Bhim Tehsil, a backward area of Rajasthan. This was due to the suspicion that the public money was being misused in connection with the construction of schools, dispensaries and small dams. Under the auspices of MKSS, the Delhi-based National Council for People's Right to Information was formed and launched nationwide propaganda. In addition, the Consumer Education and Research Centre, the Press Council, and the Shuri Committee had also suggested preparing a draft for the Right to Information Act keeping in view the same demand. It was in this context that the Right to Information Act came into force in 2005.

Right to Information Act

The Right to Information Act was passed by the Indian Parliament in 2005 and it came into force on 12 October 2005. This Act ensures the right of citizens to obtain information from public institutions and authorities. According to this, information must be provided within 30 days. If the petitioner's life or liberty is threatened, the information must be provided within 48 hours. A Chief Information Officer works in each institution to provide information. If the information is not received within the specified time, the petitioner can file an appeal to the superiors. Right to Information Commissions function at the Centre and in the states for the implementation of the Right to Information Act. Since transparency is essential in a democracy, and corruption must be eradicated, it is necessary to provide authentic information regarding public affairs to the citizens.

Prepare an article on ''How does the Right to Information Movement strengthen Democracy in India?''

Regional Movements

India is a country rich in diversity. This diversity is visible in its geography, climate, language, culture, lifestyle, religion, race, etc. Based on these, regional movements are the ones that arise, for the needs of a region, such as special consideration, benefits, and protection. On the basis of the demand raised, such movements can be mainly classified as anti-immigration movements, regional autonomy movements, and separatist movements. Let us get acquainted with some such movements and how Indian democracy approached them.

Dravidian Movement
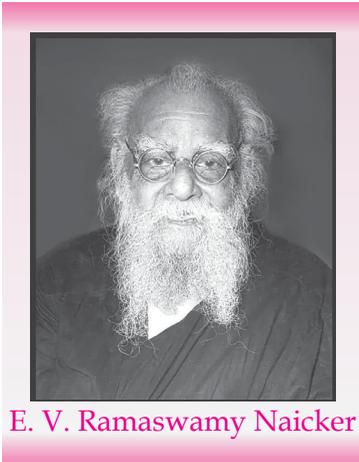
E. V. Ramaswamy Naicker

The Dravidian Movement was a movement that began in Tamil Nadu in the early decades of the 20th century under the influence of the ideas of political empowerment of the Dravidian people, the growth of the Tamil language, and rationalism. The aim of this movement was to resist the dominance of Brahmin culture over Dravidian culture. This movement took shape from the ideology of E. V. Ramaswamy Naicker's Self-Respect Movement. Later, he formed a political party called Dravida Kazhagam. Afterwards, this became the Dravida Munnetta Kazhagam (DMK). The DMK which influenced Tamil Nadu politics through strong agitations, came to power in 1967. The influence of various Dravidian movements can be seen in the subsequent politics of Tamil Nadu.

Anti-Immigration Movements

Anti-immigration movements are movements formed based on the ethnic-linguistic-cultural-economic-employment problems created by uncontrolled immigration, to the indigenous population of a region. Among these, the Assam Movement is the most important one.

The Assam Movement

The Assam Movement was initiated by the agitation against immigration, especially the immigration of Bengladeshis, in Assam from 1979 to 1985. The All Assam Students' Union led this movement. The protesters expressed concern that the illegal

immigration from Bangladesh was eliminating employment opportunities for the people of Assam and causing poverty and economic crises. The protesters demanded the expulsion of those who had immigrated to Assam illegally after 1951. The movement led to widespread violence and clashes. The agreement signed by Central Government with the protesters in 1985, and subsequent democratic interventions helped to resolve the issue to some extent.

Movements for Autonomy

These are movements that emerged demanding greater autonomy within the country or by demanding special statehood. Such movements raise the demand for autonomy by raising issues such as regional neglect, linguistic and cultural differences, and unbalanced economic growth. Let us know more about some of these movements from the list given below.

Movement	Leading organisation	Reasons/ Demand	Solution
Gorkha Land Movement	Gorkha National Liberation Front	A separate state for Nepali speaking Gorkha community in West Bengal	An autonomous Darjeeling Gorkha hill council was formed in 1988. Instead of Gorkha Hill Council, Gorkha land Territorial Administration was formed in 2012
Jharkhand Movement	Jharkhand Mukti Morcha	Form a separate state Jharkhand, dividing Bihar	Jharkhand state was formed in 2000
Telangana Movement	Telangana Rashtra Samithi	Form Telangana state dividing Andhra Pradesh	Telangana state was formed in 2014

The Separatist Movements

These movements are those that have started with the aim of separating certain regions from India and forming independent states. The separatist movements in the states of Punjab, Jammu and Kashmir, Mizoram and Nagaland are among these.

Khalistan Movement

The Khalistan movement emerged in Punjab with the demand for a separate nation called Khalistan for the Sikh people. This movement was led by an extremist faction of the Sikh community. They adopted armed means to achieve their goal of a separate nation. The militants made the Golden Temple in Amritsar, a prominent Sikh shrine, their centre. In 1984, the central government suppressed the terrorists who had infiltrated into the Golden Temple through a military operation known as 'Operation Blue Star'. Following this, Prime Minister Indira Gandhi was assassinated by two of her Sikh bodyguards. After Indira Gandhi's assassination, anti-Sikh riots broke out in various parts of the country. Many innocent Sikhs were killed in these riots. The situation changed after Prime Minister Rajiv Gandhi and Sikh leader Harchand Singh Longowal signed the Punjab Accord in 1985. The subsequent effective democratic processes led to the complete eradication of separatism in Punjab and the restoration of peace.

Separatist movements in Jammu and Kashmir.

The state of Jammu and Kashmir is a state that was granted special rights under Article 370 of the Constitution. The separatist movements in Jammu and Kashmir are working with the aim of either dividing Kashmir from India and making it an independent nation or joining Pakistan. The armed insurgencies carried out by them have raised a major threat to the security, unity and integrity of the country. The central government has tried to restore peace through peace talks and special economic and development activites. In 2019, the central government revoked the special rights granted to Jammu and Kashmir under Article 370 and passed the Jammu and Kashmir Reorganisation Act. According to this, the statehood of Jammu and Kashmir was revoked and it was reorganised into two union territories, Jammu and Kashmir and Ladakh. In 2024 peaceful elections were held for the Jammu and Kashmir Legislative Assembly and Omar Abdullah, the Jammu and Kashmir National Conference leader formed the government as the Chief Minister.

As in the north western parts of India, separatist movements had emerged in the north eastern regions as well. Let us get acquainted with some of the separatist movements that existed in the north eastern states.

Separatist movements in the North - East Regions

Movement	Leader	Demand	Solution
Mizo National Front (MNF)	Laldenga	A separate nation for the Mizo Tribe	According to the peace accord signed in 1986, it was decided to grant Mizoram full-fledged statehood with special powers
Naga National Council (NNC)	Angami Zapu Phizo	Unification of Naga Territory, autonomy, conservation of tribal culture.	Signed Naga Peace Accord in 2015

Some Other Challenges Faced by Indian Democracy

The major challenges that destabilise the democratic process in our country are communalism, tensions in center-state relations, corruption, criminalisation of politics, and trends like defection. These adversely affect the peaceful lives of the people, national progress, and economic growth. Let us examine how these tendencies pose challenges to Indian democracy.

Communalism

Communalism is the idea of dividing people on the basis of religion and creating social conflict. During the colonial period, the British strategy of 'divide and rule' led to the division of the Indian populace on the basis of religion and fostered communalism. Similarly, the riots that followed the partition of India also contributed to dividing the population based on religion and nurturing communal thoughts. Communal divide undermines our constitutional values like secularism and social justice, posing a threat to the nation's unity and integrity. The formation of public opinion based on religion and communal thinking, and the way by which political parties use it to influence voters in elections, pose a significant challenge to democracy. Communalism can only be countered through creating public awareness, sensitisation, and proper democratic literacy.

Prepare a speech on 'Communalism is a threat to Indian Democracy.'

Tensions in Centre-State Relations

Have you read the news headlines given above? These are some observations by Honourable Supreme Court against Governors who breach the jurisdiction. What do you understand from this?

-
-

Tensions in Centre-State relations are another major challenge facing Indian democracy. Although the Constitution has divided powers between the Centre and the States, more power is vested in the Centre. It has also ensured vantage of the Central Government in some matters. On the other hand, the Constitution also gives the States the right to freely exercise the powers given to them. However, often the successive Central Governments directly and through Governors interfere in this right of the States. We can also see politics interfering in the centrally-funded schemes and distribution of resources. Such moves are the main cause for worsening the Centre-State relations. The Judiciary has the authority to resolve legal dispute between the Centre and the States.

Centre – State Relations

The Constitution is, in fact, merely a framework or a skeleton. It is the real political processes that provide flesh and blood to the constitution. Therefore, to a large extent Indian federalism has been influenced by the changing political processes. The role of the Governor has been very crucial in maintaining the Centre-State relations since the Constitution came into effect.

Role of Governor

The role of the Governor has always been a controversial subject between the states and the Central Government. The Governor is not an elected official. Retired military officers, government officials and politicians are generally appointed as Governors. The Governor is appointed by the President on the recommendation of the Central Government. The minimum age for appointment of the Governor is 35 years.

The Governor's role often leads to more controversies, especially in situations where different political parties govern at the Centre and in the States. Therefore, the Governor's actions are frequently interpreted as the Central Government's interference in the functioning of the State Government. The Sarkaria Commission, appointed by the Central Government in 1983 to study Centre-State relations, recommended that active politicians should not be appointed as Governors.

There is yet another reason for the controversy regarding the role and powers of the Governor. Article 356 of the Constitution is the basis of this controversy. This article stipulates that Presidential Rule can be imposed in any state in India. Based on the Governor's report, the President can impose Presidential Rule in that state. However, the Constitution mandates that this article should only be used if the State Government fails to carry out the administration in accordance with the provisions of the Constitution. This power of the Governor has

The Sarkaria Commission

The Sarkaria Commission was appointed by the Central Government to study Centre-State relations and submit a report. The commission was constituted in 1983, and its chairman was Justice R. S. Sarkaria, a retired Supreme Court judge. The commission submitted its report in 1988. The commission pointed out that the powers of the Centre were increasing over time. It found that constitutional and political changes were necessary to avoid friction and tensions in Centre-State relations. Although the Sarkaria Commission's report was widely welcomed, its recommendations have not been fully implemented.

Article 356

Article 356 empowers the President to dismiss democratically elected governments in states or to assume the rule of the state. Presidential rule is imposed based on the report submitted by the Governor to the President.

- After the Indian Constitution came into force, this article was first invoked in 1951 by dismissing the Punjab government.

- Until the general elections of 1967, Article 356 was rarely invoked. However, after 1967, it was used extensively.

led to numerous conflicts. There have been instances where the President has dismissed state governments even when they had a clear majority in the legislative assembly. The dissolution of the Kerala Government in 1959 is an example of this.

Powers and Functions of the Governor

The Constitution envisages a parliamentary system in the states similar to that of the Centre. Therefore, the Governor is only the nominal leader of the state. The real executive power is vested with the Cabinet headed by the Chief Minister. Hence, the Governor should exercise his powers on the advice of the Council of Ministers. The major powers and functions of the Governor are given below:

Legislative Powers

- ❖ To summon the legislative assembly, to prorogue sessions, and to dissolve the assembly.

- ❖ To address the assembly.

- ❖ To give assent to bills passed by the assembly.

- ❖ To promulgate ordinances.

- ❖ To give prior permission for the presentation of budgets and money bills in the assembly.

Executive Powers

- ❖ All executive powers of the state are exercised in the name of the Governor.

- ❖ To invite the leader of the political party or alliance that has secured the majority in the state to form the government.

- ❖ To appoint the Chief Minister of the state and, on the Chief Minister's recommendation, other ministers.

❖ To appoint the Advocate General, the Chairman of the State Public Service Commission (PSC), and members of the PSC.

Judiciary Powers

❖ The power to grant pardon, suspend, remit, or commute sentences for offenses related to matters within the executive power of the state government.

Discretionary Powers

❖ In situations where no single party secures a majority in the Legislative Assembly, the Governor can exercise discretionary power regarding the formation of the Council of Ministers.

❖ To submit a report to the President regarding the administrative affairs of the state.

❖ When bills passed by the Legislative Assembly are submitted for the Governor's assent, the Governor can take the following actions:

♦ Declare whether the bill has been given assent or not.

♦ Return the bill to the Legislative Assembly with amendments. If the bill, thus returned, is reconsidered by the assembly and passed again with or without amendments and submitted to the Governor, the Governor is bound to give assent to it.

♦ Submit the bill for the consideration of the President.

The Governor's duty is to help the state government to carry out the democratic process of the state smoothly and in a manner consistent with the spirit of the constitution. Governors are not the authority controlling the cabinet headed by the Chief Minister. Rather, they are its friend, philosopher and guide. The interventions of the Governors as envisaged by the constitution will strengthen the democratic process and will uphold the dignity of the constitution.

Organise a panel discussion on 'How do conflicts in Centre-State relations pose a challenge to democracy.'

Corruption

Corruption can be considered as the use of any kind of power or position and the acceptance of money or any other reward in addition to the legally due remuneration. Examples of corruption include bribery, nepotism, and illegal acquisition of wealth. Corruption adversely affects the country's financial investments, economic growth, and our democratic system. Corruption causes the rights, welfare activities, and facilities that the people should receive to be concentrated to only a few individuals. This leads to the common people losing faith in the democratic system. Raising public awareness against corruption, establishing a strong legal system, freeing corruption investigation mechanisms from political influence, making the financial sources of political parties transparent, making the governance sector transparent, and creating awareness among the people against corruption are some of the ways to prevent corruption.

Electoral Bond

Supreme Court Quashes the Electoral Bond

Electoral Bond is Anti-Constitutional: Supreme Court

Electoral Bond might Become a Bribe: Supreme Court
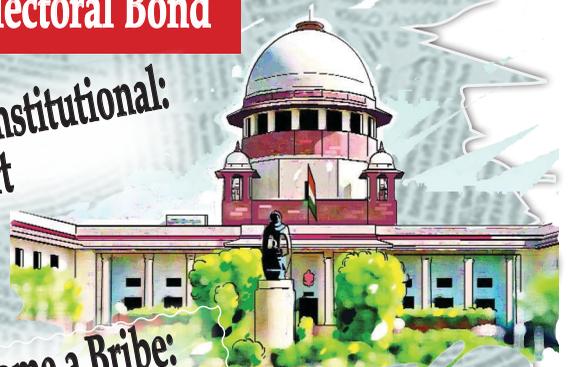
Have you analysed the news headlines? These are the news headlines about the Supreme Court's cancellation of electoral bonds. What is an electoral bond? Let us examine.

This is a project designed to allow individuals and corporates to donate any amount they want to any political party. Electoral bonds were introduced in the 2017-2018 Union Budget. All parties that have secured not less than one percent of the total votes polled in the previous state and Lok Sabha elections and are registered with the Election Commission can raise money through these bonds. Institutions or individuals can buy bonds for an amount of their choice ranging from Rs 1,000 to Rs 1 crore through SBI. Since this amount falls under the category of donation, it will be tax deductible. Political parties must convert the bonds received from donors into cash within fifteen days.

The Supreme Court on February 15, 2024, quashed the electoral bond after examining the transparency and legality of the bonds. The Supreme Court ruled that the electoral bond is against the fundamental right.

Prepare a note on the basis of the Supreme Court judgment and newspaper reports on how electoral bonds cause corruption.

Criminalisation of Politics

Another major challenge faced by democracy is the criminalisation of politics. Criminalisation of politics refers to the tendency of leaders or workers of political parties engaging in or encouraging criminal activities. Furthermore, the involvement of individuals engaged in criminal acts in politics also constitutes the criminalisation of politics. Intimidating people to vote in favour of a particular party or creating such an environment leads to the erosion of democratic values. When individuals with criminal backgrounds reach the leadership of political parties and become rulers, it causes citizens to lose faith in the democratic system. Electoral reforms that prohibit those facing trial or convicted of criminal offenses from contesting elections, strong legal systems, and awareness campaigns against the criminalisation of politics are ways to eliminate criminalisation of politics.

Defection

Another trend that emerged in Indian politics after the 1967 elections was defection. Defection refers to an elected representative, who contested and won the election as a candidate of one party, abandoning that party or joining another party. This situation often betrays the trust that voters have placed in their representatives during the election. This often creates crisis in governance and poses a challenge to democracy. Subsequently, the Anti-Defection Law was passed by Parliament in 1985 through the 52nd Constitutional Amendment to prevent defection.

Political parties often adopt different strategies to prevent their members from defecting. Under the leadership of a loyal member of a party, members gather at a specific venue and design a strategy to prevent the influence of other political parties. This process is also called Resort Politics. Its history began in Haryana in 1982. Subsequently, this trend has also occurred in states like Karnataka, Andhra Pradesh, Gujarat, Uttar Pradesh, Bihar, Maharashtra, Uttarakhand and Tamil Nadu.

'The criminalisation of politics and defection are the challenges to Indian democracy.' Prepare a note based on the stands and actions taken by the Indian Election Commission in this regard.

We have been able to overcome many crises that the country has faced since independence through democratic means. This demonstrates the survivability of our democracy. We have a vibrant constitution that can accommodate the changes of the times. Respect and adherence to constitutional values enrich our democracy.
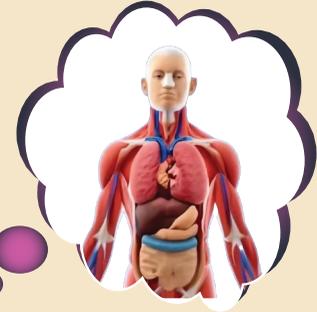
Extended Activities

- Organise a seminar on 'How evident is democracy as a way of life in our society?'

- Prepare a digital profile album of the Presidents and Prime Ministers of India.

- Organise an interview with an environmental activist, keeping in mind the necessity of environmental awareness.

9

KNOW THE INDIAN SOCIAL SYSTEM

Picture 1

Picture 2

Observe the pictures given above.

Have you noticed some social institutions in picture 1?

What are they?

What do you see in picture 2?

Let us compare our society we live in to the human body system.

Our body is like a complex machine. It performs countless functions to keep us alive. All living things have organic structures organised according to their physical characteristics. Each part of this organic structure has its own specific functions. The body parts are interrelated based on these functions. The structure becomes active in accordance with the interrelationship between these different parts in the organic structure. This is referred to as an organic system. The term 'system' reflects the systematic arrangement of various parts. Systems such as circulatory, respiratory, and others are interconnected to maintain equilibrium within the body.

Have you noticed how different social institutions and their parts work together to maintain the stability, growth and order in society?

To ensure stability, growth and order in society various parts of society work in coordination. A social system is formed when each part of the society, including education, transportation, communication, media, law, the social justice system, health and security systems, religious and cultural institutions, and the government work interdependently and perform jointly.
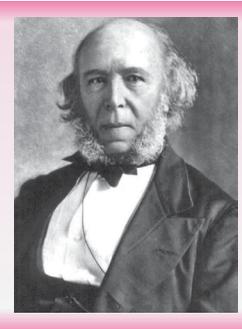
Herbert Spencer is the sociologist who compared society to a living organism. He developed the concept of Social Organism by highlighting the similarity between the human body and the social system.

Herbert Spencer

In the human body, organs function interrelatedly and complementarily. Similarly, Herbert Spencer's concept helps us to understand how various parts of the society, including family, education, economy, religion, government and other such social institutions work together complementarily to maintain stability, growth and social order.

Observe the picture denoting the school and its various parts.

What are the various parts of the school?

What are the functions of each?

Are they interrelated and complementary to each other?

What happens if they fail to work together?

Similarly, each social institution has various parts and distinct functions of its own. They are interrelated and complementary.

Think about a financial institution in your neighbourhood and its various parts. Which parts work together in coordination to ensure the functioning of this institution?

Humans are social beings.
Let us observe a day in the life of Midhun.

➤ Midhun wakes up in the morning when his father calls him.

➤ As an employee, Midhun uses the government-run public transportation system to commute to work.

➤ He discusses current political issues and elections with his colleagues during the lunch break.

➤ He visits the bank near his office for financial transactions.

➤ Midhun participates in the local festivals, celebrations, and other entertainment programmes.

➤ He finds time to stay connected with all his friends since school days through social media.

➤ He attends the online classes at night to continue his education.

We got to know a day in Midhun's life. Which social institutions does he interact with during the day?

-
-
-
-

-
-
-

Note down the social institutions you interact with, in your daily life.

Society is composed of different social institutions that work complementarily to maintain social existence.

Social institutions regulate the behaviour and actions of individuals and groups.

A social system is one that interconnects various social institutions and also regulates relationships, interactions and social order. A social system can be seen as a systematic arrangements of social interactions.

Indian Social System

Our country is a land of diversity. Indian society is shaped by diverse communities and cultures. G.S. Ghurye was a pioneering sociologist in India. Let us read his views on the Indian social system.

The Indian social system is characterised by the distinctive blend of diversity and continuity. Its main feature is the caste system. The Indian social system is rich in its regional, linguistic, and religious plurality. It is a cultural characteristic that defines Indian society.

G. S. Ghurye

Source: G. S. Ghurye, *Caste and Race in India*

What features of the Indian social system are highlighted by G. S. Ghurye?

•   •   •

The Indian social system has a complex structure shaped by its historical, cultural, and religious influences. India is a land with a diverse population, which is home to various castes, religions, languages, tribes, and cultures. This diversity forms the backbone of the Indian social system. The Indian social system has evolved over thousands of years through its social evolution. This reflects the history, values and traditions of the country. Let us examine some distinctive features of the Indian social system.

Different parts of the
Indian social system
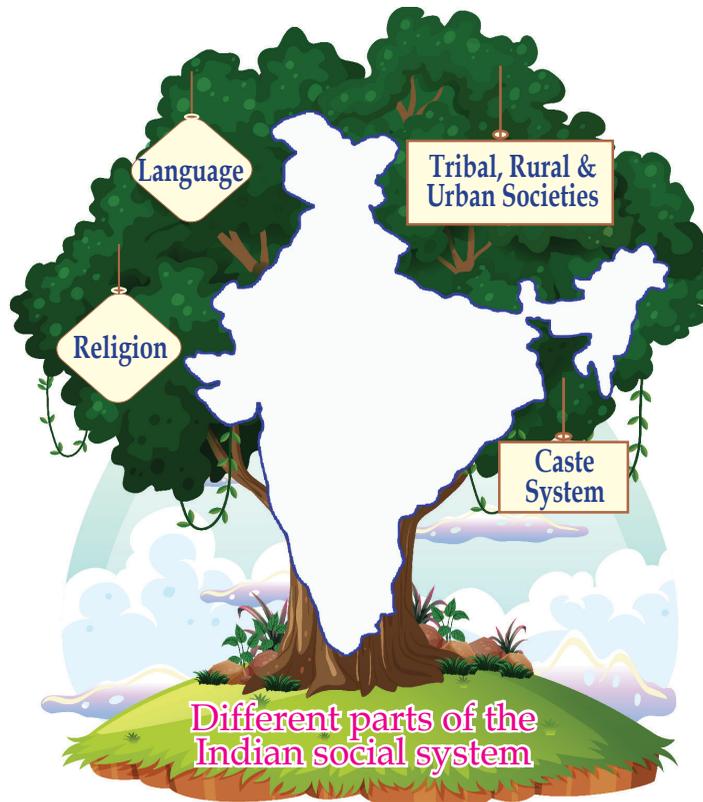
I. Caste System

Caste is a vital institution in Indian social life. This is not merely a system of social hierarchy, but it is a way of life deeply embedded in religious and cultural traditions.

Source: M. N. Srinivas, *Caste in Modern India: And Other Essays.*

M. N. Srinivas

M. N. Srinivas is an Indian Sociologist who conducted several insightful studies about the caste system in the Indian social system. A distinctive feature of the caste system in Indian society is that people are divided into different strata based on their caste. The caste system is deeply interwoven in the Hindu religion. Caste is determined at one's birth. That is, a person who is born into one caste cannot move to another caste. Many castes and subcastes exist in Indian society.

The Story of a Village

The village where Balu lived was a caste-based society. There, people were categorised in a hierarchy based on the caste and varna systems. Brahmins were considered priests, Kshatriyas as warriors, Vaishyas as traders, and Shudras were regarded as the service caste, subordinate to their upper castes. Apart from these four castes, others were known as Panchamas or outcastes. These totally marginalised sections lived on the outskirts of the villages.

Each caste had a hereditary occupation in this village where the caste system was strictly practised. They did not have the freedom to choose other occupations. Therefore, Balu, who belonged to the Shudra caste, had to work on the fields despite his desire to become a trademan. Strict caste rules existed there. Each caste had customary practices which were passed down through generations. People were only allowed to marry within their own caste. Each caste was separated from the others based on these traditions. Several inequalities existed there. Those who were considered lower castes did not have the right to use public roads in the village, nor were they permitted to enter temples. Eventually in the context of education and social mobility several protests were launched demanding equality, and as a result, caste rules were relaxed. Gradually, the village changed as a society ensuring equal justice and status to all the people.

Have you read the story about a village where the caste system existed? What were the features of the caste system?

Let us see the important features of the caste system that existed in Indian society.

1. Social Hierarchy

Members of society were ranked into various layers based on caste. This hierarchical structure determined the individual's role, status, and responsibilities in society. In ancient India, those who were considered as higher castes claimed greater social privilege. But those who remained at the lower layer did not receive any status and rights.

2. Division of Labour

Specific hereditary occupations were allocated to each caste. While Brahmins were expected to be priests, Kshatriyas to protect the country, Vaishyas to trade, Shudras were typically assigned roles serving other higher castes. Individuals were not allowed to choose occupation other than their hereditary ones. This situation maintained a society with no social mobility.

3. Social Control and Order

In ancient India, the caste system functioned as a system of social control. The members of each caste had to adhere strictly to the norms and duties based on their caste. Caste system was based on the notion of purity and pollution. This resulted in strict maintenance of caste differences. Those considered lower castes were often required to maintain a specific social distance from higher castes. Untouchability–an evil practice–existed at that time. People of all caste had no right to have food together. According to the Protection of Civil Rights Act, 1955, the practice and propagation of the social evil of untouchability is prohibited in India.

Social Mobility

Social mobility refers to the movement, or shifts in an individual or individuals' social status from one status to another.

(Wallace and Wallace)

When an individual gets promoted to a higher position in his job, it is an example of social mobility.

The Protection of Civil Rights Act, 1955

The Indian Parliament passed the Protection of Civil Rights Act, 1955, to prevent the practice of untouchability and its propagation. In 1955, when it was enacted, it was named Untouchability (Offences) Act, 1955. In 1976, it was amended and renamed as the Protection of Civil Rights Act.

4. Restrictions on Marriage

The caste system promoted endogamy–marriage within one's caste. It expelled those people who were engaged in exogamy. The practice of endogamy was followed to ensure that each caste maintained its boundaries without intermingling between castes.

5. Inequality and Marginalisation

Even though the caste system was practised as the basis of the social structure, it developed social inequality in society. People who were considered lower castes were denied access to education, land and resources which in turn accelerated the marginalisation of these sections.

The inequalities which existed then were often considered unquestionable. It became an obstacle for the deserving individuals to access resources and to achieve equality. Certain sections received more consideration while others were marginalised. Over the years, several agitations emerged against the caste-based inequalities and oppression across India. *Kallumala agitation, Mookkuthi agitation, Panthi Bhojanam, Channar riot*, etc., were examples of agitations in Kerala.

The Indian Constitution prohibits discrimination and ensures equality for all its citizens. In modern India, democratic values, constitutional provisions, and social movements have challenged the rigid practices of the traditional caste system. This influenced social mobility and paved the way for building a just society, promoting equality, and eliminating caste discrimination.

Investigate how the Indian Constitution addresses caste discrimination. Prepare a detailed report that includes relevant constitutional provisions, articles, and landmark court decisions, and present your findings in the Social Science Club.

II. Religion

The Preamble to the Indian Constitution states that India is a secular state. The unique aspect of Indian secularism is that the State does not accord special status to any religion. Article 15 of the Indian Constitution prohibits discrimination based on religion, race, caste, sex, or place of birth. One of the characteristics of the Indian social system is that there is a harmonious existence of religions that originated in India, and those that originated outside India. Let us examine the role of religion in the Indian social system.

1. A Tool for Social Control

Observe the board displayed in a religious harmony meeting place.

The truth is great. Living honestly is even greater. *The Guru Granth Sahib*	Love your neighbour as yourself. *The Bible*	Do your duty without expecting results. *The Bhagavad Gita*
Those who stand firm in truth and righteousness become pure. *The Dharmapadam (Buddha Text)*	Love the lives of others as you love your own life. *The Tattvartha Sutra (Jaina Text)*	You must be truthful, because truthfulness leads to righteousness. *Prophet Muhammed (Hadith)*

The messages above indicate the values that various religions in India contribute to society.

Each religion teaches human values such as honesty, empathy, mutual respect, love, care, social responsibility, justice, and morality and these values enrich the process of socialisation. Through these coexistence and social order can be ensured. Thus, religious values influence and guide individual behaviour, and there by act as a tool for social control.

2. Enriching Cultural Diversity

Observe the pictures

Mount Mary Church, Bandra

Moorish Mosque, Punjab

Rumtek Dharma Chakra Centre, Sikkim

Golden Temple, Amritsar

Sree Padmanabhaswami Temple, Thiruvananthapuram

Dilwara Jain temple, Mount Abu

The above pictures depict some important religious places in India and their paintings and engravings. Religion enriches our country's cultural diversity through beliefs, arts and literature. The paintings and engravings found in religious institutions such as temples, churches, mosques, viharas and gurudwaras vividly point to this cultural richness.

In the idealistic contributions of many figures such as Kabir Das, who worked for Hindu-Muslim harmony, Meera Bai, who stood for women's freedom of worship, and Guru Nanak, who opposed caste discrimination and economic inequality, one can see numerous elements that enriched India's cultural diversity.

What are the various religious festivals celebrated in India?

When people from different religious groups become part of such celebrations, does it lead to strengthening unity and amity in society? Let us explore this.

3. Accelerating Social Change

You have discussed several social movements in India in your previous classes. Some religious movements evolved into social movements, that paved way for social changes. They challenged caste discrimination and encouraged equality. Brahmo Samaj, led by Raja Ram Mohan Roy, is an example of this.

Although religion promotes reformation and unity in society, it can at times challenge the harmony of India's social order due to divisions and conflicts along religious lines. Such tendencies harmfully affect our social unity.

Prepare a digital magazine that includes stories, short stories, poems, articles, pictures and cartoons showing the importance of Indian secularism, and include it in your school wiki.

III. Language

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India is one of the most linguistically diverse countries in the world, with 22 official languages and numerous regional dialects.

Language is not just a means of communication–it is a symbol of culture and identity. After Independence, India was reorganised based on linguistic lines. Differences in social systems and cultural practices exist among people who speak different languages.

Prof. Irawati Karve, a renowned sociologist and India's first anthropologist, classified Indian languages in the following manner.

Language Family	Important Languages	Linguistic Regions
Indo-European	Punjabi, Sindhi, Hindi, Bihari, Bengali, Assamese, Rajasthani, Gujarati, Marathi, Konkani, Odiya	Punjab, Sind, Uttar Pradesh, Parts of Madhya Pradesh, Bihar, Bengal, Assam, Rajasthan, Kathiawad, Gujarat, Maharashtra, South Konkan, Orissa
Dravidian	Telugu, Kannada, Tamil, Malayalam, Tulu, Kodagu, Toda	Andhra/Telangana, Karnataka, Tamil Nadu, Kerala, Tulunadu, Coorg Hills, Nilgiri Hills
Astro-Asiatic	Mundari, Saora, Juang, Bondo, Gadaba, Bhumia, Santhali, Khasi	South Bihar, Northern-west and central parts of Southern Orissa, West Bengal, Santhal Pargana district, Assam Hills

Source: Irawati Karve, *Kinship Organisation in India (1953)*

Let us explore how language helps to unify people and enrich cultural traditions, contributing to the strength of India's social system.

1. Make Cultural Traditions Organic

Have you heard of oral songs? The Ballads of Northern Kerala (Vadakkan Pattukal) are examples of oral songs. These songs helped preserve traditional values, social norms and historical events. Try to find more examples of such oral songs.

Languages organically embody the traditions of their respective societies through oral transmission over time and, subject to changes, through written transmission. The traditions, stories, and values of each society nurture its culture.

2. Provides a Sense of Identity

As the Malayalam-speaking people are known as Malayalees, people are connected to their identities through language. Terms like Tamils, Biharis and Punjabis are examples of how people's language and identity are related. Thus, language plays an inclusive role in shaping people's sense of identity.

3. Fosters Respect for and Coexistence with Cultural Diversity

Which languages do you study other than your mother tongue? Do the stories, poems and literary works in other languages help us to know the culture of the people who speak that language? We can learn about different cultures and foster respect and coexistence through various languages. People can develop broader life perspectives and opportunities by learning and using more than one language, including their regional languages.

Ballads of the North (Vadakkan Pattukal)

Ballads of the North are heroic folk songs that originated in Northern Kerala. The essence of the songs is the biographies and celebration of the lives and heroic deeds of famous Kalari practitioners from tharavads like Puthuram and Thacholi, in the areas of Kadathanadu in Northern Malabar, Kolathunadu and Wayanad. These songs are transmitted through the Malayalam language.

Prepare an article on India's linguistic diversity and cultural exchange.

To maintain equilibrium in Indian social systems, it is essential to recognise and respect linguistic diversity.

Select a patriotic song that reflects the country's ideals and values of unity, integrity, brotherhood and humanity. Prepare a note explaining how the language of the song reflects these ideals and values.

IV. Tribal Society

The Forest Department utilises knowledge of the Muthuvan tribe to protect the Nilgiri Tahr.

The Soliga Tribes in Karnataka provide an invaluable contribution to the protection of the Western Ghats.

Sri. Cheruvayal Raman received the Padma Shri Puraskar for protecting the traditional rice breeds and farming methods.

Have you read the news headlines? These reports highlight the contributions of tribal communities in the sustenance of the Indian social system. What contributions of the tribal societies do you understand from the headlines?

Indian society can be divided into tribal society, rural society and urban society based on its social, cultural and geographic features. Tribal society is an integral part of Indian society. There are diverse tribal societies in India. Africa has the largest tribal population in the world. India ranks second in terms of the tribal population.

Tribal societies are indigenous communities in India. In India, 8.6 percent (as per the 2011 census) of the total population is tribal. North-Eastern states like Mizoram, Nagaland, Meghalaya, Arunachal Pradesh, and the majority of the population of the Union Territories like Lakshadweep are tribal-concentrated regions.

Tribal societies have features that differ from those of rural and urban societies. Each tribal society has its specific language, customary practices and political systems. Tribal people live in close interaction with nature and engage in sustainable agriculture and the protection of forests. This enables tribal communities to protect the environment and maintain ecological balance.

Different languages, beliefs, customary practices, food habits, and life styles of the tribal societies in India are part of our diversity. Tribal communities make significant contributions in maintaining

the distinctive preservation of forests and biodiversity. The tribal societies play a vital role in preserving Indian cultural heritage by transferring traditional knowledge, art and culture.

1. Traditional Knowledge

Traditional tribal communities possess valuable knowledge about agriculture, medicine and biodiversity conservation. For example, many tribal societies develop crops that are resilient to diverse climatic conditions and preserve seeds using unique methods. They rely on indigenous natural resources for healthcare practices. The folkways and oral histories of tribal societies make significant contributions to Indian culture.

Smt. Lakshmikutty

(She received the Padma Shri Puraskar in 2018 from the Indian President Shri. Ram Nath Kovind for her contributions to traditional medicinal practices.)


Shri. Cheruvayal Raman

(He received the Padma Shri Puraskar in 2023 from the Indian President Smt. Droupadi Murmu for preserving traditional rice breeds and their promotion.)

2. Arts and Culture

Tribal societies nourish Indian culture through their unique languages, art forms, festivals, music and dance. Like rural and urban societies, tribal communities also uphold the ideal of 'unity in diversity.' Tribal art forms (such as Warli Painting) and cultural festivals have gained global attraction and they promote tourism.
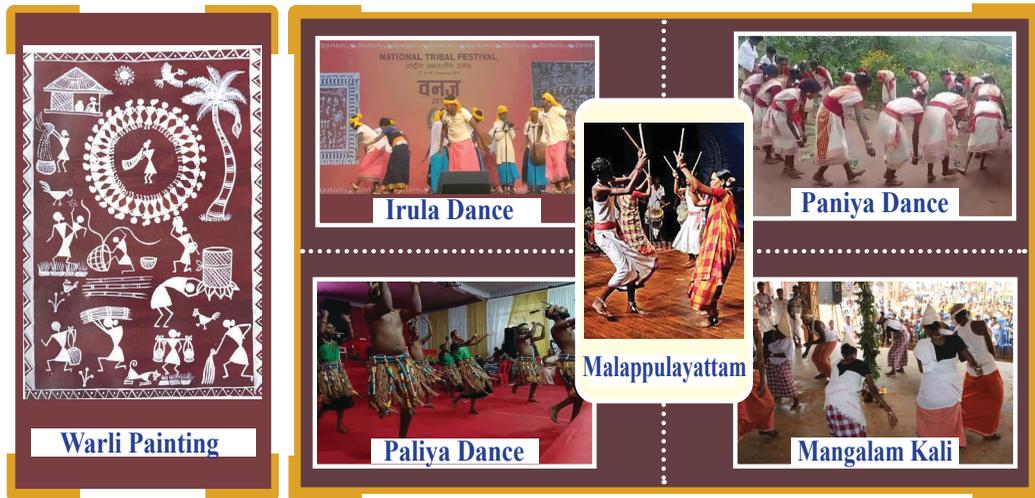
Tribal Arts

3. Sustainable Life

Tribal communities live in harmony with nature and integrate natural resources like forests and water into their daily lives in an eco friendly manner. The practices of these societies offer effective models for preserving the environment and managing resources. Their deep knowledge of forests strengthens the development of the eco-tourism sector. This is an example of utilising the knowledge of tribal societies as a valuable asset to our nation's knowledge economy.

4. Resistance against Inequalities

Santhal Revolt (1855-1856)
Reasons:
Exploitation by landlords, money-lenders, and British officials; forced displacement from traditional lands
Place:
The regions include the present-day Bengal, Jharkhand, Odisha, and Bihar
Major Leaders:
Sidhu Murmu, Kanhu Murmu

Munda Revolt (1899-1900) (Ulgulan Movement)
Reasons:
The exploitation and oppression of the landlords on the Munda Tribal societies. Intervention by the British in land ownerships.
Place:
Chota Nagpur region, including Jharkhand
Major leader:
Birsa Munda

Kurichya, Kurumba Revolt (1812)
Reasons:
Excessive taxation, intervention of the British in regional administration, forced displacement from traditional land, confiscation of property.
Place:
Wayanad (Kerala)
Major Leader:
Raman Nambi

Observe the descriptions with illustration of the major tribal revolts in India displayed in the historical museum. Tribal societies in India organised numerous struggles against inequality and oppression, and fought for justice.

The culture, environmental wisdom and resistance of tribal communities against inequality significantly contribute to enriching the Indian social system. Tribal societies are custodians of India's natural wealth and cultural heritage. National integration can be strengthened by improving education, healthcare, and socio-economic development among tribal communities.

Prepare an infographic highlighting the role of tribal societies in maintaining the Indian social system with statistical data, relevant pictures, and brief explanatory notes.

V. Rural-Urban Societies

Aarav lives in a village in West Bengal. The natural beauty of this village, surrounded by mountains, attracts everyone. Most of the villagers are farmers. As a result, the village has many agricultural fields. Every day, Aarav goes to school after helping his parents. His school is far from home. He has to go to school passing through many narrow alleys and roads. His school has limited facilities with only a few classrooms, and it lacks sufficient textbooks and internet access. The condition of his village is also not different. The villagers have to travel too far even to go to the hospital. Despite the inconveniences, he loves his village. The villagers remain close to each other and love one another and live like a family.

Life is different for Maya, who lives in the city of Kolkata. It is a common sight with crowded sidewalks and crowded roads with vehicles lined up in rows. The city is always noisy. Everyone is always busy. She often doesn't even have time to talk to her parents in the morning. They will also be busy going to the office then. The city has all

the modern facilities like big buildings, office buildings and industrial areas. She

studies in a school that has big classrooms with internet facilities and an extensive library. Even though the city has all these amenities, there is less social connection among people. Maya does not even know her neighbours. Despite this hustle and bustle, city dwellers still interact with one another and try to build relationships in public spaces like parks and exercise grounds.

Have you read the description of Aarav and Maya? Even though they live in the same state, you may have noticed that their environments have distinct characteristics. List them.

Rural Society	Urban Society
• Agriculture	• Industry
•	•
•	•

Since ancient times, India has been a land of self-ruled villages. The village society is based on agriculture and small-scale industries. This society is characterised by close-knit relationships and a traditional lifestyle. The village society is the backbone of an agriculture-based economy in India.

The urban society is characterised by diverse industries, various services and basic modern facilities. The urban society is also characterised by a diverse population and a fast-paced lifestyle compared to village life.

Jabbir Singh and his family, live in a village in Punjab, cultivate wheat for a living. Most of the wheat produced in the village is supplied to the city.

Rinu and her friends who work in a technopark in the city have developed a mobile application to identify suitable soil for agriculture and assist farmers. This helps to improve farming methods and ensure higher crop yields in villages.

Haven't you noticed about the occupation of Jabbir Singh and Rinu? What are the features of their work? Are their occupations interdependent in any way? If so how?

Which mobile applications developed by the Government are helpful for the agriculture sector?

As cities depend on the villages for the raw materials for food, villages also depend on cities for technology and markets. Modern trends in cities influence villages as well. Villages in contrast to cities, emphasise social relationships and cooperation.

Rural-urban migration connects both societies. Compared to villages, urban societies promote industrialisation and provide modern employment opportunities. Urban centres modernise technology and global relations. Urban life is a mixture of different cultures and it encourages cultural exchange.

Rural and Urban societies maintain equilibrium through interdependence and strengthen the Indian social system.

Rural-Urban Continuum

The transformation of rural societies into urban ones is linked to the concept of the rural-urban continuum. Mac Iver opined that there is a situation in the rural-urban continuum where there is no clear boundary between where the cities end and villages begin. We can observe that this kind of rural-urban continuum exists in Kerala.

Prepare a digital presentation that includes pictures and descriptions reflecting the interdependence between rural and urban societies.

From Diversity to Pluralism

We have understood that India is a land of diversity in the fields of religion, caste, tribe, region and language. Sustainability in the Indian social system can be maintained when these diversities are approached with pluralism. Have you noticed the words 'diversity' and 'pluralism' used interchangeably?

Biodiversity

Orchestra

Observe the pictures given above.

The term biodiversity refers to the existence of different living organisms in nature. Diversity means differences. However, the term pluralism implies that various diverse elements coexist. An orchestra is diverse in the sense that it includes a variety of musical instruments. But pluralism occurs when these instruments are skillfully composed to produce beautiful music.

Pluralism involves a situation where people of different social classes, religions, and races live together in a society, by following their own traditions and interests.

Diversity in society means the presence of differences within society. It includes cultural, religious, linguistic, racial and social distinctions. These diversities may not have mutual relations or mutual respect. However, pluralism promotes communication between different social groups, fostering mutual respect, love, and friendship–irrespective of their diversity. Pluralism ensures that diversity does not lead to division, instead, it contributes to unity and coexistence.

If diversity naturally exists, pluralism has to be intentionally cultivated. Therefore, the cultivation of pluralism is considered a conscious activity.

Prepare a questionnaire for conducting a quiz on Indian social system.

The Challenges of Pluralism

The factors that hinder secularism to be prevented.

The interests of linguistic minorities to be protected.

Mining and Displacement: Tribal protests against losing ancestral lands.

The given news headlines show the challenges that hinder Indian pluralism. What are they?

- • • •

India becomes pluralistic when we accept and respect our diversity. We can overcome the challenges to Indian pluralism through national integration.

> Collect news about social harmony and conflict from print media. Prepare a seminar report on how the media report on pluralism and its challenges.

National Integration

National integration is a process by which people from different backgrounds, regions, languages, religions, and cultures are respected for their diversity, leading to a unified and harmonious state. It also emphasises people's identity, solidarity and public identity while respecting their diversity. India's national integration is a process that unifies Indian society into a national identity by respecting India's cultural, linguistic and religious diversity.

The festivals that promote unity in diversity inspire national integration in India. India is a democratic country that ensures inclusive participation of all marginalised groups and ensures equal participation and representation for all groups in society. The various festivals and events celebrated together across India ensure coexistence and tolerance in society. Besides, a legal system that protects religious and linguistic minorities and a visible secularism reinforce constitutional values such as equality.

Features of National Integration

- Nurtures unity in diversity
- Encourages social unity
- Develops national identity
- Encourages social development
- Strengthens democratic governance
- Helps to overcome the challenges to pluralism

Make a digital presentation by including languages, art forms, and cultural characteristics of various Indian states and also include notable individuals who have contributed to national integration.

Extended Activities

- Prepare a documentary by collecting information about social uprisings and struggles against social evils and inequalities in your locality or neighbourhood.

- Conduct a group presentation featuring poems and songs in various Indian languages that inspired nationalism during the struggle for Independence.

- Organise a cultural presentation using ICT tools by incorporating pictures, sculptures, dance forms, and music that contribute to the cultural development in India.

- Organise a photo exhibition titled 'Tribal, Rural and Urban lives in Indian society: A Visual representation.'

- Make a digital presentation that features images of social reformers in India and highlight their areas of work.

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CONSTITUTION OF INDIA
Part IV A

FUNDAMENTAL DUTIES OF CITIZENS

ARTICLE 51 A

Fundamental Duties- It shall be the duty of every citizen of India:

(a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;

(b) to cherish and follow the noble ideals which inspired our national struggle for freedom;

(c) to uphold and protect the sovereignty, unity and integrity of India;

(d) to defend the country and render national service when called upon to do so;

(e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;

(f) to value and preserve the rich heritage of our composite culture;

(g) to protect and improve the natural environment including forests, lakes, rivers, wild life and to have compassion for living creatures;

(h) to develop the scientific temper, humanism and the spirit of inquiry and reform;

(i) to safeguard public property and to abjure violence;

(j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievements;

(k) who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between age of six and fourteen years.

CHILDREN'S RIGHTS

Dear Children,

Wouldn't you like to know about your rights? Awareness about your rights will inspire and motivate you to ensure your protection and participation, thereby making social justice a reality. You may know that a commission for child rights is functioning in our state called the **Kerala State Commission for Protection of Child Rights.**

Let's see what your rights are:

- Right to freedom of speech and expression.

- Right to life and liberty.

- Right to maximum survival and development.

- Right to be respected and accepted regardless of caste, creed and colour.

- Right to protection and care against physical, mental and sexual abuse.

- Right to participation.

- Protection from child labour and hazardous work.

- Protection against child marriage.

- Right to know one's culture and live accordingly.

- Protection against neglect.

- Right to free and compulsory education.

- Right to learn, rest and leisure.

- Right to parental and societal care, and protection.

Major Responsibilities

- Protect school and public facilities.

- Observe punctuality in learning and activities of the school.

- Accept and respect school authorities, teachers, parents and fellow students.

- Readiness to accept and respect others regardless of caste, creed or colour.

Contact Address:

Kerala State Commission for Protection of Child Rights
'Sree Ganesh', T. C. 14/2036, Vanross Junction
Kerala University P. O., Thiruvananthapuram - 34, Phone : 0471 - 2326603
Email: childrights.cpcr@kerala.gov.in, rte.cpcr@kerala.gov.in
Website : www.kescpcr.kerala.gov.in

Child Helpline - 1098, Crime Stopper - 1090, Nirbhaya - 1800 425 1400

Kerala Police Helpline - 0471 - 3243000/44000/45000

Online **R. T. E Monitoring** *: www.nireekshana.org.in*