# SOCIAL SCIENCE

## (History and Civics)

## Part - I

## Class 6




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# प्राक्कथन

It is said that social science is a subject only to be memorized. How to introduce this subject which concerns with every living aspect of our lives to students and how to present the current textbook with reference to Chattisgarh is a matter of great concern.

S.C.E.R.T. Raipur has decided to solve these problems. Eklavya institution of Hoshangabad and writers and experts of subject have made a great contribution. This social science textbook is the result of a series of seminars, workshops and discussions. In this book of class VI lessons of history and civics are included with glimpses of Chattisgarh.

An effort has been made to write the lessons in an interesting manner. Hope that this textbook is helpful to students, teachers and parents.

The council is grateful to cultural department along with different government and non-government organizations for their co-operation. The council is grateful to the writers, Eklavya institution and research schools who have put great efforts in writing this book.

We look forward to suggestions from people who have interest in social education so that this book can be result oriented and social science teachers can bring novelty and variety in their teaching.

Director

State Council of Educational Research and Training

Chhattisgarh, Raipur

# FOR TEACHER

Education is a continuous process. Aims of education change with social changes, subject matter, ways of teaching and process of evaluation also change accordingly. Social science has been known as a subject of memorizing, concepts of teachers is not clear in developing understanding. S.C.E.R.T., Raipur took the responsibility of breaking this myth and this book is presented before you as experimental edition.

It is essential to introduce the teacher community with new developments in the field of education. Today traditional form of education is rejected as children are very closely associated with media and educational technologies, they do not wish to memorize.

Therefore, it becomes our duty to present the contents in an interesting manner. This book which is prepared by S.C.E.R.T. Raipur, after several workshops, seminars and discussions under the guidance of Eklavya institution Hoshangabad has several specialities which you are expected to tell during teaching.

Instructions such as hang the map, compare the pictures, survey the surrounding etc. are given to explain the subject matter. As directed you should display pictures and ask related questions. Teaching without pictures and maps will be just a formality, which will neither develop understanding nor will teaching be joyful.

Efforts have been made indifferent chapters to connect the subject with their surrounding. So, try to explain with such examples with which they can associate. This will clear their concepts, in these lessons efforts have been made to touch the topics of moral education, value education, social and environmental awareness and population. So while teaching these points should be discussed.

In history examples from Chattisgarh related with topic have been presented. Students can know understand and be proud of their state as archeological glory, historical facts and cultural features have been included along with present scenario.

Similarly in civics main and important features of present public life have been included. At several places thought provoking questions have been given to encourage students to think and excite their inquisitiveness.

Prepare such questions on your level. Encourage students to find answers to those questions.

Hope we have made our thinking clear. You must be fully prepared to introduce the concepts and satisfy the queries of students. If you find any mistakes, please send your suggestions and new ideas so that an improved final edition may be presented before you.

Director

State Council of Educational Research and Training
Chhattisgarh, Raipur

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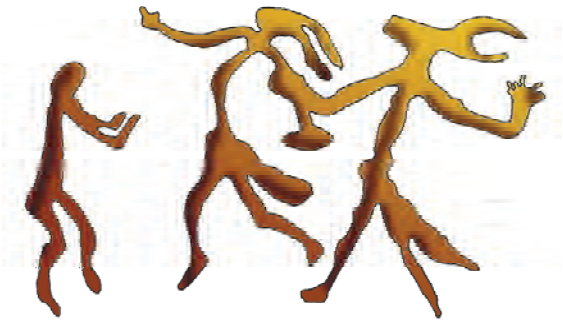
# HISTORY

# 1. SOURCES OF HISTORY

All the children of the class had gathered a round Raju. Raju was telling about the size and weight of the sword and shield of Maharani Lakshmi Bai. Everyone was astonished. Raju was talking about the things which had been used much before he was born. How could Raju know about the events of ancient times? After sometime Raju himself told them that he learnt all this by looking at the things which are kept in the museum.

Just then the teacher entered the class. Harsha asked him about the ways of learning about the past- that is – history. Teacher said-

History can be known through several sources like – manuscripts, inscriptions, archaeological source materials, monuments, tools, utensils, weapons, coins etc.



**Pic.1.1 Wall Painting of Singhanpur Caves**

The teacher felt that it was necessary to make the explanation simpler, so he explained further- See, near your house there might be some old buildings. Find out how old they are? Besides this, find out other things related to them. If you do this, it means you are trying to find out its history.

All the children nodded in affirmation. Radha stood up and said – Teacher, just now you told us about the several sources of history. Please explain them in detail.

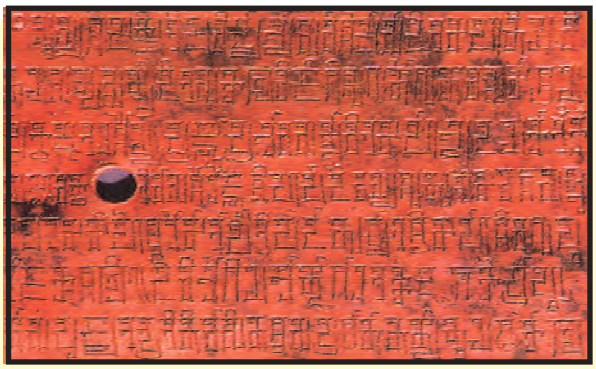
Teacher said - Radha earlier the people did not know the way to read and write. So they used to converse through drawings. You must have read about the Kabara hill and the caves of Singhanpur in Raigarh district of Chhattisgarh. It is said that those cave drawings are of the times of the early man. When man learnt writing he started engraving it on stones, these are called inscriptions. Later on writing was done on palm leaves, bhojapatra, tamrapatra, paper etc.

**New Words :**

**Inscriptions- writings engraved on rocks, pillars etc.**

**Bhojapatra- bark of birch trees, used as writing material by ancient Indians.**

**Tamrapatra- writings engraved on metal plates etc.**



**Pic. 1.2 Picture of Tamrapatra**

Several children asked- Can we see the writings of ancient times? Teacher explained them that all these things can be seen in the museums. It is difficult for everyone to read them, as those are written either in Pali or Prakrit languages. These languages are not in use. Historians and archeologists learn to read these writings and are able to tell us what was written in the era by reading them. 'Archaeologist' many children asked. Yes- the teacher continued, archeologist is a person who excavates and studies the material remains of the past. You know that, if anything is covered with dust and sand it cannot be seen. At the time of floods, storms, earthquakes etc. several houses, cities and other things are buried under the earth. Archeologists search and excavate such places and tell the world about them. The study of the remains help us to understand the life styles of the people of that era.



**Pic 1.3 Laxman Temple, Sirpur**

Ankita asked- Do the old houses, mansions, temples, coins etc. also give us information about history?

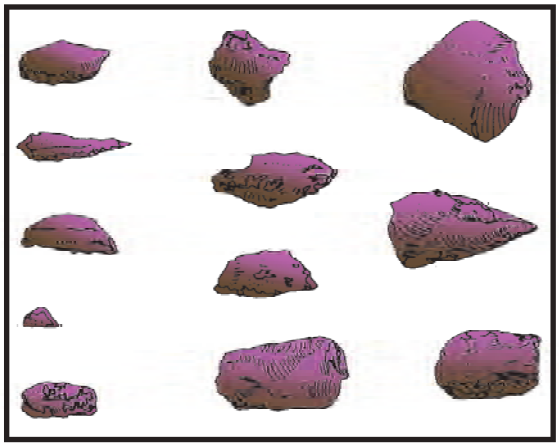


**Pic.1.4 Kuleshwar Temple, Rajim,**

The teacher told them that all these are the proofs of the happenings of that time. Old houses also tell us about the art of construction of that time. In the same manner old coins, tools, utensils, ornaments etc. also provide a lot of information.

The teacher further explained that by the study of old books we can learn about the society, cities, customs and traditions of that time.

Sapna said- Like Ramayana, Mahabharata, Quran, Gita, Bible etc.



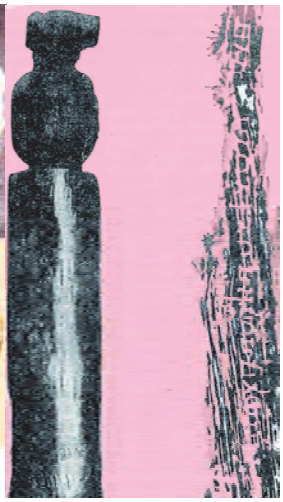
**Pic. 1.5 Excavated things of early times**

Teacher agreed and further said- when we return after a trip from anywhere, we tell people about that place and its people. Similarly, in ancient times also, foreign travellers would travel to several countries. The descriptions of their voyages provide a lot of information of that era.

Monu informed that he had seen the wooden inscriptions which have been found from Kirari village of Bilaspur district in the Mahant Ghasidas Museum at Raipur. Teacher told them how several other ancient things have informed us about the lifestyle of that time, like- which type of utensils were used? How were their combs? What was their way of dressing up? What did they eat? And, which gods or goddesses were worshipped? etc.



**Pic.1.6 Old Coins & Currency**



**Inscripted pillar from Kirari village in Raipur Museum**

Besides this history informs us about the various kings and their empires, and about all people- big and small of that time.

Swati asked an interesting question- why should we study history?

The teacher explained – It is essential to know how we were earlier. To understand the present, knowledge of the past is a must.

History is very interesting and exciting. It is the story of our development. It is by reading history that we can learn a lot about our civilization and tradition. We know that a long and a great past is constantly helping us in moving forward in our development.

## EXERCISE

### I. Fill in the blanks-

1. Singhanpur caves are situated near _____.
2. Those who search for old things are called _____.
3. Mahant Ghasidas Museum is at _____.
4. Rock paintings made on Kabara hills are of the times of the _____.
5. _____ found from Kirari village is of historical importance.

### II. Make correct pairs -

| | | | |
|---|---|---|---|
| 1. | Mahabharata | - | rock paintings. |
| 2. | Pali | - | collection of rare things. |
| 3. | Kabara hill | - | Book. |

4. Museum - writing engraved on rocks.
5. Stone inscription- ancient language.

## III. Answer in Yes or No -

a. History is the study of kings and emperors only.( )
b. Rock paintings of Singhanpur caves are of the times of early man.( )
c. Writings engraved on metal plates are called Bhojapatra.( )

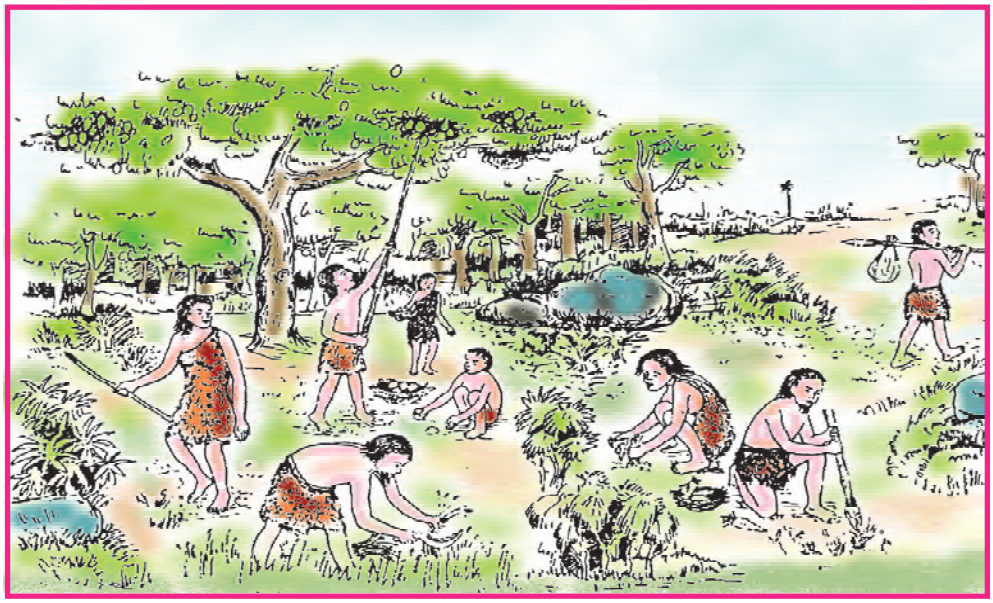
## IV. Answer the following questions-

1. What is history?
2. What are the sources of knowing history?
3. In which languages were the ancient texts written ?
4. Who is an archeologist?
5. Why is it necessary to know history?
6. How do the ancient things tell us about the 'History'? or How can we Know the history by the ancient things?

### Things to do

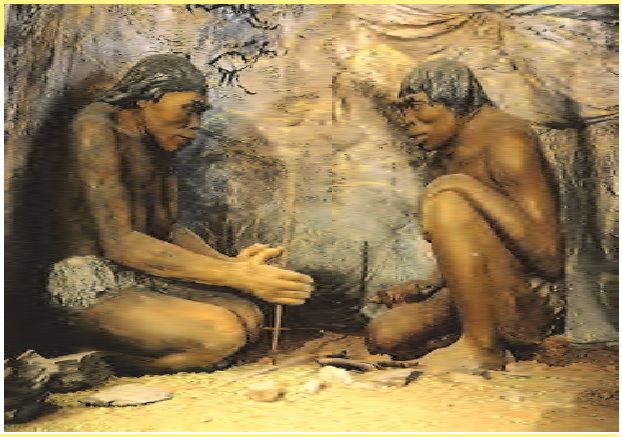
1- Visit any nearby museum and make a list of the things seen there.
2- How did people trade when there was no currency?

# 2. EARLY MAN



**Pic. 2.1 Food Gathering**

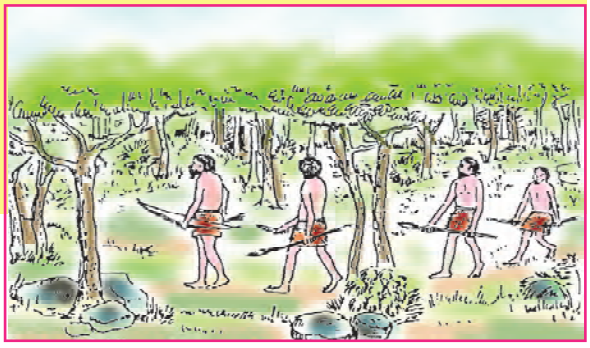
**Look at these pictures and discuss what is shown in them.**



**Pic. 2.2**

Thousands of years ago our ancestors did not live like us. They lived in forests and would collect and eat wild berries, nuts, roots and fruits. They would hunt animals and eat their meat. These days most of the things which we eat are grown in the fields. But, in those days, farming was not done.

1. **Can you tell which items in your food are collected from forests ?**
2. **What are the differences in your food and that of the early man ?**
3. **Did the early man need utensils and stoves ?**



**Pic. 2.3 Hunting**

Early man used to live in small groups. But they neither built houses nor lived at one place. When fruits, roots, prey etc. would finish in the forest, the group would move to

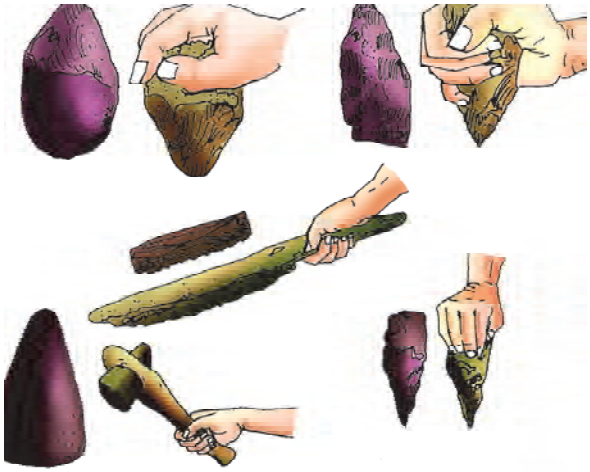
another place. This way they kept wandering from one place to another, in search of food.

They would use leaves, bark of trees and animal's skin to cover their bodies. Both men and women wore ornaments made out of wood, shells, bones shining stones etc.

1. **Why did Early man not build houses ?**
2. **Early man didn't have houses Where did they spend their nights ?**
3. **Why did the early man not wear cotton and woollen clothes ?**
4. **In the forest there must have been several ferocious animals.**
5. **How did they protect themselves from them ?**
6. **Why was the early man wandering from one place to another ?**

## STONE TOOLS

In those days people were not familiar with metals like iron and brass. They would use stones, which they could easily find around them. This piece of stone was their first tool and weapon. They would give shape to the stone according to their need. Earliest tools were made by chipping stones. Later, smaller chips were fixed on wood or bone to make useful tools. Tools which can be easily held in hand like hammer, spear, axe etc. were made.



**pic 2.4 Tools made of stone**

For hunting they made bows, arrows and spears with pointed stones. Bones and horns of animals were also used as weapons. Tools were used for gathering food, digging the earth, pulling out roots and tubers and skinning animals.

**Look at the shape of the stones in pic 2.3, and tell what can be done by them?**

**Why is this age called the stone age?**

## USE OF FIRE

It is believed that either when tools were made or in some other way when two stones struck together - sparking must have taken place. As a result dried leaves and grass must have caught fire. This way accidentally our ancestors discovered how to light fire. Gradually, man started using fire in several ways-to scare away wild animals, to roast meat, to protect themselves in winter etc.

## HOW TO FIND OUT ?

Do you know that even today there are people in the world who depend on the forests? They do not settle down permanently at one place and keep wandering in search of food. They eat roots, tubers, wild berries, fruits and even go on hunting. In the forest areas of Chhattisgarh like Bastar and Sarguja the life of people is based on hunting and gathering forest produce.

The study of their life style helps us in imagining the life of the early man. Besides this, several things have been found from excavations like stone tools and weapons made out of bones of animals etc. Even today we can see several pictures on the walls of the caves which were made thousands of years ago. All these things help us to understand the life of the early man.

## GROUP LIFE

Early man lived in small groups and had a feeling of co-operation. Women and children would collect fruits, berries and grains. Men would hunt together. Sometimes both men and women would hunt together and even collect berries. This way whatever they got would be shared by all. Nothing was saved. Everyone had equal rights on all the things of the group. No one was rich or poor.

There was no division of work. Everyone would do all sorts of work like making stone tools, hunting, collecting fruits and berries etc.

**Why could no one be rich or poor in the society of the early man?**

## RELIGIOUS TRADITIONS AND BELIEFS

Early man was very close to nature and believed that they were related to plants, trees, birds, animals etc. They had faith in gods. They believed that if gods were pleased, they would get good things to eat. To please gods they would sing and dance. They would also enact hunting of wild animals.

With this faith they drew colourful pictures on the cave walls. They might have believed that this would bring success in their hunting. Rock paintings of the early man have been found in the Kabara hill and Singhanpur of Raigarh district and the caves of Chitwadongri and Dondilohara in Durg district. These drawings are colourful. There are drawings of eligators (ghariyal), lizards and other animals. The drawings in the Singhanpur



**pic 2.5 Paintings from Singhanpur and Kabra caves**

caves are of deep red colour. Human figures and several other line drawing can be seen too. Hunting of animals is also depicted. Sketches like that of a ladder is a speciality of these drawings.

1. **Discuss with the teacher - how would the early man make colours for the drawing ?**
2. **Is the practice of drawing, singing and dancing still present? - If yes, give some examples.**

A lot of knowledge about this earth which the early man had acquired with his hard work and wisdom, has been of great help to us. They had found out which fruits and plants are edible, which plants have medicinal value, and which plants are poisonous. They had control over fire. They found out the right type of wood and stones to make weapons. They found the ways to enter thick forests. They recognized the qualities of plants, trees and animals; and on its basis started agriculture and domestication of animals.

## BEGINNING OF AGRICULTURE AND ANIMAL HUSBANDRY

About ten thousand years ago, changes had started taking place in the life of the early man- a food gatherer. People living in different parts of the world had started domesticating animals and growing plants.

## DOMESTICATED ANIMALS

The first animal to be domesticated was the dog. Dogs would eat the left over food and help in hunting. After this other animals like sheep, goats and cows were also domesticated.

1. **What benefit do men get from these animals ?**
2. **What are the things which they could not get from hunting ?**

## AGRICULTURE

We have seen that initially there was no agriculture. May be that there was no need of it as they could easily get sufficient amount to eat. But later on, that is about ten thousand years ago, several groups had started growing grains. They had learnt that the thrown away seeds and grains grow again into plants. Slowly agriculture spread all over the world. In the Indian sub-continent agriculture had started about five to six thousand years ago.

Initially, farming was not a permanent one, that is - sowing the same field again and again. A patch of the forest would be cleared and farming would be done for two or three years. Then this piece of land would be left and a new one would be cleared for agriculture. This type of agriculture is called shifting agriculture or 'jhoom' agriculture. Even about 50-100 years ago shifting agriculture was practiced especially in the North Eastern states and other tribal areas. It is still in vogue in some places especially in the tribal areas of Bastar and Sarguja districts of Chhattisgarh.

## PERMANENT SETTLEMENTS

**What changes might have come in the lives of people after adopting agriculture ? Discuss in the class.**

A great change came in the lives of people after they started farming. The cultivated areas started expanding. They would still go for hunting but now it was not necessary to wander for food. Now people started settling permanently at one place. Because of farming they had to live in one place for a longer time - as sowing and harvesting would take quite some time. People had to work on the fields and take care of the crops. When harvesting would be over they needed to store it for future use also. So people started building houses and settling down near their fields.

The houses were constructed with wood, mud, grass, leaves etc. Houses would be near streams, rivers and lakes. They surrounded their houses by a common fence for protection from wild animals.

For storing surplus grains they started making big vessels. Utensils and stoves were made to boil milk and cook food. Grinding stones were made to grind grains. This way in this period people had started making several new things.

People worshipped earth and nature and considered it to have super natural powers and represent the mother goddess. To please these powers they performed poojas, songs and dances, and sacrificed animals.

## EXERCISE

### I. Fill in the blanks

1. Tools were made more useful by tying them to _____.
2. Caves of Singhanpur are situated in _____ district.
3. In India agriculture had started _____ thousand years ago.
4. _____ was the first animal domesticated by the early people.

## II. Answer the questions

1. What problems would the early man have faced if he had settled at one place ?
2. Of which materials were the tools of the early people made ?
3. How can we know about the life of the early people ?
4. What are the speciality of the rock paintings found in Chhattisgarh ?
5. How were the early people benefitted by domestication of animals ?
6. Why did the people had to settle at one place after they started farming ?
7. Why did the agriculturists worship earth as mother goddess ?

## III. Project work

1. Draw the tools of the Stone Age.
2. In early times there was no farming, then how did they fill their belly?

# 3. INDUS VALLEY CIVILIZATION

(2600 B.C. To1900 B.C.)

In the previous chapter you have read how early man lived a nomadic life. They spent their lives under trees and caves. They ate wild fruits, roots, tubers meat and fish. Later on, farming, domestication of animals and use of metals brought a tremendous change in the living style and food habits of the early people.




Map 3.1

The most significant change was the beginning of permanent settlements. People usually settled where land was fertile and water was sufficient. Usually such places were situated near the river banks. This is the reason why people started settling near the rivers. In this lesson we will read about a civilization which flourished about 4500 years ago in the Indus Valley.

**Look at the map 3.1 and locate the plain of river Indus ?**

**Which are the countries of today where the plains are spread?**

One day Sonu and Sandhya's class teacher was talking about the cities of the Indus Valley civilization. She said -About 80-85 years ago some people found things belonging to two big cities, buried in the earth. These cities were Mohenjo-daro and Harappa. It was discovered that people used to live here around 4,500 years ago.



**Pic. 3.1 Excavations of Kalibangan**

Sandhya was surprised. She asked - What! Were these cities actually buried in the earth?

**Teacher** - Have you ever heard about any place where they have found old things buried in the ground?

**Sonu** - Yes, I have heard that in a nearby village a farmer found a few things like coins and statues buried in his field.

**Has anyone in your village found any such thing buried in the ground ?**

**Teacher** - About 80-85 years ago some labourers were working for laying down the railway track in Mohenjo-daro near the Indus river. While they were digging a mound which came in the way, they found a wall under it. This made the people more curious. On digging further it was discovered that a whole city was burried under the ground. When scholars excavated the nearby areas, they found similar things at several places. Most of these places were near the Indus river. That is why it was known as the Indus Valley Civilization. Those days it was also called Harappa Culture.

**Sandhya asked** - why is it called Harappa Culture ?



**Pic. 3.2 Remains on the excavation of Kalibanga**

**Teacher** - It was in 1921 when excavation was first done at a place called Harappa. Here they had found bricks and clay pots. Later on, from other places (like Mohenjo-daro etc.) similar things, houses etc. were found which helped in understanding the life styles, food

habits, dressing sense, festivals etc. of that era. That is why it was called Harappa Culture.

**Shrikant asked** - Where are Harappa and Mohenjo-daro situated ? Who discovered them ?

**Teacher** - Both Harappa and Mohenjo-daro are in the Punjab and Sindh districts of Pakistan. The excavation at Mohenjodaro was started under the guidance of Shri Rakhal Das Banerjee in 1922.



**Picture 3.3 Engraved utensils, Harappa culture**

**Vikas asked** - Is there any place in India which belongs to this Civilization ?

**Teacher** - You have asked a right question. Till now in India excavation has been carried out in about 250 places. Chief among them are Dholavira and Lothal in Gujrat, Kalibangan in Rajasthan. Ropar in Punjab and Aalamgirpur in Uttar Pradesh. Thus the Indus Valley Civilization extented over Afganistan, Punjab, Haryana, Rajasthan, Gujrat and western uttar Pradesh. This civilization has flourished from 2600 B.C. TO 1900 B.C.

**Calculate how many years ago would that be ?**

**Tushar asked** - Please elaborate a bit about the Indus valley civilization.

**Teacher** - We shall talk about it later. First, look at the map carefully and find out near which rivers are those places located ? Make a list.

**Look at map 3.1 and make a list of the places and the rivers.**

## THE SETTLEMENT OF CITIES

**Next day Ujjwala asked again** - Please tell us about the Indus Civilization in detail.

**Teacher** - First of all we shall talk about planning and construction in the cities of the Indus Valley Civilization.

From the excavations of Mohenjo-daro and Harappa we know that those cities were well planned like the present day colonies of cities. These two cities can be divided broadly into 2 parts- (i) The citadel and (ii) The lower town. The citadel that is the raised part had massive wall around it. The second part was the lower town which was thickly inhabited. The main part of the lower town was divided into rectangular blocks by wide roads cutting each other at right angles. There were houses and drainage system on both sides of the roads. The houses were made of baked bricks and were one or two storeys high. Every house had a courtyard, kitchen and bathroom. The kitchen and bathroom had drains connected to the covered main drain running alongside the main road. The drains were paved and covered.All these things show that

construction of homes and settlement of the cities was very systematic at that time and this is the most unique feature of the Indus Valley Civilization.

## MAIN BUILDINGS

**Ankita asked** - Is that a pond in picture 3.3

**Teacher**- That thing which is looking like a pond to you in the picture is a public bath which was found at the excavations at Mohenjo-daro. This is constructed in the citadel - that is the upper part of the town. There are rooms on all four sides and in the centre is a pool. This pool is 12 metres long, 7 metres wide and 2.5 metres deep. Near by there was a well. Perhaps the pool was filled from this well. There were proper drains for the outflow of dirty water. The walls and the floors were treated to prevent seepage. This public bath might have been used for some public functions, some religious work or some special occasion.



**Pic. 3.4 Mohan-Jodaro's bathhouse**

**Discuss- how the people of Mohenjo-daro would have used this public bath.**

**Vinay asked** - Was there any other building also found ?

**Teacher** - Vinay, you have asked a good question. A huge construction was found in the Harappa excavations. It is believed to be a granary. Such constructions have been found at several other places too. It is possible that grains were collected from nearby villages as taxes and stored in such granaries to be used at times of natural calamities like earthquakes, floods or droughts.

## FORM OF GOVERNMENT

**Sonu asked** - What sort of government did the people of Indus Valley Civilization have? Did they have kings ?

**Teacher** - Children, prominent buildings enclosed by high walls have been found in. These centres of the civilization are found in the upper part of the city. It is assumed that there must have been class of rulers that lived in these parts. There must have been centralised form of government with small districts under it. Whether there were kings or not, we have not been able to know for sure; but some statues do look as if they are of kings.

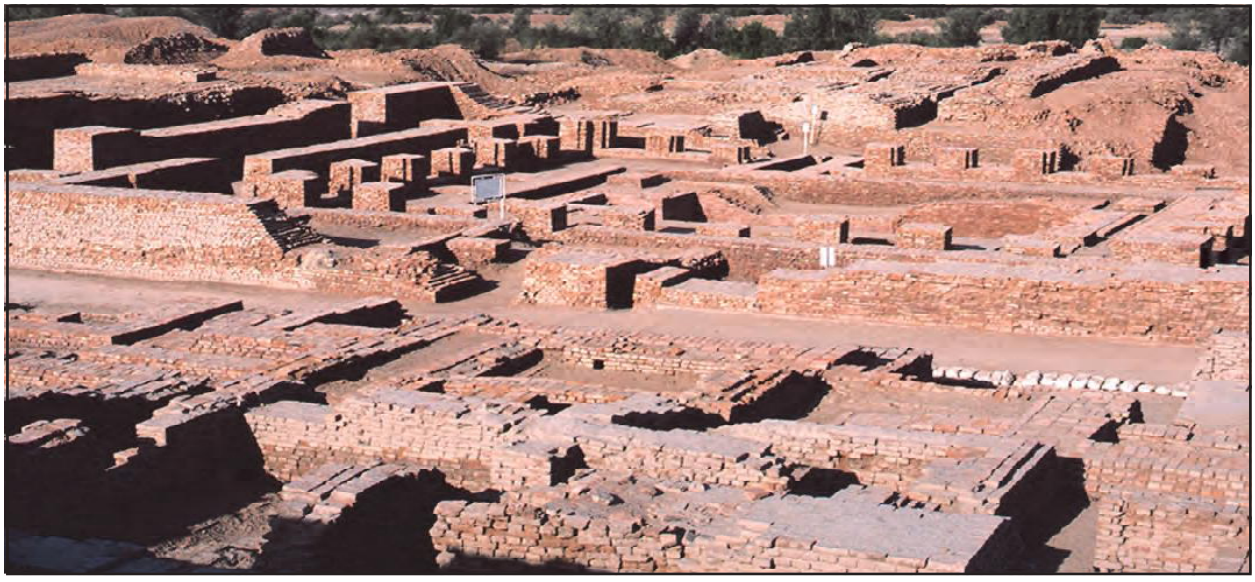
## OCCUPATIONS OF THE PEOPLE

**Monu asked** - What were the occupations of the people of the Indus Valley?

**Teacher** - Their main occupation was farming and animal husbandry. This must be the reason why they were living near the river banks. They grew wheat, barley, oilseeds, cotton etc.

There were good craftsmen too. They had knowledge about metals like copper, brass, bronze, tin etc. A large number of copper and brass utensils, tools and statues have been found in the excavations. Because of the use of bronze it is also called Bronze Age Civilization. However they had no knowledge of iron. As a result for their daily needs stone tools continued to be important. Besides this they made colourful beads out of precious stones to make garlands. They made bangles out of shells. The potters were highly skilled. They made beautiful glazed pots and decorated them with pictures and designs. The remains of kilns of bricks, copper furnaces, spinning and weaving equipments, potter's wheels, and factories of bead making show the existence of several industries in that period.

## TRADE



**Pic. 3.5 Mohenjo-daro's : utensils and drains**



**Picture 3.6 Toy bullock cart**

Both internal and overseas trade flourished in the Indus Valley Civilization. The people exported cotton, construction timber, tools of copper, ornaments made out of ivory and stones. Gold and colourful precious stones were imported. Foreign trade was carried out mainly with the centres of Mesopotamia. Internal trade was done by land and water routes; but external trade was mainly carried out by water route. Remains of a dockyard and a model of a ship have been found at Lothal in Gujrat. We can say that trade was done from Lothal by the sea route.

**Raju asked** - What is a dockyard?

**Teacher** - You have asked a right question. Dock yard is that place where a ship is anchored for loading and unloading of goods. It is a smaller form of a modern port. Lothal can be called a port city.

## LIFE STYLE

**Sandeep asked** - What did they eat? Did they wear animal skins like the early people?

**Teacher** - People ate wheat, barley, sesame, meat, fish etc. They used cotton and woolen clothes. Both men and women would use make ups. This can be said on the basis of the remains of cosmetics and jewellary boxes found in the excavations of Harappa. Women wore ornaments like necklace, bangles, armlets, anklets etc. which were made of gold, brass, ivory and precious stones.

For entertainment they sang, danced and played games of dice.

Children had clay toys to play with .Beautiful terracotta toys have been found in the remains of those cities. Sonu wanted to know which gods and goddess were worshipped by them.

**The teacher explained** - From the remains we also learn about their religion . Several statues of mother goddess have been found, so it can be said that they worshipped mother goddess. In Harappa a seal bearing a three headed figure has been found. It has a crown of horns on his head and has inscriptions of tiger, elephant, rhinoceros and deer. Shiva or Pashupati worshipped to day, is probably a later adaptation of this figure. Most of the seals and utensils found, had inscriptions of peepal tree and



different animals. In one seal there was a picture of a humped bull. All these things indicate that they worshipped trees and animals. Peepal was considered a sacred tree. They performed last rites for the deceased. They probably buried their dead.

## SCRIPT

**Shubhrakant asked** - Did people of the Indus Valley Civilization know how to read and write?

**Teacher** - The remains of seals, clay pots and other things have some sample of script.This is a picture based script.

## DECLINE OF THE INDUS CIVILIZATION

**Sonu asked** - How did such an advanced civilization end? How could the whole city be buried under the earth?

**Teacher** - How did such an advanced civilization end, is still a mystery. But it is believed that there must be reasons that city life became weak. People may have taken to occupations in which it was not necessary to live in the cities. In this way the population of cities must have declined and later they were ruined. People would have started living in small villages.

Some people are of the opinion that some natural calamities like floods, earthquakes, or a change in the course of the Indus might have made the people leave that place and go elsewhere.

The children were greatly surprised. They went home discussing the cities and the decline of the Indus Valley Civilization.

# EXERCISE

## I. Fill in the blanks-

1. Excavation of Mohenjo-daro started in the year_____.
2. Excavation of Harappa started in the year_____.
3. Lothal city can be called_____city.
4. Granary was found in_____.
5. Huge public bath is in_____.
6. The people of Indus Valley carried out foreign trade through_____route.

## II. Answer in the questions-

1. What was the main occupation of the people of the Indus Valley Civilization ?
2. With which metals were the people of the Indus Valley familiar ?
3. What things were traded by Indus Valley people ?
4. What is the reason that civilizations have developed near the rivers ?
5. Why is this civilization called the Indus Valley Civilization ?
6. Why are Harappa and Mohenjo-daro famous ?
7. Why is Lothal famous ?
8. Describe the life style of the people of the Indus Valley ?
9. Into which social groups were the people of the civilization divided ?

## III. Write short notes on:-

1. City planning
2. Architecture
3. Huge public bath
4. Granary
5. Dockyard.

## Project work

1. Sirkatti - Panduka

Like Lothal, remains of a harbour have been found in the river Pairi at a place called Sirkatti near Panduka village in Raipur district of Chhattisgarh. Here there is a dockyard which was built by cutting the rocks. It is 5 to 6.5 metres wide. It is believed that beside being a port it was a commercial centre. The river was used for trading within and outside the country.

This harbour is like Lothal but it belongs to some other era.

2. Make a list of toys made from clay. Which toys would have liked by the children?
3. What are the difference between the beauty products of Indus valley and beauty products of these days? ( used now a days )

# 4. THE VEDIC AGE

## (3500 B.C. - 4000 B.C.)

In the previous chapter we read about the Indus Valley or the Harappa civilization. Many years after that a new culture developed in the plains of the Indus and Saraswati rivers. It is known as the Vedic culture. The people who developed this culture called themselves Aryans. The word 'Arya' means 'best' or 'cultured.'



Rigveda

### VEDIC LITERATURE

Vedic literature is an ancient literature of the world. It contains profound knowledge. Such a literature was not seen anywhere. The language of the Vedas is ancient Sanskrit. Vedas are four in number- Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. This is called 'Shruti' literature. 'Shruti' means 'that which is heard'. It was not written down. It was transferred verbally by hearing by word of mouth from the teacher. Students would listen to it and learn it by repeating it loudly. This way knowledge was carefully passed on from one generation to another.

### RIGVEDA

Rigveda is the most ancient 'text' of the world. The mantras are called 'sukta'. 'Sukta' means spoken correctly. Gods and goddesses are praised in these suktas. Its study reveals detailed information about that period.

**Vedic age can be divided into two category.**

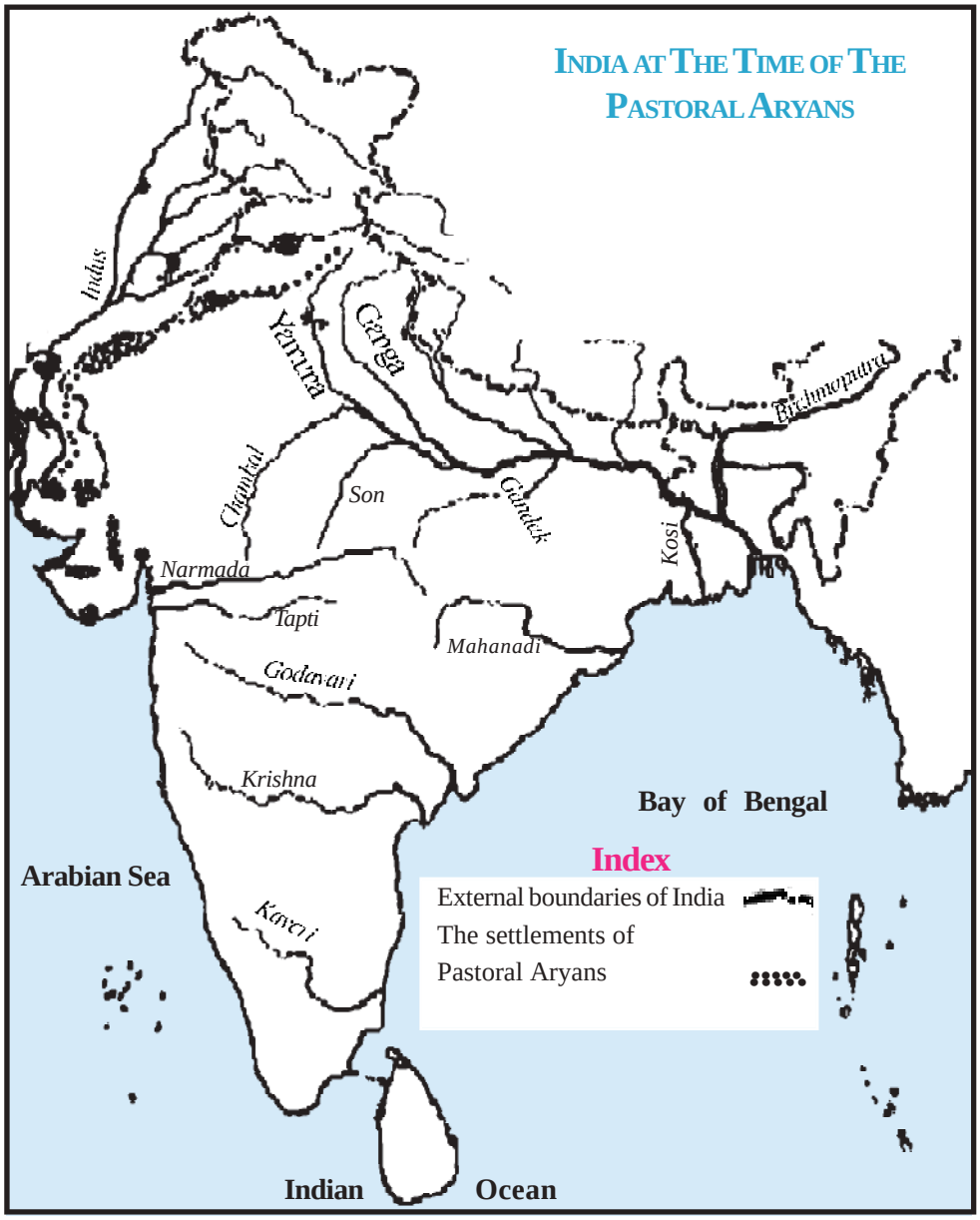
1. **Rig Vedic or Early Vedic period; and**
2. **Later Vedic period.**

### RIGVEDIC OR EARLY VEDIC PERIOD

During the early Vedic period people lived in the region called Saptasindhu. Saptasindhu means seven rivers. The area was covered by the river Indus and its tributaries.

**Locate these areas in the map 4.1 and name the rivers which flow through it.**

The main occupation of the people was cattle rearing. They also grew wheat and barley, but farming was not their main occupation. They worshipped cows and got milk, butter, ghee etc. from them. Horses were also useful for them and were used




**Map 4.1**

in their chariots. Besides cows and horses they domesticated goats, sheep and dogs. They grazed their cattles in the common grazing fields. If there was scarcity of fodder they would go and settle at a new place.

Important craftsmen were those who build chariots. The Aryan women would spin and weave cloth.

## LIFE STYLE

The Aryans led a simple life style. They lived in houses made of wood and mud. They would build huge cattle sheds for their cows. They used milk, butter, ghee, curd, buttermilk, wheat, barley and meat in their diet.

Father was the head of the family. Male members had important position in the society. Women were treated well and their presence was essential in religious



ceremonies. Women were educated. Several of them like Ghosa and Apala - had created 'suktas' of the vedas.

**What are the similarities and dissimilarities in our food and that of the people of the Vedic age?**

## SOCIETY

During the Vedic period family was the basis of the society. A village or township was inhabited by people of several families. They were all related to each other. People of several villages were collectively called 'Jana'. At that time there were several janas like- Purujana, Kurujana, Yadujana etc.

**Are the people in the villages today related to each other?**

At that time besides the Vedic people there were several others who had different life styles and who did not speak Sanskrit. Vedic people called them dasa, dasya or pani. Sometimes there would be war between these people and the vedic people.

However, as time passed, the Vedic and non-Vedic people started interacting with each other and started learning from each other. In the early Vedic period all the people were treated equally. There were no social evils such as the caste system and untouchability.

## RAJA

From the Rigveda we learn that in those days all the male members of a 'jana' would select their Raja. His duty was to lead at the time of war, perform yajnas and maintan law and order. The post of Raja was not hereditary. That is, a son could not become a Raja after his father. The Raja had to consult his subjects on important matters. He could not do just what he wanted. So we can say that their rule was based on republican traditions.

1. **Do you know where are important decisions regarding a village or a city are taken today?**
2. **What is the present form of government?**

## WAR

Sometimes there would be war between two 'janas' because of cattle and pastures. They did not have a permanent army. Whenever there was a need, all men would go to fight. The Raja would be leading them. Cattle, wealth and pastures etc. of the defeated party would be distributed by the winning raja among the people of his jana. Raja would occasionally get gifts like milk, ghee, cows, wheat, jewels etc. from

the people of his jana. Out of this one part would be kept by the Raja and the remaining would be distributed among all the people.

**Why would the people of a jana give gifts to the Raja ?**

## GODS, GODDESSES AND YAJNA

The people of the early Vedic era would perform yajna to please gods and goddesses. They would pray for children, happiness, cows, horses, freedom from diseases, and victory in war. Their main gods were Indra (rain), Agni (fire), Varun (sky), Surya (Sun) etc. They would offer milk, curd, ghee, barley etc. to the gods and recite Vedic suktas.

Besides praises of gods, Vedic suktas also had descriptions of nature, and thoughts related to the origin of the world.

The following are the greatest gifts of the Vedic culture:-

1. **SANSKRIT- Sanskrit is an ancient language of India and is the mother of several languages.**
2. **VEDIC LITERATURE - It is the ancient literature of India.**
3. **REPUBLIC TRADITIONS- The tradition of governance where elected people rule for a definite period.**

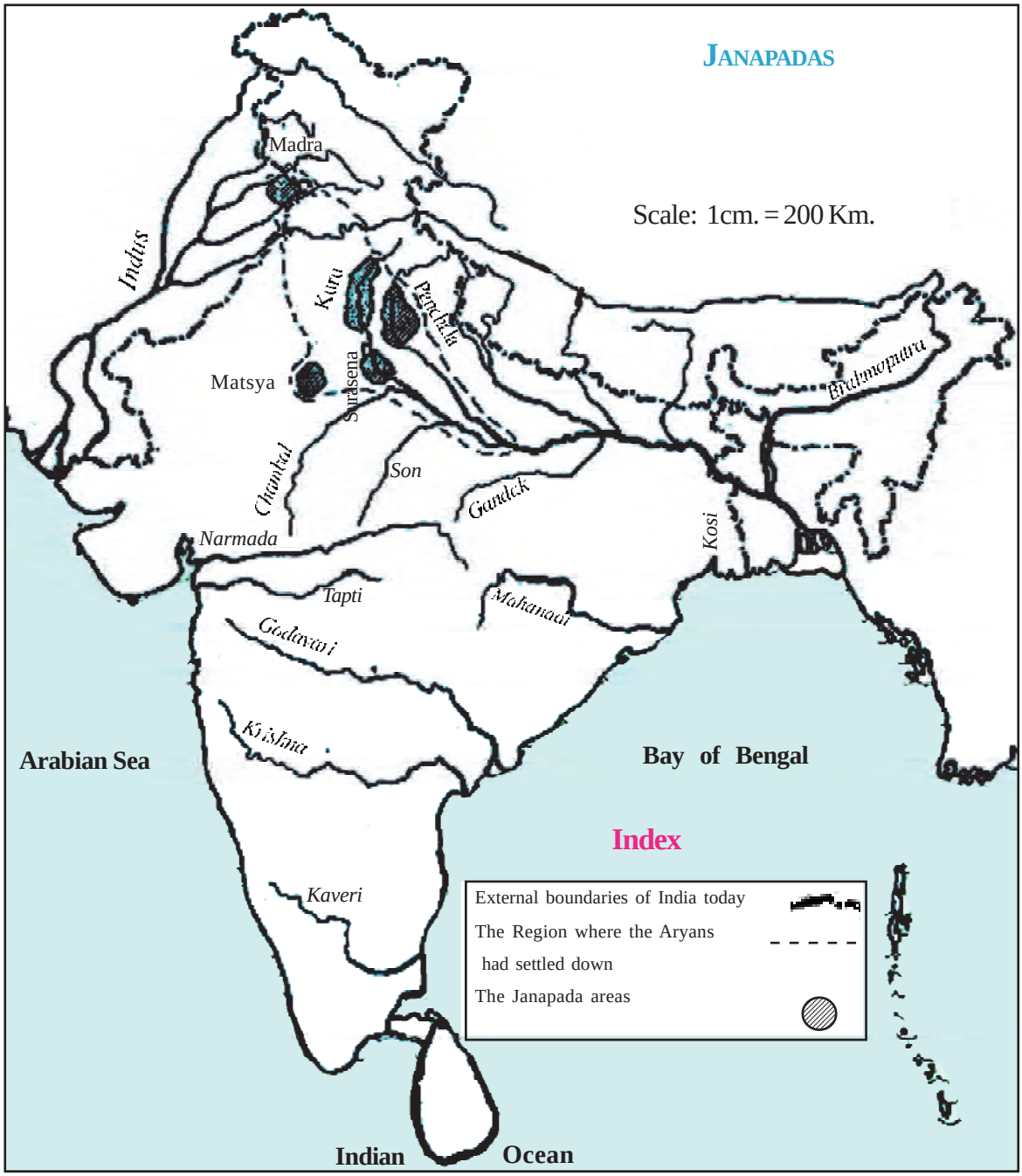
## LATER VEDIC PERIOD.

The other three vedas- Yajurveda, Samveda and Atharvaveda were composed in this period. In this period Vedic culture spread from the Sindhu- Saraswati region to the northern Gangetic plains. Progress in agriculture resulted in development of new industries. With this new states came into existence and developed.

## JANAPADA

The area in which people of one jana lived was called Janapada - like, Kuru janapada, Panchal janapada, Sursen janapada etc.

**Look at map 4.2 and identify these janapadas. Besides which rivers were these janapadas located ?**




Map 4.2

## DEVELOPMENT IN AGRICULTURE AND MATERIAL PROSPERITY

In the Later Vedic Period agriculture prospered. Farmers were able to grow surplus amount of cereals like rice, wheat, oilseeds, pulses etc.

Materialistic prosperity was seen in the Later Vedic Period. There were craftsmen making new ornaments, leather items, wooden articles etc. Different metals especially iron began to be used. They called it Krishna ayask or black metal. We get this information from the Vedic literature. Things like clay pots, iron tools etc. of that time, have been found in the excavations.

**Which industries developed in the Later Vedic Period ?**

## SOCIETY AND RELIGION

In the later Vedic Period there was joint family system. All the brothers and people of some generations lived together in a family. It was headed by the senior most male member. He was called 'grihapati'. Every one would obey him.

According to the Vedic literature a man's life was divided into four stages or ashramas. The first stage was brahmacharya- in this a man is a child and acquires education, second stage is grahastha in which a man marries and leads a family life. Third stage is Vanaprastha- in this stage a man stays away from the family and meditates. The fourth stage is sanyasa- it is complete retirement. Man spends his last days by visiting holy places.

**Is your family a joint family ?**

In the later vedic period most of the grihapatis were engaged in farming and cattle rearing. They were called Vaishyas. These grihapatis had people who would serve them. Occasionally grihapatis would send gifts to the Raja which would help in managing the expenditure of the state.

The Raja was the head of the whole jana. His relatives and collegues were called Rajanya. Their main duty was to protect the janapada. But at the time of war all the males of the jana would also join them.

From the later Vedic literatures we learn that the Raja and his kinsmen would perform big yajnas like ashvamegh yajna, rajasuya yajna etc. These yajnas would continue for months, and a lot of money was also spent on them. They were performed by the Brahmins or Purohits.

Brahmins would get money, cows etc. in donations. They believed that these yajnas would make the Raja strong and bring prosperity to the land. In the Later Vedic Period the society was divided into four varnas. First were brahmins, who would perform yajnas and teach vedas, second were the kshatriyas who co-operated in ruling the society, third, were the vaishyas who were engaged in farming and cattle rearing; fourth were the Shudras- who were engaged in doing menial services for others. The varna system later turned into the caste system.

## COMPOSITION OF THE EPICS

The two great epics of our country - the Ramayana and the Mahabharat were composed during this period. The Ramayana which was created by Maharashi Valmiki was based on the happenings of the Kosal janapada. Similarly the Mahabharata which was composed by Maharshi Vyas, was based on the Kuru, Panchal and Sursen janapads. Both these epics are the foundation of Indian culture. These epics have influenced the lives of people in all fields. The study of these epics tell us the history of that time.

## EXERCISE

### I. Fill in the blanks-

1) _____ is the language of the Vedas.
2) _____ is the ancient text of the world.
3) Aryans were familiar with _____ metal.
4) All the people in the Rigvedic Period were known as _____.
5) People of the jana gave _____ to the Raja.

### II. Make pairs.

| | A | B |
|---|---|---|
| 1. | Sapta Sindhu | Kinsmen |
| 2. | Ramayana | Arya |
| 3. | Mahabharata | Valmiki |
| 4. | Relatives of the Raja | Vyas |

### III. Answers the following questions-

1) Name the Vedas.
2) Name the main Gods & Goddesses of the Aryans.
3) What was the ashram system in the Vedic period?
4) What was the Varna system in the society in the Vedic period?
5) Describe the life styles of the Aryans.
6) Write about the gifts of the Vedic culture.
7) What was the importance of cattle rearing in the Rigvedic Period?
8) Describe the development of farming and cattle rearing in the Later Vedic Period.
9) What was the condition of the women in the Rigvedic period?
10) Describe the characteristics of family in the Later Vedic Period.

### Project work -

1. Find the compositions of Kalidas and write the names.
2. Which all category people live in your village/city? How do they celebrate their festivals ? Do there festivals in clude people from other classes ?
3. Find botanical medicines from elderly people of your village and write its benefits.

# 5. MAHAJANAPADA AGE

## (600 B.C. to 325 BC)

Mahajanapada Age was from 600 BC to 325 BC that is about 2600 years ago. In this period, there were several big and small republics and monarchies. Several new religious ideologies originated in this age. There was progress in agriculture, trade and commerce and development of cities. Several significant changes came in the political and social fields. In this chapter, we shall read about what these changes were and how they came about.



**Pic 5.1 Buddha**

In the previous chapter we had learnt that farming had started in the Gangetic plains and several janapadas had come into existence.

**1. What is a Janapada ?**

**2. Into how many parts was the society of the Janapadas divided ?**

### MAHAJANAPADA

With time the Janapadas developed rapidly. Agriculture had prospered in the fertile Gangetic plains. Mineral deposits (specially iron) which were found in Southern Bihar (now Jharkhand) were used in making tools and weapons. The Janapadas of this area had become powerful. Their trade and commerce flourished increasing the habitation of the people. They wanted to increase their strength and income, so they started gaining control over other areas. These big and powerful Janapadas were called Mahajanapadas.

**What changes must have come about in the lives of the people in this Age ?**

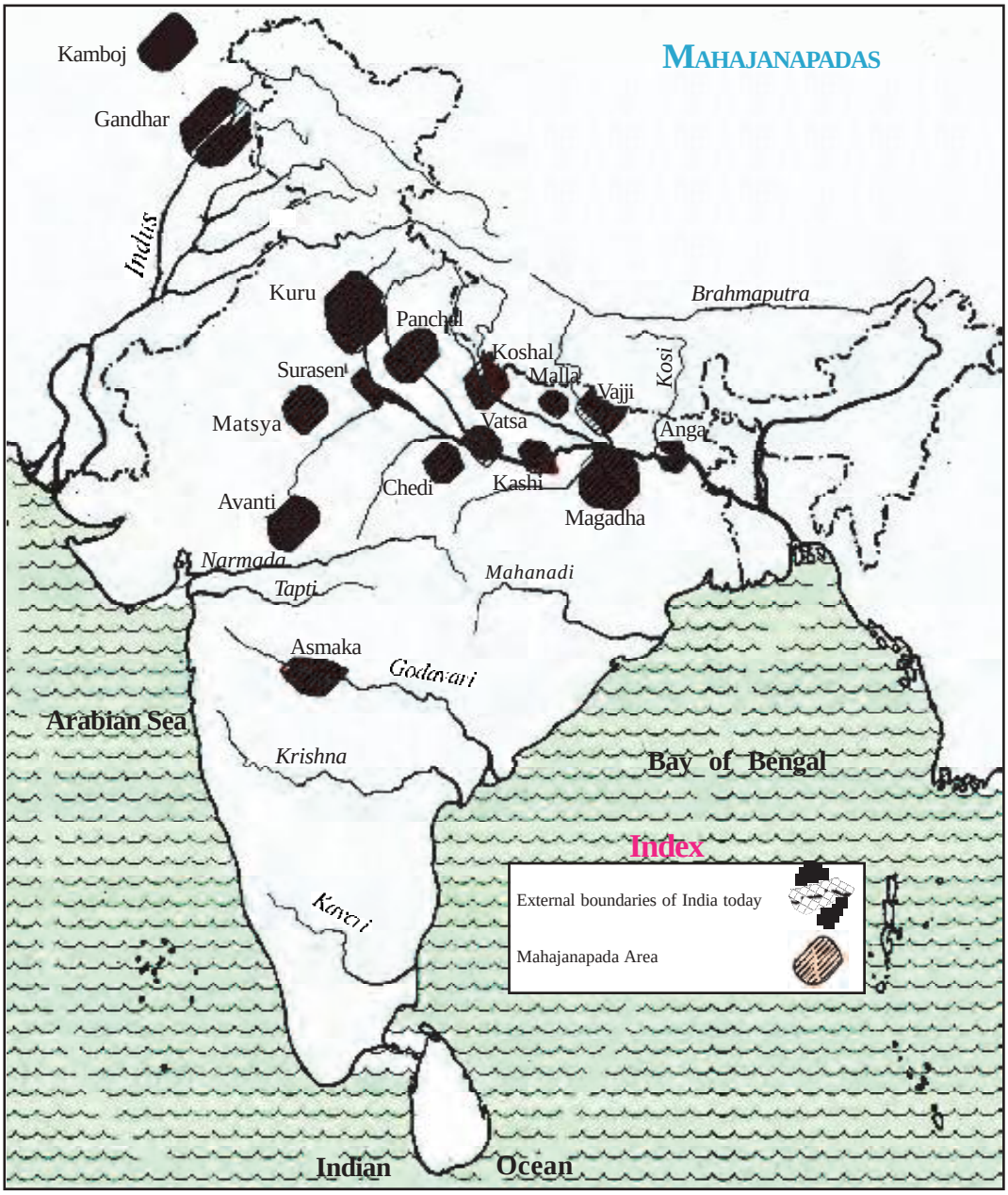
### REMEMBER

**Jana- Tribe of one lineage.**

**Janapada- The area where people of one jana lived and practiced farming.**

**Mahajanapada - Big and powerful Janapada.**

Thus there were several Janapadas and Mahajanapadas in 600 B.C. Some of them were republics and some were monarchies. From the literature of that era, we learned that there were altogether 16 Mahajanapads. All these Mahajanapadas were very influential.




**Map 5.1**

**In the map 5.1 identify the Mahajanapadas which were situated near the Ganga river.**

Magadha, Kosala, Anga, Kashi etc. were monarchies. Here the post of a king was hereditary, that is after the death of a king his elder son would become the king.

But Vajji (Vaishali), Shakya (Kapilvastu) Malla etc. were republics. Republics were ruled by a general assembly of male members of a lineage. The members would elect any one among them as their king. The post of the king was not hereditary. Women, slaves, businessmen and people not belonging to the same lineage had no participation in the governing body. Republican form of governments continued for a

long time in small republics. Important republics like Vajji had come to an end because of the policy of expansion which was adopted by the monarchies like Magadha.

## REMEMBER

**Hereditary- When son gets the position after his father.**

**Monarchy - Form of government where king or queen rules.**

**Republic- Form of government where elected candidates rule for a fixed time period. What is the main difference between monarchies and republics?**

**What is the difference in governance between the republics of today and those of the Mahajanapada Age?**

## RISE OF MAGADHA

The period from 544 B.C. TO 323 B.C. was known as the Age of the Mahajanapadas. In the early period Kosal, Vajji and Magadha were powerful states. Avanti was another important state. Its capital was Ujjain. There were frequent wars among the Mahajanapadas to expand their area. Ultimately Magadha emerged as a major power in this struggle. In this its natural resources played a major role. It had fertile areas so agriculture prospered. In its southern region there were iron ore deposits. It provided iron for making tools and weapons. Thus natural resources made Magadha very powerful.

## BIMBISARA

Bimbisara was the first great ruler of Magadha. He built a strong army to make Magadha powerful. He used both his army and his policies to achieve his ends. First of all he married the princess of Kosal and got the state of Kashi in dowry. Then he got the support of Vaishali by marrying its princess. He maintained friendly relations with other states. He captured Champa, the capital of Anga, after a war of conquest.

## ADMINISTRATION OF BIMBISARA

Bimbisara was an able ruler. He made Rajagriha- which was surrounded by mountains on all sides- his capital. He was a good administrator. The culprits would get severe punishment. Taxes were collected regularly from the farmers and businessmen. The expenses of the army, employees and the kings were taken care of by these taxes. But his son, Ajatashatru, killed him and became the king.

**How did Bimbisara make Magadha powerful ?**

**Why did Bimbisara collect taxes from his people? How did the natural resources help in the development of Magadha ?**

## AJATASHATRU

After becoming the king Ajatashatru followed the policies of his father and further expanded his empire. He created a split among the people of the republic of Vajji and then annexed it. During his reign the first Buddhist conference took place at Sataparni cave near Rajagriha. Several other rulers who came after Ajatashatru kept on expanding the kingdom of Magadha.

## NANDA DYNASTY

The first ruler of the Nanda dynasty was Mahapadma Nanda. With his strong army he conquered several states in north India and Kalinga (Orissa) in the south. Magadha became a huge empire in his time. The last king of the Nanda dynasty was Dhana Nanda. His subjects were very distressed as he inflicted atrocities on them while collecting the taxes. At this time Chandragupta Mourya attacked Magadha with the help of Chanakya. Dhana Nanda was killed in battle, after which the rule of the Maurya dynasty started.

## LIFE IN THE MAHAJANAPADAS

In the Mahajanapadas the king was very powerful. He would rule and give justice to his people. He appointed ministers, commanders of the army and other employees to help in the administration. During this period, a village was administered by the village headman- who was the link between the king and the villagers. People in the villages mainly depended on farming and cattle-rearing. Villages, which had a large number of craftsmen with good workmanship like- carpenters, sculptors, blacksmiths - and many businessmen- slowly started becoming cities. There were several famous cities like Ujjain (Madhya Pradesh), Champa, Vaishali, Rajgriha (in Bihar) etc. They were called mahanagar (metropolis). On excavation it was found that the houses in these cities were made of wood, bricks and stones. Several craftsmen lived here. Craftsmen of the same trade or craft formed shrenis or guilds where they worked together.

Trade had also flourished in the mahajanapada age. Trade was based on barter system. In this age the use of coins (made of copper and silver) had started. Coins were made by punch marking the metal pieces. Trade was made easy by the use of coins.



**Pic. 5.2 The Coins of Mahajanapadas**

At that time people had to pay taxes. Farmers had to give one-sixth of their produce as tax. Craftsmen had to give something of whatever they made, as tax. Businessmen too paid taxes in cash and kind.

Several changes were seen with regard to religion too. We shall read about them in the next chapter.

**Do the craftsmen and artisans today form any organization to work together ?**

While the Magadha empire had control over the north of India, there were several small kingdoms in the Punjab. These kingdoms were defeated by the rulers of Iran and Greece.

## ALEXANDER

Alexander was the ruler of Macedonian state in Greece. He started conquering the world. After conquering several countries of middle Asia he reached and attacked the kingdoms of Punjab. He came across a king called Porus. It is said that after being defeated when king Porus was brought before the victorious Alexander he was asked by him- "How should you be treated ?"

Porus replied- "Just as one king treats another king." Alexander was very impressed with his reply and made Porus his ally.

After this, Alexander desired to move towards Magadha. But his army refused to move forward. So he was forced to return. New relations developed between Greece and the Indian kingdoms. There were exchanges of thoughts and trade relations were established.

Not only this, many Iranians and Greeks started settling down in the North Western areas of India. Later on they played an important role in Indian history.

## EXERCISE

### I. Fill in the blanks-

1. In the republics power lay in the hands of the people of one _____.
2. In the Mahajanapada Age the capital of Magadha was _____.
3. There were _____ Mahajanapadas in ancient India.
4. _____ was the famous republic in the Mahajanapada Age.

### II. Say whether it is right or wrong-

1. The king was hereditary in the republics.
2. The king was not hereditary in a monarchy.
3. Farmers had to pay a part of their produce as taxes.
4. Alexander was the ruler of Iran.

### III. Answer the following questions -

1. How many years ago were called mahajanpada age?
2. Why where the people of Dhana nand sad?
3. How were Mahajanapadas formed?
4. How the cities were developed in Mahajanapadas?
5. What was the importance of taxes in the Mahajanapadas?
6. Describe the administrative system of the Republics and the Monarchies?
7. What was the role of Bimbisar in making Magadha powerful?

### ACTIVITY

Ask your parents if they pay taxes! If yes, then which taxes do they pay? How do they pay their taxes - in cash or in things?

# 6. RISE OF NEW RELIGIOUS IDEOLOGIES

In the previous chapter we read about the political and economic changes which had taken place during the Mahajanapada era. In this chapter we shall try to understand the religious changes which came about during this period. About 2600 years ago several evils had crept into the society, as well as into the Vedic religion. Vedic religion had become very expensive. Yajna, which had a prominent place in the Vedic religion, had gone out of reach of the common people because of the various rites, rituals and animal sacrifices.

Discrimination among the varnas resulted in conflicts in the society. Common people were fed up with the mutual wars among the powerful rulers. Government employees too were exploiting the common people. Under such conditions many new reformative ideas grew and became popular among the common people.

The rites and rituals in Vedic religion made the common people ask several questions like- Where does a man go after death? What is 'atma' (soul)? How can one attain moksha (salvation)? etc. The ideas which emerged now were much simpler. These ideas have been compiled in the Upanishads.

New religions, different from the Vedic path, emerged which were against the outward show and rituals prevailing in society. Jainism and Buddhism are prominent among them. We shall read about them in a little detail.

## SWAMI MAHAVEER AND THE TEACHINGS OF JAINISM

Jain religion's great persons are called Tirthankara. Swami Mahaveer was the 24$^{th}$ Tirthankara. He gave a new look to Jainism.

Swami Mahaveer was born near Vaishali in 540 B.C. His father's name was Siddhartha and mother's name was Trishala. As a child he was called Vardhaman. At the age of thirty years he took permission from his elder brother and took Sanyasa. For the next twelve years, he meditated and led a life of severe austerity. He finally attained 'kaivalya' or perfect knowledge. Because of severe austerity he was called 'mahaveer' and 'Jina' because he had conquered his sense organs. His followers were called Jains. He died at Pawapuri at the age of 72.



**Pic. 6.1 MAHAVEER SWAMI**

## TEACHINGS OF JAINISM

According to Jainism a person must try to attain Triratna (or three jewels) in his life. One can attain Triratna by following Panchamahavrata, that is five rules. By following these rules a person can attain both knowledge and salvation.

First of the Triratna is 'Samyak gyana' - that is - right knowledge (knowledge of truth and untruth). Second is 'Samyak - philosophy- that is true knowledge. The Third is 'Samyak Charitra' - that is to do good deeds and leave the wrong ones. To achieve this 'Triratna' there were five rules which were to be followed. They were:-

1. **Satya- To always speak the truth.**
2. **Ahimsa- Not to harm anyone with thought, word or deed.**
3. **Asteya- Not to steal.**
4. **Aparigraha - Not to collect wealth,**
5. **Brahmacharya - To control the sense organs.**

Mahaveer Swami laid more emphasis on ahimsa. Speaking rudely was also considered a ' himsa' by him. He preached that all human beings are equal. The teachings of Jainism are compiled in the 'Aagam'. Mahaveer Swami's teachings influenced several people and it spread far and wide. The rulers and the businessmen gave patronage to Jainism.



**Pic. 6.2 Nagapura UvasangharParshvanath Pilgrimage**

In Chhattisgarh this religion has been followed from ancient times. There is an ancient Jain temple at Aarang in Raipur district. An ancient temple of the 23rd Tirthankara Parshvanathji is in a village named Nagapura in Durg district. It is called Uvasanghar Parshvanath. People from all over India come to visit this temple.

## MAHATMA GAUTAM BUDDHA AND BUDDHISM

The founder of Buddhism was Mahatma Gautam Buddha. Gautam Buddha was a contemporary of Mahaveer Swami. He was born in 563 B.C. at Lumbini near Kapilvastu. His childhood name was Siddhartha. His father's name was Shuddhodhana and Mayadevi was the name of his mother.



Pic. 6.3
MAHATMA GAUTAM BUDDHA

According to the legend, one day when he came out of his palace, first he saw a sick man, then an old man, lastly a dead man. He thought "Will he also fall ill, become old and die?" These questions disturbed him. Then he saw an ascetic. Thus at the age of 29 years he left his home and took sanyasa.

After wandering for six years he finally attained enlightenment under a peepal tree which is called Sambodhi. From then on that peepal tree is also called, 'Bodhi Vriksha'. The place where Mahatma Gautama Buddha attained enlightenment is called BodhGaya. Buddha delivered his first sermon at Sarnath. He died at Kushinagar at the age of 80.

## TEACHINGS OF BUDDHISM

Buddhism is based on four noble truths. They are- (i) there is suffering in this world, (ii) there is a cause for the suffering (iii) the cause is desire and (iv) desire can be overcome by following the middle path. Buddha advised his disciples to follow the middle path - that is - neither to give up all worldly possessions, nor to live in luxury. Buddha preached equality of all human beings. He rejected the caste system as well as all rituals. He did not accept the existence of God and the atma. Budha told his disciples that he has not started a new religion. This religion has always been here.



Pic. 6.4
Sirpur idols of bouddh period

Buddha preached in Pali, the common person's language. Men and women of all castes were welcomed in the monasteries. Buddhism flourished not only in India but even in China, Japan, Korea, Tibbet, Sri Lanka etc. where even today there are several followers of this faith. The teachings of Buddhism are compiled in three texts called 'Tripitikas'.

There was a time when Chhattisgarh was a big centre of Buddhism. Huan Tsang, the Chinese pilgrim, who had visited India in the 7th century has written that Sirpur, the capital of Southern Kaushal, was a big education centre of Buddhism.



There were several monasteries here where about ten thousand monks lived. This is confirmed as several statues of Buddha and remains of temples have been found in the excavation at Sirpur.

We have read about Jainism, Buddhism, Mahaveer Swami and Mahatma Buddha. Besides these two there were several other religious thinkers too. Each one taught about non-violence, love, compassion and equality of human beings. All religions teach us to do good and to keep away from evil. We must respect and honour all religions.

## EXERCISE

### I. Fill in the blanks:

1. Mahaveer Swami was born in _____ B.C.
2. Mahatma Buddha was born at _____.
3. Mahatma Buddha delivered his first sermon at _____.
4. Teachings of Mahatma Buddha are compiled in the _____.
5. Right faith, right knowledge and right action are called _____ in Jainism.

### II. Answer the following question:

1. Write biography about Mahaveer swami ?
2. Describe the teachings of Jainism?
3. Describe the life sketch of Mahatma Buddha ?
4. Write the teachings of Buddhism ?

### III. Write short notes on:

1. Triratna (Three jewels)
2. Four noble truths.
3. Five Mahavratas.
4. Eight fold path

### IV. Eligibility extension

Make a list of the ancient Jain temples and Buddhist monasteries in Chhattisgarh.

# 7 . THE MAURYAN DYNASTY AND ASHOKA

**(322 B.C.-185 B.C.)**

You must have seen our national flag. The chakra between the saffron, white and green stripes looks very beautiful. From where has this chakra come ? This chakra is taken from the Sarnath pillar which was built by Ashoka of the Mauryan dynasty. Usually we find that in history importance is given to those rulers who have won great battles. But Ashoka was different - he won the hearts of the people by taking a religious path. He ruled on the basis of love, sympathy and compassion.



**Pic. 7.1 National Symbol of India**

**How many spikes are there in the Ashoka Chakra?**

We shall talk about Ashoka in detail. But first we shall discuss about Chandragupta Maurya and Bindusar, who belonged to the Mauryan dynasty and ruled before Ashoka.

Ashoka's grandfather Chandragupta Maurya was a brave king. With Chanakaya's help he defeated Ghanananda the ruler of Magadha. Besides several northern and western states he defeated Seluecas Nikator - the general of Alexander and stopped the advancement of the Greek kings. Later on, Seluecas made friends with Chandragupta and sent Megasthenes as his messenger to the Mauryan court.

Chanakya was a great writer. He wrote 'Arthashastra' (Economics) where he explained how a strong and efficient government should be organized. Megasthenes has described India of that time in his book 'Indica'. He has written that Indians were civilized people. They would not lock their houses. Mostly they lived in villages and did farming. Soldiers were paid well etc.

After Chandragupta, his son Bindusara became the king. He extended the Mauryan empire by conquering several southern states.

After Bindusara, Ashoka sat on the throne. By now the Mauryan Empire was a big and powerful empire. Ashoka, too, was very brave like his father and grandfather. He attacked and conquered Kalinga and added it to the empire.



Pic 7.2 Ashoka chakra

## THE KALINGA WAR

It is usually seen that kings were happy when they win a battle. Ashoka was not happy after winning the Kalinga war. As many soldiers were killed, thousands were wounded and several women and children were left helpless. All this made him feel that winning a war was useless. He decided to give up war and adopt the path of peaceful conquest. He adopted the policy of 'dhamma' (dharma) to win the hearts of

the people, which would be beneficial for the people. He got his ideas and feelings engraved on the rocks, so that it would reach the common people-

**"I won Kalinga, eight years after becoming the king"**

**"It has made me very sad. Why so ? When an independent state is defeated, lakhs of people die there, and are driven out of their state as prisoners. Brahmins and monks living there are killed."**

**"Those farmers who behave very politely with their relatives, slaves and labourers- are also killed and are separated from their dear ones."**

**"This way war has bad effects on all sorts of people. It makes me very sad. After this war I have followed religious principles sincerely and have taught others to do the same."**

**"I believe that it is better to win with religion than with war. I am getting these things engraved so that even my sons and grand sons do not think of going to war."**

## DHAMMA OF ASHOKA

Ashoka's dhamma had no gods or goddesses, nor were there any yajnas or fastings. No pooja etc; were necessary to follow dhamma. You must be wondering how can there be dhamma without any fastings and poojas. Actually the dreadful destruction, after the Kalinga war had changed the thinking of Ashoka.



Pic7.3 Ashok Pillar

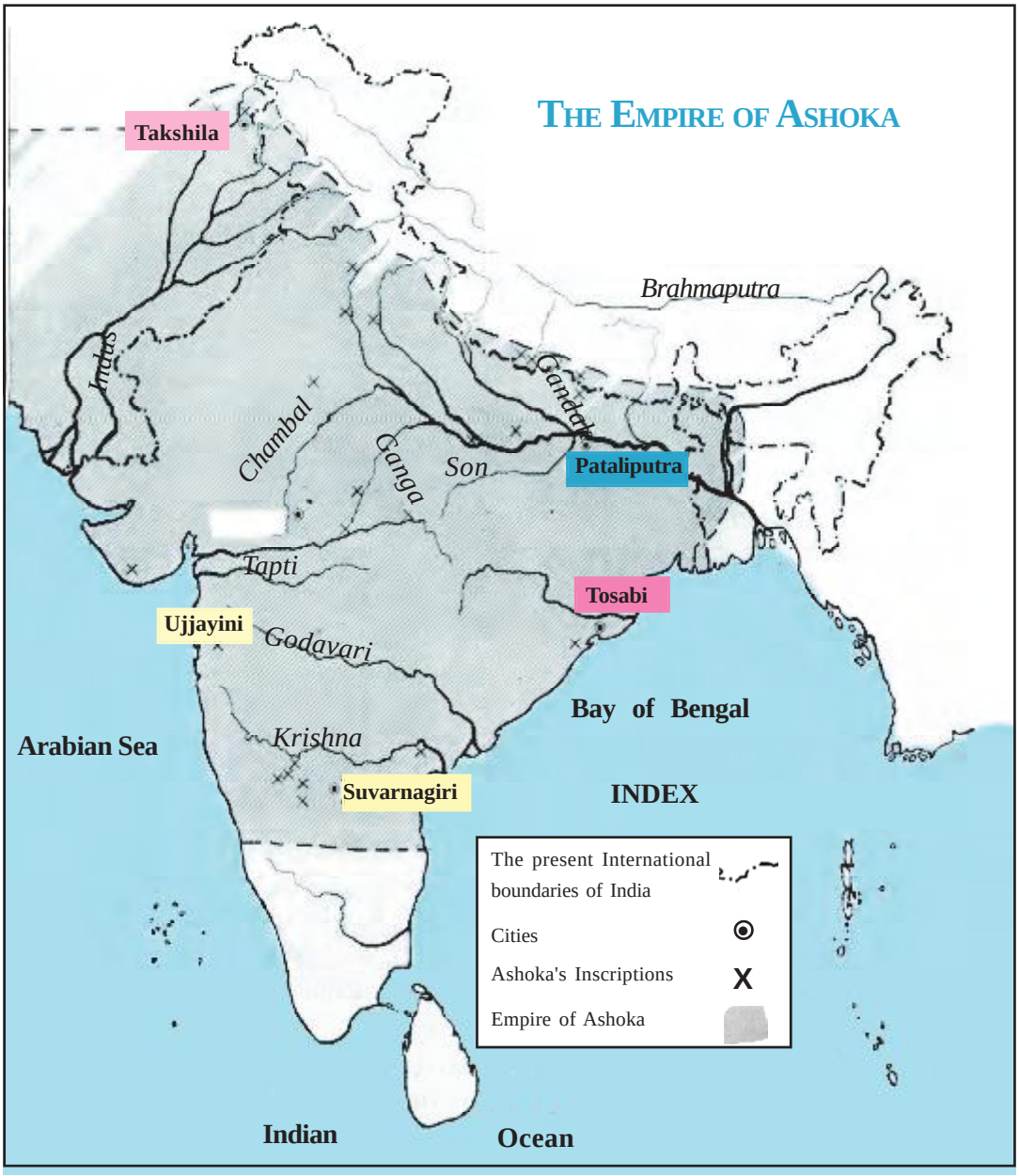
Ashoka considered himself as father of his subjects. He used to be very sad when he would see people talking lies, doing wrong deeds, using violence against animals, and clashing with each other in the name of religion. He thought over these things and felt that as the ruler it was his duty to show the right path to his people. He appointed special officers called 'dharmamahamaatra' to interpret and implement royal orders. He had his edicts engraved on pillars and rocks set up in public places all over his empire.

1. **"No animal should be killed here. No sacrifices should be done. Earlier several animals were killed daily for the royal kitchen. Now only three- two peacocks and a deer - are killed. In future even these will not be killed."**
2. **"It is good to obey our parents. It is good to be generous towards our friends, relatives and labourers. It is good to spend little and save little."**

3. **"People perform various ceremonies on several occasions, such ceremonies should be performed, but they give little benefits. There are certain traditions which give more benefits - which are these? They are to respect elders, treat servants and slaves politely; not to be cruel to animals; give charity to brahmins and monks etc."**

4. **"Use constraint while spreading your religion. To exaggerate the goodness of your religion and criticise other religions - both are wrong. At every place and every occasion one should show respect to other communities because if this is done then your community rises and other communities are also benefitted."**

**Ashoka had got these edicts engraved in the Prakrit language.**




**Map 7.1**

## ADMINISTRATION

In map number 7.1 you saw how large was Ashoka's empire. His capital was Patiliputra. It was not easy to rule such a large kingdom. He was assisted by a council of ministers called the Mantriparishad. The large empire was divided into four provinces. Taxila in north, Suwarnagiri in south, Tosali (Tosabi) in east and Ujjaini in west. Each province was placed under a governor called Kumara, who was usually a member of the royal family. There were several officers who would assist them in their work at the city and village level. They would collect taxes from farmers, artisans, businessmen and would punish those who disobeyed the orders of the king.

Besides them, there were other senior officers too who were called mahamatra. They would tour the entire kingdom and see to the administration. Ashoka himself would travel to interior villages to keep an eye on the work of the officers and to know the real condition of his subjects. He got several roads built with shady trees on either side. Several hospitals and inns were built and many wells were dug.

**Can you recall any other king like Ashoka who had worked for the benefit of his subjects ?**

Ashoka followed Buddhism, but he gave respect and donations to all religions. He would ask his people also to listen to and respect other religions too. Ashoka encouraged artists. The figure of four lions on our government documents and currency belongs to Ashoka's time. Even to day we are reminded of Ashoka when see the statues and stone pillars at Sarnath and other places.

The Mauryan dynasty continued for about fifty years after Ashoka. Then it was replaced by several small kingdoms.

Ashoka's Sarnath pillar has been adopted as our national emblem because Ashoka's messages stand for the special significance of love, peace, compassion and respect to all religions.

## EXERCISE

### I. Make pairs:

| | A | B |
|---|---|---|
| 1. | Seleucas | Ruler of Magadha |
| 2. | Bindusara | Prakrit language |
| 3. | Ghanananda | Ashoka's father |
| 4. | Ashoka's rock engravings | Greek general |

## II. Answer the questions:

1. How did Chandragupta Maurya establish such a large empire?
2. Why did Ashoka take a vow that he would not go for war?
3. What steps had Ashoka taken for proper administration in his empire?
4. What do you think about Ashoka's 'dhamma'?
5. In the map of India, mark the empire of Ashoka.
6. How Ashoka used to reach the order of his state .Find out?

## III. Let us do something new

Make a list of those things where you can see Ashoka's symbols.

Discuss the things you observe in these symbols.

# 8. FOREIGN TRADE AND CONTACTS

## (100 BC to 300 AD)

Anjali and Raju went to the market before going to school. They met their teacher when they came out after buying a note book from the stationery shop. Three of them walked together to the school.

Teacher asked them - 'Your bags are very nice. From where did you buy them?

Anjali answered- 'Didi, our father got them from some shop in Raipur.'

Teacher looked at the bags carefully and said- "See, there is the label of the company which made it. Oh! it has come from Calcutta". Anjali and Raju were also surprised. Teacher pointed towards the shops and said, "See there are so many shops. Several things are sold here. People living in distant villages and cities make these things and businessmen bring the things here and sell.' Raju asked- 'Didi, are foreign goods also available here?'

Teacher said, "Yes, we get goods which are made not only in our country but even those which are made in China, Japan, America, Africa and Europe''.

Anjali recalled her history lesson and asked- 'Did India have trade relations with foreign countries at the time of Ashoka?'' By this time they had reached school so the teacher said, "We shall discuss this with everyone in class."

The teacher began telling them about trade in early times- 'At the time of Ashoka there were big businessmen. They were called "shreshtti" or 'shetti'. The word 'seth' originated from this term. They would go to distant places and bring goods from there. For example, they would bring pearls, gold, precious stones, sandal, timber, animal skins etc. from the southern states, and sell beautiful pots, expensive cloth, copper etc. to them.'

**At that time there were no trains or buses. So how would they transport their goods ? Think about it and discuss.**

During that period several businessmen would go together for trading. They would load their goods on oxen, donkeys, horses and camels. As they would pass through villages and jungles they would travel by day and camp at a place in the night. But if they were crossing a desert, they would rest by day and travel at night. They had to be prepared to face the dangers of robbers, floods and storms during their journey. They would halt and stay either in the inns or the Buddhist monasteries. In this way they would sell their items in a city and buy good and cheap items from there. Some traders would chose the sea-route, and travel to Indonesia, China, the Arab countries, Iran, Africa etc.

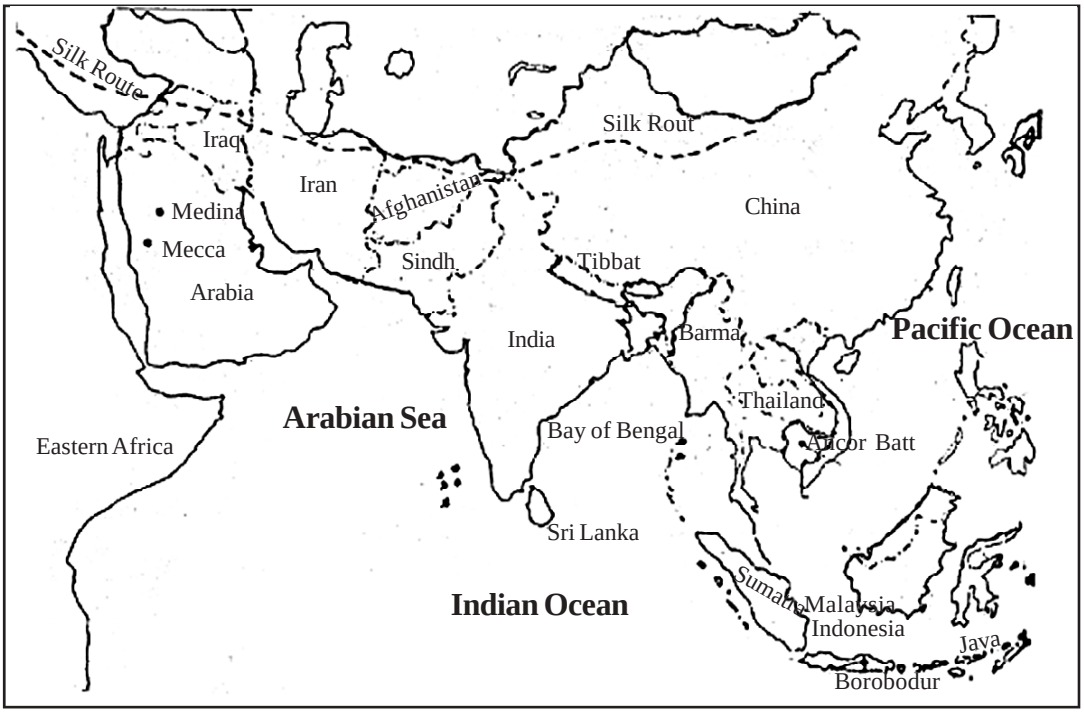
Even in those days rich people would pay a handsome price to possess imported items. The shettys earned a good profit. With the money earned they would construct huge houses and temples for their gods. They gave donations for Buddhist stupas and monasteries too.

Anjali again asked the teacher- 'Did the people continue trade with other countries after Ashoka?"

The teacher answered- 'Yes! this trade continued, in fact it increased later on. In the previous chapter you had read how the rulers of Greece and Iran had conquered some states in the north west. Their traders and messengers started coming here and Indian traders began going there.

When the Mauryan empire declined, the Shunga dynasty started ruling Magadha and in the south the Sattavahanas came to power. During this period several Greek rulers came and established their rule in the north west. Of these Shakas and Kushans were the prominent ones. The greatest Kushan ruler was Kanishka. His empire extended from Aamu Dariya in Central Asia to Mathura in India. Several central Asian tribes invaded from the north west. Their empire was very large- it included parts of India, Afghanistan, Iran, Ujbekistan etc. All these happenings led to an increase in trade with these countries. Indian traders could go to all these countries without any problem. Several monasteries were established there by the monks.

There was a route from China to the Mediterranean Sea across Central Asia. This route was used for trading the silk of China. Therefore it was called the Silk Route. Remains of the centres of Indian traders and Buddhist monasteries have been




**Map 8.1 EASTERN, MIDDLE AND SOUTH-EASTERN ASIA**



found here. This shows that people here used to travel far and wide for trade and to preach their religion.

Indian traders did not stop here. They went further ahead upto China and in the west upto Alexandria in Egypt, and also to Greece and Rome. Indian traders usually took the sea route and transported their goods upto Alexandria; from there Greek and other European traders would take those goods to their countries.

**Locate Alexandria, Greece, Iran and Iraq on the Silk route on map number 8.1**

Several children asked- "What things did the Indian traders sell and what would they buy from those countries ?"

The teacher answered- "In our country we get several spices like pepper, cardomom, cinnamon etc. They are not found in Europe. But it is used a lot in their cooking. Indian traders would take spices there. Then there was a great demand for silk fabric, sandal wood, ornaments made of precious stones, ivory, peacocks, monkeys etc. In return traders brought gold, coral etc. to India.

Find out which items are sent abroad for sale these days ?

Now Raju questioned- ''Did the traders of those countries come to India ?''

The teacher explained- "Yes, in India there were settlements of Roman traders. They would come and stay there and carry on their business. As people of Greece, Iran and Central Asia had made states in India, Indians also had their states in countries of South Eastern Asia like Sri Lanka, Malaysia, Indonesia, Cambodia etc.

## IMPACT OF FOREIGN CONTACTS

In the previous section we had read how Indians came in contact with people of other countries by establishing states in each others countries; having trade; spreading their religion etc. In this manner several people from Greece and Central Asia had settled in India. Several Indians too had settl-ed in other countries. This had a great impact on the life styles and thinking of the people. Let us see what were the influences.

## COINS

Coins were very important in trading. At the time of Ajatashatru and Ashoka coins were made by punching marks on the copper and silver pieces. But, the coins of the Indo Greeks were made by casting them in moulds. The king's picture and his name were imprinted on them. Indian kings were influenced by this and they also started getting the coins moulded.

**Look at the picture of coins and find out which coins are punch marked and which are moulded? Also think about the coins of today.**



Pic. 8.1 Hind Yavan Coins



Pic. 8.2 Strcture of Kanishk Coins

## SCULPTURE

This period also saw the emergence of two schools of art- the Gandhara School and the Mathura school. Gandhara is situated in the north west. It was ruled by the Greeks and the Kushans. We can see the influence of Greek style in the sculptures of Gandhara. These statues have numerous folds in the dresses which is typical of the Greek style.



Pic. 8.3 Buddha image in Gandhara style



Pic. 8.4 Mahaveer swami image in the Mathura style

The statues made in Mathura do not have this influence. Sculptors of Mathura gave more importance to the healthy physical shape than the folds. This can be understood by comparing the pictures given here.

## RELIGION AND PHILOSOPHY

There was exchange of knowledge with Romans and Greeks on subjects like mathematics, astronomy and astrology. Greek literature related with these subjects was translated in Sanskrit. Indian scholars adopted things like seven days in a week, twelve zodiac signs etc. whereas the others adopted the Indian concept of zero and decimal.

Greek travellers have written about Indian religion and philosophy in their history and geography books. The Buddhist monks and followers who had gone to China, Asia and South East Asia, left a great impact on the religion and philosophy of the people residing there. Temples were constructed in the south eastern countries like the grand temples in India- for example Ankorvat temple of Cambodia and the Buddhist temple 'Brobodur' in Java, which is the biggest of the region even today. Similarly, Ramayana is very popular in Indonesia.

In this period medical science developed a lot. Charak Samhita and Sushrutha Samhita are the two world famous manuscripts on medicine. This was an important period in the history of India.

# EXERCISE

## I. Fill in the blanks with the following words (moulds, label, medical, gandhara)

1. Sushrutha Samhita has _____ information.
2. Coins were moulded in _____.
3. _____ is situated in the north west of India.
4. For identification companies put a _____ on the goods manufactured by them.

## II. Give answer in one sentence:

1. Which route was taken by Indian traders to take their goods to Alexandria?
2. Name the famous king of the Kushans?.
3. With which countries did India have trade relations?
4. Name the spices grown in India?

## III. Answer the questions:

1. What is the 'Silk route'?
2. Besides conducting their business, what other works were done by the traders?
3. Name the things which were in great demand in foreign countries at that time.
4. What are the specialities of sculptures of the Gandhara school?
5. Give examples of the influence of Indian religion and philosophy on the South East Asian countries.
6. Why were coins made?
7. Why were the traders called 'Shetty'?

## IV. Eligibility extension

Visit the main museum of our state to observe the statues of Buddha and write down their special features.

# 9. THE GUPTA AGE

## (300 A.D.-500 A.D.)

In this chapter we shall read about the happenings which had taken place 1700 years ago. By this time people had taken to farming in India. Population in the villages had started increasing and several big and small cities were also established. With this, several small states had emerged all over India. These small states had their own kings and their dynasties.

In this period Chhattisgarh was known as Dakshin Kaushal.An influential city like Shripur (Sirpur) had emerged here. Dakshin Kaushal included Bilaspur, Raipur, Durg and Rajnandgoan districts of Chhattisgarh and Sambalpur district of Orissa. In this period the king of this region was Mahendra who was defeated by Samudragupta. Samudragupta took yearly tribute from Mahendra and returned his kingdom to him. He was allowed to rule independently.



**Pic. 9.1**

**1. Why did Samudragupta return Mahendra's kingdom ?**

**2. Name some prominent places of Dakshin Kaushal.**

### SAMUDRAGUPTA

In this period Magadh (present Bihar) was ruled by the Gupta dynasty. Samudragupta is regarded as the greatest ruler of this dynasty. Its capital was Patliputra (presently known as Patna). In those days powerful kings would attack other states. This way their kingdoms would expand, their territories and their income would increase. Samudragupta too wanted the same.

An eulogy (praise) or 'Prashasti' of Samudragupta is engraved on a pillar of Allahabad. According to the prashasti, Samudragupta defeated several rulers of Aryavarta (northern India), Aatvik state (Vananchal) and Dakshinpatha (southern India). Southern Kosal (whose capital was Sirpur) and Mahakantar (which is in Bastar and Orissa) were the two states of Dakshinapatha which were defeated by Samudragupta.

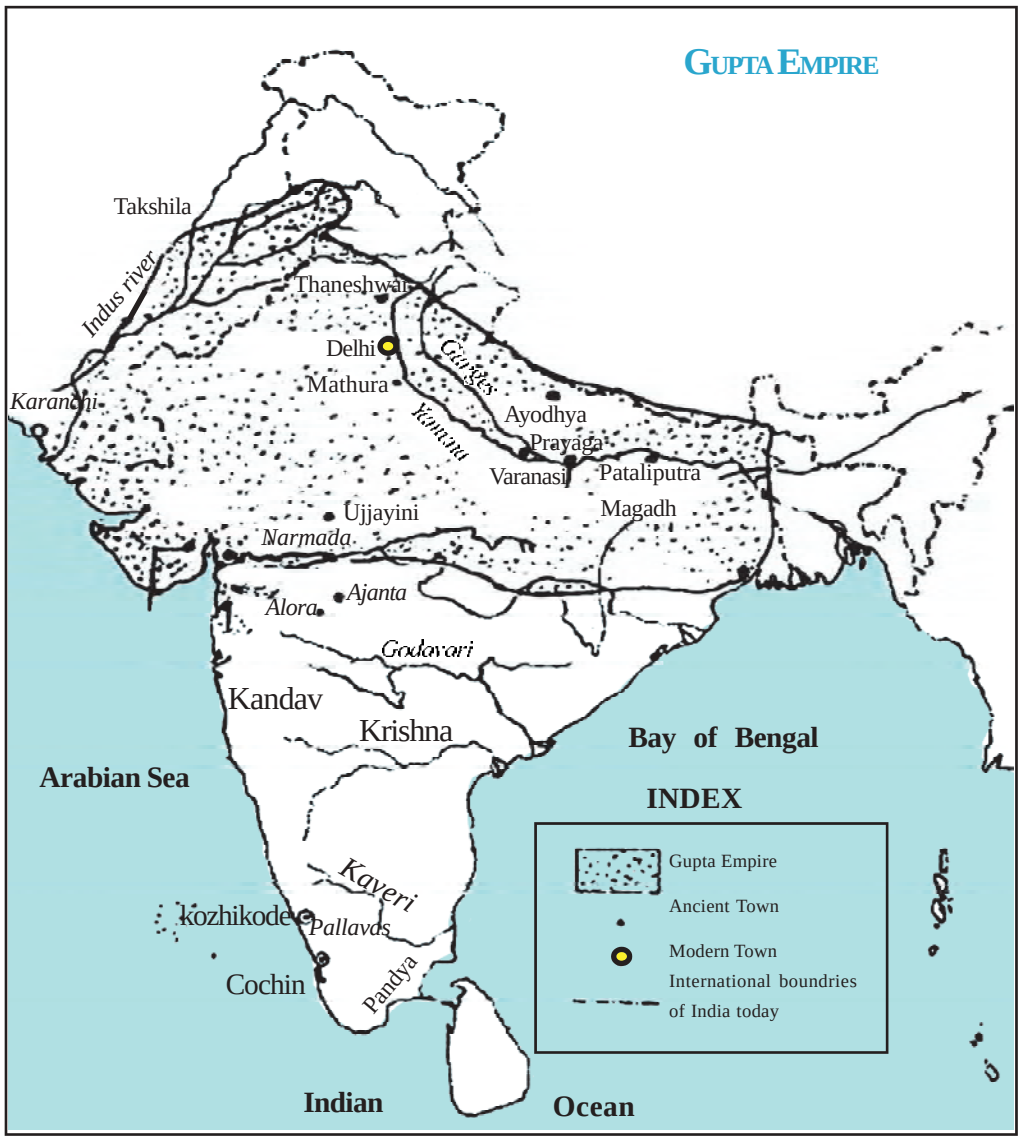


**Pic. 9.2 Remains found in Sirpur**

Samudragupta fought and annexed the kingdoms of Aryavarta. This way he became the powerful king of a big empire in northern India. But, he returned the kingdoms to the rulers of the Dakshinpath after defeating them.

**Look at the map of India and try to recognize the northern and southern states ? Identify Samudragupta's empire and his capital.**

Discuss in class why Samudragupta annexed the kingdoms of Aryavarta and not those of the south.




**Map 9.1**

Samudragupta was not only a warrior but was a lover of art too. Gold coins of his era show him playing the veena. After Samudragupta his son Chandragupta Vikramaditya ascended the throne. He also expanded his empire and made friendly relations with some influential southern kings. His empire extended from Bengal to Gujrat.

The Gupta empire was divided into several provinces (bhuktis) and every province was further divided into districts (Vishaya). The administration was done by local people and the king gave orders only on important issues. A council of village elders administered the village. This way the local people played important roles in administration during the Gupta age.

Besides these kings, Kumargupta and Skandgupta, too were famous rulers of the Gupta dynasty. The Gupta dynasty ruled till about 500 A.D. This era is very important in the progress of Indian science, art and religion. Many changes came in the lives of the people in this period.

## LIFE OF THE PEOPLE IN THE GUPTA AGE

How was the life of the people ? How can we know that? Several books relating to religion, stories, plays and science were written at that time. By reading those books we can know a lot about the lives of the people. We can get information from the several stone inscriptions. Many Chinese scholars came to India to study the Buddhist scriptures and they visited the places which were related to the Buddha. One of them was Fa Hien, who wrote an account of his experiences in India. This account has helped to learn several things about life in India in the Gupta period.

Fa Hien wrote- Here the people were rich and happy. They did not have to pay much land revenue and there were no administrative restrictions. Killing of animals was forbidden and people did not drink wine. Onions and garlic were eaten by chandals. Buddhist monasteries were given fields along with houses, gardens, farmers and oxen.

In India monasteries were revered greatly. Fertile lands were given in donation to the monasteries. The monks living there would work in the fields. People of India believed in non-violence. Indians used to perform elaborate yajnas. They loved vegetarian food.

Some of the other books which were written in India show that what Fa Hien had written was not fully correct. Other books show that caste system and untouchability were prevalent in the society.

People belonging to the upper section of the society lived a very cultured life. They were fond of poetry, plays, music, dance, paintings and sculptures. This was the time when several restrictions were imposed on women. Child marriages had started. Widows were forced to become ‘sati’ and burned on the funeral pyre of her husband. Poor people in the society were facing difficulties. Trade with far off land had decreased as a result of which the industries reduced their production. Lack of jobs made the people leave the cities and settle down in the villages. This reduced the size of big cities.

From books and rock inscriptions it is learnt that kings gave villages in donation to brahmins, abbeys and Buddhist monasteries. Those who got donations would make the farmers work on their fields and lived on its income.

**Why was there less work in cities in the Gupta Age?**
**Are there more restrictions on women than men even to-day?**
**Why would the kings have given villages and not money in donations to the Brahmins and abbeys** ?



## RELIGION

The Gupta age was the period when there was rapprochement of several religious ideologies and changes. Vedic religion adopted several things from Buddhism and Jainism. Now Vedic religion too made a start in stopping animal sacrifices. It started adopting the teachings of different sects like worship of Shiva, Vishnu, Devi etc. Now ancient Vedic gods like Indra, Agni and Varun were given less importance. In this period elaborate yajnas were replaced. Temples were constructed and poojas of the statues of different gods and goddesses became popular. Expensive yajnas and religious rituals were being replaced by poojas, fastings and donations. This enabled poor people to take part in the religious activities. The Gupta rulers were vaishnavites, but others were free to practice their own religion.

## SCIENCE

Aryabhatta was the famous mathematician and astronomer of the Gupta age. In 499 A.D Aryabhatta had composed "Aryabhattiyam". In it he has given solutions to intricate mathematical problems. He put forward the theory that the earth is round and rotates on its own axis. He said that eclipse takes place because of shadows of earth and moon and not because of the swallowing of Rahu and Ketu. These theories were accepted by very few people in his time.

Varahamihira was another famous scientist of this period. He tried to connect astronomy and astrology. Modern science has approved the findings of Aryabhatta regarding the earth. Several books were written, in this period, on farming and medicine (specially veteneary science).

**Why would the people not have accepted what Aryabhatta said ?**

## LITERATURE

Some of the greatest works of Sanskrit literature were composed during the Gupta period. Kalidasa, Bharvi, Shudraka and Magha were great poets of this period. It is said that it was in this period that Vishnusharma wrote the famous fables of Panchatantra and Narayan Pandit wrote Hitopadesha. Chandragupta Vikramaditya's court was famous for nine gems of which Kalidas was the main one. He produced famous works like 'Meghadoota' and 'Kumarsambhava'. His play 'Abhijnana Shakuntalam' is world famous. Literature of this period mainly dealt with human feelings and their problems in detail.

**Tell a few stories of the Panchatantra in class**

## ART AND ARCHITECTURE

Like literature and science other arts like sculpture, architecture and paintings, too flourished. Beautiful cave temples at Ajanta were built in this period. There are beautiful murals in the Ajanta caves depicting scenes from the life of Buddha. They have been done so carefully that even to-day they look real.

**Murals are paintings done on walls.**

Along with paintings many temples, caves, Chaityas, vihars, stupas etc. were also constructed in this era. There was remarkable progress in the field of sculpture. Large number of statues of Vishnu, Shiva, Buddha and Jain Tirthankaras were made. A beginning was made in expressing feelings of the statues in this period.



**Pic. 9.3 Vishnu Temple in Bheetargaon, Kanpur (U.P.)**

A large number of temples, chaityas, viharas and stupas were constructed in the Gupta age. Temples were made with bricks and stones. Some temples and Buddhist viharas were constructed in caves cut out of hills. In the Gupta age a huge Buddhist vihar was constructed at Sarnath. The Dashavatar temple of Devgarh at Jhansi and caves of Udaigiri at Vidisha were also built at the same time. The Vishnu temple at Bhitargaon near Kanpur is the oldest temple in the world which is made of bricks.

## ART OF THE GUPTA AGE IN CHHATTISGARH

In Chhattisgarh, too, there is a beautiful work of architecture which was made by bricks. This is the Lakshman temple at Sirpur, which was built around 650 A.D. It is about 79 km. away from the capital Raipur. Its shikhara resembles the shikhara of the temple of Bhitargaon. Here also scenes from mythological legends are depicted, and the entrance gate and the door frame are well-decorated. This shows that Chhattisgarh was also influenced by the art of Gupta age. Even today a fair is organized at Sirpur on the occasion of Buddha Purnima and Magha Purnima.



**Pic. 9.4 Laxman Temple, Sirpur (C. G.)**

# EXERCISE

## I. Match the following:-

| | A | | B |
|---|---|---|---|
| 1. | Samudragupta | a) | Chinese traveller |
| 2. | Sirpur | b) | Astrologer |
| 3. | Fa hien | c) | Great warrior |
| 4. | Varahamihir | d) | Southern Kosal |

## II. Answer the question:-

1. Who wrote Panchatantra?
2. What is the name of the book of Aryabhatta?
3. What are Ajanta caves famous for?
4. What material is the temple at Bhitargaon made of?
5. Who said that the earth is not stationary, it rotates on its axis?
6. How did Samudragupta treat the kings of Chhattisgarh?
7. What were the characteristics of administration in Gupta empire?
8. Which things did you like about the society in Gupta age?
9. What features of religion in the Gupta age could be liked by the poor people?
10. Which policy did Samudragupta adopt to have control over other kingdoms?

## III. Eligibility extension:-

1. Collect more information about Sirpur.
2. Find the architectural features of one of the temples in your village/city.

# 10. AGE OF REGIONAL KINGDOMS

## (500 A.D. - 700 A.D.)



Pic. 10.1

After the decline of the Gupta empire, Northern India broke up into a large number of small kingdoms. On the one hand some new kingdoms came up and on the other hand, those kingdoms which were under the authority of Gupta kings declared themselves independent. There were frequent wars among these kingdoms to increase their sovereignty. In this period Vardhanas in the north and Chalukyas and Pallavas of the south gained importance. In this lesson we are going to read about them.

### HARSHWARDHANA (606 A.D. - 647 A.D.)



Pic. 10.2 King Harshwardhana

About 100 years after the decline of the Gupta dynasty a new kingdom emerged. Thaneshwar, near Delhi, was its capital. This kingdom had a famous king Harshwardhana, who was also known as Harsha. Around 606 A.D. he ascended the throne of Thaneshwar. He was a powerful king and like the Gupta rulers he tried to establish a huge empire. He conquered most of the kingdoms in northern India. He led a campaign into the south but was defeated by the Chalukyas ruler, Pulakesin II.

Harsha's empire extended from Punjab to Orissa. Later on he made Kannauj his capital because it was at the centre of his empire. Harsha died in 647 A.D. after ruling for 41 years.

The kingdoms which were conquered by Harsha would pay him regular tribute and would send their soliders to assist Harsha at the time of war. These kingdoms were under the authority of Harsha, but administration was theirs and they could take their own decisions related to it.

Sanskrit scholar, Banabhatta was the poet of the court of Harsha. In his book "Harshacharita" - which is a biography of Harsha- we find descriptions of villages, cities, forests etc. of that time. The Chinese Buddhist scholar Huien Tsang visited India during Harsha's reign. Huien Tsang visited many Buddhist shrines in different

parts of India and studied the Buddhist literature. He wrote, in detail, about his experiences in India. These writings give us a lot of information about that time.



**Pic. 10.3 Chinese Buddhist travelle -Huien Tsang**

Harsha was a great patron of learning and the learned. He was the author of Sanskrit plays namely Ratnavali, Nagananda and Priyadarshika.

Harsha was a worshipper of Shiva. He organized Buddhist council at Kannauj. He organized the Prayag assemblies held every fourth year for religious discussions and debates. At these assemblies he gave donations to the learned scholars, orphans and the poor.

Huien Tsang was a Chinese Buddhist traveller. He came to India in 630 A.D. He was so fond of studies that he faced several hardships for this. He crossed mountains and deserts and came to India and studied at Nalanda. Nalanda university was a centre of Buddhist learning at the time of Harsha. Harsha had granted 100 villages to the university of Nalanda and the revenue collected from these villages was used to meet its expenses.

Huien Tsang stayed for 5 years in India and when he returned he wrote his travelogue. He said that Buddhism in India was not as popular as he had thought.

Huien Tsang travelled to Chhattisgarh too. He has said that the prominent city Sirpur (Shripur) of southern Koshal was one of the main centre of Buddhist literature at that time.

## SOUTHERN KINGDOMS

### Chalukyas

At this time southern India, that is, Maharashtra and Karnataka was ruled by the Chalukyas. Their capital was Vatapi (or Badami)

The most renowned ruler of the Chalukyas was Pulakesin II. He had defeated Harshvardhan and ruled Deccan (south) for a long time. He had also defeated the Pallava king Mahendravarman. But later on, he was defeated by Narsimhavarman.

Vatapi, the capital of Chalukyas, was a flourishing city. Foreign trade with Iran, Arabia, ports of the Red Sea and South East Asia flourished under the Chalukyas.

Chalukya kings were great patrons of art. They gave large amount of money for the construction of cave temples on the hills of the Deccan. A large sum of money was given by the Chalukyas for the construction of the world famous Ajanta and Elora caves. A picture in the Ajanta caves shows Pulakesin II welcoming the ambassador of Iran. Aihole, Badami and Pattadakal (in Bijapur district) were centres of urban architecture at the time of the Chalukyas.

Chalukya kings were Jains, but some worshipped Shiva and Vishnu too.

## PALLAVA DYNASTY

Pallavas established their own kingdom at Tamil Nadu in south India. Kanchipuram (Kanchi) was the capital of Pallava kings. Mahendravarman was the chief ruler of this dynasty. He was the contemporary of Harsha and Pulakesin II. He started the art of constructing temples by cutting rocks. He was a famous writer and dramatist. But he was defeated by Pulkesin II in the battle. His son Narsimhavarma was also a famous ruler. By depeating chalukyas Naresh Pulakesin II, he took his revenge of his fater's depeat.



**Pic. 10.4 Kailash Temple of Kanchi**



Earlier the Pallava rulers used to follow Jainism, but later they became great devotee of Shiva and Vishnu. They built several temples. Some temples were made out of single large rocks. The Ratha temple of Mahabalipuram is an example of such temples. There were temples which were constructed by joining huge boulders like the Kailash temple at Kanchi. These temples were not just places of worship, but were used as places to gather for discussions, to educate children and to celebrate festivals.

During this period a group of people in south India felt that religion was the personal worship of gods like Shiva or Vishnu. This ideology came to be known by the name of 'Bhakti'. This movement was joined by the common people in large numbers. They wandered from place to place singing hymns of Shiva and Vishnu. They preached in the local language,Tamil. The devotees of Vishnu were called Aalvar and the devotees of Shiva were called Nayanar. They influenced the society of southern India greatly.

## EXERCISE

### I. Fill in the blanks

1. _____ had started the art of constructing temples by cutting rocks.
2. _____ was the main education centre of the Pallavas.
3. _____ Pallava king was a writer and a dramatist.
4. Pulakesin II defeated _____ in war.
5. Chalukya king Narsimhavaram had defeated _____ in war.

### II. Answer the following questions:-

1. How far had Harshvardhan's empire extended?
2. What did Huien Tsang say about Indian society?
3. Describe the religious activities of Harsha.
4. With which countries did the Chalukyas have trade relations?

### III. Write brief notes on

1. Aalvar and Nayanar
2. Huien Tsang



# CIVICS

# Indian constitution

## Part 4 'A'

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

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

(2) To cherish and follow the noble ideals which inspired our national struggle for freedom:

(3) To uphold and protect the sovereignty, unity and integrity of India;

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

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

(6) To value and preserve the rich heritage of our social culture;

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

(8) To develop scientific temper, humanism and the spirit of inquiry and reform;

(9) To safeguard public property and to prevent violence;

(10) To strive towards excellence in all spheres of individual and collective activities so that the nation constantly rises to higher levels of endeavour and achievement.

(11) Parent or guardian to provid opportunities for education to his child or as the case may be, word between the age of 6 and 14 years.

**Reference -** Indian constitution (2005) Indian government, ministry of lawand justice

# 1. INTER DEPENDENCE

Human beings grow up and fulfill their needs in society. A man cannot develop even his intelligence after staying away from the society. We can understand this with the help of an example.

## MANGAL ON A DESERTED ISLAND

Once some people boarded a ship and went on a voyage. After about a week, when they were far into the sea, there was a huge storm. The ship sank and several passengers were drowned. One person, whose name was Mangal, survived as he knew swimming.

After swimming for several hours he reached a deserted coast. He could not see any town or village. Actually he was on an island in the sea. For months, he lived alone on this deserted island which had only wild fruits. Living alone he became almost mad, his clothes were torn. He became ill. He would walk alone on the beach for the whole day.

After some days a small ship passed that way. Mangal was very happy when he saw the ship. He took a pole and tied his shirt to its end and started waving. The passengers in that ship saw this and immediately knew that he was in danger. They brought their ship towards the island and rescued Mangal.



**Pic. 1.1. Mangal on a deserted island**

Mangal thanked all the passengers of the ship and said, 'Now I realise that man cannot live in isolation. Life becomes very difficult without the support of others.'

1. **Have you ever stayed alone? What was your experience in such a situation ?**
2. **Why was Mangal wearing torn clothes on the island?**
3. **Why could he not be treated when he was ill?**

## INTER DEPENDENCE IN SOCIAL LIFE

A man depends on several other human beings. Fill the table given below to say whom you are dependent on and for what?

**Why are you dependent on**

1. Parents for -
2. Doctor for -
3. Teacher for -
4. Potter for -
5. Blacksmith for -
6. Shopkeeper for -
7. Farmer for -
8. Factory Labourer's for -
8. Sweeper for -

You live with your family, who else lives with you in your family? List their names and write down their contributions in running the family.

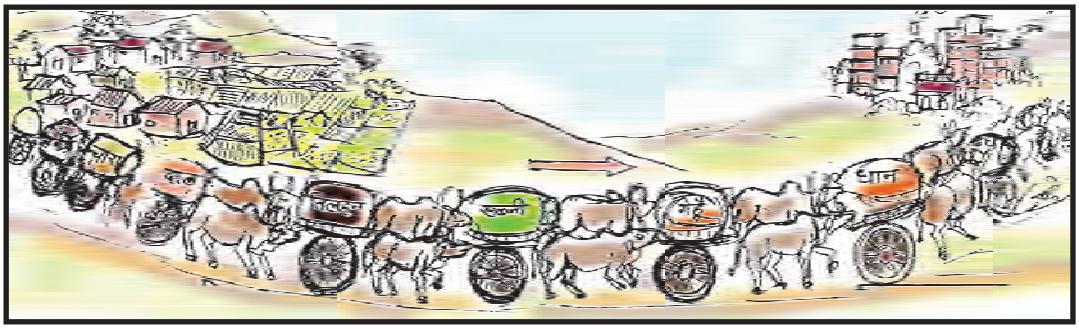
| Name | Function |
|---|---|
| | |
| | |

Now look at the list and say whether one person alone is running the family or all the members are contributing to the running of the family? Similarly your neighbours too help you in different ways. Barber, washerman, shopkeeper, milkman and several others help one. In your school the principal, teachers and other employees all co-operate in functioning of the school, we perform several activities in our families, neighbourhood, schools villages and cities, we depend on each other. This is known as interdependence, that is, being dependent on one another.

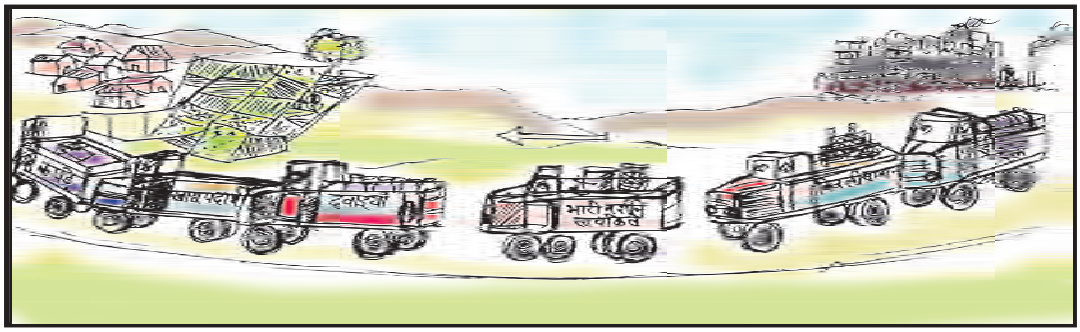
Activities which we perform in the family, school, neighbourhood and society makes up our life as a citizen. This citizenship is based on interdependence.

Think what will happen if -

1- the only doctor or Vaidya of your village goes out for a long time?



**Pic. 1.2. Things sent from Shahpur village to Bilaspur city**



**Pic. 1.3. Things sent from Bilaspur city to Shahpur village**

2- the farmer does not get labourers to reap the harvest.

3- the hair dressers stop cutting hair.

4- the blacksmith of your village stops doing his work.

5- Man starts living alone.

## INTER DEPENDENCE BETWEEN VILLAGE AND CITY

A man is dependent on others, similarly, the people of the villages depend on cities and those living in cities depend on villages.

**Study the pic. 1.2 and 1.3 to understand, how Shahpur village and Bilaspur city depend on each other.**

**Make a list of -**

**1. The things which are sent from your village to the city?**

**2. The things which are brought from the city to your village.?**

Its not just materials that are exchanged between villages and cities but there are other facilities too for which villages & cities depend on each other. Many doctors and hospitals are available in the cities, therefore, people from the villages go the cities for treatment. Similarly, the labourers and artisans also go to the cities for work. Discuss and write how villages and cities are dependent on each other.

## INTER DEPENDENCE OF ONE STATE ON ANOTHER STATE

Any single state does not have all the things necessary for its people, neither can all kinds of crops be grown in every state. Different things are made in different areas. For examples, at some place sugar is made and salt is made some where else. Therefore, it is necessary to get essential items from other states. This way we see that a state also depends on other states.

### Let us see what are the things which Chhattishgarh is getting from other states.

| | | |
|---|---|---|
| **From Maharashtra** | **-** | **Petrol, Diesel, medicines, bananas** |
| **from Gujrat** | **-** | **edible oil, tobacco, salt, clothes** |
| **from Uttar Pradesh** | **-** | **sugar** |
| **from Kerala** | **-** | **coconut, spices** |
| **from Punjab** | **-** | **bicycle, wheat, machines, sugar, sports goods.** |
| **from Jammu-Kashmir** | **-** | **woollen clothes, fruits** |
| **from Assam** | **-** | **tea** |

### Things which are sent from Chhattishgarh to other states -

| | | |
|---|---|---|
| **1. Rice** | **2. Coal** | **3. Gram** |
| **4. Iron/Steel** | **5. Groundnut/Oil** | **6. Electricity** |
| **7. Cashew** | **8. Kosa/Silk** | **9. Lemon grass oil** |
| **10. Forest products** | | |

We have seen that it is not just the members of one family or village that depend on each other, but people of villages, cities, states and countries, all depend on one another. There are certain rules and regulations which all have to follow to live together in harmony.

## ACTIVITY

Collect the labels of some things of daily use (like match box, medicines, blades, tea, soap etc.) and find out where they are made. Locate those places on the map of India.

## INTER DEPENDENCE OF NATIONS

Every country does not have all the things its needs in sufficient quantity. Therefore, our India too import many things from other countries and exports many things from other countries. This way we see that all the countries of the world also depend on one another.

**Let us find out the things which India is getting from other countries.**

| Getting from other countries (IMPORT) | Sending to other countries (EXPORT) |
|---|---|
| **petroleum products** | **rice** |
| **medicines** | **tea** |
| **defence equipments** | **spices** |
| **computers** | **cloth / garments** |
| **machines** | **minerals** |

Find out and locate the different countries on the world map from where we are importing or exporting goods. T.V. and computers help us to exchange information and ideas with the rest of the world at great speed. This is also a type of inter dependence.

## EXERCISE

### I. Fill in the Blanks

1. A citizen's life is based on _____.
2. Chhattisgarh gets _____ and _____ from Kerala.
3. India _____ petroleum products.
4. All sorts of _____ cannot be grown in an area or state.

### II. State whether True or False -

1. India imports rice.
2. Vegetables and forest products are sent from the village to the city.
3. All countries are dependent on other countries.
4. Chhattisgarh gets sugar from Uttar Pradesh.
5. Our country does not depend on any other country.

### III. Answer the questions given below:

1. Why was Mangal disturbed?
2. How are we dependent on each other?
3. Why can't we live alone far from the society?
4. What are the things which are brought from outside to your village/city?

### IV. Information is given below regarding two places. On its basis make a diagram like 1.2.

Things going from Mirpur to Pali - - urea, electric motor, shoes, medicines.

Things coming from Pali to Mirpur ___ rice, pulses, bananas, vegetables, milk.

1. Of the two places, state which is a city and which is a village?

   Give reasons.

2. Think and write why do people go from the villages to the cities.

# 2. VILLAGE OF KATIK AND KEKTI

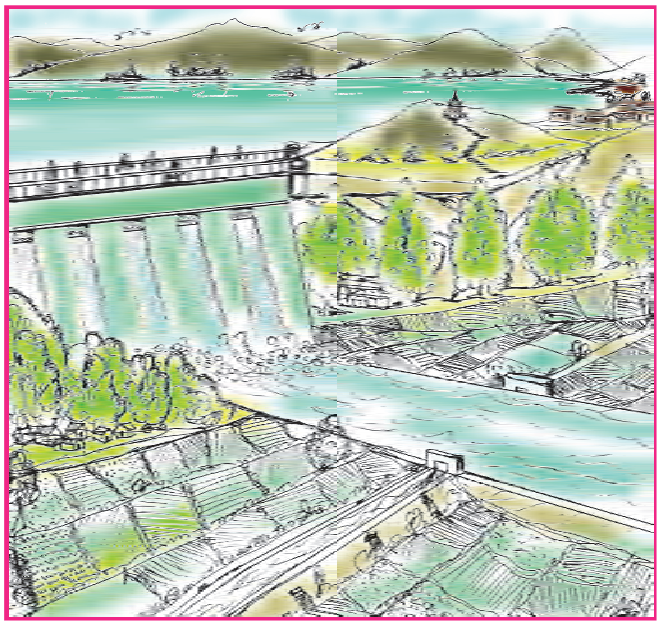
My name is Vijay Singh Burman. Till two years back I was the Headmaster of the Middle School in a village called Pendrikala. After retiring from service, I am now residing at Bilaspur. I am very attached to children. I still maintain a relationship with them. In their letters some children write to me about their school, homes, education and their village. From their letters I get full information about the different activities of Pendrikala. Right here while reading their letters, I feel as if I am with them. Why don't you read their letter?

**Village - Pendrikala**

**Date : 02.10.07**

**Respected Sir,**

Hope you are well, we all remember you a lot. Hope you remember the Haff river of Pendri. We still are in the habit of going for a morning walk, a habit which was formed by you. Today Somu caught a small crab and it reminded us of the day when you told us that there are several aquatic animals even in this small river.



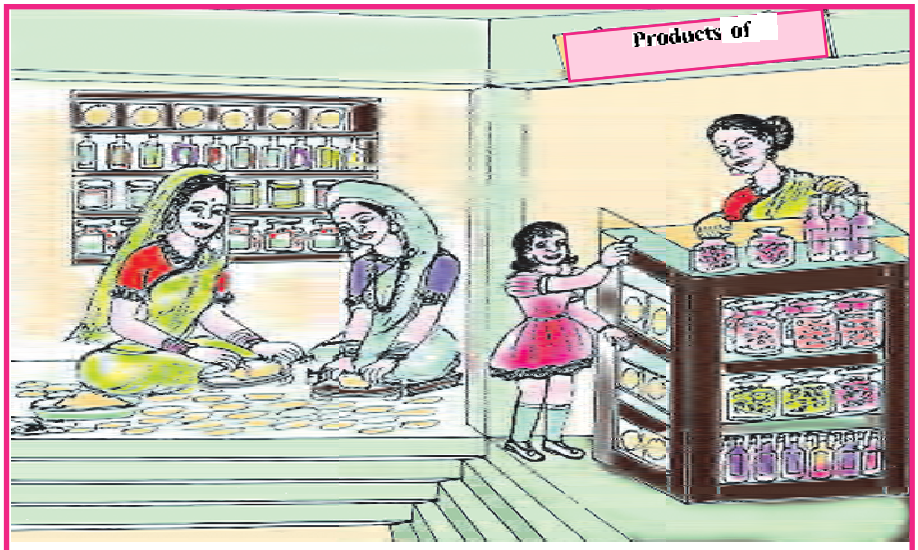
**Pic. 2.1 Dam**

**Write about a teacher who inspired you?**

You will be happy to know that all the villagers have built a dam on the river by piling up sand bags. Now the water is used for bathing and as drinking water for the animals. Some people have installed motor pumps to irrigate their fields where they grow vegetables. They go to the nearby markets to sell their products. They have increased their income in this way.

The mango grove across the river is full of mangoes, but now it is difficult to enjoy raw mangoes as before. Katik, Teejan, Chaitu, Baisakhu, Kekti, Devki, Manava and Samaru's mothers, have formed Women's saving group. They have taken the mango grove on lease, so they guard it turn by turn. When they are working hard how can we harm them? However, they do not stop us from picking up the fallen mangoes in the evening.

We keep playing gilli-danda and other games in the grove till late. These days Kamal's cousin is here for the summer vacation. He played gilli-danda for the first time with us and really enjoyed it.




**Pic. 2.2 Self Employment**

Preeti didi has learnt to make jams and pickles of mangoes, amla, lemon etc. from the city. Now she has taught these things to the ladies of the saving group. They prepared lemon pickle, amala murabba, jam and squashes. These things were easily sold in the fair of Semarsal. They have credited the income from this sale in the group's account.

Preeti didi has helped them in getting loan from the bank for buying machines. This has enhanced the Mahila Cottage industry.



**Pic. 2.3 Flute Playing**

**Discuss with your teacher about cottage industry.**

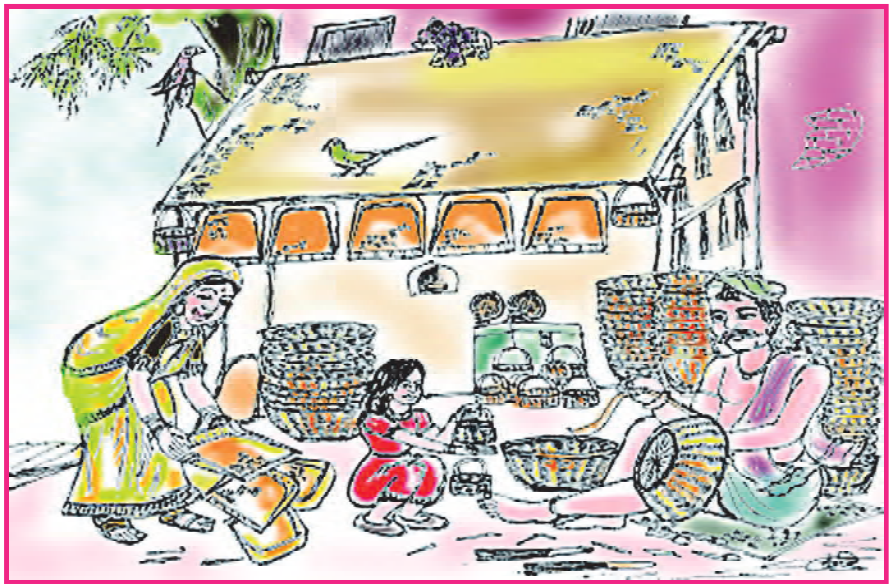
## ACTIVITY

Make a list of self-help groups of your area and works done by them?

| | Self help Group | Work |
|---|---|---|
| 1 | | |
| 2. | | |

One day the Doctor and Compounder of Kunda Primary Health Centre came to our school for vaccination. They informed us about some contagious diseases.

1. Write about some important contagious diseases spread in your area?
2. How can we prevent the spread of contagious diseases ?



**Pic. 2.4 Ramu kaka's shop**

Kekti loves to build sand houses on the river bed and play hide and seek. Even now Katik sits on a buffalo's back and plays his flute enchanting everyone. During the vacation we still love to play Vish-Amrit near the river bank in the moonlight, roaming in the jungle collecting gum and eating tendu, and running after butterflies.

Sir, you will be happy to know that Kekti and Katik have also started going to school. Both are taking interest in their studies. Kekti makes good drawings and Katik enchants everyone by playing flute in the school programmes.

Mangal Manjhi cleans the ghat of the river remembering you. Now even the villagers have started throwing the wastage of their houses in the garbage pits and have started using it as organic manure.

**1. What are the advantages of keeping the river clean?**

**2. Why is it necessary to put the waste in the garbage pit?**

Ramukaka who used to make globes with bamboo sticks, has taken a loan from the Grameen Bank. He has opened a shop and sells things like brooms, baskets etc.

**1. Write names of any five music instrument**

**2. Find out the things which are made in your village and are sold.**

You must be remembering Subhash. Even today he is the best player of Kho-Kho and Kabaddi. This year he has won several prizes at the state tournament. Mohan,

whom you used to praise for playing dholak, has now become famous in the whole area for playing dholak, nagada and mandhar. All your old students would like to invite you for the annual function of the school. We request you to give us new information and tell us about Bilaspur city.

Yours
Somesh and Manisha
And all your naughty students.

## EXERCISE

### I. Fill in the blanks .

1. The water of Haff river was used for growing _____.
2. Preeti didi has learnt to make _____ from the city.
3. The ladies of the saving group could sell pickles of mangoes and lemon and murabba of amla in the fair of _____.

### II. Form the correct pairs.

| | | |
|---|---|---|
| 1. | Subhash | makes sand castles |
| 2. | Mohan | sits on buffalo's and play the flute |
| 3. | Katik | plays dholak and mandar. |
| 4. | Kekti | plays Kho-Kho and Kabaddi. |

### III. Answer the following questions in one or two lines.

1. What did the children see near the river in the morning?
2. Why did the people of Pendrikala stop the water of the river with sand bags?
3. How did Preeti didi help the ladies of the saving group?
4. What things did the ladies of the saving group make?
5. How did the machines help the ladies?
6. With whose help did Ramu Kaka open his shop?
7. What do you mean by self Help groups.

# 3. PANCHAYATI RAJ

1. How are the roads, water, school, hospital etc. managed in your village or city?

   Do you have any problems related to them?

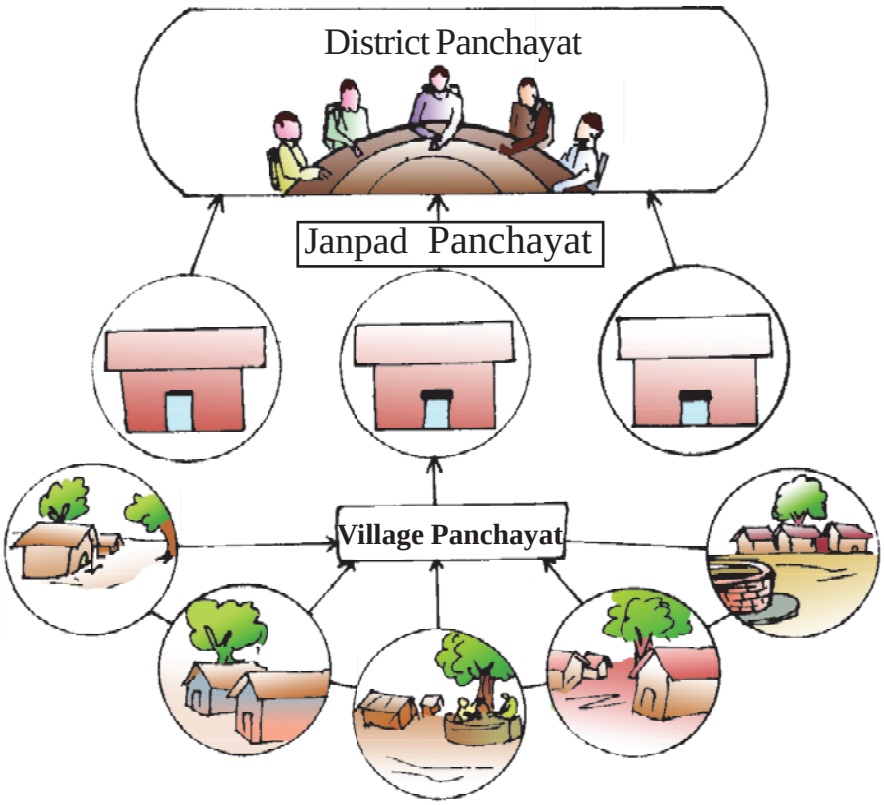
2. What has been done by the village panchayat or municipality to solve these problems?

Today, we shall read about village panchayats, their formation and functions in this lesson.

## VILLAGE PANCHAYAT

The social science teacher of class VI of the Kamalpura village asked the students to find out about the panchayat. She gave them a week's time to find out about the panch, sarpanch, upsarpanch, secretary and gram sabha of their village.

The work was distributed in this manner - Neha had to give information about panch. Sandhya would be telling about sarpanch. Jagmohan and Subhash had to find out about the duties and rights of gram (village) sabha. The teacher asked Abhay to find out how gram panchayats are formed and what are their functions.




Three tier Panchayati Raj System

Neha's work was easy, as her sister-in-law was the panch of Madanpur, After dinner, Neha went to her sister-in-law Uma to know about Panch.

## WARD AND ELECTION OF A PANCH

Neha - Bhabhi, we know that you are a panch. But how did you become a panch? Are there more Panchs like you in the panchayat?

Uma - In any panchayat there are 10 to 20 panchs. All the adults of each wards elect a panch.

Neha - Bhabhi, what is this ward?

Uma - The whole area of the gram panchayat is divided into several parts on the basis of its population. These parts are known as wards. The adults of each ward elect one person as their representative or panch. This way every panchayat has about 10 to 20 wards, Now I am the panch of Matapura ward.

Neha - Uma bhabhi, but tell me how did you become the panch of this ward?

Uma - Anyone whose age is 21 years or above can contest the election. Those who contest elections are known as the candidates. I had contested from the Matapura ward. When there are more than one contestant then there are elections to choose one of them. The people of the ward cast their votes and whoever gets the maximum votes, become the panch.

But from the Matapura ward, I was the only candidate so there were no elections and I was unanimously elected.

**What are the advantages of dividing the panchayat into wards ?**

**Discuss with the teacher in the class.**

## VOTER

Neha - Bhabhi, can we also cast our votes?

Uma - No, you and Sandhya are only 12 years old.

The minimum age of the voter is 18 years. Every village has a voters list. The village head (Patwari) and the teachers of that place go and visit each house and update the list before the elections. Neha gave all this information to the class.

**1. Find out how many wards and panches are there in your gram panchayat?**

**2. Find the name of the panch of your ward?**

**3. Why was Uma elected unanimously? Tick the correct answer,**

(i) because she was a woman.

(ii) because majority of the people liked her.

(iii) because there was no other candidate from her ward.

**Who can be the voters of the Matapura ward?**

| S.No. | Name | Father's Name | Age | Sex | Name of the ward |
|---|---|---|---|---|---|
| 1. | Sonal | Ram singh | 16 | F | Mathpara |
| 2. | Sapana | Ram singh | 19 | F | Matapura |
| 3. | Shankar | Kamal Bhan | 18 | M | Matapura |
| 4. | Kallu | Komal Singh | 25 | M | Matapura |
| 5. | Samina | Afjal | 15 | F | Matapura |

## ELECTIONS AFTER FIVE YEARS

Neha asked her bhabhi. Since you have won the election. Will you be a panch for ever?

Uma - No, Panchayat election is held in every 5 years. Every panch is elected for 5 years only. Last panchayat elections were held 2 years ago. I shall be panch for next 3 years only. After that again there will be elections.



**Pic. 3.1 Panchayat Election**

1. **Discuss in class why Panchs are elected for only for 5 years?**
2. **Discuss in the class why is a panch not elected forever?**

## SARPANCH AND UPSARPANCH / DEPUTY SARPANCH

Sandhya had to find out about sarpanch. She went to the Panchayat Bhawan and talked directly to Kalawati, the Sarpanch.

Sandhya - How did you become the Sarpanch?

Kalawati - Sarpanch is elected just as a panch. The only difference is that while a panch is elected by the voters of a ward, sarpanch is elected by the voters of the whole gram panchayat.

Sandhya - O.K. But as a sarpanch what do you have to do?

Kalawati - Sarpanch is the leader of the panchayat. Every month I call a meeting of all the panchs. I preside over the meeting that is - I conduct the meeting. I have to conduct a meeting of the gram sabha too, where the voters of the gram panchayats are present and decide on the development work, which has to be done. I meet the government officers and arrange for the finances. I have to supervise all the work which is done and monitor the financial accounts too.

Sandhya - You have to do a lot of work. But what happens if you are ill or you have to go out for any personal work? Is the panchayat closed for that period?

Kalawati - No, no, when I am not there, the upsarpanch does the work. He even presides over the meetings in my absence.

Sandhya - Is the upsarpanch also elected by all the people of the village?

Kalawati - No, All the panchs select any one among themselves as the upsarpanch.

**What Sandhya had to tell about the Sarpanch to the class, she had written in her copy.**

**Fill in some of the words which were left out.**

1. Voters of a _____ elect a panch, but sarpanch is elected by the voters of the whole _____.
2. All the panchs elect any one among them as the _____.
3. The _____ presides over the meetings in the absence of the sarpanch.
4. The work of the _____ is to preside over the meetings of the panchayat.

## MEETING OF A GRAM (VILLAGE) PANCHAYAT

Abhay had the responsibility of finding out the functions of the gram panchayat. He decided to go and see what happens in the panchayat meetings. The meeting had not started when Abhay reached the Panchayat Bhawan. Out of 12 only 5 panches had arrived. Everyone was waiting for the arrival of at least 2 more panches, as the meeting can be



**Pic. 3.2 Meeting of Gram Panchayat**

started only when there are more than half of the total number of panch present. In Kamalpura panchayat there are 12 panches, so to start the meeting, presence of at least the 7 panches is required.

**1. Why is the presence of more than half of total number of panch, necessary to start a meeting?**

**2. Rooppur panchayat has a total of 18 panches. Presence of how many panch is required to start a meeting there?**

After sometime 2-3 more panches came and the meeting started. This meeting was presided by Kalawati - the sarpanch.

First of all the secretary read out the decisions taken in the last meeting and informed what work has been carried out. Then the panch of Paraswara said, the water level of the wells in our village is going down. This way in a couple of months there will be no drinking water in the wells. Villagers want to start water harvesting schemes so that they can store the rain water. Some planning must be done regarding this.

Besides punchs, sarpanch and upsarpanch, there is a secretary of the panchayat, Secretary is not elected but is appointed by the government. Besides keeping a record of the minutes and decisions taken in the meetings, a secretary has to keep a record of the finances too. The secretary gets his salary from the government, whereas panch, sarpanch and upsarpanch do not get any salary.

Panch of Changora said - The proposal of constructing a bridge connecting Changora to the main road had been passed in the gram panchayat and sent to the Block Samiti for budget approval. What development has taken place in that case?

Sarpanch Kalawati replied - The approved amount has reached us. Soon you'll have to start the work.

The panch of the Gandhi ward said. There are 4 teachers in our primary school. Only one is teaching for the last one month. 1 teacher is on leave and other 2 are busy in some survey. This way how can there be proper teaching in the school?

Sarpanch promised that she would be taking up the matter with the Block Education officer.

Uma Bai, panch of the Matapura ward said - Malaria and jaundice are widely spread. The ponds and wells of the village have to be cleaned and medicine should be sprayed. I take the responsibility of my ward but I need some money for it.

Then Upsarpanch asked all the panchs to take responsibility of their respective wards. After this a proposal regarding construction of a road connecting Mungeli

Pandaria road to Kamalpur was drafted. Everyone signed on it and then the meeting was over by 2 O'clock in the afternoon.

## FUNCTIONS OF A GRAM PANCHAYAT

After the meeting Abhay went to the sarpanch Kalawati Bai and said - "I didn't know that so many things happen in panchayat. I used to think that the only work of the panchayat was to build roads. Can you, please, tell me what are the other functions of the panchayat ?"



**Pic. 3.3 Clean Village**

Kalawati said - "The list of our functions is very long. But the main function is to keep the village clean, provide drinking water facility, organise the drainage system, construct and maintain the roads, bridges, school buildings and registration of the marriages, births and deaths. Proper functioning of the schools and health services are also monitored by the panchayat. In addition to this the panchayat has to make proposals for the development of the village and help in the execution of Governament schemes."

## REVENUE OF THE GRAM PANCHAYAT

Abhay's next question was - From where does the panchayat get the finances to do all those things?

Kalawati said - It is good, you asked this question.

The state and the central governments give money to the panchayat to perform the above functions.Whatever development works the state and the central governments wish to perform at the village level is done through the panchayat. They give the allotted amount and the panchayat gets that work done. The panchayat can collect money by levying small taxes too.



**Pic. 3.4 Village with no proper facilities**

Abhay was surprised - Panchayat can levy taxes !

Which taxes ?

Kalawati said - It can levy a tax for cleanliness, shops in the market, shops in the fairs etc. If there are any mines of stones, sand, murram etc. it can collect royalty on it. The panchayat works with this income.

In the following week, gram panchayat was discussed in the Social Science period. Different groups of students told the class what they had found out on the topics given.

Neha told about the elections of the panch. There was a discussion in the class as to why children were not given a right to vote.

**Discuss with your teacher about central and state government.**

## RESERVATION IN PANCHAYAT

Sandhya gave information regarding sarpanch and upsarpanch. She was very proud that the sarpanch of her village was a woman. She explained that this was possible because there is reservation for the women, schedule castes, schedule tribes and other backward classes. That is, in every panchayat there are certain wards from where only women can contest elections, and certain other wards where people belonging to ST, SC and OBC only can contest elections.

Similarly in every development block from certain panchayats only women or people of other reserved group can contest for the post of sarpanch.

Sheikh Imran had a question - Then from other wards can only men or people from general category contest the elections.

Sandhya replied - No, for those unreserved seats anyone can contest - it can be even a woman or a person from SC, ST & OBC.

Champa asked the teacher - Sir, what is the need for reservation? When everyone is equal why can't anyone contest for any post ?

The teacher explained - Reservation is done for that section of the society which is generally poor and weak. Normally they will not be able to win elections and join the process of decision making. It is very essential that they join the decision making process.

If they are not given a chance, these sections of the society will remain neglected and there will never be equality in the society. This is why people belonging to ST, SC and OBC and women are given reservation. It is because of the reservations that

today in every panchayat at least one third of the panches are women, and people of SC, ST and OBC have also become panch and sarpanch.

If in a gram panchayat there are 12 panches then any 4 seats will be reserved for women. Reservation means that no male candidate can contest for that post. But it does not mean that a woman cannot contest for general seats. Similarly, some seats are reserved for the SC, ST and OBC, from where people belonging to the general category cannot contest, but SC, ST and OBC can contest for general seats too.

**1. Discuss in the class if the aims of reservations have been achieved in your area or not.**

**2. Find out whether the post of sarpanch is reserved in your gram panchayat or not. If yes, then for which section?**

## GRAM SABHA

Now it was the turn of Subhash. He had found out about the gram sabha.

Subhash said & you all know that only last week there was a meeting of the gram sabha of our village. I attended that meeting and got the information.

Just then Ranjan enquired & Can children participate in the meeting of gram sabha? Subhash made it clear that anyone can attend the meeting, but only the adults have the right to vote.

Then he began to explain about the gram sabha. When I had reached the meeting had already started. The first issue was the approval of the list of those families which come below the poverty line. Actually there is a scheme in the state government that those families which are below the poverty line will be given a gas stove and a cylinder and also a monthly stipend. So such families were being selected. As Bholakaka was the panch, he started reading the names of those families which were below the poverty line. He read out about fifteen names. Out of these there were objections on five names by some people. Somebody said & Lakhan is not poor, he has a pucca house and a motorcycle. Bholakaka replied that he has taken these things on loan. Still people felt that by his salary he will be able to repay the loans. So his name was struck off. Similarly, the names of 4 more people struck off.

Then there was discussion on the work done by the village panchayat. ‘Extra rooms for the school’ was discussed. The extra room which was to be built is incomplete and no work is done. Bhola Kaka said that the contractor has fallen ill. Then the people said - if he is not well then another contractor should be given the charge. The work should be completed before the rainy season. Bhola Kaka assured the panchayat that the work will be done. The meeting continued for next two to three




**Pic. 3.5. Meeting of a Gram Sabha**

hours. Several issues were discussed. Money received and spent by the gram panchayat was also discussed.

Subhash further said that the work which the panchayat wanted to do, had to be proposed in the gram Sabha. There would be discussions on it and then the proposal is approved. Without the approval of the gram sabha, panchayat cannot do any work. It has to inform the members of the panchayat about its progress from time to time.

Kekti, a student of the class was very happy and said that through the gram sabha everyone from the village can take part in the development work and can keep a watch on it too.

**Discuss with your teacher about Below poverty line**

## BLOCK SAMITI ( JANAPAD PANCHAYAT )

Our panchayati raj is a three level system. Gram panchayat, Janapad panchayat (Block Samiti) and District panchayat are interlinked. These three institutions work together for the development of the villages.

## FORMATION OF THE BLOCK SAMITI

Like the Gram Panchayat even Block Samitis are formed through elections. The members of the Block Samiti are elected by the voters of that area. Besides these

members who are elected, the local MLAs, MPs and members of the Rajya Sabha are the nominated members. Representatives of the Co-operative Bank are also the co-opted members of the Block Samiti.

To look after the affairs of the Block Samiti its members elect a Chairman called Pramukh and a Vice-Chairman called Up-Pramukh from among themselves. Like panchayat, here too there is a provision of reservation for women and persons belonging to SC, ST and OBC. Out of the two posts, one is represented by the reserved class.

**1. Which Block Samiti is your panchayat a part of ?**

**2. From your area who is the member of the Block Samiti?**

**3. Ask your teacher the meaning of the following words:**

**Vote, nominated and co-opted.**

## FUNCTIONS OF THE BLOCK SAMITI

The most important function of the block samiti is to get grants from the State government for the gram panchayat. The Block Samiti supervises the work of the gram panchayats within the block.

The Block veterinary Samiti organizes the services of specialists like agriculturists, educationists, veterinary doctors etc. It conducts welfare programmes like family planning, vocational training, sports etc. for the women, youth, children, weak and disabled persons. Now a days it also appoints some Shiksha karmis, Panchayat karmis, and Swasthya karmis.

## SOURCES OF REVENUE FOR THE BLOCK SAMITIS/JANPAD PANCHAYAT

The Block Samiti has several sources of revenue for the development of its area. It can levy taxes on the houses, land, shops in the market, fairs etc. in its block and collect revenue. Secondly, it gets financial help and grants from the State Government.

At the Block Samiti the highest post is that of the Chief Executive officer and his main work is to see that the decisions of the gram panchayats are implemented.

## DISTRICT PANCHAYAT

District panchayat is the third and the highest link of the panchayati raj. It is formed at the district level and all the block samitis come under it's jurisdiction.

## FORMATION OF DISTRICT PANCHAYAT

Just as block samitis, the members of the District panchayat are also elected for a period of 5 years by the voters of that district. One person is directly elected by the adult franchise on the population of every 50,000 people. The minimum number of the members of the district panchayat is 10 and the maximum is 35. The MLA, MP and members of the Rajya Sabha are also the nominated members of the district panchayat. The president of the District Co-operative Bank is also its nominated member. Even in the district panchayat there is reservation for women, SC, ST and OBC.

**Discuss with your teacher about District Co-operative bank**

## WHAT IS THE NAME OF THE MEMBER OF THE DISTRICT PANCHAYAT FROM YOUR AREA?

The members of the district panchayat elect a president and a vice-president from among themselves. Here one post is represented by the reserved class. If the president or the vice-president does not perform their work properly, he/she can be removed from the post by passing a no-confidence motion.

## FUNCTION OF DISTRICT PANCHAYAT

The main function is to supervise the work done by gram panchayats and block samitis. District Panchayat has to organize the finances for them. It has to co-ordinate activities between government departments for the implementation of the various schemes of the government. District panchayat can appoint people on some posts.

## SOURCES OF REVENUE OF DISTRICT PANCHAYAT

**Write the name of the chief executive officer of zila panchayat in your district**

The main source of revenue are the grants given by the State government. Besides this it can collect taxes on houses, shops, organizing fares etc.

## CHIEF EXECUTIVE OFFICER

The state government appoints a chief executive officer who supervises the implementation of the decisions taken by the district panchayat.

## EXERCISE

### I. Fill in the blanks.

1. The minimum age of a candidate must be _____ years to contest elections of the panchayat.
2. Person less than _____ years of age cannot cast his vote.
3. The secretary of the panchayat keeps a _____ of the functions of the panchayat.
4. The members of the panchayat have to give details of the work done in the _____.
5. Members of the district panchayat are elected for _____ years.
6. The highest link of the panchayati raj is _____.
7. The functions of _____ is to implement the programmes of the government at the district level.
8. Chief Executive Officer of the District is appointed by _____.

### II. Correct the following sentences.

1. The Sarpanch of every village must be a woman.
2. Any person living in the area of the panchayat can caste his vote to elect the sarpanch.
3. The secretary of the village panchayat is elected by the voters of one ward.
4. Upsarpanch conducts the meetings of the panchayat.
5. Sarpanch of the village panchayat is a government officer.
6. Public elects a panchayat worker by using their right to vote.
7. Every-citizen of a village is the member of the village panchayat.

### III. Answer the following questions:

1. How is Gram Panchayat formed?
2. How is a Sarpanch elected?
3. How is an upsarpanch elected?

4. What are the advantages of reservation?

   Do you think that there should be reservation for specific group?

5. If the panch of your ward wants to get a bridge constructed, what will he have to do?

6. Write the 4 important functions of the gram panchayat.

7. What are the sources of revenue of the panchayat?

8. Write 3 rights of the Gram Sabha.

9. Besides the elected members who are the members of the district panchayat?

10. Which is the most important function of the district panchayat?

12. How is the president of the District panchayat elected?

## IV. Find out from your teacher or your family members:

If your elder sister is married and goes to a distant village can she cast her vote in the panchayat elections of your village ?

# 4. MUNICIPALITY AND MUNICIPAL CORPORATION

Sitapur is a small town. Ramesh, Radhika and Sameena study in the middle school. Since the last two-three days the children are having difficult times. There is no water in the school. There is no water to drink or to wash hands. This morning when the children reached school, they saw that some people had dug out the water pipe and were laying down a new one. The children were very happy. They would now have drinking water in the school.

When the teacher came to the class, Ramesh asked her, "Madam who is getting the water pipe repaired? Will we have to pay for it?" The teacher replied, "No we will not have to pay for it. This is the work of the municipality. I had informed the municipal member or councillor of our ward. I had told him that as there is no water supply in the school the children are facing much difficulty. The councillor is getting the pipe repaired by the employees of the municipal council."



**Pic 4.1 Women filling water**

Each ward faced some problem or the other. Thus the whole class wanted to know more about the municipality and how it could help in solving the problem of their ward. Therefore, the teacher asked the students to talk about the problems of their wards.

**Radhika:** There are no streetlights in our ward. We are scared to move out after dark. Several thefts have also taken place.

**Ramesh:** Madam, we live in huts. We have no streetlights in our ward. Also there are no roads and drains. Lots of garbages lying on the paths makes it difficult to walk on them.

**Kallu:** In our ward the roads are made of cement, but we have a water problem. Water is supplied for only one hour in a day.

**Salma:** In our ward all other things are fine, but the roads are not cleaned properly. Garbage keeps on collecting and it stinks.

The students thus shared some of the problems of their wards.

**Teacher:** We elect the councillor of the municipality from our wards. It is their duty to solve our problems. If we have any such problems, we can convey them to the councilor of our ward and request him or her to help us.

## COME LET US FIND OUT

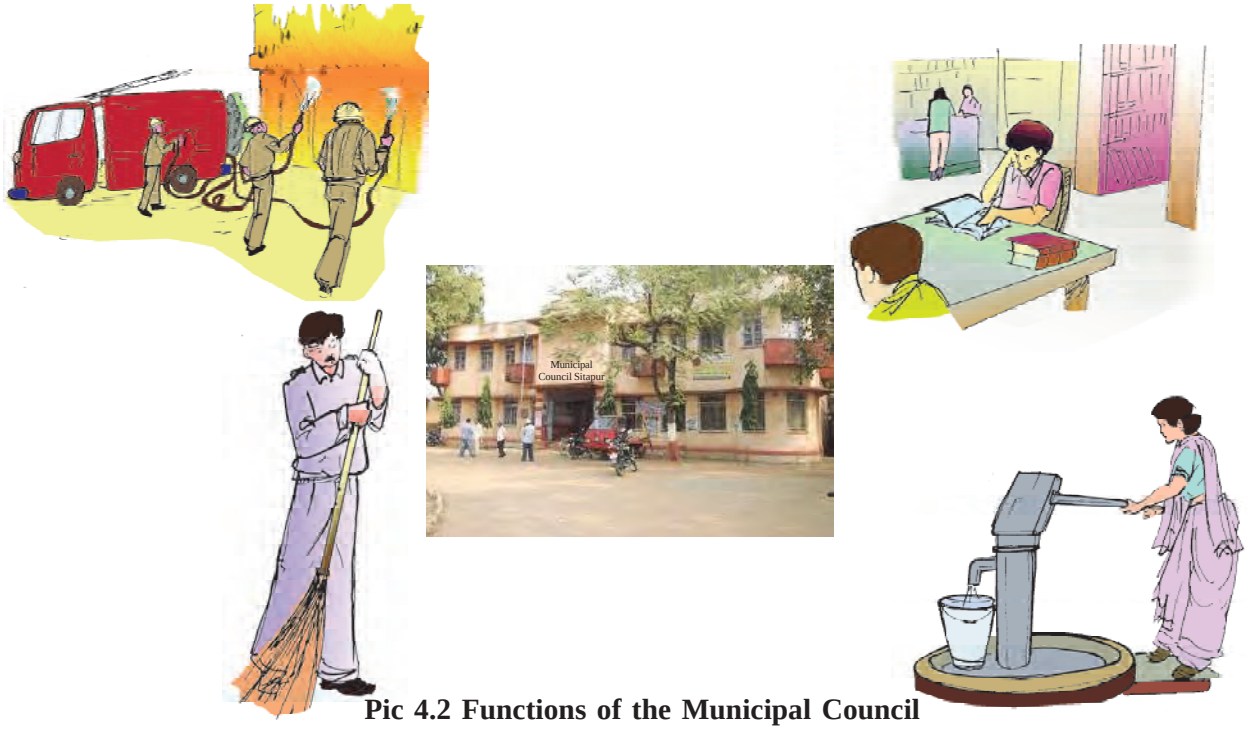
**1. Who is the municipal member or councilor from your ward ?**

**2. Which institution solves the problems of your city ?**

**3. What is the name of the presiding officer or mayor of your city ?**

In the previous chapter you read about the Gram Panchayat. Do you remember, how the Panch and Sarpanch were elected?

The Nagar Panchayat, municipality and municipal corporation are formed in the same manner as the Gram Panchayat. These three local self-government bodies are formed on the basis of the size of the population. Towns and cities are much




**Pic 4.2 Functions of the Municipal Council**

bigger than villages and thousands of people live there. Lakhs and lakhs of people reside in the bigger cities. Municipalities and municipal corporations provide facilities like water, roads, electricity and sanitation in the bigger cities.

A person who is 21 years or more can contest the elections of municipalities or municipal corporations. There are about 15 to 60 members in the municipal councils whereas the number of members of municipal corporations can be from 50 to 150.

For municipal elections the city is divided into small areas called wards. All adults, or those persons who are 18 years and above in age, can cast their votes. A councilor is elected from each ward for a period of 5 years. It is the duty of these councilors to solve the problems of the people. They plan and execute the policies for the development of the city.

All the elected councilors attend the meetings of the municipality or the municipal corporation. These meetings are presided over by the mayor who is also elected by the people of all the wards.

The functions of the municipality and the municipal corporation are carried out through various committees, which look after different areas. There are 5 to 12 members in each committee.

The state government appoints an officer called the Municipal Commissioner to look after the function of the municipal council. The officers in-charge of various departments assist her or him.

| S. No. | Population | Name of the Institution | Officer | Chief |
|---|---|---|---|---|
| 1. | 5,000 to 20,000 | Nagar Panchayat | Chief Municipal Officer, (Nagar Panchayat) | President |
| 2. | 20,000 to 1,000,000 (one lakh) | Municipality | Chief Municipal officer, (Municipality) | President |
| 3. | More than 1,000,000 (one lakh) | Municipal Corporation | Commissioner | Mayor |

## FUNCTIONS OF THE MUNICIPALITY

1. It looks after the drinking water supply, garbage disposal and public health.
2. It builds and maintains roads, bridges, etc. as well as arranges for streetlights.
3. It provides a 'Kanji House' for stray animals.
4. It provides and maintains market places.
5. It maintains birth and death records.
6. It organizes vaccination campaigns to prevent the spread of disease.
7. It provides shelter for the safety of the weaker sections.
8. It runs and maintains schools, public libraries, parks and zoos.
9. It promotes the spread of educational and cultural activities.

## SOURCES OF REVENUE

The municipal corporation raises its revenue through various sources –

(1) Levying taxes on houses and property.

(2) Collecting taxes on water, electricity, and maintenance of cleanliness of the different parts of the city and its roads.

(3) Taxes from shops

(4) Through entertainment taxes levied on films, circuses, etc.

(5) Charging taxes on advertisements.

(6) Obtaining grants from the government.

(7) Receiving a proportion of the amount collected by the state government through fines on property.

The establishment of a Nagar Panchayat, Municipality or Municipal Corporation is dependent on the size of the population of a town or city. Each Nagar Panchayat or Municipal corporation has their own C.E.O.

## EXERCISE

### I. Match the following -

| S. No. | A | B |
|---|---|---|
| 1. | Nagar panchayat | 15 to 60 |
| 2. | Municipality | 50 to 150 |
| 3. | Municipal corporation | 5,000 to 20,000 |
| 4. | Number of members in the municipality | Population more than 1 lakh |
| 5. | Number of members in the municipal corporation. | Population of 20,000-1 lakh |

### II. Answer the following questions -

1. Who elects the members of the municipal council?
2. What are the functions of a mayor?
3. Whom will you approach if there is a problem of water or sanitation in any ward in your city?
4. What all would you do in your ward if you were a councillor?
5. What are the functions of local self-governments?
6. What are the sources of revenue of local self-governments?

### III. Find out the following from your near by municipality -

1. Name and population of the city _____.
2. Name of the mayor _____.
3. Number of councillors _____.

# 5. DISTRICT ADMINISTRATION

**Write your address -**

Name _____

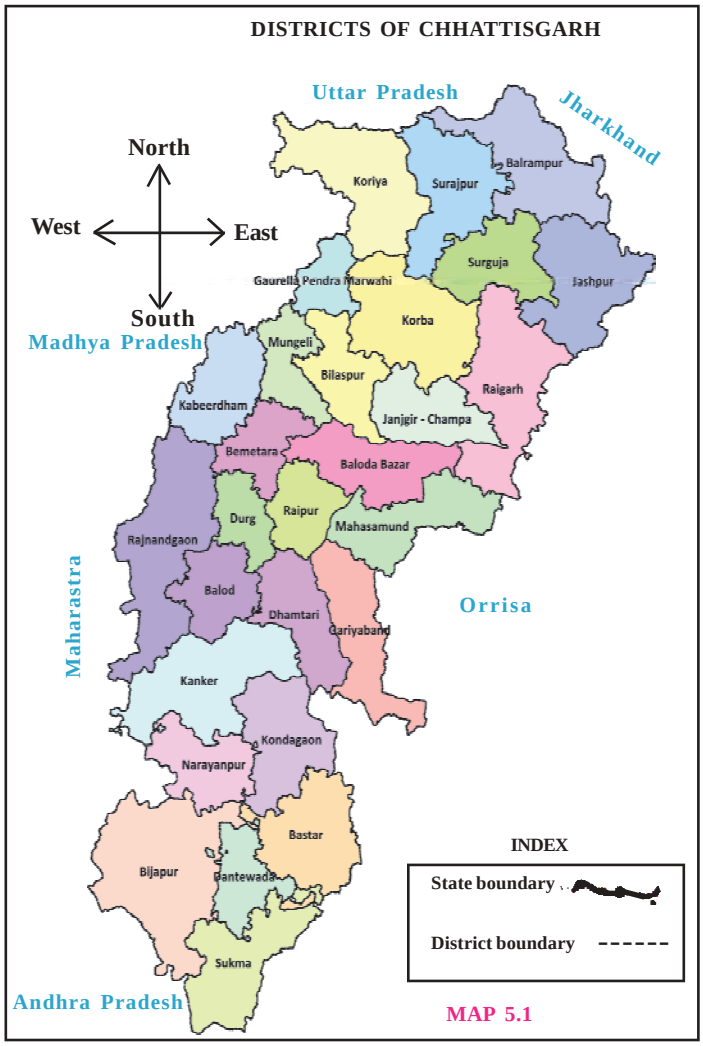
Ward _____

Village/city _____

Tehsil _____

District _____

State _____




You live at one place then how come there are names of so many places in your address? After all, where do you live - in a village, city, tehsil, or district?

We can understand it in a different way. You live in your house, near your house there are several other houses too which altogether becomes a ward. Now your ward along with other wards becomes a village/city. You are living in your house and you are living in a ward of a village/city too.

Your village is in a block. Your village together with other villages becomes a block.

Your block is in your district. Your block together with other blocks forms your district.

Find out how many blocks are there in your district.

## DISTRICT OFFICERS AND EMPLOYEES

For proper administration a state is divided into districts and blocks. The District Administration is the most important unit.

**Colour your district in the map and write down the names of the neighbouring districts. How many districts are there in Chhattisgarh?**

To execute the government policies and maintain the law and order - a district is administered by a district collector or district magistrate and other officers.

## THE DISTRICT COLLECTOR

You must have heard about collector,. It is the responsibility of the district collector to supervise the work done in all the blocks and villages.

## FUNCTIONS OF THE DISTRICT COLLECTOR

**The main functions of District collector are :**

1. The District Collector is responsible for maintaining law and order.
2. The collector is also responsible for maintaining land records, collecting revenue and solving land disputes.
3. The district administration takes care of civic amenities in the district. It provides health services, education facilities and undertakes public works like the construction and maintenance of roads, bridges and buildings.
4. The different elections of the central and the state government have to be executed at the district level by the district collector.
5. The Collector supervises the working of urban and rural local government bodies within the district.

Can the collector execute all the work alone? No! There are several departments like the education department, police department, health department, revenue department etc. These departments have different officers who work under the collector. Any complaint against an officer or employee can be made to the collector. For example, if there is a dispute over ownership of land and no hearing takes place, then the farmer can give an application to the collector. During droughts, floods, fires, earthquakes, storms etc., help can be asked directly from the collector.

The collector works at the district headquarter. However this does not mean that he performs his duties sitting in his office. He has to go to different villages from time to time. In a day a collector performs several types of work.

What is most important is that he or she can work only within the rules and regulations of the state government. He or she cannot make any rules nor change them.

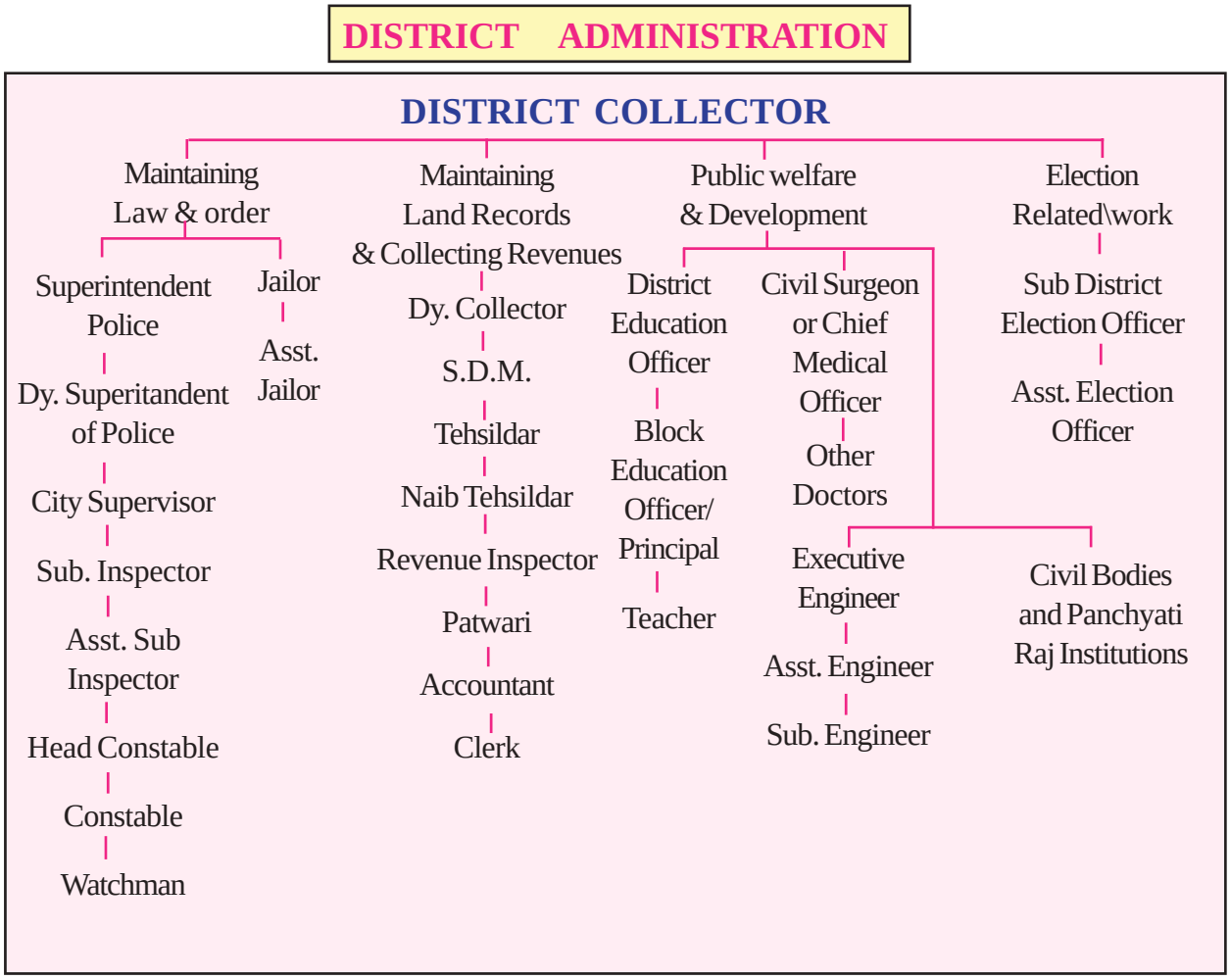
## JUDICIAL ADMINISTRATION IN DISTRICTS

Every district has an independent judicial court and the collector has judicial rights as a magistrate. However, each district court has to work under the guidance of the high court of the state. In Chhattisgarh the High Court is located at Bilaspur.

**Discuss with your class teacher about court.**

1. Who is the Collector of your district ?
2. In the given chart, list the officers who are working in your village/city ?
3. Call the officer (Patwari) of the village to your class and ask how he maintains the land records of the village

**The chart below shows the different officers and employees who work at different places for the collecter.**



## EXERCISE

I. **Match the Following.**

| A | B |
|---|---|
| Education department | Sub-inspector |
| Revenue department | Chief Medical Office |
| Police department | Naib tehsildar |
| Health department | Assistant Engineer |
| Irrigation department | District Education Officer |

**II. Correct and write the following sentences.**

1. The collector provides civic amenities for the whole district.
2. The Collector of Koria district will solve the problems of Raigarh district.
3. All the schools in a district work under the collector.
4. Courts of a district function under the supervision of the district magistrate.

**III. Answer the following questions.**

1. Why is a state divided into districts and blocks?
2. Write down the functions of a collector.
3. Which health facilities are available in your district? Find out from your teacher.
4. Write the name of the major departments under district administration.

**IV. Discus with your teacher.**

After the formation of Chhattisgarh state, many new districts have been formed. How will they be useful to us ?

# 6. PUBLIC PROPERTIES

## PUBLIC PROPERTIES AND THEIR PROTECTION

On the outskirts of the city was a school and a small railway station. One morning, there were several people on the platform, and a heated discussion was going on, Everyone was angry and worried. The incident was as follows-

After school some students threw stones at the lights and signals of the station. Since the incident was serious, the police officers reached there. The matter was settled after the intervention of headmaster.

**Discuss with your class teacher about the nearest railway station**



**Pic 6.1 Railway Station**

The headmaster asked the students to gather in the hall after prayers.

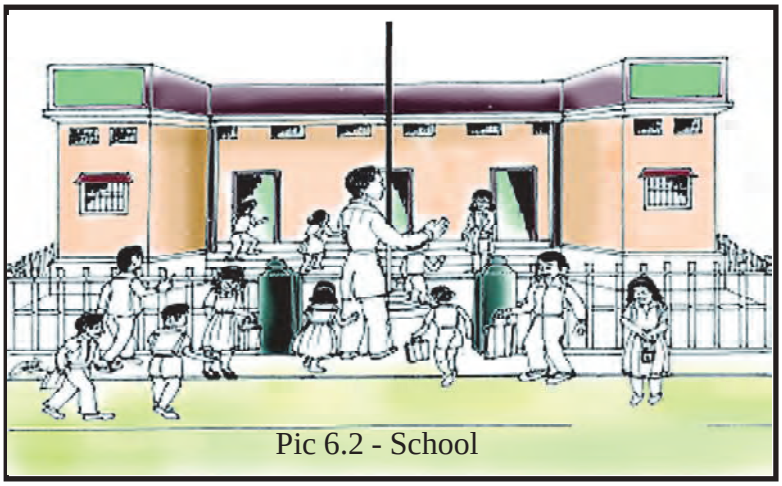
**Headmaster:** Those students who threw stones at the railway light and signals yesterday, kindly stand up.

**Rajesh**: Sir, we did this for fun.

**Headmaster**: Tell me, what would happen if you broke the lights and glass panes of someone's house or if someone else broke those of your house?

**Chandan**: If we damage someone's house they will scold us.

**Kishore** : If someone damages our house then we will get hold of him and shout at him.



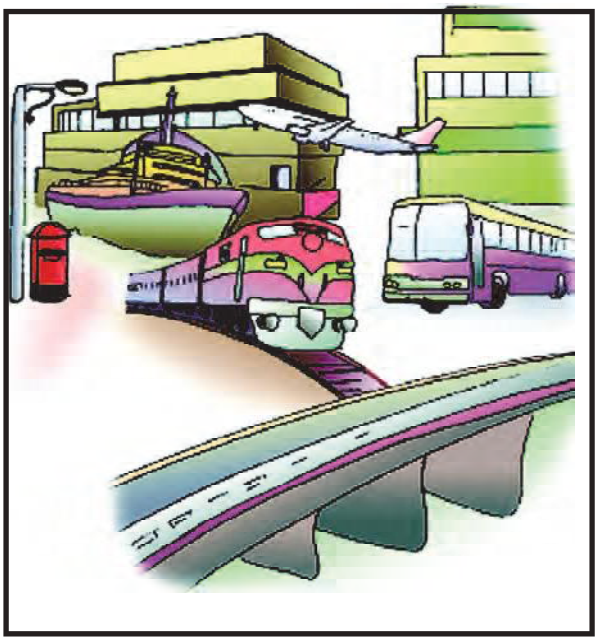
Pic 6.2 - School

**Headmaster** : Now tell me what do you think about the damage done yesterday? Would anybody scold you?

**Kamla** : Sir, we thought that no one is looking at us, and anyway they do not belong to anyone.

**Headmaster**: Do you all agree with what Manjeet is saying?

**Chandan**: Sir, those signals and lights are necessary to run the trains. We all also use these trains.

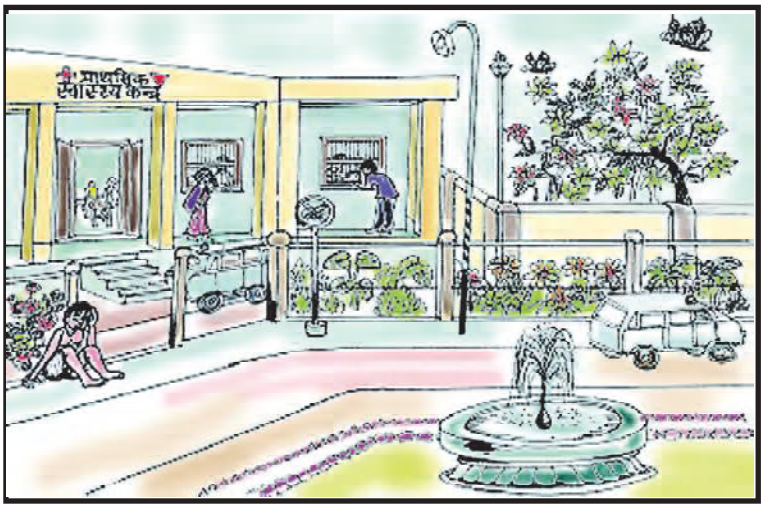


**Pic 6. 3 Conveyance**

**Headmaster:** Correct. It is not that these things belong to no one, they are our ***'public property'***. Public means belonging to everyone. Now, tell me, what damage and inconvenience must have been caused because of this damage?

**Kishore**: The trains would have stopped going to and fro thus causing inconvenience to passengers who would have had a difficult time reaching to their destinations in time.

**Headmaster:** Think what would happen to a patient travelling for treatment or some important item loaded in the goods trains does not reach in time?



**Pic 6.4Hospital**

**Chandan**: Many anti Social elements destroy the public property. Are they not punished?

**Headmaster:** They are punished but for this everyone's cooperation is needed. When we use these facilities it becomes our

duty to look after them. Your school is a very good example of 'public property'. Everyone's co-operation is needed in maintaining and running it.

Now you must have understood that there are several other facilities like trains which are used by all of us. Think and then tell if your bag, books, eraser, pencil are public properties? Can anyone use them without your permission? There are certain things which only you use and you have a right over it? Such things are called ***private properties***. There are certain properties which are used by all without taking anyone's permission- like trains, roads, schools, hospital, play ground etc. Our government builds and maintains them. We all have right on them. They are called ***public properties*** and it is the duty of all of us to safeguard them.



pic 6.5 Historical monuments

Discuss and make a list of those public facilities which are used by all.

Public properties are purchased by public money. Public money is collected by the government through different taxes. Our money thus is used in building these public properties.

Discuss with your teacher about the facilities we get from community health centres

## LET US DO

In the table given below are a few facilities which are available in the school campus. Give suggestions for its better use and protection.

| | FACILITY | SUGGESTIONS |
|---|---|---|
| 1. | Preservation of historical monuments | |
| 2. | Black board | |
| 3. | Jute carpet | |
| 4. | Furniture | |

5. Drinking water
6. Teaching aids
7. Library
8. Toilets
9. Plantation
10. Sports item

## EXERCISE

1. Differentiate between public and private properties from the list given below.

   bicycle, school, tractor, library, play ground, hospital, house, motor cycle, park or garden, postbox, plough.

2. What are public properties?
3. What will you do if someone is damaging a public property near you?
4. Make a list of those public properties which you use daily.

# 7. RIGHTS OF CHILDREN

Lakhan and Radha rushed to their father, when he returned home. They were very keen to see an exhibition on 'Our Rights' .Their teacher had asked them to see it. It was being held at the Tilak Maidan.




**Pic 7.1.We are Equal**

After a while both the children along with their father went to see the exhibition. Radha asked, "Will there be swings?' Lakhan answered, "No,No, there are several pictures and a lot of information regarding human rights". Radha asked, "Father. Are children also human?" Father was startled at this question. He answered, "Yes. Why not? Whether we are young or old or small children, men or women, we all are humans. Whether we belong to any caste or creed, follow any religion, rich or poor, live in any state, we are all equal."

**Human Rights Commission is formed at the central and the state level with the aim to protect every citizen from suppression, exploitation and atrocity. In Chattisgarh the Head Office of the Human Rights Commission is at Raipur.**

Lakhan said**,** "Father, that means children also have all the rights like the elders?' His father said, "After seeing the exhibition you shall understand your rights better."



**Pic 7.2**

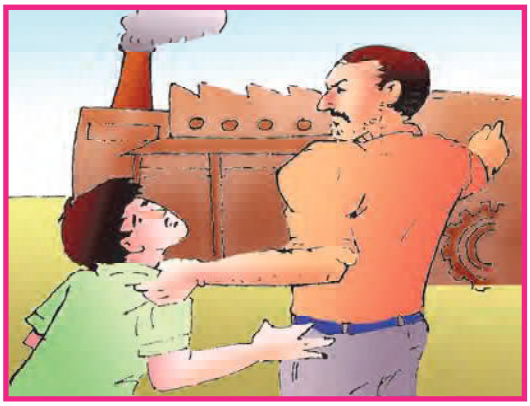
There were a lot of activities going on at the exhibition. At the main gate was written: "Human Rights Commission, Chhattisgarh welcomes you." There were several pictures too. Father explained the pictures.

Both the children said, "Father, see these children are flying kites." They had liked this picture very much. Father explained that every child has a right to play and entertainment. They should not be deprived of it. Play makes children happy.

"Father, why is this man pulling the child," asked Radha sounding sad. He said,"There are some people who make children work very hard, which is wrong." Lakhan could not stop himself. He talked about how several children work in factories

manufacturing fire works or crackers and how they sometimes become victims of accidents too.

Radha supported what Lakhan had said and talked of how on the television she had seen several small children falling ill, while making chalk sticks. Their father was happy that the exhibition was creating a good impression on the children.



Pic.7.3

"Bhaiya, look at this picture. The mother is giving milk to the brother and not to his sister. She looks so sad, doesn't she? " said Radha. She too did not know what was shown in the picture. Lakhan explained that though they should not, some people do differentiate between boys and girls. Radha touched her brother's shoulder and said, "Our mother is very nice. She does not differentiate between us." They moved ahead. By now they were able to understand each picture. They would see each picture and describe the 'right' being depicted to their father.



Pic.7.4

On reaching home they told their mother about all those 'rights' which the children had and which they should be given -



Pic.7.5

1. right to be loved and care of health.
2. right to food and shelter.
3. right to play & entertainment.
4. right to protection from atrocity and exploitation.
5. right to protection from hard work and wages.
6. right to education
7. right to equality - without any discrimination on the basis of caste, creed, religion and sex.



Pic.7.6

Mother smiled and stopped both and said, "All right, I know that you have seen the exhibition very carefully. Now tell me, whether we have given you those rights or not?

Both the children laughed, but at the same time they were sad that there were several children in the world even today who are deprived of these rights.

## EXERCISE

**1. Answer the following questions.**

a) Why did the Human Rights Commission, Chhattisgarh organize this exhibition.

b) What was shown in the exhibition?

c) What did Lakhan and Radha's father explain during the exhibition?

d) Write the rights for children?

e) Write about rights of child act?

**2. See the picture and list the rights of children.**

i) Vaccination

ii) Education

iii) Play and entertainment

iv) Protection from cruelty

v) Protection from dangerous work

vi) Help to challenged children

vii) Love in the family

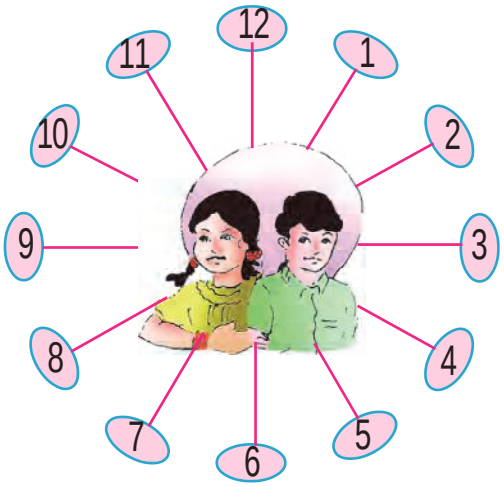
viii) Equality between boys and girls

ix) Nutritious diet

x) Shelter

xi) Expression

xii) Security



## 3. Match the correct statements to the pictures.

| | |
|---|---|
| a) right to health and care |  |
| b) right to education |  |
| c) right to food and shelter |  |
| d) right to special care for the disabled children |  |
| e) right to play |  |
| f) right to protection from hard labour |  |
| g) right to protection from exploitation and atrocity |  |
| h) right to security |  |
| i) right of expression |  |

**4. Talk to 10 children living near your house and fill the information in the table given below. Write the answers in yes or no for the questions in columns 4 to 12.**

| S.N. | Name | Age | Do they get love at home | Do they go to school | Get treatment when ill | Can talk to elders without fear | Are allowed to play at home or outside | Not beaten | Make them hard | Get full meal work | No discri-miniton is made |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. | | | | | | | | | | | |
| 2. | | | | | | | | | | | |
| 3. | | | | | | | | | | | |
| 4. | | | | | | | | | | | |
| 5. | | | | | | | | | | | |
| 6. | | | | | | | | | | | |
| 7. | | | | | | | | | | | |
| 8. | | | | | | | | | | | |
| 9. | | | | | | | | | | | |
| 10. | | | | | | | | | | | |

# 8. GENERAL AWARENESS

## BETTER LATE THAN NEVER

While going to school you must have seen several vehicles like bicycles, rickshaws, scooters, motorcycles, cars, buses, and trucks on the road. In the cities there are too many vehicles which often bring the traffic to a halt.

You must have also read slogans like these on the road side.

'Better Late Than Never', 'Walk on the left', 'Someone is waiting for you at home,' 'Limited Speed, Safe life', 'Traffic is yours, Safety is yours'. Have you ever been to the busiest road of your city or market? You must have seen that to reach certain places one has to wait for a long time in the crowd - there is a lot of traffic, vehicles are not parked properly, building materials are piled up on the road and stray animals roam on the roads. People drive rashly and take shortcuts even if they are on the wrong side in order to reach early. This can lead to serious accidents.



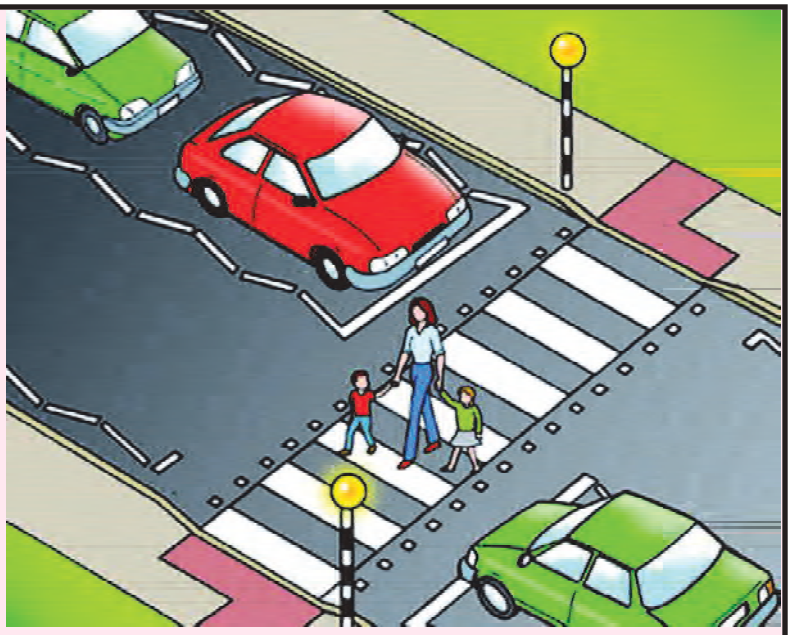
**Pic. 8.1 Crowded square**

To reduce the pressure of the traffic and to walk safely on the roads, certain rules have been made. For example, we should walk on the left side of the road. If you walk on the wrong side, you will find many difficulties.

## WHAT IS THE ROAD SAFETY WEEK ?

Road Safety week is celebrated where by information is given regarding rules of the traffic. Accidents can be avoided if these rules are followed. The smallest vehicle on the road is the two wheeler. Those who ride two wheelers are more likely to meet accidents because a two wheeler can easily get imbalanced. Therefore, while driving any vehicle, keep in mind the following -

1. Do no drive fast. Check your speed and watch the condition of the road. Otherwise the fast speed can take your life.
2. Two wheeler driver and person sitting behind should use helmet.
3. Do not race with any car. Do not overtake where not allowed.



Pic 8.2 zebra crossing

4. At every turn, junction and slope go at a slow speed, and remember to give the indication to the traffic. Follow the indications given by the traffic police. Give indications clearly and on time.
5. If pedestrians are crossing the road, stop the car and let them cross.
6. Always walk on the left side of the road. Do not cross the centre line. If there are footpaths on the sides of the road walk on them. You will feel more comfortable and safe. Before crossing a road, look to your right and left.

There are traffic signals and zebra crossings in cities to ease the traffic. Roads should be crossed at the zebra crossing when the red signal is on. Zebra crossing is for the pedestrians. Green signal with a picture of a child means that you can cross the road.

The different symbols of the traffic on the road help in making our journey safe and comfortable.

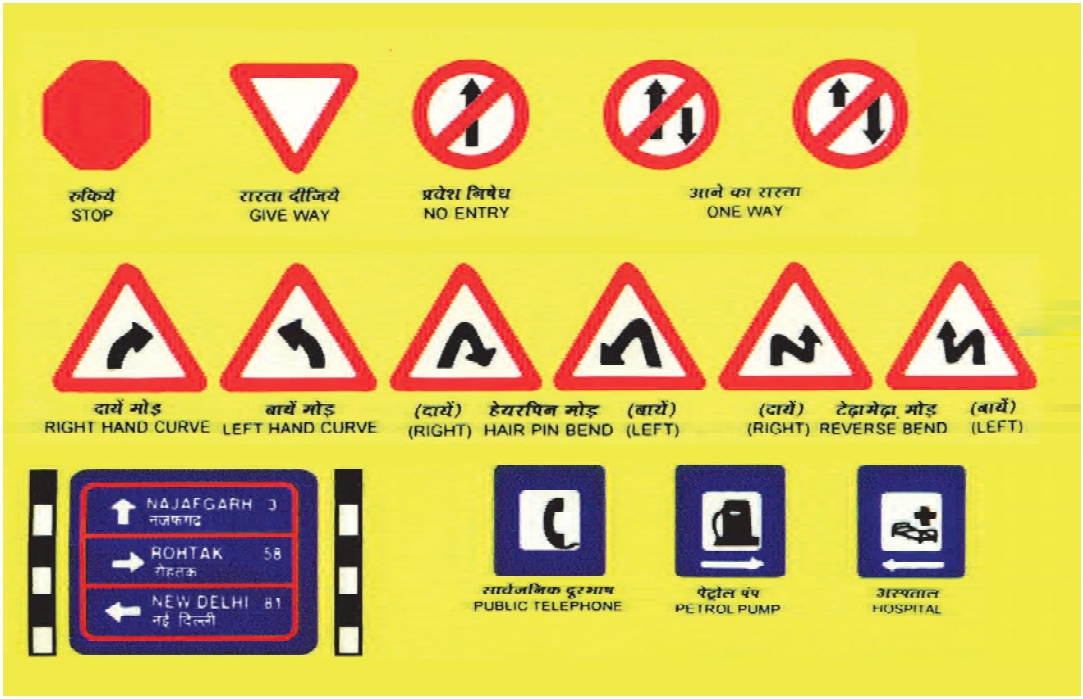
From time to time, the scouts and guides of your school help in controlling traffic. Discuss and find out how they help the traffic department.

## ACTIVITY

Look at these road symbols carefully. Have you ever seen these symbols along the road? - If yes, then which ones?

### Thing to remember

1. We must follow the traffic rules while driving or walking on the road.
2. A person who is 18 years old and above has the right to drive vehicles.
3. Always carry the driving license and necessary documents while driving.
4. Three people are not allowed on two wheelers.
5. Drive at the prescribed speed only.
6. Violation of traffic rules is punishable.




Pic 8.3 **Traffic Symbols**

**Imagine and Draw: Make a sketch of Gopal's journey and and also draw the road symbols he would have come across.**

One day Gopal came out to visit his uncle After walking a short distance he 'turned right'. After a distance of about 1 km. he came across a 'narrow bridge'. He came to an uneven road after one km. A short distance later he saw a school. His uncle's house is near the school.

1. What is Zebra crossing?
2. What should you remeber while crossing the road?

## LOANS AND SAVINGS

Kishan is greatly attached to his bullocks. Daily he bathes them and feeds them. His bullocks are also fond of him. Every morning his father takes them out. they work with him all day and return home with him. One day Kishan heard his parents talking. They were talking about the marriage of Kishan's elder sister.

**Father** - Kishan's mother, only a couple of days are left for our daughter's marriage. I am worried, from where will we arrange the money needed for the marriage.

**Mother** - Let us also get our daughter married in a simple style like our neighbour Lalji. They had performed all the essential rites very nicely.

**Father** - This is in vogue these days. By performing the essential rites in one day, we can stop a lot of unnecessary expenditure which occurs when we prolong the activities for three or four days.

**Mother** - Calculate and see how much money will be needed?

**Father** - I have done the calculations. We shall need about 10 to 12 thousand rupees. The loan which was taken from the Primary Credit Cooperative Society for urea, seeds & medicines, has to be repaid also.

**Mother** - Why do you not talk to Kishan's uncle?

**Father** - Kishan's uncle has arranged some money from the co-operative society. After that we need a lot of money.

Just then Kishan's brother Bishan and sister-in-law Devaki also came there. Kishan's brother said - I have saved about two to three thousand rupees.

**Father** - (with a heavy heart) ''Bishan, you do not worry. We will arrange the remaining amount by selling our bullocks.''

**Kishan** - (was sitting quietly & as he heard this he started crying) - No, I will not allow the bullocks to be sold. They are my dear friends.

Kishan's mother and sister-in-law told Kishan that there was no need of selling bullocks, and all started smiling.

**Father** - Kishan's mother you have never taken the women's group seriously.

**Mother** - You always asked what Devaki and I do in the meeting of the women's group.

**Sis in law (Bhabi)**- Father, do you remember that we suffered great losses when the agents and the businessmen purchased our tamarind and mangoes at a very low rate?

**Mother** - Sometime ago we formed a cooperative society and then sold our goods. This way we earned more profit than before.



**Pic. 8.4 Meeting of self help group**

**Sis in law (Bhabi)**- We have formed a Mahila Savings Group.

All the Ladies who have a membership save some amount of money every month and deposit it in the bank. If any one of us is in need of money, she can get a loan.

**Mother** - Your daughter-in-law and myself both are members of the Mahila Saving Group. Both of us can get a loan of about ten thousand rupees.

**Father** - Then we can easily perform our daughter's marriage.

Kishan who was listening to the whole conversation was very happy to learn that his bullocks would not be sold.

Do you have any Mahila Saving Group in your village? If yes, then how does it work? Discuss with your teacher.

## WATER IS LIFE

Like any other day, everyone in the family was preparing for the daily work. Priyanka studied in the nearby middle school. She was surprised reading the morning newspaper and called out to her mother.

**Priyanka** - Mother, there will be no water supply tomorrow.

**Mother** - As because the water supply has been reduced. Why there will be no water supply tomorrow, Priyanka?

**Priyanka** - The Pump House is being cleaned tomorrow.

**Father** - You are worried that there will be no water supply for a day. In the city there are several areas where people wander here and there for water.

**Mother** - It is the duty of the municipality to provide drinking water. The pipe near the square is broken and a lot of water is wasted.

**Babuji** - Municipality does the duty of providing drinking water. When ever there is problem they send water through tankers.

**Mother** - Another reason for less water is that people attach motor pumps to the government pipes without permission and take more water. They do not worry about others. What does the municipality do to stop such people?

**Babuji** - If there is a complaint then the municipality will not only confiscate the pump, but stop giving water to the family who is doing this.

The whole world is facing the problem of drinking water. The water level from the natural sources is going down day by day. The continuous lowering of the ground water level is a cause of concern. The imbalance in the environment has attracted the attention of the whole world. People should seriously think about judicious use of drinking water and about its conservation.Lakes or dams must be constructed to collect and stop water from draining away. The government has made schemes to stop the draining away of water as well as to collect and store water in the villages.

Discuss with your teacher and find out what is being done to stop water from draining away. To conserve water the government has started schemes like the Rajeev Gandhi water conservation mission.

**Discuss and prepaire a list for the use of water**

1. **How much water can be stored in your house?**
2. **Which utensils are used to store water?**
3. **How much water is needed to bathe and wash clothes?**
4. **How much water is needed for your garden?**

Students can make a table depicting the quantity of water collected from different sources and the quantities use for different purposes.

**Name of Student**

**Table**

| Date | Total water | Tap Well | Drinking | Bathing | Washing | Toilet | Garden |
|---|---|---|---|---|---|---|---|
| MON | | | | | | | |
| TUES | | | | | | | |
| WED | | | | | | | |
| THURS | | | | | | | |
| FRI | | | | | | | |
| SAT | | | | | | | |
| TOTAL | | | | | | | |
| | | | | | | | |

On its basis find out how many litres of water was stored in a week? How much was used for drinking and bathing? How many litres were used in the toilet and garden?

## EXERCISE

### I. Fill in the blanks

1. The zebra crossing is made for _____.
2. _____ are made on both sides of the road for walking.
3. Chances of _____ increase if you walk on the wrong side.
4. Priyanka came to know that there would be no water supply from _____.
5. It is the responsibility of the_____ to provide drinking water.
6. Kishan's mother and his bhabhi could get a loan of Rs. _____.

### II. Answer in Yes/No

1. We should walk on the right side.
2. Traffic signals are not for pedestrians.
3. Those who are less than 18 years in age should not drive vehicles.

4. We can park our bicycle anywhere in our school, inside or outside.
5. Red light is the signal for pedestrians to move ahead.

## III. Answer the following questions

1. What is the use of a Zebra crossing ?
2. What rules are made to reduce the pressure of traffic?
3. Why did Kishan's father need money?
4. Why was the Mahila group unable to make profits in the beginning?
5. How much loan can a member of the Mahila Group get?
6. What had disturbed Priyanka and her mother?
7. How can water be conserved?
8. Why has water conservation become important in the whole world?

# 9 . Trans Gender/Third Gender

Meeta,her brother and mother were discussing about the activities of meeta's school. At that time Meeta's father came. When he asked about it she told him also, about her school .Father told that he went for a programme where symposium was going on. Meeta asked what is symposium? Father said that in this people gather together come to an opinion after discussion on some subject. Today the symposium was on such people who are called as third gender or trans gender. On Meeta's question, he said that the gender of these people can differ from the time of birth (male or female) and after they grow up.



This is quite natural similar to being fair and of dark complexion. It is not anyone's fault. By seeing the eagerness of mother, brother and Meeta, father said further-



- The dressing sense, dialects, style of living of such people can be different from as they seem.
- Such people are neglected by society. People laugh and bother as well as abuse them.
- Some times their parents and relatives deny accepting them due to which they find difficulty for their living.



- Sometimes due to bad / wrong behaviour of family or others, they attempt suicide.

  Brother getting sad said- why people do not understand that in a society every person has equal right to live and get education. We should be simple and behave respectfully to everyone., if possible we should help them.

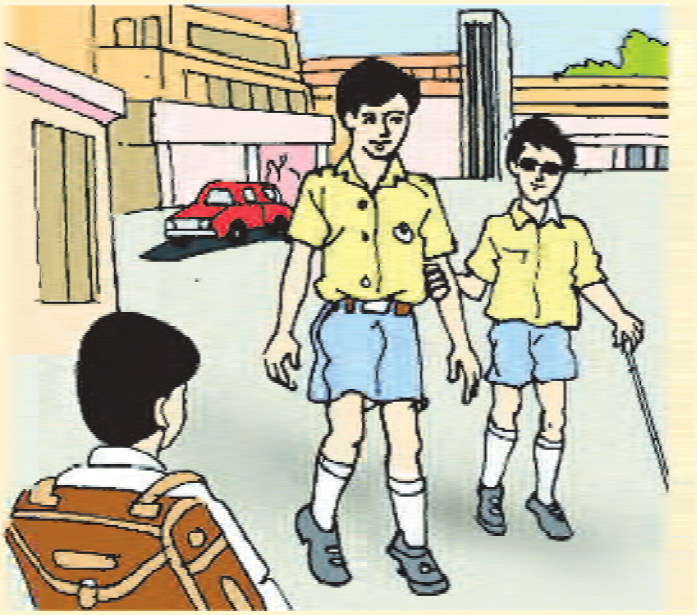


**Father said-**

- ➢ They are also like us.
- ➢ They are able to do everything like us.
- ➢ Their needs are same like us.
- ➢ We should not do any type of discrimination.
- ➢ They deserves love, affinity and respect as we do.
- ➢ Our behaviour should be good towards them as we are to others and as we wish to be treated.

Meeta and her brother said-

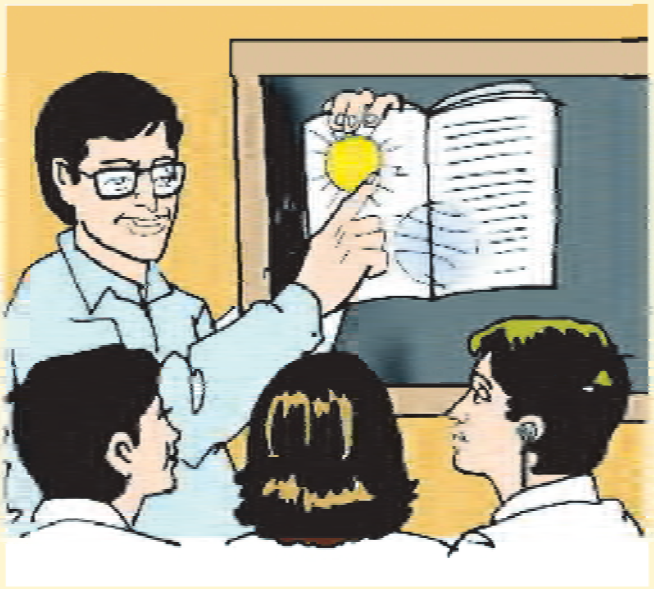
Father, we shall always keep these things in our mind and share with our friends.



## *If there are visually-impaired students in your class, extend your help:*

1. *Always address visually-impaired students by their names and speak out whatever is written on the blackboard.*
2. *Familiarize these students with the way to the classroom, staircases, Principal's room, drinking water facility, toilet, playground and library. This will enable them to go about their tasks independently.*
3. *Visually-impaired students use the Braille script. If your school does not have sufficient resources, contact the nearest DIET office and agencies that provide Braille and audio books, cassettes and CDs.*

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## *If there are Hearing Impaired students in your class:*

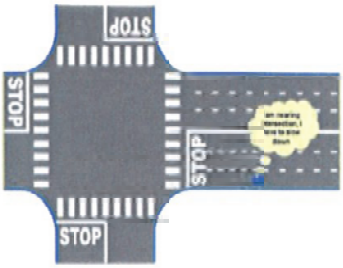
1. *To understand, these students need to see the blackboard, teacher's face, mouth and hands. They learn the pronunciation by looking at the movement of lips so make sure that they sit in the front rows.*
2. *All new words introduced in the classroom should be written on to the blackboard. If possible make pictures also. Ensure that such students wear their hearing aid at all times.*
3. *Hearing impaired students generally also have speech related difficulties. Listen to them with patience and give them the opportunity to express themselves.*
4. *Keep your hands away from your mouth and avoid eating or drinking while talking so that the child is able to observe you.*

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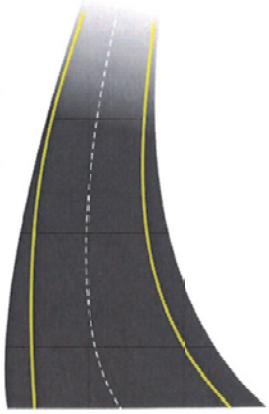
# सड़क चिन्ह एवं सड़क संकेत



जेब्रा क्रासिंग (ZEBRA CROSSIGN) - चौंक-चौंराहों पर पैदल यात्रियों के सुरक्षित रोड क्रासिंग हेतु बनी सफेद रंग की पट्टी होती है जिससे होकर पैदल यात्री सड़क के एक छोर से दूसरे छोर जाने के लिए उपयोग करता है। चौंक में जब सिग्नल रेड लाईट हो एवं सभी गाड़िया स्टॉप लाईन पर रूका हुआ हो तभी जेब्रा क्रासिंग का उपयोग करना चाहिए।




स्टॉप लाईन (STOP LINE) - स्टॉप लाईन जेब्रा क्रासिंग के पहले सफेट रंग की पट्टी/लाईन बनी होती है। चौंक पर जब रेड लाईट सिग्नल हो तब वाहन चालक को उसी स्टॉप लाईन के पहले रूकना होता है ताकि पैदल यात्री जेब्रा क्रासिंग से सुरक्षित सड़क पार कर सके।



ऐज मार्किंग (EAGG MARKING)- सड़क के किनारे पीले या सफेद रंग की पट्टी बनी होती है जिसका उद्देश्य सड़क किनारे वाहन पार्क नही करना और न ही रूकना होता है। यदि यही रेखा खंडित है तो वाहन रोक सकते है, किन्तु पार्किंग नही कर सकते।

## उत्तर दो

प्रश्न- 01 जेब्रा क्रासिंग पर वाहन चालक के कर्तव्य बताएं ?

प्रश्न- 02 मार्ग संगम स्थल पर वाहन चालक को दाहिने जाने के लिए कौन से लेन का प्रयोग करना चाहिए ?

प्रश्न- 03 मार्ग संगम स्थल पर लाल बत्ती होने पर वाहन चालक को कहाँ रूकना चाहिए ?

प्रश्न- 04 ऐज मार्किंग पर वाहन चालक के कर्तव्य बताएं ?