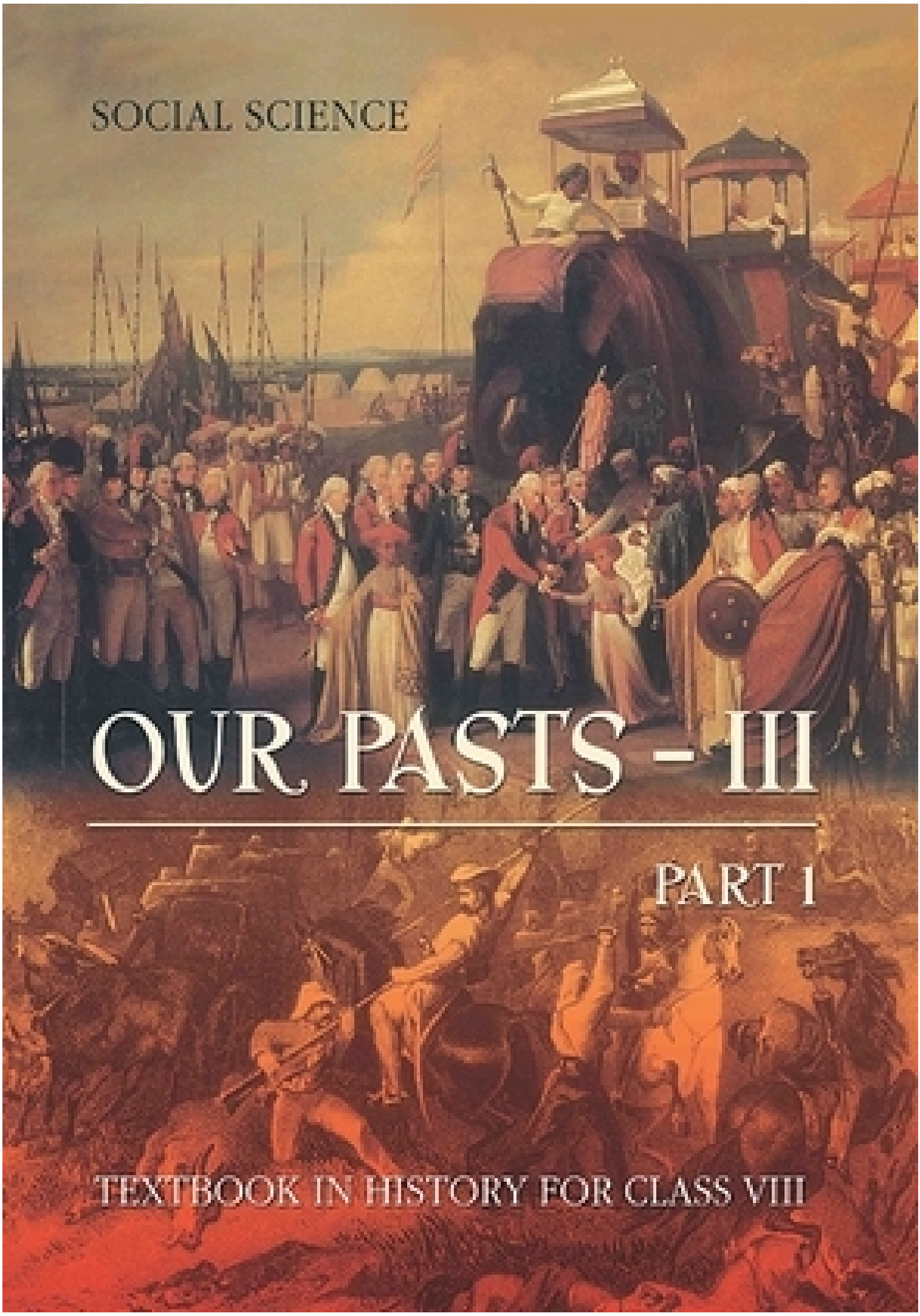
SOCIAL SCIENCE



OUR PASTS – III

PART 1

TEXTBOOK IN HISTORY FOR CLASS VIII

SOCIAL SCIENCE

OUR PASTS – III

PART 2

Textbook in History
for Class VIII

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FOREWORD

The National Curriculum Framework, 2005, recommends that children's life at school must be linked to their life outside the school. This principle marks a departure from the legacy of bookish learning which continues to shape our system and causes a gap between the school, home and community. The syllabi and textbooks developed on the basis of NCF signify an attempt to implement this basic idea. They also attempt to discourage rote learning and the maintenance of sharp boundaries between different subject areas. We hope these measures will take us significantly further in the direction of a child-centred system of education outlined in the National Policy on Education (1986).

The success of this effort depends on the steps that school principals and teachers will take to encourage children to reflect on their own learning and to pursue imaginative activities and questions. We must recognise that, given space, time and freedom, children generate new knowledge by engaging with the information passed on to them by adults. Treating the prescribed textbook as the sole basis of examination is one of the key reasons why other resources and sites of learning are ignored. Inculcating creativity and initiative is possible if we perceive and treat children as participants in learning, not as receivers of a fixed body of knowledge.

These aims imply considerable change in school routines and mode of functioning. Flexibility in the daily time-table is as necessary as rigour in implementing the annual calendar so that the required number of teaching days are actually devoted to teaching. The methods used for teaching and evaluation will also determine how effective this textbook proves for making children's life at school a happy experience, rather than a source of stress or boredom. Syllabus designers have tried to address the problem of curricular burden by restructuring and reorienting knowledge at different stages with greater consideration for child psychology and the time

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available for teaching. The textbook attempts to enhance this endeavour by giving higher priority and space to opportunities for contemplation and wondering, discussion in small groups, and activities requiring hands-on experience.

NCERT appreciates the hard work done by the textbook development committee responsible for this book. We wish to thank the Chairperson of the Advisory Group on Social Science, Professor Hari Vasudevan and the Chief Advisor for this book, Professor Neeladri Bhattacharya for guiding the work of this committee. Several teachers contributed to the development of this textbook; we are grateful to their principals for making this possible. We are indebted to the institutions and organisations, which have generously permitted us to draw upon their resources, material and personnel. We are especially grateful to the members of the National Monitoring Committee, appointed by the Department of Secondary and Higher Education, Ministry of Human Resource Development under the Chairpersonship of Professor Mrinal Miri and Professor G. P. Deshpande, for their valuable time and contribution. As an organisation committed to systemic reform and continuous improvement in the quality of its products, NCERT welcomes comments and suggestions which will enable us to undertake further revision and refinement.

Director
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The book is the product of a collective effort of a large number of historians, educationists and teachers. The chapters were written and revised over several months. They evolved through discussions in workshops, and exchanges of ideas through emails, with each member contributing their skill in many different ways. All of us learnt a lot in the process.

Many individuals and institutions helped in the production of the book. Professor Muzaffar Alam and Dr Kumkum Roy read drafts and offered suggestions for change. We drew upon the image collections of several institutions in illustrating the book. Many of the nineteenth-century illustrated books on the British Raj are to be found in the valuable India Collection of the India International Centre. Several images were provided by the OSIAN image archives and Professor Jyotindra Jain. Devika Sethi read the proofs and helped in a variety of ways in the production of the manuscript.

Shyama Warner has done several rounds of editing with care and understanding, suggesting changes, tracking mistakes and improving the text in innumerable ways. We thank her for her involvement in the project. Ritu Topa has designed the book with an interest and care that went well beyond the call of duty.

We have made every effort to acknowledge credits, but we apologise in advance for any omission that may have inadvertently taken place.

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1 How, When and Where

How Important are Dates?

There was a time when historians were fascinated with dates. There were heated debates about the dates on which rulers were crowned or battles were fought. In the common-sense notion, history was synonymous with dates. You may have heard people say, "I find history boring because it is all about memorising dates." Is such a conception true?

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

Living in the world we do not always ask historical questions about what we see around us. We take things for granted, as if what we see has always been in the world we inhabit. But most of us have our moments of wonder, when we are curious, and we ask questions that actually *are* historical. Watching someone sip a cup of tea at a roadside tea stall you may wonder – when did people begin to drink tea or coffee? Looking out of the window of a train you may ask yourself – when were railways built and how did people travel long distances before the age of railways? Reading the newspaper in the morning you may be curious to know how people got to hear about things before newspapers began to be printed.

Fig. 1 *– Brahmans offering the Shastras to Britannia, frontispiece to the first map produced by James Rennel, 1782*

Rennel was asked by Robert Clive to produce maps of Hindustan. An enthusiastic supporter of British conquest of India, Rennel saw preparation of maps as essential to the process of domination. The picture here tries to suggest that Indians willingly gave over their ancient texts to Britannia – the symbol of British power – as if asking her to become the protector of Indian culture.

Activity

Look carefully at Fig.1 and write a paragraph explaining how this image projects an imperial perception.

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All such historical questions refer us back to notions of time. But time does not have to be always precisely dated in terms of a particular year or a month. Sometimes it is actually incorrect to fix precise dates to processes that happen over a period of time. People in India did not begin drinking tea one fine day; they developed a taste for it over time. There can be no one clear date for a process such as this. Similarly, we cannot fix one single date on which British rule was established, or the national movement started, or changes took place within the economy and society. All these things happened over a stretch of time. We can only refer to a span of time, an approximate period over which particular changes became visible.

Why, then, do we continue to associate history with a string of dates? This association has a reason. There was a time when history was an account of battles and big events. It was about rulers and their policies. Historians wrote about the year a king was crowned, the year he married, the year he had a child, the year he fought a particular war, the year he died, and the year the next ruler succeeded to the throne. For events such as these, specific dates can be determined, and in histories such as these, debates about dates continue to be important.

As you have seen in the history textbooks of the past two years, historians now write about a host of other issues, and other questions. They look at how people earned their livelihood, what they produced and ate, how cities developed and markets came up, how kingdoms were formed and new ideas spread, and how cultures and society changed.

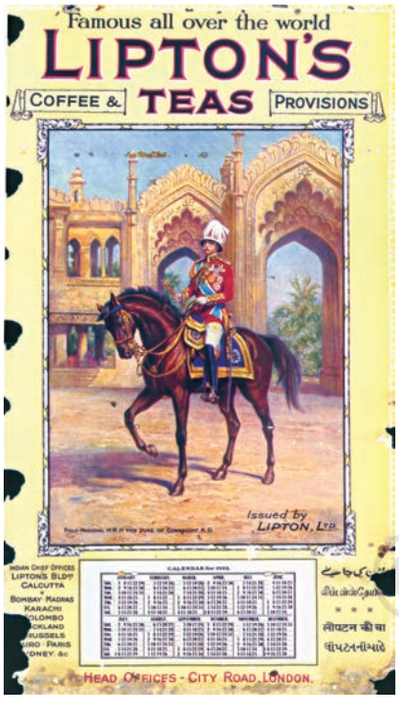

***Fig. 2** – Advertisements help create taste*

Old advertisements help us understand how markets for new products were created and new tastes were popularised. This 1922 advertisement for Lipton tea suggests that royalty all over the world is associated with this tea. In the background you see the outer wall of an Indian palace, while in the foreground, seated on horseback is the third son of Queen Victoria of Britain, Prince Arthur, who was given the title Duke of Connaught.

Which dates?

By what criteria do we choose a set of dates as important? The dates we select, the dates around which we compose our story of the past, are not important on their own. They become vital because we focus on a particular set of events as important. If our focus of study changes, if we begin to look at new issues, a new set of dates will appear significant.

Consider an example. In the histories written by British historians in India, the rule of each Governor-General was important. These histories began with the rule of the first Governor-General, Warren Hastings, and ended with the last Viceroy, Lord Mountbatten. In separate chapters we read about the deeds of others –

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Hastings, Wellesley, Bentinck, Dalhousie, Canning, Lawrence, Lytton, Ripon, Curzon, Harding, Irwin. It was a seemingly never-ending succession of Governor-Generals and Viceroys. All the dates in these history books were linked to these personalities – to their activities, policies, achievements. It was as if there was nothing outside their lives that was important for us to know. The chronology of their lives marked the different chapters of the history of British India.

Can we not write about the history of this period in a different way? How do we focus on the activities of different groups and classes in Indian society within the format of this history of Governor-Generals?

When we write history, or a story, we divide it into chapters. Why do we do this? It is to give each chapter some coherence. It is to tell a story in a way that makes some sense and can be followed. In the process we focus only on those events that help us to give shape to the story we are telling. In the histories that revolve around the life of British Governor-Generals, the activities of Indians simply do not fit, they have no space. What, then, do we do? Clearly, we need another format for our history. This would mean that the old dates will no longer have the significance they earlier had. A new set of dates will become more important for us to know.

Fig. 3 *– Warren Hastings became the first Governor-General of India in 1773*

While history books narrated the deeds of Governor-Generals, biographies glorified them as persons, and paintings projected them as powerful figures.

How do we periodise?

In 1817, James Mill, a Scottish economist and political philosopher, published a massive three-volume work, *A History of British India*. In this he divided Indian history into three periods – Hindu, Muslim and British. This periodisation came to be widely accepted. Can you think of any problem with this way of looking at Indian history?

Why do we try and divide history into different periods? We do so in an attempt to capture the characteristics of a time, its central features as they appear to us. So the terms through which we periodise – that is, demarcate the difference between periods – become important. They reflect our ideas about the past. They show how we see the significance of the change from one period to the next.

Mill thought that all Asian societies were at a lower level of civilisation than Europe. According to his telling of history, before the British came to India, Hindu and Muslim despots ruled the country. Religious intolerance, caste taboos and superstitious practices dominated

Activity

Interview your mother or another member of your family to find out about their life. Now divide their life into different periods and list out the significant events in each period. Explain the basis of your periodisation.

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social life. British rule, Mill felt, could civilise India. To do this it was necessary to introduce European manners, arts, institutions and laws in India. Mill, in fact, suggested that the British should conquer all the territories in India to ensure the enlightenment and happiness of the Indian people. For India was not capable of progress without British help.

In this idea of history, British rule represented all the forces of progress and civilisation. The period before British rule was one of darkness. Can such a conception be accepted today?

In any case, can we refer to any period of history as "Hindu" or "Muslim"? Did not a variety of faiths exist simultaneously in these periods? Why should we characterise an age only through the religion of the rulers of the time? To do so is to suggest that the lives and practices of the others do not really matter. We should also remember that even rulers in ancient India did not all share the same faith.

Moving away from British classification, historians have usually divided Indian history into 'ancient', 'medieval' and 'modern'. This division too has its problems. It is a periodisation that is borrowed from the West where the modern period was associated with the growth of all the forces of modernity – science, reason, democracy, liberty and equality. Medieval was a term used to describe a society where these features of modern society did not exist. Can we uncritically accept this characterisation of the modern period to describe the period of our study? As you will see in this book, under British rule people did not have equality, freedom or liberty. Nor was the period one of economic growth and progress.

Many historians therefore refer to this period as 'colonial'.

What is colonial?

In this book you will read about the way the British came to conquer the country and establish their rule, subjugating local nawabs and rajas. You will see how they established control over the economy and society, collected revenue to meet all their expenses, bought the goods they wanted at low prices, produced crops they needed for export, and you will understand the changes that came about as a consequence. You will also come to know about the changes British rule brought about in values and tastes, customs and practices. When the subjugation of one country by another leads to these kinds of political, economic, social and cultural changes, we refer to the process as colonisation.

You will, however, find that all classes and groups did not experience these changes in the same way. That is why the book is called *Our Pasts* in the plural.

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How do We Know?

What sources do historians use in writing about the last 250 years of Indian history?

Administration produces records

One important source is the official records of the British administration. The British believed that the act of writing was important. Every instruction, plan, policy decision, agreement, investigation had to be clearly written up. Once this was done, things could be properly studied and debated. This conviction produced an administrative culture of memos, notings and reports.

The British also felt that all important documents and letters needed to be carefully preserved. So they set up record rooms attached to all administrative institutions. The village *tahsildar*'s office, the collectorate, the commissioner's office, the provincial secretariats, the lawcourts – all had their record rooms. Specialised institutions like archives and museums were also established to preserve important records.

Letters and memos that moved from one branch of the administration to another in the early years of the nineteenth century can still be read in the archives. You can also study the notes and reports that district officials prepared, or the instructions and directives that were sent by officials at the top to provincial administrators.

In the early years of the nineteenth century these documents were carefully copied out and beautifully written by calligraphists – that is, by those who specialised in the art of beautiful writing. By the middle of the nineteenth century, with the spread of printing, multiple copies of these records were printed as proceedings of each government department.

Fig. 4 *– The National Archives of India came up in the 1920s*

When New Delhi was built, the National Museum and the National Archives were both located close to the Viceregal Palace. This location reflects the importance these institutions had in British imagination.

Source 1

Reports to the Home Department

In 1946 the colonial government in India was trying to put down a mutiny that broke out on the ships of the Royal Indian Navy. Here is a sample of the kind of reports the Home Department got from the different dockyards:

> Bombay: Arrangements have been made for the Army to take over ships and establishment. Royal Navy ships are remaining outside the harbour.
>
> Karachi: 301 mutineers are under arrest and a few more strongly suspected are to be arrested ... All establishments ... are under military guard.
>
> Vizagapatnam: The position is completely under control and no violence has occurred. Military guards have been placed on ships and establishments. No further trouble is expected except that a few men may refuse to work.

Director of Intelligence, HQ. India Command, Situation Report No. 7. File No. 5/21/46 Home (Political), Government of India

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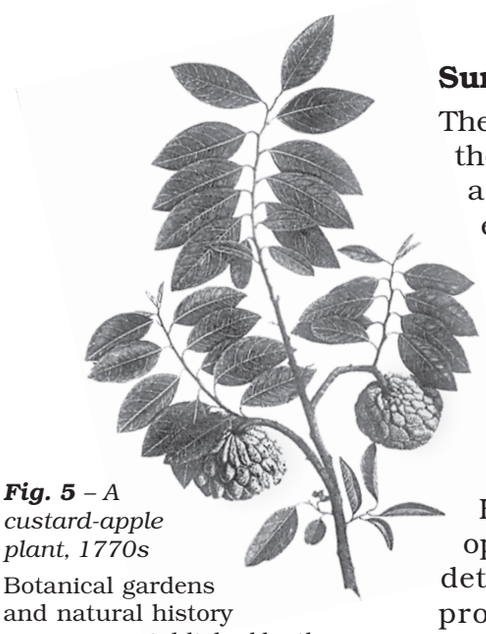

Fig. 5 *– A custard-apple plant, 1770s*

Botanical gardens and natural history museums established by the British collected plant specimens and information about their uses. Local artists were asked to draw pictures of these specimens. Historians are now looking at the way such information was gathered and what this information reveals about the nature of colonialism.

Surveys become important

The practice of surveying also became common under the colonial administration. The British believed that a country had to be properly known before it could be effectively administered.

By the early nineteenth century detailed surveys were being carried out to map the entire country. In the villages, revenue surveys were conducted. The effort was to know the topography, the soil quality, the flora, the fauna, the local histories, and the cropping pattern – all the facts seen as necessary to know about to administer the region. From the end of the nineteenth century, Census operations were held every ten years. These prepared detailed records of the number of people in all the provinces of India, noting information on castes, religions and occupation. There were many other surveys – botanical surveys, zoological surveys, archaeological surveys, anthropological surveys, forest surveys.

What official records do not tell

From this vast corpus of records we can get to know a lot, but we must remember that these are official records. They tell us what the officials thought, what

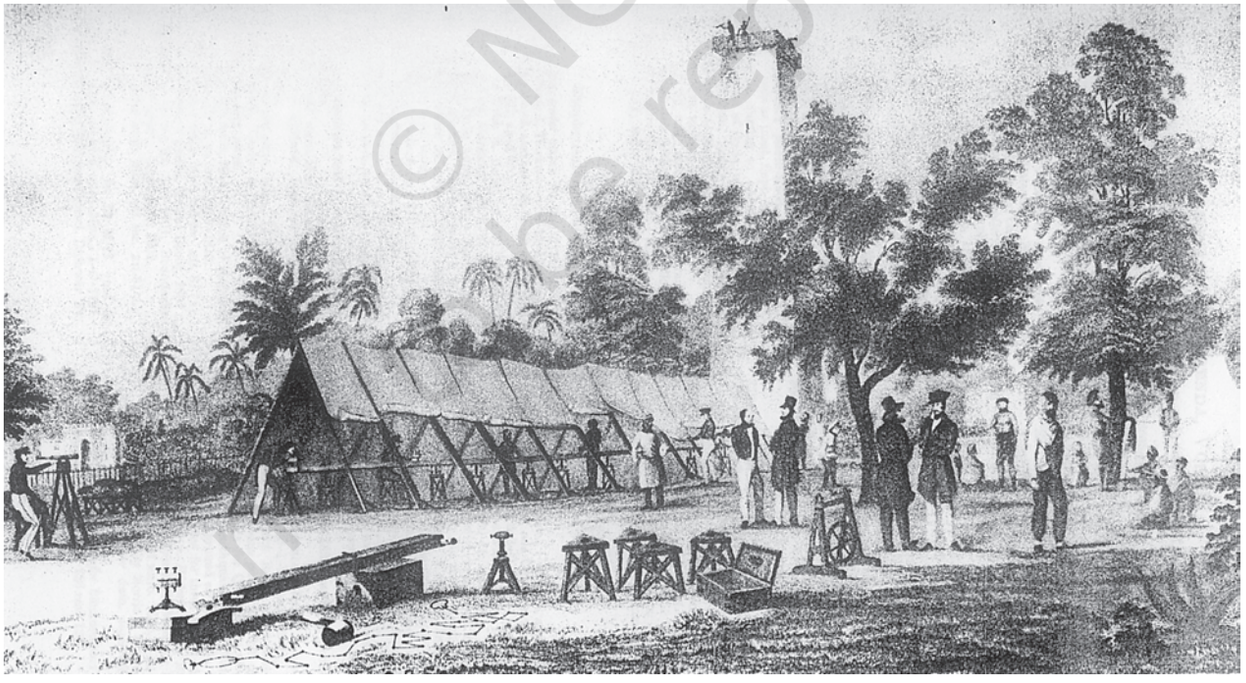

Fig. 6 *– Mapping and survey operations in progress in Bengal, a drawing by James Prinsep, 1832*

Note how all the instruments that were used in surveys are placed in the foreground to emphasise the scientific nature of the project.

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Fig. 7 *– The rebels of 1857*

Images need to be carefully studied for they project the viewpoint of those who create them. This image can be found in several illustrated books produced by the British after the 1857 rebellion. The caption at the bottom says: "Mutinous sepoys share the loot". In British representations the rebels appear as greedy, vicious and brutal. You will read about the rebellion in Chapter 5.

they were interested in, and what they wished to preserve for posterity. These records do not always help us understand what other people in the country felt, and what lay behind their actions.

For that we need to look elsewhere. When we begin to search for these other sources we find them in plenty, though they are more difficult to get than official records. We have diaries of people, accounts of pilgrims and travellers, autobiographies of important personalities, and popular booklets that were sold in the local bazaars. As printing spread, newspapers were published and issues were debated in public. Leaders and reformers wrote to spread their ideas, poets and novelists wrote to express their feelings.

All these sources, however, were produced by those who were literate. From these we will not be able to understand how history was experienced and lived by the tribals and the peasants, the workers in the mines or the poor on the streets. Getting to know their lives is a more difficult task.

Yet this can be done, if we make a little bit of effort. When you read this book you will see how this can be done.

Source 2

"Not fit for human consumption"

Newspapers provide accounts of the movements in different parts of the country. Here is a report of a police strike in 1946.

> More than 2000 policemen in Delhi refused to take their food on Thursday morning as a protest against their low salaries and the bad quality of food supplied to them from the Police Lines kitchen.
>
> As the news spread to the other police stations, the men there also refused to take food ... One of the strikers said: "The food supplied to us from the Police Lines kitchen is not fit for human consumption. Even cattle would not eat the *chappattis* and *dal* which we have to eat."
>
> *Hindustan Times*, 22 March, 1946

Activity

Look at Sources 1 and 2. Do you find any differences in the nature of reporting? Explain what you observe.

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Let's imagine

Imagine that you are a historian wanting to find out about how agriculture changed in a remote tribal area after independence. List the different ways in which you would find information on this.

Let's recall

1. State whether true or false:

   (a) James Mill divided Indian history into three periods – Hindu, Muslim, Christian.

   (b) Official documents help us understand what the people of the country think.

   (c) The British thought surveys were important for effective administration.

Let's discuss

2. What is the problem with the periodisation of Indian history that James Mill offers?
3. Why did the British preserve official documents?
4. How will the information historians get from old newspapers be different from that found in police reports?

Let's do

5. Can you think of examples of surveys in your world today? Think about how toy companies get information about what young people enjoy playing with or how the government finds out about the number of young people in school. What can a historian derive from such surveys?

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2 From Trade to Territory

The Company Establishes Power

Aurangzeb was the last of the powerful Mughal rulers. He established control over a very large part of the territory that is now known as India. After his death in 1707, many Mughal governors (*subadars*) and big zamindars began asserting their authority and establishing regional kingdoms. As powerful regional kingdoms emerged in various parts of India, Delhi could no longer function as an effective centre.

By the second half of the eighteenth century, however, a new power was emerging on the political horizon – the British. Did you know that the British originally came as a small trading company and were reluctant to acquire territories? How then did they come to be masters of a vast empire? In this chapter you will see how this came about.

Fig. 1 *– Bahadur Shah Zafar and his sons being arrested by Captain Hodson*

After Aurangzeb there was no powerful Mughal ruler, but Mughal emperors continued to be symbolically important. In fact, when a massive rebellion against British rule broke out in 1857, Bahadur Shah Zafar, the Mughal emperor at the time, was seen as the natural leader. Once the revolt was put down by the company, Bahadur Shah Zafar was forced to leave the kingdom, and his sons were shot in cold blood.

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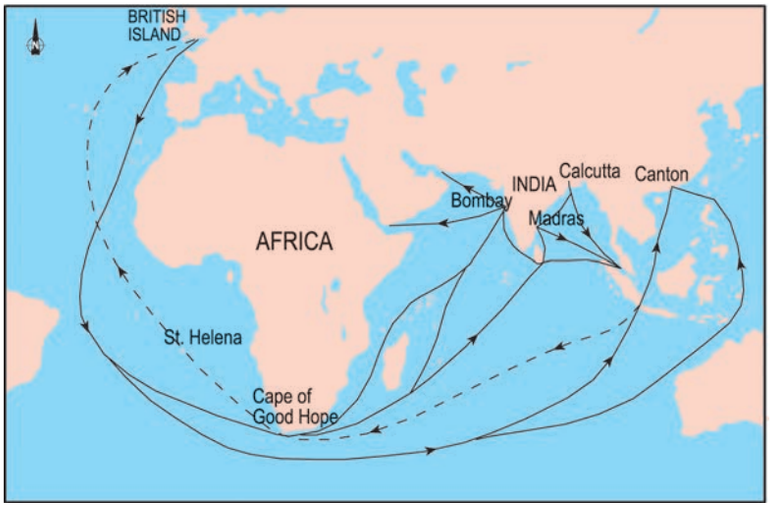

Fig. 2 – *Routes to India in the eighteenth century*

East India Company Comes East

In 1600, the East India Company acquired a charter from the ruler of England, Queen Elizabeth I, granting it the sole right to trade with the East. This meant that no other trading group in England could compete with the East India Company. With this charter the Company could venture across the oceans, looking for new lands from which it could buy goods at a cheap price, and carry them back to Europe to sell at higher prices. The Company did not have to fear competition from other English trading companies. **Mercantile** trading companies in those days made profit primarily by excluding competition, so that they could buy cheap and sell dear.

Mercantile – A business enterprise that makes profit primarily through trade, buying goods cheap and selling them at higher prices

The royal charter, however, could not prevent other European powers from entering the Eastern markets. By the time the first English ships sailed down the west coast of Africa, round the Cape of Good Hope, and crossed the Indian Ocean, the Portuguese had already established their presence in the western coast of India, and had their base in Goa. In fact, it was Vasco da Gama, a Portuguese explorer, who had discovered this sea route to India in 1498. By the early seventeenth century, the Dutch too were exploring the possibilities of trade in the Indian Ocean. Soon the French traders arrived on the scene.

The problem was that all the companies were interested in buying the same things. The fine qualities of cotton and silk produced in India had a big market in Europe. Pepper, cloves, cardamom and cinnamon too were in great demand. Competition amongst the European companies inevitably pushed up the prices at which these goods could be purchased, and this reduced the profits that could be earned. The only way the trading companies could flourish was by eliminating rival competitors. The urge to secure markets therefore led to fierce battles between the trading companies. Through the seventeenth and eighteenth centuries they regularly sank each other's ships, blockaded routes, and prevented rival ships from moving with supplies of

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goods. Trade was carried on with arms and trading posts were protected through fortification.

This effort to fortify settlements and carry on profitable trade also led to intense conflict with local rulers. The company therefore found it difficult to separate trade from politics. Let us see how this happened.

East India Company begins trade in Bengal

The first English factory was set up on the banks of the river Hugli in 1651. This was the base from which the Company's traders, known at that time as "factors", operated. The factory had a warehouse where goods for export were stored, and it had offices where Company officials sat. As trade expanded, the Company persuaded merchants and traders to come and settle near the factory. By 1696 it began building a fort around the settlement. Two years later it bribed Mughal officials into giving the Company zamindari rights over three villages. One of these was Kalikata, which later grew into the city of Calcutta or Kolkata as it is known today. It also persuaded the Mughal emperor Aurangzeb to issue a ***farman*** granting the Company the right to trade duty free.

Farman – A royal edict, a royal order

The Company tried continuously to press for more concessions and manipulate existing privileges. Aurangzeb's *farman*, for instance, had granted only the Company the right to trade duty free. But officials of the Company, who were carrying on private trade on the side, were expected to pay duty. This they refused to pay, causing an enormous loss of revenue for Bengal. How could the Nawab of Bengal, Murshid Quli Khan, not protest?

Fig. 3 *– Local boats bring goods from ships in Madras, painted by William Simpson, 1867*

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Fig. 4 – *Robert Clive*

How trade led to battles

Through the early eighteenth century the conflict between the Company and the nawabs of Bengal intensified. After the death of Aurangzeb, the Bengal nawabs asserted their power and autonomy, as other regional powers were doing at that time. Murshid Quli Khan was followed by Alivardi Khan and then Sirajuddaulah as the Nawab of Bengal. Each one of them was a strong ruler. They refused to grant the Company concessions, demanded large tributes for the Company's right to trade, denied it any right to mint coins, and stopped it from extending its fortifications. Accusing the Company of deceit, they claimed that the Company was depriving the Bengal government of huge amounts of revenue and undermining the authority of the nawab. It was refusing to pay taxes, writing disrespectful letters, and trying to humiliate the nawab and his officials.

The Company on its part declared that the unjust demands of the local officials were ruining the trade of the Company, and trade could flourish only if the duties were removed. It was also convinced that to expand trade it had to enlarge its settlements, buy up villages, and rebuild its forts.

The conflicts led to confrontations and finally culminated in the famous Battle of Plassey.

Puppet – Literally, a toy that you can move with strings. The term is used disapprovingly to refer to a person who is controlled by someone else.

The Battle of Plassey

When Alivardi Khan died in 1756, Sirajuddaulah became the nawab of Bengal. The Company was worried about his power and keen on a **puppet** ruler who would willingly give trade concessions and other privileges. So it tried, though without success, to help one of Sirajuddaulah's rivals become the nawab. An infuriated Sirajuddaulah asked the Company to stop meddling in the political affairs of his dominion, stop fortification, and pay the revenues. After negotiations failed, the Nawab marched with 30,000 soldiers to the English factory at Kassimbazar, captured the Company officials, locked the warehouse, disarmed all Englishmen, and blockaded English ships. Then he marched to Calcutta to establish control over the Company's fort there.

On hearing the news of the fall of Calcutta, Company officials in Madras sent forces under the command of Robert Clive, reinforced by naval fleets. Prolonged negotiations with the Nawab followed. Finally, in 1757, Robert Clive led the Company's army against Sirajuddaulah at Plassey. One of the main reasons for

Did you know?

Did you know how Plassey got its name? Plassey is an anglicised pronunciation of Palashi and the place derived its name from the *palash* tree known for its beautiful red flowers that yield *gulal*, the powder used in the festival of Holi.

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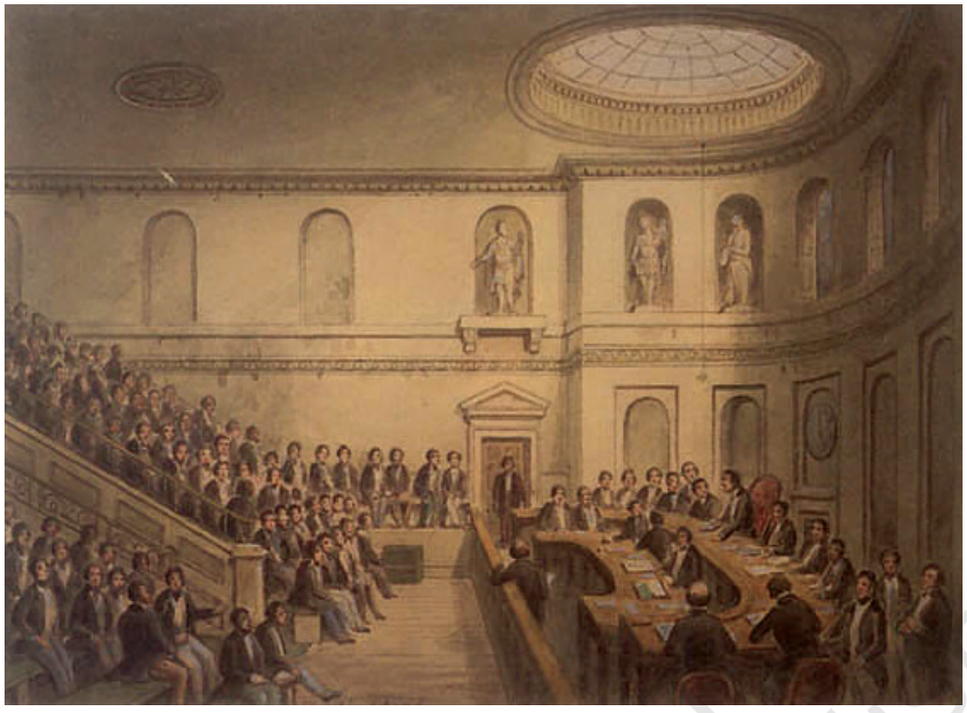

Fig. 5 *– The General Court Room, East India House, Leadenhall Street*

The Court of Proprietors of the East India Company had their meetings in the East India House on Leadenhall Street in London. This is a picture of one of their meetings in progress.

the defeat of the Nawab was that the forces led by Mir Jafar, one of Sirajuddaulah's commanders, never fought the battle. Clive had managed to secure his support by promising to make him nawab after crushing Sirajuddaulah.

The Battle of Plassey became famous because it was the first major victory the Company won in India.

Fig. 6 – Sirajuddaulah

Source 1

The promise of riches

The territorial ambitions of the mercantile East India Company were viewed with distrust and doubt in England. After the Battle of Plassey, Robert Clive wrote to William Pitt, one of the Principal Secretaries of State to the English monarch, on 7 January 1759 from Calcutta:

> But so large a sovereignty may possibly be an object too extensive for a mercantile Company ... I flatter myself ... that there will be little or no difficulty in obtaining the absolute possession of these rich kingdoms: ... Now I leave you to judge, whether an income yearly of two million sterling with the possession of three provinces ... be an object deserving the public attention ...

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Source 2

The Nawab complains

In 1733 the Nawab of Bengal said this about the English traders:

> When they first came into the country they petitioned the then government in a humble manner for liberty to purchase a spot of ground to build a factory house upon, which was no sooner granted but they built a strong fort, surrounded it with a ditch which has communication with the river and mounted a great number of guns upon the walls. They have enticed several merchants and others to go and take protection under them and they collect a revenue which amounts to Rs 100, 000 ... they rob and plunder and carry great number of the king's subjects of both sexes into slavery into their own country ...

After the defeat at Plassey, Sirajuddaulah was assassinated and Mir Jafar made the nawab. The Company was still unwilling to take over the responsibility of administration. Its prime objective was the expansion of trade. If this could be done without conquest, through the help of local rulers who were willing to grant privileges, then territories need not be taken over directly.

Soon the Company discovered that this was rather difficult. For even the puppet nawabs were not always as helpful as the Company wanted them to be. After all, they had to maintain a basic appearance of dignity and sovereignty if they wanted respect from their subjects.

What could the Company do? When Mir Jafar protested, the Company deposed him and installed Mir Qasim in his place. When Mir Qasim complained, he in turn was defeated in a battle fought at Buxar (1764), driven out of Bengal, and Mir Jafar was reinstalled. The Nawab had to pay Rs 500,000 every month but the Company wanted more money to finance its wars, and meet the demands of trade and its other expenses. It wanted more territories and more revenue. By the time Mir Jafar died in 1765 the mood of the Company had changed. Having failed to work with puppet nawabs, Clive declared: "We must indeed become nawabs ourselves."

Finally, in 1765 the Mughal emperor appointed the Company as the Diwan of the provinces of Bengal. The Diwani allowed the Company to use the vast revenue resources of Bengal. This solved a major problem that the Company had earlier faced. From the early eighteenth century its trade with India had expanded. But it had to buy most of the goods in India with gold and silver imported from Britain. This was because at this time Britain had no goods to sell in India. The outflow of gold from Britain slowed after the Battle of Plassey, and entirely stopped after the assumption of Diwani. Now revenues from India could finance Company expenses. These revenues could be used to purchase cotton and silk textiles in India, maintain Company troops, and meet the cost of building the Company fort and offices at Calcutta.

Company officials become "nabobs"

What did it mean to be nawabs? It meant of course that the Company acquired more power and authority. But it also meant something else. Each company servant began to have visions of living like nawabs.

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After the Battle of Plassey the actual nawabs of Bengal were forced to give land and vast sums of money as personal gifts to Company officials. Robert Clive himself amassed a fortune in India. He had come to Madras (now Chennai) from England in 1743 at the age of 18. When in 1767 he left India his Indian fortune was worth £401,102. Interestingly, when he was appointed Governor of Bengal in 1764, he was asked to remove corruption in Company administration but he was himself cross-examined in 1772 by the British Parliament which was suspicious of his vast wealth. Although he was acquitted, he committed suicide in 1774.

However, not all Company officials succeeded in making money like Clive. Many died an early death in India due to disease and war and it would not be right to regard all of them as corrupt and dishonest. Many of them came from humble backgrounds and their uppermost desire was to earn enough in India, return to Britain and lead a comfortable life. Those who managed to return with wealth led flashy lives and flaunted their riches. They were called "nabobs" – an anglicised version of the Indian word nawab. They were often seen as upstarts and social climbers in British society and were ridiculed or made fun of in plays and cartoons.

Company Rule Expands

If we analyse the process of annexation of Indian states by the East India Company from 1757 to 1857, certain key aspects emerge. The Company rarely launched a direct military attack on an unknown territory. Instead it used a variety of political, economic and diplomatic methods to extend its influence before annexing an Indian kingdom.

After the Battle of Buxar (1764), the Company appointed Residents in Indian states. They were political or commercial agents and their job was to serve and further the interests of the Company. Through the Residents, the Company officials began interfering in the internal affairs of Indian states. They tried to decide who was to be the successor to the throne, and who was to be appointed in administrative posts. Sometimes the Company forced the states into a "subsidiary alliance". According to the terms of this alliance, Indian rulers were not allowed to have their independent armed forces. They were to be protected by the Company, but

Source 3

How did Clive see himself?

At his hearing in front of a Committee in Parliament, Clive declared that he had shown admirable restraint after the Battle of Plassey. This is what he said:

> Consider the situation in which the victory at Plassey had placed me! A great prince was dependent on my pleasure; an opulent city lay at my mercy; its richest bankers bid against each other for my smiles; I walked through vaults which were thrown open to me alone, piled on either hand with gold and jewels! Mr Chairman, at this moment I stand astonished at my moderation.

Activity

Imagine that you are a young Company official who has been in India for a few months. Write a letter home to your mother telling her about your luxurious life and contrasting it with your earlier life in Britain.

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Fig. 7 *– Nawab Shujauddaulah of Awadh, with his sons and the British Resident, painted by Tilly Kettle (oil, 1772)*

The treaties that followed the Battle of Buxar forced Nawab Shujauddaulah to give up much of his authority. Here, however, he poses in regal splendour, towering over the Resident.

had to pay for the "subsidiary forces" that the Company was supposed to maintain for the purpose of this protection. If the Indian rulers failed to make the payment, then part of their territory was taken away as penalty. For example, when Richard Wellesley was Governor-General (1798-1805), the Nawab of Awadh was forced to give over half of his territory to the Company in 1801, as he failed to pay for the "subsidiary forces". Hyderabad was also forced to cede territories on similar grounds.

Source 4

What power did the Resident have?

This is what James Mill, the famous economist and political philosopher from Scotland, wrote about the residents appointed by the Company.

> We place a resident, who really is king of the country, whatever **injunctions** of non-interference he may act under. As long as the prince acts in perfect **subservience**, and does what is agreeable to the residents, that is, to the British Government, things go on quietly; they are managed without the resident appearing much in the administration of affairs ... but when anything of a different nature happens, the moment the prince takes a course which the British Government think wrong, then comes clashing and disturbance.
>
> *James Mill (1832)*

Injunction – Instruction

Subservience – Submissiveness

Fig. 8 *– Tipu Sultan*

Tipu Sultan – The "Tiger of Mysore"

The Company resorted to direct military confrontation when it saw a threat to its political or economic interests. This can be illustrated with the case of the southern Indian state of Mysore.

Mysore had grown in strength under the leadership of powerful rulers like Haidar Ali (ruled from 1761 to 1782) and his famous son Tipu Sultan (ruled from 1782 to 1799). Mysore controlled the profitable trade of the Malabar coast where the Company purchased pepper and cardamom. In 1785 Tipu Sultan stopped the export of sandalwood, pepper and cardamom through the ports of his kingdom, and disallowed local merchants from trading with the Company. He also established a close

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Fig. 9 *– Cornwallis receiving the sons of Tipu Sultan as hostages, painted by Daniel Orme, 1793*

The Company forces were defeated by Haidar Ali and Tipu Sultan in several battles. But in 1792, attacked by the combined forces of the Marathas, the Nizam of Hyderabad and the Company, Tipu was forced to sign a treaty with the British by which two of his sons were taken away as hostages. British painters always liked painting scenes that showed the triumph of British power.

relationship with the French in India, and modernised his army with their help.

The British were furious. They saw Haidar and Tipu as ambitious, arrogant and dangerous – rulers who had to be controlled and crushed. Four wars were fought with Mysore (1767-69, 1780-84, 1790-92 and 1799). Only in the last – the Battle of Seringapatam – did the Company ultimately win a victory. Tipu Sultan was killed defending his capital Seringapatam, Mysore was placed under the former ruling dynasty of the Wodeyars and a subsidiary alliance was imposed on the state.

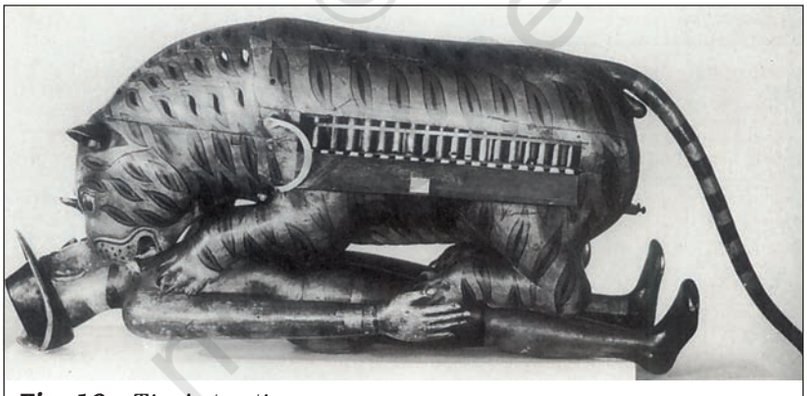

Fig. 10 *– Tipu's toy tiger*

This is the picture of a big mechanical toy that Tipu possessed. You can see a tiger mauling a European soldier. When its handle was turned the toy tiger roared and the soldier shrieked. This toy-tiger is now kept in the Victoria and Albert Museum in London. The British took it away when Tipu Sultan died defending his capital Seringapatam on 4 May 1799.

The legend of Tipu

Kings are often surrounded by legend and their powers glorified through folklore. Here is a legend about Tipu Sultan who became the ruler of Mysore in 1782. It is said that once he went hunting in the forest with a French friend. There he came face to face with a tiger. His gun did not work and his dagger fell to the ground. He battled with the tiger unarmed until he managed to reach down and pick up the dagger. Finally he was able to kill the tiger in the battle. After this he came to be known as the "Tiger of Mysore". He had the image of the tiger on his flag.

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Activity

Imagine that you have come across two old newspapers reporting on the Battle of Seringapatam and the death of Tipu Sultan. One is a British paper and the other is from Mysore. Write the headline for each of the two newspapers.

Confederacy – Alliance

Fig. 11 *– Lord Hastings*

Fig. 12 *– A Statue of the Queen of Kitoor (Karnataka)*

War with the Marathas

From the late eighteenth century the Company also sought to curb and eventually destroy Maratha power. With their defeat in the Third Battle of Panipat in 1761, the Marathas' dream of ruling from Delhi was shattered. They were divided into many states under different chiefs (*sardars*) belonging to dynasties such as Sindhia, Holkar, Gaikwad and Bhonsle. These chiefs were held together in a **confederacy** under a Peshwa (Principal Minister) who became its effective military and administrative head based in Pune. Mahadji Sindhia and Nana Phadnis were two famous Maratha soldiers and statesmen of the late eighteenth century.

The Marathas were subdued in a series of wars. In the first war that ended in 1782 with the Treaty of Salbai, there was no clear victor. The Second Anglo-Maratha War (1803-05) was fought on different fronts, resulting in the British gaining Orissa and the territories north of the Yamuna river including Agra and Delhi. Finally, the Third Anglo-Maratha War of 1817-19 crushed Maratha power. The Peshwa was removed and sent away to Bithur near Kanpur with a pension. The Company now had complete control over the territories south of the Vindhyas.

The claim to paramountcy

It is clear from the above that from the early nineteenth century the Company pursued an aggressive policy of territorial expansion. Under Lord Hastings (Governor-General from 1813 to 1823) a new policy of "paramountcy" was initiated. Now the Company claimed that its authority was paramount or supreme, hence its power was greater than that of Indian states. In order to protect its interests it was justified in annexing or threatening to annex any Indian kingdom. This view continued to guide later British policies as well.

This process, however, did not go unchallenged. For example, when the British tried to annex the small state of Kitoor (in Karnataka today), Rani Channamma took to arms and led an anti-British resistance movement. She was arrested in 1824 and died in prison in 1829. But Rayanna, a poor *chowkidar* of Sangoli in Kitoor, carried on the resistance. With popular support he destroyed many British camps and records. He was caught and hanged by the British in 1830. You will read more about several cases of resistance later in the book.

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In the late 1830s the East India Company became worried about Russia. It imagined that Russia might expand across Asia and enter India from the north-west. Driven by this fear, the British now wanted to secure their control over the north-west. They fought a prolonged war with Afghanistan between 1838 and 1842 and established indirect Company rule there. Sind was taken over in 1843. Next in line was Punjab. But the presence of Maharaja Ranjit Singh held back the Company. After his death in 1839, two prolonged wars were fought with the Sikh kingdom. Ultimately, in 1849, Punjab was annexed.

Fig. 13 *– Maharaja Ranjit Singh holding court*

The Doctrine of Lapse

The final wave of annexations occurred under Lord Dalhousie who was the Governor-General from 1848 to 1856. He devised a policy that came to be known as the Doctrine of Lapse. The doctrine declared that if an Indian ruler died without a male heir his kingdom would "lapse", that is, become part of Company territory. One kingdom after another was annexed simply by applying this doctrine: Satara (1848), Sambalpur (1850), Udaipur (1852), Nagpur (1853) and Jhansi (1854).

Finally, in 1856, the Company also took over Awadh. This time the British had an added argument – they said they were "obliged by duty" to take over Awadh in order to free the people from the "misgovernment" of the Nawab! Enraged by the humiliating way in which the Nawab was deposed, the people of Awadh joined the great revolt that broke out in 1857.

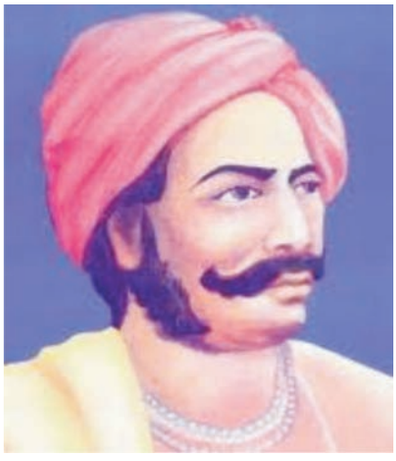

Fig. 14 *– A portrait of Veer Surendra Sai*

Activity

Imagine that you are a nawab's nephew and have been brought up thinking that you will one day be king. Now you find that this will not be allowed by the British because of the new Doctrine of Lapse. What will be your feelings? What will you plan to do so that you can inherit the crown?

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Fig. 14 a – *India, 1797*

Fig. 14 b – *India, 1840*

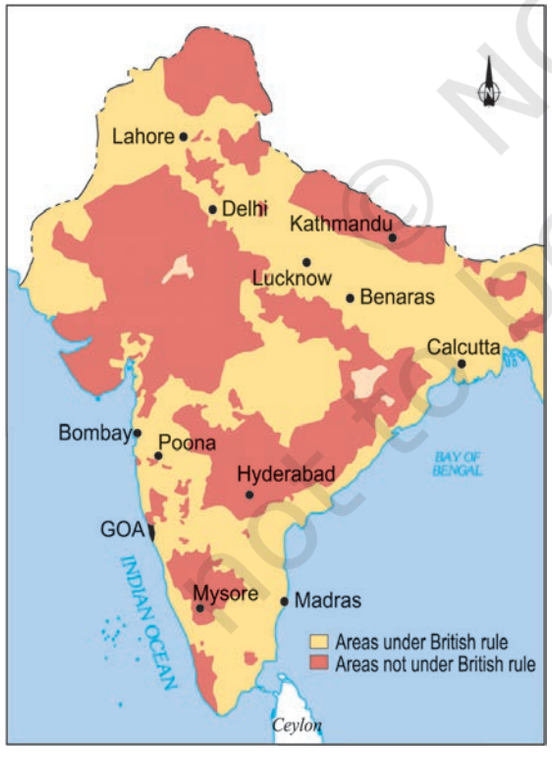

Fig. 14c – *India, 1857*

Fig. 11 a, b, c – *Expansion of British territorial power in India*

Look at these maps along with a present-day political map of India. In each of these maps, try and identify the different parts of India that were not under British rule.

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Setting up a New Administration

Warren Hastings (Governor-General from 1773 to 1785) was one of the many important figures who played a significant role in the expansion of Company power. By his time the Company had acquired power not only in Bengal, but also in Bombay and Madras. British territories were broadly divided into administrative units called Presidencies. There were three Presidencies: Bengal, Madras and Bombay. Each was ruled by a Governor. The supreme head of the administration was the Governor-General. Warren Hastings, the first Governor-General, introduced several administrative reforms, notably in the sphere of justice.

From 1772 a new system of justice was established. Each district was to have two courts – a criminal court (*faujdari adalat*) and a civil court (*diwani adalat*). Maulvis and Hindu pandits interpreted Indian laws for the European district collectors who presided over civil courts. The criminal courts were still under a ***qazi*** and a ***mufti*** but under the supervision of the collectors.

Qazi – A judge

Mufti – A jurist of the Muslim community responsible for expounding the law that the *qazi* would administer

Impeachment – A trial by the House of Lords in England for charges of misconduct brought against a person in the House of Commons

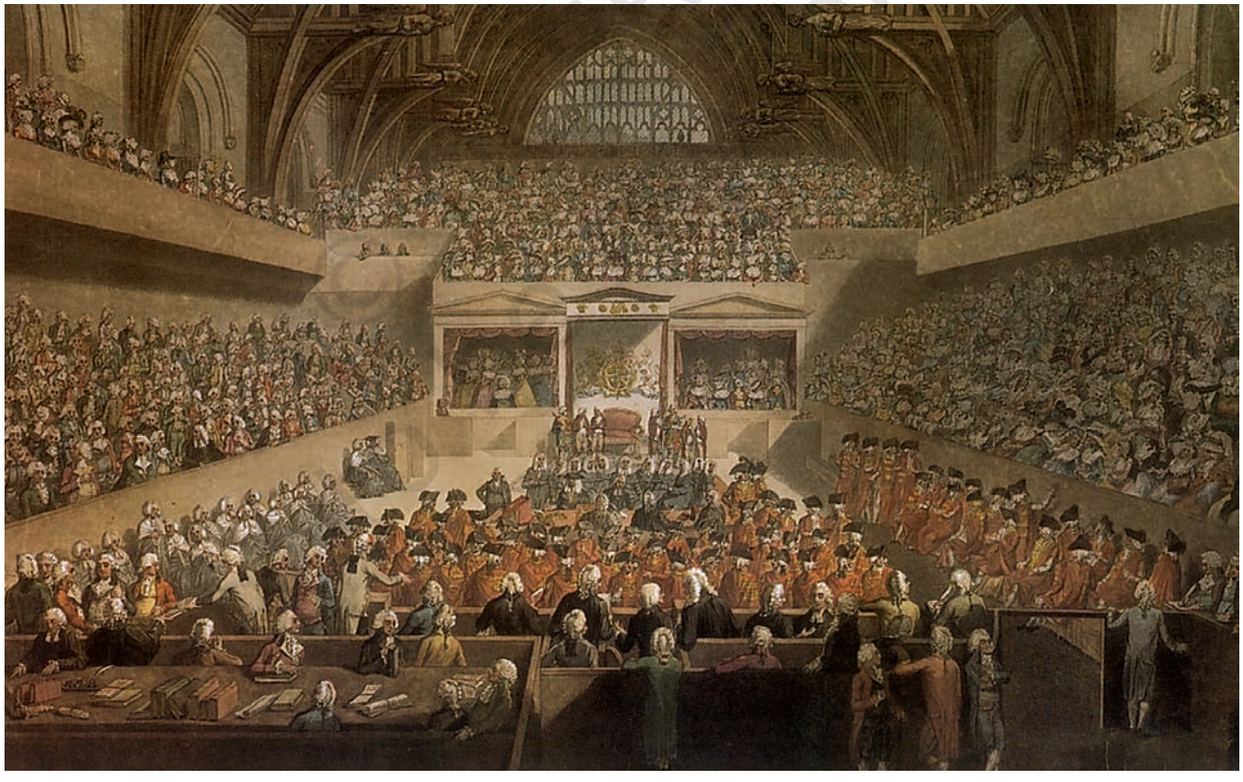

Fig. 15 – *The trial of Warren Hastings, painted by R.G. Pollard, 1789*

When Warren Hastings went back to England in 1785, Edmund Burke accused him of being personally responsible for the misgovernment of Bengal. This led to an **impeachment** proceeding in the British Parliament that lasted seven years.

2018-19

Source 5

"I impeach the common enemy and oppressor of all."

Here is a passage from Edmund Burke's eloquent opening speech during the impeachment of Warren Hastings:

> I impeach him in the name of the people of India, whose rights he has trodden under his foot and whose country he has turned into a desert. Lastly in the name of human nature itself, in the name of both the sexes, in the name of every age, in the name of every rank, I impeach the common enemy and oppressor of all.

A major problem was that the Brahman pandits gave different interpretations of local laws based on different schools of the ***dharmashastra***. To bring about uniformity, in 1775 eleven pandits were asked to compile a digest of Hindu laws. N.B. Halhed translated this digest into English. By 1778 a code of Muslim laws was also compiled for the benefit of European judges. Under the Regulating Act of 1773, a new Supreme Court was established, while a court of appeal – the Sadar Nizamat Adalat – was also set up at Calcutta.

The principal figure in an Indian district was the Collector. As the title suggests, his main job was to collect revenue and taxes and maintain law and order in his district with the help of judges, police officers and *darogas*. His office – the Collectorate – became the new centre of power and patronage that steadily replaced previous holders of authority.

The Company army

Colonial rule in India brought in some new ideas of administration and reform but its power rested on its military strength. The Mughal army was mainly composed of cavalry (***sawars***: trained soldiers on horseback) and infantry, that is, *paidal* (foot) soldiers. They were given training in archery (*teer-andazi*) and the use of the sword. The cavalry dominated the army and the Mughal state did not feel the need to have a large professionally trained infantry. The rural areas had a large number of armed peasants and the local zamindars often supplied the Mughals with *paidal* soldiers.

A change occurred in the eighteenth century when Mughal successor states like Awadh and Benaras started recruiting peasants into their armies and training them as professional soldiers. The East India Company adopted the same method when it began recruitment for its own army, which came to be known as the sepoy army (from the Indian word *sipahi*, meaning soldier).

As warfare technology changed from the 1820s, the cavalry requirements of the Company's army declined. This is because the British empire was fighting in Burma, Afghanistan and Egypt where soldiers were armed with **muskets** and **matchlocks**. The soldiers of the Company's army had to keep pace with changing military requirements and its infantry regiments now became more important.

In the early nineteenth century the British began to develop a uniform military culture. Soldiers were

Dharmashastras – Sanskrit texts prescribing social rules and codes of behaviour, composed from *c.* 500 BCE onwards

Sawar – Men on horses

Musket – A heavy gun used by infantry soldiers

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

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Fig. 16 *– A* sawar *of Bengal in the service of the Company, painted by an unknown Indian artist, 1780*

After the battles with the Marathas and the Mysore rulers, the Company realised the importance of strengthening its cavalry force.

increasingly subjected to European-style training, drill and discipline that regulated their life far more than before. Often this created problems since caste and community feelings were ignored in building a force of professional soldiers. Could individuals so easily give up their caste and religious feelings? Could they see themselves only as soldiers and not as members of communities?

What did the sepoys feel? How did they react to the changes in their lives and their identity – that is, their sense of who they were? The Revolt of 1857 gives us a glimpse into the world of the sepoys. You will read about this revolt in Chapter 5.

Conclusion

Thus the East India Company was transformed from a trading company to a territorial colonial power. The arrival of new steam technology in the early nineteenth century also aided this process. Till then it would take anywhere between six and eight months to travel to India by sea. Steamships reduced the journey time to three weeks enabling more Britishers and their families to come to a far-off country like India.

By 1857 the Company came to exercise direct rule over about 63 per cent of the territory and 78 per cent of the population of the Indian subcontinent. Combined with its indirect influence on the remaining territory and population of the country, the East India Company had virtually the whole of India under its control.

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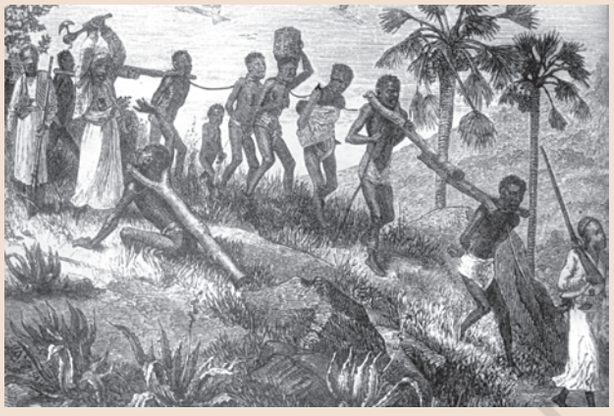
ELSEWHERE

Slave Trade in South Africa



The Dutch trading ships reached southern Africa in the seventeenth century. Soon a slave trade began. People were captured, chained, and sold in slave markets. When slavery ended in 1834 there were 36,774 privately owned slaves at the Cape – located at the southern most tip of Africa.

A visitor to the Cape in 1824 has left a moving account of what he saw at a slave auction:

> Having learned that there was to be sale of cattle, farm-stock, etc by auction, … we halted our wagon for the purpose of procuring fresh oxen. Among the stock … was a female slave and her three children. The farmers examined them, as if they had been so many head of cattle. They were sold separately, and to different purchasers. The tears, the anxiety, the anguish of the mother, while she … cast heart-rending look upon her children, and the simplicity and touching sorrow of the poor young ones while they clung to their distracted parent … contrasted with the marked insensitivity and jocular countenances of the spectators

Quoted in Nigel Wordon et. al., *The Chains that Bind us: a History of Slavery at the Cape, 1996.*

Let's imagine

You are living in England in the late eighteenth or early nineteenth century. How would you have reacted to the stories of British conquests? Remember that you would have read about the immense fortunes that many of the officials were making.

Let's recall

1. Match the following:

Diwani	Tipu Sultan
"Tiger of Mysore"	right to collect land revenue
faujdari adalat	*Sepoy*
Rani Channamma	criminal court
sipahi	led an anti-British movement in Kitoor

2. Fill in the blanks:

   (a) The British conquest of Bengal began with the Battle of _____.

   (b) Haidar Ali and Tipu Sultan were the rulers of _____.

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(c) Dalhousie implemented the Doctrine of _____.

(d) Maratha kingdoms were located mainly in the _____ part of India.

3. State whether true or false:

(a) The Mughal empire became stronger in the eighteenth century.

(b) The English East India Company was the only European company that traded with India.

(c) Maharaja Ranjit Singh was the ruler of Punjab.

(d) The British did not introduce administrative changes in the territories they conquered.

Let's discuss

4. What attracted European trading companies to India?
5. What were the areas of conflict between the Bengal nawabs and the East India Company?
6. How did the assumption of Diwani benefit the East India Company?
7. Explain the system of "subsidiary alliance".
8. In what way was the administration of the Company different from that of Indian rulers?
9. Describe the changes that occurred in the composition of the Company's army.

Let's do

10. After the British conquest of Bengal, Calcutta grew from a small village to a big city. Find out about the culture, architecture and the life of Europeans and Indians of the city during the colonial period.
11. Collect pictures, stories, poems and information about any of the following – the Rani of Jhansi, Mahadji Sindhia, Haidar Ali, Maharaja Ranjit Singh, Lord Dalhousie or any other contemporary ruler of your region.

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3 Ruling the Countryside

Fig. 1 *– Robert Clive accepting the Diwani of Bengal, Bihar and Orissa from the Mughal ruler in 1765*

The Company Becomes the Diwan

On 12 August 1765, the Mughal emperor appointed the East India Company as the Diwan of Bengal. The actual event most probably took place in Robert Clive's tent, with a few Englishmen and Indians as witnesses. But in the painting above, the event is shown as a majestic occasion, taking place in a grand setting. The painter was commissioned by Clive to record the memorable events in Clive's life. The grant of Diwani clearly was one such event in British imagination.

As Diwan, the Company became the chief financial administrator of the territory under its control. Now it had to think of administering the land and organising its revenue resources. This had to be done in a way that could yield enough revenue to meet the growing expenses of the company. A trading company had also to ensure that it could buy the products it needed and sell what it wanted.

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Over the years the Company also learnt that it had to move with some caution. Being an alien power, it needed to pacify those who in the past had ruled the countryside, and enjoyed authority and prestige. Those who had held local power had to be controlled but they could not be entirely eliminated.

How was this to be done? In this chapter we will see how the Company came to colonise the countryside, organise revenue resources, redefine the rights of people, and produce the crops it wanted.

Revenue for the Company

The Company had become the Diwan, but it still saw itself primarily as a trader. It wanted a large revenue income but was unwilling to set up any regular system of assessment and collection. The effort was to increase the revenue as much as it could and buy fine cotton and silk cloth as cheaply as possible. Within five years the value of goods bought by the Company in Bengal doubled. Before 1865, the Company had purchased goods in India by importing gold and silver from Britain. Now the revenue collected in Bengal could finance the purchase of goods for export.

Soon it was clear that the Bengal economy was facing a deep crisis. Artisans were deserting villages since they were being forced to sell their goods to the Company at low prices. Peasants were unable to pay the dues that were being demanded from them. Artisanal production was in decline, and agricultural cultivation showed signs of collapse. Then in 1770 a terrible famine killed ten million people in Bengal. About one-third of the population was wiped out.

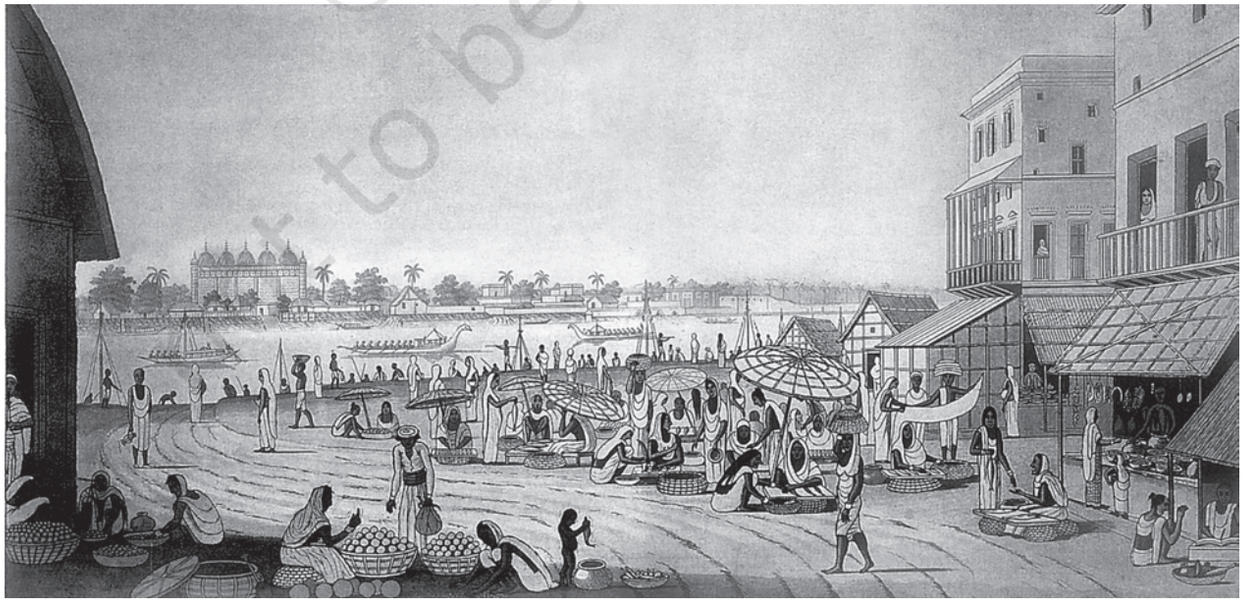

Fig. 2 *– A weekly market in Murshidabad in Bengal*

Peasants and artisans from rural areas regularly came to these weekly markets (*haats*) to sell their goods and buy what they needed. These markets were badly affected during times of economic crisis.

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Fig. 3 – *Charles Cornwallis*

Cornwallis was the Governor-General of India when the Permanent Settlement was introduced.

Source 1

Colebrook on Bengal ryots

In many villages of Bengal, some of the powerful *ryots* did not cultivate, but instead gave out their lands to others (the under-tenants), taking from them very high rents. In 1806, H. T. Colebrook described the conditions of these under-tenants in Bengal:

> The under-tenants, depressed by an excessive rent in kind, and by usurious returns for the cattle, seed, and subsistence, advanced to them, can never extricate themselves from debt. In so abject a state, they cannot labour in spirit, while they earn a scanty subsistence without hope of bettering their situation.

H.T. Colebrook

The need to improve agriculture

If the economy was in ruins, could the Company be certain of its revenue income? Most Company officials began to feel that investment in land had to be encouraged and agriculture had to be improved.

How was this to be done? After two decades of debate on the question, the Company finally introduced the Permanent Settlement in 1793. By the terms of the settlement, the rajas and *taluqdars* were recognised as zamindars. They were asked to collect rent from the peasants and pay revenue to the Company. The amount to be paid was fixed permanently, that is, it was not to be increased ever in future. It was felt that this would ensure a regular flow of revenue into the Company's coffers and at the same time encourage the zamindars to invest in improving the land. Since the revenue demand of the state would not be increased, the zamindar would benefit from increased production from the land.

The problem

The Permanent Settlement, however, created problems. Company officials soon discovered that the zamindars were in fact not investing in the improvement of land. The revenue that had been fixed was so high that the zamindars found it difficult to pay. Anyone who failed to pay the revenue lost his zamindari. Numerous zamindaris were sold off at auctions organised by the Company.

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

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

Activity

Why do you think Colebrook is concerned with the conditions of the under-ryots in Bengal? Read the preceding pages and suggest possible reasons.

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On the other hand, in the villages, the cultivator found the system extremely oppressive. The rent he paid to the zamindar was high and his right on the land was insecure. To pay the rent he had to often take a loan from the moneylender, and when he failed to pay the rent he was evicted from the land he had cultivated for generations.

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

A new system is devised

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

In the North Western Provinces of the Bengal Presidency (most of this area is now in Uttar Pradesh), an Englishman called Holt Mackenzie devised the new system which came into effect in 1822. He felt that the village was an important social institution in north Indian society and needed to be preserved. Under his directions, collectors went from village to village, inspecting the land, measuring the fields, and recording the customs and rights of different groups. The estimated revenue of each plot within a village was added up to calculate the revenue that each village (***mahal***) had to pay. This demand was to be revised periodically, not permanently fixed. The charge of collecting the revenue and paying it to the Company was given to the village headman, rather than the zamindar. This system came to be known as the *mahalwari* settlement.

Fig. 4 *– Thomas Munro, Governor of Madras (1819-26)*

The Munro system

In the British territories in the south there was a similar move away from the idea of Permanent Settlement. The new system that was devised came to be known as the *ryotwar* (or *ryotwari*). It was tried on a small scale by Captain Alexander Read in some of the areas that were taken over by the Company after the wars with Tipu Sultan. Subsequently developed by Thomas Munro, this system was gradually extended all over south India.

Read and Munro felt that in the south there were no traditional zamindars. The settlement, they argued, had to be made directly with the cultivators (*ryots*) who had tilled the land for generations. Their fields had to be carefully and separately surveyed before the revenue assessment was made. Munro thought that the British

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Activity

Imagine that you are a Company representative sending a report back to England about the conditions in rural areas under Company rule. What would you write?

should act as paternal father figures protecting the *ryots* under their charge.

All was not well

Within a few years after the new systems were imposed it was clear that all was not well with them. Driven by the desire to increase the income from land, revenue officials fixed too high a revenue demand. Peasants were unable to pay, *ryots* fled the countryside, and villages became deserted in many regions. Optimistic officials had imagined that the new systems would transform the peasants into rich enterprising farmers. But this did not happen.

Crops for Europe

The British also realised that the countryside could not only yield revenue, it could also grow the crops that Europe required. By the late eighteenth century the Company was trying its best to expand the cultivation of opium and indigo. In the century and a half that followed, the British persuaded or forced cultivators in various parts of India to produce other crops: jute in Bengal, tea in Assam, sugarcane in the United Provinces (now Uttar Pradesh), wheat in Punjab, cotton in Maharashtra and Punjab, rice in Madras.

How was this done? The British used a variety of methods to expand the cultivation of crops that they needed. Let us take a closer look at the story of one such crop, one such method of production.

Fig. 5 *– A* kalamkari *print, twentieth- century India*

Fig. 6 *– A Morris cotton print, late-nineteenth-century England*

Does colour have a history?

Figs. 5 and 6 are two images of cotton prints. The image on the left (Fig. 5) shows a *kalamkari* print created by weavers of Andhra Pradesh in India. On the right is a floral cotton print designed and produced by William Morris, a famous poet and artist of nineteenth-century Britain. There is one thing common in the

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two prints: both use a rich blue colour – commonly called indigo. Do you know how this colour was produced?

The blue that you see in these prints was produced from a plant called indigo. It is likely that the blue dye used in the Morris prints in nineteenth-century Britain was manufactured from indigo plants cultivated in India. For India was the biggest supplier of indigo in the world at that time.

Why the demand for Indian indigo?

The indigo plant grows primarily in the tropics. By the thirteenth century Indian indigo was being used by cloth manufacturers in Italy, France and Britain to dye cloth.

However, only small amounts of Indian indigo reached the European market and its price was very high. European cloth manufacturers therefore had to depend on another plant called woad to make violet and blue dyes. Being a plant of the temperate zones, woad was more easily available in Europe. It was grown in northern Italy, southern France and in parts of Germany and Britain. Worried by the competition from indigo, woad producers in Europe pressurised their governments to ban the import of indigo.

Cloth dyers, however, preferred indigo as a dye. Indigo produced a rich blue colour, whereas the dye from woad was pale and dull. By the seventeenth century, European cloth producers persuaded their governments to relax the ban on indigo import. The French began cultivating indigo in St Domingue in the Caribbean islands, the Portuguese in Brazil, the English in Jamaica, and the Spanish in Venezuela. Indigo **plantations** also came up in many parts of North America.

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

By the end of the eighteenth century, the demand for Indian indigo grew further. Britain began to industrialise, and its cotton production expanded dramatically, creating an enormous new demand for cloth dyes. While the demand for indigo increased, its existing supplies from the West Indies and America collapsed for a variety of reasons. Between 1783 and 1789 the production of indigo in the world fell by half. Cloth dyers in Britain now desperately looked for new sources of indigo supply.

From where could this indigo be procured?

Britain turns to India

Faced with the rising demand for indigo in Europe, the Company in India looked for ways to expand the area under indigo cultivation.

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***Fig. 7** – The Slave Revolt in St Domingue, August 1791, painting by January Scuhodolski*

In the eighteenth century, French planters produced indigo and sugar in the French colony of St Domingue in the Caribbean islands. The African **slaves** who worked on the plantations rose in rebellion in 1791, burning the plantations and killing their rich planters. In 1792 France abolished slavery in the French colonies. These events led to the collapse of the indigo plantations on the Caribbean islands.

From the last decades of the eighteenth century indigo cultivation in Bengal expanded rapidly and Bengal indigo came to dominate the world market. In 1788 only about 30 per cent of the indigo imported into Britain was from India. By 1810, the proportion had gone up to 95 per cent.

As the indigo trade grew, commercial agents and officials of the Company began investing in indigo production. Over the years many Company officials left their jobs to look after their indigo business. Attracted by the prospect of high profits, numerous Scotsmen and Englishmen came to India and became planters. Those who had no money to produce indigo could get loans from the Company and the banks that were coming up at the time.

How was indigo cultivated?

There were two main systems of indigo cultivation – *nij* and *ryoti*. Within the system of *nij* cultivation, the planter produced indigo in lands that he directly controlled. He either bought the land or rented it from other zamindars and produced indigo by directly employing hired labourers.

The problem with *nij* cultivation

The planters found it difficult to expand the area under *nij* cultivation. Indigo could be cultivated only on fertile lands, and these were all already densely populated. Only small plots scattered over the landscape could be acquired. Planters needed large areas in compact blocks to cultivate indigo in plantations. Where could they get such land from? They attempted to lease in the land around the indigo factory, and evict the peasants from the area. But this always led to conflicts and tension.

Nor was labour easy to mobilise. A large plantation required a vast number of hands to operate. And labour was needed precisely at a time when peasants were usually busy with their rice cultivation.

Slave – A person who is owned by someone else – the slave owner. A slave has no freedom and is compelled to work for the master.

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Nij cultivation on a large scale also required many ploughs and bullocks. One ***bigha*** of indigo cultivation required two ploughs. This meant that a planter with 1,000 *bighas* would need 2,000 ploughs. Investing on purchase and maintenance of ploughs was a big problem. Nor could supplies be easily got from the peasants since their ploughs and bullocks were busy on their rice fields, again exactly at the time that the indigo planters needed them.

Till the late nineteenth century, planters were therefore reluctant to expand the area under *nij* cultivation. Less than 25 per cent of the land producing indigo was under this system. The rest was under an alternative mode of cultivation – the *ryoti* system.

Bigha – A unit of measurement of land. Before British rule, the size of this area varied. In Bengal the British standardised it to about one-third of an acre.

Indigo on the land of *ryots*

Under the *ryoti* system, the planters forced the *ryots* to sign a contract, an agreement (*satta*). At times they pressurised the village headmen to sign the contract on behalf of the *ryots*. Those who signed the contract got cash advances from the planters at low rates of interest to produce indigo. But the loan committed the *ryot* to cultivating indigo on at least 25 per cent of the area under his holding. The planter provided the seed and the drill, while the cultivators prepared the soil, sowed the seed and looked after the crop.

Fig. 8 – *Workers harvesting indigo in early-nineteenth-century Bengal. From Colesworthy Grant,* Rural Life in Bengal, *1860*

In India the indigo plant was cut mostly by men.

Fig. 9 – *The Indigo plant being brought from the fields to the factory*

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How was indigo produced?

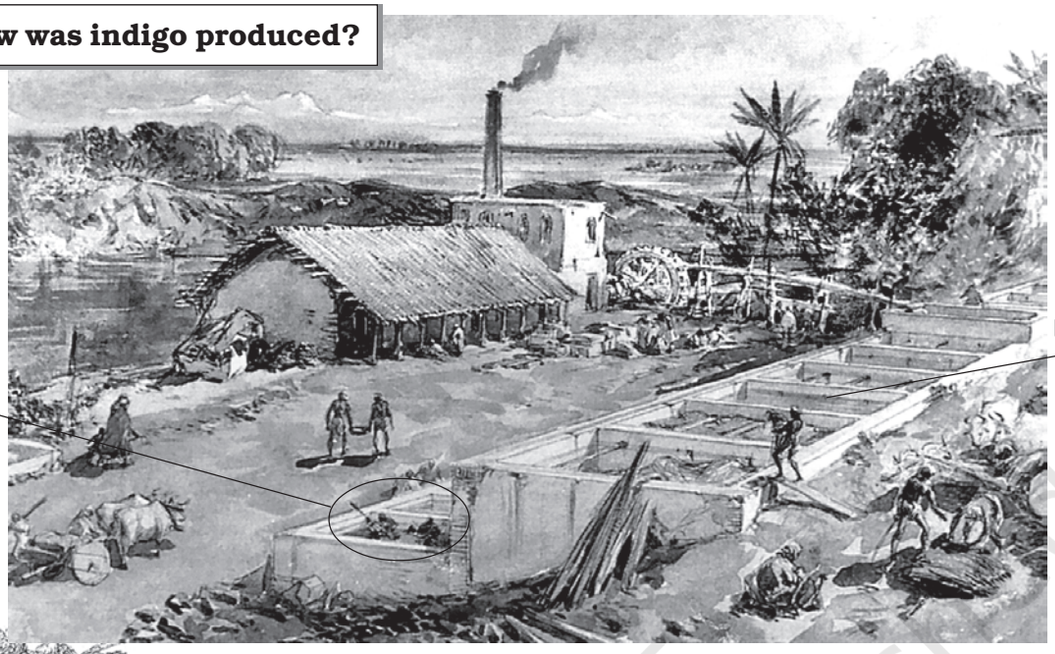

Fig. 10 *– An indigo factory located near indigo fields, painting by William Simpson, 1863*

The indigo villages were usually around indigo factories owned by planters. After harvest, the indigo plant was taken to the **vats** in the indigo factory. Three or four vats were needed to manufacture the dye. Each vat had a separate function. The leaves stripped off the indigo plant were first soaked in warm water in a vat (known as the fermenting or steeper vat) for several hours. When the plants fermented, the liquid began to boil and bubble. Now the rotten leaves were taken out and the liquid drained into another vat that was placed just below the first vat.

In the second vat (known as the beater vat) the solution was continuously stirred and beaten with paddles. When the liquid gradually turned green and then blue, lime water was added to the vat. Gradually the indigo separated out in flakes, a muddy sediment settled at the bottom of the vat and a clear liquid rose to the surface. The liquid was drained off and the sediment – the indigo pulp – transferred to another vat (known as the settling vat), and then pressed and dried for sale.

Fig. 11 *– Women usually carried the indigo plant to the vats.*

Fig. 12 *– The Vat-Beater*

The indigo worker here is standing with the paddle that was used to stir the solution in the vat. These workers had to remain in waist-deep water for over eight hours to beat the indigo solution.

Vat – A fermenting or storage vessel

Fig. 13 *– The indigo is ready for sale*

Here you can see the last stage of the production – workers stamping and cutting the indigo pulp that has been pressed and moulded. In the background you can see a worker carrying away the blocks for drying.

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Fig. 8

When the crop was delivered to the planter after the harvest, a new loan was given to the *ryot*, and the cycle started all over again. Peasants who were initially tempted by the loans soon realised how harsh the system was. The price they got for the indigo they produced was very low and the cycle of loans never ended.

There were other problems too. The planters usually insisted that indigo be cultivated on the best soils in which peasants preferred to cultivate rice. Indigo, moreover, had deep roots and it exhausted the soil rapidly. After an indigo harvest the land could not be sown with rice.

The "Blue Rebellion" and After

In March 1859 thousands of *ryots* in Bengal refused to grow indigo. As the rebellion spread, *ryots* refused to pay rents to the planters, and attacked indigo factories armed with swords and spears, bows and arrows. Women turned up to fight with pots, pans and kitchen implements. Those who worked for the planters were socially boycotted, and the *gomasthas* – agents of planters – who came to collect rent were beaten up. *Ryots* swore they would no longer take advances to sow indigo nor be bullied by the planters' *lathiyals* – the lathi-wielding strongmen maintained by the planters.

Why did the indigo peasants decide that they would no longer remain silent? What gave them the power to rebel? Clearly, the indigo system was intensely oppressive. But those who are oppressed do not always rise up in rebellion. They do so only at times.

In 1859, the indigo *ryots* felt that they had the support of the local zamindars and village headmen in their rebellion against the planters. In many villages, headmen who had been forced to sign indigo contracts, mobilised the indigo peasants and fought pitched battles with the *lathiyals*. In other places even the zamindars went around villages urging the *ryots* to resist the planters. These zamindars were unhappy with the increasing power of the planters and angry at being forced by the planters to give them land on long leases.

The indigo peasants also imagined that the British government would support them in their struggle against the planters. After the Revolt of 1857 the British government was particularly worried about the possibility of another popular rebellion. When the news spread of a simmering revolt in the indigo districts,

Source 2

A song from an indigo-producing village

In moments of struggle people often sing songs to inspire each other and to build a sense of collective unity. Such songs give us a glimpse of their feelings. During the indigo rebellion many such songs could be heard in the villages of lower Bengal. Here is one such song:

> The long lathis wielded by the planter of Mollahati / now lie in a cluster
>
> The babus of Kolkata have sailed down / to see the great fight
>
> This time the *raiyats* are all ready, / they will no longer be beaten in silence
>
> They will no longer give up their life / without fighting the *lathiyals*.

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the Lieutenant Governor toured the region in the winter of 1859. The *ryots* saw the tour as a sign of government sympathy for their plight. When in Barasat, the magistrate Ashley Eden issued a notice stating that *ryots* would not be compelled to accept indigo contracts, word went around that Queen Victoria had declared that indigo need not be sown. Eden was trying to placate the peasants and control an explosive situation, but his action was read as support for the rebellion.

As the rebellion spread, intellectuals from Calcutta rushed to the indigo districts. They wrote of the misery of the *ryots*, the tyranny of the planters, and the horrors of the indigo system.

Worried by the rebellion, the government brought in the military to protect the planters from assault, and set up the Indigo Commission to enquire into the system of indigo production. The Commission held the planters guilty, and criticised them for the coercive methods they used with indigo cultivators. It declared that indigo production was not profitable for *ryots*. The Commission asked the *ryots* to fulfil their existing contracts but also told them that they could refuse to produce indigo in future.

Source 3

"I would rather beg than sow indigo"

Hadji Mulla, an indigo cultivator of Chandpore, Thana Hardi, was interviewed by the members of the Indigo Commission on Tuesday, 5 June 1860. This is what he said in answer to some of the questions:

W. S. Seton Karr, President of the Indigo Commission: Are you now willing to sow indigo; and if not on what fresh terms would you be willing to do it?

Hadji Mulla: I am not willing to sow, and I don't know that any fresh terms would satisfy me.

Mr Sale: Would you not be willing to sow at a rupee a bundle?

Hadji Mulla: No I would not; rather than sow indigo I will go to another country; I would rather beg than sow indigo.

Indigo Commission Report, Vol. II, Minutes of Evidence, p. 67

Activity

Imagine you are a witness giving evidence before the Indigo Commission. W.S. Seton Karr asks you "On what condition will *ryots* grow indigo?" What will your answer be?

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After the revolt, indigo production collapsed in Bengal. But the planters now shifted their operation to Bihar. With the discovery of synthetic dyes in the late nineteenth century their business was severely affected, but yet they managed to expand production. When Mahatma Gandhi returned from South Africa, a peasant from Bihar persuaded him to visit Champaran and see the plight of the indigo cultivators there. Mahatma Gandhi's visit in 1917 marked the beginning of the Champaran movement against the indigo planters.

ELSEWHERE

Indigo making in the West Indies

In the early eighteenth century, a French missionary, Jean Baptiste Labat, travelled to the Caribbean islands, and wrote extensively about the region. Published in one of his books, this image shows all the stages of indigo production in the French slave plantations of the region.

Fig. 14 *– Making indigo in a Caribbean slave plantation*

You can see the slave workers putting the indigo plant into the settler vat on the left. Another worker is churning the liquid with a mechanical churner in a vat (second from right). Two workers are carrying the indigo pulp hung up in bags to be dried. In the foreground two others are mixing the indigo pulp to be put into moulds. The planter is at the centre of the picture standing on the high ground supervising the slave workers.

Let's recall

1. Match the following:

ryot	village
mahal	peasant
nij	cultivation on *ryot's* lands
ryoti	cultivation on planter's own land

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Let's imagine

Imagine a conversation between a planter and a peasant who is being forced to grow indigo. What reasons would the planter give to persuade the peasant? What problems would the peasant point out? Enact their conversation.

2. Fill in the blanks:

   (a) Growers of woad in Europe saw _____ as a crop which would provide competition to their earnings.

   (b) The demand for indigo increased in late-eighteenth-century Britain because of _____.

   (c) The international demand for indigo was affected by the discovery of _____.

   (d) The Champaran movement was against _____.

Let's discuss

3. Describe the main features of the Permanent Settlement.
4. How was the *mahalwari* system different from the Permanent Settlement?
5. Give two problems which arose with the new Munro system of fixing revenue.
6. Why were *ryots* reluctant to grow indigo?
7. What were the circumstances which led to the eventual collapse of indigo production in Bengal?

Let's do

8. Find out more about the Champaran movement and Mahatma Gandhi's role in it.
9. Look into the history of either tea or coffee plantations in India. See how the life of workers in these plantations was similar to or different from that of workers in indigo plantations.

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4 Tribals, *Dikus* and the Vision of a Golden Age

In 1895, a man named Birsa was seen roaming the forests and villages of Chottanagpur in Jharkhand. People said he had miraculous powers – he could cure all diseases and multiply grain. Birsa himself declared that God had appointed him to save his people from trouble, free them from the slavery of *dikus* (outsiders). Soon thousands began following Birsa, believing that he was *bhagwan* (God) and had come to solve all their problems.

Birsa was born in a family of Mundas – a tribal group that lived in Chottanagpur. But his followers included other tribals of the region – Santhals and Oraons. All of them in different ways were unhappy with the changes they were experiencing and the problems they were facing under British rule. Their familiar ways of life seemed to be disappearing, their livelihoods were under threat, and their religion appeared to be in danger.

What problems did Birsa set out to resolve? Who were the outsiders being referred to as *dikus*, and how did they enslave the people of the region? What was happening to the tribal people under the British? How did their lives change? These are some of the questions you will read about in this chapter.

You have read about tribal societies last year. Most tribes had customs and rituals that were very different from those laid down by Brahmans. These societies also did not have the sharp social divisions that were characteristic of caste societies. All those who belonged to the same tribe thought of themselves as sharing common ties of kinship. However, this did not mean that there were no social and economic differences within tribes.

Fig. 1 *– Women of the Dongria Kandha tribe in Orissa wade through the river on the way to the market*

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How Did Tribal Groups Live?

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

Some were *jhum* cultivators

Some of them practised *jhum* cultivation, that is, shifting cultivation. This was done on small patches of land, mostly in forests. The cultivators cut the treetops to allow sunlight to reach the ground, and burnt the vegetation on the land to clear it for cultivation. They spread the ash from the firing, which contained potash, to fertilise the soil. They used the axe to cut trees and the hoe to scratch the soil in order to prepare it for cultivation. They broadcast the seeds, that is, scattered the seeds on the field instead of ploughing the land and sowing the seeds. Once the crop was ready and harvested, they moved to another field. A field that had been cultivated once was left **fallow** for several years,

Shifting cultivators were found in the hilly and forested tracts of north-east and central India. The lives of these tribal people depended on free movement within forests and on being able to use the land and forests for growing their crops. That is the only way they could practise shifting cultivation.

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

Sal – A tree

Mahua – A flower that is eaten or used to make alcohol

Some were hunters and gatherers

In many regions tribal groups lived by hunting animals and gathering forest produce. They saw forests as essential for survival. The Khonds were such a community living in the forests of Orissa. They regularly went out on collective hunts and then divided the meat amongst themselves. They ate fruits and roots collected from the forest and cooked food with the oil they extracted from the seeds of the ***sal*** and ***mahua***. They used many forest shrubs and herbs for medicinal purposes, and sold forest produce in the local markets. The local weavers and leather workers turned to the Khonds when they needed supplies of *kusum* and *palash* flowers to colour their clothes and leather.

Fig. 2 *– Dongria Kandha women in Orissa take home* pandanus *leaves from the forest to make plates*

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From where did these forest people get their supplies of rice and other grains? At times they exchanged goods – getting what they needed in return for their valuable forest produce. At other times they bought goods with the small amount of earnings they had. Some of them did odd jobs in the villages, carrying loads or building roads, while others laboured in the fields of peasants and farmers. When supplies of forest produce shrank, tribal people had to increasingly wander around in search of work as labourers. But many of them – like the Baigas of central India – were reluctant to do work for others. The Baigas saw themselves as people of the forest, who could only live on the produce of the forest. It was below the dignity of a Baiga to become a labourer.

Fig. 3 *– Location of some tribal groups in India*

Tribal groups often needed to buy and sell in order to be able to get the goods that were not produced within the locality. This led to their dependence on traders and moneylenders. Traders came around with things for sale, and sold the goods at high prices. Moneylenders gave loans with which the tribals met their cash needs, adding to what they earned. But the interest charged on the loans was usually very high. So for the tribals, market and commerce often meant debt and poverty. They therefore came to see the moneylender and trader as evil outsiders and the cause of their misery.

Some herded animals

Many tribal groups lived by herding and rearing animals. They were pastoralists who moved with their herds of cattle or sheep according to the seasons. When the grass in one place was exhausted, they moved to another area. The Van Gujjars of the Punjab hills and the Labadis of Andhra Pradesh were cattle herders, the Gaddis of Kulu were shepherds, and the Bakarwals of Kashmir reared goats. You will read more about them in your history book next year.

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Source 1

A time to hunt, a time to sow, a time to move to a new field

Have you ever noticed that people living in different types of societies do not share the same notion of work and time? The lives of the shifting cultivators and hunters in different regions were regulated by a calendar and division of tasks for men and women.

Verrier Elwin, a British anthropologist who lived among the Baigas and Khonds of central India for many years in the 1930s and 1940s, gives us a picture of what this calendar and division of tasks was like. He writes:

> In *Chait* women went to clearings to ... cut stalks that were already reaped; men cut large trees and go for their ritual hunt. The hunt began at full moon from the east. Traps of bamboo were used for hunting. The women gathered fruits like sago, tamarind and mushroom. Baiga women can only gather roots or *kanda* and *mahua* seeds. Of all the *adivasis* in Central India, the Baigas were known as the best hunters … In *Baisakh* the firing of the forest took place, the women gathered unburnt wood to burn. Men continued to hunt, but nearer their villages. In *Jeth* sowing took place and hunting still went on. From *Asadh* to *Bhadon* the men worked in the fields. In *Kuar* the first fruits of beans were ripened and in *Kartik kutki* became ripe. In *Aghan* every crop was ready and in *Pus* winnowing took place. *Pus* was also the time for dances and marriages. In *Magh* shifts were made to new ***bewars*** and hunting-gathering was the main subsistence activity.
>
> The cycle described above took place in the first year. In the second year there was more time for hunting as only a few crops had to be sown and harvested. But since there was enough food the men lived in the *bewars*. It was only in the third year that the diet had to be supplemented with the forest products.
>
> *Adapted from Verrier Elwin,* Baiga *(1939) and Elwin's unpublished 'Notes on the Khonds' (Verrier Elwin Papers, Nehru Memorial Museum and Library)*

Fig. 4 *– A Santhal girl carrying firewood, Bihar, 1946*

Children go with their mothers to the forest to gather forest produce.

Activity

Look carefully at the tasks that Baiga men and women did. Do you see any pattern? What were the differences in the types of work that they were expected to perform?

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Some took to settled cultivation

Even before the nineteenth century, many from within the tribal groups had begun settling down, and cultivating their fields in one place year after year, instead of moving from place to place. They began to use the plough, and gradually got rights over the land they lived on. In many cases, like the Mundas of Chottanagpur, the land belonged to the clan as a whole. All members of the clan were regarded as descendants of the original settlers, who had first cleared the land. Therefore, all of them had rights on the land. Very often some people within the clan acquired more power than others, some became chiefs and others followers. Powerful men often rented out their land instead of cultivating it themselves.

British officials saw settled tribal groups like the Gonds and Santhals as more civilised than hunter-gatherers or shifting cultivators. Those who lived in the forests were considered to be wild and savage: they needed to be settled and civilised.

Bewar – A term used in Madhya Pradesh for shifting cultivation

How Did Colonial Rule Affect Tribal Lives?

The lives of tribal groups changed during British rule. Let us see what these changes were.

What happened to tribal chiefs?

Before the arrival of the British, in many areas the tribal chiefs were important people. They enjoyed a certain amount of economic power and had the right to administer and control their territories. In some places they had their own police and decided on the local rules of land and forest management. Under British rule, the functions and powers of the tribal chiefs changed considerably. They were allowed to keep their land titles over a cluster of villages and rent out lands, but they lost much of their administrative power and were forced to follow laws made by British officials in India. They also had to pay tribute to the British, and discipline the tribal groups on behalf of the British. They lost the authority they had earlier enjoyed amongst their people, and were unable to fulfil their traditional functions.

What happened to the shifting cultivators?

The British were uncomfortable with groups who moved about and did not have a fixed home. They wanted tribal

Fig. 5 *– A log house being built in a village of the Nishi tribes of Arunachal Pradesh.*

The entire village helps when log huts are built.

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Fig. 6 *– Bhil women cultivating in a forest in Gujarat*

Shifting cultivation continues in many forest areas of Gujarat. You can see that trees have been cut and land cleared to create patches for cultivation.

groups to settle down and become peasant cultivators. Settled peasants were easier to control and administer than people who were always on the move. The British also wanted a regular revenue source for the state. So they introduced land settlements – that is, they measured the land, defined the rights of each individual to that land, and fixed the revenue demand for the state. Some peasants were declared landowners, others tenants. As you have seen (Chapter 2), the tenants were to pay rent to the landowner who in turn paid revenue to the state.

The British effort to settle *jhum* cultivators was not very successful. Settled plough cultivation is not easy in areas where water is scarce and the soil is dry. In fact, *jhum* cultivators who took to plough cultivation often suffered, since their fields did not produce good yields. So the *jhum* cultivators in north-east India insisted on continuing with their traditional practice. Facing widespread protests, the British had to ultimately allow them the right to carry on shifting cultivation in some parts of the forest.

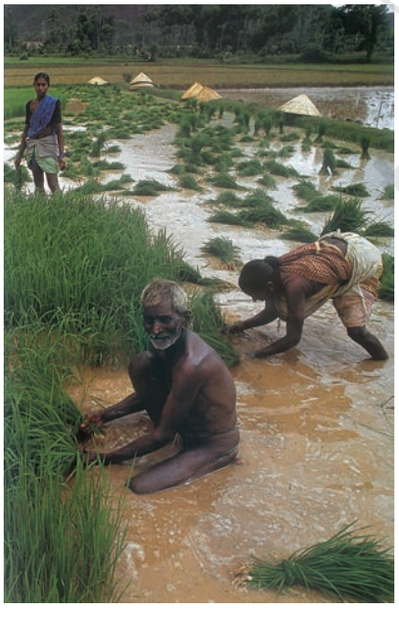

Fig. 7 *– Tribal workers in a rice field in Andhra Pradesh*

Note the difference between rice cultivation in the flat plains and in the forests.

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Forest laws and their impact

The life of tribal groups, as you have seen, was directly connected to the forest. So changes in forest laws had a considerable effect on tribal lives. The British extended their control over all forests and declared that forests were state property. Some forests were classified as Reserved Forests for they produced timber which the British wanted. In these forests people were not allowed to move freely, practise *jhum* cultivation, collect fruits, or hunt animals. How were *jhum* cultivators to survive in such a situation? Many were therefore forced to move to other areas in search of work and livelihood.

But once the British stopped the tribal people from living inside forests, they faced a problem. From where would the Forest Department get its labour to cut trees for railway sleepers and to transport logs?

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

Colonial officials came up with a solution. They decided that they would give *jhum* cultivators small patches of land in the forests and allow them to cultivate these on the condition that those who lived in the villages would have to provide labour to the Forest Department and look after the forests. So in many regions the Forest Department established forest villages to ensure a regular supply of cheap labour.

Source 2

"In this land of the English how hard it is to live"

In the1930s Verrier Elwin visited the land of the Baigas – a tribal group in central India. He wanted to know about them – their customs and practices, their art and folklore. He recorded many songs that lamented the hard time the Baigas were having under British rule.

In this land of the English how hard it is to live
How hard it is to live
In the village sits the landlord
In the gate sits the Kotwar
In the garden sits the Patwari
In the field sits the government

In this land of the English how hard it is to live
To pay cattle tax we have to sell cow
To pay forest tax we have to sell buffalo
To pay land tax we have to sell bullock
How are we to get our food?
In this land of the English

Quoted in Verrier Elwin and Shamrao Hivale, Songs of the Maikal, *p. 316.*

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Fig. 8 *– Godara women weaving*

Many tribal groups reacted against the colonial forest laws. They disobeyed the new rules, continued with practices that were declared illegal, and at times rose in open rebellion. Such was the revolt of Songram Sangma in 1906 in Assam, and the forest satyagraha of the 1930s in the Central Provinces.

The problem with trade

During the nineteenth century, tribal groups found that traders and money-lenders were coming into the forests more often, wanting to buy forest produce, offering cash loans, and asking them to work for wages. It took tribal groups some time to understand the consequences of what was happening.

Let us consider the case of the silk growers. In the eighteenth century, Indian silk was in demand in European markets. The fine quality of Indian silk was highly valued and exports from India increased rapidly. As the market expanded, East India Company officials tried to encourage silk production to meet the growing demand.

Hazaribagh, in present-day Jharkhand, was an area where the Santhals reared cocoons. The traders dealing in silk sent in their agents who gave loans to the tribal people and collected the cocoons. The growers were paid Rs 3 to Rs 4 for a thousand cocoons. These were then exported to Burdwan or Gaya where they were sold at five times the price. The middlemen – so called because they arranged deals between the exporters and silk growers – made huge profits. The silk growers earned very little. Understandably, many tribal groups saw the market and the traders as their main enemies.

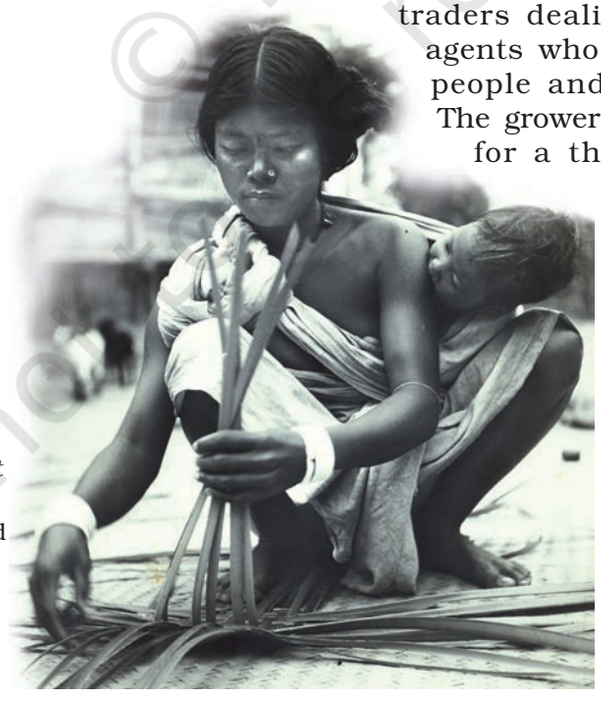

Fig. 9 *– A Hajang woman weaving a mat*

For women, domestic work was not confined to the home. They carried their babies with them to the fields and the factories.

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Fig. 10 *– Coal miners of Bihar, 1948*

In the 1920s about 50 per cent of the miners in the Jharia and Raniganj coal mines of Bihar were tribals. Work deep down in the dark and suffocating mines was not only back-breaking and dangerous, it was often literally killing. In the 1920s over 2,000 workers died every year in the coal mines in India.

The search for work

The plight of the tribals who had to go far away from their homes in search of work was even worse. From the late nineteenth century, tea plantations started coming up and mining became an important industry. Tribals were recruited in large numbers to work the tea plantations of Assam and the coal mines of Jharkhand. They were recruited through contractors who paid them miserably low wages, and prevented them from returning home.

A Closer Look

Through the nineteenth and twentieth centuries, tribal groups in different parts of the country rebelled against the changes in laws, the restrictions on their practices, the new taxes they had to pay, and the exploitation by traders and moneylenders. The Kols rebelled in 1831-32, Santhals rose in revolt in 1855, the Bastar Rebellion in central India broke out in 1910 and the Warli Revolt in Maharashtra in 1940. The movement that Birsa led was one such movement.

Activity

Find out whether the conditions of work in the mines have changed now. Check how many people die in mines every year, and what are the reasons for their death.

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Source 3

'Blood trickles from my shoulders'

The songs the Mundas sang bemoaned their misery.

Alas! under [the drudgery of] forced labour
Blood trickles from my shoulders
Day and night the emissary from the zamindars,
Annoys and irritates me, day and night I groan
Alas! This is my condition
I do not have a home, where shall I get happiness
Alas!

K.S. Singh, Birsa Munda and His Movement, *p.12*.

Vaishnav – Worshippers of Vishnu

Birsa Munda

Birsa was born in the mid-1870s. The son of a poor father, he grew up around the forests of Bohonda, grazing sheep, playing the flute, and dancing in the local *akhara*. Forced by poverty, his father had to move from place to place looking for work. As an adolescent, Birsa heard tales of the Munda uprisings of the past and saw the *sirdars* (leaders) of the community urging the people to revolt. They talked of a golden age when the Mundas had been free of the oppression of *dikus*, and said there would be a time when the ancestral right of the community would be restored. They saw themselves as the descendants of the original settlers of the region, fighting for their land (*mulk ki larai*), reminding people of the need to win back their kingdom.

Birsa went to the local missionary school, and listened to the sermons of missionaries. There too he heard it said that it was possible for the Mundas to attain the Kingdom of Heaven, and regain their lost rights. This would be possible if they became good Christians and gave up their "bad practices". Later Birsa also spent some time in the company of a prominent **Vaishnav** preacher. He wore the sacred thread, and began to value the importance of purity and piety.

Birsa was deeply influenced by many of the ideas he came in touch with in his growing-up years. His movement was aimed at reforming tribal society. He urged the Mundas to give up drinking liquor, clean their village, and stop believing in witchcraft and sorcery. But we must remember that Birsa also turned against missionaries and Hindu landlords. He saw them as outside forces that were ruining the Munda way of life.

In 1895 Birsa urged his followers to recover their glorious past. He talked of a golden age in the past – a *satyug* (the age of truth) – when Mundas lived a good life, constructed embankments, tapped natural springs, planted trees and orchards, practised cultivation to earn their living. They did not kill their brethren and relatives. They lived honestly. Birsa also wanted people to once again work on their land, settle down and cultivate their fields.

What worried British officials most was the political aim of the Birsa movement, for it wanted to drive out missionaries, moneylenders, Hindu landlords, and the government and set up a Munda Raj with Birsa at its head. The movement identified all these forces as the cause of the misery the Mundas were suffering.

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The land policies of the British were destroying their traditional land system, Hindu landlords and moneylenders were taking over their land, and missionaries were criticising their traditional culture.

As the movement spread the British officials decided to act. They arrested Birsa in 1895, convicted him on charges of rioting and jailed him for two years.

When Birsa was released in 1897 he began touring the villages to gather support. He used traditional symbols and language to rouse people, urging them to destroy "Ravana" (*dikus* and the Europeans) and establish a kingdom under his leadership. Birsa's followers began targeting the symbols of *diku* and European power. They attacked police stations and churches, and raided the property of moneylenders and zamindars. They raised the white flag as a symbol of Birsa Raj.

In 1900 Birsa died of cholera and the movement faded out. However, the movement was significant in at least two ways. First – it forced the colonial government to introduce laws so that the land of the tribals could not be easily taken over by *dikus*. Second – it showed once again that the tribal people had the capacity to protest against injustice and express their anger against colonial rule. They did this in their own specific way, inventing their own rituals and symbols of struggle.

Let's recall

1. Fill in the blanks:

   (a) The British described the tribal people as _____.

   (b) The method of sowing seeds in *jhum* cultivation is known as _____.

   (c) The tribal chiefs got _____ titles in central India under the British land settlements.

   (d) Tribals went to work in the _____ of Assam and the _____ in Bihar.

ELSEWHERE

Why do we need cash!

There are many reasons why tribal and other social groups often do not wish to produce for the market. This tribal song from Papua New Guinea gives us a glimpse of how the tribals there viewed the market.

We say cash,
Is unsatisfactory trash;
It won't keep off rain
And it gives me pain

So why should I work my guts
From coconut trees
For these government mutts;

Cash cropping is all very well
If you've got something to sell
But tell me sir why,
If there's nothing to buy;
Should I bother?

Adapted from a song quoted in Cohn, Clarke and Haswell, eds, *The Economy of Subsistence Agriculture*, (1970).

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Let's imagine

Imagine you are a *jhum* cultivator living in a forest village in the nineteenth century. You have just been told that the land you were born on no longer belongs to you. In a meeting with British officials you try to explain the kinds of problems you face. What would you say?

2. State whether true or false:

   (a) *Jhum* cultivators plough the land and sow seeds.

   (b) Cocoons were bought from the Santhals and sold by the traders at five times the purchase price.

   (c) Birsa urged his followers to purify themselves, give up drinking liquor and stop believing in witchcraft and sorcery.

   (d) The British wanted to preserve the tribal way of life.

Let's discuss

3. What problems did shifting cultivators face under British rule?
4. How did the powers of tribal chiefs change under colonial rule?
5. What accounts for the anger of the tribals against the *dikus*?
6. What was Birsa's vision of a golden age? Why do you think such a vision appealed to the people of the region?

Let's do

7. Find out from your parents, friends or teachers, the names of some heroes of other tribal revolts in the twentieth century. Write their story in your own words.
8. Choose any tribal group living in India today. Find out about their customs and way of life, and how their lives have changed in the last 50 years.

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5 When People Rebel
1857 and After

Fig. 1 *– Sepoys and peasants gather forces for the revolt that spread across the plains of north India in 1857*

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Policies and the People

In the previous chapters you looked at the policies of the East India Company and the effect they had on different people. Kings, queens, peasants, landlords, tribals, soldiers were all affected in different ways. You have also seen how people resist policies and actions that harm their interests or go against their sentiments.

Nawabs lose their power

Since the mid-eighteenth century, nawabs and rajas had seen their power erode. They had gradually lost their authority and honour. Residents had been stationed in many courts, the freedom of the rulers reduced, their armed forces disbanded, and their revenues and territories taken away by stages.

Many ruling families tried to negotiate with the Company to protect their interests. For example, Rani Lakshmibai of Jhansi wanted the Company to recognise her adopted son as the heir to the kingdom after the death of her husband. Nana Saheb, the adopted son of

Peshwa Baji Rao II, pleaded that he be given his father's pension when the latter died. However, the Company, confident of its superiority and military powers, turned down these pleas.

Awadh was one of the last territories to be annexed. In 1801, a subsidiary alliance was imposed on Awadh, and in 1856 it was taken over. Governor-General Dalhousie declared that the territory was being misgoverned and British rule was needed to ensure proper administration.

The Company even began to plan how to bring the Mughal dynasty to an end. The name of the Mughal king was removed from the coins minted by the Company. In 1849, Governor-General Dalhousie announced that after the death of Bahadur Shah Zafar, the family of the king would be shifted out of the Red Fort and given another place in Delhi to reside in. In 1856, Governor-General Canning decided that Bahadur Shah Zafar would be the last Mughal king and after his death none of his descendants would be recognised as kings – they would just be called princes.

The peasants and the sepoys

In the countryside peasants and zamindars resented the high taxes and the rigid methods of revenue collection. Many failed to pay back their loans to the moneylenders and gradually lost the lands they had tilled for generations.

The Indian sepoys in the employ of the Company also had reasons for discontent. They were unhappy about their pay, allowances and conditions of service. Some of the new rules, moreover, violated their religious sensibilities and beliefs. Did you know that in those days many people in the country believed that if they crossed the sea they would lose their religion and caste? So when in 1824 the sepoys were told to go to Burma by the sea route to fight for the Company, they refused to follow the order, though they agreed to go by the land route. They were severely punished, and since the issue did not die down, in 1856 the Company passed a new law which stated that every new person who took up employment in the Company's army had to agree to serve overseas if required.

Sepoys also reacted to what was happening in the countryside. Many of them were peasants and had families living in the villages. So the anger of the peasants quickly spread among the sepoys.

Activity

Imagine you are a sepoy in the Company army, advising your nephew not to take employment in the army. What reasons would you give?

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Responses to reforms

The British believed that Indian society had to be reformed. Laws were passed to stop the practice of sati and to encourage the remarriage of widows. English-language education was actively promoted. After 1830, the Company allowed Christian missionaries to function freely in its domain and even own land and property. In 1850, a new law was passed to make conversion to Christianity easier. This law allowed an Indian who had converted to Christianity to inherit the property of his ancestors. Many Indians began to feel that the British were destroying their religion, their social customs and their traditional way of life.

There were of course other Indians who wanted to change existing social practices. You will read about these reformers and reform movements in Chapter 7.

Fig. 2 *– Sepoys exchange news and rumours in the bazaars of north India*

Through the Eyes of the People

To get a glimpse of what people were thinking those days about British rule, study Sources 1 and 2.

Source 1

The list of eighty-four rules

Given here are excerpts from the book *Majha Pravaas*, written by Vishnubhatt Godse, a Brahman from a village in Maharashtra. He and his uncle had set out to attend a *yajna* being organised in Mathura. Vishnubhatt writes that they met some sepoys on the way who told them that they should not proceed on the journey because a massive upheaval was going to break out in three days. The sepoys said:

> the English were determined to wipe out the religions of the Hindus and the Muslims … they had made a list of eighty-four rules and announced these in a gathering of all big kings and princes in Calcutta. They said that the kings refused to accept these rules and warned the English of dire consequences and massive upheaval if these are implemented … that the kings all returned to their capitals in great anger … all the big people began making plans. A date was fixed for the war of religion and the secret plan had been circulated from the cantonment in Meerut by letters sent to different cantonments.

Vishnubhatt Godse, Majha Pravaas, *pp. 23-24.*

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Source 2

"There was soon excitement in every regiment"

Another account we have from those days are the memoirs of Subedar Sitaram Pande. Sitaram Pande was recruited in 1812 as a sepoy in the Bengal Native Army. He served the English for 48 years and retired in 1860. He helped the British to suppress the rebellion though his own son was a rebel and was killed by the British in front of his eyes. On retirement he was persuaded by his Commanding Officer, Norgate, to write his memoirs. He completed the writing in 1861 in Awadhi and Norgate translated it into English and had it published under the title *From Sepoy to Subedar*.

Here is an excerpt from what Sitaram Pande wrote:

> It is my humble opinion that this seizing of Oudh filled the minds of the Sepoys with distrust and led them to plot against the Government. Agents of the Nawab of Oudh and also of the King of Delhi were sent all over India to discover the temper of the army. They worked upon the feelings of sepoys, telling them how treacherously the foreigners had behaved towards their king. They invented ten thousand lies and promises to persuade the soldiers to mutiny and turn against their masters, the English, with the object of restoring the Emperor of Delhi to the throne. They maintained that this was wholly within the army's powers if the soldiers would only act together and do as they were advised.

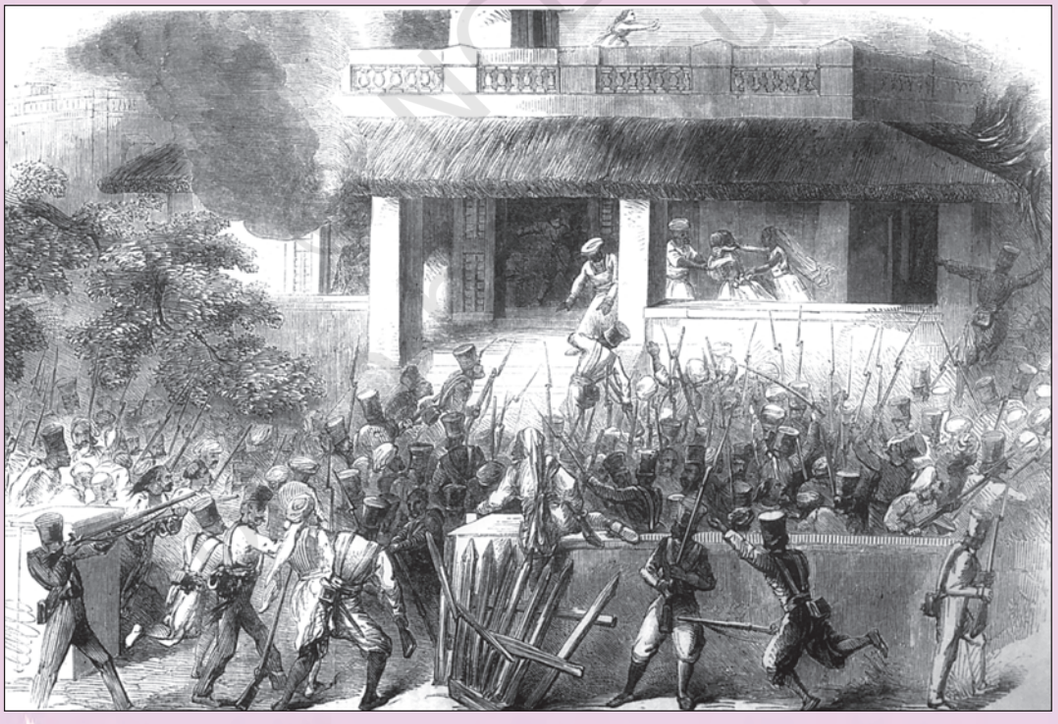

Fig. 3 *– Rebel sepoys at Meerut attack officers, enter their homes and set fire to buildings*

Source 2 contd.

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Source 2 contd.

It chanced that about this time the Sarkar sent parties of men from each regiment to different garrisons for instructions in the use of the new rifle. These men performed the new drill for some time until a report got about by some means or the other, that the cartridges used for these new rifles were greased with the fat of cows and pigs. The men from our regiment wrote to others in the regiment telling them about this, and there was soon excitement in every regiment. Some men pointed out that in forty years' service nothing had ever been done by the Sarkar to insult their religion, but as I have already mentioned the sepoys' minds had been inflamed by the seizure of Oudh. Interested parties were quick to point out that the great aim of the English was to turn us all into Christians, and they had therefore introduced the cartridge in order to bring this about, since both Mahommedans and Hindus would be defiled by using it.

The Colonel sahib was of the opinion that the excitement, which even he could not fail to see, would pass off, as it had done before, and he recommended me to go to my home.

Sitaram Pande, From Sepoy to Subedar, *pp. 162-63.*

Activity

1. What were the important concerns in the minds of the people according to Sitaram and according to Vishnubhatt?
2. What role did they think the rulers were playing? What role did the sepoys seem to play?

A Mutiny Becomes a Popular Rebellion

Though struggles between rulers and the ruled are not unusual, sometimes such struggles become quite widespread as a popular resistance so that the power of the state breaks down. A very large number of people begin to believe that they have a common enemy and rise up against the enemy at the same time. For such a situation to develop people have to organise, communicate, take initiative and display the confidence to turn the situation around.

Mutiny – When soldiers as a group disobey their officers in the army

Such a situation developed in the northern parts of India in 1857. After a hundred years of conquest and administration, the English East India Company faced a massive rebellion that started in May 1857 and threatened the Company's very presence in India. Sepoys mutinied in several places beginning from Meerut and a large number of people from different sections of society rose up in rebellion. Some regard it as the biggest armed resistance to colonialism in the nineteenth century anywhere in the world.

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Fig. 4 *– The battle in the cavalry lines*

On the evening of 3 July 1857, over 3,000 rebels came from Bareilly, crossed the river Jamuna, entered Delhi, and attacked the British cavalry posts. The battle continued all through the night.

Fig. 5 *– Postal stamp issued in commemoration of Mangal Pandey*

Firangis – Foreigners The term reflects an attitude of contempt.

From Meerut to Delhi

On 29 March 1857, a young soldier, Mangal Pandey, was hanged to death for attacking his officers in Barrackpore. Some days later, some sepoys of the regiment at Meerut refused to do the army drill using the new cartridges, which were suspected of being coated with the fat of cows and pigs. Eighty-five sepoys were dismissed from service and sentenced to ten years in jail for disobeying their officers. This happened on 9 May 1857.

The response of the other Indian soldiers in Meerut was quite extraordinary. On 10 May, the soldiers marched to the jail in Meerut and released the imprisoned sepoys. They attacked and killed British officers. They captured guns and ammunition and set fire to the buildings and properties of the British and declared war on the ***firangis***. The soldiers were determined to bring an end to their rule in the country. But who would rule the land instead? The soldiers had an answer to this question – the Mughal emperor Bahadur Shah Zafar.

The sepoys of Meerut rode all night of 10 May to reach Delhi in the early hours next morning. As news of their arrival spread, the regiments stationed in Delhi also rose up in rebellion. Again british officers were killed, arms and ammunition seized, buildings set on fire. Triumphant soldiers gathered around the walls of the Red Fort where the Badshah lived, demanding to meet him. The emperor was not quite willing to challenge the mighty British power but the soldiers persisted. They forced their way into the palace and proclaimed Bahadur Shah Zafar as their leader.

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The ageing emperor had to accept this demand. He wrote letters to all the chiefs and rulers of the country to come forward and organise a confederacy of Indian states to fight the British. This single step taken by Bahadur Shah had great implications.

The Mughal dynasty had ruled over a very large part of the country. Most smaller rulers and chieftains controlled different territories on behalf of the Mughal ruler. Threatened by the expansion of British rule, many of them felt that if the Mughal emperor could rule again, they too would be able to rule their own territories once more, under Mughal authority.

The British had not expected this to happen. They thought the disturbance caused by the issue of the cartridges would die down. But Bahadur Shah Zafar's decision to bless the rebellion changed the entire situation dramatically. Often when people see an alternative possibility they feel inspired and enthused. It gives them the courage, hope and confidence to act.

Fig. 6 *– Bahadur Shah Zafar*

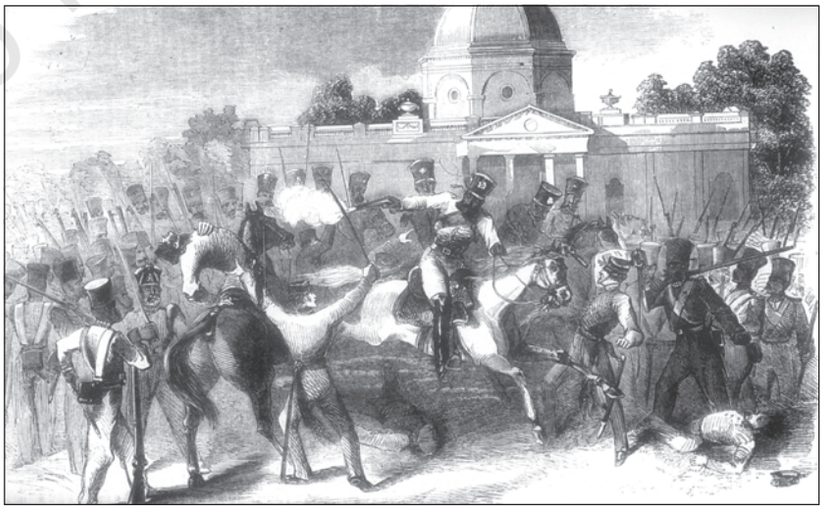
Fig. 7 *– Rani Laxmibai*

The rebellion spreads

After the British were routed from Delhi, there was no uprising for almost a week. It took that much time for news to travel. Then, a spurt of mutinies began.

Regiment after regiment mutinied and took off to join other troops at nodal points like Delhi, Kanpur and Lucknow. After them, the people of the towns and villages also rose up in rebellion and rallied around local leaders, zamindars and chiefs who were prepared to establish their authority and fight the British. Nana Saheb, the adopted son of the late Peshwa Baji Rao who lived near Kanpur, gathered armed forces and expelled the British garrison from the city. He proclaimed himself Peshwa. He declared that he was a governor under Emperor Bahadur Shah Zafar. In Lucknow, Birjis Qadr, the son of the deposed Nawab Wajid Ali Shah, was proclaimed the new Nawab. He too acknowledged the suzerainty of Bahadur Shah Zafar. His mother Begum Hazrat Mahal took an active part in organising the uprising against the British. In Jhansi, Rani Lakshmibai joined the rebel sepoys and

Fig. 8 *– As the mutiny spread, British officers were killed in the cantonments*



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Activity

1. Why did the Mughal emperor agree to support the rebels?
2. Write a paragraph on the assessment he may have made before accepting the offer of the sepoys.

Fig. 9 *– A portrait of Nana Saheb*

Fig. 10 *–*
A portrait of Vir Kunwar Singh

fought the British along with Tantia Tope, the general of Nana Saheb. In the Mandla region of Madhya Pradesh, Rani Avantibai Lodhi of Ramgarh raised and led an army of four thousand against the British who had taken over the administration of her state.

The British were greatly outnumbered by the rebel forces. They were defeated in a number of battles. This convinced the people that the rule of the British had collapsed for good and gave them the confidence to take the plunge and join the rebellion. A situation of widespread popular rebellion developed in the region of Awadh in particular. On 6 August 1857, we find a telegram sent by Lieutenant Colonel Tytler to his Commander-in-Chief expressing the fear felt by the British: "Our men are cowed by the numbers opposed to them and the endless fighting. Every village is held against us, the zamindars have risen to oppose us."

Many new leaders came up. For example, Ahmadullah Shah, a maulvi from Faizabad, prophesied that the rule of the British would come to an end soon. He caught the imagination of the people and raised a huge force of supporters. He came to Lucknow to fight the British. In Delhi, a large number of *ghazis* or religious warriors came together to wipe out the white people. Bakht Khan, a soldier from Bareilly, took charge of a large force of fighters who came to Delhi. He became a key military leader of the rebellion. In Bihar, an old zamindar, Kunwar Singh, joined the rebel sepoys and battled with the British for many months. Leaders and fighters from across the land joined the fight.

The Company Fights Back

Unnerved by the scale of the upheaval, the Company decided to repress the revolt with all its might. It brought

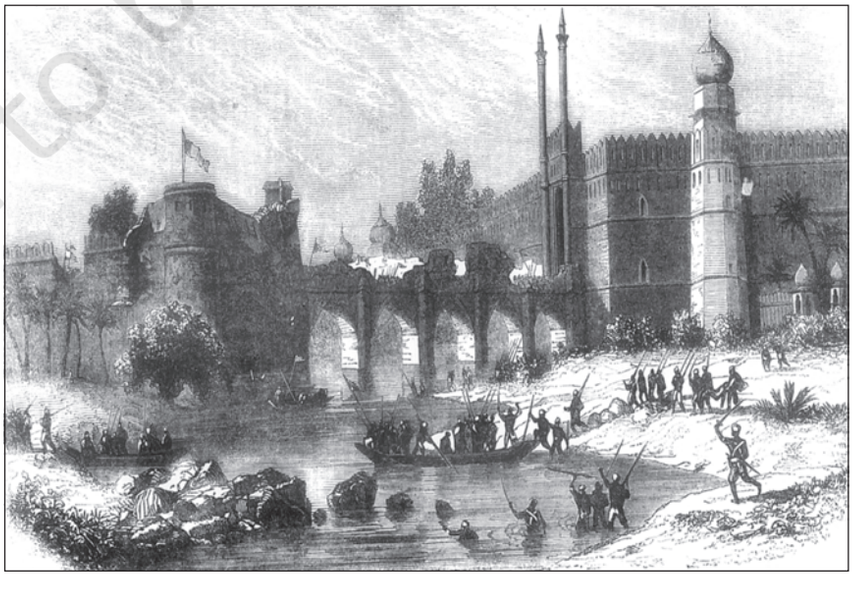

Fig. 11 *– British forces attack the rebels who had occupied the Red Fort (on the right) and Salimgarh Fort in Delhi (on the left)*

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Fig. 12– *The siege train reaches Delhi*

The British forces initially found it difficult to break through the heavy fortification in Delhi. On 3 September 1857 reinforcements arrived – a 7- mile-long siege train comprising cartloads of canons and ammunition pulled by elephants.

reinforcements from England, passed new laws so that the rebels could be convicted with ease, and then moved into the storm centres of the revolt. Delhi was recaptured from the rebel forces in September 1857. The last Mughal emperor, Bahadur Shah Zafar was tried in court and sentenced to life imprisonment. He and his wife Begum Zinat Mahal were sent to prison in Rangoon in October 1858. Bahadur Shah Zafar died in the Rangoon jail in November 1862.

The recapture of Delhi, however, did not mean that the rebellion died down after that. People continued to resist and battle the British. The British had to fight for two years to suppress the massive forces of popular rebellion.

Lucknow was taken in March 1858. Rani Lakshmibai was defeated and killed in June 1858. A similar fate awaited Rani Avantibai, who after initial victory in Kheri, chose to embrace death when surrounded by the British on all sides. Tantia Tope escaped to the jungles of central India and continued to fight a guerrilla war with the support of many tribal and peasant leaders. He was captured, tried and killed in April 1859.

Just as victories against the British had earlier encouraged rebellion, the defeat of rebel forces encouraged desertions. The British also tried their best to win back the loyalty of the people. They announced rewards for loyal landholders would be allowed to continue to enjoy traditional rights over their lands. Those who had rebelled were told that if they submitted to the British, and if they had not killed any white people,

Fig. 13 – *Postal stamp Essued in commemoration of Tantia Tope*

Activity

Make a list of places where the uprising took place in May, June and July 1857.

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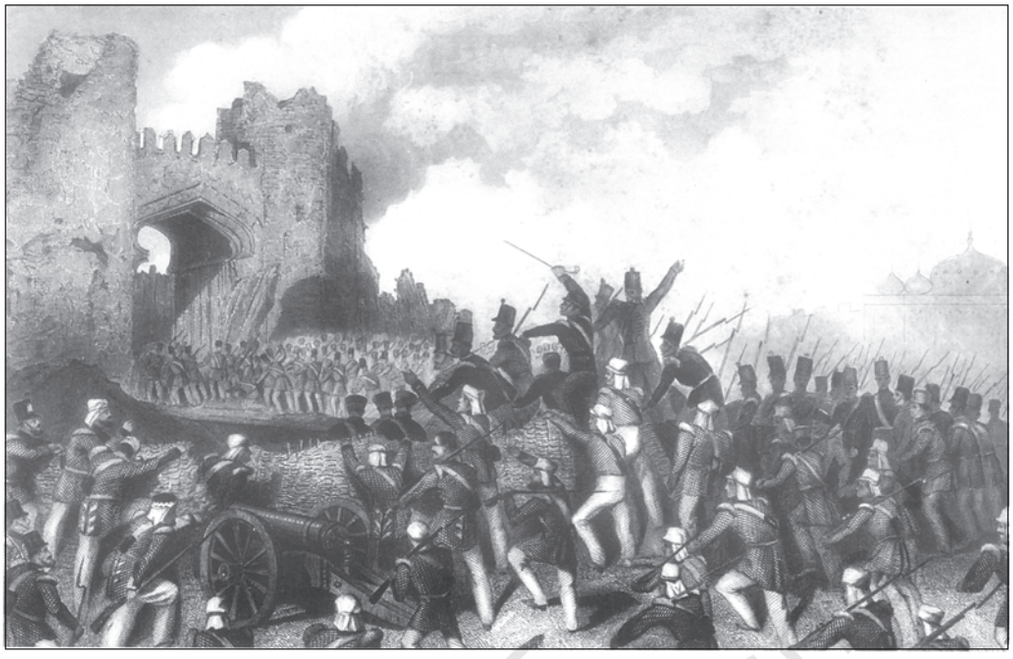

Fig. 14 *– British troops blow up Kashmere Gate to enter Delhi*

they would remain safe and their rights and claims to land would not be denied. Nevertheless, hundreds of sepoys, rebels, nawabs and rajas were tried and hanged.

Fig. 15 *– British forces capture the rebels near Kanpur*

Notice the way the artist shows the British soldiers valiantly advancing on the rebel forces.

Aftermath

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

Given below are the important changes that were introduced by the British.

1. The British Parliament passed a new Act in 1858 and transferred the powers of the East India Company to the British Crown in order to ensure a more responsible management of Indian affairs. A member of the British Cabinet was appointed Secretary of State for India and made responsible for all matters related to the governance of India. He was given a council to advise him, called the India Council. The Governor-General of India was given the title of Viceroy, that is, a personal representative of the Crown. Through these measures the British government accepted direct responsibility for ruling India.

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2. All ruling chiefs of the country were assured that their territory would never be annexed in future. They were allowed to pass on their kingdoms to their heirs, including adopted sons. However, they were made to acknowledge the British Queen as their Sovereign Paramount. Thus the Indian rulers were to hold their kingdoms as subordinates of the British Crown.

3. It was decided that the proportion of Indian soldiers in the army would be reduced and the number of European soldiers would be increased. It was also decided that instead of recruiting soldiers from Awadh, Bihar, central India and south India, more soldiers would be recruited from among the Gurkhas, Sikhs and Pathans.

4. The land and property of Muslims was confiscated on a large scale and they were treated with suspicion and hostility. The British believed that they were responsible for the rebellion in a big way.

5. The British decided to respect the customary religious and social practices of the people in India.

6. Policies were made to protect landlords and zamindars and give them security of rights over their lands.

Thus a new phase of history began after 1857.

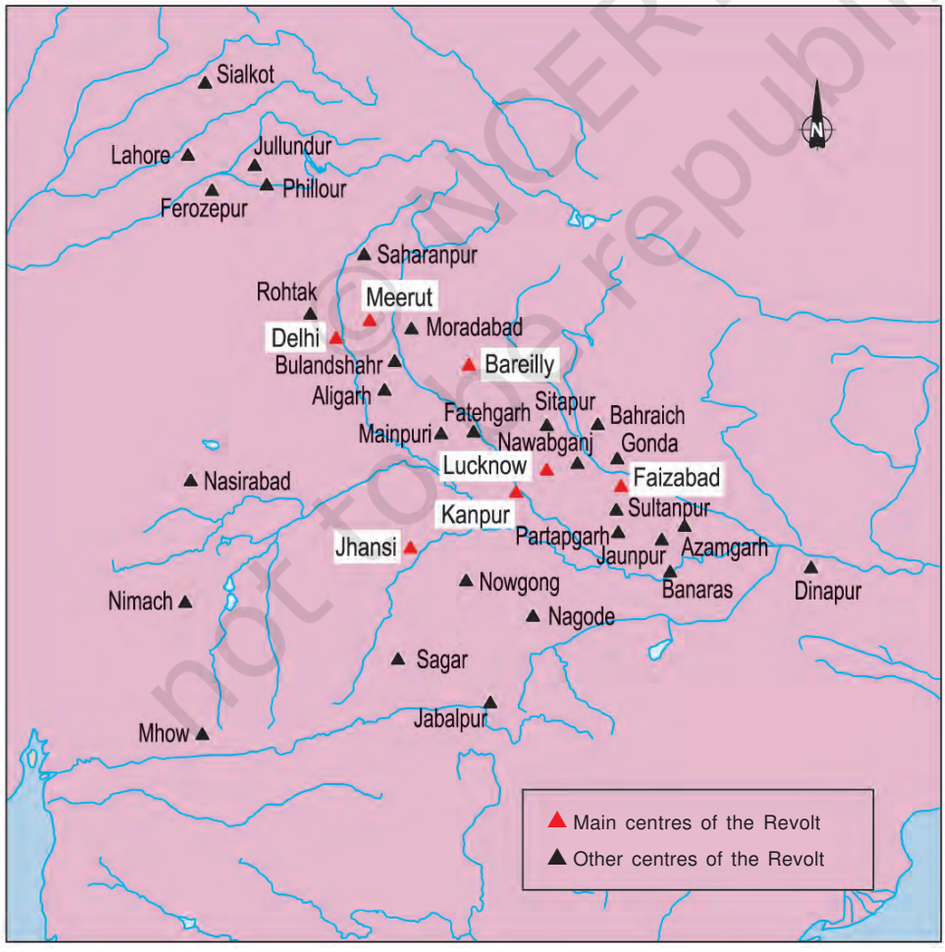

Fig. 16 – *Some important centres of the Revolt in North India*

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The Khurda Uprising – A Case Study

Much before the event of 1857, there had taken place another event of a similar nature at a place called Khurda in 1817. Here, it would be instructive for us to study that event and reflect on how resentment against the colonial policies of the British had been building up since the beginning of the 19th century in different parts of the country.

Khurda, a small kingdom built up in the late 16th century in the south-eastern part of Odisha, was a populous and well-cultivated territory consisting of 105 *garhs*, 60 large and 1109 small villages at the beginning of the 19th century. Its king, Raja Birakishore Dev had to earlier give up the possession of four *parganas*, the superintendence of the Jagannath Temple and the administration of fourteen *garjats* (Princely States) to the Marathas under compulsion. His son and successor, Mukunda Dev II was greatly disturbed with this loss of fortune. Therefore, sensing an opportunity in the Anglo-Maratha conflict, he had entered into negotiations with the British to get back his lost territories and the rights over the Jagannath Temple. But after the occupation of Odisha in 1803, the British showed no inclination to oblige him on either score. Consequently, in alliance with other feudatory chiefs of Odisha and secret support of the Marathas, he tried to assert his rights by force. This led to his deposition and annexation of his territories by the British. As a matter of consolation, he was only given the rights of management of the Jagannath Temple with a grant amounting to a mere one-tenth of the revenue of his former estate and his residence was fixed at Puri. This unfair settlement commenced an era of oppressive foreign rule in Odisha, which paved the way for a serious armed uprising in 1817.

Soon after taking over Khurda, the British followed a policy of resuming service tenures. It bitterly affected the lives of the ex-militia of the state, the *Paiks*. The severity of the measure was compounded on account of an unreasonable increase in the demand of revenue and also the oppressive ways of its collection. Consequently, there was large scale desertion of people from Khurda between 1805 and 1817. Yet, the British went for a series of short-term settlements, each time increasing the demands, not recognising either the productive capacity of the land or the paying capacity of the *ryots*. No leniency was shown even in case of natural calamities, which Odisha was frequently prone to. Rather, lands of defaulters were sold off to scheming revenue officials or speculators from Bengal.

The hereditary Military Commander of the deposed king, Jagabandhu Bidyadhar Mahapatra Bhramarabar Rai or Buxi Jagabandhu as he was popularly known, was one among the dispossessed land-holders. He had in effect become a beggar, and for nearly two years survived on voluntary contributions from the people of Khurda before deciding to fight for their grievances as well as his own. Over the years, what had added to these grievances were (a) the introduction of *sicca* rupee (silver currency) in the region, (b) the insistence on payment of revenue in the new currency, (c) an unprecedented rise in the prices of food-stuff and salt, which had become far-fetched following the introduction of salt monopoly because of which the traditional salt makers of Odisha were deprived of making salt, and (d) the auction of local estates in Calcutta, which brought in absentee landlords from Bengal to Odisha. Besides, the insensitive and corrupt police system also made the situation worse for the armed uprising to take a sinister shape.

The uprising was set off on 29 March 1817 as the *Paiks* attacked the police station and other government establishments at Banpur killing more than a hundred men and took away a large amount of government money. Soon its ripples spread in different directions with Khurda becoming its epicenter. The *zamindars* and *ryots* alike joined the *Paiks* with enthusiasm. Those who did not, were taken to task. A 'no-rent campaign' was also started. The British tried to dislodge the *Paiks* from their entrenched position but failed. On 14

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April 1817, Buxi Jagabandhu, leading five to ten thousand *Paiks* and men of the Kandh tribe seized Puri and declared the hesitant king, Mukunda Dev II as their ruler. The priests of the Jagannath Temple also extended the *Paiks* their full support.

Seeing the situation going out of hand, the British clamped Martial Law. The King was quickly captured and sent to prison in Cuttack with his son. The Buxi with his close associate, Krushna Chandra Bhramarabar Rai, tried to cut off all communications between Cuttack and Khurda as the uprising spread to the southern and the north-western parts of Odisha. Consequently, the British sent Major-General Martindell to clear off the area from the clutches of the *Paiks* while at the same time announcing rewards for the arrest of Buxi jagabandhu and his associates. In the ensuing operation hundreds of *Paiks* were killed, many fled to deep jungles and some returned home under a scheme of amnesty. Thus by May 1817 the uprising was mostly contained.

However, outside Khurda it was sustained by Buxi Jagabandhu with the help of supporters like the Raja of Kujung and the unflinching loyalty of the *Paiks* until his surrender in May 1825. On their part, the British henceforth adopted a policy of 'leniency, indulgence and forbearance' towards the people of Khurda. The price of salt was reduced and necessary reforms were made in the police and the justice systems. Revenue officials found to be corrupt were dismissed from service and former land-holders were restored to their lands. The son of the king of Khurda, Ram Chandra Dev III was allowed to move to Puri and take charge of the affairs of the Jagannath Temple with a grant of rupees twenty-four thousand.

In sum, it was the first such popular anti-British armed uprising in Odisha, which had far reaching effect on the future of British administration in that part of the country. To merely call it a 'Paik Rebellion' will thus be an understatement.

ELSEWHERE

For a Heavenly Kingdom of Great Peace

Fig. 11 – *Taiping army meeting their leader*

While the revolt was spreading in India in 1857, a massive popular uprising was raging in the southern parts of China. It had started in 1850 and could be suppressed only by the mid-1860s. Thousands of labouring, poor people were led by Hong Xiuquan to fight for the establishment of the Heavenly Kingdom of Great Peace. This was known as the Taiping Rebellion.

Hong Xiuquan was a convert to Christianity and was against the traditional religions practised in China such as Confucianism and Buddhism. The rebels of Taiping wanted to establish a kingdom where a form of Christianity was practised, where no one held any private property, where there was no difference between social classes and between men and women, where consumption of opium, tobacco, alcohol, and activities like gambling, prostitution, slavery, were prohibited.

The British and French armed forces operating in China helped the emperor of the Qing dynasty to put down the Taiping Rebellion.

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Let's imagine

Imagine you are a British officer in Awadh during the rebellion. What would you do to keep your plans of fighting the rebels a top secret.

Let's recall

1. What was the demand of Rani Lakshmibai of Jhansi that was refused by the British?
2. What did the British do to protect the interests of those who converted to Christianity?
3. What objections did the sepoys have to the new cartridges that they were asked to use?
4. How did the last Mughal emperor live the last years of his life?

Let's discuss

Fig. 17 – *Ruins of the Residency in Lucknow*

In June 1857, the rebel forces began the siege of the Residency. A large number of British women, men and children had taken shelter in the buildings there. The rebels surrounded the compound and bombarded the building with shells. Hit by a shell, Henry Lawrence, the Chief Commissioner of Awadh, died in one of the rooms that you see in the picture. Notice how buildings carry the marks of past events.

5. What could be the reasons for the confidence of the British rulers about their position in India before May 1857?
6. What impact did Bahadur Shah Zafar's support to the rebellion have on the people and the ruling families?
7. How did the British succeed in securing the submission of the rebel landowners of Awadh?
8. In what ways did the British change their policies as a result of the rebellion of 1857?

Let's do

9. Find out stories and songs remembered by people in your area or your family about San Sattavan ki Ladaai. What memories do people cherish about the great uprising?
10. Find out more about Rani Lakshmibai of Jhansi. In what ways would she have been an unusual woman for her times?

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6 Colonialism and the City
The Story of an Imperial Capital

What Happened to Cities Under Colonial Rule?

You have seen how life in the countryside changed after the establishment of British power. What happened to the cities during the same period? The answer will depend on the kind of town or city we are discussing. The history of a temple town like Madurai will not be the same as that of a manufacturing town like Dacca, or a port like Surat, or towns that simultaneously served many different functions.

In most parts of the Western world modern cities emerged with industrialisation. In Britain, industrial cities like Leeds and Manchester grew rapidly in the nineteenth and twentieth centuries, as more and more people sought jobs, housing and other facilities in these places. However, unlike Western Europe, Indian cities did not expand as rapidly in the nineteenth century. Why was this so?

Fig. 1 *– A view of Machlipatnam, 1672*

Machlipatnam developed as an important port town in the seventeenth century. Its importance declined by the late eighteenth century as trade shifted to the new British ports of Bombay, Madras and Calcutta.

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Presidency – For administrative purposes, colonial India was divided into three "Presidencies" (Bombay, Madras and Bengal), which developed from the East India Company's "factories" (trading posts) at Surat, Madras and Calcutta.

In the late eighteenth century, Calcutta, Bombay and Madras rose in importance as **Presidency** cities. They became the centres of British power in the different regions of India. At the same time, a host of smaller cities declined. Many towns manufacturing specialised goods declined due to a drop in the demand for what they produced. Old trading centres and ports could not survive when the flow of trade moved to new centres. Similarly, earlier centres of regional power collapsed when local rulers were defeated by the British and new centres of administration emerged. This process is often described as de-**urbanisation**. Cities such as Machlipatnam, Surat and Seringapatam were de-urbanised during the nineteenth century. By the early twentieth century, only 11 per cent of Indians were living in cities.

Fig. 2 *– Bombay port in the eighteenth century*

The city of Bombay began to grow when the East India Company started using Bombay as its main port in western India.

Urbanisation – The process by which more and more people begin to reside in towns and cities

The historic imperial city of Delhi became a dusty provincial town in the nineteenth century before it was rebuilt as the capital of British India after 1912. Let us look at the story of Delhi to see what happened to it under colonial rule.

How many 'Delhis' before New Delhi?

You know Delhi as the capital of modern India. Did you also know that it has been a capital for more than a 1,000 years, although with some gaps? As many as 14 capital cities were founded in a small area of about 60 square miles on the left bank of the river Jamuna. The remains of all other capitals may be seen on a visit to the modern city-state of Delhi. Of these, the most

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Fig. 3 *– Image of Shahjahanabad in the mid-nineteenth century,* The Illustrated London News, 16 January 1858

You can see the Red Fort on the left. Notice the walls that surround the city. Through the centre runs the main road of Chandni Chowk. Note also the river Jamuna is flowing near the Red Fort. Today it has shifted course. The place where the boat is about to embank is now known as Daryaganj (*darya* means river, *ganj* means market)

important are the capital cities built between the twelfth and seventeenth centuries.

The most splendid capital of all was built by Shah Jahan. Shahjahanabad was begun in 1639 and consisted of a fort-palace complex and the city adjoining it. Lal Qila or the Red Fort, made of red sandstone, contained the palace complex. To its west lay the Walled City with 14 gates. The main streets of Chandni Chowk and Faiz Bazaar were broad enough for royal processions to pass. A canal ran down the centre of Chandni Chowk.

Set amidst densely packed mohallas and several dozen bazaars, the Jama Masjid was among the largest and grandest mosques in India. There was no place higher than this mosque within the city then.

Delhi during Shah Jahan's time was also an important centre of Sufi culture. It had several ***dargahs, khanqahs*** and ***idgahs***. Open squares, winding lanes, quiet ***cul-de-sacs*** and water channels were the pride of Delhi's residents. No wonder the poet Mir Taqi Mir said, "The

Dargah – The tomb of a Sufi saint

Khanqah – A sufi lodge, often used as a rest house for travellers and a place where people come to discuss spiritual matters, get the blessings of saints, and hear sufi music

Idgah – An open prayer place of Muslims primarily meant for *id* prayers

Cul-de-sac – Street with a dead end

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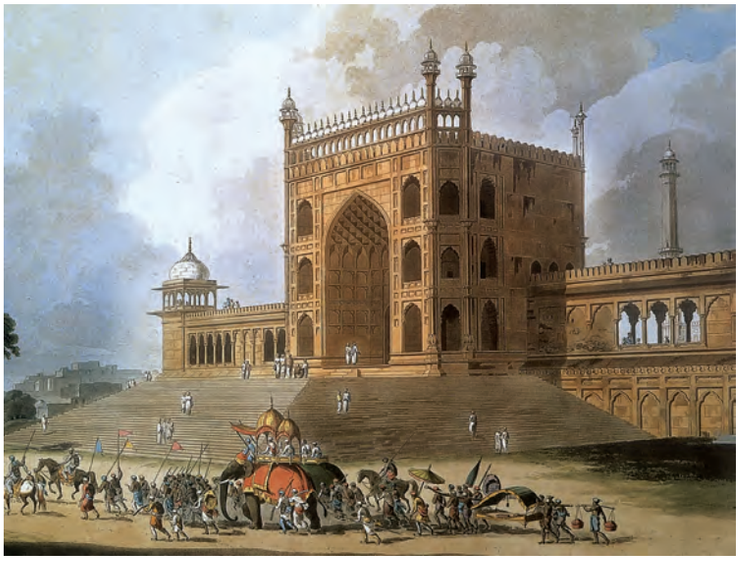

Fig. 4 *– The eastern gate of the Jama Masjid in Delhi, by Thomas Daniell, 1795*

This is also the first mosque in India with minarets and full domes.

streets of Delhi aren't mere streets; they are like the album of a painter."

Yet, even this was no ideal city, and its delights were enjoyed only by some. There were sharp divisions between rich and poor. *Havelis* or mansions were interspersed with the far more numerous mud houses of the poor. The colourful world of poetry and dance was usually enjoyed only by men. Furthermore, celebrations and processions often led to serious conflicts.

Source 1

"Dilli jo ek shahr tha alam mein intikhab..."

By 1739, Delhi had been sacked by Nadir Shah and plundered many times. Expressing the sorrow of those who witnessed the decline of the city, the eighteenth-century Urdu poet Mir Taqi Mir, said:

Dilli jo ek shahr tha alam mein intikhab,
...
Ham rahne wale hain usi ujre dayar ke

(I belong to the same ruined territory of Delhi, which was once a supreme city in the world)

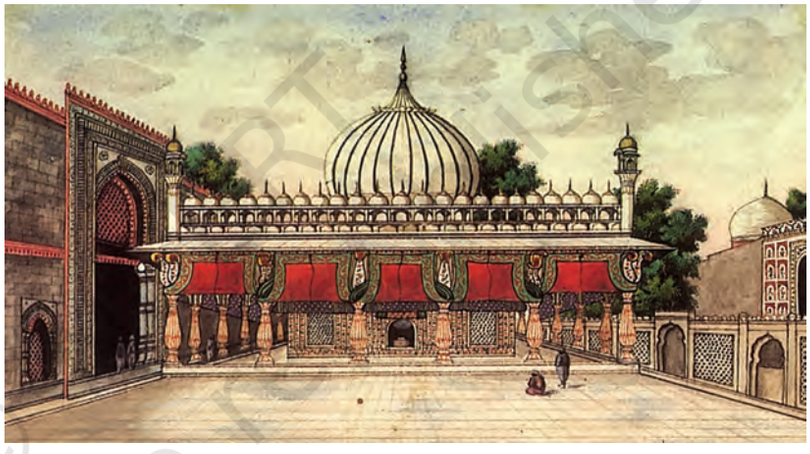

Fig. 5 *– The shrine of Nizamuddin Auliya in Delhi*

The Making of New Delhi

In 1803, the British gained control of Delhi after defeating the Marathas. Since the capital of British India was Calcutta, the Mughal emperor was allowed to continue living in the palace complex in the Red Fort. The modern city as we know it today developed only after 1911 when Delhi became the capital of British India.

Demolishing a past

Before 1857, developments in Delhi were somewhat different from those in other colonial cities. In Madras, Bombay or Calcutta, the living spaces of Indians and the British were sharply separated. Indians lived in

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the "black" areas, while the British lived in well-laid-out "white" areas. In Delhi, especially in the first half of the nineteenth century, the British lived along with the wealthier Indians in the Walled City. The British learned to enjoy Urdu/Persian culture and poetry and participated in local festivals.

The establishment of the Delhi College in 1792 led to a great intellectual flowering in the sciences as well as the humanities, largely in the Urdu language. Many refer to the period from 1830 to 1857 as a period of the Delhi **renaissance**.

All this changed after 1857. During the Revolt that year, as you have seen, the rebels gathered in the city, and persuaded Bahadur Shah to become the leader of the uprising. Delhi remained under rebel control for four months.

Gulfaroshan – A festival of flowers

Renaissance – Literally, rebirth of art and learning. It is a term often used to describe a time when there is great creative activity.

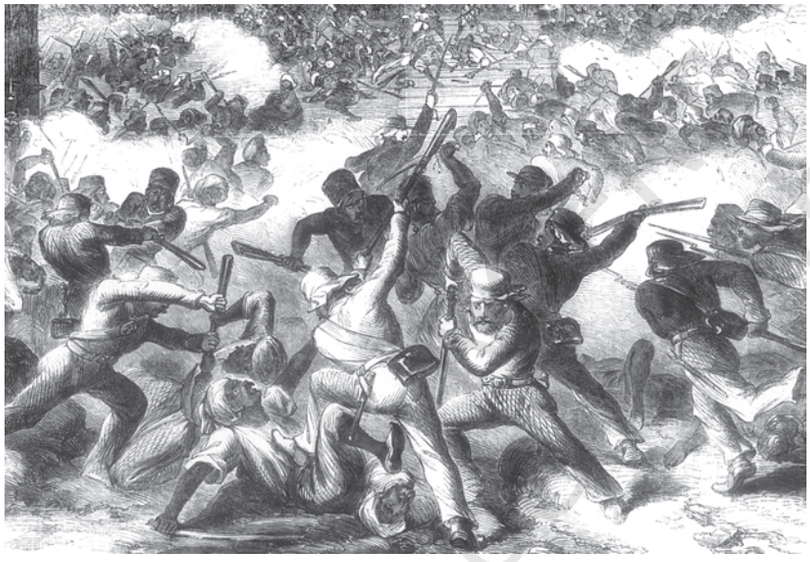

Fig. 6 *– British forces wreaking vengeance on the streets of Delhi, massacring the rebels.*

When the British regained the city, they embarked on a campaign of revenge and plunder. The famous poet Ghalib witnessed the events of the time. This is how he described the ransacking of Delhi in 1857: "When the angry lions (the British) entered the town, they killed the helpless ... and burned houses. Hordes of men and women, commoners and noblemen, poured out of Delhi from the three gates and took shelter in small communities, and tombs outside the city." To prevent another rebellion, the British exiled Bahadur Shah to Burma (now Myanmar), dismantled his court, razed several of the palaces, closed down gardens and built barracks for troops in their place.

Source 2

"There was once a city of this name"

Ghalib lamented the changes that were occurring and wrote sadly about the past that was lost. He wrote:

> What can I write? The life of Delhi depends on the Fort, Chandni Chowk, the daily gatherings at the Jamuna Bridge and the Annual ***Gulfaroshan***. When all these ... things are no longer there, how can Delhi live? Yes, there was once a city of this name in the dominions of India.

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Fig. 7 *– Looking out from Jama Masjid, photograph by Felice Beato, 1858-59*

Notice the buildings all around the Masjid. They were cleared after the Revolt of 1857.

The British wanted Delhi to forget its Mughal past. The area around the Fort was completely cleared of gardens, pavilions and mosques (though temples were left intact). The British wanted a clear ground for security reasons. Mosques in particular were either destroyed, or put to other uses. For instance, the Zinat-al-Masjid was converted into a bakery. No worship was allowed in the Jama Masjid for five years. One-third of the city was demolished, and its canals were filled up.

In the 1870s, the western walls of Shahjahanabad were broken to establish the railway and to allow the city to expand beyond the walls. The British now began living in the sprawling Civil Lines area that came up in the north, away from the Indians in the Walled City. The Delhi College was turned into a school, and shut down in 1877.

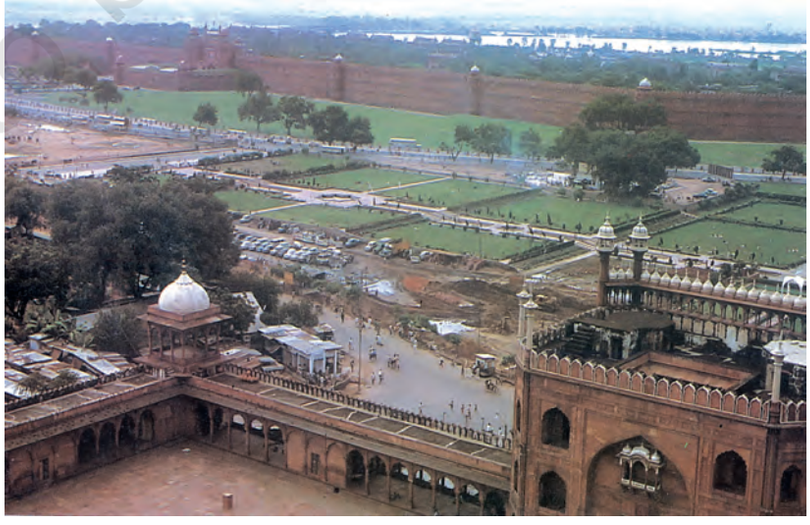

Fig. 8 *– View from the Jama Masjid after the surrounding buildings were demolished*

Activity

Compare the view in Fig. 8 with that in Fig. 7. Write a paragraph on what the changes depicted in the pictures might have meant to people living in the area.

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Planning a new capital

The British were fully aware of the symbolic importance of Delhi. After the Revolt of 1857, many spectacular events were held there. In 1877, Viceroy Lytton organised a Durbar to acknowledge Queen Victoria as the Empress of India. Remember that Calcutta was still the capital of British India, but the grand Durbar was being held in Delhi. Why was this so? During the Revolt, the British had realised that the Mughal emperor was still important to the people and they saw him as their leader. It was therefore important to celebrate British power with pomp and show in the city the Mughal emperors had earlier ruled, and the place which had turned into a rebel stronghold in 1857.

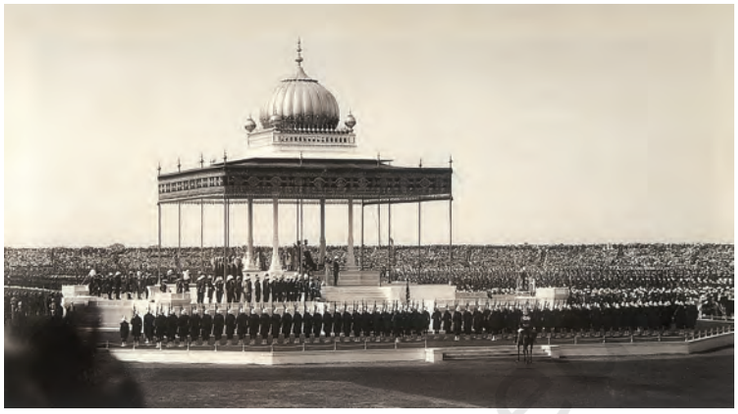


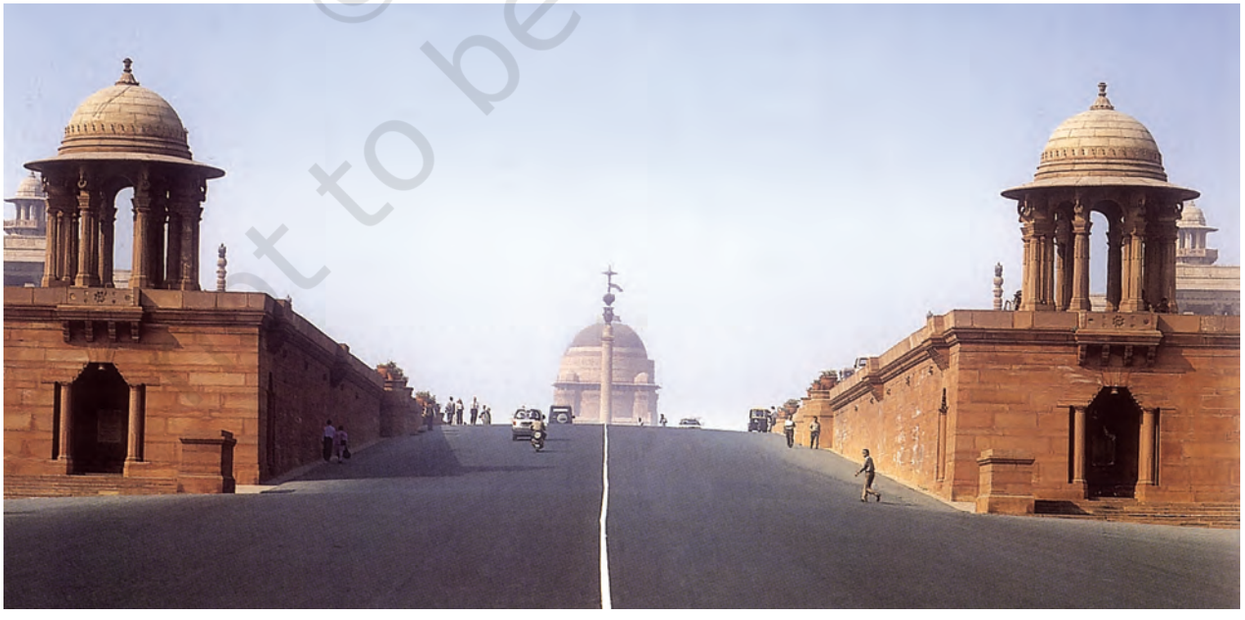
Fig. 9 *– The Coronation Durbar of King George V, 12 December, 1911*

Over 100,000 Indian princes and British officers and soldiers gathered at the Durbar.

In 1911, when King George V was crowned in England, a Durbar was held in Delhi to celebrate the occasion. The decision to shift the capital of India from Calcutta to Delhi was announced at this Durbar.

New Delhi was constructed as a 10-square-mile city on Raisina Hill, south of the existing city. Two architects, Edward Lutyens and Herbert Baker, were called on to design New Delhi and its buildings. The government complex in New Delhi consisted of a two-mile avenue,

Fig. 10 *– The Viceregal Palace (Rashtrapati Bhavan) atop Raisina Hill*



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Activity

Imagine yourself walking up Raisina Hill, looking towards Rashtrapati Bhavan. Do you think Baker was right in thinking that looking up to the building would create a sense of awe and emphasise the power of the British?

Kingsway (now Rajpath), that led to the Viceroy's Palace (now Rashtrapati Bhavan), with the Secretariat buildings on either sides of the avenue. The features of these government buildings were borrowed from different periods of India's imperial history, but the overall look was Classical Greece (fifth century BCE). For instance, the central dome of the Viceroy's Palace was copied from the Buddhist stupa at Sanchi, and the red sandstone and carved screens or *jalis* were borrowed from Mughal architecture. But the new buildings had to assert British importance: that is why the architect made sure that the Viceroy's Palace was higher than Shah Jahan's Jama Masjid!

How was this to be done?

New Delhi took nearly 20 years to build. The idea was to build a city that was a stark contrast to Shahjahanabad. There were to be no crowded mohallas, no mazes of narrow bylanes. In New Delhi, there were to be broad, straight streets lined with sprawling mansions set in the middle of large compounds. The architects wanted New Delhi to represent a sense of law and order, in contrast to the chaos of Old Delhi. The new city also had to be a clean and healthy space. The British saw overcrowded spaces as unhygienic and unhealthy, the source of disease. This meant that New Delhi had to have better water supply, sewage disposal and drainage facilities than the Old City. It had to be green, with trees and parks ensuring fresh air and adequate supply of oxygen.

Source 3

The vision of New Delhi

This is how Viceroy Hardinge explained the choice of Delhi as capital:

> The change would strike the imagination of the people of India … and would be accepted by all as the assertion of an unfaltering determination to maintain British rule in India.

The architect Herbert Baker believed:

> The New Capital must be the sculptural monument of the good government and unity which India, for the first time in its history, has enjoyed under British rule. British rule in India is not a mere veneer of government and culture. It is a new civilisation in growth, a blend of the best elements of East and West … It is to this great fact that the architecture of Delhi should bear testimony. (2 October 1912)

Activity

Can you find at least two instances from this chapter that suggest that there were other ways of thinking about the image of the capital city?

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Life in the time of Partition

The Partition of India in 1947 led to a massive transfer of populations on both sides of the new border. As a result, the population of Delhi swelled, the kinds of jobs people did changed, and the culture of the city became different.

Days after Indian Independence and Partition, fierce rioting began. Thousands of people in Delhi were killed and their homes looted and burned. As streams of Muslims left Delhi for Pakistan, their place was taken by equally large numbers of Sikh and Hindu refugees from Pakistan. Refugees roamed the streets of Shahjahanabad, searching for empty homes to occupy. At times they forced Muslims to leave or sell their properties. Over two-thirds of the Delhi Muslims migrated, almost 44,000 homes were abandoned. Terrorised Muslims lived in makeshift camps till they could leave for Pakistan.

At the same time, Delhi became a city of refugees. Nearly 500,000 people were added to Delhi's population (which had a little over 800,000 people in 1951). Most of these migrants were from Punjab. They stayed in camps, schools, military barracks and gardens, hoping to build new homes. Some got the opportunity to occupy residences that had been vacated; others were housed in refugee colonies. New colonies such as Lajpat Nagar and Tilak Nagar came up at this time. Shops and stalls were set up to cater to the demands of the migrants; schools and colleges were also opened.

The skills and occupations of the refugees were quite different from those of the people they replaced. Many of the Muslims who went to Pakistan were artisans, petty traders and labourers. The new migrants coming to Delhi were rural landlords, lawyers, teachers, traders and small shopkeepers. Partition changed their lives, and their occupations. They had to take up new jobs as hawkers, vendors, carpenters and ironsmiths. Many, however, prospered in their new businesses.

The large migration from Punjab changed the social milieu of Delhi. An urban culture largely based on Urdu was overshadowed by new tastes and sensibilities, in food, dress and the arts.

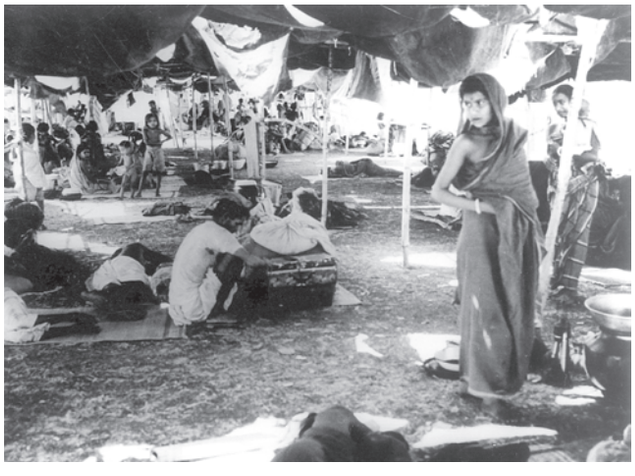

Fig. 11 *– Thousands stayed in the refugee camps set up in Delhi after Partition.*

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Inside the Old City

Meanwhile, what happened to the old city, that had been Shahjahanabad? In the past, Mughal Delhi's famed canals had brought not only fresh drinking water to homes, but also water for other domestic uses. This excellent system of water supply and drainage was neglected in the nineteenth century. The system of wells (or *baolis*) also broke down, and channels to remove household waste (called effluents) were damaged. This was at a time when the population of the city was continuously growing.

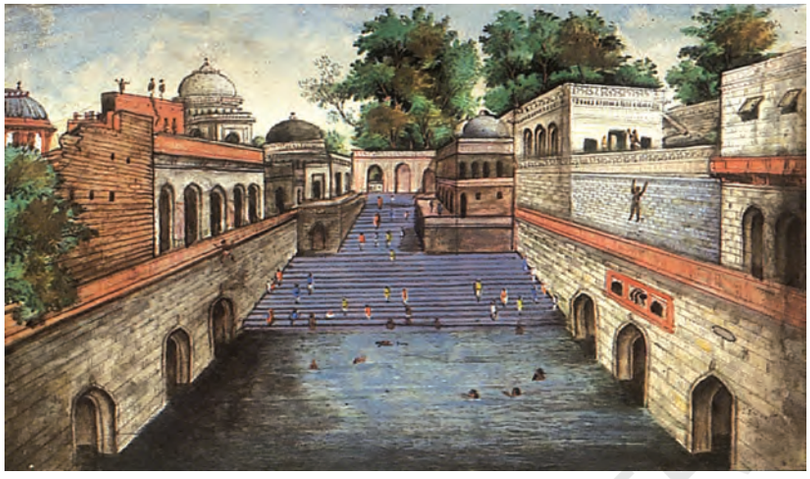

Fig. 12 *– A famous* baoli *near the shrine of Nizamuddin Auliya in Delhi*

The broken-down canals could not serve the needs of this rapidly increasing population. At the end of the nineteenth century, the Shahjahani drains were closed and a new system of open surface drains was introduced. This system too was soon overburdened, and many of the wealthier inhabitants complained about the stench from roadside privies and overflowing open drains. The Delhi Municipal Committee was unwilling to spend money on a good drainage system.

At the same time, though, millions of rupees were being spent on drainage systems in the New Delhi area.

Fig. 13 *– Chandni Chowk in Delhi in the late nineteenth century*

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The decline of *havelis*

The Mughal aristocracy in the seventeenth and eighteenth centuries lived in grand mansions called *havelis*. A map of the mid-nineteenth century showed at least a hundred such *havelis*, which were large walled compounds with mansions, courtyards and fountains.

A *haveli* housed many families. On entering the *haveli* through a beautiful gateway, you reached an open courtyard, surrounded by public rooms meant for visitors and business, used exclusively by males. The inner courtyard with its pavilions and rooms was meant for the women of the household. Rooms in the *havelis* had multiple uses, and very little by way of furniture.

Even in the mid-nineteenth century Qamr-al-din Khan's *haveli* had several structures within it, and included housing for the cart drivers, tent pitchers, torchbearers, as well as for accountants, clerks and household servants.

Many of the Mughal ***amirs*** were unable to maintain these large establishments under conditions of British rule. *Havelis* therefore began to be subdivided and sold. Often the street front of the *havelis* became shops or warehouses. Some *havelis* were taken over by the upcoming mercantile class, but many fell into decay and disuse.

The colonial bungalow was quite different from the *haveli*. Meant for one nuclear family, it was a large single-storeyed structure with a pitched roof, and usually set in one or two acres of open ground. It had separate living and dining rooms and bedrooms, and a wide veranda

Activity

Think of the life of two young people – one growing up in a *haveli* and the other in a colonial bungalow. What would be the difference in their relationship with the family? Which would you prefer to live in? Discuss your views with your classmates, and give reasons for your choice.

Amir – A nobleman

Fig. 14 – *A colonial bungalow in New Delhi*

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Fig. 15 *– A street in Old Delhi*

running in the front, and sometimes on three sides. Kitchens, stables and servants' quarters were in a separate space from the main house. The house was run by dozens of servants. The women of the household often sat on the verandas to supervise tailors or other tradesmen.

The Municipality begins to plan

The census of 1931 revealed that the walled city area was horribly crowded with as many as 90 persons per acre, while New Delhi had only about 3 persons per acre.

The poor conditions in the Walled City, however, did not stop it from expanding. In 1888 an extension scheme called the Lahore Gate Improvement Scheme was planned by Robert Clarke for the Walled City residents. The idea was to draw residents away from the Old City to a new type of market square, around which shops would be built. Streets in this redevelopment strictly followed the grid pattern, and were of identical width, size and character. Land was divided into regular areas for the construction of neighbourhoods. Clarkegunj, as the development was called, remained incomplete and did not help to decongest the Old City. Even in 1912, water supply and drainage in these new localities was very poor.

The Delhi Improvement Trust was set up 1936, and it built areas like Daryaganj South for wealthy Indians. Houses were grouped around parks. Within the houses, space was divided according to new rules of privacy. Instead of spaces being shared by many families or groups, now different members of the same family had their own private spaces within the home.

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ELSEWHERE

Herbert Baker in South Africa

If you look at Fig.16 and Fig.17 you will find a startling similarity between the buildings. But these buildings are continents apart. What does this show?

Fig. 16

Fig. 17

In the early 1890s, a young English architect named Herbert Baker went to South Africa in search of work. It was in South Africa that Baker came in touch with Cecil Rhodes, the Governor of Cape Town, who inspired in Baker a love for the British empire and an admiration for the architectural heritage of ancient Rome and Greece.

Fig. 17 shows the Union Building that Baker designed in the city of Pretoria in South Africa. It used some of the elements of ancient classical architecture that Baker later included in his plans of the Secretariat building in New Delhi. The Union Building was also located on a steep hill as is the Secretariat Building in New Delhi (Fig. 16). Have you not noticed that people in positions of power want to look down on others from above rather than up towards them from below? The Union Building and the Secretariat were both built to house imperial offices.

Let's recall

1. State whether true or false:

   (a) In the Western world, modern cities grew with industrialisation.

   (b) Surat and Machlipatnam developed in the nineteenth century.

   (c) In the twentieth century, the majority of Indians lived in cities.

   (d) After 1857 no worship was allowed in the Jama Masjid for five years.

   (e) More money was spent on cleaning Old Delhi than New Delhi.

Let's imagine

Imagine that you are a young man living in Shahjahanabad in 1700. Based on the description of the area in this chapter, write an account of your activities during one day of your life.

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2. Fill in the blanks:

   (a) The first structure to successfully use the dome was called the _____.

   (b) The two architects who designed New Delhi and Shahjahanabad were _____ and _____.

   (c) The British saw overcrowded spaces as _____.

   (d) In 1888 an extension scheme called the _____ was devised.

3. Identify three differences in the city design of New Delhi and Shahjahanabad.

4. Who lived in the "white" areas in cities such as Madras?

Let's discuss

5. What is meant by de-urbanisation?

6. Why did the British choose to hold a grand Durbar in Delhi although it was not the capital?

7. How did the Old City of Delhi change under British rule?

8. How did the Partition affect life in Delhi?

Let's do

9. Find out the history of the town you live in or of any town nearby. Check when and how it grew, and how it has changed over the years. You could look at the history of the bazaars, the buildings, cultural institutions, and settlements.

10. Make a list of at least ten occupations in the city, town or village to which you belong, and find out how long they have existed. What does this tell you about the changes within this area?

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OUR PASTS – III

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FOREWORD

The National Curriculum Framework, 2005, recommends that children's life at school must be linked to their life outside the school. This principle marks a departure from the legacy of bookish learning which continues to shape our system and causes a gap between the school, home and community. The syllabi and textbooks developed on the basis of NCF signify an attempt to implement this basic idea. They also attempt to discourage rote learning and the maintenance of sharp boundaries between different subject areas. We hope these measures will take us significantly further in the direction of a child-centred system of education outlined in the National Policy on Education (1986).

The success of this effort depends on the steps that school principals and teachers will take to encourage children to reflect on their own learning and to pursue imaginative activities and questions. We must recognise that, given space, time and freedom, children generate new knowledge by engaging with the information passed on to them by adults. Treating the prescribed textbook as the sole basis of examination is one of the key reasons why other resources and sites of learning are ignored. Inculcating creativity and initiative is possible if we perceive and treat children as participants in learning, not as receivers of a fixed body of knowledge.

These aims imply considerable change in school routines and mode of functioning. Flexibility in the daily time-table is as necessary as rigour in implementing the annual calendar so that the required number of teaching days are actually devoted to teaching. The methods used for teaching and evaluation will also determine how effective this textbook proves for making children's life at school a happy experience, rather than a source of stress or boredom. Syllabus designers have tried to address the problem of curricular burden by restructuring and reorienting knowledge at different stages with greater consideration for child psychology and the time available for teaching. The textbook attempts to enhance this endeavor by giving higher priority and space to opportunities for contemplation and wondering, discussion in small groups, and activities requiring hands-on experience.

NCERT appreciates the hard work done by the textbook development committee responsible for this book. We wish to thank the Chairperson of the Advisory Committee for

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Textbook in Social Science, Professor Hari Vasudevan and the Chief Advisor for this book, Professor Neeladri Bhattacharya for guiding the work of this committee. Several teachers contributed to the development of this textbook; we are grateful to their principals for making this possible. We are indebted to the institutions and organisations, which have generously permitted us to draw upon their resources, material and personnel. We are especially grateful to the members of the National Monitoring Committee, appointed by the Department of Secondary and Higher Education, Ministry of Human Resource Development under the Chairpersonship of Professor Mrinal Miri and Professor G. P. Deshpande, for their valuable time and contribution. As an organisation committed to systemic reform and continuous improvement in the quality of its products, NCERT welcomes comments and suggestions which will enable us to undertake further revision and refinement.

Director
National Council of Educational
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Many individuals and institutions helped in the production of the book. Professor Muzaffar Alam and Dr Kumkum Roy read drafts and offered suggestions for change. We drew upon the image collections of several institutions in illustrating the book. A number of photographs of the city of Delhi and of the events of 1857 are from the Alkazi Foundation for the Arts. Many of the nineteenth-century illustrated books on the British Raj are to be found in the valuable India Collection of the India International Centre. We are particularly glad that Sunil Janah, now 90 years of age, has given us permission to reproduce his photographs. From the early 1940s, he has explored the tribal areas and recorded with his camera the daily life of different communities. Some of these photographs are now published (*The Tribals of India*, Oxford University of Press, 2003), and many are at the Indira Gandhi National Centre for Arts.

Shalini Advani and Shyama Warner have done several rounds of editing with care and understanding, suggesting changes, tracking mistakes and improving the text in innumerable ways. We thank them both for their involvement in the project.

We have made every effort to acknowledge credits, but we apologise in advance for any omission that may have inadvertently taken place.

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The British Resident at the court of Poona concluding a treaty, 1790

1 How, When and Where

0864CH01

How Important are Dates?

There was a time when historians were fascinated with dates. There were heated debates about the dates on which rulers were crowned or battles were fought. In the common-sense notion, history was synonymous with dates. You may have heard people say, "I find history boring because it is all about memorising dates." Is such a conception true?

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

Living in the world we do not always ask historical questions about what we see around us. We take things for granted, as if what we see has always been in the world we inhabit. But most of us have our moments of wonder, when we are curious, and we ask questions that actually *are* historical. Watching someone sip a cup of tea at a roadside tea stall you may wonder – when did people begin to drink tea or coffee? Looking out of the window of a train you may ask yourself – when were railways built and how did people travel long distances before the age of railways? Reading the newspaper in the morning you may be curious to know how people got to hear about things before newspapers began to be printed.

***Fig. 1** – Brahmans offering the Shastras to Britannia, frontispiece to the first map produced by James Rennel, 1782*

Rennel was asked by Robert Clive to produce maps of Hindustan. An enthusiastic supporter of British conquest of India, Rennel saw preparation of maps as essential to the process of domination. The picture here tries to suggest that Indians willingly gave over their ancient texts to Britannia – the symbol of British power – as if asking her to become the protector of Indian culture.

Activity

Look carefully at Fig.1 and write a paragraph explaining how this image projects an imperial perception.

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All such historical questions refer us back to notions of time. But time does not have to be always precisely dated in terms of a particular year or a month. Sometimes it is actually incorrect to fix precise dates to processes that happen over a period of time. People in India did not begin drinking tea one fine day; they developed a taste for it over time. There can be no one clear date for a process such as this. Similarly, we cannot fix one single date on which British rule was established, or the national movement started, or changes took place within the economy and society. All these things happened over a stretch of time. We can only refer to a span of time, an approximate period over which particular changes became visible.

Why, then, do we continue to associate history with a string of dates? This association has a reason. There was a time when history was an account of battles and big events. It was about rulers and their policies. Historians wrote about the year a king was crowned, the year he married, the year he had a child, the year he fought a particular war, the year he died, and the year the next ruler succeeded to the throne. For events such as these, specific dates can be determined, and in histories such as these, debates about dates continue to be important.

As you have seen in the history textbooks of the past two years, historians now write about a host of other issues, and other questions. They look at how people earned their livelihood, what they produced and ate, how cities developed and markets came up, how kingdoms were formed and new ideas spread, and how cultures and society changed.

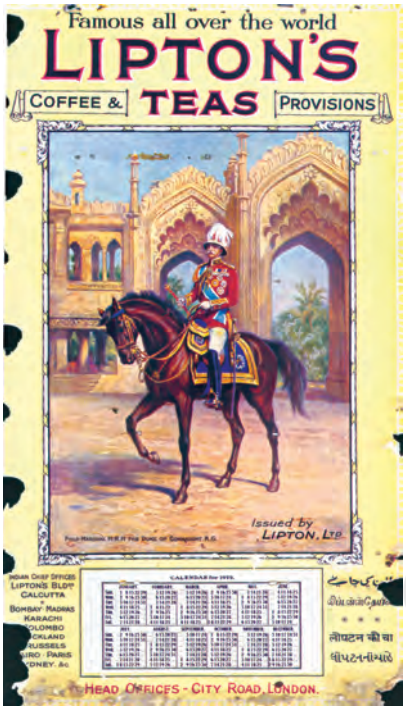

***Fig. 2** – Advertisements help create taste*

Old advertisements help us understand how markets for new products were created and new tastes were popularised. This 1922 advertisement for Lipton tea suggests that royalty all over the world is associated with this tea. In the background you see the outer wall of an Indian palace, while in the foreground, seated on horseback is the third son of Queen Victoria of Britain, Prince Arthur, who was given the title Duke of Connaught.

Which dates?

By what criteria do we choose a set of dates as important? The dates we select, the dates around which we compose our story of the past, are not important on their own. They become vital because we focus on a particular set of events as important. If our focus of study changes, if we begin to look at new issues, a new set of dates will appear significant.

Consider an example. In the histories written by British historians in India, the rule of each Governor-General was important. These histories began with the rule of the first Governor-General, Warren Hastings, and ended with the last Viceroy, Lord Mountbatten. In separate chapters we read about the deeds of others –

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Hastings, Wellesley, Bentinck, Dalhousie, Canning, Lawrence, Lytton, Ripon, Curzon, Harding, Irwin. It was a seemingly never-ending succession of Governor-Generals and Viceroys. All the dates in these history books were linked to these personalities – to their activities, policies, achievements. It was as if there was nothing outside their lives that was important for us to know. The chronology of their lives marked the different chapters of the history of British India.

Can we not write about the history of this period in a different way? How do we focus on the activities of different groups and classes in Indian society within the format of this history of Governor-Generals?

When we write history, or a story, we divide it into chapters. Why do we do this? It is to give each chapter some coherence. It is to tell a story in a way that makes some sense and can be followed. In the process we focus only on those events that help us to give shape to the story we are telling. In the histories that revolve around the life of British Governor-Generals, the activities of Indians simply do not fit, they have no space. What, then, do we do? Clearly, we need another format for our history. This would mean that the old dates will no longer have the significance they earlier had. A new set of dates will become more important for us to know.

***Fig. 3** – Warren Hastings became the first Governor-General of India in 1773*

While history books narrated the deeds of Governor-Generals, biographies glorified them as persons, and paintings projected them as powerful figures.

How do we periodise?

In 1817, James Mill, a Scottish economist and political philosopher, published a massive three-volume work, *A History of British India*. In this he divided Indian history into three periods – Hindu, Muslim and British. This periodisation came to be widely accepted. Can you think of any problem with this way of looking at Indian history?

Why do we try and divide history into different periods? We do so in an attempt to capture the characteristics of a time, its central features as they appear to us. So the terms through which we periodise – that is, demarcate the difference between periods – become important. They reflect our ideas about the past. They show how we see the significance of the change from one period to the next.

Mill thought that all Asian societies were at a lower level of civilisation than Europe. According to his telling of history, before the British came to India, Hindu and Muslim despots ruled the country. Religious intolerance, caste taboos and superstitious practices dominated

Activity

Interview your mother or another member of your family to find out about their life. Now divide their life into different periods and list out the significant events in each period. Explain the basis of your periodisation.

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social life. British rule, Mill felt, could civilise India. To do this it was necessary to introduce European manners, arts, institutions and laws in India. Mill, in fact, suggested that the British should conquer all the territories in India to ensure the enlightenment and happiness of the Indian people. For India was not capable of progress without British help.

In this idea of history, British rule represented all the forces of progress and civilisation. The period before British rule was one of darkness. Can such a conception be accepted today?

In any case, can we refer to any period of history as "Hindu" or "Muslim"? Did not a variety of faiths exist simultaneously in these periods? Why should we characterise an age only through the religion of the rulers of the time? To do so is to suggest that the lives and practices of the others do not really matter. We should also remember that even rulers in ancient India did not all share the same faith.

Moving away from British classification, historians have usually divided Indian history into 'ancient', 'medieval' and 'modern'. This division too has its problems. It is a periodisation that is borrowed from the West where the modern period was associated with the growth of all the forces of modernity – science, reason, democracy, liberty and equality. Medieval was a term used to describe a society where these features of modern society did not exist. Can we uncritically accept this characterisation of the modern period to describe the period of our study? As you will see in this book, under British rule people did not have equality, freedom or liberty. Nor was the period one of economic growth and progress.

Many historians therefore refer to this period as 'colonial'.

What is colonial?

In this book you will read about the way the British came to conquer the country and establish their rule, subjugating local nawabs and rajas. You will see how they established control over the economy and society, collected revenue to meet all their expenses, bought the goods they wanted at low prices, produced crops they needed for export, and you will understand the changes that came about as a consequence. You will also come to know about the changes British rule brought about in values and tastes, customs and practices. When the subjugation of one country by another leads to these kinds of political, economic, social and cultural changes, we refer to the process as colonisation.

You will, however, find that all classes and groups did not experience these changes in the same way. That is why the book is called *Our Pasts* in the plural.

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How do We Know?

What sources do historians use in writing about the last 250 years of Indian history?

Administration produces records

One important source is the official records of the British administration. The British believed that the act of writing was important. Every instruction, plan, policy decision, agreement, investigation had to be clearly written up. Once this was done, things could be properly studied and debated. This conviction produced an administrative culture of memos, notings and reports.

The British also felt that all important documents and letters needed to be carefully preserved. So they set up record rooms attached to all administrative institutions. The village *tahsildar*'s office, the collectorate, the commissioner's office, the provincial secretariats, the lawcourts – all had their record rooms. Specialised institutions like archives and museums were also established to preserve important records.

Letters and memos that moved from one branch of the administration to another in the early years of the nineteenth century can still be read in the archives. You can also study the notes and reports that district officials prepared, or the instructions and directives that were sent by officials at the top to provincial administrators.

In the early years of the nineteenth century these documents were carefully copied out and beautifully written by calligraphists – that is, by those who specialised in the art of beautiful writing. By the middle of the nineteenth century, with the spread of printing, multiple copies of these records were printed as proceedings of each government department.

Fig. 4 *– The National Archives of India came up in the 1920s*

When New Delhi was built, the National Museum and the National Archives were both located close to the Viceregal Palace. This location reflects the importance these institutions had in British imagination.

Source 1

Reports to the Home Department

In 1946 the colonial government in India was trying to put down a mutiny that broke out on the ships of the Royal Indian Navy. Here is a sample of the kind of reports the Home Department got from the different dockyards:

> Bombay: Arrangements have been made for the Army to take over ships and establishment. Royal Navy ships are remaining outside the harbour.
>
> Karachi: 301 mutineers are under arrest and a few more strongly suspected are to be arrested ... All establishments ... are under military guard.
>
> Vizagapatnam: The position is completely under control and no violence has occurred. Military guards have been placed on ships and establishments. No further trouble is expected except that a few men may refuse to work.

Director of Intelligence, HQ. India Command, Situation Report No. 7. File No. 5/21/46 Home (Political), Government of India

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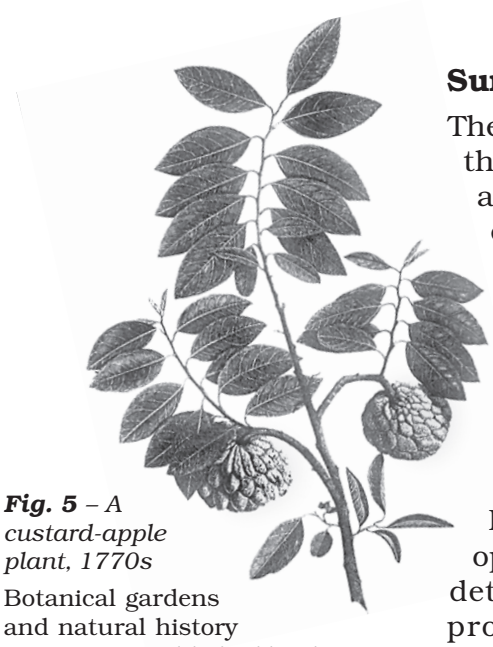

Fig. 5 *– A custard-apple plant, 1770s*

Botanical gardens and natural history museums established by the British collected plant specimens and information about their uses. Local artists were asked to draw pictures of these specimens. Historians are now looking at the way such information was gathered and what this information reveals about the nature of colonialism.

Surveys become important

The practice of surveying also became common under the colonial administration. The British believed that a country had to be properly known before it could be effectively administered.

By the early nineteenth century detailed surveys were being carried out to map the entire country. In the villages, revenue surveys were conducted. The effort was to know the topography, the soil quality, the flora, the fauna, the local histories, and the cropping pattern – all the facts seen as necessary to know about to administer the region. From the end of the nineteenth century, Census operations were held every ten years. These prepared detailed records of the number of people in all the provinces of India, noting information on castes, religions and occupation. There were many other surveys – botanical surveys, zoological surveys, archaeological surveys, anthropological surveys, forest surveys.

What official records do not tell

From this vast corpus of records we can get to know a lot, but we must remember that these are official records. They tell us what the officials thought, what

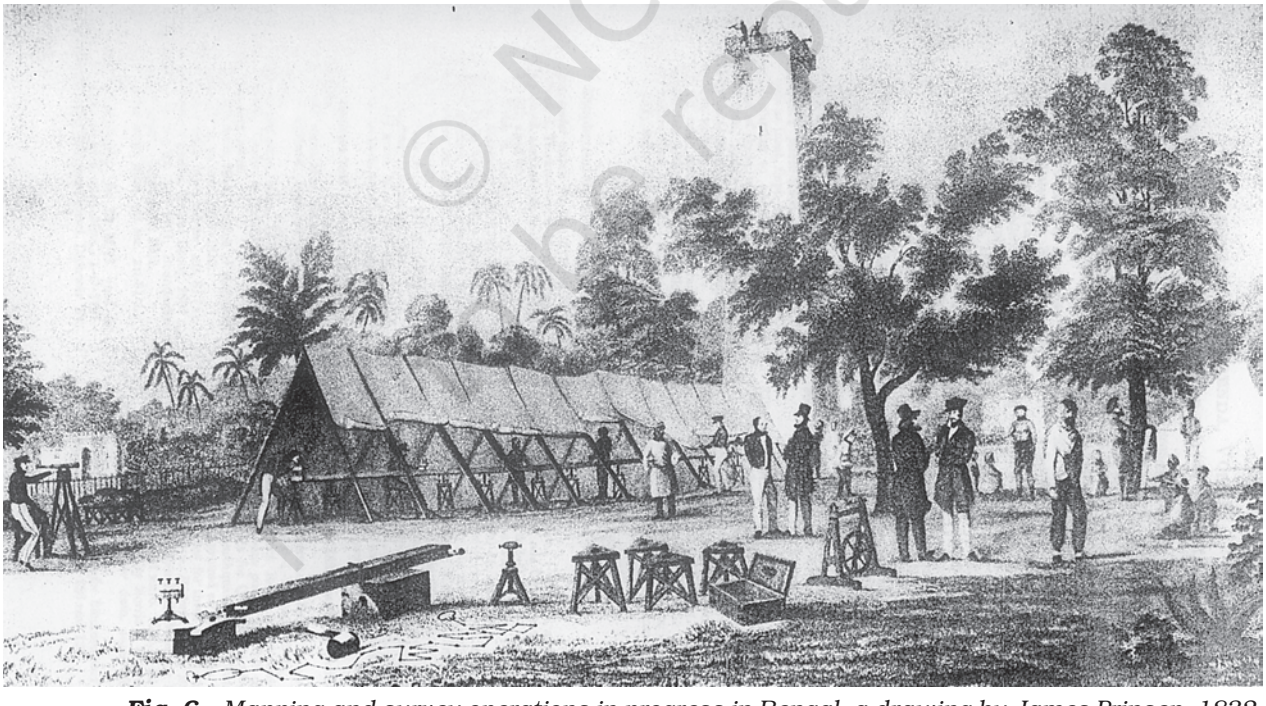

Fig. 6 *– Mapping and survey operations in progress in Bengal, a drawing by James Prinsep, 1832*

Note how all the instruments that were used in surveys are placed in the foreground to emphasise the scientific nature of the project.

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Fig. 7 *– The rebels of 1857*

Images need to be carefully studied for they project the viewpoint of those who create them. This image can be found in several illustrated books produced by the British after the 1857 rebellion. The caption at the bottom says: "Mutinous sepoys share the loot". In British representations the rebels appear as greedy, vicious and brutal. You will read about the rebellion in Chapter 5.

they were interested in, and what they wished to preserve for posterity. These records do not always help us understand what other people in the country felt, and what lay behind their actions.

For that we need to look elsewhere. When we begin to search for these other sources we find them in plenty, though they are more difficult to get than official records. We have diaries of people, accounts of pilgrims and travellers, autobiographies of important personalities, and popular booklets that were sold in the local bazaars. As printing spread, newspapers were published and issues were debated in public. Leaders and reformers wrote to spread their ideas, poets and novelists wrote to express their feelings.

All these sources, however, were produced by those who were literate. From these we will not be able to understand how history was experienced and lived by the tribals and the peasants, the workers in the mines or the poor on the streets. Getting to know their lives is a more difficult task.

Yet this can be done, if we make a little bit of effort. When you read this book you will see how this can be done.

Source 2

"Not fit for human consumption"

Newspapers provide accounts of the movements in different parts of the country. Here is a report of a police strike in 1946.

> More than 2000 policemen in Delhi refused to take their food on Thursday morning as a protest against their low salaries and the bad quality of food supplied to them from the Police Lines kitchen.
>
> As the news spread to the other police stations, the men there also refused to take food ... One of the strikers said: "The food supplied to us from the Police Lines kitchen is not fit for human consumption. Even cattle would not eat the *chappattis* and *dal* which we have to eat."
>
> *Hindustan Times*, 22 March, 1946

Activity

Look at Sources 1 and 2. Do you find any differences in the nature of reporting? Explain what you observe.

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Let's imagine

Imagine that you are a historian wanting to find out about how agriculture changed in a remote tribal area after independence. List the different ways in which you would find information on this.

Let's recall

1. State whether true or false:

   (a) James Mill divided Indian history into three periods – Hindu, Muslim, Christian.

   (b) Official documents help us understand what the people of the country think.

   (c) The British thought surveys were important for effective administration.

Let's discuss

2. What is the problem with the periodisation of Indian history that James Mill offers?
3. Why did the British preserve official documents?
4. How will the information historians get from old newspapers be different from that found in police reports?

Let's do

5. Can you think of examples of surveys in your world today? Think about how toy companies get information about what young people enjoy playing with or how the government finds out about the number of young people in school. What can a historian derive from such surveys?

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2 From Trade to Territory
The Company Establishes Power

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Aurangzeb was the last of the powerful Mughal rulers. He established control over a very large part of the territory that is now known as India. After his death in 1707, many Mughal governors (*subadars*) and big zamindars began asserting their authority and establishing regional kingdoms. As powerful regional kingdoms emerged in various parts of India, Delhi could no longer function as an effective centre.

By the second half of the eighteenth century, however, a new power was emerging on the political horizon – the British. Did you know that the British originally came as a small trading company and were reluctant to acquire territories? How then did they come to be masters of a vast empire? In this chapter you will see how this came about.

Fig. 1 *– Bahadur Shah Zafar and his sons being arrested by Captain Hodson*

After Aurangzeb there was no powerful Mughal ruler, but Mughal emperors continued to be symbolically important. In fact, when a massive rebellion against British rule broke out in 1857, Bahadur Shah Zafar, the Mughal emperor at the time, was seen as the natural leader. Once the revolt was put down by the company, Bahadur Shah Zafar was forced to leave the kingdom, and his sons were shot in cold blood.

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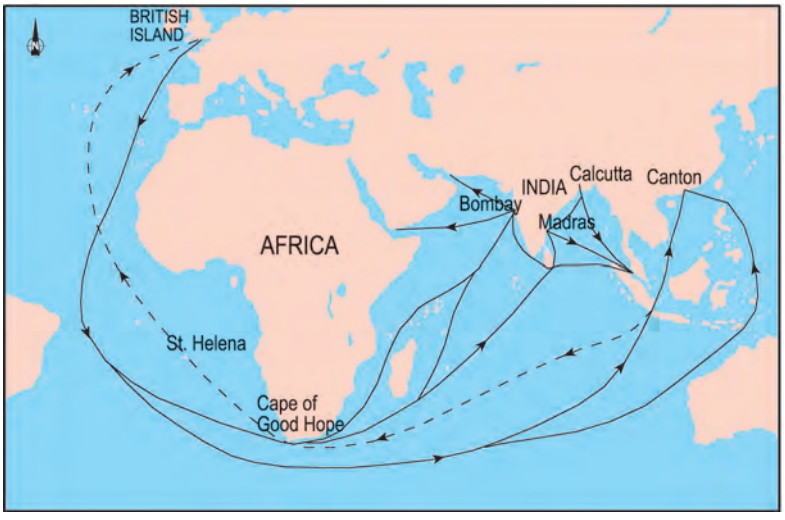

Fig. 2 – *Routes to India in the eighteenth century*

East India Company Comes East

In 1600, the East India Company acquired a charter from the ruler of England, Queen Elizabeth I, granting it the sole right to trade with the East. This meant that no other trading group in England could compete with the East India Company. With this charter the Company could venture across the oceans, looking for new lands from which it could buy goods at a cheap price, and carry them back to Europe to sell at higher prices. The Company did not have to fear competition from other English trading companies. **Mercantile** trading companies in those days made profit primarily by excluding competition, so that they could buy cheap and sell dear.

Mercantile – A business enterprise that makes profit primarily through trade, buying goods cheap and selling them at higher prices

The royal charter, however, could not prevent other European powers from entering the Eastern markets. By the time the first English ships sailed down the west coast of Africa, round the Cape of Good Hope, and crossed the Indian Ocean, the Portuguese had already established their presence in the western coast of India, and had their base in Goa. In fact, it was Vasco da Gama, a Portuguese explorer, who had discovered this sea route to India in 1498. By the early seventeenth century, the Dutch too were exploring the possibilities of trade in the Indian Ocean. Soon the French traders arrived on the scene.

The problem was that all the companies were interested in buying the same things. The fine qualities of cotton and silk produced in India had a big market in Europe. Pepper, cloves, cardamom and cinnamon too were in great demand. Competition amongst the European companies inevitably pushed up the prices at which these goods could be purchased, and this reduced the profits that could be earned. The only way the trading companies could flourish was by eliminating rival competitors. The urge to secure markets therefore led to fierce battles between the trading companies. Through the seventeenth and eighteenth centuries they regularly sank each other's ships, blockaded routes, and prevented rival ships from moving with supplies of

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goods. Trade was carried on with arms and trading posts were protected through fortification.

This effort to fortify settlements and carry on profitable trade also led to intense conflict with local rulers. The company therefore found it difficult to separate trade from politics. Let us see how this happened.

East India Company begins trade in Bengal

The first English factory was set up on the banks of the river Hugli in 1651. This was the base from which the Company's traders, known at that time as "factors", operated. The factory had a warehouse where goods for export were stored, and it had offices where Company officials sat. As trade expanded, the Company persuaded merchants and traders to come and settle near the factory. By 1696 it began building a fort around the settlement. Two years later it bribed Mughal officials into giving the Company zamindari rights over three villages. One of these was Kalikata, which later grew into the city of Calcutta or Kolkata as it is known today. It also persuaded the Mughal emperor Aurangzeb to issue a ***farman*** granting the Company the right to trade duty free.

Farman – A royal edict, a royal order

The Company tried continuously to press for more concessions and manipulate existing privileges. Aurangzeb's *farman*, for instance, had granted only the Company the right to trade duty free. But officials of the Company, who were carrying on private trade on the side, were expected to pay duty. This they refused to pay, causing an enormous loss of revenue for Bengal. How could the Nawab of Bengal, Murshid Quli Khan, not protest?

Fig. 3 *– Local boats bring goods from ships in Madras, painted by William Simpson, 1867*

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Fig. 4 – *Robert Clive*

Puppet – Literally, a toy that you can move with strings. The term is used disapprovingly to refer to a person who is controlled by someone else.

Did you know?

Did you know how Plassey got its name? Plassey is an anglicised pronunciation of Palashi and the place derived its name from the *palash* tree known for its beautiful red flowers that yield *gulal*, the powder used in the festival of Holi.

How trade led to battles

Through the early eighteenth century the conflict between the Company and the nawabs of Bengal intensified. After the death of Aurangzeb, the Bengal nawabs asserted their power and autonomy, as other regional powers were doing at that time. Murshid Quli Khan was followed by Alivardi Khan and then Sirajuddaulah as the Nawab of Bengal. Each one of them was a strong ruler. They refused to grant the Company concessions, demanded large tributes for the Company's right to trade, denied it any right to mint coins, and stopped it from extending its fortifications. Accusing the Company of deceit, they claimed that the Company was depriving the Bengal government of huge amounts of revenue and undermining the authority of the nawab. It was refusing to pay taxes, writing disrespectful letters, and trying to humiliate the nawab and his officials.

The Company on its part declared that the unjust demands of the local officials were ruining the trade of the Company, and trade could flourish only if the duties were removed. It was also convinced that to expand trade it had to enlarge its settlements, buy up villages, and rebuild its forts.

The conflicts led to confrontations and finally culminated in the famous Battle of Plassey.

The Battle of Plassey

When Alivardi Khan died in 1756, Sirajuddaulah became the nawab of Bengal. The Company was worried about his power and keen on a **puppet** ruler who would willingly give trade concessions and other privileges. So it tried, though without success, to help one of Sirajuddaulah's rivals become the nawab. An infuriated Sirajuddaulah asked the Company to stop meddling in the political affairs of his dominion, stop fortification, and pay the revenues. After negotiations failed, the Nawab marched with 30,000 soldiers to the English factory at Kassimbazar, captured the Company officials, locked the warehouse, disarmed all Englishmen, and blockaded English ships. Then he marched to Calcutta to establish control over the Company's fort there.

On hearing the news of the fall of Calcutta, Company officials in Madras sent forces under the command of Robert Clive, reinforced by naval fleets. Prolonged negotiations with the Nawab followed. Finally, in 1757, Robert Clive led the Company's army against Sirajuddaulah at Plassey. One of the main reasons for

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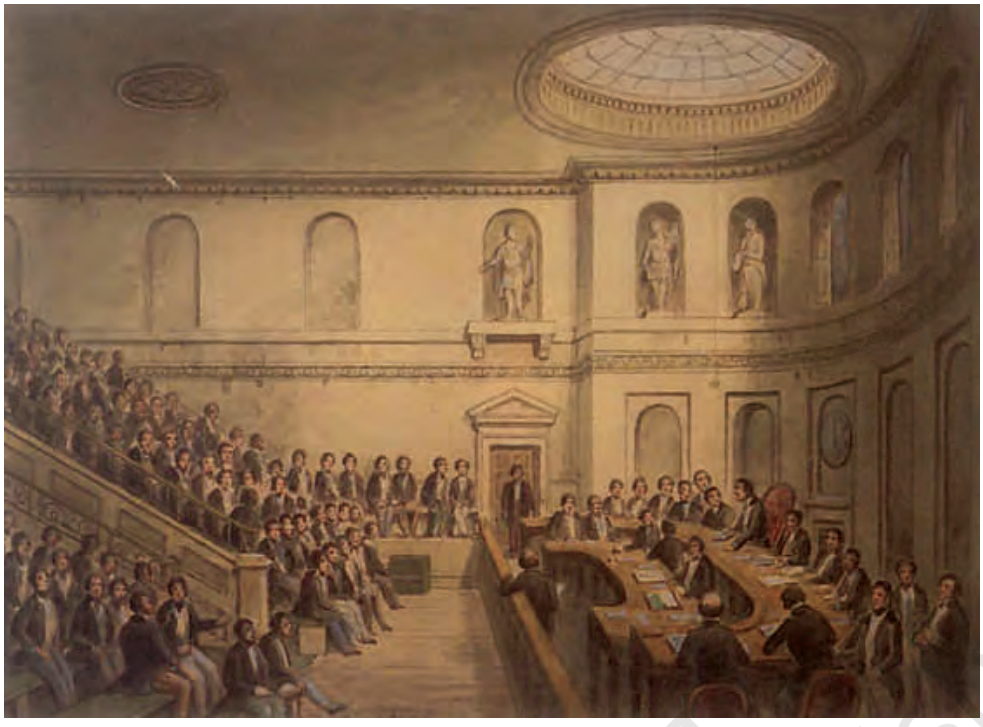

Fig. 5 *– The General Court Room, East India House, Leadenhall Street*

The Court of Proprietors of the East India Company had their meetings in the East India House on Leadenhall Street in London. This is a picture of one of their meetings in progress.

the defeat of the Nawab was that the forces led by Mir Jafar, one of Sirajuddaulah's commanders, never fought the battle. Clive had managed to secure his support by promising to make him nawab after crushing Sirajuddaulah.

The Battle of Plassey became famous because it was the first major victory the Company won in India.

Fig. 6 – Sirajuddaulah

Source 1

The promise of riches

The territorial ambitions of the mercantile East India Company were viewed with distrust and doubt in England. After the Battle of Plassey, Robert Clive wrote to William Pitt, one of the Principal Secretaries of State to the English monarch, on 7 January 1759 from Calcutta:

> But so large a sovereignty may possibly be an object too extensive for a mercantile Company ... I flatter myself ... that there will be little or no difficulty in obtaining the absolute possession of these rich kingdoms: ... Now I leave you to judge, whether an income yearly of two million sterling with the possession of three provinces ... be an object deserving the public attention ...

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Source 2

The Nawab complains

In 1733 the Nawab of Bengal said this about the English traders:

> When they first came into the country they petitioned the then government in a humble manner for liberty to purchase a spot of ground to build a factory house upon, which was no sooner granted but they built a strong fort, surrounded it with a ditch which has communication with the river and mounted a great number of guns upon the walls. They have enticed several merchants and others to go and take protection under them and they collect a revenue which amounts to Rs 100, 000 ... they rob and plunder and carry great number of the king's subjects of both sexes into slavery into their own country ...

After the defeat at Plassey, Sirajuddaulah was assassinated and Mir Jafar made the nawab. The Company was still unwilling to take over the responsibility of administration. Its prime objective was the expansion of trade. If this could be done without conquest, through the help of local rulers who were willing to grant privileges, then territories need not be taken over directly.

Soon the Company discovered that this was rather difficult. For even the puppet nawabs were not always as helpful as the Company wanted them to be. After all, they had to maintain a basic appearance of dignity and sovereignty if they wanted respect from their subjects.

What could the Company do? When Mir Jafar protested, the Company deposed him and installed Mir Qasim in his place. When Mir Qasim complained, he in turn was defeated in a battle fought at Buxar (1764), driven out of Bengal, and Mir Jafar was reinstalled. The Nawab had to pay Rs 500,000 every month but the Company wanted more money to finance its wars, and meet the demands of trade and its other expenses. It wanted more territories and more revenue. By the time Mir Jafar died in 1765 the mood of the Company had changed. Having failed to work with puppet nawabs, Clive declared: "We must indeed become nawabs ourselves."

Finally, in 1765 the Mughal emperor appointed the Company as the Diwan of the provinces of Bengal. The Diwani allowed the Company to use the vast revenue resources of Bengal. This solved a major problem that the Company had earlier faced. From the early eighteenth century its trade with India had expanded. But it had to buy most of the goods in India with gold and silver imported from Britain. This was because at this time Britain had no goods to sell in India. The outflow of gold from Britain slowed after the Battle of Plassey, and entirely stopped after the assumption of Diwani. Now revenues from India could finance Company expenses. These revenues could be used to purchase cotton and silk textiles in India, maintain Company troops, and meet the cost of building the Company fort and offices at Calcutta.

Company officials become "nabobs"

What did it mean to be nawabs? It meant of course that the Company acquired more power and authority. But it also meant something else. Each company servant began to have visions of living like nawabs.

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After the Battle of Plassey the actual nawabs of Bengal were forced to give land and vast sums of money as personal gifts to Company officials. Robert Clive himself amassed a fortune in India. He had come to Madras (now Chennai) from England in 1743 at the age of 18. When in 1767 he left India his Indian fortune was worth £401,102. Interestingly, when he was appointed Governor of Bengal in 1764, he was asked to remove corruption in Company administration but he was himself cross-examined in 1772 by the British Parliament which was suspicious of his vast wealth. Although he was acquitted, he committed suicide in 1774.

However, not all Company officials succeeded in making money like Clive. Many died an early death in India due to disease and war and it would not be right to regard all of them as corrupt and dishonest. Many of them came from humble backgrounds and their uppermost desire was to earn enough in India, return to Britain and lead a comfortable life. Those who managed to return with wealth led flashy lives and flaunted their riches. They were called "nabobs" – an anglicised version of the Indian word nawab. They were often seen as upstarts and social climbers in British society and were ridiculed or made fun of in plays and cartoons.

Company Rule Expands

If we analyse the process of annexation of Indian states by the East India Company from 1757 to 1857, certain key aspects emerge. The Company rarely launched a direct military attack on an unknown territory. Instead it used a variety of political, economic and diplomatic methods to extend its influence before annexing an Indian kingdom.

After the Battle of Buxar (1764), the Company appointed Residents in Indian states. They were political or commercial agents and their job was to serve and further the interests of the Company. Through the Residents, the Company officials began interfering in the internal affairs of Indian states. They tried to decide who was to be the successor to the throne, and who was to be appointed in administrative posts. Sometimes the Company forced the states into a "subsidiary alliance". According to the terms of this alliance, Indian rulers were not allowed to have their independent armed forces. They were to be protected by the Company, but

Source 3

How did Clive see himself?

At his hearing in front of a Committee in Parliament, Clive declared that he had shown admirable restraint after the Battle of Plassey. This is what he said:

> Consider the situation in which the victory at Plassey had placed me! A great prince was dependent on my pleasure; an opulent city lay at my mercy; its richest bankers bid against each other for my smiles; I walked through vaults which were thrown open to me alone, piled on either hand with gold and jewels! Mr Chairman, at this moment I stand astonished at my moderation.

Activity

Imagine that you are a young Company official who has been in India for a few months. Write a letter home to your mother telling her about your luxurious life and contrasting it with your earlier life in Britain.

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Fig. 7 *– Nawab Shujauddaulah of Awadh, with his sons and the British Resident, painted by Tilly Kettle (oil, 1772)*

The treaties that followed the Battle of Buxar forced Nawab Shujauddaulah to give up much of his authority. Here, however, he poses in regal splendour, towering over the Resident.

had to pay for the "subsidiary forces" that the Company was supposed to maintain for the purpose of this protection. If the Indian rulers failed to make the payment, then part of their territory was taken away as penalty. For example, when Richard Wellesley was Governor-General (1798-1805), the Nawab of Awadh was forced to give over half of his territory to the Company in 1801, as he failed to pay for the "subsidiary forces". Hyderabad was also forced to cede territories on similar grounds.

Source 4

What power did the Resident have?

This is what James Mill, the famous economist and political philosopher from Scotland, wrote about the residents appointed by the Company.

> We place a resident, who really is king of the country, whatever **injunctions** of non-interference he may act under. As long as the prince acts in perfect **subservience**, and does what is agreeable to the residents, that is, to the British Government, things go on quietly; they are managed without the resident appearing much in the administration of affairs … but when anything of a different nature happens, the moment the prince takes a course which the British Government think wrong, then comes clashing and disturbance.
>
> *James Mill (1832)*

Injunction – Instruction

Subservience – Submissiveness

Fig. 8 *– Tipu Sultan*

Tipu Sultan – The "Tiger of Mysore"

The Company resorted to direct military confrontation when it saw a threat to its political or economic interests. This can be illustrated with the case of the southern Indian state of Mysore.

Mysore had grown in strength under the leadership of powerful rulers like Haidar Ali (ruled from 1761 to 1782) and his famous son Tipu Sultan (ruled from 1782 to 1799). Mysore controlled the profitable trade of the Malabar coast where the Company purchased pepper and cardamom. In 1785 Tipu Sultan stopped the export of sandalwood, pepper and cardamom through the ports of his kingdom, and disallowed local merchants from trading with the Company. He also established a close

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Fig. 9 *– Cornwallis receiving the sons of Tipu Sultan as hostages, painted by Daniel Orme, 1793*

The Company forces were defeated by Haidar Ali and Tipu Sultan in several battles. But in 1792, attacked by the combined forces of the Marathas, the Nizam of Hyderabad and the Company, Tipu was forced to sign a treaty with the British by which two of his sons were taken away as hostages. British painters always liked painting scenes that showed the triumph of British power.

relationship with the French in India, and modernised his army with their help.

The British were furious. They saw Haidar and Tipu as ambitious, arrogant and dangerous – rulers who had to be controlled and crushed. Four wars were fought with Mysore (1767-69, 1780-84, 1790-92 and 1799). Only in the last – the Battle of Seringapatam – did the Company ultimately win a victory. Tipu Sultan was killed defending his capital Seringapatam, Mysore was placed under the former ruling dynasty of the Wodeyars and a subsidiary alliance was imposed on the state.

Fig. 10 *– Tipu's toy tiger*

This is the picture of a big mechanical toy that Tipu possessed. You can see a tiger mauling a European soldier. When its handle was turned the toy tiger roared and the soldier shrieked. This toy-tiger is now kept in the Victoria and Albert Museum in London. The British took it away when Tipu Sultan died defending his capital Seringapatam on 4 May 1799.

The legend of Tipu

Kings are often surrounded by legend and their powers glorified through folklore. Here is a legend about Tipu Sultan who became the ruler of Mysore in 1782. It is said that once he went hunting in the forest with a French friend. There he came face to face with a tiger. His gun did not work and his dagger fell to the ground. He battled with the tiger unarmed until he managed to reach down and pick up the dagger. Finally he was able to kill the tiger in the battle. After this he came to be known as the "Tiger of Mysore". He had the image of the tiger on his flag.

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Activity

Imagine that you have come across two old newspapers reporting on the Battle of Seringapatam and the death of Tipu Sultan. One is a British paper and the other is from Mysore. Write the headline for each of the two newspapers.

Confederacy – Alliance

Fig. 11 *– Lord Hastings*

Fig. 12 *– A Statue of the Queen of Kitoor (Karnataka)*

War with the Marathas

From the late eighteenth century the Company also sought to curb and eventually destroy Maratha power. With their defeat in the Third Battle of Panipat in 1761, the Marathas' dream of ruling from Delhi was shattered. They were divided into many states under different chiefs (*sardars*) belonging to dynasties such as Sindhia, Holkar, Gaikwad and Bhonsle. These chiefs were held together in a **confederacy** under a Peshwa (Principal Minister) who became its effective military and administrative head based in Pune. Mahadji Sindhia and Nana Phadnis were two famous Maratha soldiers and statesmen of the late eighteenth century.

The Marathas were subdued in a series of wars. In the first war that ended in 1782 with the Treaty of Salbai, there was no clear victor. The Second Anglo-Maratha War (1803-05) was fought on different fronts, resulting in the British gaining Orissa and the territories north of the Yamuna river including Agra and Delhi. Finally, the Third Anglo-Maratha War of 1817-19 crushed Maratha power. The Peshwa was removed and sent away to Bithur near Kanpur with a pension. The Company now had complete control over the territories south of the Vindhyas.

The claim to paramountcy

It is clear from the above that from the early nineteenth century the Company pursued an aggressive policy of territorial expansion. Under Lord Hastings (Governor-General from 1813 to 1823) a new policy of "paramountcy" was initiated. Now the Company claimed that its authority was paramount or supreme, hence its power was greater than that of Indian states. In order to protect its interests it was justified in annexing or threatening to annex any Indian kingdom. This view continued to guide later British policies as well.

This process, however, did not go unchallenged. For example, when the British tried to annex the small state of Kitoor (in Karnataka today), Rani Channamma took to arms and led an anti-British resistance movement. She was arrested in 1824 and died in prison in 1829. But Rayanna, a poor *chowkidar* of Sangoli in Kitoor, carried on the resistance. With popular support he destroyed many British camps and records. He was caught and hanged by the British in 1830. You will read more about several cases of resistance later in the book.

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In the late 1830s the East India Company became worried about Russia. It imagined that Russia might expand across Asia and enter India from the north-west. Driven by this fear, the British now wanted to secure their control over the north-west. They fought a prolonged war with Afghanistan between 1838 and 1842 and established indirect Company rule there. Sind was taken over in 1843. Next in line was Punjab. But the presence of Maharaja Ranjit Singh held back the Company. After his death in 1839, two prolonged wars were fought with the Sikh kingdom. Ultimately, in 1849, Punjab was annexed.

Fig. 13 *– Maharaja Ranjit Singh holding court*

The Doctrine of Lapse

The final wave of annexations occurred under Lord Dalhousie who was the Governor-General from 1848 to 1856. He devised a policy that came to be known as the Doctrine of Lapse. The doctrine declared that if an Indian ruler died without a male heir his kingdom would "lapse", that is, become part of Company territory. One kingdom after another was annexed simply by applying this doctrine: Satara (1848), Sambalpur (1850), Udaipur (1852), Nagpur (1853) and Jhansi (1854).

Finally, in 1856, the Company also took over Awadh. This time the British had an added argument – they said they were "obliged by duty" to take over Awadh in order to free the people from the "misgovernment" of the Nawab! Enraged by the humiliating way in which the Nawab was deposed, the people of Awadh joined the great revolt that broke out in 1857.

Fig. 14 *– A portrait of Veer Surendra Sai*

Activity

Imagine that you are a nawab's nephew and have been brought up thinking that you will one day be king. Now you find that this will not be allowed by the British because of the new Doctrine of Lapse. What will be your feelings? What will you plan to do so that you can inherit the crown?

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Fig. 14 a *– India, 1797*

Fig. 14 b *– India, 1840*

Fig. 14 c *– India, 1857*

Fig. 14 a, b, c *– Expansion of British territorial power in India*

Look at these maps along with a present-day political map of India. In each of these maps, try and identify the different parts of India that were not under British rule.

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Setting up a New Administration

Warren Hastings (Governor-General from 1773 to 1785) was one of the many important figures who played a significant role in the expansion of Company power. By his time the Company had acquired power not only in Bengal, but also in Bombay and Madras. British territories were broadly divided into administrative units called Presidencies. There were three Presidencies: Bengal, Madras and Bombay. Each was ruled by a Governor. The supreme head of the administration was the Governor-General. Warren Hastings, the first Governor-General, introduced several administrative reforms, notably in the sphere of justice.

From 1772 a new system of justice was established. Each district was to have two courts – a criminal court (*faujdari adalat*) and a civil court (*diwani adalat*). Maulvis and Hindu pandits interpreted Indian laws for the European district collectors who presided over civil courts. The criminal courts were still under a ***qazi*** and a ***mufti*** but under the supervision of the collectors.

Qazi – A judge

Mufti – A jurist of the Muslim community responsible for expounding the law that the *qazi* would administer

Impeachment – A trial by the House of Lords in England for charges of misconduct brought against a person in the House of Commons

Fig. 15 – *The trial of Warren Hastings, painted by R.G. Pollard, 1789*

When Warren Hastings went back to England in 1785, Edmund Burke accused him of being personally responsible for the misgovernment of Bengal. This led to an **impeachment** proceeding in the British Parliament that lasted seven years.

Source 5

"I impeach the common enemy and oppressor of all."

Here is a passage from Edmund Burke's eloquent opening speech during the impeachment of Warren Hastings:

> I impeach him in the name of the people of India, whose rights he has trodden under his foot and whose country he has turned into a desert. Lastly in the name of human nature itself, in the name of both the sexes, in the name of every age, in the name of every rank, I impeach the common enemy and oppressor of all.

A major problem was that the Brahman pandits gave different interpretations of local laws based on different schools of the ***dharmashastra***. To bring about uniformity, in 1775 eleven pandits were asked to compile a digest of Hindu laws. N.B. Halhed translated this digest into English. By 1778 a code of Muslim laws was also compiled for the benefit of European judges. Under the Regulating Act of 1773, a new Supreme Court was established, while a court of appeal – the Sadar Nizamat Adalat – was also set up at Calcutta.

The principal figure in an Indian district was the Collector. As the title suggests, his main job was to collect revenue and taxes and maintain law and order in his district with the help of judges, police officers and *darogas*. His office – the Collectorate – became the new centre of power and patronage that steadily replaced previous holders of authority.

The Company army

Colonial rule in India brought in some new ideas of administration and reform but its power rested on its military strength. The Mughal army was mainly composed of cavalry (***sawars***: trained soldiers on horseback) and infantry, that is, *paidal* (foot) soldiers. They were given training in archery (*teer-andazi*) and the use of the sword. The cavalry dominated the army and the Mughal state did not feel the need to have a large professionally trained infantry. The rural areas had a large number of armed peasants and the local zamindars often supplied the Mughals with *paidal* soldiers.

A change occurred in the eighteenth century when Mughal successor states like Awadh and Benaras started recruiting peasants into their armies and training them as professional soldiers. The East India Company adopted the same method when it began recruitment for its own army, which came to be known as the sepoy army (from the Indian word *sipahi*, meaning soldier).

As warfare technology changed from the 1820s, the cavalry requirements of the Company's army declined. This is because the British empire was fighting in Burma, Afghanistan and Egypt where soldiers were armed with **muskets** and **matchlocks**. The soldiers of the Company's army had to keep pace with changing military requirements and its infantry regiments now became more important.

In the early nineteenth century the British began to develop a uniform military culture. Soldiers were

Dharmashastras – Sanskrit texts prescribing social rules and codes of behaviour, composed from *c.* 500 BCE onwards

Sawar – Men on horses

Musket – A heavy gun used by infantry soldiers

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

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Fig. 16 *– A* sawar *of Bengal in the service of the Company, painted by an unknown Indian artist, 1780*

After the battles with the Marathas and the Mysore rulers, the Company realised the importance of strengthening its cavalry force.

increasingly subjected to European-style training, drill and discipline that regulated their life far more than before. Often this created problems since caste and community feelings were ignored in building a force of professional soldiers. Could individuals so easily give up their caste and religious feelings? Could they see themselves only as soldiers and not as members of communities?

What did the sepoys feel? How did they react to the changes in their lives and their identity – that is, their sense of who they were? The Revolt of 1857 gives us a glimpse into the world of the sepoys. You will read about this revolt in Chapter 5.

Conclusion

Thus the East India Company was transformed from a trading company to a territorial colonial power. The arrival of new steam technology in the early nineteenth century also aided this process. Till then it would take anywhere between six and eight months to travel to India by sea. Steamships reduced the journey time to three weeks enabling more Britishers and their families to come to a far-off country like India.

By 1857 the Company came to exercise direct rule over about 63 per cent of the territory and 78 per cent of the population of the Indian subcontinent. Combined with its indirect influence on the remaining territory and population of the country, the East India Company had virtually the whole of India under its control.

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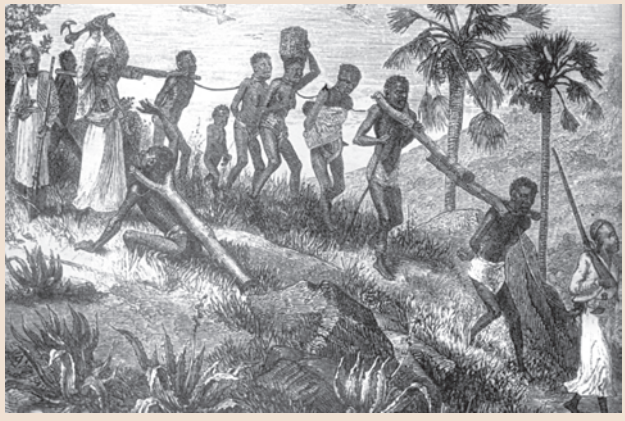
ELSEWHERE

Slave Trade in South Africa



The Dutch trading ships reached southern Africa in the seventeenth century. Soon a slave trade began. People were captured, chained, and sold in slave markets. When slavery ended in 1834 there were 36,774 privately owned slaves at the Cape – located at the southern most tip of Africa.

A visitor to the Cape in 1824 has left a moving account of what he saw at a slave auction:

> Having learned that there was to be sale of cattle, farm-stock, etc by auction, … we halted our wagon for the purpose of procuring fresh oxen. Among the stock … was a female slave and her three children. The farmers examined them, as if they had been so many head of cattle. They were sold separately, and to different purchasers. The tears, the anxiety, the anguish of the mother, while she … cast heart-rending look upon her children, and the simplicity and touching sorrow of the poor young ones while they clung to their distracted parent … contrasted with the marked insensitivity and jocular countenances of the spectators

Quoted in Nigel Wordon et. al., *The Chains that Bind us: a History of Slavery at the Cape, 1996.*

Let's imagine

You are living in England in the late eighteenth or early nineteenth century. How would you have reacted to the stories of British conquests? Remember that you would have read about the immense fortunes that many of the officials were making.

Let's recall

1. Match the following:

Diwani	Tipu Sultan
"Tiger of Mysore"	right to collect land revenue
faujdari adalat	*Sepoy*
Rani Channamma	criminal court
sipahi	led an anti-British movement in Kitoor

2. Fill in the blanks:

   (a) The British conquest of Bengal began with the Battle of _____.

   (b) Haidar Ali and Tipu Sultan were the rulers of _____.

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(c) Dalhousie implemented the Doctrine of _____.

(d) Maratha kingdoms were located mainly in the _____ part of India.

3. State whether true or false:

(a) The Mughal empire became stronger in the eighteenth century.

(b) The English East India Company was the only European company that traded with India.

(c) Maharaja Ranjit Singh was the ruler of Punjab.

(d) The British did not introduce administrative changes in the territories they conquered.

Let's discuss

4. What attracted European trading companies to India?
5. What were the areas of conflict between the Bengal nawabs and the East India Company?
6. How did the assumption of Diwani benefit the East India Company?
7. Explain the system of "subsidiary alliance".
8. In what way was the administration of the Company different from that of Indian rulers?
9. Describe the changes that occurred in the composition of the Company's army.

Let's do

10. After the British conquest of Bengal, Calcutta grew from a small village to a big city. Find out about the culture, architecture and the life of Europeans and Indians of the city during the colonial period.
11. Collect pictures, stories, poems and information about any of the following – the Rani of Jhansi, Mahadji Sindhia, Haidar Ali, Maharaja Ranjit Singh, Lord Dalhousie or any other contemporary ruler of your region.

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3 Ruling the Countryside

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Fig. 1 *– Robert Clive accepting the Diwani of Bengal, Bihar and Orissa from the Mughal ruler in 1765*

The Company Becomes the Diwan

On 12 August 1765, the Mughal emperor appointed the East India Company as the Diwan of Bengal. The actual event most probably took place in Robert Clive's tent, with a few Englishmen and Indians as witnesses. But in the painting above, the event is shown as a majestic occasion, taking place in a grand setting. The painter was commissioned by Clive to record the memorable events in Clive's life. The grant of Diwani clearly was one such event in British imagination.

As Diwan, the Company became the chief financial administrator of the territory under its control. Now it had to think of administering the land and organising its revenue resources. This had to be done in a way that could yield enough revenue to meet the growing expenses of the company. A trading company had also to ensure that it could buy the products it needed and sell what it wanted.

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Over the years the Company also learnt that it had to move with some caution. Being an alien power, it needed to pacify those who in the past had ruled the countryside, and enjoyed authority and prestige. Those who had held local power had to be controlled but they could not be entirely eliminated.

How was this to be done? In this chapter we will see how the Company came to colonise the countryside, organise revenue resources, redefine the rights of people, and produce the crops it wanted.

Revenue for the Company

The Company had become the Diwan, but it still saw itself primarily as a trader. It wanted a large revenue income but was unwilling to set up any regular system of assessment and collection. The effort was to increase the revenue as much as it could and buy fine cotton and silk cloth as cheaply as possible. Within five years the value of goods bought by the Company in Bengal doubled. Before 1865, the Company had purchased goods in India by importing gold and silver from Britain. Now the revenue collected in Bengal could finance the purchase of goods for export.

Soon it was clear that the Bengal economy was facing a deep crisis. Artisans were deserting villages since they were being forced to sell their goods to the Company at low prices. Peasants were unable to pay the dues that were being demanded from them. Artisanal production was in decline, and agricultural cultivation showed signs of collapse. Then in 1770 a terrible famine killed ten million people in Bengal. About one-third of the population was wiped out.

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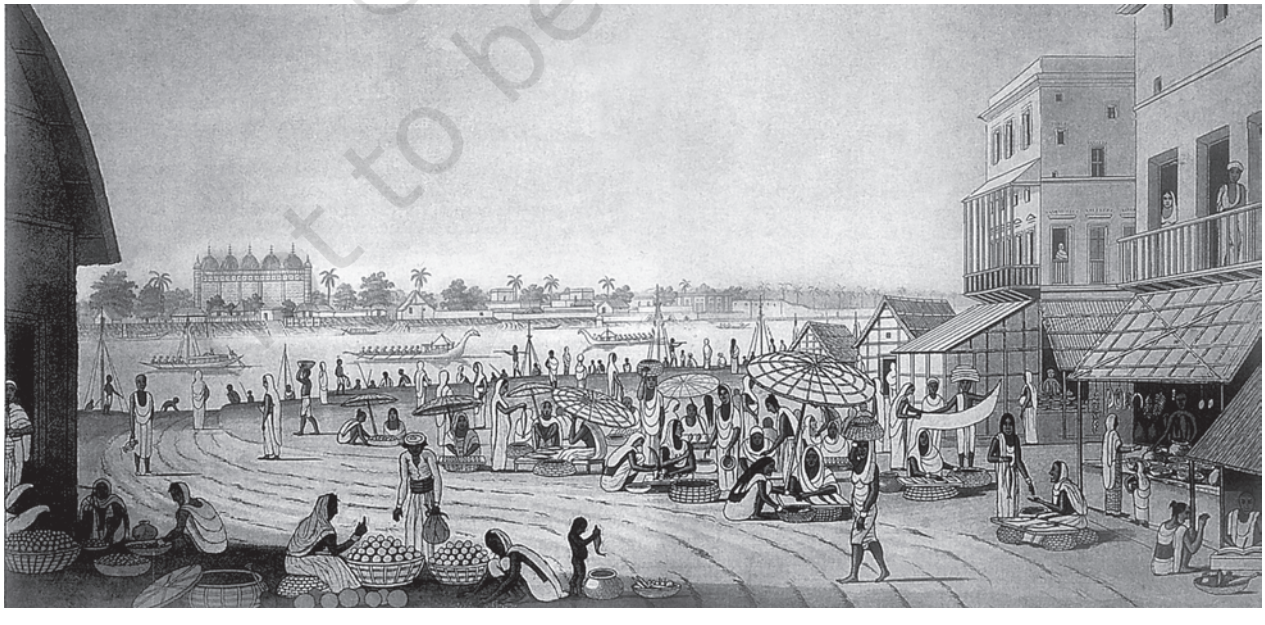

Fig. 2 *– A weekly market in Murshidabad in Bengal*

Peasants and artisans from rural areas regularly came to these weekly markets (*haats*) to sell their goods and buy what they needed. These markets were badly affected during times of economic crisis.

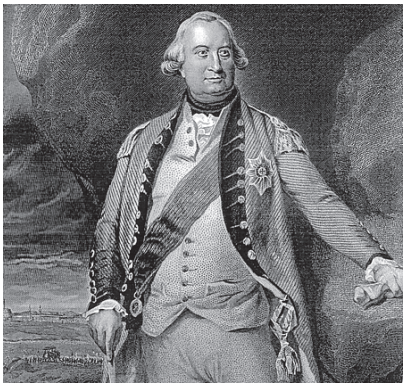

Fig. 3 *– Charles Cornwallis*

Cornwallis was the Governor-General of India when the Permanent Settlement was introduced.

Source 1

Colebrook on Bengal ryots

In many villages of Bengal, some of the powerful *ryots* did not cultivate, but instead gave out their lands to others (the under-tenants), taking from them very high rents. In 1806, H. T. Colebrook described the conditions of these under-tenants in Bengal:

> The under-tenants, depressed by an excessive rent in kind, and by usurious returns for the cattle, seed, and subsistence, advanced to them, can never extricate themselves from debt. In so abject a state, they cannot labour in spirit, while they earn a scanty subsistence without hope of bettering their situation.

The need to improve agriculture

If the economy was in ruins, could the Company be certain of its revenue income? Most Company officials began to feel that investment in land had to be encouraged and agriculture had to be improved.

How was this to be done? After two decades of debate on the question, the Company finally introduced the Permanent Settlement in 1793. By the terms of the settlement, the rajas and *taluqdars* were recognised as zamindars. They were asked to collect rent from the peasants and pay revenue to the Company. The amount to be paid was fixed permanently, that is, it was not to be increased ever in future. It was felt that this would ensure a regular flow of revenue into the Company's coffers and at the same time encourage the zamindars to invest in improving the land. Since the revenue demand of the state would not be increased, the zamindar would benefit from increased production from the land.

The problem

The Permanent Settlement, however, created problems. Company officials soon discovered that the zamindars were in fact not investing in the improvement of land. The revenue that had been fixed was so high that the zamindars found it difficult to pay. Anyone who failed to pay the revenue lost his zamindari. Numerous zamindaris were sold off at auctions organised by the Company.

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

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

Activity

Why do you think Colebrook is concerned with the conditions of the under-ryots in Bengal? Read the preceding pages and suggest possible reasons.

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On the other hand, in the villages, the cultivator found the system extremely oppressive. The rent he paid to the zamindar was high and his right on the land was insecure. To pay the rent he had to often take a loan from the moneylender, and when he failed to pay the rent he was evicted from the land he had cultivated for generations.

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

A new system is devised

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

In the North Western Provinces of the Bengal Presidency (most of this area is now in Uttar Pradesh), an Englishman called Holt Mackenzie devised the new system which came into effect in 1822. He felt that the village was an important social institution in north Indian society and needed to be preserved. Under his directions, collectors went from village to village, inspecting the land, measuring the fields, and recording the customs and rights of different groups. The estimated revenue of each plot within a village was added up to calculate the revenue that each village (***mahal***) had to pay. This demand was to be revised periodically, not permanently fixed. The charge of collecting the revenue and paying it to the Company was given to the village headman, rather than the zamindar. This system came to be known as the *mahalwari* settlement.

Fig. 4 *– Thomas Munro, Governor of Madras (1819-26)*

The Munro system

In the British territories in the south there was a similar move away from the idea of Permanent Settlement. The new system that was devised came to be known as the *ryotwar* (or *ryotwari*). It was tried on a small scale by Captain Alexander Read in some of the areas that were taken over by the Company after the wars with Tipu Sultan. Subsequently developed by Thomas Munro, this system was gradually extended all over south India.

Read and Munro felt that in the south there were no traditional zamindars. The settlement, they argued, had to be made directly with the cultivators (*ryots*) who had tilled the land for generations. Their fields had to be carefully and separately surveyed before the revenue assessment was made. Munro thought that the British

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Activity

Imagine that you are a Company representative sending a report back to England about the conditions in rural areas under Company rule. What would you write?

should act as paternal father figures protecting the *ryots* under their charge.

All was not well

Within a few years after the new systems were imposed it was clear that all was not well with them. Driven by the desire to increase the income from land, revenue officials fixed too high a revenue demand. Peasants were unable to pay, *ryots* fled the countryside, and villages became deserted in many regions. Optimistic officials had imagined that the new systems would transform the peasants into rich enterprising farmers. But this did not happen.

Crops for Europe

The British also realised that the countryside could not only yield revenue, it could also grow the crops that Europe required. By the late eighteenth century the Company was trying its best to expand the cultivation of opium and indigo. In the century and a half that followed, the British persuaded or forced cultivators in various parts of India to produce other crops: jute in Bengal, tea in Assam, sugarcane in the United Provinces (now Uttar Pradesh), wheat in Punjab, cotton in Maharashtra and Punjab, rice in Madras.

How was this done? The British used a variety of methods to expand the cultivation of crops that they needed. Let us take a closer look at the story of one such crop, one such method of production.

Fig. 5 *– A* kalamkari *print, twentieth- century India*

Fig. 6 *– A Morris cotton print, late-nineteenth-century England*

Does colour have a history?

Figs. 5 and 6 are two images of cotton prints. The image on the left (Fig. 5) shows a *kalamkari* print created by weavers of Andhra Pradesh in India. On the right is a floral cotton print designed and produced by William Morris, a famous poet and artist of nineteenth-century Britain. There is one thing common in the

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two prints: both use a rich blue colour – commonly called indigo. Do you know how this colour was produced?

The blue that you see in these prints was produced from a plant called indigo. It is likely that the blue dye used in the Morris prints in nineteenth-century Britain was manufactured from indigo plants cultivated in India. For India was the biggest supplier of indigo in the world at that time.

Why the demand for Indian indigo?

The indigo plant grows primarily in the tropics. By the thirteenth century Indian indigo was being used by cloth manufacturers in Italy, France and Britain to dye cloth.

However, only small amounts of Indian indigo reached the European market and its price was very high. European cloth manufacturers therefore had to depend on another plant called woad to make violet and blue dyes. Being a plant of the temperate zones, woad was more easily available in Europe. It was grown in northern Italy, southern France and in parts of Germany and Britain. Worried by the competition from indigo, woad producers in Europe pressurised their governments to ban the import of indigo.

Cloth dyers, however, preferred indigo as a dye. Indigo produced a rich blue colour, whereas the dye from woad was pale and dull. By the seventeenth century, European cloth producers persuaded their governments to relax the ban on indigo import. The French began cultivating indigo in St Domingue in the Caribbean islands, the Portuguese in Brazil, the English in Jamaica, and the Spanish in Venezuela. Indigo **plantations** also came up in many parts of North America.

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

By the end of the eighteenth century, the demand for Indian indigo grew further. Britain began to industrialise, and its cotton production expanded dramatically, creating an enormous new demand for cloth dyes. While the demand for indigo increased, its existing supplies from the West Indies and America collapsed for a variety of reasons. Between 1783 and 1789 the production of indigo in the world fell by half. Cloth dyers in Britain now desperately looked for new sources of indigo supply.

From where could this indigo be procured?

Britain turns to India

Faced with the rising demand for indigo in Europe, the Company in India looked for ways to expand the area under indigo cultivation.

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***Fig. 7** – The Slave Revolt in St Domingue, August 1791, painting by January Scuhodolski*

In the eighteenth century, French planters produced indigo and sugar in the French colony of St Domingue in the Caribbean islands. The African **slaves** who worked on the plantations rose in rebellion in 1791, burning the plantations and killing their rich planters. In 1792 France abolished slavery in the French colonies. These events led to the collapse of the indigo plantations on the Caribbean islands.

From the last decades of the eighteenth century indigo cultivation in Bengal expanded rapidly and Bengal indigo came to dominate the world market. In 1788 only about 30 per cent of the indigo imported into Britain was from India. By 1810, the proportion had gone up to 95 per cent.

As the indigo trade grew, commercial agents and officials of the Company began investing in indigo production. Over the years many Company officials left their jobs to look after their indigo business. Attracted by the prospect of high profits, numerous Scotsmen and Englishmen came to India and became planters. Those who had no money to produce indigo could get loans from the Company and the banks that were coming up at the time.

How was indigo cultivated?

There were two main systems of indigo cultivation – *nij* and *ryoti*. Within the system of *nij* cultivation, the planter produced indigo in lands that he directly controlled. He either bought the land or rented it from other zamindars and produced indigo by directly employing hired labourers.

The problem with *nij* cultivation

The planters found it difficult to expand the area under *nij* cultivation. Indigo could be cultivated only on fertile lands, and these were all already densely populated. Only small plots scattered over the landscape could be acquired. Planters needed large areas in compact blocks to cultivate indigo in plantations. Where could they get such land from? They attempted to lease in the land around the indigo factory, and evict the peasants from the area. But this always led to conflicts and tension.

Nor was labour easy to mobilise. A large plantation required a vast number of hands to operate. And labour was needed precisely at a time when peasants were usually busy with their rice cultivation.

Slave – A person who is owned by someone else – the slave owner. A slave has no freedom and is compelled to work for the master.

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Nij cultivation on a large scale also required many ploughs and bullocks. One ***bigha*** of indigo cultivation required two ploughs. This meant that a planter with 1,000 *bighas* would need 2,000 ploughs. Investing on purchase and maintenance of ploughs was a big problem. Nor could supplies be easily got from the peasants since their ploughs and bullocks were busy on their rice fields, again exactly at the time that the indigo planters needed them.

Till the late nineteenth century, planters were therefore reluctant to expand the area under *nij* cultivation. Less than 25 per cent of the land producing indigo was under this system. The rest was under an alternative mode of cultivation – the *ryoti* system.

Bigha – A unit of measurement of land. Before British rule, the size of this area varied. In Bengal the British standardised it to about one-third of an acre.

Indigo on the land of *ryots*

Under the *ryoti* system, the planters forced the *ryots* to sign a contract, an agreement (*satta*). At times they pressurised the village headmen to sign the contract on behalf of the *ryots*. Those who signed the contract got cash advances from the planters at low rates of interest to produce indigo. But the loan committed the *ryot* to cultivating indigo on at least 25 per cent of the area under his holding. The planter provided the seed and the drill, while the cultivators prepared the soil, sowed the seed and looked after the crop.

Fig. 8 *– Workers harvesting indigo in early-nineteenth-century Bengal. From Colesworthy Grant,* Rural Life in Bengal, *1860*

In India the indigo plant was cut mostly by men.

Fig. 9 *– The Indigo plant being brought from the fields to the factory*

How was indigo produced?

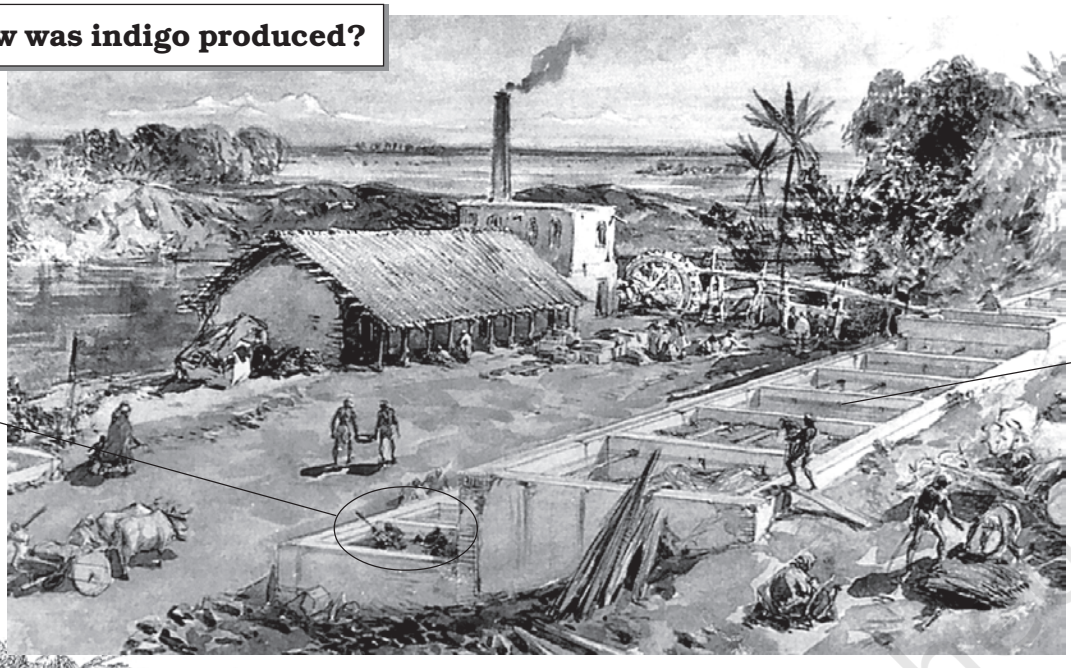

Fig. 10 *– An indigo factory located near indigo fields, painting by William Simpson, 1863*

The indigo villages were usually around indigo factories owned by planters. After harvest, the indigo plant was taken to the **vats** in the indigo factory. Three or four vats were needed to manufacture the dye. Each vat had a separate function. The leaves stripped off the indigo plant were first soaked in warm water in a vat (known as the fermenting or steeper vat) for several hours. When the plants fermented, the liquid began to boil and bubble. Now the rotten leaves were taken out and the liquid drained into another vat that was placed just below the first vat.

In the second vat (known as the beater vat) the solution was continuously stirred and beaten with paddles. When the liquid gradually turned green and then blue, lime water was added to the vat. Gradually the indigo separated out in flakes, a muddy sediment settled at the bottom of the vat and a clear liquid rose to the surface. The liquid was drained off and the sediment – the indigo pulp – transferred to another vat (known as the settling vat), and then pressed and dried for sale.

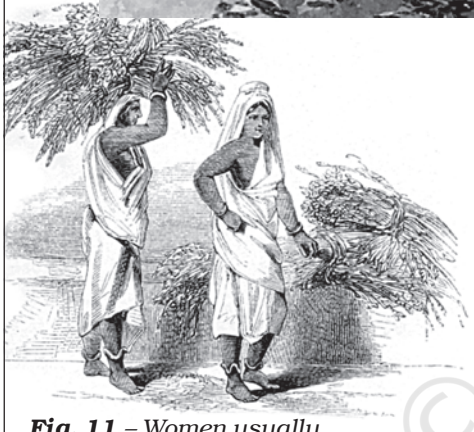

Fig. 11 *– Women usually carried the indigo plant to the vats.*

Fig. 12 *– The Vat-Beater*

The indigo worker here is standing with the paddle that was used to stir the solution in the vat. These workers had to remain in waist-deep water for over eight hours to beat the indigo solution.

Vat – A fermenting or storage vessel

Fig. 13 *– The indigo is ready for sale*

Here you can see the last stage of the production – workers stamping and cutting the indigo pulp that has been pressed and moulded. In the background you can see a worker carrying away the blocks for drying.

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When the crop was delivered to the planter after the harvest, a new loan was given to the *ryot*, and the cycle started all over again. Peasants who were initially tempted by the loans soon realised how harsh the system was. The price they got for the indigo they produced was very low and the cycle of loans never ended.

There were other problems too. The planters usually insisted that indigo be cultivated on the best soils in which peasants preferred to cultivate rice. Indigo, moreover, had deep roots and it exhausted the soil rapidly. After an indigo harvest the land could not be sown with rice.

The "Blue Rebellion" and After

In March 1859 thousands of *ryots* in Bengal refused to grow indigo. As the rebellion spread, *ryots* refused to pay rents to the planters, and attacked indigo factories armed with swords and spears, bows and arrows. Women turned up to fight with pots, pans and kitchen implements. Those who worked for the planters were socially boycotted, and the *gomasthas* – agents of planters – who came to collect rent were beaten up. *Ryots* swore they would no longer take advances to sow indigo nor be bullied by the planters' *lathiyals* – the lathi-wielding strongmen maintained by the planters.

Why did the indigo peasants decide that they would no longer remain silent? What gave them the power to rebel? Clearly, the indigo system was intensely oppressive. But those who are oppressed do not always rise up in rebellion. They do so only at times.

In 1859, the indigo *ryots* felt that they had the support of the local zamindars and village headmen in their rebellion against the planters. In many villages, headmen who had been forced to sign indigo contracts, mobilised the indigo peasants and fought pitched battles with the *lathiyals*. In other places even the zamindars went around villages urging the *ryots* to resist the planters. These zamindars were unhappy with the increasing power of the planters and angry at being forced by the planters to give them land on long leases.

The indigo peasants also imagined that the British government would support them in their struggle against the planters. After the Revolt of 1857 the British government was particularly worried about the possibility of another popular rebellion. When the news spread of a simmering revolt in the indigo districts,

Source 2

A song from an indigo-producing village

In moments of struggle people often sing songs to inspire each other and to build a sense of collective unity. Such songs give us a glimpse of their feelings. During the indigo rebellion many such songs could be heard in the villages of lower Bengal. Here is one such song:

> The long lathis wielded by the planter of Mollahati / now lie in a cluster
>
> The babus of Kolkata have sailed down / to see the great fight
>
> This time the *raiyats* are all ready, / they will no longer be beaten in silence
>
> They will no longer give up their life / without fighting the *lathiyals*.

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the Lieutenant Governor toured the region in the winter of 1859. The *ryots* saw the tour as a sign of government sympathy for their plight. When in Barasat, the magistrate Ashley Eden issued a notice stating that *ryots* would not be compelled to accept indigo contracts, word went around that Queen Victoria had declared that indigo need not be sown. Eden was trying to placate the peasants and control an explosive situation, but his action was read as support for the rebellion.

As the rebellion spread, intellectuals from Calcutta rushed to the indigo districts. They wrote of the misery of the *ryots*, the tyranny of the planters, and the horrors of the indigo system.

Worried by the rebellion, the government brought in the military to protect the planters from assault, and set up the Indigo Commission to enquire into the system of indigo production. The Commission held the planters guilty, and criticised them for the coercive methods they used with indigo cultivators. It declared that indigo production was not profitable for *ryots*. The Commission asked the *ryots* to fulfil their existing contracts but also told them that they could refuse to produce indigo in future.

Source 3

"I would rather beg than sow indigo"

Hadji Mulla, an indigo cultivator of Chandpore, Thana Hardi, was interviewed by the members of the Indigo Commission on Tuesday, 5 June 1860. This is what he said in answer to some of the questions:

W. S. Seton Karr, President of the Indigo Commission: Are you now willing to sow indigo; and if not on what fresh terms would you be willing to do it?

Hadji Mulla: I am not willing to sow, and I don't know that any fresh terms would satisfy me.

Mr Sale: Would you not be willing to sow at a rupee a bundle?

Hadji Mulla: No I would not; rather than sow indigo I will go to another country; I would rather beg than sow indigo.

Indigo Commission Report, Vol. II, Minutes of Evidence, p. 67

Activity

Imagine you are a witness giving evidence before the Indigo Commission. W.S. Seton Karr asks you "On what condition will *ryots* grow indigo?" What will your answer be?

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After the revolt, indigo production collapsed in Bengal. But the planters now shifted their operation to Bihar. With the discovery of synthetic dyes in the late nineteenth century their business was severely affected, but yet they managed to expand production. When Mahatma Gandhi returned from South Africa, a peasant from Bihar persuaded him to visit Champaran and see the plight of the indigo cultivators there. Mahatma Gandhi's visit in 1917 marked the beginning of the Champaran movement against the indigo planters.

ELSEWHERE

Indigo making in the West Indies

In the early eighteenth century, a French missionary, Jean Baptiste Labat, travelled to the Caribbean islands, and wrote extensively about the region. Published in one of his books, this image shows all the stages of indigo production in the French slave plantations of the region.

Fig. 14 *– Making indigo in a Caribbean slave plantation*

You can see the slave workers putting the indigo plant into the settler vat on the left. Another worker is churning the liquid with a mechanical churner in a vat (second from right). Two workers are carrying the indigo pulp hung up in bags to be dried. In the foreground two others are mixing the indigo pulp to be put into moulds. The planter is at the centre of the picture standing on the high ground supervising the slave workers.

Let's recall

1. Match the following:

ryot	village
mahal	peasant
nij	cultivation on *ryot's* lands
ryoti	cultivation on planter's own land

Let's imagine

Imagine a conversation between a planter and a peasant who is being forced to grow indigo. What reasons would the planter give to persuade the peasant? What problems would the peasant point out? Enact their conversation.

2. Fill in the blanks:

   (a) Growers of woad in Europe saw _____ as a crop which would provide competition to their earnings.

   (b) The demand for indigo increased in late-eighteenth-century Britain because of _____.

   (c) The international demand for indigo was affected by the discovery of _____.

   (d) The Champaran movement was against _____.

Let's discuss

3. Describe the main features of the Permanent Settlement.
4. How was the *mahalwari* system different from the Permanent Settlement?
5. Give two problems which arose with the new Munro system of fixing revenue.
6. Why were *ryots* reluctant to grow indigo?
7. What were the circumstances which led to the eventual collapse of indigo production in Bengal?

Let's do

8. Find out more about the Champaran movement and Mahatma Gandhi's role in it.
9. Look into the history of either tea or coffee plantations in India. See how the life of workers in these plantations was similar to or different from that of workers in indigo plantations.

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4 Tribals, *Dikus* and the Vision of a Golden Age

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In 1895, a man named Birsa was seen roaming the forests and villages of Chottanagpur in Jharkhand. People said he had miraculous powers – he could cure all diseases and multiply grain. Birsa himself declared that God had appointed him to save his people from trouble, free them from the slavery of *dikus* (outsiders). Soon thousands began following Birsa, believing that he was *bhagwan* (God) and had come to solve all their problems.

Birsa was born in a family of Mundas – a tribal group that lived in Chottanagpur. But his followers included other tribals of the region – Santhals and Oraons. All of them in different ways were unhappy with the changes they were experiencing and the problems they were facing under British rule. Their familiar ways of life seemed to be disappearing, their livelihoods were under threat, and their religion appeared to be in danger.

What problems did Birsa set out to resolve? Who were the outsiders being referred to as *dikus*, and how did they enslave the people of the region? What was happening to the tribal people under the British? How did their lives change? These are some of the questions you will read about in this chapter.

You have read about tribal societies last year. Most tribes had customs and rituals that were very different from those laid down by Brahmans. These societies also did not have the sharp social divisions that were characteristic of caste societies. All those who belonged to the same tribe thought of themselves as sharing common ties of kinship. However, this did not mean that there were no social and economic differences within tribes.

Fig. 1 *– Women of the Dongria Kandha tribe in Orissa wade through the river on the way to the market*

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How Did Tribal Groups Live?

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

Some were *jhum* cultivators

Some of them practised *jhum* cultivation, that is, shifting cultivation. This was done on small patches of land, mostly in forests. The cultivators cut the treetops to allow sunlight to reach the ground, and burnt the vegetation on the land to clear it for cultivation. They spread the ash from the firing, which contained potash, to fertilise the soil. They used the axe to cut trees and the hoe to scratch the soil in order to prepare it for cultivation. They broadcast the seeds, that is, scattered the seeds on the field instead of ploughing the land and sowing the seeds. Once the crop was ready and harvested, they moved to another field. A field that had been cultivated once was left **fallow** for several years,

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

Sal – A tree

Mahua – A flower that is eaten or used to make alcohol

Shifting cultivators were found in the hilly and forested tracts of north-east and central India. The lives of these tribal people depended on free movement within forests and on being able to use the land and forests for growing their crops. That is the only way they could practise shifting cultivation.

Some were hunters and gatherers

In many regions tribal groups lived by hunting animals and gathering forest produce. They saw forests as essential for survival. The Khonds were such a community living in the forests of Orissa. They regularly went out on collective hunts and then divided the meat amongst themselves. They ate fruits and roots collected from the forest and cooked food with the oil they extracted from the seeds of the ***sal*** and ***mahua***. They used many forest shrubs and herbs for medicinal purposes, and sold forest produce in the local markets. The local weavers and leather workers turned to the Khonds when they needed supplies of *kusum* and *palash* flowers to colour their clothes and leather.

Fig. 2 *– Dongria Kandha women in Orissa take home* pandanus *leaves from the forest to make plates*

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From where did these forest people get their supplies of rice and other grains? At times they exchanged goods – getting what they needed in return for their valuable forest produce. At other times they bought goods with the small amount of earnings they had. Some of them did odd jobs in the villages, carrying loads or building roads, while others laboured in the fields of peasants and farmers. When supplies of forest produce shrank, tribal people had to increasingly wander around in search of work as labourers. But many of them – like the Baigas of central India – were reluctant to do work for others. The Baigas saw themselves as people of the forest, who could only live on the produce of the forest. It was below the dignity of a Baiga to become a labourer.

Fig. 3 *– Location of some tribal groups in India*

Tribal groups often needed to buy and sell in order to be able to get the goods that were not produced within the locality. This led to their dependence on traders and moneylenders. Traders came around with things for sale, and sold the goods at high prices. Moneylenders gave loans with which the tribals met their cash needs, adding to what they earned. But the interest charged on the loans was usually very high. So for the tribals, market and commerce often meant debt and poverty. They therefore came to see the moneylender and trader as evil outsiders and the cause of their misery.

Some herded animals

Many tribal groups lived by herding and rearing animals. They were pastoralists who moved with their herds of cattle or sheep according to the seasons. When the grass in one place was exhausted, they moved to another area. The Van Gujjars of the Punjab hills and the Labadis of Andhra Pradesh were cattle herders, the Gaddis of Kulu were shepherds, and the Bakarwals of Kashmir reared goats. You will read more about them in your history book next year.

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Source 1

A time to hunt, a time to sow, a time to move to a new field

Have you ever noticed that people living in different types of societies do not share the same notion of work and time? The lives of the shifting cultivators and hunters in different regions were regulated by a calendar and division of tasks for men and women.

Verrier Elwin, a British anthropologist who lived among the Baigas and Khonds of central India for many years in the 1930s and 1940s, gives us a picture of what this calendar and division of tasks was like. He writes:

> In *Chait* women went to clearings to ... cut stalks that were already reaped; men cut large trees and go for their ritual hunt. The hunt began at full moon from the east. Traps of bamboo were used for hunting. The women gathered fruits like sago, tamarind and mushroom. Baiga women can only gather roots or *kanda* and *mahua* seeds. Of all the *adivasis* in Central India, the Baigas were known as the best hunters ... In *Baisakh* the firing of the forest took place, the women gathered unburnt wood to burn. Men continued to hunt, but nearer their villages. In *Jeth* sowing took place and hunting still went on. From *Asadh* to *Bhadon* the men worked in the fields. In *Kuar* the first fruits of beans were ripened and in *Kartik kutki* became ripe. In *Aghan* every crop was ready and in *Pus* winnowing took place. *Pus* was also the time for dances and marriages. In *Magh* shifts were made to new ***bewars*** and hunting-gathering was the main subsistence activity.
>
> The cycle described above took place in the first year. In the second year there was more time for hunting as only a few crops had to be sown and harvested. But since there was enough food the men lived in the *bewars*. It was only in the third year that the diet had to be supplemented with the forest products.

Adapted from Verrier Elwin, Baiga *(1939) and Elwin's unpublished 'Notes on the Khonds' (Verrier Elwin Papers, Nehru Memorial Museum and Library)*

Fig. 4 *– A Santhal girl carrying firewood, Bihar, 1946*

Children go with their mothers to the forest to gather forest produce.

Activity

Look carefully at the tasks that Baiga men and women did. Do you see any pattern? What were the differences in the types of work that they were expected to perform?

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Some took to settled cultivation

Even before the nineteenth century, many from within the tribal groups had begun settling down, and cultivating their fields in one place year after year, instead of moving from place to place. They began to use the plough, and gradually got rights over the land they lived on. In many cases, like the Mundas of Chottanagpur, the land belonged to the clan as a whole. All members of the clan were regarded as descendants of the original settlers, who had first cleared the land. Therefore, all of them had rights on the land. Very often some people within the clan acquired more power than others, some became chiefs and others followers. Powerful men often rented out their land instead of cultivating it themselves.

British officials saw settled tribal groups like the Gonds and Santhals as more civilised than hunter-gatherers or shifting cultivators. Those who lived in the forests were considered to be wild and savage: they needed to be settled and civilised.

Bewar – A term used in Madhya Pradesh for shifting cultivation

How Did Colonial Rule Affect Tribal Lives?

The lives of tribal groups changed during British rule. Let us see what these changes were.

What happened to tribal chiefs?

Before the arrival of the British, in many areas the tribal chiefs were important people. They enjoyed a certain amount of economic power and had the right to administer and control their territories. In some places they had their own police and decided on the local rules of land and forest management. Under British rule, the functions and powers of the tribal chiefs changed considerably. They were allowed to keep their land titles over a cluster of villages and rent out lands, but they lost much of their administrative power and were forced to follow laws made by British officials in India. They also had to pay tribute to the British, and discipline the tribal groups on behalf of the British. They lost the authority they had earlier enjoyed amongst their people, and were unable to fulfil their traditional functions.

What happened to the shifting cultivators?

The British were uncomfortable with groups who moved about and did not have a fixed home. They wanted tribal

Fig. 5 *– A log house being built in a village of the Nishi tribes of Arunachal Pradesh.*

The entire village helps when log huts are built.

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Fig. 6 *– Bhil women cultivating in a forest in Gujarat*

Shifting cultivation continues in many forest areas of Gujarat. You can see that trees have been cut and land cleared to create patches for cultivation.

groups to settle down and become peasant cultivators. Settled peasants were easier to control and administer than people who were always on the move. The British also wanted a regular revenue source for the state. So they introduced land settlements – that is, they measured the land, defined the rights of each individual to that land, and fixed the revenue demand for the state. Some peasants were declared landowners, others tenants. As you have seen (Chapter 2), the tenants were to pay rent to the landowner who in turn paid revenue to the state.

The British effort to settle *jhum* cultivators was not very successful. Settled plough cultivation is not easy in areas where water is scarce and the soil is dry. In fact, *jhum* cultivators who took to plough cultivation often suffered, since their fields did not produce good yields. So the *jhum* cultivators in north-east India insisted on continuing with their traditional practice. Facing widespread protests, the British had to ultimately allow them the right to carry on shifting cultivation in some parts of the forest.

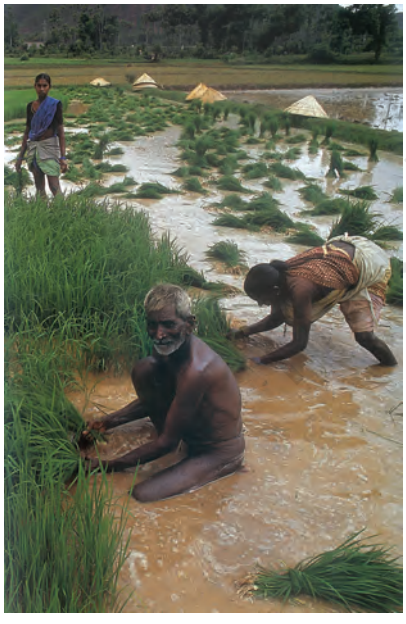

Fig. 7 *– Tribal workers in a rice field in Andhra Pradesh*

Note the difference between rice cultivation in the flat plains and in the forests.

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Forest laws and their impact

The life of tribal groups, as you have seen, was directly connected to the forest. So changes in forest laws had a considerable effect on tribal lives. The British extended their control over all forests and declared that forests were state property. Some forests were classified as Reserved Forests for they produced timber which the British wanted. In these forests people were not allowed to move freely, practise *jhum* cultivation, collect fruits, or hunt animals. How were *jhum* cultivators to survive in such a situation? Many were therefore forced to move to other areas in search of work and livelihood.

But once the British stopped the tribal people from living inside forests, they faced a problem. From where would the Forest Department get its labour to cut trees for railway sleepers and to transport logs?

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

Colonial officials came up with a solution. They decided that they would give *jhum* cultivators small patches of land in the forests and allow them to cultivate these on the condition that those who lived in the villages would have to provide labour to the Forest Department and look after the forests. So in many regions the Forest Department established forest villages to ensure a regular supply of cheap labour.

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Source 2

"In this land of the English how hard it is to live"

In the1930s Verrier Elwin visited the land of the Baigas – a tribal group in central India. He wanted to know about them – their customs and practices, their art and folklore. He recorded many songs that lamented the hard time the Baigas were having under British rule.

In this land of the English how hard it is to live
How hard it is to live
In the village sits the landlord
In the gate sits the Kotwar
In the garden sits the Patwari
In the field sits the government

In this land of the English how hard it is to live
To pay cattle tax we have to sell cow
To pay forest tax we have to sell buffalo
To pay land tax we have to sell bullock
How are we to get our food?
In this land of the English

Quoted in Verrier Elwin and Shamrao Hivale, Songs of the Maikal, *p. 316.*

Fig. 8 *– Godara women weaving*

Many tribal groups reacted against the colonial forest laws. They disobeyed the new rules, continued with practices that were declared illegal, and at times rose in open rebellion. Such was the revolt of Songram Sangma in 1906 in Assam, and the forest satyagraha of the 1930s in the Central Provinces.

The problem with trade

During the nineteenth century, tribal groups found that traders and money-lenders were coming into the forests more often, wanting to buy forest produce, offering cash loans, and asking them to work for wages. It took tribal groups some time to understand the consequences of what was happening.

Let us consider the case of the silk growers. In the eighteenth century, Indian silk was in demand in European markets. The fine quality of Indian silk was highly valued and exports from India increased rapidly. As the market expanded, East India Company officials tried to encourage silk production to meet the growing demand.

Hazaribagh, in present-day Jharkhand, was an area where the Santhals reared cocoons. The traders dealing in silk sent in their agents who gave loans to the tribal people and collected the cocoons. The growers were paid Rs 3 to Rs 4 for a thousand cocoons. These were then exported to Burdwan or Gaya where they were sold at five times the price. The middlemen – so called because they arranged deals between the exporters and silk growers – made huge profits. The silk growers earned very little. Understandably, many tribal groups saw the market and the traders as their main enemies.

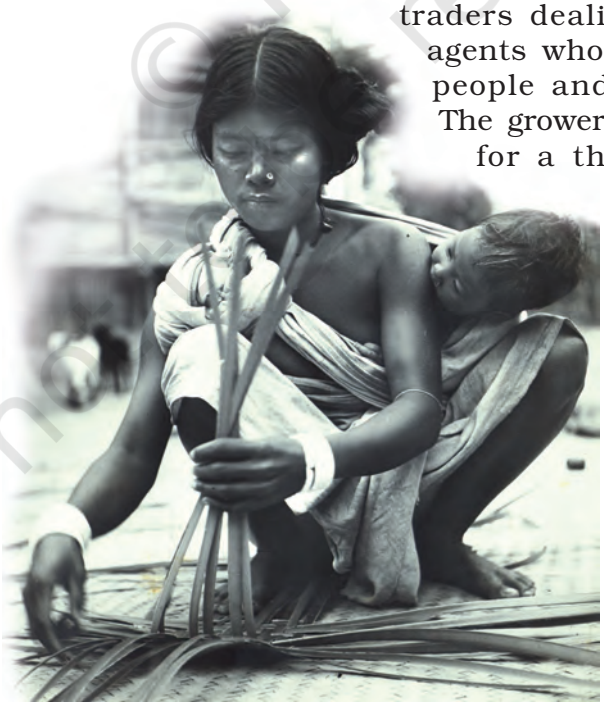

Fig. 9 *– A Hajang woman weaving a mat*

For women, domestic work was not confined to the home. They carried their babies with them to the fields and the factories.

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Fig. 10 *– Coal miners of Bihar, 1948*

In the 1920s about 50 per cent of the miners in the Jharia and Raniganj coal mines of Bihar were tribals. Work deep down in the dark and suffocating mines was not only back-breaking and dangerous, it was often literally killing. In the 1920s over 2,000 workers died every year in the coal mines in India.

The search for work

The plight of the tribals who had to go far away from their homes in search of work was even worse. From the late nineteenth century, tea plantations started coming up and mining became an important industry. Tribals were recruited in large numbers to work the tea plantations of Assam and the coal mines of Jharkhand. They were recruited through contractors who paid them miserably low wages, and prevented them from returning home.

A Closer Look

Through the nineteenth and twentieth centuries, tribal groups in different parts of the country rebelled against the changes in laws, the restrictions on their practices, the new taxes they had to pay, and the exploitation by traders and moneylenders. The Kols rebelled in 1831-32, Santhals rose in revolt in 1855, the Bastar Rebellion in central India broke out in 1910 and the Warli Revolt in Maharashtra in 1940. The movement that Birsa led was one such movement.

Activity

Find out whether the conditions of work in the mines have changed now. Check how many people die in mines every year, and what are the reasons for their death.

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Source 3

'Blood trickles from my shoulders'

The songs the Mundas sang bemoaned their misery.

Alas! under [the drudgery of] forced labour
Blood trickles from my shoulders
Day and night the emissary from the zamindars,
Annoys and irritates me, day and night I groan
Alas! This is my condition
I do not have a home, where shall I get happiness
Alas!

K.S. Singh, Birsa Munda and His Movement, *p.12*.

Vaishnav – Worshippers of Vishnu

Birsa Munda

Birsa was born in the mid-1870s. The son of a poor father, he grew up around the forests of Bohonda, grazing sheep, playing the flute, and dancing in the local *akhara*. Forced by poverty, his father had to move from place to place looking for work. As an adolescent, Birsa heard tales of the Munda uprisings of the past and saw the *sirdars* (leaders) of the community urging the people to revolt. They talked of a golden age when the Mundas had been free of the oppression of *dikus*, and said there would be a time when the ancestral right of the community would be restored. They saw themselves as the descendants of the original settlers of the region, fighting for their land (*mulk ki larai*), reminding people of the need to win back their kingdom.

Birsa went to the local missionary school, and listened to the sermons of missionaries. There too he heard it said that it was possible for the Mundas to attain the Kingdom of Heaven, and regain their lost rights. This would be possible if they became good Christians and gave up their "bad practices". Later Birsa also spent some time in the company of a prominent **Vaishnav** preacher. He wore the sacred thread, and began to value the importance of purity and piety.

Birsa was deeply influenced by many of the ideas he came in touch with in his growing-up years. His movement was aimed at reforming tribal society. He urged the Mundas to give up drinking liquor, clean their village, and stop believing in witchcraft and sorcery. But we must remember that Birsa also turned against missionaries and Hindu landlords. He saw them as outside forces that were ruining the Munda way of life.

In 1895 Birsa urged his followers to recover their glorious past. He talked of a golden age in the past – a *satyug* (the age of truth) – when Mundas lived a good life, constructed embankments, tapped natural springs, planted trees and orchards, practised cultivation to earn their living. They did not kill their brethren and relatives. They lived honestly. Birsa also wanted people to once again work on their land, settle down and cultivate their fields.

What worried British officials most was the political aim of the Birsa movement, for it wanted to drive out missionaries, moneylenders, Hindu landlords, and the government and set up a Munda Raj with Birsa at its head. The movement identified all these forces as the cause of the misery the Mundas were suffering.

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The land policies of the British were destroying their traditional land system, Hindu landlords and moneylenders were taking over their land, and missionaries were criticising their traditional culture.

As the movement spread the British officials decided to act. They arrested Birsa in 1895, convicted him on charges of rioting and jailed him for two years.

When Birsa was released in 1897 he began touring the villages to gather support. He used traditional symbols and language to rouse people, urging them to destroy "Ravana" (*dikus* and the Europeans) and establish a kingdom under his leadership. Birsa's followers began targeting the symbols of *diku* and European power. They attacked police stations and churches, and raided the property of moneylenders and zamindars. They raised the white flag as a symbol of Birsa Raj.

In 1900 Birsa died of cholera and the movement faded out. However, the movement was significant in at least two ways. First – it forced the colonial government to introduce laws so that the land of the tribals could not be easily taken over by *dikus*. Second – it showed once again that the tribal people had the capacity to protest against injustice and express their anger against colonial rule. They did this in their own specific way, inventing their own rituals and symbols of struggle.

Let's recall

1. Fill in the blanks:

   (a) The British described the tribal people as _____.

   (b) The method of sowing seeds in *jhum* cultivation is known as _____.

   (c) The tribal chiefs got _____ titles in central India under the British land settlements.

   (d) Tribals went to work in the _____ of Assam and the _____ in Bihar.

ELSEWHERE

Why do we need cash!

There are many reasons why tribal and other social groups often do not wish to produce for the market. This tribal song from Papua New Guinea gives us a glimpse of how the tribals there viewed the market.

We say cash,
Is unsatisfactory trash;
It won't keep off rain
And it gives me pain

So why should I work my guts
From coconut trees
For these government mutts;

Cash cropping is all very well
If you've got something to sell
But tell me sir why,
If there's nothing to buy;
Should I bother?

Adapted from a song quoted in Cohn, Clarke and Haswell, eds, *The Economy of Subsistence Agriculture*, (1970).

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Let's imagine

Imagine you are a *jhum* cultivator living in a forest village in the nineteenth century. You have just been told that the land you were born on no longer belongs to you. In a meeting with British officials you try to explain the kinds of problems you face. What would you say?

2. State whether true or false:

   (a) *Jhum* cultivators plough the land and sow seeds.

   (b) Cocoons were bought from the Santhals and sold by the traders at five times the purchase price.

   (c) Birsa urged his followers to purify themselves, give up drinking liquor and stop believing in witchcraft and sorcery.

   (d) The British wanted to preserve the tribal way of life.

Let's discuss

3. What problems did shifting cultivators face under British rule?
4. How did the powers of tribal chiefs change under colonial rule?
5. What accounts for the anger of the tribals against the *dikus*?
6. What was Birsa's vision of a golden age? Why do you think such a vision appealed to the people of the region?

Let's do

7. Find out from your parents, friends or teachers, the names of some heroes of other tribal revolts in the twentieth century. Write their story in your own words.
8. Choose any tribal group living in India today. Find out about their customs and way of life, and how their lives have changed in the last 50 years.

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5 When People Rebel
1857 and After

0864CH05

Fig. 1 *– Sepoys and peasants gather forces for the revolt that spread across the plains of north India in 1857*

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Policies and the People

In the previous chapters you looked at the policies of the East India Company and the effect they had on different people. Kings, queens, peasants, landlords, tribals, soldiers were all affected in different ways. You have also seen how people resist policies and actions that harm their interests or go against their sentiments.

Nawabs lose their power

Since the mid-eighteenth century, nawabs and rajas had seen their power erode. They had gradually lost their authority and honour. Residents had been stationed in many courts, the freedom of the rulers reduced, their armed forces disbanded, and their revenues and territories taken away by stages.

Many ruling families tried to negotiate with the Company to protect their interests. For example, Rani Lakshmibai of Jhansi wanted the Company to recognise her adopted son as the heir to the kingdom after the death of her husband. Nana Saheb, the adopted son of

Peshwa Baji Rao II, pleaded that he be given his father's pension when the latter died. However, the Company, confident of its superiority and military powers, turned down these pleas.

Awadh was one of the last territories to be annexed. In 1801, a subsidiary alliance was imposed on Awadh, and in 1856 it was taken over. Governor-General Dalhousie declared that the territory was being misgoverned and British rule was needed to ensure proper administration.

The Company even began to plan how to bring the Mughal dynasty to an end. The name of the Mughal king was removed from the coins minted by the Company. In 1849, Governor-General Dalhousie announced that after the death of Bahadur Shah Zafar, the family of the king would be shifted out of the Red Fort and given another place in Delhi to reside in. In 1856, Governor-General Canning decided that Bahadur Shah Zafar would be the last Mughal king and after his death none of his descendants would be recognised as kings – they would just be called princes.

The peasants and the sepoys

In the countryside peasants and zamindars resented the high taxes and the rigid methods of revenue collection. Many failed to pay back their loans to the moneylenders and gradually lost the lands they had tilled for generations.

The Indian sepoys in the employ of the Company also had reasons for discontent. They were unhappy about their pay, allowances and conditions of service. Some of the new rules, moreover, violated their religious sensibilities and beliefs. Did you know that in those days many people in the country believed that if they crossed the sea they would lose their religion and caste? So when in 1824 the sepoys were told to go to Burma by the sea route to fight for the Company, they refused to follow the order, though they agreed to go by the land route. They were severely punished, and since the issue did not die down, in 1856 the Company passed a new law which stated that every new person who took up employment in the Company's army had to agree to serve overseas if required.

Sepoys also reacted to what was happening in the countryside. Many of them were peasants and had families living in the villages. So the anger of the peasants quickly spread among the sepoys.

Activity

Imagine you are a sepoy in the Company army, advising your nephew not to take employment in the army. What reasons would you give?

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Responses to reforms

The British believed that Indian society had to be reformed. Laws were passed to stop the practice of sati and to encourage the remarriage of widows. English-language education was actively promoted. After 1830, the Company allowed Christian missionaries to function freely in its domain and even own land and property. In 1850, a new law was passed to make conversion to Christianity easier. This law allowed an Indian who had converted to Christianity to inherit the property of his ancestors. Many Indians began to feel that the British were destroying their religion, their social customs and their traditional way of life.

There were of course other Indians who wanted to change existing social practices. You will read about these reformers and reform movements in Chapter 7.

Fig. 2 *– Sepoys exchange news and rumours in the bazaars of north India*

Through the Eyes of the People

To get a glimpse of what people were thinking those days about British rule, study Sources 1 and 2.

Source 1

The list of eighty-four rules

Given here are excerpts from the book *Majha Pravaas*, written by Vishnubhatt Godse, a Brahman from a village in Maharashtra. He and his uncle had set out to attend a *yajna* being organised in Mathura. Vishnubhatt writes that they met some sepoys on the way who told them that they should not proceed on the journey because a massive upheaval was going to break out in three days. The sepoys said:

> the English were determined to wipe out the religions of the Hindus and the Muslims … they had made a list of eighty-four rules and announced these in a gathering of all big kings and princes in Calcutta. They said that the kings refused to accept these rules and warned the English of dire consequences and massive upheaval if these are implemented … that the kings all returned to their capitals in great anger … all the big people began making plans. A date was fixed for the war of religion and the secret plan had been circulated from the cantonment in Meerut by letters sent to different cantonments.

Vishnubhatt Godse, Majha Pravaas, *pp. 23-24.*

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Source 2

"There was soon excitement in every regiment"

Another account we have from those days are the memoirs of Subedar Sitaram Pande. Sitaram Pande was recruited in 1812 as a sepoy in the Bengal Native Army. He served the English for 48 years and retired in 1860. He helped the British to suppress the rebellion though his own son was a rebel and was killed by the British in front of his eyes. On retirement he was persuaded by his Commanding Officer, Norgate, to write his memoirs. He completed the writing in 1861 in Awadhi and Norgate translated it into English and had it published under the title *From Sepoy to Subedar*.
Here is an excerpt from what Sitaram Pande wrote:

> It is my humble opinion that this seizing of Oudh filled the minds of the Sepoys with distrust and led them to plot against the Government. Agents of the Nawab of Oudh and also of the King of Delhi were sent all over India to discover the temper of the army. They worked upon the feelings of sepoys, telling them how treacherously the foreigners had behaved towards their king. They invented ten thousand lies and promises to persuade the soldiers to mutiny and turn against their masters, the English, with the object of restoring the Emperor of Delhi to the throne. They maintained that this was wholly within the army's powers if the soldiers would only act together and do as they were advised.

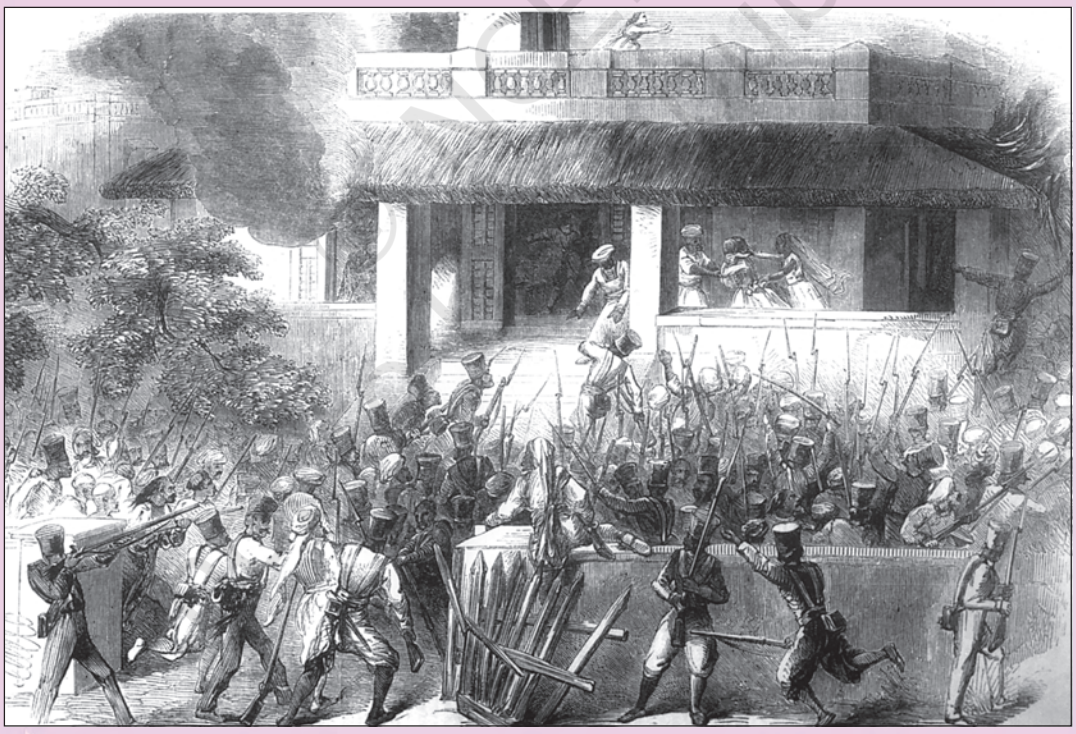

Fig. 3 *– Rebel sepoys at Meerut attack officers, enter their homes and set fire to buildings*

Source 2 contd.

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Source 2 contd.

It chanced that about this time the Sarkar sent parties of men from each regiment to different garrisons for instructions in the use of the new rifle. These men performed the new drill for some time until a report got about by some means or the other, that the cartridges used for these new rifles were greased with the fat of cows and pigs. The men from our regiment wrote to others in the regiment telling them about this, and there was soon excitement in every regiment. Some men pointed out that in forty years' service nothing had ever been done by the Sarkar to insult their religion, but as I have already mentioned the sepoys' minds had been inflamed by the seizure of Oudh. Interested parties were quick to point out that the great aim of the English was to turn us all into Christians, and they had therefore introduced the cartridge in order to bring this about, since both Mahommedans and Hindus would be defiled by using it.

The Colonel sahib was of the opinion that the excitement, which even he could not fail to see, would pass off, as it had done before, and he recommended me to go to my home.

Sitaram Pande, From Sepoy to Subedar, *pp. 162-63.*

Activity

1. What were the important concerns in the minds of the people according to Sitaram and according to Vishnubhatt?
2. What role did they think the rulers were playing? What role did the sepoys seem to play?

A Mutiny Becomes a Popular Rebellion

Though struggles between rulers and the ruled are not unusual, sometimes such struggles become quite widespread as a popular resistance so that the power of the state breaks down. A very large number of people begin to believe that they have a common enemy and rise up against the enemy at the same time. For such a situation to develop people have to organise, communicate, take initiative and display the confidence to turn the situation around.

Mutiny – When soldiers as a group disobey their officers in the army

Such a situation developed in the northern parts of India in 1857. After a hundred years of conquest and administration, the English East India Company faced a massive rebellion that started in May 1857 and threatened the Company's very presence in India. Sepoys mutinied in several places beginning from Meerut and a large number of people from different sections of society rose up in rebellion. Some regard it as the biggest armed resistance to colonialism in the nineteenth century anywhere in the world.

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Fig. 4 *– The battle in the cavalry lines*

On the evening of 3 July 1857, over 3,000 rebels came from Bareilly, crossed the river Jamuna, entered Delhi, and attacked the British cavalry posts. The battle continued all through the night.

Fig. 5 *– Postal stamp issued in commemoration of Mangal Pandey*

Firangis – Foreigners The term reflects an attitude of contempt.

From Meerut to Delhi

On 8 April 1857, a young soldier, Mangal Pandey, was hanged to death for attacking his officers in Barrackpore. Some days later, some sepoys of the regiment at Meerut refused to do the army drill using the new cartridges, which were suspected of being coated with the fat of cows and pigs. Eighty-five sepoys were dismissed from service and sentenced to ten years in jail for disobeying their officers. This happened on 9 May 1857.

The response of the other Indian soldiers in Meerut was quite extraordinary. On 10 May, the soldiers marched to the jail in Meerut and released the imprisoned sepoys. They attacked and killed British officers. They captured guns and ammunition and set fire to the buildings and properties of the British and declared war on the ***firangis***. The soldiers were determined to bring an end to their rule in the country. But who would rule the land instead? The soldiers had an answer to this question – the Mughal emperor Bahadur Shah Zafar.

The sepoys of Meerut rode all night of 10 May to reach Delhi in the early hours next morning. As news of their arrival spread, the regiments stationed in Delhi also rose up in rebellion. Again british officers were killed, arms and ammunition seized, buildings set on fire. Triumphant soldiers gathered around the walls of the Red Fort where the Badshah lived, demanding to meet him. The emperor was not quite willing to challenge the mighty British power but the soldiers persisted. They forced their way into the palace and proclaimed Bahadur Shah Zafar as their leader.

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The ageing emperor had to accept this demand. He wrote letters to all the chiefs and rulers of the country to come forward and organise a confederacy of Indian states to fight the British. This single step taken by Bahadur Shah had great implications.

The Mughal dynasty had ruled over a very large part of the country. Most smaller rulers and chieftains controlled different territories on behalf of the Mughal ruler. Threatened by the expansion of British rule, many of them felt that if the Mughal emperor could rule again, they too would be able to rule their own territories once more, under Mughal authority.

The British had not expected this to happen. They thought the disturbance caused by the issue of the cartridges would die down. But Bahadur Shah Zafar's decision to bless the rebellion changed the entire situation dramatically. Often when people see an alternative possibility they feel inspired and enthused. It gives them the courage, hope and confidence to act.

Fig. 6 *– Bahadur Shah Zafar*

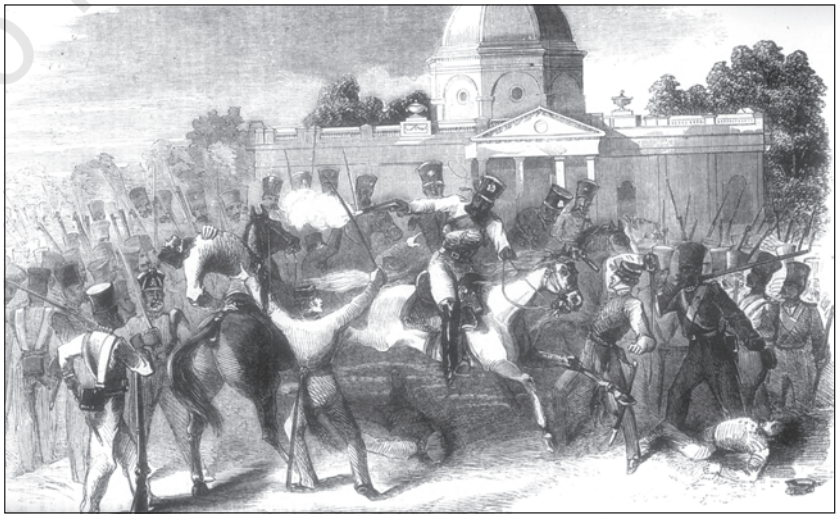
Fig. 7 *– Rani Laxmibai*

The rebellion spreads

After the British were routed from Delhi, there was no uprising for almost a week. It took that much time for news to travel. Then, a spurt of mutinies began.

Regiment after regiment mutinied and took off to join other troops at nodal points like Delhi, Kanpur and Lucknow. After them, the people of the towns and villages also rose up in rebellion and rallied around local leaders, zamindars and chiefs who were prepared to establish their authority and fight the British. Nana Saheb, the adopted son of the late Peshwa Baji Rao who lived near Kanpur, gathered armed forces and expelled the British garrison from the city. He proclaimed himself Peshwa. He declared that he was a governor under Emperor Bahadur Shah Zafar. In Lucknow, Birjis Qadr, the son of the deposed Nawab Wajid Ali Shah, was proclaimed the new Nawab. He too acknowledged the suzerainty of Bahadur Shah Zafar. His mother Begum Hazrat Mahal took an active part in organising the uprising against the British. In Jhansi, Rani Lakshmibai joined the rebel sepoys and

Fig. 8 *– As the mutiny spread, British officers were killed in the cantonments*



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Activity

1. Why did the Mughal emperor agree to support the rebels?
2. Write a paragraph on the assessment he may have made before accepting the offer of the sepoys.

Fig. 9 *– A portrait of Nana Saheb*

Fig. 10 *–*
A portrait of Vir Kunwar Singh

fought the British along with Tantia Tope, the general of Nana Saheb. In the Mandla region of Madhya Pradesh, Rani Avantibai Lodhi of Ramgarh raised and led an army of four thousand against the British who had taken over the administration of her state.

The British were greatly outnumbered by the rebel forces. They were defeated in a number of battles. This convinced the people that the rule of the British had collapsed for good and gave them the confidence to take the plunge and join the rebellion. A situation of widespread popular rebellion developed in the region of Awadh in particular. On 6 August 1857, we find a telegram sent by Lieutenant Colonel Tytler to his Commander-in-Chief expressing the fear felt by the British: "Our men are cowed by the numbers opposed to them and the endless fighting. Every village is held against us, the zamindars have risen to oppose us."

Many new leaders came up. For example, Ahmadullah Shah, a maulvi from Faizabad, prophesied that the rule of the British would come to an end soon. He caught the imagination of the people and raised a huge force of supporters. He came to Lucknow to fight the British. In Delhi, a large number of *ghazis* or religious warriors came together to wipe out the white people. Bakht Khan, a soldier from Bareilly, took charge of a large force of fighters who came to Delhi. He became a key military leader of the rebellion. In Bihar, an old zamindar, Kunwar Singh, joined the rebel sepoys and battled with the British for many months. Leaders and fighters from across the land joined the fight.

The Company Fights Back

Unnerved by the scale of the upheaval, the Company decided to repress the revolt with all its might. It brought

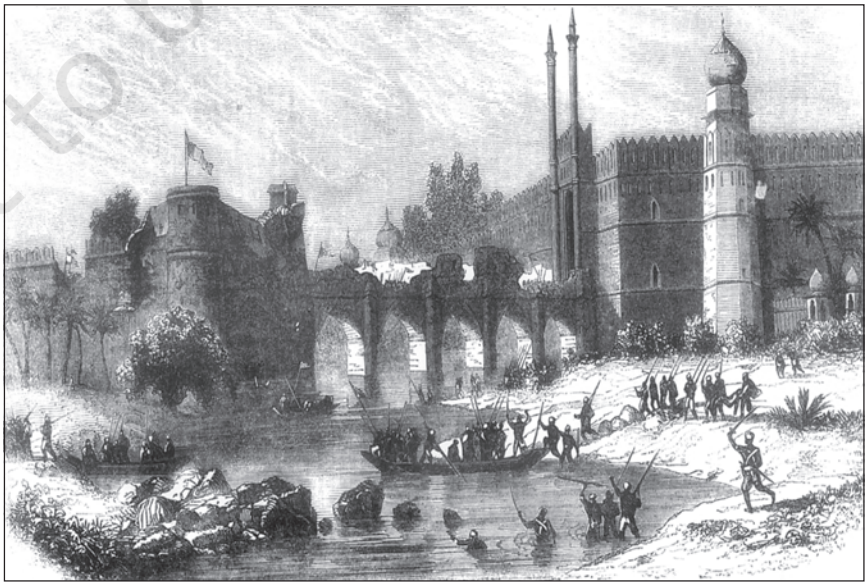

Fig. 11 *– British forces attack the rebels who had occupied the Red Fort (on the right) and Salimgarh Fort in Delhi (on the left)*

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Fig. 12– *The siege train reaches Delhi*

The British forces initially found it difficult to break through the heavy fortification in Delhi. On 3 September 1857 reinforcements arrived – a 7- mile-long siege train comprising cartloads of canons and ammunition pulled by elephants.

reinforcements from England, passed new laws so that the rebels could be convicted with ease, and then moved into the storm centres of the revolt. Delhi was recaptured from the rebel forces in September 1857. The last Mughal emperor, Bahadur Shah Zafar was tried in court and sentenced to life imprisonment. He and his wife Begum Zinat Mahal were sent to prison in Rangoon in October 1858. Bahadur Shah Zafar died in the Rangoon jail in November 1862.

The recapture of Delhi, however, did not mean that the rebellion died down after that. People continued to resist and battle the British. The British had to fight for two years to suppress the massive forces of popular rebellion.

Lucknow was taken in March 1858. Rani Lakshmibai was defeated and killed in June 1858. A similar fate awaited Rani Avantibai, who after initial victory in Kheri, chose to embrace death when surrounded by the British on all sides. Tantia Tope escaped to the jungles of central India and continued to fight a guerrilla war with the support of many tribal and peasant leaders. He was captured, tried and killed in April 1859.

Just as victories against the British had earlier encouraged rebellion, the defeat of rebel forces encouraged desertions. The British also tried their best to win back the loyalty of the people. They announced rewards for loyal landholders would be allowed to continue to enjoy traditional rights over their lands. Those who had rebelled were told that if they submitted to the British, and if they had not killed any white people,

Fig. 13 – *Postal stamp Essued in commemoration of Tantia Tope*

Activity

Make a list of places where the uprising took place in May, June and July 1857.

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Fig. 14 *– British troops blow up Kashmere Gate to enter Delhi*

they would remain safe and their rights and claims to land would not be denied. Nevertheless, hundreds of sepoys, rebels, nawabs and rajas were tried and hanged.

Fig. 15 *– British forces capture the rebels near Kanpur*

Notice the way the artist shows the British soldiers valiantly advancing on the rebel forces.

Aftermath

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

Given below are the important changes that were introduced by the British.

1. The British Parliament passed a new Act in 1858 and transferred the powers of the East India Company to the British Crown in order to ensure a more responsible management of Indian affairs. A member of the British Cabinet was appointed Secretary of State for India and made responsible for all matters related to the governance of India. He was given a council to advise him, called the India Council. The Governor-General of India was given the title of Viceroy, that is, a personal representative of the Crown. Through these measures the British government accepted direct responsibility for ruling India.

2. All ruling chiefs of the country were assured that their territory would never be annexed in future. They were allowed to pass on their kingdoms to their heirs, including adopted sons. However, they were made to acknowledge the British Queen as their Sovereign Paramount. Thus the Indian rulers were to hold their kingdoms as subordinates of the British Crown.

3. It was decided that the proportion of Indian soldiers in the army would be reduced and the number of European soldiers would be increased. It was also decided that instead of recruiting soldiers from Awadh, Bihar, central India and south India, more soldiers would be recruited from among the Gurkhas, Sikhs and Pathans.

4. The land and property of Muslims was confiscated on a large scale and they were treated with suspicion and hostility. The British believed that they were responsible for the rebellion in a big way.

5. The British decided to respect the customary religious and social practices of the people in India.

6. Policies were made to protect landlords and zamindars and give them security of rights over their lands.

Thus a new phase of history began after 1857.

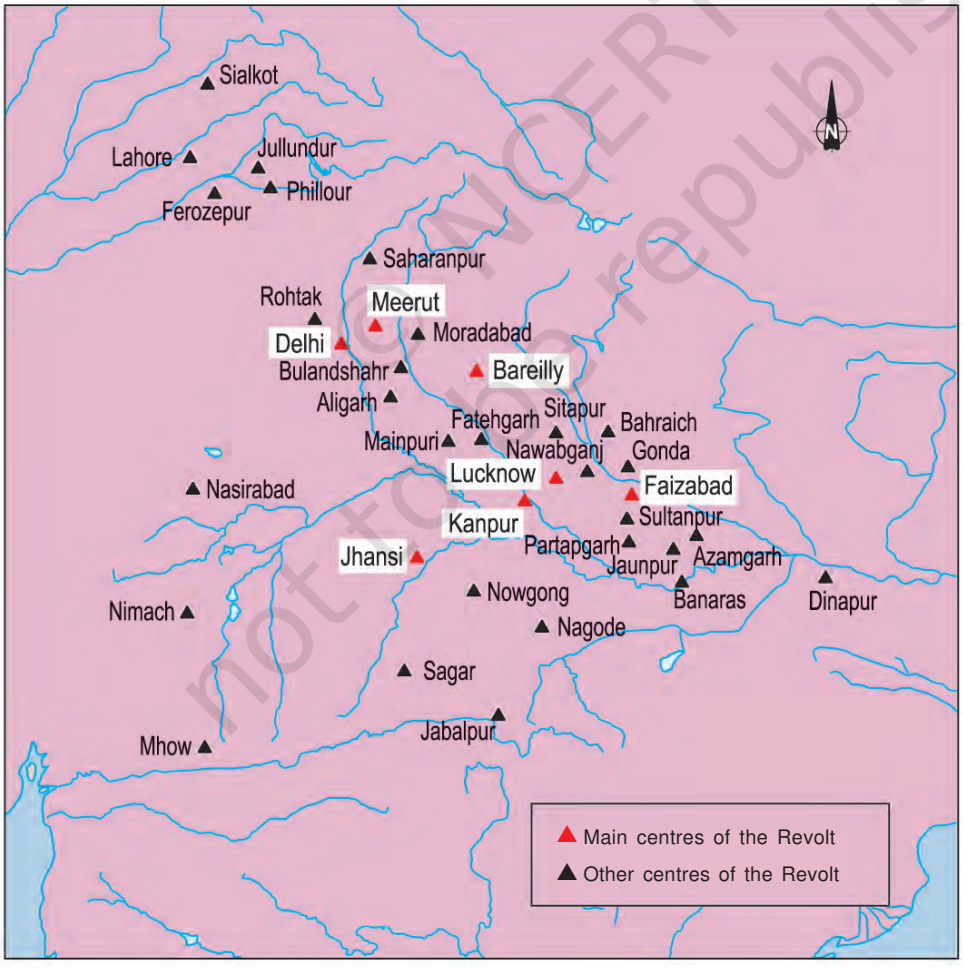

***Fig. 16** – Some important centres of the Revolt in North India*

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The Khurda Uprising – A Case Study

Much before the event of 1857, there had taken place another event of a similar nature at a place called Khurda in 1817. Here, it would be instructive for us to study that event and reflect on how resentment against the colonial policies of the British had been building up since the beginning of the 19th century in different parts of the country.

Khurda, a small kingdom built up in the late 16th century in the south-eastern part of Odisha, was a populous and well-cultivated territory consisting of 105 *garhs*, 60 large and 1109 small villages at the beginning of the 19th century. Its king, Raja Birakishore Dev had to earlier give up the possession of four *parganas*, the superintendence of the Jagannath Temple and the administration of fourteen *garjats* (Princely States) to the Marathas under compulsion. His son and successor, Mukunda Dev II was greatly disturbed with this loss of fortune. Therefore, sensing an opportunity in the Anglo-Maratha conflict, he had entered into negotiations with the British to get back his lost territories and the rights over the Jagannath Temple. But after the occupation of Odisha in 1803, the British showed no inclination to oblige him on either score. Consequently, in alliance with other feudatory chiefs of Odisha and secret support of the Marathas, he tried to assert his rights by force. This led to his deposition and annexation of his territories by the British. As a matter of consolation, he was only given the rights of management of the Jagannath Temple with a grant amounting to a mere one-tenth of the revenue of his former estate and his residence was fixed at Puri. This unfair settlement commenced an era of oppressive foreign rule in Odisha, which paved the way for a serious armed uprising in 1817.

Soon after taking over Khurda, the British followed a policy of resuming service tenures. It bitterly affected the lives of the ex-militia of the state, the *Paiks*. The severity of the measure was compounded on account of an unreasonable increase in the demand of revenue and also the oppressive ways of its collection. Consequently, there was large scale desertion of people from Khurda between 1805 and 1817. Yet, the British went for a series of short-term settlements, each time increasing the demands, not recognising either the productive capacity of the land or the paying capacity of the *ryots*. No leniency was shown even in case of natural calamities, which Odisha was frequently prone to. Rather, lands of defaulters were sold off to scheming revenue officials or speculators from Bengal.

The hereditary Military Commander of the deposed king, Jagabandhu Bidyadhar Mahapatra Bhramarabar Rai or Buxi Jagabandhu as he was popularly known, was one among the dispossessed land-holders. He had in effect become a beggar, and for nearly two years survived on voluntary contributions from the people of Khurda before deciding to fight for their grievances as well as his own. Over the years, what had added to these grievances were (a) the introduction of *sicca* rupee (silver currency) in the region, (b) the insistence on payment of revenue in the new currency, (c) an unprecedented rise in the prices of food-stuff and salt, which had become far-fetched following the introduction of salt monopoly because of which the traditional salt makers of Odisha were deprived of making salt, and (d) the auction of local estates in Calcutta, which brought in absentee landlords from Bengal to Odisha. Besides, the insensitive and corrupt police system also made the situation worse for the armed uprising to take a sinister shape.

The uprising was set off on 29 March 1817 as the *Paiks* attacked the police station and other government establishments at Banpur killing more than a hundred men and took away a large amount of government money. Soon its ripples spread in different directions with Khurda becoming its epicenter. The *zamindars* and *ryots* alike joined the *Paiks* with enthusiasm. Those who did not, were taken to task. A 'no-rent campaign' was also started. The British tried to dislodge the *Paiks* from their entrenched position but failed. On 14

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April 1817, Buxi Jagabandhu, leading five to ten thousand *Paiks* and men of the Kandh tribe seized Puri and declared the hesitant king, Mukunda Dev II as their ruler. The priests of the Jagannath Temple also extended the *Paiks* their full support.

Seeing the situation going out of hand, the British clamped Martial Law. The King was quickly captured and sent to prison in Cuttack with his son. The Buxi with his close associate, Krushna Chandra Bhramarabar Rai, tried to cut off all communications between Cuttack and Khurda as the uprising spread to the southern and the north-western parts of Odisha. Consequently, the British sent Major-General Martindell to clear off the area from the clutches of the *Paiks* while at the same time announcing rewards for the arrest of Buxi jagabandhu and his associates. In the ensuing operation hundreds of *Paiks* were killed, many fled to deep jungles and some returned home under a scheme of amnesty. Thus by May 1817 the uprising was mostly contained.

However, outside Khurda it was sustained by Buxi Jagabandhu with the help of supporters like the Raja of Kujung and the unflinching loyalty of the *Paiks* until his surrender in May 1825. On their part, the British henceforth adopted a policy of 'leniency, indulgence and forbearance' towards the people of Khurda. The price of salt was reduced and necessary reforms were made in the police and the justice systems. Revenue officials found to be corrupt were dismissed from service and former land-holders were restored to their lands. The son of the king of Khurda, Ram Chandra Dev III was allowed to move to Puri and take charge of the affairs of the Jagannath Temple with a grant of rupees twenty-four thousand.

In sum, it was the first such popular anti-British armed uprising in Odisha, which had far reaching effect on the future of British administration in that part of the country. To merely call it a 'Paik Rebellion' will thus be an understatement.

ELSEWHERE

For a Heavenly Kingdom of Great Peace

Fig. 16 *– Taiping army meeting their leader*

While the revolt was spreading in India in 1857, a massive popular uprising was raging in the southern parts of China. It had started in 1850 and could be suppressed only by the mid-1860s. Thousands of labouring, poor people were led by Hong Xiuquan to fight for the establishment of the Heavenly Kingdom of Great Peace. This was known as the Taiping Rebellion.

Hong Xiuquan was a convert to Christianity and was against the traditional religions practised in China such as Confucianism and Buddhism. The rebels of Taiping wanted to establish a kingdom where a form of Christianity was practised, where no one held any private property, where there was no difference between social classes and between men and women, where consumption of opium, tobacco, alcohol, and activities like gambling, prostitution, slavery, were prohibited.

The British and French armed forces operating in China helped the emperor of the Qing dynasty to put down the Taiping Rebellion.

2021-22

Let's imagine

Imagine you are a British officer in Awadh during the rebellion. What would you do to keep your plans of fighting the rebels a top secret.

Let's recall

1. What was the demand of Rani Lakshmibai of Jhansi that was refused by the British?
2. What did the British do to protect the interests of those who converted to Christianity?
3. What objections did the sepoys have to the new cartridges that they were asked to use?
4. How did the last Mughal emperor live the last years of his life?

Let's discuss

Fig. 17 *– Ruins of the Residency in Lucknow*

In June 1857, the rebel forces began the siege of the Residency. A large number of British women, men and children had taken shelter in the buildings there. The rebels surrounded the compound and bombarded the building with shells. Hit by a shell, Henry Lawrence, the Chief Commissioner of Awadh, died in one of the rooms that you see in the picture. Notice how buildings carry the marks of past events.

5. What could be the reasons for the confidence of the British rulers about their position in India before May 1857?
6. What impact did Bahadur Shah Zafar's support to the rebellion have on the people and the ruling families?
7. How did the British succeed in securing the submission of the rebel landowners of Awadh?
8. In what ways did the British change their policies as a result of the rebellion of 1857?

Let's do

9. Find out stories and songs remembered by people in your area or your family about San Sattavan ki Ladaai. What memories do people cherish about the great uprising?
10. Find out more about Rani Lakshmibai of Jhansi. In what ways would she have been an unusual woman for her times?

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6 Weavers, Iron Smelters and Factory Owners

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Fig. 1 *– Trading ships on the port of Surat in the seventeenth century*

Surat in Gujarat on the west coast of India was one of the most important ports of the Indian Ocean trade. Dutch and English trading ships began using the port from the early seventeenth century. Its importance declined in the eighteenth century.

This chapter tells the story of the crafts and industries of India during British rule by focusing on two industries, namely, textiles and iron and steel. Both these industries were crucial for the industrial revolution in the modern world. Mechanised production of cotton textiles made Britain the foremost industrial nation in the nineteenth century. And when its iron and steel industry started growing from the 1850s, Britain came to be known as the "workshop of the world".

The industrialisation of Britain had a close connection with the conquest and colonisation of India. You have seen (Chapter 2) how the English East India Company's interest in trade led to occupation of territory, and how the pattern of trade changed over the decades. In the late eighteenth century the Company was buying goods in India and exporting them to England and Europe, making profit through this sale. With the growth of industrial production, British industrialists began to see India as a vast market for their industrial products, and over time manufactured goods from Britain began flooding India. How did this affect Indian crafts and industries? This is the question we will explore in this chapter.

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Indian Textiles and the World Market

Let us first look at textile production.

Fig. 2 – Patola *weave, mid-nineteenth century*

Patola was woven in Surat, Ahmedabad and Patan. Highly valued in Indonesia, it became part of the local weaving tradition there.

Around 1750, before the British conquered Bengal, India was by far the world's largest producer of cotton textiles. Indian textiles had long been renowned both for their fine quality and exquisite craftsmanship. They were extensively traded in Southeast Asia (Java, Sumatra and Penang) and West and Central Asia. From the sixteenth century European trading companies began buying Indian textiles for sale in Europe. Memories of this flourishing trade and the craftsmanship of Indian weavers is preserved in many words still current in English and other languages. It is interesting to trace the origin of such words, and see what they tell us.

Words tell us histories

European traders first encountered fine cotton cloth from India carried by Arab merchants in Mosul in present-day Iraq. So they began referring to all finely woven textiles as "muslin" – a word that acquired wide currency. When the Portuguese first came to India in search of spices they landed in Calicut on the Kerala coast in south-west India. The cotton textiles which they took back to Europe, along with the spices, came to be called "calico" (derived from Calicut), and subsequently calico became the general name for all cotton textiles.

There are many other words which point to the popularity of Indian textiles in Western markets. In Fig. 3 you can see a page of an order book that the English East India Company sent to its representatives in Calcutta in 1730.

The order that year was for 5,89,000 pieces of cloth. Browsing through the order book you would have seen a list of 98 varieties of cotton and silk cloths. These were known by their common name in the European trade as piece goods – usually woven cloth pieces that were 20 yards long and 1 yard wide.

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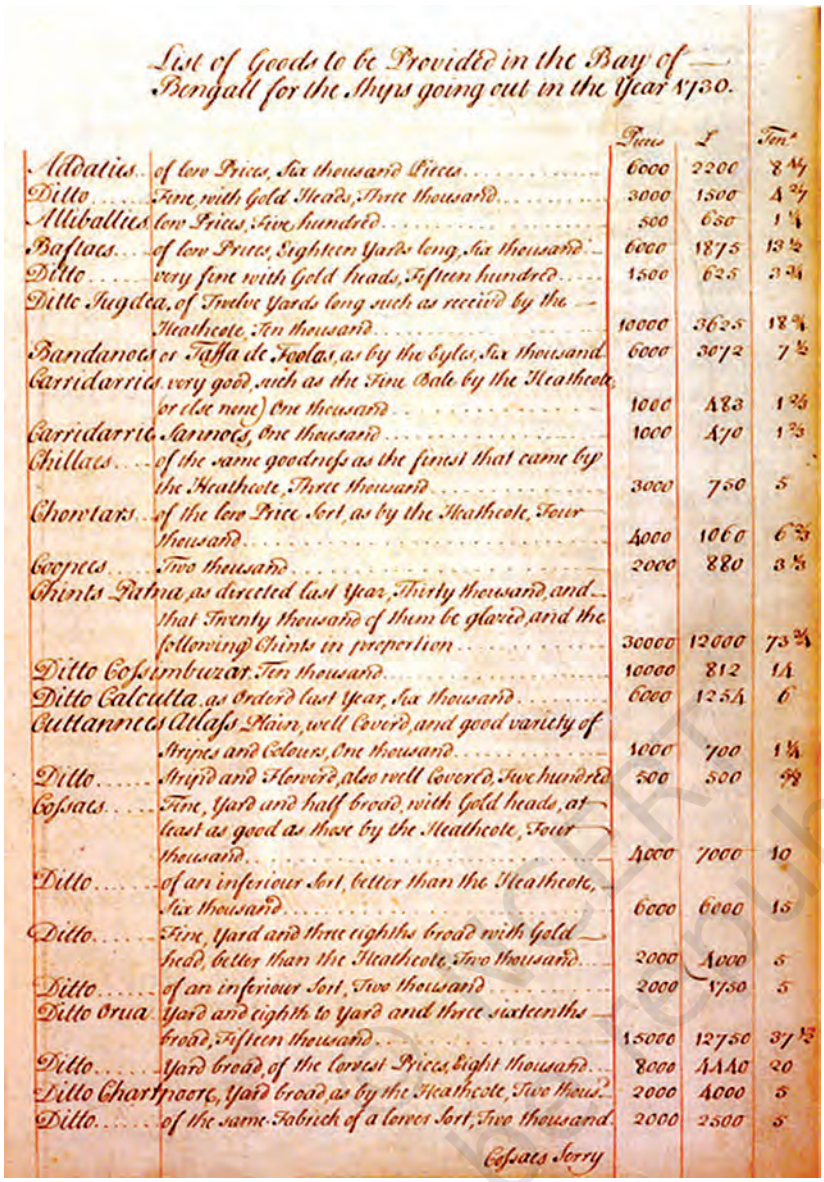

List of Goods to be Provided in the Bay of Bengall for the Ships going out in the Year 1730.

		Pces	£	Ton
Addatis	of low Prices, Six thousand Pieces	6000	2200	8 4/7
Ditto	Fine, with Gold Heads, Three thousand	3000	1500	4 2/7
Allaballies	low Prices, Five hundred	500	650	1 1/4
Baftaes	of low Prices, Eighteen Yards long, Six thousand	6000	1875	13 1/2
Ditto	very fine with Gold heads, Fifteen hundred	1500	625	3 3/4
Ditto Jugdea	of Twelve Yards long such as received by the Heathcote, Ten thousand	10000	3625	18 3/4
Bandanoes	or Tuffa de Foolas, as by the Eyles, Six thousand	6000	3072	7 1/2
Carridarries	very good, such as the Fine Bale by the Heathcote (or else none) One thousand	1000	483	1 3/5
Carridarrie	Nannoes, One thousand	1000	470	1 3/5
Chillaes	of the same goodness as the finest that came by the Heathcote, Three thousand	3000	750	5
Chowtars	of the low Price Sort, as by the Heathcote, Four thousand	4000	1060	6 2/3
Coopees	Two thousand	2000	880	3 1/3
Chints Patna	as directed last Year, Thirty thousand and that Twenty thousand of them be glazed and the following Chints in proportion	30000	12000	73 3/4
Ditto Cossimbuzar	Ten thousand	10000	812	1/4
Ditto Calcutta	as Ordered last Year, Six thousand	6000	1254	6
Cuttannees	Allaja Plain, well Covered, and good variety of Stripes and Colours, One thousand	1000	700	1 1/4
Ditto	Striped and Flowred, also well Covered, Two hundred	200	300	5/8
Cossaes	Fine, Yard and half broad, with Gold heads, at least as good as those by the Heathcote, Four thousand	4000	7000	10
Ditto	of an inferiour Sort, better than the Heathcote, Six thousand	6000	6000	15
Ditto	Fine, Yard and three eighths broad with Gold head, better than the Heathcote, Two thousand	2000	4000	5
Ditto	of an inferiour Sort, Two thousand	2000	1750	5
Ditto Orria	Yard and eighth to Yard and three sixteenths broad, Fifteen thousand	15000	12750	37 1/2
Ditto	Yard broad, of the lowest Prices, Eight thousand	8000	4440	20
Ditto Chartmoore	Yard broad as by the Heathcote, Two thous.	2000	4000	5
Ditto	of the same Fabrick of a lower Sort, Two thousand	2000	2500	5

Cossaes Sorry

Fig. 3 *– A page from an order book of the East India Company, 1730*

Notice how each item in the order book was carefully priced in London. These orders had to be placed two years in advance because this was the time required to send orders to India, get the specific cloths woven and shipped to Britain. Once the cloth pieces arrived in London they were put up for auction and sold.

Now look at the names of the different varieties of cloth in the book. Amongst the pieces ordered in bulk were printed cotton cloths called chintz, *cossaes* (or *khassa)* and *bandanna.* Do you know where the English term chintz comes from? It is derived from the Hindi word *chhint*, a cloth with small and colourful flowery designs. From the 1680s there started a craze for printed Indian cotton textiles in England and Europe mainly for their exquisite floral designs, fine texture and relative cheapness. Rich people of England including the Queen herself wore clothes of Indian fabric.

Similarly, the word *bandanna* now refers to any brightly coloured and printed scarf for the neck or head. Originally, the term derived from the word

Fig. 4 – Jamdani *weave, early twentieth century*

Jamdani is a fine muslin on which decorative motifs are woven on the loom, typically in grey and white. Often a mixture of cotton and gold thread was used, as in the cloth in this picture. The most important centres of *jamdani* weaving were Dacca in Bengal and Lucknow in the United Provinces.

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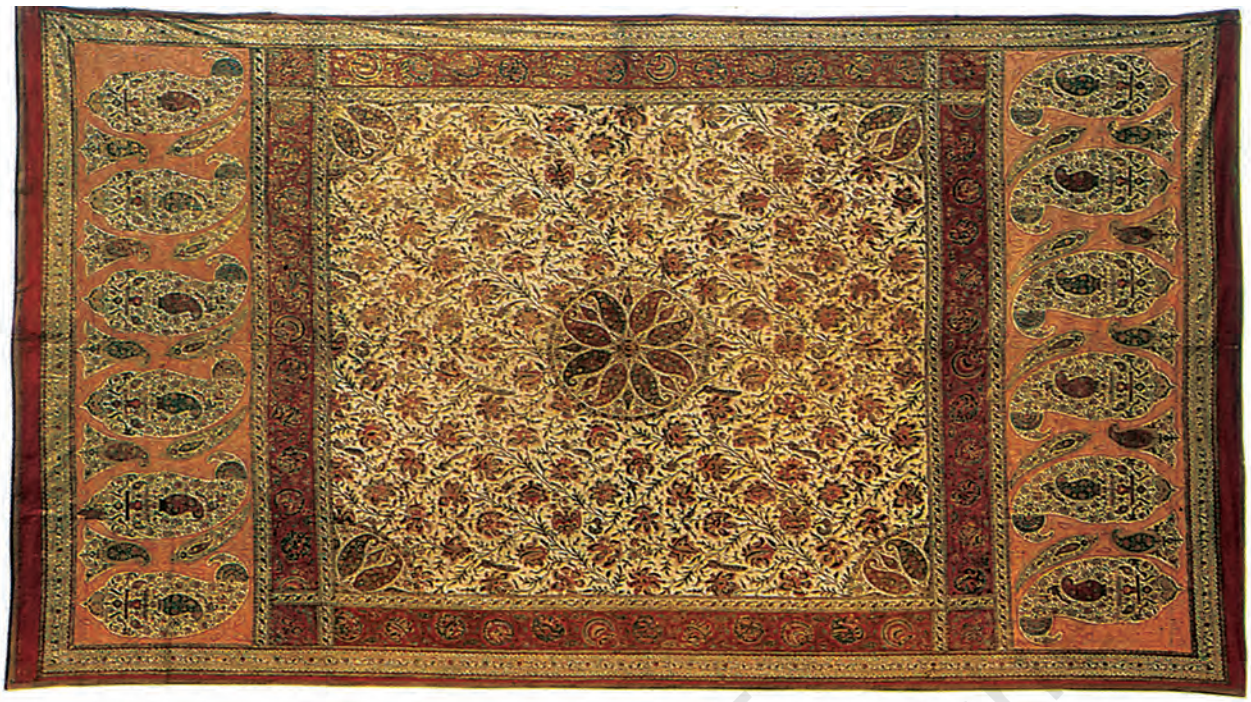

Fig. 5 *– Printed design on fine cloth (chintz) produced in Masulipatnam, Andhra Pradesh, mid-nineteenth century*

This is a fine example of the type of chintz produced for export to Iran and Europe.

"*bandhna*" (Hindi for tying), and referred to a variety of brightly coloured cloth produced through a method of tying and dying.

There were other cloths in the order book that were noted by their place of origin: Kasimbazar, Patna, Calcutta, Orissa, Charpoore. The widespread use of such words shows how popular Indian textiles had become in different parts of the world.

Fig. 6 *– Bandanna design, early twentieth century*

Notice the line that runs through the middle. Do you know why? In this *odhni*, two tie-and-dye silk pieces are seamed together with gold thread embroidery. Bandanna patterns were mostly produced in Rajasthan and Gujarat.

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Indian textiles in European markets

By the early eighteenth century, worried by the popularity of Indian textiles, wool and silk makers in England began protesting against the import of Indian cotton textiles. In 1720, the British government enacted a legislation banning the use of printed cotton textiles – chintz – in England. Interestingly, this Act was known as the Calico Act.

> **Activity**
>
> Why do you think the Act was called the Calico Act? What does the name tell us about the kind of textiles the Act wanted to ban?

At this time textile industries had just begun to develop in England. Unable to compete with Indian textiles, English producers wanted a secure market within the country by preventing the entry of Indian textiles. The first to grow under government protection was the calico printing industry. Indian designs were now imitated and printed in England on white muslin or plain unbleached Indian cloth.

Competition with Indian textiles also led to a search for technological innovation in England. In 1764, the **spinning jenny** was invented by John Kaye which increased the productivity of the traditional spindles. The invention of the steam engine by Richard Arkwright in 1786 revolutionised cotton textile weaving. Cloth could now be woven in immense quantities and cheaply too.

Spinning Jenny – A machine by which a single worker could operate several spindles on to which thread was spun. When the wheel was turned all the spindles rotated.

However, Indian textiles continued to dominate world trade till the end of the eighteenth century. European trading companies – the Dutch, the French and the English – made enormous profits out of this flourishing trade. These companies purchased cotton and silk textiles in India by importing silver. But as you know (Chapter 2), when the English East India Company gained political power in Bengal, it no longer had to import precious metal to buy Indian goods. Instead, they collected revenues from peasants and zamindars in India, and used this revenue to buy Indian textiles.

***Fig. 7** – A sea view of the Dutch settlement in Cochin, seventeenth century*

As European trade expanded, trading settlements were established at various ports. The Dutch settlements in Cochin came up in the seventeenth century. Notice the fortification around the settlement.

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Where were the major centres of weaving in the late eighteenth century?

***Fig. 8** – Weaving centres: 1500-1750*

If you look at the map you will notice that textile production was concentrated in four regions in the early nineteenth century. Bengal was one of the most important centres. Located along the numerous rivers in the delta, the production centres in Bengal could easily transport goods to distant places. Do not forget that in the early nineteenth century railways had not developed and roads were only just beginning to be laid on an extensive scale.

Dacca in Eastern Bengal (now Bangladesh) was the foremost textile centre in the eighteenth century. It was famous for its *mulmul* and *jamdani* weaving.

If you look at the southern part of India in the map you will see a second cluster of cotton weaving centres along the Coromandel coast stretching from Madras to northern Andhra Pradesh. On the western coast there were important weaving centres in Gujarat.

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Who were the weavers?

Weavers often belonged to communities that specialised in weaving. Their skills were passed on from one generation to the next. The *tanti* weavers of Bengal, the *julahas* or *momin* weavers of north India, *sale* and *kaikollar* and *devangs* of south India are some of the communities famous for weaving.

The first stage of production was spinning – a work done mostly by women. The *charkha* and the *takli* were household spinning instruments. The thread was spun on the *charkha* and rolled on the *takli*. When the spinning was over the thread was woven into cloth by the weaver. In most communities weaving was a task done by men. For coloured textiles, the thread was dyed by the dyer, known as *rangrez*. For printed cloth the weavers needed the help of specialist block printers known as *chhipigars*. Handloom weaving and the occupations associated with it provided livelihood for millions of Indians.

Fig. 9 *– A* tanti *weaver of Bengal, painted by the Belgian painter Solvyns in the 1790s*

The *tanti* weaver here is at work in the pit loom. Do you know what a pit loom is?

The decline of Indian textiles

The development of cotton industries in Britain affected textile producers in India in several ways. First: Indian textiles now had to compete with British textiles in the European and American markets. Second: exporting textiles to England also became increasingly difficult since very high duties were imposed on Indian textiles imported into Britain.

By the beginning of the nineteenth century, English-made cotton textiles successfully ousted Indian goods from their traditional markets in Africa, America and Europe. Thousands of weavers in India were now thrown out of employment. Bengal weavers were the worst hit. English and European companies stopped buying Indian goods and their agents no longer gave out

Aurang – A Persian term for a warehouse – a place where goods are collected before being sold; also refers to a workshop

Source 1

"We must starve for food"

In 1823 the Company government in India received a petition from 12,000 weavers stating:

> Our ancestors and we used to receive advances from the Company and maintain ourselves and our respective families by weaving Company's superior assortments. Owing to our misfortune, the ***aurangs*** have been abolished ever since because of which we and our families are distressed for want of the means of livelihood. We are weavers and do not know any other business. We must starve for food, if the Board of Trade do not cast a look of kindness towards us and give orders for clothes.

Proceedings of the Board of Trade, 3 February 1824

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Source 2

"Please publish this in your paper"

One widowed spinner wrote in 1828 to a Bengali newspaper, *Samachar Darpan*, detailing her plight:

> To the Editor, *Samachar*,
>
> I am a spinner. After having suffered a great deal, I am writing this letter. Please publish this in your paper ... When my age was … 22, I became a widow with three daughters. My husband left nothing at the time of his death … I sold my jewellery for his *shraddha* ceremony. When we were on the verge of starvation God showed me a way by which we could save ourselves. I began to spin on *takli* and *charkha* ...
>
> The weavers used to visit our houses and buy the *charkha* yarn at three tolas per rupee. Whatever amount I wanted as advance from the weavers, I could get for the asking. This saved us from cares about food and cloth. In a few years' time I got together … Rs. 28. With this I married one daughter. And in the same way all three daughters ...
>
> Now for 3 years, we two women, mother-in-law and me, are in want of food. The weavers do not call at the house for buying yarn. Not only this, if the yarn is sent to market it is still not sold even at one-fourth the old prices.
>
> I do not know how it happened. I asked many about it. They say that Bilati 2 yarn is being imported on a large scale. The weavers buy that yarn and weave … People cannot use the cloth out of this yarn even for two months; it rots away.
>
> A representation from a suffering spinner

advances to weavers to secure supplies. Distressed weavers wrote petitions to the government to help them.

But worse was still to come. By the 1830s British cotton cloth flooded Indian markets. In fact, by the 1880s two-thirds of all the cotton clothes worn by Indians were made of cloth produced in Britain. This affected not only specialist weavers but also spinners. Thousands of rural women who made a living by spinning cotton thread were rendered jobless.

Handloom weaving did not completely die in India. This was because some types of cloths could not be supplied by machines. How could machines produce saris with intricate borders or cloths with traditional woven patterns? These had a wide demand not only amongst the rich but also amongst the middle classes. Nor did the textile manufacturers in Britain produce the very coarse cloths used by the poor people in India.

Activity

Read Sources 1 and 2. What reasons do the petition writers give for their condition of starvation?

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You must have heard of Sholapur in western India and Madura in South India. These towns emerged as important new centres of weaving in the late nineteenth century. Later, during the national movement, Mahatma Gandhi urged people to boycott imported textiles and use hand-spun and hand-woven cloth. *Khadi* gradually became a symbol of nationalism. The *charkha* came to represent India, and it was put at the centre of the tricolour flag of the Indian National Congress adopted in 1931.

What happened to the weavers and spinners who lost their livelihood? Many weavers became agricultural labourers. Some migrated to cities in search of work, and yet others went out of the country to work in plantations in Africa and South America. Some of these handloom weavers also found work in the new cotton mills that were established in Bombay (now Mumbai), Ahmedabad, Sholapur, Nagpur and Kanpur.

Cotton mills come up

The first cotton mill in India was set up as a spinning mill in Bombay in 1854. From the early nineteenth century, Bombay had grown as an important port for the export of raw cotton from India to England and China. It was close to the vast black soil tract of western India where cotton was grown. When the cotton textile mills came up they could get supplies of raw material with ease.

Fig. 10 *– Workers in a cotton factory, circa 1900, photograph by Raja Deen Dayal*

Most workers in the spinning departments were women, while workers in the weaving departments were mostly men.

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Smelting – The process of obtaining a metal from rock (or soil) by heating it to a very high temperature, or of melting objects made from metal in order to use the metal to make something new

By 1900, over 84 mills started operating in Bombay. Many of these were established by Parsi and Gujarati businessmen who had made their money through trade with China.

Mills came up in other cities too. The first mill in Ahmedabad was started in 1861. A year later a mill was established in Kanpur, in the United Provinces. Growth of cotton mills led to a demand for labour. Thousands of poor peasants, artisans and agricultural labourers moved to the cities to work in the mills.

In the first few decades of its existence, the textile factory industry in India faced many problems. It found it difficult to compete with the cheap textiles imported from Britain. In most countries, governments supported industrialisation by imposing heavy duties on imports. This eliminated competition and protected infant industries. The colonial government in India usually refused such protection to local industries. The first major spurt in the development of cotton factory production in India, therefore, was during the First World War when textile imports from Britain declined and Indian factories were called upon to produce cloth for military supplies.

The sword of Tipu Sultan and Wootz steel

We begin the story of Indian steel and iron metallurgy by recounting the famous story of Tipu Sultan who ruled Mysore till 1799, fought four wars with the British and died fighting with his sword in his hand. Tipu's legendary swords are now part of valuable collections in museums in England. But do you know why the sword was so special? The sword had an incredibly hard and sharp edge that could easily rip through the opponent's armour. This quality of the sword came from a special type of high carbon steel called Wootz which was produced all over south India. Wootz steel when made into swords produced a very sharp edge with a flowing water pattern. This pattern came from very small carbon crystals embedded in the iron.

Francis Buchanan who toured through Mysore in 1800, a year after Tipu Sultan's death, has left us an account of the technique by which Wootz steel was produced in many hundreds of **smelting** furnaces in Mysore. In these furnaces, iron was mixed with charcoal and put inside small clay pots. Through an intricate control of temperatures the smelters produced steel ingots that were used for sword making not just in India but in West and Central Asia too. Wootz is an anglicised

Fig. 11 *– Tipu's sword made in the late eighteenth century*

Written with gold on the steel handle of Tipu's sword were quotations from the Koran with messages about victories in war. Notice the tiger head towards the bottom of the handle.

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version of the Kannada word *ukku*, Telugu *hukku* and Tamil and Malayalam *urukku* – meaning steel.

Indian Wootz steel fascinated European scientists. Michael Faraday, the legendary scientist and discoverer of electricity and electromagnetism, spent four years studying the properties of Indian Wootz (1818-22). However, the Wootz steel making process, which was so widely known in south India, was completely lost by the mid-nineteenth century. Can you guess why this was so? The swords and armour making industry died with the conquest of India by the British and imports of iron and steel from England displaced the iron and steel produced by craftspeople in India.

Activity

Why would the iron and steel making industry be affected by the defeat of the nawabs and rajas?

Abandoned furnaces in villages

Production of Wootz steel required a highly specialised technique of refining iron. But iron smelting in India was extremely common till the end of the nineteenth century. In Bihar and Central India, in particular, every district had smelters that used local deposits of ore to produce iron which was widely used for the manufacture of implements and tools of daily use. The furnaces were most often built of clay and sun-dried bricks. The smelting was done by men while women worked the **bellows**, pumping air that kept the charcoal burning.

Bellows – A device or equipment that can pump air

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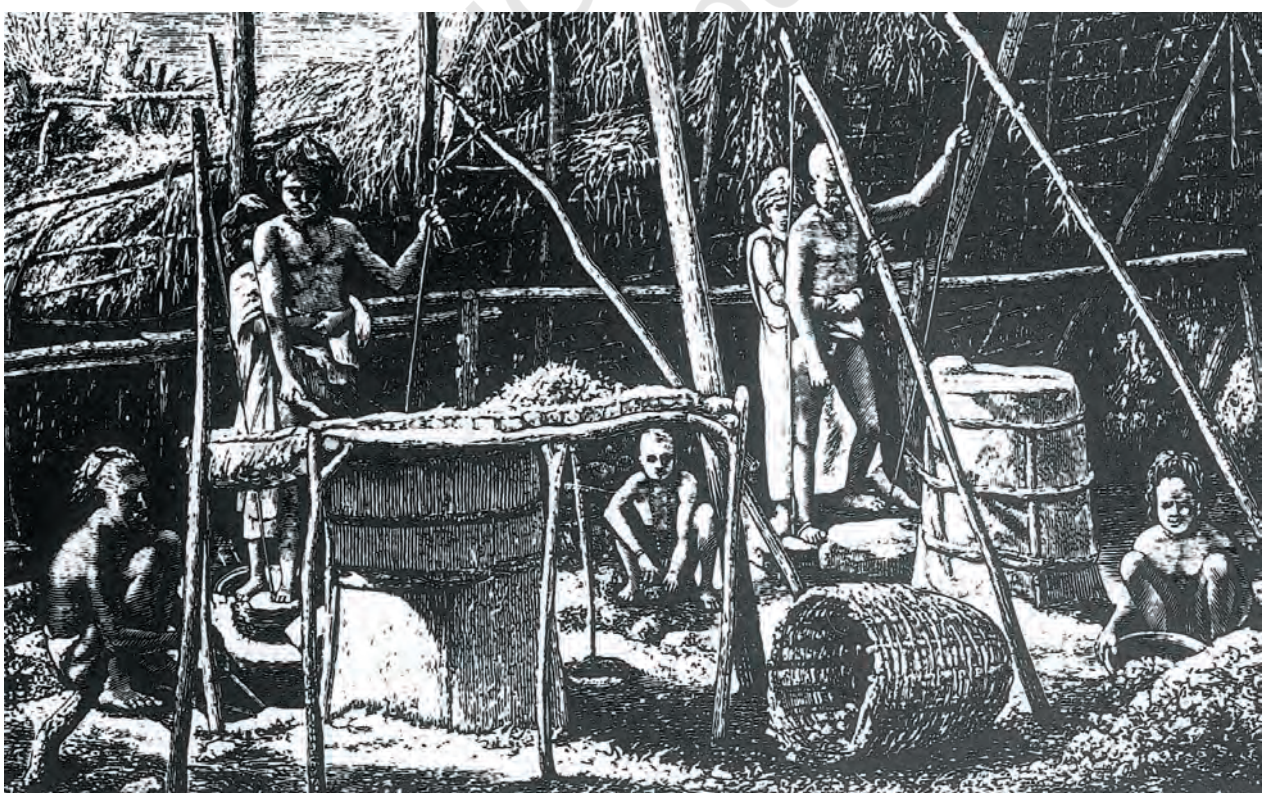

***Fig. 12** – Iron smelters of Palamau, Bihar*

Fig. 13 *– A village in Central India where the Agarias – a community of iron smelters – lived.*

Some communities like the Agarias specialised in the craft of iron smelting. In the late nineteenth century a series of famines devastated the dry tracts of India. In Central India, many of the Agaria iron smelters stopped work, deserted their villages and migrated, looking for some other work to survive the hard times. A large number of them never worked their furnaces again.

Source 3

A widespread industry

According to a report of the Geological Survey of India:

> Iron smelting was at one time a widespread industry in India and there is hardly a district away from the great alluvial tracts of the Indus, Ganges and Brahmaputra, in which **slag heaps** are not found. For the primitive iron smelter finds no difficulty in obtaining sufficient supplies of ore from deposits that no European ironmaster would regard as worth his serious consideration.

By the late nineteenth century, however, the craft of iron smelting was in decline. In most villages, furnaces fell into disuse and the amount of iron produced came down. Why was this so?

One reason was the new forest laws that you have read about (Chapter 4). When the colonial government prevented people from entering the reserved forests, how could the iron smelters find wood for charcoal? Where could they get iron ore? Defying forest laws, they often entered the forests secretly and collected wood, but they could not sustain their occupation on this basis for long. Many gave up their craft and looked for other means of livelihood.

In some areas the government did grant access to the forest. But the iron smelters had to pay a very high tax to the forest department for every furnace they used. This reduced their income.

Moreover, by the late nineteenth century iron and steel was being imported from Britain. Ironsmiths in India began using the imported iron to manufacture utensils and implements. This inevitably lowered the demand for iron produced by local smelters.

By the early twentieth century, the artisans producing iron and steel faced a new competition.

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Iron and steel factories come up in India

Slag heaps – The waste left when smelting metal

The year was 1904. In the hot month of April, Charles Weld, an American geologist and Dorabji Tata, the eldest son of Jamsetji Tata, were travelling in Chhattisgarh in search of iron ore deposits. They had spent many months on a costly venture looking for sources of good iron ore to set up a modern iron and steel plant in India. Jamsetji Tata had decided to spend a large part of his fortune to build a big iron and steel industry in India. But this could not be done without identifying the source of fine quality iron ore.

One day, after travelling for many hours in the forests, Weld and Dorabji came upon a small village and found a group of men and women carrying basketloads of iron ore. These people were the Agarias. When asked where they had found the iron ore, the Agarias pointed to a hill in the distance. Weld and Dorabji reached the hill after an exhausting trek through dense forests. On exploring the hill the geologist declared that they had at last found what they had been looking for. Rajhara Hills had one of the finest ores in the world.

But there was a problem. The region was dry and water – necessary for running the factory – was not to be found nearby. The Tatas had to continue their search for a more suitable place to set up their factory. However, the Agarias helped in the discovery of a source of iron ore that would later supply the Bhilai Steel Plant.

A few years later a large area of forest was cleared on the banks of the river Subarnarekha to set up the factory and an industrial township – Jamshedpur. Here there was water near iron ore deposits. The Tata Iron and Steel Company (TISCO) that came up began producing steel in 1912.

TISCO was set up at an opportune time. All through the late nineteenth century, India was importing steel that was manufactured in Britain. Expansion of the railways in India

Fig. 14 *– The Tata Iron and Steel factory on the banks of the river Subarnarekha, 1940*

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had provided a huge market for rails that Britain produced. For a long while, British experts in the Indian Railways were unwilling to believe that good quality steel could be produced in India.

By the time TISCO was set up the situation was changing. In 1914 the First World War broke out. Steel produced in Britain now had to meet the demands of war in Europe. So imports of British steel into India declined dramatically and the Indian Railways turned to TISCO for supply of rails. As the war dragged on for several years, TISCO had to produce shells and carriage wheels for the war. By 1919 the colonial government was buying 90 per cent of the steel manufactured by TISCO. Over time TISCO became the biggest steel industry within the British empire.

In the case of iron and steel, as in the case of cotton textiles, industrial expansion occurred only when British imports into India declined and the market for Indian

Fig. 15 *– Expansion at the end of the war*

To meet the demands of the war, TISCO had to expand its capacity and extend the size of its factory. The programme of expansion continued after the war. Here you see new powerhouses and boiler houses being built in Jamshedpur in 1919.

industrial goods increased. This happened during the First World War and after. As the nationalist movement developed and the industrial class became stronger, the demand for government protection became louder. Struggling to retain its control over India, the British government had to concede many of these demands in the last decades of colonial rule.

ELSEWHERE

Early years of industrialisation in Japan

The history of industrialisation of Japan in the late nineteenth century presents a contrast to that of India. The colonial state in India, keen to expand the market for British goods, was unwilling to support Indian industrialists. In Japan, the state encouraged the growth of industries.

The Meiji regime, which assumed power in Japan in 1868, believed that Japan needed to industrialise in order to resist Western domination. So it initiated a series of measures to help industrialisation. Postal services, telegraph, railways, steam powered shipping were developed. The most advanced technology from the West was imported and adapted to the needs of Japan. Foreign experts were brought to train Japanese professionals. Industrialists were provided with generous loans for investment by banks set up the government. Large industries were first started by the government and then sold off at cheap rates to business families.

In India colonial domination created barriers to industrialisation. In Japan the fear of foreign conquest spurred industrialisation. But this also meant that the Japanese industrial development from the beginning was linked to military needs.

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Let's recall

1. What kinds of cloth had a large market in Europe?
2. What is *jamdani*?
3. What is *bandanna*?
4. Who are the Agaria?

Let's imagine

Imagine you are a textile weaver in late-nineteenth-century India. Textiles produced in Indian factories are flooding the market. How would you have adjusted to the situation?

5. Fill in the blanks:

   (a) The word chintz comes from the word _____.

   (b) Tipu's sword was made of_____ steel.

   (c) India's textile exports declined in the _____ century.

Let's Discuss

6. How do the names of different textiles tell us about their histories?
7. Why did the wool and silk producers in England protest against the import of Indian textiles in the early eighteenth century?
8. How did the development of cotton industries in Britain affect textile producers in India?
9. Why did the Indian iron smelting industry decline in the nineteenth century?
10. What problems did the Indian textile industry face in the early years of its development?
11. What helped TISCO expand steel production during the First World War?

Let's Do

12. Find out about the history of any craft around the area you live. You may wish to know about the community of craftsmen, the changes in the techniques they use and the markets they supply. How have these changed in the past 50 years?
13. On a map of India, locate the centres of different crafts today. Find out when these centres came up.

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7 Civilising the "Native", Educating the Nation

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In the earlier chapters you have seen how British rule affected rajas and nawabs, peasants and tribals. In this chapter we will try and understand what implication it had for the lives of students. For, the British in India wanted not only territorial conquest and control over revenues. They also felt that they had a cultural mission: they had to "civilise the natives", change their customs and values.

What changes were to be introduced? How were Indians to be educated, "civilised", and made into what the British believed were "good subjects"? The British could find no simple answers to these questions. They continued to be debated for many decades.

Linguist – Someone who knows and studies several languages

How the British saw Education

Let us look at what the British thought and did, and how some of the ideas of education that we now take for granted evolved in the last two hundred years. In the process of this enquiry we will also see how Indians reacted to British ideas, and how they developed their own views about how Indians were to be educated.

The tradition of Orientalism

In 1783, a person named William Jones arrived in Calcutta. He had an appointment as a junior judge at the Supreme Court that the Company had set up. In addition to being an expert in law, Jones was a **linguist**. He had studied Greek and Latin at Oxford, knew French and English, had picked up Arabic from a friend, and had also learnt Persian. At Calcutta, he began spending many hours a day with pandits who taught him the subtleties of Sanskrit language, grammar and

Fig. 1 *– William Jones learning Persian*

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Fig. 2 *– Henry Thomas Colebrooke*

He was a scholar of Sanskrit and ancient sacred writings of Hinduism.

poetry. Soon he was studying ancient Indian texts on law, philosophy, religion, politics, morality, arithmetic, medicine and the other sciences.

Jones discovered that his interests were shared by many British officials living in Calcutta at the time. Englishmen like Henry Thomas Colebrooke and Nathaniel Halhed were also busy discovering the ancient Indian heritage, mastering Indian languages and translating Sanskrit and Persian works into English. Together with them, Jones set up the Asiatic Society of Bengal, and started a journal called *Asiatick Researches.*

Jones and Colebrooke came to represent a particular attitude towards India. They shared a deep respect for ancient cultures, both of India and the West. Indian civilisation, they felt, had attained its glory in the ancient past, but had subsequently declined. In order to understand India it was necessary to discover the sacred and legal texts that were produced in the ancient period. For only those texts could reveal the real ideas and laws of the Hindus and Muslims, and only a new study of these texts could form the basis of future development in India.

So Jones and Colebrooke went about discovering ancient texts, understanding their meaning, translating them, and making their findings known to others. This project, they believed, would not only help the British learn from Indian culture, but it would also help Indians rediscover their own heritage, and understand the lost glories of their past. In this process the British would become the guardians of Indian culture as well as its masters.

Influenced by such ideas, many Company officials argued that the British ought to promote Indian rather than Western learning. They felt that institutions should be set up to encourage the study of ancient Indian texts and teach Sanskrit and Persian literature and poetry. The officials also thought that Hindus and Muslims ought to be taught what they were already familiar with, and what they valued and treasured, not subjects that were alien to them. Only then, they believed, could the British hope to win a place in the hearts of the "natives"; only then could the alien rulers expect to be respected by their subjects.

With this object in view a **madrasa** was set up in Calcutta in 1781 to promote the study of Arabic, Persian and Islamic law; and the Hindu College was established in Benaras in 1791 to encourage the study of ancient Sanskrit texts that would be useful for the administration of the country.

Madrasa – An Arabic word for a place of learning; any type of school or college

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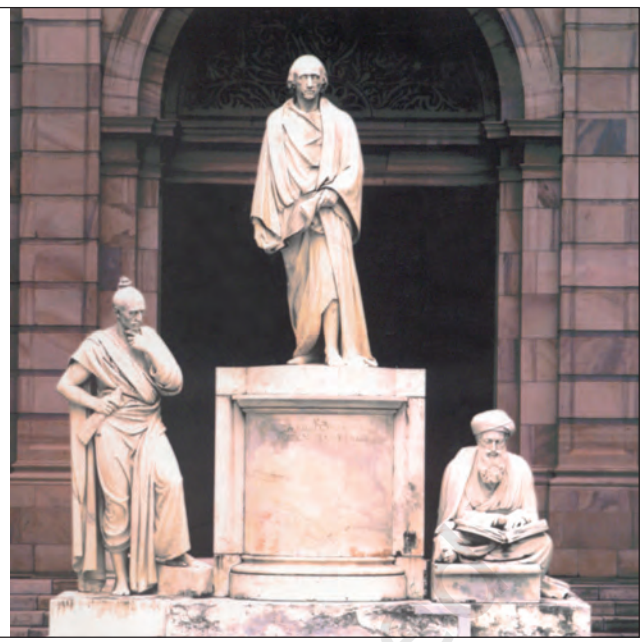

***Fig. 3** – Monument to Warren Hastings, by Richard Westmacott, 1830, now in Victoria Memorial in Calcutta*

This image represents how **Orientalists** thought of British power in India. You will notice that the majestic figure of Hastings, an enthusiastic supporter of the Orientalists, is placed between the standing figure of a pandit on one side and a seated **munshi** on the other side. Hastings and other Orientalists needed Indian scholars to teach them the **"vernacular"** languages, tell them about local customs and laws, and help them translate and interpret ancient texts. Hastings took the initiative to set up the Calcutta Madrasa, and believed that the ancient customs of the country and Oriental learning ought to be the basis of British rule in India.

Not all officials shared these views. Many were very strong in their criticism of the Orientalists.

"Grave errors of the East"

From the early nineteenth century many British officials began to criticise the Orientalist vision of learning. They said that knowledge of the East was full of errors and unscientific thought; Eastern literature was non-serious and light-hearted. So they argued that it was wrong on the part of the British to spend so much effort in encouraging the study of Arabic and Sanskrit language and literature.

James Mill was one of those who attacked the Orientalists. The British effort, he declared, should not be to teach what the natives wanted, or what they respected, in order to please them and "win a place in their heart". The aim of education ought to be to teach what was useful and practical. So Indians should be made familiar with the scientific and technical advances that the West had made, rather than with the poetry and sacred literature of the Orient.

By the 1830s the attack on the Orientalists became sharper. One of the most outspoken and influential of such critics of the time was Thomas Babington Macaulay. He saw India as an uncivilised country that needed to be civilised. No branch of Eastern knowledge, according to him could be compared to what England had produced. Who could deny, declared Macaulay, that

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

Munshi – A person who can read, write and teach Persian

Vernacular – A term generally used to refer to a local language or dialect as distinct from what is seen as the standard language. In colonial countries like India, the British used the term to mark the difference between the local languages of everyday use and English – the language of the imperial masters.

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Fig. 4 *– Thomas Babington Macaulay in his study*

Source 1

Language of the wise?

Emphasising the need to teach English, Macaulay declared:

> All parties seem to be agreed on one point, that the dialects commonly spoken among the natives ... of India, contain neither literary nor scientific information, and are, moreover, so poor and rude that, until they are enriched from some other quarter, it will not be easy to translate any valuable work into them ...

From Thomas Babington Macaulay, Minute of 2 February 1835 on Indian Education

"a single shelf of a good European library was worth the whole native literature of India and Arabia". He urged that the British government in India stop wasting public money in promoting Oriental learning, for it was of no practical use.

With great energy and passion, Macaulay emphasised the need to teach the English language. He felt that knowledge of English would allow Indians to read some of the finest literature the world had produced; it would make them aware of the developments in Western science and philosophy. Teaching of English could thus be a way of civilising people, changing their tastes, values and culture.

Following Macaulay's minute, the English Education Act of 1835 was introduced. The decision was to make English the medium of instruction for higher education, and to stop the promotion of Oriental institutions like the Calcutta Madrasa and Benaras Sanskrit College. These institutions were seen as "temples of darkness that were falling of themselves into decay". English textbooks now began to be produced for schools.

Education for commerce

In 1854, the Court of Directors of the East India Company in London sent an educational despatch to the Governor-General in India. Issued by Charles Wood, the President of the Board of Control of the Company, it has come to be known as Wood's Despatch. Outlining the educational policy that was to be followed in India, it emphasised once again the practical benefits of a system of European learning, as opposed to Oriental knowledge.

One of the practical uses the Despatch pointed to was economic. European learning, it said, would enable Indians to recognise the advantages that flow from the expansion of trade and commerce, and make them see the importance of developing the resources of the country. Introducing them to European ways of life, would change their tastes and desires, and create a demand for British goods, for Indians would begin to appreciate and buy things that were produced in Europe.

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Wood's Despatch also argued that European learning would improve the moral character of Indians. It would make them truthful and honest, and thus supply the Company with civil servants who could be trusted and depended upon. The literature of the East was not only full of grave errors, it could also not instill in people a sense of duty and a commitment to work, nor could it develop the skills required for administration.

Following the 1854 Despatch, several measures were introduced by the British. Education departments of the government were set up to extend control over all matters regarding education. Steps were taken to establish a system of university education. In 1857, while the sepoys rose in revolt in Meerut and Delhi, universities were being established in Calcutta, Madras and Bombay. Attempts were also made to bring about changes within the system of school education.

Activity

Imagine you are living in the 1850s. You hear of Wood's Despatch. Write about your reactions.

Source 2

An argument for European knowledge

Wood's Despatch of 1854 marked the final triumph of those who opposed Oriental learning. It stated:

> We must emphatically declare that the education which we desire to see extended in India is that which has for its object the diffusion of the improved arts, services, philosophy, and literature of Europe, in short, European knowledge.

Fig. 5 – *Bombay University in the nineteenth century*

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The demand for moral education

Fig. 6 *– William Carey was a Scottish missionary who helped establish the Serampore Mission*

The argument for practical education was strongly criticised by the Christian missionaries in India in the nineteenth century. The missionaries felt that education should attempt to improve the moral character of the people, and morality could be improved only through Christian education.

Until 1813, the East India Company was opposed to missionary activities in India. It feared that missionary activities would provoke reaction amongst the local population and make them suspicious of British presence in India. Unable to establish an institution within British-controlled territories, the missionaries set up a mission at Serampore in an area under the control of the Danish East India Company. A printing press was set up in 1800 and a college established in 1818.

Over the nineteenth century, missionary schools were set up all over India. After 1857, however, the British government in India was reluctant to directly support missionary education. There was a feeling that any strong attack on local customs, practices, beliefs and religious ideas might enrage "native" opinion.

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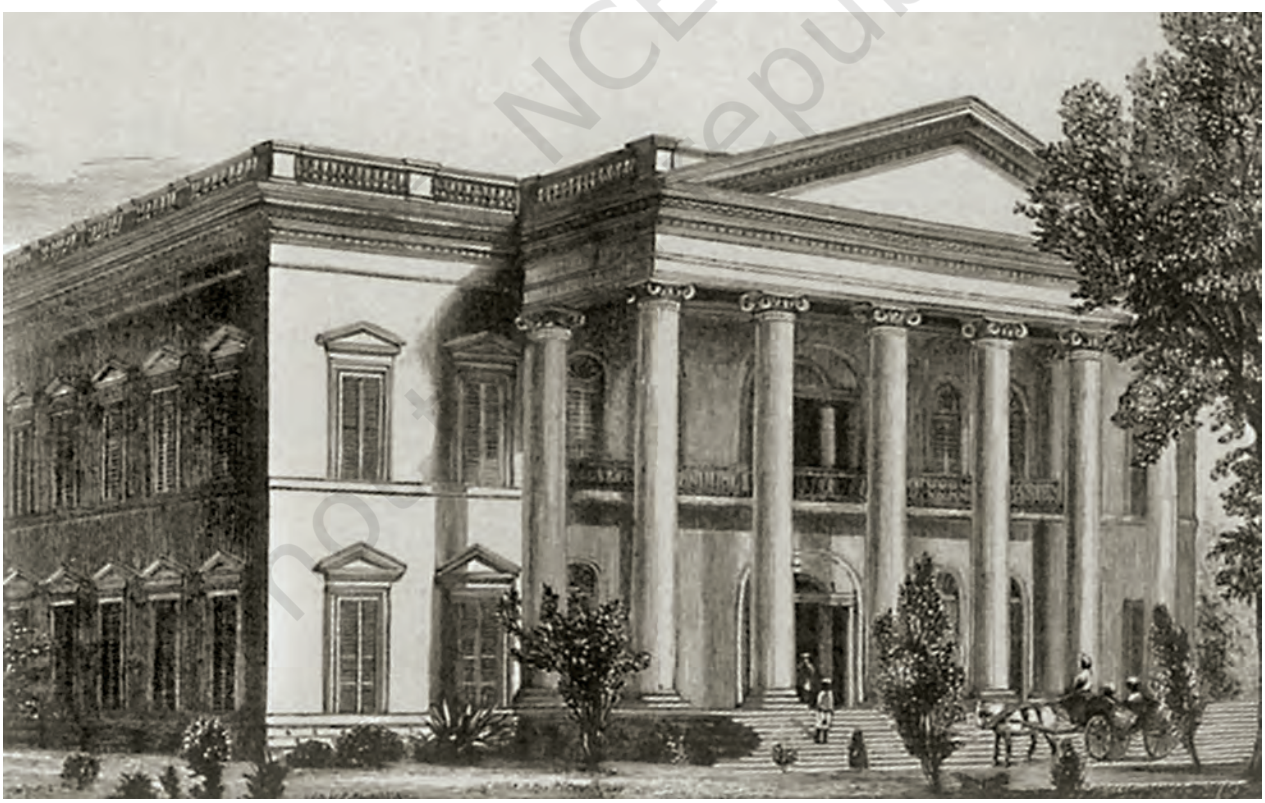

Fig. 7 *– Serampore College on the banks of the river Hooghly near Calcutta*

What Happened to the Local Schools?

Do you have any idea of how children were taught in pre-British times? Have you ever wondered whether they went to schools? And if there were schools, what happened to these under British rule?

Fig. 8 *– A village* pathshala
This is a painting by a Dutch painter, Francois Solvyn, who came to India in the late eighteenth century. He tried to depict the everyday life of people in his paintings.

The report of William Adam

In the 1830s, William Adam, a Scottish missionary, toured the districts of Bengal and Bihar. He had been asked by the Company to report on the progress of education in vernacular schools. The report Adam produced is interesting.

Adam found that there were over 1 lakh *pathshalas* in Bengal and Bihar. These were small institutions with no more than 20 students each. But the total number of children being taught in these *pathshalas* was considerable – over 20 lakh. These institutions were set up by wealthy people, or the local community. At times they were started by a teacher *(guru)*.

The system of education was flexible. Few things that you associate with schools today were present in the *pathshalas* at the time. There were no fixed fee, no printed books, no separate school building, no benches or chairs, no blackboards, no system of separate classes, no roll-call registers, no annual examinations, and no regular time-table. In some places classes were held under a banyan tree, in other places in the corner of a village shop or temple, or at the *guru's* home. Fee depended on the income of parents: the rich had to pay more than the poor. Teaching was oral, and the *guru* decided what to teach, in accordance with the needs of the students. Students were not separated out into different classes: all of them sat together in one place. The *guru* interacted separately with groups of children with different levels of learning.

Adam discovered that this flexible system was suited to local needs. For instance, classes were not held during harvest time when rural children often worked in the fields. The *pathshala* started once again when the crops had been cut and stored. This meant that even children of peasant families could study.

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Activity

1. Imagine you were born in a poor family in the 1850s. How would you have responded to the coming of the new system of government-regulated *pathshalas*?
2. Did you know that about 50 per cent of the children going to primary school drop out of school by the time they are 13 or 14? Can you think of the various possible reasons for this fact?

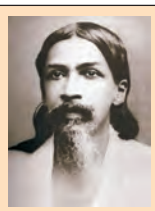

Fig. 9 *– Sri Aurobindo Ghose*

In a speech delivered on January 15, 1908 in Bombay, Aurobindo Ghose stated that the goal of national education was to awaken the spirit of nationality among the students. This required a contemplation of the heroic deeds of our ancestors. The education should be imparted in the vernacular so as to reach the largest number of people. Aurobindo Ghose emphasised that although the students should remain connected to their own roots, they should also take the fullest advantage of modern scientific discoveries and Western experiments in popular governments. Moreover, the students should also learn some useful crafts so that they could be able to find some moderately remunerative employment after leaving their schools.

New routines, new rules

Up to the mid-nineteenth century, the Company was concerned primarily with higher education. So it allowed the local *pathshalas* to function without much interference. After 1854 the Company decided to improve the system of vernacular education. It felt that this could be done by introducing order within the system, imposing routines, establishing rules, ensuring regular inspections.

How was this to be done? What measures did the Company undertake? It appointed a number of government pandits, each in charge of looking after four to five schools. The task of the pandit was to visit the *pathshalas* and try and improve the standard of teaching. Each *guru* was asked to submit periodic reports and take classes according to a regular timetable. Teaching was now to be based on textbooks and learning was to be tested through a system of annual examination. Students were asked to pay a regular fee, attend regular classes, sit on fixed seats, and obey the new rules of discipline.

Pathshalas which accepted the new rules were supported through government grants. Those who were unwilling to work within the new system received no government support. Over time *gurus* who wanted to retain their independence found it difficult to compete with the government aided and regulated *pathshalas*.

The new rules and routines had another consequence. In the earlier system children from poor peasant families had been able to go to *pathshalas*, since the timetable was flexible. The discipline of the new system demanded regular attendance, even during harvest time when children of poor families had to work in the fields. Inability to attend school came to be seen as indiscipline, as evidence of the lack of desire to learn.

The Agenda for a National Education

British officials were not the only people thinking about education in India. From the early nineteenth century many thinkers from different parts of India began to talk of the need for a wider spread of education. Impressed with the developments in Europe, some Indians felt that Western education would help modernise India. They urged the British to open more schools, colleges and universities, and spend more money on education. You will read about some of these efforts in

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Chapter 9. There were other Indians, however, who reacted against Western education. Mahatma Gandhi and Rabindranath Tagore were two such individuals.

Let us look at what they had to say.

"English education has enslaved us"

Mahatma Gandhi argued that colonial education created a sense of inferiority in the minds of Indians. It made them see Western civilisation as superior, and destroyed the pride they had in their own culture. There was poison in this education, said Mahatma Gandhi, it was sinful, it enslaved Indians, it cast an evil spell on them. Charmed by the West, appreciating everything that came from the West, Indians educated in these institutions began admiring British rule. Mahatma Gandhi wanted an education that could help Indians recover their sense of dignity and self-respect. During the national movement he urged students to leave educational institutions in order to show to the British that Indians were no longer willing to be enslaved.

Mahatma Gandhi strongly felt that Indian languages ought to be the medium of teaching. Education in English crippled Indians, distanced them from their own social surroundings, and made them "strangers in their own lands". Speaking a foreign tongue, despising local culture, the English educated did not know how to relate to the masses.

Western education, Mahatma Gandhi said, focused on reading and writing rather than oral knowledge; it valued textbooks rather than lived experience and practical knowledge. He argued that education ought to develop a person's mind and soul. Literacy – or simply learning to read and write – by itself did not count as education. People had to work with their hands, learn a craft, and know how different things operated. This would develop their mind and their capacity to understand.

Fig. 10 *– Mahatma Gandhi along with Kasturba Gandhi sitting with Rabindranath Tagore and a group of girls at Santiniketan, 1940*

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Source 3

"Literacy in itself is not education"

Mahatma Gandhi wrote:

> By education I mean an all-round drawing out of the best in child and man – body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is not education. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training … I hold that the highest development of the mind and the soul is possible under such a system of education. Only every handicraft has to be taught not merely mechanically as is done today but scientifically, i.e. the child should know the why and the wherefore of every process.

The Collected Works of Mahatma Gandhi, Vol. 72, p. 79

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

Tagore's "abode of peace"

Many of you may have heard of Santiniketan. Do you know why it was established and by whom?

Rabindranath Tagore started the institution in 1901. As a child, Tagore hated going to school. He found it suffocating and oppressive. The school appeared like a prison, for he could never do what he felt like doing. So while other children listened to the teacher, Tagore's mind would wander away.

Fig. 11 *– A class in progress in Santiniketan in the 1930s*

Notice the surroundings – the trees and the open spaces.

The experience of his schooldays in Calcutta shaped Tagore's ideas of education. On growing up, he wanted to set up a school where the child was happy, where she could be free and creative, where she was able to explore her own thoughts and desires. Tagore felt

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that childhood ought to be a time of self-learning, outside the rigid and restricting discipline of the schooling system set up by the British. Teachers had to be imaginative, understand the child, and help the child develop her curiosity. According to Tagore, the existing schools killed the natural desire of the child to be creative, her sense of wonder.

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

In many senses Tagore and Mahatma Gandhi thought about education in similar ways. There were, however, differences too. Gandhiji was highly critical of Western civilisation and its worship of machines and technology. Tagore wanted to combine elements of modern Western civilisation with what he saw as the best within Indian tradition. He emphasised the need to teach science and technology at Santiniketan, along with art, music and dance.

Many individuals and thinkers were thus thinking about the way a national educational system could be fashioned. Some wanted changes within the system set up by the British, and felt that the system could be extended so as to include wider sections of people. Others urged that alternative systems be created so that people were educated into a culture that was truly national. Who was to define what was truly national? The debate about what this "national education" ought to be continued till after independence.

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Fig. 12 *– Children playing in a missionary school in Coimbatore, early twentieth century*

By the mid-nineteenth century, schools for girls were being set up by Christian missionaries and Indian reform organisations.

ELSEWHERE

Education as a civilising mission

Until the introduction of the Education Act in 1870, there was no widespread education for the population as a whole for most of the nineteenth century. Child labour being widely prevalent, poor children could not be sent to school for their earning was critical for the survival of the family. The number of schools was also limited to those run by the Church or set up by wealthy individuals. It was only after the coming into force of the Education Act that schools were opened by the government and compulsory schooling was introduced.

One of the most important educational thinkers of the period was Thomas Arnold, who became the headmaster of the private school Rugby. Favouring a secondary school curriculum which had a detailed study of the Greek and Roman classics, written 2,000 years earlier, he said:

> It has always seemed to me one of the great advantages of the course of study generally pursued in our English schools that it draws our minds so continually to dwell upon the past. Every day we are engaged in studying the languages, the history, and the thoughts of men who lived nearly or more than two thousand years ago…

Arnold felt that a study of the classics disciplined the mind. In fact, most educators of the time believed that such a discipline was necessary because young people were naturally savage and needed to be controlled. To become civilised adults, they needed to understand society's notions of right and wrong, proper and improper behaviour. Education, especially one which disciplined their minds, was meant to guide them on this path.

Can you suggest how such ideas might have influenced thinking about education of the poor in England and of the "natives" in the colonies?

Let's imagine

Imagine you were witness to a debate between Mahatma Gandhi and Macaulay on English education. Write a page on the dialogue you heard.

Let's recall

1. Match the following:

William Jones	promotion of English education
Rabindranath Tagore	respect for ancient cultures
Thomas Macaulay	*gurus*
Mahatma Gandhi	learning in a natural environment
Pathshalas	critical of English education

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2. State whether true or false:

   (a) James Mill was a severe critic of the Orientalists.

   (b) The 1854 Despatch on education was in favour of English being introduced as a medium of higher education in India.

   (c) Mahatma Gandhi thought that promotion of literacy was the most important aim of education.

   (d) Rabindranath Tagore felt that children ought to be subjected to strict discipline.

Let's Discuss

3. Why did William Jones feel the need to study Indian history, philosophy and law?
4. Why did James Mill and Thomas Macaulay think that European education was essential in India?
5. Why did Mahatma Gandhi want to teach children handicrafts?
6. Why did Mahatma Gandhi think that English education had enslaved Indians?

Let's Do

7. Find out from your grandparents about what they studied in school.
8. Find out about the history of your school or any other school in the area you live.

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8 Women, Caste and Reform

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Have you ever thought of how children lived about two hundred years ago? Nowadays most girls from middle-class families go to school, and often study with boys. On growing up, many of them go to colleges and universities, and take up jobs after that. They have to be adults before they are legally married, and according to law, they can marry anyone they like, from any caste and community, and widows can remarry too. All women, like all men, can vote and stand for elections. Of course, these rights are not actually enjoyed by all. Poor people have little or no access to education, and in many families, women cannot choose their husbands.

Fig. 1 *– Sati, painted by Balthazar Solvyn, 1813*

This was one of the many pictures of sati painted by the European artists who came to India. The practice of sati was seen as evidence of the barbarism of the East.

Two hundred years ago things were very different. Most children were married off at an early age. Both Hindu and Muslim men could marry more than one wife. In some parts of the country, widows were praised if they chose death by burning themselves on the funeral pyre of their husbands. Women who died in this manner, whether willingly or otherwise, were called "sati", meaning virtuous women. Women's rights to property were also restricted. Besides, most women had virtually no access to education. In many parts of the country people believed that if a woman was educated, she would become a widow.

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Differences between men and women were not the only ones in society. In most regions, people were divided along lines of caste. Brahmans and Kshatriyas considered themselves as "upper castes". Others, such as traders and moneylenders (often referred to as Vaishyas) were placed after them. Then came peasants, and artisans such as weavers and potters (referred to as Shudras). At the lowest rung were those who laboured to keep cities and villages clean or worked at jobs that upper castes considered "polluting", that is, it could lead to the loss of caste status. The upper castes also treated many of these groups at the bottom as "untouchable". They were not allowed to enter temples, draw water from the wells used by the upper castes, or bathe in ponds where upper castes bathed. They were seen as inferior human beings.

Over the nineteenth and twentieth centuries, many of these norms and perceptions slowly changed. Let us see how this happened.

Working Towards Change

From the early nineteenth century, we find debates and discussions about social customs and practices taking on a new character. One important reason for this was the development of new forms of communication. For the first time, books, newspapers, magazines, leaflets and pamphlets were printed. These were far cheaper and far more accessible than the manuscripts that you have read about in Class VII. Therefore ordinary people could read these, and many of them could also write and express their ideas in their own languages. All kinds of issues – social, political, economic and religious – could now be debated and discussed by men (and sometimes by women as well) in the new cities. The discussions could reach out to a wider public, and could become linked to movements for social change.

These debates were often initiated by Indian reformers and reform groups. One such reformer was Raja Rammohun Roy (1772-1833). He founded a reform association known as the Brahmo Sabha (later known as the Brahmo Samaj) in Calcutta. People such as Rammohun Roy are described as reformers because they felt that changes were necessary in society, and unjust practices needed to be done away with. They thought that the best way to ensure such changes was by persuading people to give up old practices and adopt a new way of life.

Activity

Can you think of the ways in which social customs and practices were discussed in the pre-printing age when books, newspapers and pamphlets were not readily available?

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Fig. 2 *– Raja Rammohun Roy, painted by Rembrandt Peale, 1833*

Rammohun Roy was keen to spread the knowledge of Western education in the country and bring about greater freedom and equality for women. He wrote about the way women were forced to bear the burden of domestic work, confined to the home and the kitchen, and not allowed to move out and become educated.

Changing the lives of widows

Rammohun Roy was particularly moved by the problems widows faced in their lives. He began a campaign against the practice of sati.

Rammohun Roy was well versed in Sanskrit, Persian and several other Indian and Europeon languages. He tried to show through his writings that the practice of widow burning had no sanction in ancient texts. By the early nineteenth century, as you have read in Chapter 7, many British officials had also begun to criticise Indian traditions and customs. They were therefore more than willing to listen to Rammohun who was reputed to be a learned man. In 1829, sati was banned.

The strategy adopted by Rammohun was used by later reformers as well. Whenever they wished to challenge a practice that seemed harmful, they tried to find a verse or sentence in the ancient sacred texts that supported their point of view. They then suggested that the practice as it existed at present was against early tradition.

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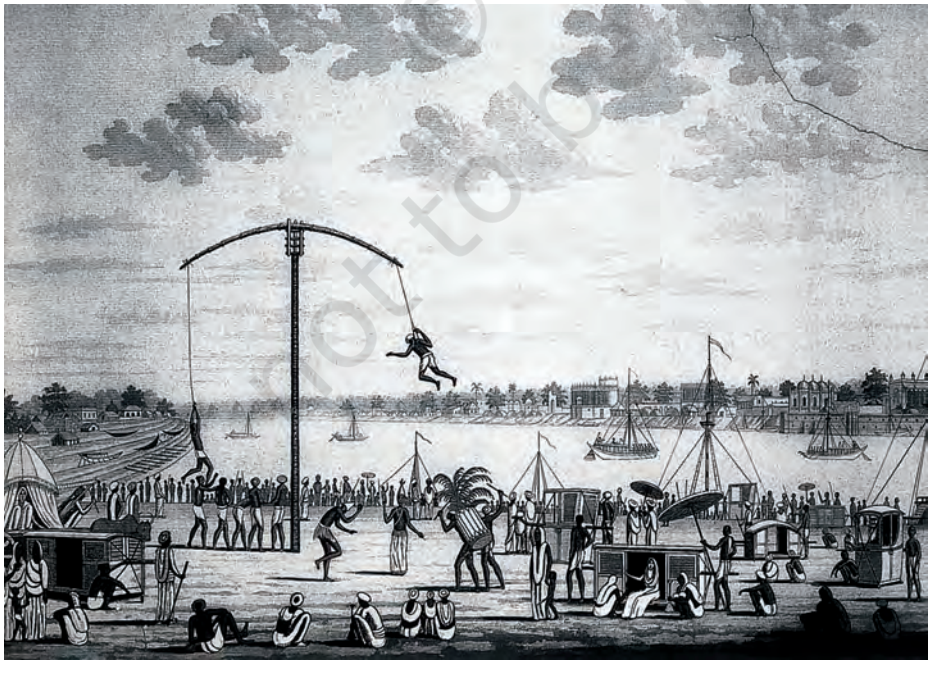

Fig. 3 *– Hook swinging festival*

In this popular festival, devotees underwent a peculiar form of suffering as part of ritual worship. With hooks pierced through their skin they swung themselves on a wheel. In the early nineteenth century, when European officials began criticising Indian customs and rituals as barbaric, this was one of the rituals that came under attack.

Source 1

"We first tie them down to the pile"

Rammohun Roy published many pamphlets to spread his ideas. Some of these were written as a dialogue between the advocate and critic of a traditional practice. Here is one such dialogue on sati:

ADVOCATE OF SATI:

Women are by nature of inferior understanding, without resolution, unworthy of trust … Many of them, on the death of their husbands, become desirous of accompanying them; but to remove every chance of their trying to escape from the blazing fire, in burning them we first tie them down to the pile.

OPPONENT OF SATI:

When did you ever afford them a fair opportunity of exhibiting their natural capacity? How then can you accuse them of want of understanding? If, after instruction in knowledge and wisdom, a person cannot comprehend or retain what has been taught him, we may consider him as deficient; but if you do not educate women how can you see them as inferior.

Activity

This argument was taking place more than 175 years ago. Write down the different arguments you may have heard around you on the worth of women. In what ways have the views changed?

For instance, one of the most famous reformers, Ishwarchandra Vidyasagar, used the ancient texts to suggest that widows could remarry. His suggestion was adopted by British officials, and a law was passed in 1856 permitting widow remarriage. Those who were against the remarriage of widows opposed Vidyasagar, and even boycotted him.

By the second half of the nineteenth century, the movement in favour of widow remarriage spread to other parts of the country. In the Telugu-speaking areas of the Madras Presidency, Veerasalingam Pantulu formed an association for widow remarriage. Around the same time young intellectuals and reformers in Bombay pledged themselves to working for the same cause. In the north, Swami Dayanand Saraswati, who founded the reform association called Arya Samaj, also supported widow remarriage.

Yet, the number of widows who actually remarried remained low. Those who married were not easily accepted in society and conservative groups continued to oppose the new law.

Fig. 4 *– Swami Dayanand Saraswati*

Dayanand founded the Arya Samaj in 1875, an organisation that attempted to reform Hinduism.

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Fig. 5
Ishwarchandra Vidyasagar

Girls begin going to school

Many of the reformers felt that education for girls was necessary in order to improve the condition of women.

Vidyasagar in Calcutta and many other reformers in Bombay set up schools for girls. When the first schools were opened in the mid-nineteenth century, many people were afraid of them. They feared that schools would take girls away from home, prevent them from doing their domestic duties. Moreover, girls had to travel through public places in order to reach school. Many people felt that this would have a corrupting influence on them. They felt that girls should stay away from public spaces. Therefore, throughout the nineteenth century, most educated women were taught at home by liberal fathers or husbands. Sometimes women taught themselves. Do you remember what you read about Rashsundari Debi in your book *Social and Political Life* last year? She was one of those who secretly learned to read and write in the flickering light of candles at night.

In the latter part of the century, schools for girls were established by the Arya Samaj in Punjab, and Jyotirao Phule in Maharashtra.

In aristocratic Muslim households in North India, women learnt to read the Koran in Arabic. They were taught by women who came home to teach. Some reformers such as Mumtaz Ali reinterpreted verses from the Koran to argue for women's education. The first Urdu novels began to be written from the late nineteenth century. Amongst other things, these were meant to encourage women to read about religion and domestic management in a language they could understand.

Fig. 6 *– Students of Hindu Mahila Vidyalaya, 1875*

When girls' schools were first set up in the nineteenth century, it was generally believed that the curriculum for girls ought to be less taxing than that for boys. The Hindu Mahila Vidyalaya was one of the first institutions to provide girls with the kind of learning that was usual for boys at the time.

Women write about women

From the early twentieth century, Muslim women like the Begums of Bhopal played a notable role in promoting education among women. They founded a primary school for girls at Aligarh. Another remarkable woman, Begum Rokeya Sakhawat Hossain started schools for Muslim girls in Patna and Calcutta. She

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was a fearless critic of conservative ideas, arguing that religious leaders of every faith accorded an inferior place to women.

By the 1880s, Indian women began to enter universities. Some of them trained to be doctors, some became teachers. Many women began to write and publish their critical views on the place of women in society. Tarabai Shinde, a woman educated at home at Poona, published a book, *Stripurushtulna,* (A Comparison between Women and Men), criticising the social differences between men and women.

Fig. 7
Pandita Ramabai

Pandita Ramabai, a great scholar of Sanskrit, felt that Hinduism was oppressive towards women, and wrote a book about the miserable lives of upper-caste Hindu women. She founded a widows' home at Poona to provide shelter to widows who had been treated badly by their husbands' relatives. Here women were trained so that they could support themselves economically.

Needless to say, all this more than alarmed the orthodox. For instance, many Hindu nationalists felt that Hindu women were adopting Western ways and that this would corrupt Hindu culture and erode family values. Orthodox Muslims were also worried about the impact of these changes.

As you can see, by the end of the nineteenth century, women themselves were actively working for reform. They wrote books, edited magazines, founded schools and training centres, and set up women's associations. From the early twentieth century, they formed political pressure groups to push through laws for female suffrage (the right to vote) and better health care and education for women. Some of them joined various kinds of nationalist and socialist movements from the 1920s.

In the twentieth century, leaders such as Jawaharlal Nehru and Subhas Chandra Bose lent their support to demands for greater equality and freedom for women. Nationalist leaders promised that there would be full suffrage for all men and women after Independence. However, till then they asked women to concentrate on the anti-British struggles.

Source 2

Once a woman's husband has died...

In her book, *Stripurushtulna,* Tarabai Shinde wrote:

> Isn't a woman's life as dear to her as yours is to you? It's as if women are meant to be made of something different from men altogether, made from dust from earth or rock or rusted iron whereas you and your lives are made from the purest gold. ... You're asking me what I mean. I mean once a woman's husband has died, ... what's in store for her? The barber comes to shave all the curls and hair off her head, just to cool your eyes. ... She is shut out from going to weddings, receptions and other auspicious occasions that married women go to. And why all these restrictions? Because her husband has died. She is unlucky: ill fate is written on her forehead. Her face is not to be seen, it's a bad omen.

Tarabai Shinde, *Stripurushtulna*

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Law against child marriage

With the growth of women's organisations and writings on these issues, the momentum for reform gained strength. People challenged another established custom – that of child marriage. There were a number of Indian legislators in the Central Legislative Assembly who fought to make a law preventing child marriage. In 1929 the Child Marriage Restraint Act was passed without the kind of bitter debates and struggles that earlier laws had seen. According to the Act no man below the age of 18 and woman below the age of 16 could marry. Subsequently these limits were raised to 21 for men and 18 for women.

Fig. 8 *– Bride at the age of eight*

This is a picture of a child bride at the beginning of the twentieth century. Did you know that even today over 20 per cent of girls in India are married below the age of 18?

Caste and Social Reform

Some of the social reformers we have been discussing also criticised caste inequalities. Rammohun Roy translated an old Buddhist text that was critical of caste. The Prarthana Samaj adhered to the tradition of Bhakti that believed in spiritual equality of all castes. In Bombay, the Paramhans Mandali was founded in 1840 to work for the abolition of caste. Many of these reformers and members of reform associations were people of upper castes. Often, in secret meetings, these reformers would violate caste taboos on food and touch, in an effort to get rid of the hold of caste prejudice in their lives.

There were also others who questioned the injustices of the caste social order. During the course of the nineteenth century, Christian missionaries began setting up schools for tribal groups and "lower"-caste children. These children were thus equipped with some resources to make their way into a changing world.

At the same time, the poor began leaving their villages to look for jobs that were opening up in the cities. There was work in the factories that were coming up, and jobs in municipalities. You have read about

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the expansion of cities in Chapter 6. Think of the new demands of labour this created. Drains had to be dug, roads laid, buildings constructed, and cities cleaned. This required coolies, diggers, carriers, bricklayers, sewage cleaners, sweepers, palanquin bearers, rickshaw pullers. Where did this labour come from? The poor from the villages and small towns, many of them from low castes, began moving to the cities where there was a new demand for labour. Some also went to work in plantations in Assam, Mauritius, Trinidad and Indonesia. Work in the new locations was often very hard. But the poor, the people from low castes, saw this as an opportunity to get away from the oppressive hold that upper-caste landowners exercised over their lives and the daily humiliation they suffered.

***Fig. 9** – A coolie ship, nineteenth century*

This coolie ship – named *John Allen* – carried many Indian labourers to Mauritius where they did a variety of forms of hard labour. Most of these labourers were from low castes.

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Who could produce shoes?

Leatherworkers have been traditionally held in contempt since they work with dead animals which are seen as dirty and polluting. During the First World War, however, there was a huge demand for shoes for the armies. Caste prejudice against leather work meant that only the traditional leather workers and shoemakers were ready to supply army shoes. So they could ask for high prices and gain impressive profits.

***Fig. 10** – Madigas making shoes, nineteenth-century Andhra Pradesh*

Madigas were an important untouchable caste of present-day Andhra Pradesh. They were experts at cleaning hides, tanning them for use, and sewing sandals.

There were other jobs too. The army, for instance, offered opportunities. A number of Mahar people, who were regarded as untouchable, found jobs in the Mahar Regiment. The father of B.R. Ambedkar, the leader of the Dalit movement, taught at an army school.

No place inside the classroom

In the Bombay Presidency, as late as 1829, untouchables were not allowed into even government schools. When some of them pressed hard for that right, they were allowed to sit on the veranda outside the classroom and listen to the lessons, without "polluting" the room where upper-caste boys were taught.

Activity

1. Imagine that you are one of the students sitting in the school veranda and listening to the lessons. What kind of questions would be rising in your mind?
2. Some people thought this situation was better than the total lack of education for untouchable people. Would you agree with this view?

Fig. 11 *– Dublas of Gujarat carrying mangoes to the market.*

Dublas laboured for upper-caste landowners, cultivating their fields, and working at a variety of odd jobs at the landlord's house.

Demands for equality and justice

Gradually, by the second half of the nineteenth century, people from within the Non-Brahman castes began organising movements against caste discrimination, and demanded social equality and justice.

The Satnami movement in Central India was founded by Ghasidas who worked among the leatherworkers and organised a movement to improve their social status. In eastern Bengal, Haridas Thakur's Matua sect worked among Chandala cultivators. Haridas questioned Brahmanical texts that supported the caste system. In what is present-day Kerala, a guru from Ezhava caste, Shri Narayana Guru, proclaimed the ideals of unity for his people. He argued against treating people unequally on the basis of caste differences. According to him, all humankind belonged to the same caste. One of his famous statements was: *"oru jati, oru matam, oru daivam manushyanu"* (one caste, one religion, one god for humankind).

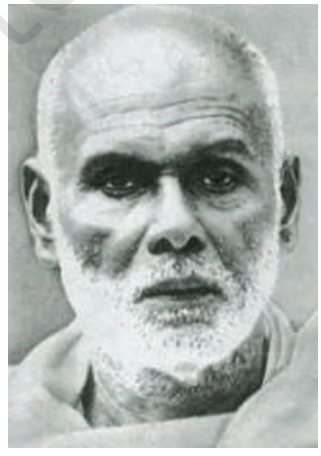

Fig. 12 *– Shri Narayana Guru*

All these sects were founded by leaders who came from Non-Brahman castes and worked amongst them. They tried to change those habits and practices which provoked the contempt of dominant castes. They tried to create a sense of self-esteem among the subordinate castes.

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Gulamgiri

One of the most vocal amongst the "low-caste" leaders was Jyotirao Phule. Born in 1827, he studied in schools set up by Christian missionaries. On growing up he developed his own ideas about the injustices of caste society. He set out to attack the Brahmans' claim that they were superior to others, since they were Aryans. Phule argued that the Aryans were foreigners, who came from outside the subcontinent, and defeated and subjugated the true children of the country – those who had lived here from before the coming of the Aryans. As the Aryans established their dominance, they began looking at the defeated population as inferior, as low-caste people. According to Phule, the "upper" castes had no right to their land and power: in reality, the land belonged to indigenous people, the so-called low castes.

Fig. 13 – *Jyotirao Phule*

Phule claimed that before Aryan rule there existed a golden age when warrior-peasants tilled the land and ruled the Maratha countryside in just and fair ways. He proposed that Shudras (labouring castes) and Ati Shudras (untouchables) should unite to challenge caste discrimination. The Satyashodhak Samaj, an association Phule founded, propagated caste equality.

Source 3

"Me here and you over there"

Phule was also critical of the anti-colonial nationalism that was preached by upper-caste leaders. He wrote:

> The Brahmans have hidden away the sword of their religion which has cut the throat of the peoples' prosperity and now go about posing as great patriots of their country. They ... give this advice to ... our Shudra, Muslim and Parsi youth that unless we put away all quarrelling amongst ourselves about the divisions between high and low in our country and come together, our ... country will never make any progress ... It will be unity to serve their purposes, and then it will be me here and you over there again.
>
> *Jyotiba Phule,* The Cultivator's Whipcord

Activity

Carefully read Source 3. What do you think Jyotirao Phule meant by "me here and you over there again"?

In 1873, Phule wrote a book named *Gulamgiri*, meaning slavery. Some ten years before this, the American Civil War had been fought, leading to the end of slavery in America. Phule dedicated his book to all

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Source 4

"We are also human beings"

In 1927, Ambedkar said:

> We now want to go to the Tank only to prove that like others, we are also human beings … Hindu society should be reorganised on two main principles – equality and absence of casteism.

those Americans who had fought to free slaves, thus establishing a link between the conditions of the "lower" castes in India and the black slaves in America.

As this example shows, Phule extended his criticism of the caste system to argue against all forms of inequality. He was concerned about the plight of "upper"-caste women, the miseries of the labourer, and the humiliation of the "low" castes. This movement for caste reform was continued in the twentieth century by other great dalit leaders like Dr B.R. Ambedkar in western India and E.V. Ramaswamy Naicker in the south.

Who could enter temples?

Ambedkar was born into a Mahar family. As a child he experienced what caste prejudice meant in everyday life. In school he was forced to sit outside the classroom on the ground, and was not allowed to drink water from taps that upper-caste children used. After finishing school, he got a fellowship to go to the US for higher studies. On his return to India in 1919, he wrote extensively about "upper"-caste power in contemporary society.

In 1927, Ambedkar started a temple entry movement, in which his Mahar caste followers participated. Brahman priests were outraged when the Dalits used water from the temple tank.

Ambedkar led three such movements for temple entry between 1927 and 1935. His aim was to make everyone see the power of caste prejudices within society.

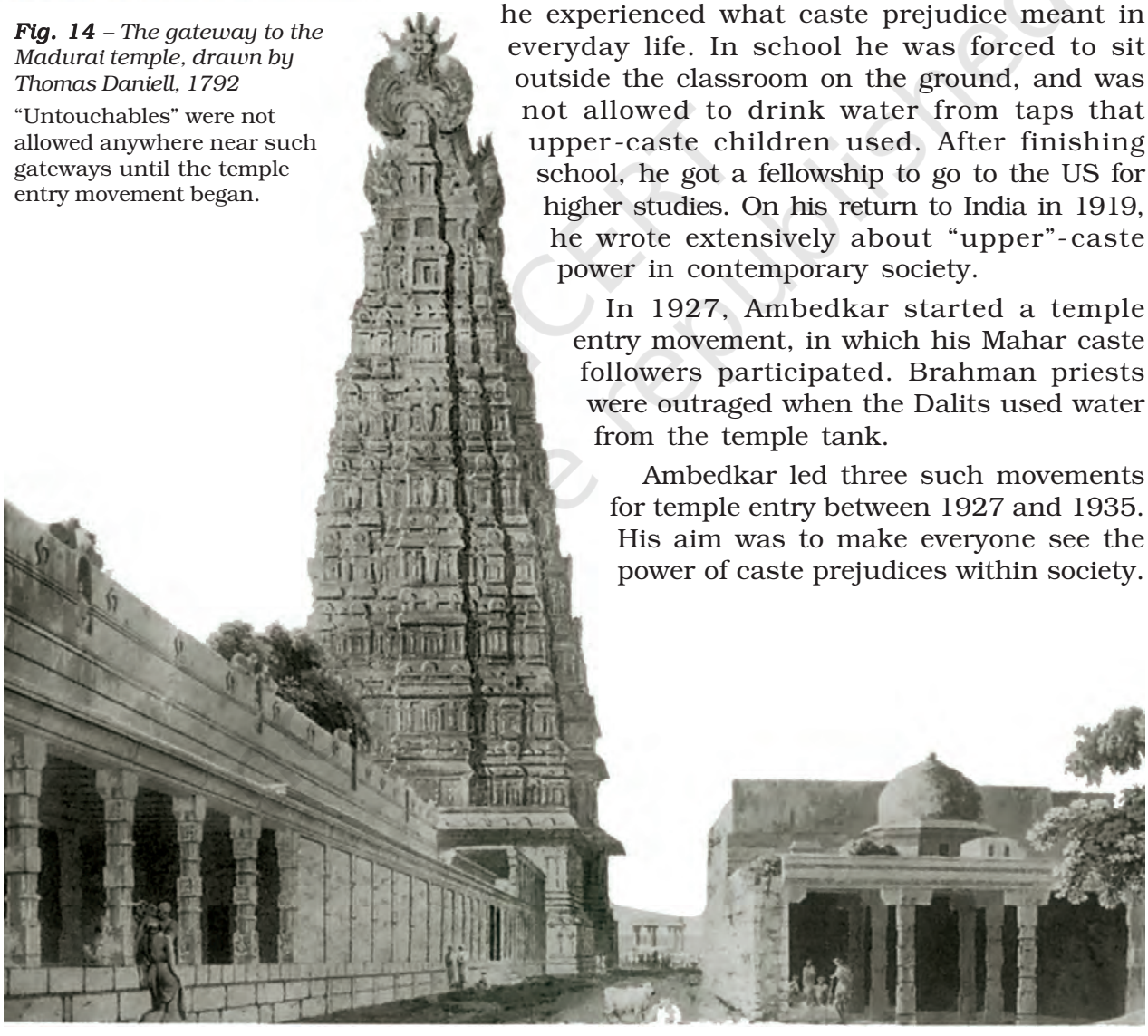

Fig. 14 *– The gateway to the Madurai temple, drawn by Thomas Daniell, 1792*

"Untouchables" were not allowed anywhere near such gateways until the temple entry movement began.

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The Non-Brahman movement

In the early twentieth century, the non-Brahman movement started. The initiative came from those non-Brahman castes that had acquired access to education, wealth and influence. They argued that Brahmans were heirs of Aryan invaders from the north who had conquered southern lands from the original inhabitants of the region – the indigenous Dravidian races. They also challenged Brahmanical claims to power.

E.V. Ramaswamy Naicker, or Periyar, as he was called, came from a middle-class family. Interestingly, he had been an ascetic in his early life and had studied Sanskrit scriptures carefully. Later, he became a member of the Congress, only to leave it in disgust when he found that at a feast organised by nationalists, seating arrangements followed caste distinctions – that is, the lower castes were made to sit at a distance from the upper castes. Convinced that untouchables had to fight for their dignity, Periyar founded the Self Respect Movement. He argued that untouchables were the true upholders of an original Tamil and Dravidian culture which had been subjugated by Brahmans. He felt that all religious authorities saw social divisions and inequality as God-given. Untouchables had to free themselves, therefore, from all religions in order to achieve social equality.

Periyar was an outspoken critic of Hindu scriptures, especially the Codes of Manu, the ancient lawgiver, and the *Bhagavad Gita* and the *Ramayana*. He said that these texts had been used to establish the authority of Brahmans over lower castes and the domination of men over women.

These assertions did not go unchallenged. The forceful speeches, writings and movements of lower-caste leaders did lead to rethinking and some self-criticism among upper-caste nationalist leaders. But orthodox Hindu society also reacted by founding Sanatan Dharma Sabhas and the Bharat Dharma Mahamandal in the north, and associations like the Brahman Sabha in Bengal. The object of these associations was to uphold caste distinctions as a cornerstone of Hinduism, and show how this was sanctified by scriptures. Debates and struggles over caste continued beyond the colonial period and are still going on in our own times.

Fig. 15 – *E.V. Ramaswamy Naicker (Periyar)*

Source 5

Periyar on women

Periyar wrote:

> Only with the arrival of words such as Thara Mukurtham our women had become puppets in the hands of their husbands ... we ended up with such fathers who advise their daughters ... that they had been gifted away to their husbands and they belong to their husband's place. This is the ... result of our association with Sanskrit.

Periyar, cited in Periyar Chintahnaikal

Activity

Why does caste remain such a controversial issue today? What do you think was the most important movement against caste in colonial times?

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Fig. 16 – Keshub Chunder Sen – one of the main leaders of the Brahmo Samaj

Organising for reform

The Brahmo Samaj

The Brahmo Samaj, formed in 1830, prohibited all forms of idolatry and sacrifice, believed in the Upanishads, and forbade its members from criticising other religious practices. It critically drew upon the ideals of religions – especially of Hinduism and Christianity – looking at their negative and positive dimensions.

Fig. 17
Henry Derozio

Derozio and Young Bengal

Henry Louis Vivian Derozio, a teacher at Hindu College, Calcutta, in the 1820s, promoted radical ideas and encouraged his pupils to question all authority. Referred to as the Young Bengal Movement, his students attacked tradition and custom, demanded education for women and campaigned for the freedom of thought and expression.

Fig. 18 Swami Vivekananda

The Ramakrishna Mission and Swami Vivekananda

Named after Ramakrishna Paramhansa, Swami Vivekananda's guru, the Ramakrishna Mission stressed the ideal of salvation through social service and selfless action.

Swami Vivekananda (1863-1902), whose original name was Narendra Nath Dutta, combined the simple teachings of Sri Ramakrishna with his well founded modern outlook and spread them all over the world. After hearing him in the World Parliament of Religions at Chicago in 1893, the New York Herald reported, "We feel how foolish it is to send missionaries to this learned nation". Indeed, Swami Vivekananda was the first Indian in modern times, who re-established the spiritual pre-eminence of the Vedanta philosophy on a global scale. But his mission was not simply to talk of religion. He was extremely pained at the poverty and the misery of his country men. He firmly believed that any reform could become successful only by uplifting the condition of the masses. Therefore, his clarion call to the people of India was to rise above the narrow confines of their 'religion of the kitchen' and come together in the service of the nation. By sending out this call he made a signal contribution to the nascent nationalism of India. His sense of nationalism was, however, not narrow in its conception. He was convinced that many of the problems facing the mankind could only be overcome if the nations of the world come together on an equal footing. Therefore, his exhortation to the youth was to unite on the basis of a common spiritual heritage. In this exhortation he became truly 'the symbol of a new spirit and a source of strength for the future'.

The Prarthana Samaj

Established in 1867 at Bombay, the Prarthana Samaj sought to remove caste restrictions, abolish child marriage, encourage the education of women, and end the ban on widow remarriage. Its religious meetings drew upon Hindu, Buddhist and Christian texts.

The Veda Samaj

Established in Madras (Chennai) in 1864, the Veda Samaj was inspired by the Brahmo Samaj. It worked to abolish caste distinctions and promote widow remarriage and women's education. Its members believed in one God. They condemned the superstitions and rituals of orthodox Hinduism.

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The Aligarh Movement

The Mohammedan Anglo-Oriental College, founded by Sayyid Ahmed Khan in 1875 at Aligarh, later became the Aligarh Muslim University. The institution offered modern education, including Western science, to Muslims. The Aligarh Movement, as it was known, had an enormous impact in the area of educational reform.

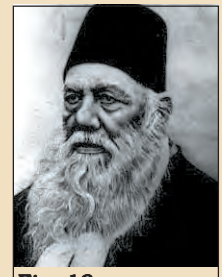

Fig. 19
Sayyid Ahmed Khan

The Singh Sabha Movement

Reform organisations of the Sikhs, the first Singh Sabhas were formed at Amritsar in 1873 and at Lahore in 1879. The Sabhas sought to rid Sikhism of superstitions, caste distinctions and practices seen by them as non-Sikh. They promoted education among the Sikhs, often combining modern instruction with Sikh teachings.

Fig. 20 *– Khalsa College, Amritsar, established in 1892 by the leaders of the Singh Sabha movement*

ELSEWHERE

Black slaves and white planters

You have read about how Jyotirao Phule established a connection in his book *Gulamgiri* between caste oppression and the practice of slavery in America. What was this system of slavery?

From the time that European explorers and traders landed in Africa in the seventeenth century, a trade in slaves began. Black people were captured and brought from Africa to America, sold to white planters, and made to work on cotton and other plantations – most of them in the southern United States. In the plantations they had to work long hours, typically from dawn to dusk, punished for "inefficient work", and whipped and tortured.

Fig. 21 *– Slave Sale, South Carolina, USA, 1856*

Here you see potential buyers examining African slaves at an auction.

Many people, white and black, opposed slavery through organised protest. In doing so, they invoked the spirit of the American Revolution of 1776, exhorting: "See your Declaration, Americans! Do you understand your own language?" In his moving Gettysburg Address, Abraham Lincoln held that those who had fought slavery had done so for the cause of democracy. He urged the people to strive for racial equality so that "government of the people, by the people, for the people, shall not perish from the earth".

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Let's imagine

Imagine you are a teacher in the school set up by Rokeya Hossain. There are 20 girls in your charge. Write an account of the discussions that might have taken place on any one day in the school.

Let's recall

1. What social ideas did the following people support.
   Rammohun Roy
   Dayanand Saraswati
   Veerasalingam Pantulu
   Jyotirao Phule
   Pandita Ramabai
   Periyar
   Mumtaz Ali
   Ishwarchandra Vidyasagar
2. State whether true or false:
   (a) When the British captured Bengal they framed many new laws to regulate the rules regarding marriage, adoption, inheritance of property, etc.
   (b) Social reformers had to discard the ancient texts in order to argue for reform in social practices.
   (c) Reformers got full support from all sections of the people of the country.
   (d) The Child Marriage Restraint Act was passed in1829.

Let's discuss

3. How did the knowledge of ancient texts help the reformers promote new laws?
4. What were the different reasons people had for not sending girls to school?
5. Why were Christian missionaries attacked by many people in the country? Would some people have supported them too? If so, for what reasons?
6. In the British period, what new opportunities opened up for people who came from castes that were regarded as "low"?
7. How did Jyotirao the reformers justify their criticism of caste inequality in society?
8. Why did Phule dedicate his book *Gulamgiri* to the American movement to free slaves?
9. What did Ambedkar want to achieve through the temple entry movement?
10. Why were Jyoti rao Phule and Ramaswamy Naicker critical of the national movement? Did their criticism help the national struggle in any way?

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9 The Making of the National Movement: 1870s--1947

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Fig. 1 – Police teargas demonstrators during the Quit India movement

In the previous chapters we have looked at:

- The British conquest of territories, and takeover of kingdoms
- Introduction of new laws and administrative institutions
- Changes in the lives of peasants and tribals
- Educational changes in the nineteenth century
- Debates regarding the condition of women
- Challenges to the caste system
- Social and religious reform
- The revolt of 1857 and its aftermath
- The decline of crafts and growth of industries

On the basis of what you have read about these issues, do you think Indians were discontented with British rule? If so, how were different groups and classes dissatisfied?

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The Emergence of Nationalism

The above-mentioned developments led the people to ask a crucial question: what is this country of India and for whom is it meant? The answer that gradually emerged was: India was the people of India – *all the people* irrespective of class, colour, caste, creed, language, or gender. And the country, its resources and systems, were meant for all of them. With this answer came the awareness that the British were exercising control over the resources of India and the lives of its people, and until this control was ended India could not be for Indians.

This consciousness began to be clearly stated by the political associations formed after 1850, especially those that came into being in the 1870s and 1880s. Most of these were led by English-educated professionals such as lawyers. The more important ones were the Poona Sarvajanik Sabha, the Indian Association, the Madras Mahajan Sabha, the Bombay Presidency Association, and of course the Indian National Congress.

Note the name, "Poona Sarvajanik Sabha". The literal meaning of "*sarvajanik*" is "of or for all the people" (*sarva* = all + *janik* = of the people). Though many of these associations functioned in specific parts of the country, their goals were stated as the goals of all the people of India, not those of any one region, community or class. They worked with the idea that the people should be **sovereign** – a modern consciousness and a key feature of nationalism. In other words, they believed that the Indian people should be empowered to take decisions regarding their affairs.

Sovereign – The capacity to act independently without outside interference

The dissatisfaction with British rule intensified in the 1870s and 1880s. The Arms Act was passed in 1878, disallowing Indians from possessing arms. In the same year the Vernacular Press Act was also enacted in an effort to silence those who were critical of the government. The Act allowed the government to confiscate the assets of newspapers including their printing presses if the newspapers published anything that was found "objectionable". In 1883, there was a furore over the attempt by the government to introduce the Ilbert Bill. The bill provided for the trial of British or European persons by Indians, and sought equality between British and Indian judges in the country. But when white opposition forced the government to withdraw the bill, Indians were enraged. The event highlighted the racial attitudes of the British in India.

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The need for an all-India organisation of educated Indians had been felt since 1880, but the Ilbert Bill controversy deepened this desire. The Indian National Congress was established when 72 delegates from all over the country met at Bombay in December 1885. The early leadership – Dadabhai Naoroji, Pherozeshah Mehta, Badruddin Tyabji, W.C. Bonnerji, Surendranath Banerji, Romesh Chandra Dutt, S. Subramania Iyer, among others – was largely from Bombay and Calcutta. Naoroji, a businessman and **publicist** settled in London, and for a time member of the British Parliament, guided the younger nationalists. A retired British official, A.O. Hume, also played a part in bringing Indians from the various regions together.

Publicist – Someone who publicises an idea by circulating information, writing reports, speaking at meetings

Source 1

Who did the Congress seek to speak for?

A newspaper, *The Indian Mirror,* wrote in January 1886:

> The First National Congress at Bombay … is the nucleus of a future Parliament for our country, and will lead to the good of inconceivable magnitude for our countrymen.

Badruddin Tyabji addressed the Congress as President in 1887 thus:

> this Congress is composed of the representatives, not of any one class or community of India, but of all the different communities of India.

Fig. 2 – Dadabhai Naoroji
Naoroji's book *Poverty and Un-British Rule in India* offered a scathing criticism of the economic impact of British rule.

A nation in the making

It has often been said that the Congress in the first twenty years was "moderate" in its objectives and methods. During this period it demanded a greater voice for Indians in the government and in administration. It wanted the Legislative Councils to be made more representative, given more power, and introduced in provinces where none existed. It demanded that Indians be placed in high positions in the government. For this purpose it called for civil service examinations to be held in India as well, not just in London.

The demand for Indianisation of the administration was part of a movement against racisim, since most important jobs at the time were monopolised by white

Activity

From the beginning the Congress sought to speak for, and in the name of, *all* the Indian *people*. Why did it choose to do so?

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Repeal – To undo law; to officially end the validity of something such as a law

officials, and the British generally assumed that Indians could not be given positions of responsibility. Since British officers were sending a major part of their large salaries home, Indianisation, it was hoped, would also reduce the drain of wealth to England. Other demands included the separation of the judiciary from the executive, the **repeal** of the Arms Act and the freedom of speech and expression.

The early Congress also raised a number of economic issues. It declared that British rule had led to poverty and famines: increase in the land revenue had impoverished peasants and zamindars, and exports of grains to Europe had created food shortages. The Congress demanded reduction of revenue, cut in military expenditure, and more funds for irrigation. It passed many resolutions on the salt tax, treatment of Indian labourers abroad, and the sufferings of forest dwellers – caused by an interfering forest administration. All this shows that despite being a body of the educated elite, the Congress did not talk only on behalf of professional groups, zamindars or industrialists.

The Moderate leaders wanted to develop public awareness about the unjust nature of British rule. They published newspapers, wrote articles, and showed how British rule was leading to the economic ruin of the country. They criticised British rule in their speeches and sent representatives to different parts of the country to mobilise public opinion. They felt that the British had respect for the ideals of freedom and justice, and so they would accept the just demands of Indians. What was necessary, therefore, was to express these demands, and make the government aware of the feelings of Indians.

Source 2

In pursuit of gold

This is what a Moderate leader, Dinshaw Wacha, wrote to Naoroji in 1887:

> Pherozeshah is nowadays too busy with his personal work ... They are already rich enough ... Mr. Telang too remains busy. I wonder how if all remain busy in the pursuit of gold can the progress of the country be advanced?

Activity

What problems regarding the early Congress does this comment highlight?

"Freedom is our birthright"

By the 1890s many Indians began to raise questions about the political style of the Congress. In Bengal, Maharashtra and Punjab, leaders such as Bepin Chandra Pal, Bal Gangadhar Tilak and Lala Lajpat Rai were beginning to explore more radical objectives and methods. They criticised the Moderates for their "politics of prayers", and emphasised the importance of self-reliance and constructive work. They argued that people must rely on their own strength, not on the "good" intentions of the government; people must fight for *swaraj*. Tilak raised the slogan, "Freedom is my birthright and I shall have it!"

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In 1905 Viceroy Curzon partitioned Bengal. At that time Bengal was the biggest province of British India and included Bihar and parts of Orissa. The British argued for dividing Bengal for reasons of administrative convenience. But what did "administrative convenience" mean? Whose "convenience" did it represent? Clearly, it was closely tied to the interests of British officials and businessmen. Even so, instead of removing the non-Bengali areas from the province, the government separated East Bengal and merged it with Assam. Perhaps the main British motives were to curtail the influence of Bengali politicians and to split the Bengali people.

The partition of Bengal infuriated people all over India. All sections of the Congress – the Moderates and the Radicals, as they may be called – opposed it. Large public meetings and demonstrations were organised and novel methods of mass protest developed. The struggle that unfolded came to be known as the Swadeshi movement, strongest in Bengal but with echoes elsewhere too – in deltaic Andhra for instance, it was known as the Vandemataram Movement.

Fig. 3 *– Balgangadhar Tilak*
Notice the name of the newspaper that lies on the table. *Kesari*, a Marathi newspaper edited by Tilak, became one of the strongest critics of British rule.

Fig. 4 *– Thousands joined the demonstrations during the Swadeshi movement*

Fig. 5 *– Lala Lajpat Rai*
A nationalist from Punjab, he was one of the leading members of the Radical group which was critical of the politics of petitions. He was also an active member of the Arya Samaj.

The Swadeshi movement sought to oppose British rule and encourage the ideas of self-help, *swadeshi* enterprise, national education, and use of Indian languages. To fight for *swaraj*, the radicals advocated mass mobilisation and boycott of British institutions and goods. Some individuals also began to suggest that **"revolutionary violence"** would be necessary to overthrow British rule.

The opening decades of the twentieth century were marked by other developments as well. A group of Muslim landlords and nawabs formed the All India Muslim League at Dacca in 1906. The League supported the partition of Bengal. It desired separate electorates for Muslims, a demand conceded by the government in 1909. Some seats in the **councils** were now reserved for Muslims who would be elected by Muslim voters. This tempted politicians to gather a following by distributing favours to their own religious groups.

Meanwhile, the Congress split in 1907. The Moderates were opposed to the use of boycott. They felt that it involved the use of force. After the split the Congress came to be dominated by the Moderates with Tilak's followers functioning from outside. The two groups reunited in December 1915. Next year the Congress and the Muslim League signed the historic Lucknow Pact and decided to work together for representative government in the country.

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

Council – An appointed or elected body of people with an administrative, advisory or representative function

The Growth of Mass Nationalism

After 1919 the struggle against British rule gradually became a mass movement, involving peasants, tribals, students and women in large numbers and occasionally factory workers as well. Certain business groups too began to actively support the Congress in the 1920s. Why was this so?

The First World War altered the economic and political situation in India. It led to a huge rise in the defence expenditure of the Government of India. The government in turn increased taxes on individual incomes and business profits. Increased military expenditure and the demands for war supplies led to a sharp rise in prices which created great difficulties for the common people. On the other hand, business groups reaped fabulous profits from the war. As you have seen (Chapter 7), the war created a demand for industrial goods (jute bags, cloth, rails) and caused a decline of imports from other countries into India. So

Activity

Find out which countries fought the First World War.

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Indian industries expanded during the war, and Indian business groups began to demand greater opportunities for development.

The war also lead the British to expand their army. Villages were pressurised to supply soldiers for an alien cause. A large number of soldiers were sent to serve abroad. Many returned after the war with an understanding of the ways in which imperialist powers were exploiting the peoples of Asia and Africa and with a desire to oppose colonial rule in India.

Furthermore, in 1917 there was a revolution in Russia. News about peasants' and workers' struggles and ideas of socialism circulated widely, inspiring Indian nationalists.

The advent of Mahatma Gandhi

It is in these circumstances that Mahatma Gandhi emerged as a mass leader. As you may know, Gandhiji, aged 46, arrived in India in 1915 from South Africa. Having led Indians in that country in non-violent marches against racist restrictions, he was already a respected leader, known internationally. His South African campaigns had brought him in contact with various types of Indians: Hindus, Muslims, Parsis and Christians; Gujaratis, Tamils and north Indians; and upper-class merchants, lawyers and workers.

Mahatma Gandhi spent his first year in India travelling throughout the country, understanding the people, their needs and the overall situation. His earliest

Fig. 6 *– Founders of the Natal Congress, Durban, South Africa, 1895*

In 1895, along with other Indians, Mahatma Gandhi established the Natal Congress to fight against racial discrimination. Can you identify Gandhiji? He is standing at the centre in the row at the back, wearing a coat and tie.

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interventions were in local movements in Champaran, Kheda and Ahmedabad where he came into contact with Rajendra Prasad and Vallabhbhai Patel. In Ahmedabad he led a successful millworkers' strike in 1918.

Let us now focus in some detail on the movements organised between 1919 and 1922.

The Rowlatt Satyagraha

In 1919 Gandhiji gave a call for a *satyagraha* against the Rowlatt Act that the British had just passed. The Act curbed fundamental rights such as the freedom of expression and strengthened police powers. Mahatma Gandhi, Mohammad Ali Jinnah and others felt that the government had no right to restrict people's basic freedoms. They criticised the Act as "devilish" and tyrannical. Gandhiji asked the Indian people to observe 6 April 1919 as a day of non-violent opposition to this Act, as a day of "humiliation and prayer" and *hartal* (strike). *Satyagraha Sabhas* were set up to launch the movement.

Activity

Find out about the Jallianwala Bagh massacre. What is Jallianwala Bagh? What atrocities were committed there? How were they committed?

Fig. 7 *– The walled compound in which General Dyer opened fire on a gathering of people*

The people are pointing to the bullet marks on the wall.

The Rowlatt Satyagraha turned out to be the first all-India struggle against the British government although it was largely restricted to cities. In April 1919 there were a number of demonstrations and *hartals* in the country and the government used brutal measures to suppress them. The Jallianwala Bagh atrocities, inflicted by General Dyer in Amritsar on Baisakhi day (13 April), were a part of this repression. On learning about the massacre, Rabindranath Tagore expressed the pain and anger of the country by renouncing his **knighthood**.

Knighthood – An honour granted by the British Crown for exceptional personal achievement or public service

During the Rowlatt Satyagraha the participants tried to ensure that Hindus and Muslims were united in the fight against British rule. This was also the call of Mahatma Gandhi who always saw India as a land of *all* the people who lived in the country – Hindus, Muslims and those of other religions. He was keen that Hindus and Muslims support each other in any just cause.

Khilafat agitation and the Non-Cooperation Movement

The Khilafat issue was one such cause. In 1920 the British imposed a harsh treaty on the Turkish Sultan or Khalifa. People were furious about this as they had been about the Jallianwala massacre. Also, Indian Muslims were keen that the Khalifa be allowed to retain control over Muslim sacred places in the erstwhile Ottoman Empire. The leaders of the Khilafat agitation, Mohammad Ali and Shaukat Ali, now wished to initiate a full-fledged Non-Cooperation Movement. Gandhiji supported their call and urged the Congress to campaign against "Punjab wrongs" (Jallianwala massacre), the Khilafat wrong and demand *swaraj*.

The Non-Cooperation Movement gained momentum through 1921-22. Thousands of students left government-controlled schools and colleges. Many lawyers such as Motilal Nehru, C.R. Das, C. Rajagopalachari and Asaf Ali gave up their practices. British titles were surrendered and legislatures boycotted. People lit public bonfires of foreign cloth. The imports of foreign cloth fell drastically between 1920 and 1922. But all this was merely the tip of the iceberg. Large parts of the country were on the brink of a formidable revolt.

People's initiatives

In many cases people resisted British rule non-violently. In others, different classes and groups, interpreting Gandhiji's call in their own manner, protested in ways that were not in accordance with his ideas. In either case, people linked their movements to local grievances. Let us look at a few examples.

In Kheda, Gujarat, Patidar peasants organised non-violent campaigns against the high land revenue demand of the British. In coastal Andhra and interior Tamil Nadu, liquor shops were **picketed**. In the Guntur district of Andhra Pradesh, tribals and poor peasants staged a number of "forest *satyagrahas*", sometimes sending their cattle into forests without paying grazing fee. They were protesting because the colonial state

Source 3

The eternal law of suffering

What did Mahatma Gandhi mean by *ahimsa* (non-violence)? How could *ahimsa* become the basis of struggle? This is what Gandhiji said:

> Non-violence comes to us through doing good continually without the slightest expectation of return. ... That is the indispensable lesson in non-violence ... In South Africa ... I succeeded in learning the eternal law of suffering as the only remedy for undoing wrong and injustice. It means positively the law of non-violence. You have to be prepared to suffer cheerfully at the hands of all and sundry and you will wish ill to no one, not even to those who may have wronged you.
>
> *Mahatma Gandhi, 12 March 1938*

Picket – People protesting outside a building or shop to prevent others from entering

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Mahants – Religious functionaries of Sikh gurdwaras

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

had restricted their use of forest resources in various ways. They believed that Gandhiji would get their taxes reduced and have the forest regulations abolished. In many forest villages, peasants proclaimed *swaraj* and believed that "Gandhi Raj" was about to be established.

In Sind (now in Pakistan), Muslim traders and peasants were very enthusiastic about the Khilafat call. In Bengal too, the Khilafat-Non-Cooperation alliance gave enormous communal unity and strength to the national movement.

In Punjab, the Akali agitation of the Sikhs sought to remove corrupt ***mahants*** – supported by the British – from their gurdwaras. This movement got closely identified with the Non-Cooperation Movement. In Assam, tea garden labourers, shouting *"Gandhi Maharaj ki Jai"*, demanded a big increase in their wages. They left the British-owned plantations amidst declarations that they were following Gandhiji's wish. Interestingly, in the Assamese Vaishnava songs of the period the reference to Krishna was substituted by "Gandhi Raja".

The people's Mahatma

We can see from the above that sometimes people thought of Gandhiji as a kind of messiah, as someone who could help them overcome their misery and poverty. Gandhiji wished to build class unity, not class conflict, yet peasants could imagine that he would help them in their fight against zamindars, and agricultural labourers believed he would provide them land. At times, ordinary people credited Gandhiji with their *own* achievements. For instance, at the end of a powerful movement, peasants of Pratapgarh in the United Provinces (now Uttar Pradesh) managed to stop **illegal eviction** of tenants; but they felt it was Gandhiji who had won this demand for them. At other times, using Gandhiji's name, tribals and peasants undertook actions that did not conform to Gandhian ideals.

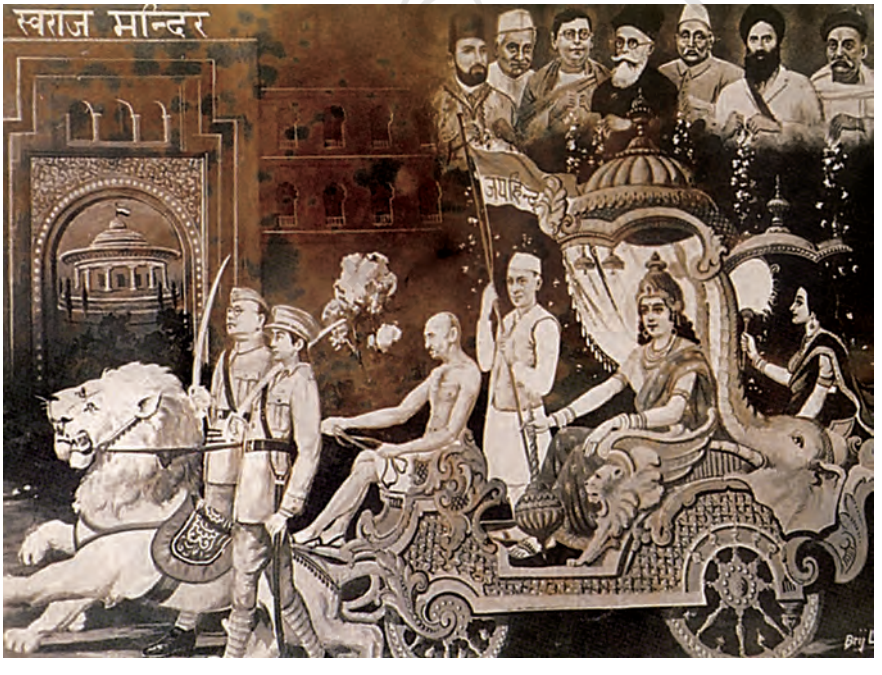

Fig. 8 – *A popular representation of Mahatma Gandhi*

In popular images too Mahatma Gandhi is often shown as a divine being occupying a place within the pantheon of Indian gods. In this image he is driving Krishna's chariot, guiding other nationalist leaders in the battle against the British.

2021-22

Source 4

"It was he who got *bedakhli* stopped in Pratapgarh"

The following is an extract from a CID report on the kisan movement in Allahabad district, January 1921:

> The currency which Mr. Gandhi's name has acquired even in the remotest villages is astonishing. No one seems to know quite who or what he is, but it is an accepted fact that what he says is so, and what he orders must be done. He is a Mahatma or *sadhu*, a Pundit, a Brahmin who lives at Allahabad, even a *deota* ... the real power of his name is to be traced back to the idea that it was he who got *bedakhli* [illegal eviction] stopped in Pratapgarh ... as a general rule, Gandhi is not thought of as being antagonistic to Government, but only to the *zamindars* ... We are for Gandhiji and the Sarkar.

Activity

Read Source 4. According to this report, how did people view Mahatma Gandhi? Why do you think they felt that he was opposed to zamindars but not to the government? Why do you think they were in favour of Gandhiji?

The happenings of 1922-1929

Mahatma Gandhi, as you know, was against violent movements. He abruptly called off the Non-Cooperation Movement when in February 1922 a crowd of peasants set fire to a police station in Chauri Chaura. Twenty-two policemen were killed on that day. The peasants were provoked because the police had fired on their peaceful demonstration.

Once the Non-Cooperation movement was over, Gandhiji's followers stressed that the Congress must undertake constructive work in the rural areas. Other leaders such as Chitta Ranjan Das and Motilal Nehru argued that the party should fight elections to the councils and enter them in order to influence government policies. Through sincere social work in villages in the mid-1920s, the Gandhians were able to extend their support base. This proved to be very useful in launching the Civil Disobedience movement in 1930.

Two important developments of the mid-1920s were the formation of the Rashtriya Swayamsevak Sangh (RSS), a Hindu organisation, and the Communist Party of India. These parties have held very different ideas about the kind of country India should be. Find out about their ideas with the help of your teacher. The revolutionary nationalist Bhagat Singh too was active in this period.

Fig. 9 *– Chitta Ranjan Das*
A major figure in the freedom movement, Das was a lawyer from East Bengal. He was especially active in the Non-Cooperation Movement.

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Fig. 10 *– Demonstrators oppose the Simon Commission*

In 1927 the British government in England decided to send a commission headed by Lord Simon to decide India's political future. The Commission had no Indian representative. The decison created an outrage in India. All political groups decided to boycott the Commission. When the Commission arrived it was met with demonstrations with banners saying "Simon Go Back".

The decade closed with the Congress resolving to fight for *Purna Swaraj* (complete independence) in 1929 under the presidentship of Jawaharlal Nehru. Consequently, "Independence Day" was observed on 26 January 1930 all over the country.

Fig. 11 *– Bhagat Singh*

"It takes a loud voice to make the deaf hear. *Inquilab Zindabad !*"

Revolutionary nationalists such as Bhagat Singh, Chandra Shekhar Azad, Sukhdev and others wanted to fight against the colonial rule and the rich exploiting classes through a revolution of workers and peasants. For this purpose they founded the Hindustan Socialist Republican Association (HSRA) in 1928 at Ferozeshah Kotla in Delhi. On 17 December, 1928, Bhagat Singh, Azad and Rajguru assassinated Saunders, a police officer who was involved in the lathi-charge that had caused the death of Lala Lajpat Rai.

On 8 April, 1929, Bhagat Singh and B.K. Dutt threw a bomb in the Central Legislative Assembly. The aim, as their leaflet explained, was not to kill but "to make the deaf hear", and to remind the foreign government of its callous exploitation.

Bhagat Singh, Sukhdev and Rajguru were executed on March 23, 1931. Bhagat Singh's age at that time was only 23.

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The March to Dandi

Purna Swaraj would never come on its own. It had to be fought for. In 1930, Gandhiji declared that he would lead a march to break the salt law. According to this law, the state had a monopoly on the manufacture and sale of salt. Mahatma Gandhi along with other nationalists reasoned that it was sinful to tax salt since it is such an essential item of our food. The Salt March related the general desire of freedom to a specific grievance shared by everybody, and thus did not divide the rich and the poor.

Gandhiji and his followers marched for over 240 miles from Sabarmati to the coastal town of Dandi where they broke the government law by gathering natural salt found on the seashore, and boiling sea water to produce salt.

Fig. 12 *– Mahatma Gandhi breaking the salt law by picking up a lump of natural salt, Dandi, 6 April 1930*

Women in the freedom struggle: Ambabai from Karnataka

Women from diverse backgrounds participated in the national movement. Young and old, single and married, they came from rural and urban areas, from both conservative and liberal homes. Their involvement was significant for the freedom struggle, for the women's movement, and for themselves personally.

Both British officials and Indian nationalists felt that women's participation gave the national struggle an immense force. Participation in the freedom movement brought women out of their homes. It gave them a place in the professions, in the governance of India, and it could pave the way for equality with men.

What such participation meant for women is best recounted by them. Ambabai of Karnataka had been married at age twelve. Widowed at sixteen, she picketed foreign cloth and liquor shops in Udipi. She was arrested, served a sentence and was rearrested. Between prison terms she made speeches, taught spinning, and organised *prabhat pheris*. Ambabai regarded these as the happiest days of her life because they gave it a new purpose and commitment.

Women, however, had to fight for their right to participate in the movement. During the Salt Satyagraha, for instance, even Mahatma Gandhi was initially opposed to women's participation. Sarojini Naidu had to persuade him to allow women to join the movement.

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Fig. 13 *– Sarojini Naidu with Mahatma Gandhi, Paris, 1931*

Active in the national movement since the early 1920s, Naidu was a significant leader of the Dandi March. She was the first Indian woman to become President of the Indian National Congress (1925).

Peasants, tribals and women participated in large numbers. A business federation published a pamphlet on the salt issue. The government tried to crush the movement through brutal action against peaceful *satyagrahis*. Thousands were sent to jail.

The combined struggles of the Indian people bore fruit when the Government of India Act of 1935 prescribed **provincial autonomy** and the government announced elections to the provincial legislatures in 1937. The Congress formed governments in 7 out of 11 provinces.

In September 1939, after two years of Congress rule in the provinces, the Second World War broke out. Critical of Hitler, Congress leaders were ready to support the British war effort. But in return they wanted that India be granted independence after the war. The British refused to concede the demand. The Congress ministries resigned in protest.

Source 5

Veer Lakhan Nayak was hanged

Baji Mohammed, President of the Nabrangpur Congress, Orissa in the 1930s, reports:

> On August 25, 1942 … nineteen people died on the spot in police firing at Paparandi in Nabarangpur. Many died thereafter from their wounds. Over 300 were injured. More than a thousand were jailed in Koraput district. Several were shot or executed. Veer Lakhan Nayak (a legendary tribal leader who defied the British) was hanged.

Nayak, Baji tells us, was not worried about being executed, only sad that he would not live to see freedom's dawn.

Baji Mohammad mobilised 20,000 people to join the national struggle. He offered *satyagraha* many times over. He participated in protests against the Second World War and in the Quit India movement, and served long jail terms.

Provincial autonomy
Capacity of the provinces to make relatively independent decisions while remaining within a federation

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Fig. 14 – *Quit India movement, August 1942*

Demonstrators clashed with the police everywhere. Many thousands were arrested, over a thousand killed, many more were injured.

Quit India and Later

Mahatma Gandhi decided to initiate a new phase of movement against the British in the middle of the Second World War. The British must quit India immediately, he told them. To the people he said, "do or die" in your effort to fight the British – but you must fight non-violently. Gandhiji and other leaders were jailed at once but the movement spread. It specially attracted peasants and the youth who gave up their studies to join it. Communications and symbols of state authority were attacked all over the country. In many areas the people set up their own governments.

The first response of the British was severe repression. By the end of 1943 over 90,000 people were arrested, and around 1,000 killed in police firing. In many areas orders were given to machine-gun crowds from airplanes. The rebellion, however, ultimately brought the Raj to its knees.

Towards Independence and Partition

Meanwhile, in 1940 the Muslim League had moved a resolution demanding "Independent States" for Muslims in the north-western and eastern areas of the country. The resolution did not mention partition or Pakistan. Why did the League ask for an autonomous arrangement for the Muslims of the subcontinent?

From the late 1930s, the League began viewing the Muslims as a separate "nation" from the Hindus. In developing this notion it may have been influenced by the history of tension between some Hindu and Muslim groups in the 1920s and 1930s. More

Bose and the INA

Fig. 15 – *Subhas Chandra Bose*

A radical nationalist, with socialist leanings, Bose did not share Gandhiji's ideal of *ahimsa,* though he respected him as the "Father of the Nation". In January 1941, he secretly left his Calcutta home, went to Singapore, via Germany, and raised the Azad Hind Fauj or the Indian National Army (INA). To free India from British control, in 1944, the INA tried to enter India through Imphal and Kohima but the campaign failed. The INA members were imprisoned and tried. People across the country, from all walks of life, participated in the movement against the INA trials.

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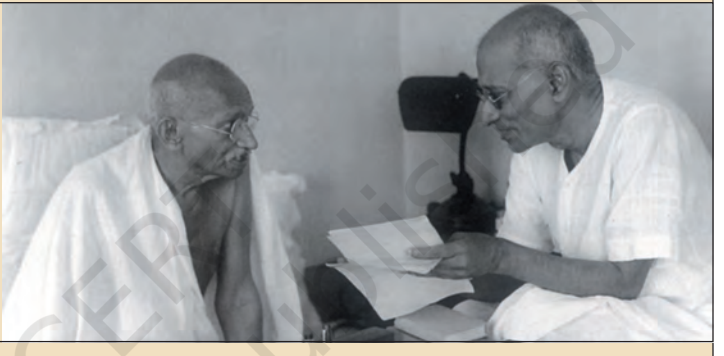
Fig. 16 *– Maulana Azad with other members at the Congress Working Committee, Sevagram, 1942*

Azad was born in Mecca to a Bengali father and an Arab mother. Well-versed in many languages, Azad was a scholar of Islam and an exponent of the notion of *wahadat-i-deen*, the essential oneness of all religions. An active participant in Gandhian movements and a staunch advocate of Hindu-Muslim unity, he was opposed to Jinnah's two-nation theory.

Fig. 17 *– Chakravarti Rajagopalachari speaking to Gandhiji before the Gandhi-Jinnah talks, 1944*

A veteran nationalist and leader of the Salt Satyagraha in the south, C. Rajagopalachari, popularly known as Rajaji, served as member of the Interim Government of 1946 and as free India's first Indian Governor-General.



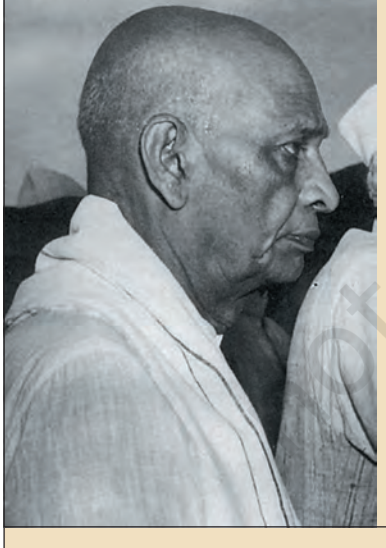


Fig. 18 *– Sardar Vallabhbhai Patel played an important role in the negotiations for independence during 1945-47*

Patel hailed from an impoverished peasant-proprietor family of Nadiad, Gujarat. A foremost organiser of the freedom movement from 1918 onwards, Patel served as President of the Congress in 1931.

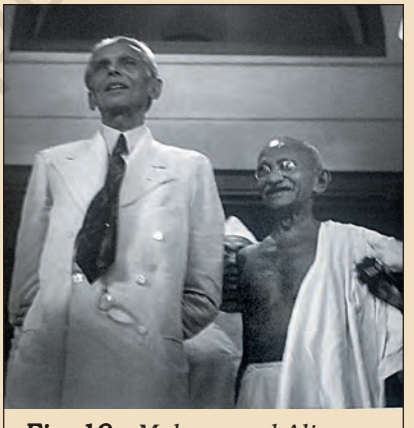


Fig. 19 *– Mohammad Ali Jinnah with Mahatma Gandhi, Bombay, September 1944*

An ambassador of Hindu-Muslim unity until 1920, Jinnah played an important role in the making of the Lucknow Pact. He reorganised the Muslim League after 1934, and became the major spokesperson for the demand for Pakistan.

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Fig. 20 *– Jawaharlal Nehru listens to Mahatma Gandhi before the Bombay session of the Congress, July 1946*

Gandhiji's disciple, a Congress Socialist, and an internationalist, Nehru was a leading architect of the national movement and of free India's economy and polity.

importantly, the provincial elections of 1937 seemed to have convinced the League that Muslims were a minority, and they would always have to play second fiddle in any democratic structure. It feared that Muslims may even go unrepresented. The Congress's rejection of the League's desire to form a joint Congress-League government in the United Provinces in 1937 also annoyed the League.

The Congress's failure to mobilise the Muslim masses in the 1930s allowed the League to widen its social support. It sought to enlarge its support in the early 1940s when most Congress leaders were in jail. At the end of the war in 1945, the British opened negotiations between the Congress, the League and themselves for the independence of India. The talks failed because the League saw itself as the sole spokesperson of India's Muslims. The Congress could not accept this claim since a large number of Muslims still supported it.

Elections to the provinces were again held in 1946. The Congress did well in the **"General" constituencies** but the League's success in the seats reserved for Muslims was spectacular. It persisted with its demand for "Pakistan". In March 1946 the British cabinet sent a three-member mission to Delhi to examine this demand and to suggest a suitable political framework for a free India. This mission suggested that India should remain united and constitute itself as a loose confederation with some autonomy for Muslim-majority areas. But it could not get the Congress and the Muslim League to agree to specific details of the proposal. Partition now became more or less inevitable.

"General" constituencies
Election districts with no reservations for any religious or other community

Fig. 21 *– Khan Abdul Ghaffar Khan, the Pashtun leader from the North West Frontier Province, with his colleagues at a peace march through Bihar, March 1947*

Also known as Badshah Khan, he was the founder of the Khudai Khidmatgars, a powerful non-violent movement among the Pathans of his province. Badshah Khan was strongly opposed to the Partition of India. He criticised his Congress colleagues for agreeing to the 1947 division.

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Fig. 22 *– Refugees from riot-torn Punjab gather in New Delhi, in search of shelter and food*

After the failure of the Cabinet Mission, the Muslim League decided on mass agitation for winning its Pakistan demand. It announced 16 August 1946 as "Direct Action Day". On this day riots broke out in Calcutta, lasting several days and resulting in the death of thousands of people. By March 1947 violence spread to different parts of northern India.

Many hundred thousand people were killed and numerous women had to face untold brutalities during the Partition. Millions of people were forced to flee their homes. Torn asunder from their homelands, they were reduced to being refugees in alien lands. Partition also meant that India changed, many of its cities changed, and a new country – Pakistan – was born. So, the joy of our country's independence from British rule came mixed with the pain and violence of Partition.

ELSEWHERE

Nationalism in Africa: The case of Ghana

The late nineteenth and early twentieth centuries witnessed the rise of nationalism in many Afro-Asian countries. In many of these, nationalism arose as a part of the anti-colonial struggles for independence.

Colonial rule in Africa was dictatorial. Only the "Chiefs" were allowed to rule on behalf of the foreign powers. Alternately, laws affecting Africans were created in all-white legislatures. Africans had no decision-making powers or representation, not until after the Second World War at least. The forcible takeover of land from local owners or users, increased taxation and poor working conditions led to many African protests.

In 1957, Ghana, known until then as the Gold Coast, became the first sub-Saharan African country to gain independence. The freedom movement was led by Kwame Nkrumah's Convention People's Party through strikes, boycotts and mass rallies. In 1951 this party won a huge electoral victory. It opposed the existing system in which the British rulers had allowed the Chiefs to nominate representatives to the legislature. It pressed the British to grant a legislature that contained no nominated or special members and won this demand in 1954. Elections to the new Legislative Council were held in 1956. The Convention People's Party won these, thus paving the way for the proclamation of an independent nation under the name "Ghana".

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Let's recall

1. Why were people dissatisfied with British rule in the 1870s and 1880s?
2. Who did the Indian National Congress wish to speak for?
3. What economic impact did the First World War have on India?
4. What did the Muslim League resolution of 1940 ask for?

Let's imagine

Imagine that you are involved in the Indian national movement. Based on your reading of this chapter, briefly discuss your preferred methods of struggle and your vision of a free India.

Let's discuss

5. Who were the Moderates? How did they propose to struggle against British rule?
6. How was the politics of the Radicals within the Congress different from that of the Moderates?
7. Discuss the various forms that the Non-Cooperation Movement took in different parts of India. How did the people understand Gandhiji?
8. Why did Gandhiji choose to break the salt law?
9. Discuss those developments of the 1937-47 period that led to the creation of Pakistan.

Let's do

10. Find out how the national movement was organised in your city, district, area or state. Who participated in it and who led it? What did the movement in your area achieve?
11. Find out more about the life and work of any two participants or leaders of the national movement and write a short essay about them. You may choose a person not mentioned in this chapter.

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10 India After Independence

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A New and Divided Nation

When India became independent in August 1947, it faced a series of very great challenges. As a result of Partition, 8 million refugees had come into the country from what was now Pakistan. These people had to be found homes and jobs. Then there was the problem of the princely states, almost 500 of them, each ruled by a maharaja or a nawab, each of whom had to be persuaded to join the new nation. The problems of the refugees and of the princely states had to be addressed immediately. In the longer term, the new nation had to adopt a political system that would best serve the hopes and expectations of its population.

Fig. 1 – *Mahatma Gandhi's ashes being immersed in Allahabad, February 1948*

Less than six months after independence the nation was in mourning. On 30 January 1948, Mahatma Gandhi was assassinated by a fanatic, Nathuram Godse, because he disagreed with Gandhiji's conviction that Hindus and Muslims should live together in harmony. That evening, a stunned nation heard Jawaharlal Nehru's moving statement over All India Radio: "Friends and comrades, the light has gone out of our lives and there is darkness everywhere ... our beloved leader ... the Father of the Nation is no more."

India's population in 1947 was large, almost 345 million. It was also divided. There were divisions between high castes and low castes, between the majority Hindu community and Indians who practised other faiths. The citizens of this vast land spoke many different languages, wore many different kinds of dress, ate different kinds of food and practised different professions. How could they be made to live together in one nation-state?

To the problem of unity was added the problem of development. At Independence, the vast majority of Indians lived in the villages. Farmers and peasants depended on the monsoon for their survival. So did the non-farm sector of the rural economy, for if the crops failed, barbers, carpenters, weavers and other service groups would not get paid for their services either. In the cities, factory workers lived in crowded slums with little access to education or health care. Clearly, the new nation had to lift its masses out of poverty by increasing the productivity of agriculture and by promoting new, job-creating industries.

Unity and development had to go hand in hand. If the divisions between different sections of India were not healed, they could result in violent and costly conflicts – high castes fighting with low castes, Hindus with Muslims and so on. At the same time, if the fruits of economic development did not reach the broad masses of the population, it could create fresh divisions – for example, between the rich and the poor, between cities and the countryside, between regions of India that were prosperous and regions that lagged behind.

Activity

Imagine that you are a British administrator leaving India in 1947. You are writing a letter home where you discuss what is likely to happen to India without the British. What would be your views about the future of India?

A Constitution is Written

Between December 1946 and November 1949, some three hundred Indians had a series of meetings on the country's political future. The meetings of this "Constituent Assembly" were held in New Delhi, but the participants came from all over India, and from different political parties. These discussions resulted in the framing of the Indian Constitution, which came into effect on 26 January 1950.

One feature of the Constitution was its adoption of universal adult **franchise**. All Indians above the age of 21 would be allowed to vote in state and national elections. This was a revolutionary step – for never before had Indians been allowed to choose their own leaders. In other countries, such as the United Kingdom and

Franchise – The right to vote

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Fig. 2 *– Jawaharlal Nehru introducing the resolution that outlined the objectives of the Constitution*

the United States, this right had been granted in stages. First only men of property had the vote. Then men who were educated were also added on. Working-class men got the vote only after a long struggle. Finally, after a bitter struggle of their own, American and British women were granted the vote. On the other hand, soon after Independence, India chose to grant this right to all its citizens regardless of gender, class or education.

A second feature of the Constitution was that it guaranteed equality before the law to all citizens, regardless of their caste or religious affiliation. There were some Indians who wished that the political system of the new nation be based on Hindu ideals, and that India itself be run as a Hindu state. They pointed to the example of Pakistan, a country created explicitly to protect and further the interests of a particular religious community – the Muslims. However, the Indian Prime Minister, Jawaharlal Nehru, was of the opinion that India could not and must not become a "Hindu Pakistan".

Besides Muslims, India also had large populations of Sikhs and Christians, as well as many Parsis and Jains. Under the new Constitution, they would have the same rights as Hindus – the same opportunities when it came to seeking jobs in government or the private sector, the same rights before the law.

A third feature of the Constitution was that it offered special privileges for the poorest and most disadvantaged

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Indians. The practice of untouchability, described as a "slur and a blot" on the "fair name of India", was abolished. Hindu temples, previously open to only the higher castes, were thrown open to all, including the former untouchables. After a long debate, the Constituent Assembly also recommended that a certain percentage of seats in legislatures as well as jobs in government be reserved for members of the lowest castes. It had been argued by some that Untouchable or as they were now known, Harijan, candidates did not have good enough grades to get into the prestigious Indian Administrative Service. But, as one member of the Constituent Assembly, H.J. Khandekar, argued, it was the upper castes who were responsible for the Harijans "being unfit today". Addressing his more privileged colleagues, Khandekar said:

> We were suppressed for thousands of years. You engaged us in your service to serve your own ends and suppressed us to such an extent that neither our minds nor our bodies and nor even our hearts work, nor are we able to march forward.

Along with the former Untouchables, the *adivasis* or Scheduled Tribes were also granted reservation in seats and jobs. Like the Scheduled Castes, these Indians too had been deprived and discriminated against. The tribals had been deprived of modern health care and education, while their lands and forests had been taken away by more powerful outsiders. The new privileges granted them by the Constitution were meant to make amends for this.

The Constituent Assembly spent many days discussing the powers of the central government versus those of the state governments. Some members thought that the Centre's interests should be foremost. Only a strong Centre, it was argued, "would be in a position to think and plan for the well-being of the country as a whole". Other members felt that the provinces should have greater autonomy and freedom. A member from Mysore feared that under the present system "democracy is centred in Delhi and it is not allowed to work in the same sense and spirit in the rest of the country". A member from Madras insisted that

Source 1

We must give them security and rights

Nehru wrote in a letter to the Chief Ministers of states:

> ... we have a Muslim minority who are so large in numbers that they cannot, even if they want, go anywhere else. That is a basic fact about which there can be no argument. Whatever the provocation from Pakistan and whatever the indignities and horrors inflicted on non-Muslims there, we have got to deal with this minority in a civilised manner. We must give them security and the rights of citizens in a democratic State.

Activity

Imagine a conversation between a father and son in a Muslim family. After Partition, the son thinks it would be wiser for them to move to Pakistan while the father believes that they should continue to live in India. Taking information from the chapter so far (and Chapter 11), act out what each would say.

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Fig. 3 *– Dr B.R. Ambedkar*

Dr. B.R. Ambedkar (1891-1956), respectfully referred to as Babasaheb, belonged to a Marathi-speaking *dalit* family. A lawyer and economist, he is best known as a revered leader of the Dalits and the father of the Indian Constitution

"the initial responsibility for the well-being of the people of the provinces should rest with the Provincial Governments".

The Constitution sought to balance these competing claims by providing three lists of subjects: a Union List, with subjects such as taxes, defence and foreign affairs, which would be the exclusive responsibility of the Centre; a State List of subjects, such as education and health, which would be taken care of principally by the states; a Concurrent List, under which would come subjects such as forests and agriculture, in which the Centre and the states would have joint responsibility.

Another major debate in the Constituent Assembly concerned language. Many members believed that the English language should leave India with the British rulers. Its place, they argued, should be taken by Hindi. However, those who did not speak Hindi were of a different opinion. Speaking in the Assembly, T.T. Krishnamachari conveyed "a warning on behalf of people of the South", some of whom threatened to separate from India if Hindi was imposed on them. A compromise was finally arrived at: namely, that while Hindi would be the "official language" of India, English would be used in the courts, the services, and communications between one state and another.

Many Indians contributed to the framing of the Constitution. But perhaps the most important role was played by Dr B.R. Ambedkar, who was Chairman of the Drafting Committee, and under whose supervision the document was finalised. In his final speech to the Constituent Assembly, Dr Ambedkar pointed out that political democracy had to be accompanied by economic and social democracy. Giving the right to vote would not automatically lead to the removal of other inequalities such as between rich and poor, or between upper and lower castes. With the new Constitution, he said, India was

> going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics

Activity

Discuss in your class, one advantage and one disadvantage today of the decision to keep English as a language of India.

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we will be recognising the principle of one man one vote and one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value.

How were States to be Formed?

Back in the 1920s, the Indian National Congress – the main party of the freedom struggle – had promised that once the country won independence, each major **linguistic** group would have its own province. However, after independence the Congress did not take any steps to honour this promise. For India had been divided on the basis of religion: despite the wishes and efforts of Mahatma Gandhi, freedom had come not to one nation but to two. As a result of the partition of India, more than a million people had been killed in riots between Hindus and Muslims. Could the country afford further divisions on the basis of language?

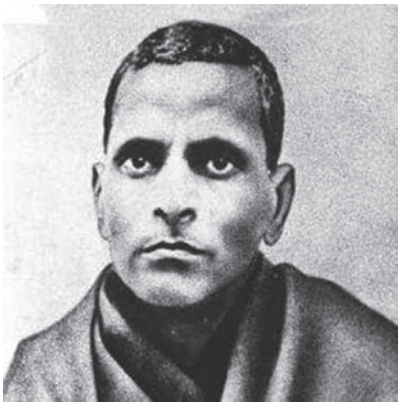
Linguistic – Relating to language

Both Prime Minister Nehru and Deputy Prime Minister Vallabhbhai Patel were against the creation of linguistic states. After the Partition, Nehru said, "disruptionist tendencies had come to the fore"; to check them, the nation had to be strong and united. Or, as Patel put it:

> ... the first and last need of India at the present moment is that it should be made a nation ... Everything which helps the growth of nationalism has to go forward and everything which throws obstacles in its way has to be rejected ... We have applied this test to linguistic provinces also, and by this test, in our opinion [they] cannot be supported.

That the Congress leaders would now go back on their promise created great disappointment. The Kannada speakers, Malayalam speakers, the Marathi speakers, had all looked forward to having their own state. The strongest protests, however, came from the Telugu-speaking districts of what was the Madras Presidency. When Nehru went to campaign there during the general elections of 1952, he was met with black flags and slogans demanding "We want Andhra". In October of that year, a veteran Gandhian named Potti Sriramulu went on a hunger strike demanding the formation of Andhra state to protect the interests of Telugu speakers. As the fast went on, it attracted much support. *Hartals* and *bandhs* were observed in many towns.

Fig. 4 *– Potti Sriramulu, the Gandhian leader who died fasting for a separate state for Telugu speakers*



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On 15 December 1952, fifty-eight days into his fast, Potti Sriramulu died. As a newspaper put it, "the news of the passing away of Sriramulu engulfed entire Andhra in chaos". The protests were so widespread and intense that the central government was forced to give in to the demand. Thus, on 1 October 1953, the new state of Andhra came into being, which subsequently became Andhra Pradesh.

After the creation of Andhra, other linguistic communities also demanded their own separate states. A States Reorganisation Commission was set up, which submitted its report in 1956, recommending the redrawing of district and provincial boundaries to form compact provinces of Assamese, Bengali, Oriya, Tamil, Malayalam, Kannada and Telugu speakers respectively. The large Hindi-speaking region of north India was also to be broken up into several states. A little later, in 1960, the bilingual state of Bombay was divided into separate states for Marathi and Gujarati speakers. In 1966, the state of Punjab was also divided into Punjab and Haryana, the former for the Punjabi speakers (who were also mostly Sikhs), the latter for the rest (who spoke not Punjabi but versions of Haryanvi or Hindi).

The making of Linguistic States

Fig. 5 (a)
Indian Provinces and Princely States before 14 August 1947

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*A state ceased to be a "princely state" as and when its prince agreed to merger with India or Pakistan or was defeated. But many of these states were retained as administrative units until 31 October 1956. Hence the category, "erstwhile princely states" for the period 1947-48 to 31 October 1956.

Fig. 5 (b) *– Indian States before 1 November 1956*

Activity

Look at Figs. 5 (a), 5 (b) and 5 (c). Notice how the Princely States disappear in 5 (b). Identify the new states that were formed in 1956 and later and the languages of these states.

Fig. 5 (c) *– Indian States in 1975*

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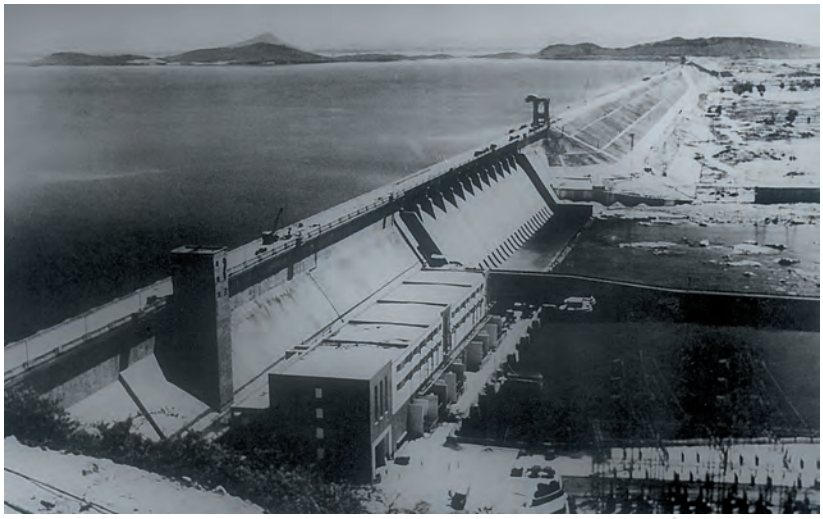

Fig. 6 *– The bridge on the Mahanadi river constructed to control the flow of water*

Bridges and dams became the symbol of development in independent India.

State – Concerned with the government. (Note that used in this sense, the word does not refer to the different states which are found in a country.)

Planning for Development

Lifting India and Indians out of poverty, and building a modern technical and industrial base were among the major objectives of the new nation. In 1950, the government set up a Planning Commission to help design and execute suitable policies for economic development. There was a broad agreement on what was called a "mixed economy" model. Here, both the **State** and the private sector would play important and complementary roles in increasing production and generating jobs. What, specifically, these roles were to be – which industries should be initiated by the state and which by the market, how to achieve a balance between the different regions and states – was to be defined by the Planning Commission.

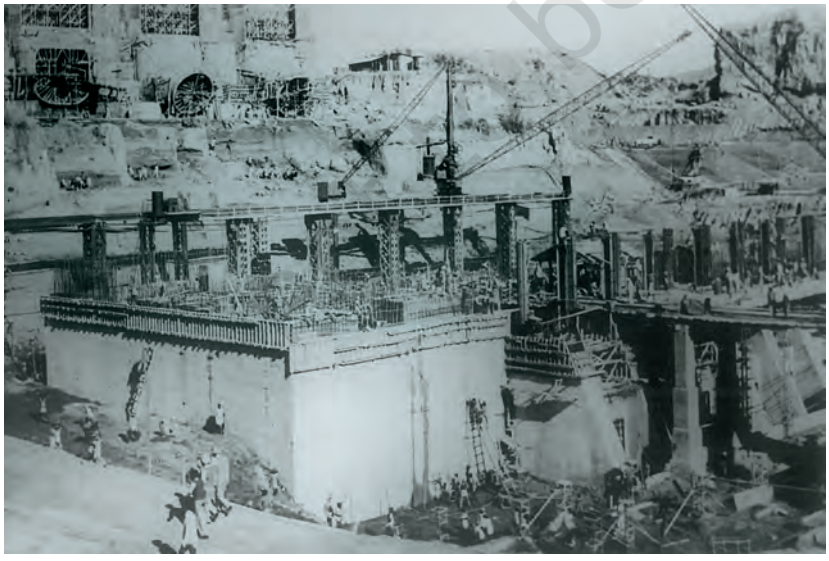

Fig. 7 *– Work going on at the Gandhi Sagar* bandh

This was the first of the four dams built on the Chambal river in Madhya Pradesh. It was completed in 1960.

In 1956, the Second Five Year Plan was formulated. This focused strongly on the development of heavy industries such as steel, and on the building of large dams. These sectors would be under the control of the State. This focus on heavy industry, and the effort at state regulation of the economy was to guide economic policy for the next few decades. This approach had many strong supporters, but also some vocal critics.

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Source 2

Nehru on the Five Year Plans

Prime Minister Jawaharlal Nehru was a great supporter of the planning process. He explained the ideals and purposes of planning in a series of letters he wrote to the chief ministers of the different states. In a letter of 22 December 1952, he said that:

> ... behind the First Five Year Plan lies the conception of India's unity and of a mighty co-operative effort of all the peoples of India ... We have to remember always that it is not merely the governmental machinery that counts in all this, but even more so the enthusiasm and co-operation of the people. Our people must have the sensation of partnership in a mighty enterprise, of being fellow-travellers towards the next goal that they and we have set before us. The Plan may be, and has to be, based on the calculations of economists, statisticians and the like, but figures and statistics, very important as they are, do not give life to the scheme. That breath of life comes in other ways, and it is for us now to make this Plan, which is enshrined in cold print, something living, vital and dynamic, which captures the imagination of the people.

Fig. 8– *Jawaharlal Nehru at the Bhilai Steel Plant*

The Bhilai steel plant was set up with the help of the former Soviet Union in 1959. Located in the backward rural area of Chhattisgarh, it came to be seen as an important sign of the development of modern India after Independence.

Some felt that it had put inadequate emphasis on agriculture. Others argued that it had neglected primary education. Still others believed that it had not taken account of the environmental implications of economic policies. As Mahatma Gandhi's follower Mira Behn wrote in 1949, by "science and machinery he [mankind] may get huge returns for a time, but ultimately will come desolation. We have got to study Nature's balance, and develop our lives within her laws, if we are to survive as a physically healthy and morally decent species."

Activity

Discuss in your class whether Mira Behn was right in her view that science and machinery would create problems for human beings. You may like to think about examples of the effects of industrial pollution and de-forestation on the world today.

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The search for an independent foreign policy

Fig. 9 *– Jawaharlal Nehru and Krishna Menon arriving at the United Nations*

Krishna Menon led the Indian delegation to the UN between 1952 and 1962 and argued for a policy of non-alignment.

India gained freedom soon after the devastations of the Second World War. At that time a new international body – the United Nations – formed in 1945 was in its infancy. The 1950s and 1960s saw the emergence of the Cold War, that is, power rivalries and ideological conflicts between the USA and the USSR, with both countries creating military alliances. This was also the period when colonial empires were collapsing and many countries were attaining independence. Prime Minister Jawaharlal Nehru, who was also the foreign minister of newly independent India, developed free India's foreign policy in this context. Non-alignment formed the bedrock of this foreign policy.

Led by statesmen from Egypt, Yugoslavia, Indonesia, Ghana and India, the non-aligned movement urged countries not to join either of the two major alliances. But this policy of staying away from alliances was not a matter of remaining "isolated" or "neutral". The former means remaining aloof from world affairs whereas non-aligned countries such as India played an active role in mediating between the American and Soviet alliances. They tried to prevent war — often taking a humanitarian and moral stand against war. However, for one reason or another, many non-aligned countries including India got involved in wars.

By the 1970s, a large number of countries had joined the non-aligned movement.

Fig. 10 *– Leaders of Asian and African countries meet at Bandung, Indonesia 1955*

Over 29 newly independent states participated in this famous conference to discuss how Afro-Asian nations could continue to oppose colonialism and Western domination.

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The Nation, Sixty Years On

On 15 August 2007, India celebrated sixty years of its existence as a free nation. How well has the country done in this time? And to what extent has it fulfilled the ideals set out in its Constitution?

That India is still united, and that it is still democratic, are achievements that we might justly be proud of. Many foreign observers had felt that India could not survive as a single country, that it would break up into many parts, with each region or linguistic group seeking to form a nation of its own. Others believed that it would come under military rule. However, as many as thirteen general elections have been held since Independence, as well as hundreds of state and local elections. There is a free press, as well as an independent judiciary. Finally, the fact that people speak different languages or practise different faiths has not come in the way of national unity.

On the other hand, deep divisions persist. Despite constitutional guarantees, the Untouchables or, as they are now referred to, the Dalits, face violence and discrimination. In many parts of rural India they are not allowed access to water sources, temples, parks and other public places. And despite the secular ideals enshrined in the Constitution, there have been clashes between different religious groups in many states. Above all, as many observers have noted, the gulf between the rich and the poor has grown over the years. Some parts of India and some groups of Indians have benefited a great deal from economic development. They live in large houses and dine in expensive restaurants, send their children to expensive private schools and take expensive foreign holidays. At the same time many others continue to live below the poverty line. Housed in urban slums, or living in remote villages on lands that yield little, they cannot afford to send their children to school.

Fig. 11 *– Dharavi in Bombay is one of the world's largest slums*

Notice the high-rise buildings in the background.

The Constitution recognises equality before the law, but in real life some Indians are more equal than others. Judged by the standards it set itself at Independence, the Republic of India has not been a great success. But it has not been a failure either.

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ELSEWHERE

What happened in Sri Lanka

In 1956, the year the states of India were reorganised on the basis of language, the Parliament of Sri Lanka (then Ceylon) introduced an Act recognising Sinhala as the sole official language of the country. This made Sinhala the medium of instruction in all state schools and colleges, in public examinations, and in the courts. The new Act was opposed by the Tamil-speaking minority who lived in the north of the island. "When you deny me my language," said one Tamil MP, "you deny me everything." "You are hoping for a divided Ceylon," warned another, adding: "Do not fear, I assure you [that you] will have a divided Ceylon." An Opposition member, himself Sinhala speaking, predicted that if the government did not change its mind and insisted on the Act being passed, "two torn little bleeding states might yet arise out of one little state".

Fig. 12 – *Gun-carrying Tamil militant – a symbol of the civil war in Sri Lanka*

For several decades now, a civil war has raged in Sri Lanka, whose roots lie in the imposition of the Sinhala language on the Tamil-speaking minority. And another South Asian country, Pakistan, was divided into two when the Bengali speakers of the east felt that their language was being suppressed. By contrast, India has managed to survive as a single nation, in part because the many regional languages were given freedom to flourish. Had Hindi been imposed on South India, in the way that Urdu was imposed on East Pakistan or Sinhala on northern Sri Lanka, India too might have seen civil war and fragmentation. Contrary to the fears of Jawahalal Nehru and Sardar Patel, linguistic states have not threatened the unity of India. Rather, they have deepened this unity. Once the fear of one's language being suppressed has gone, the different linguistic groups have been content to live as part of the larger nation called India.

Let's imagine

You are witness to an argument between an adivasi and a person who is opposed to the reservation of seats and jobs. What might be the arguments you heard each of them put forward? Act out the conversation.

Let's recall

1. Name three problems that the newly independent nation of India faced.
2. What was the role of the Planning Commission?
3. Fill in the blanks:

   (a) Subjects that were placed on the Union List were _____, _____ and _____.

   (b) Subjects on the Concurrent List were _____ and _____.

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(c) Economic planning by which both the state and the private sector played a role in development was called a _____ _____ model.

(d) The death of _____ sparked off such violent protests that the government was forced to give in to the demand for the linguistic state of Andhra.

4. State whether true or false:

(a) At independence, the majority of Indians lived in villages.

(b) The Constituent Assembly was made up of members of the Congress party.

(c) In the first national election, only men were allowed to vote.

(d) The Second Five Year Plan focused on the development of heavy industry.

Let's Discuss

5. What did Dr Ambedkar mean when he said that "In politics we will have equality, and in social and economic life we will have inequality"?

6. After Independence, why was there a reluctance to divide the country on linguistic lines?

7. Give one reason why English continued to be used in India after Independence.

8. How was the economic development of India visualised in the early decades after Independence?

Let's Do

9. Who was Mira Behn? Find out more about her life and her ideas.

10. Find out more about the language divisions in Pakistan that led to the creation of the new nation of Bangladesh. How did Bangladesh achieve independence from Pakistan?

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NOTES

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Social Science

Social and Political Life – III

Textbook for Class VIII

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Foreword

The National Curriculum Framework (NCF), 2005, recommends that children's life at school must be linked to their life outside the school. This principle marks a departure from the legacy of bookish learning which continues to shape our system and causes a gap between the school, home and community. The syllabi and textbooks developed on the basis of NCF signify an attempt to implement this basic idea. They also attempt to discourage rote learning and the maintenance of sharp boundaries between different subject areas. We hope these measures will take us significantly further in the direction of a child-centred system of education outlined in the National Policy on Education (1986).

The success of this effort depends on the steps that school principals and teachers will take to encourage children to reflect on their own learning and to pursue imaginative activities and questions. We must recognise that given space, time and freedom, children generate new knowledge by engaging with the information passed on to them by adults. Treating the prescribed textbook as the sole basis of examination is one of the key reasons why other resources and sites of learning are ignored. Inculcating creativity and initiative is possible if we perceive and treat children as participants in learning, not as receivers of a fixed body of knowledge.

These aims imply considerable change in school routines and mode of functioning. Flexibility in the daily timetable is as necessary as rigour in implementing the annual calendar so that the required number of teaching days is actually devoted to teaching. The methods used for teaching and evaluation will also determine how effective this textbook proves for making children's life at school a happy experience, rather than a source of stress or boredom. Syllabus designers have tried to address the problem of curricular burden by restructuring and reorienting knowledge at different stages with greater consideration for child psychology and the time available for teaching. The textbook attempts to enhance this endeavour by giving higher priority and space to opportunities for contemplation and wondering, discussion in small groups, and activities requiring hands-on experience.

The National Council of Educational Research and Training (NCERT) appreciates the hard work done by the textbook development committee responsible for this book. We wish to thank the Chairperson of the advisory group in Social Sciences, Professor Hari Vasudevan, the Chief Advisor, Sarada Balagopalan and the Advisor, Dipta Bhog for guiding the work of this committee. Several teachers contributed to the development of this textbook; we are grateful to their principals for making this possible. We are indebted to the institutions and organisations which have generously permitted us to draw upon their resources, material and personnel. We are especially grateful to the members of the National Monitoring Committee, appointed by the Department of Secondary and Higher Education, Ministry of Human Resources Development under the Chairpersonship of Professor Mrinal Miri and Professor G.P. Deshpande, for their valuable time and contribution. As an organisation committed to systemic reform and continuous improvement in the quality of its products, NCERT welcomes comments and suggestions which will enable us to undertake further revision and refinement.

Director
National Council of Educational
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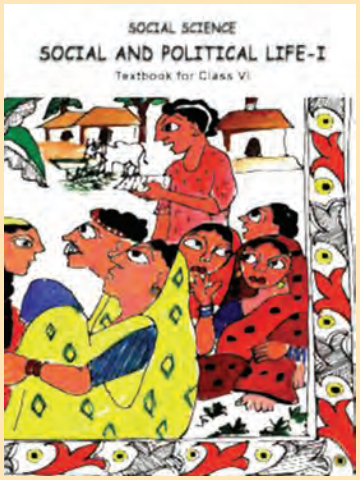
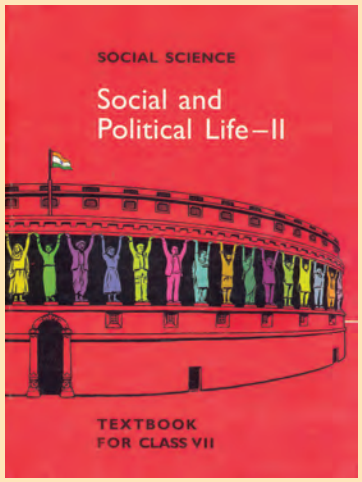
Introductory Note for Teachers





This is the third and final textbook on Social and Political Life. In the higher classes, the students will continue to learn some of what we have discussed within the subject areas of political science and economics. In our 'Introductory Note' over the past two years, we had emphasised what this new subject area was about. This year's note is more personal as we write about what motivated us to create these textbooks in this manner and the central role that teachers play in transacting them.

Often teachers feel overwhelmed by frequent revisions in the curriculum. These are revisions that they seldom have any role in drafting but have to implement in the classroom space. Often teachers do not understand the basis for the changes. This results in some amount of frustration and cynicism about the effectiveness of any change. This skepticism can in some cases result in teachers not taking the new subject area very seriously. It may also lead to teachers' unwillingness to adopt new teaching practices that the new subject area relies upon. We hope that through sharing with you what has compelled us to develop these textbooks differently, over the past three years, you will recognise the significant role that teachers have in realising the pedagogic goals of Social and Political Life.

In hindsight, it appears we took up quite an exciting, though daunting, task three years ago when we decided that we would help flesh out a new subject area in middle-school social science. The task was exciting because quite a few of us had been involved with the teaching of Civics in school and knew how tedious the subject was to students. Or, we had done an analysis of civics textbooks and were dismayed by their limited understanding of Indian democracy. We were particularly troubled by two factors: one, the textbook's lack of any concrete examples to highlight the functioning of democracy in people's lives in India and two, its tendency to portray institutions and processes as if they functioned exactly in the ways in which the Constitution intended.

In addition, some of us had been part of a research project that showed that students were often confused between processes, institutions and individuals in government. For example, they were often not able to distinguish between the legislature and the executive. As teachers, you probably

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often reflect upon such limitations of civics textbooks. We were also motivated by the fact that contemporary social and political issues did not have any space in the middle-school curriculum. Though civics had tried to raise these through a focus on the government, a new subject area was an opportunity to enlarge this focus and make it more exciting to teach without losing sight of the government's role.

We were confronted by three different types of questions. The first of these was: how can we get students to understand contemporary social and political concerns? The first question brought forth the following tentative ideas: one, we would need content that was grounded in the lives of students; two, students needed to understand that 'democracy' is not limited to the functioning of government institutions but depends primarily on the role played by ordinary persons; and three, change in content would simultaneously require a different pedagogic style.

The second question that struck us concerned the choice of themes within the subject area. Here we have explored many new themes, trying to balance what is appropriate for the middle school with a certain depth of analysis. It is unfortunate that social science has increasingly come to be viewed by students a box full of general knowledge facts to be learnt by rote. This existing understanding is completely opposed to what social science is meant to do, i.e. to provide a lens through which to analyse the world around us. This ability to analyse social issues is increasingly being viewed as a necessary and desirable skill to possess even amongst those who teach 'Science' in Universities. As social science teachers, we should be proud of our subject area and the opportunity it provides to build in the student a critical and informed way of looking at their contemporary world.

The third question related to the role that we expected teachers to play in this new subject area. This was more within the realm of pedagogy and we had the following thoughts on this: one, that as often as possible we would not provide definitions for concepts that we discussed, two, that we would use stories and other forms of creative expression including storyboards to help the students empathise with the issues being raised, and three, that the in-text and end-text questions we asked would make students engage analytically with the material presented. The visuals that the book used, whether they be storyboards, photos or photo essays, were integral to the content and could be used for further analysis of issues. These should not be seen as decorative.

Quite naturally for all of these ideas to materialise within the space of the classroom, we had to rely on more than the textbook. A national textbook, we recognised, would always fall short of providing particular content that was grounded in the vast diversity of students' lives in this country. As far as possible, we have tried to spread the case studies across regions and social groups. Secondly, since contemporary concerns would necessarily highlight the inequalities that were woven into our social fabric, there was a need for mediation of information and opinion in the classroom space. And, this role is best played by teachers. So your role is not just to transact the content of the textbook but you have been expected from the start to bring in different, more local, examples and help students develop their own analysis of important issues. These textbooks also mark a departure from earlier ones precisely because they name and identify specific forms of inequality. These caste, religious and gender distinctions are also realities that are present in the classroom and therefore, our expectation is also that you will handle these situations with the necessary sensitivity.

Paulo Freire, the Brazilian educator (who characterised rote learning as akin to depositing money in a bank) wrote that teachers should attempt to, "live part of their dreams within their educational space (i.e. in schools)". And, we hoped that the social and political life classroom would serve quite easily as this space for teachers because the topics discussed in the textbooks

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were deeply connected to people's struggles for justice, equality and dignity. We hoped that the teachers' strong identification with the topics discussed would allow them to guide students to critically pose questions on contemporary issues.

We also realised that this critical lens we wanted students to develop would need to be linked to a larger vision. This was needed for them to make a more informed analysis as well as not develop a cynicism when confronted with stark realities of social and political life in India. We wanted them to be critical and positive at the same time. And, although this might sound contradictory to you, we were quite sure that we did not want one without the other. For students to be confronted by only unequal realities without having any idea about how matters could be better, would have been frustrating. And on the flip side, to have them to learn about India only as an ideal democracy, in order that they remain positive, would have been misleading, given that their everyday realities are constantly telling them a different story.

Luckily for us, the country has a visionary document as well as a history of people's struggles. It is these two tools that we deliberately decided to draw upon to help make a critical analysis simultaneously a hopeful and positive experience for students. The Indian Constitution is a visionary document and has been used as such by several individuals and social movements to address issues of injustice and oppression. We have used the Constitution to serve as the moral compass for this new subject area. In addition, the book also utilises social movements to meaningfully show students that the existence of the Constitution does not in and of itself guarantee equality and dignity but that people continuously struggle to realise these in their lives.

As we developed this last book, we were also aware that in the future changes will be made to the social and political life curriculum as well as these textbooks. We hope that sharing the above reasons – why we developed these texts as well as what we hope the teacher and student will bring to the analyses presented – will allow you to deepen your commitment to this subject area. We hope that it will allow you to recognise that as the only subject area that deals with contemporary social and political issues in middle-school classes, *Social and Political Life* series provides you with a great opportunity to explore the ways in which your students' lives are tied to broader societal issues. We would like for you to use this opportunity to begin to change the ways in which students are forced to learn information by rote in the classroom space. Since the information provided in these textbooks provides enough room to introduce connected local concerns and to develop an analysis based on this, you need to exercise an active role in making the classroom space exciting as well as safe for students of all backgrounds to air their opinions without feeling left out, ridiculed or silenced.

The task of establishing a new subject area through a textbook is not easy. *Social and Political Life* because of its focus on the contemporary will also be controversial at times. We can't run away from this. While you would allow a variety of opinions to be expressed, this would be based on a large amount of trust in your sense of justice and dignity for all. If you believe that schools can help build in the child a sense of a just society, then *Social and Political Life* provides you a great opportunity to do this. It is our keen hope that you take up our offer.

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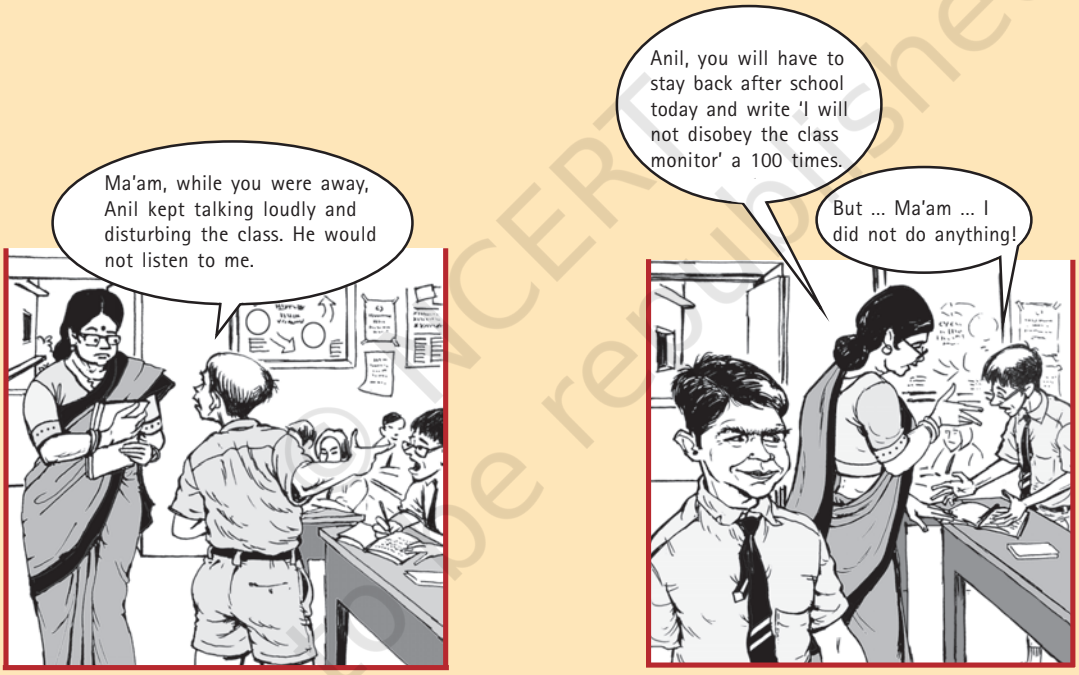
What are the issues included in the Class VIII book?

The Class VIII book has a focus on rule of law and social justice. The units are devoted to the following topics: the Indian Constitution, the Parliament, the Judiciary, Social Marginalisation and the Economic Presence of Government. Each unit consists of two chapters. In this book, students learn what law is and what is meant by rule of law. They also learn that often laws are not enough and people continue to struggle to have their fundamental rights realised long after laws have been passed to guarantee these. The book ends with a note on the 'Constitution as a Living Ideal'. This note serves the function of tying together the main ideas raised in the book.

What elements does the Class VIII book utilise to explain selected issues?

Storyboards: We have received feedback that the storyboards that we introduced last year worked well in the classroom with both students and teachers. This year, we have continued to use this visual medium to discuss narratives that are fictional but based on real events. We hope students will be drawn into the narrative and this will help them better understand the concepts and processes that the storyboard depicts.



Glossary: The glossary words are highlighted in the chapters. The glossary is not a dictionary. Instead, it explains the context or sense in which the words or phrases have been used in the chapter. The glossary is a tool to be used for understanding the text further and not something that needs to be memorised.

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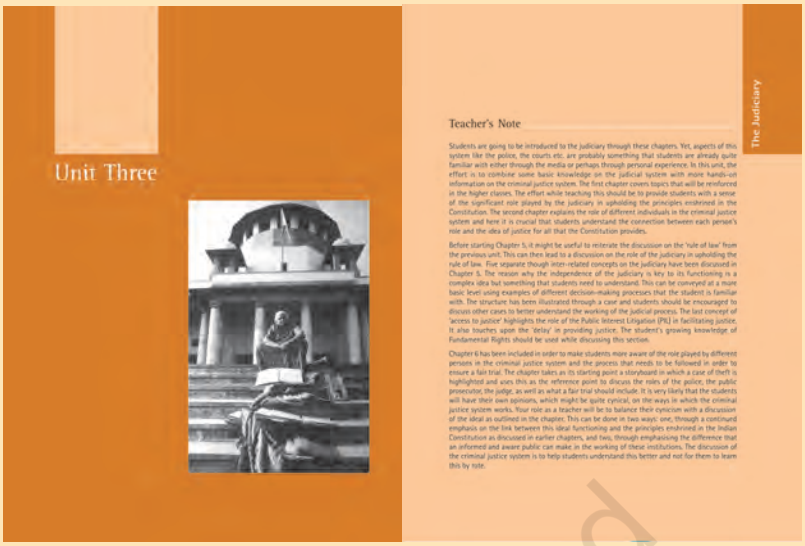
Teacher's Page: Again like we did last year, each of the units begins with a separate Teacher's Page.This highlights the main conceptual points that the chapter raises with the teacher in order to facilitate the teaching of these in the classroom space.



In-text and End-text Questions: As with the books in the two previous years, this year's book also includes in-text and end-text questions. These combine different kinds of questions, testing the ability to reason, to contrast and compare, to infer and extrapolate, to analyse and to read and create visual material. The end-text questions usually revise the main conceptual points raised in the chapter in addition to asking students to often use their creative abilities. It is crucial that students answer these questions in their own words.

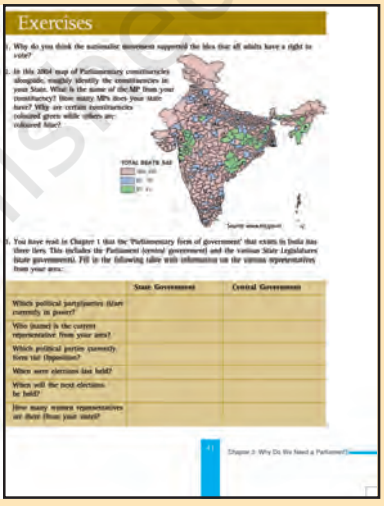


Photo Essay: Last year's book had a photo essay on the women's movement. This year, we have a photo essay on the Bhopal gas tragedy. A photo essay is to enable a student to learn about a particular situation through reading visuals. Each of the photos have been chosen with great care to mark particular moments in the history of the issue being highlighted. Students should be encouraged to read and discuss the photo essays and not gloss over them.

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Unit One

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Teacher's Note

The Indian Constitution has been regularly referred to in the previous two *Social and Political Life* textbooks. Unlike the previous two books, where little space was devoted to discussing the Constitution itself, this year the chapters in Unit 1 take the Constitution as its main focus.

Chapter 1 begins with a discussion of the principles that underlie a liberal constitution. Three short storyboards have been used to familiarise the student with the ideas that are being discussed. The storyboards use incidents located within a classroom-setting to illustrate three complex constitutive principles. The storyboards should be used to aid the student's understanding of these constitutive principles.

The discussion on the Indian Constitution is situated within a historical context. This has been done with the express intent that students become aware of the major influence that our anti-colonial struggle had on Indian democracy. In discussing the Constitution, we have had to use several new, and often difficult terms, to explain certain key features. While teaching these, please keep in mind that the student will continue to study these key features in greater depth in higher classes. Therefore, the attempt here is to familiarise the student with a very basic understanding of the significance of these features within the working of democracy in India.

Chapter 2 discusses secularism. The most prevalent definition of secularism is that it refers to the separation between Religion and the State. The chapter uses this definition as the foundation and then proceeds to elucidate two complicated ideas: the first points to why this separation is important and the second to what is particular to Indian secularism.

There are two main reasons why the separation between Religion and State is important. The first is to prevent the domination of one religion over another, i.e. *inter-religious* domination. The second is to oppose the various types of domination that can happen within a religion, i.e. *intra-religious* domination. For example, the chapter discusses untouchability in Hindu religious practice which allowed 'upper castes' to dominate members of some 'lower castes'. Secularism's opposition to institutionalised religion means that it promotes freedom and equality between and within religions.

The second major conceptual idea that the chapter deals with is the unique nature of Indian secularism. Indian secularism does protect the religious freedom of individuals by maintaining a separation from religion. But it also provides room for the reform of religions, for example, the abolishing of untouchability, child marriage, etc. Therefore, in its attempt to achieve religious equality (both between as well as within religions) the Indian secular State both maintains a separation as well as intervenes in religion. This intervention can either be in terms of a ban (like that on untouchability) or in terms of providing assistance to religious minorities. The chapter explains this and refers to it as 'principled distance'. This means that any interference in religion by the State has to be based on the ideals laid out in the Constitution.

Several of the above points are quite complex. It is crucial that you understand these points clearly before teaching this chapter. It is very likely that students will come up with several suggestions for why the government should intervene or not intervene in religious affairs. While discussion is to be encouraged, it is important to mediate this and ensure that it does not reinforce stereotypes of religious minorities.

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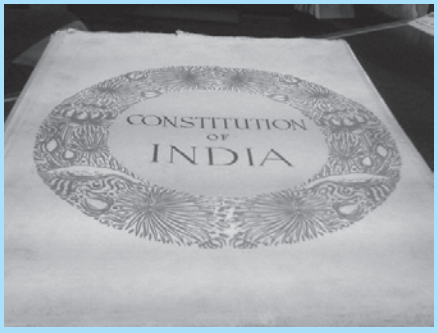
Chapter 1



The Indian Constitution

In this chapter, we are going to begin with football, a game many of you have probably heard of, or even played. As the name suggests, this is a game that involves the players' feet. According to the rules of football, if the ball touches the arm of any player (except the goalkeeper), then this is considered a foul. So if players start holding the football in their hands and passing it around, then they are not playing football any more. Similarly other games, such as hockey or cricket, also have rules according to which they are played. Each of these rules helps define the game, and helps us distinguish one game from another. As these are fundamental to the game, we can also call them the constitutive rules of the game. Like these games, a society also has constitutive rules that make it what it is and differentiate it from other kinds of societies. In large societies in which different communities of people live together, these rules are formulated through consensus, and in modern countries this consensus is usually available in written form. A written document in which we find such rules is called a Constitution.

We have looked at the Indian Constitution in Classes VI and VII in our *Social and Political Life* textbooks. Have you ever wondered why we need a Constitution or been curious about how the Constitution got written, or who wrote it? In this chapter, we will discuss both these issues and also look at the key features of the Indian Constitution. Each of these features is crucial to the working of democracy in India and some of these will be the focus of different chapters in this book.

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Why Does a Country Need a Constitution?

In 1934, the Indian National Congress made the demand for a Constituent Assembly. During the Second World War, this assertion for an independent Constituent Assembly formed only of Indians gained momentum and this was convened in December 1946. The photo on page 2 shows some members of the Constituent Assembly.

Between December 1946 and November 1949, the Constituent Assembly drafted a constitution for independent India. Free to shape their destiny at last, after 150 years of British rule, the members of the Constituent Assembly approached this task with the great idealism that the freedom struggle had helped produce. You will read more about the work of the Constituent Assembly later in the chapter.

The photo alongside shows Prime Minister Jawaharlal Nehru addressing the Constituent Assembly.

Today most countries in the world have a Constitution. While all democratic countries are likely to have a Constitution, it is not necessary that all countries that have a Constitution are democratic. The Constitution serves several purposes. First, it lays out certain ideals that form the basis of the kind of country that we as citizens aspire to live in. Or, put another way, a Constitution tells us what the fundamental nature of our society is. A country is usually made up of different communities of people who share certain beliefs but may not necessarily agree on all issues. A Constitution helps serve as a set of rules and principles that all persons in a country can agree upon as the basis of the way in which they want the country to be governed. This includes not only the type of government but also an agreement on certain ideals that they all believe the country should uphold.

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The country of Nepal has witnessed several people's struggles for democracy. There was a people's struggle in 1990 that established democracy that lasted for 12 years until 2002. In October 2002, King Gyanendra, citing the Maoist uprising in the countryside as his reason, began taking over different aspects of the government with the army's assistance. The King then finally took over as the head of government in February 2005. In November 2005, the Maoists joined other political parties to sign a 12-point agreement. This agreement signalled to the larger public an imminent return to democracy and peace. In 2006, this people's movement for democracy began gaining immense force. It repeatedly refused the small concessions that the King made and finally in April 2006 the King restored the Third Parliament and asked the political parties to form a government. In 2008, Nepal became a democracy after abolishing the monarchy. The above photos show scenes from the people's movement for democracy in 2006.

Let us try and understand what we mean by this through two contrasting situations in the recent history of Nepal, a country that borders India on the north. Until recently, Nepal was a monarchy. The previous Constitution of Nepal, which had been adopted in 1990, reflected the fact that the final authority rested with the King. A people's movement in Nepal fought for several decades to establish democracy and in 2006 they finally succeeded in putting an end to the powers of the King. The people had to write a new Constitution to establish Nepal as a democracy. The reason that they did not want to continue with the previous Constitution is because it did not reflect the ideals of the country that they want Nepal to be, and that they have fought for.

As in the game of football, in which a change in the constitutive rules will change the game altogether, Nepal, by moving from a monarchy to a democratic government, needs to change all its constitutive rules in order to usher in a new society. This is why, the people of Nepal adopted a new Constitution for the country in 2015. The caption alongside elaborates Nepal's struggle for democracy.

Discuss with your teacher what you understand by the term 'constitutive'. Provide one example of 'constitutive rules' from your everyday life.

Why did the people of Nepal want a new Constitution?

The second important purpose of a Constitution is to define the nature of a country's political system. For example, Nepal's earlier Constitution stated that the country was to be ruled by the King and his council of ministers. In countries that have adopted a democratic form of

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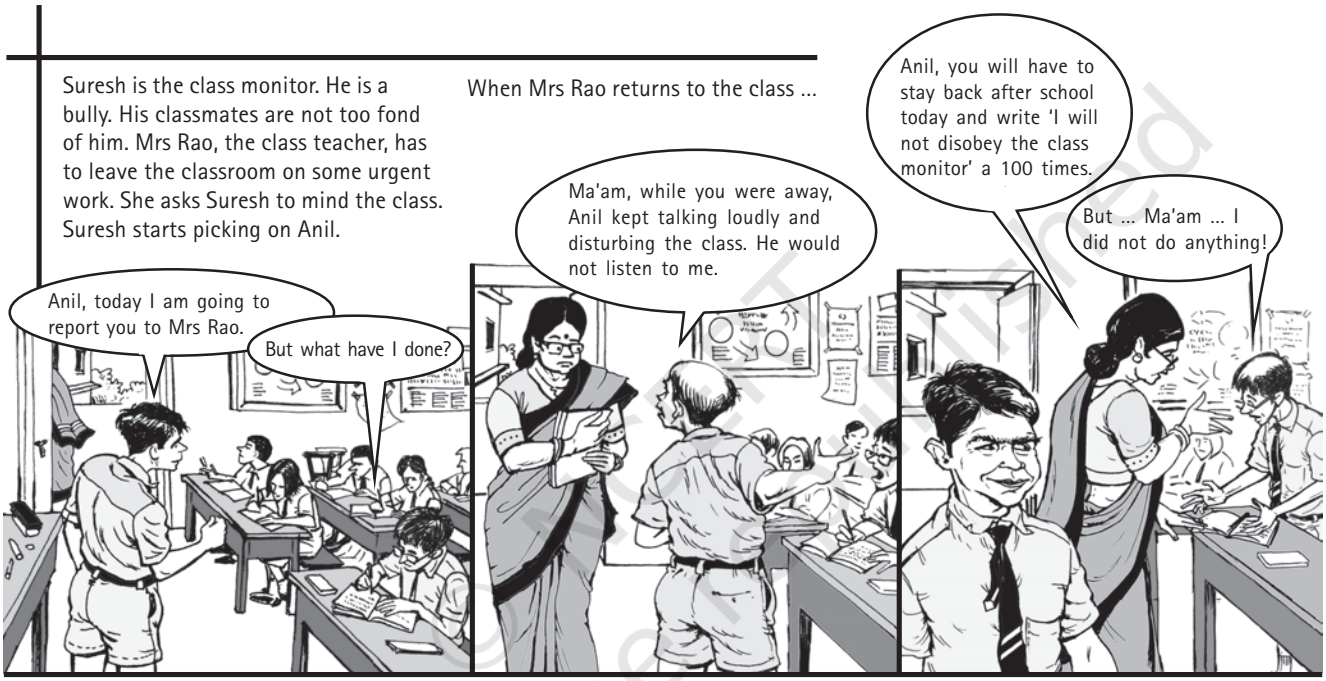
government or polity, the Constitution plays a crucial role in laying out certain important guidelines that govern decision-making within these societies.

In a democracy, we choose our leaders so that they can exercise power responsibly on our behalf. However, there is always the possibility that these leaders might misuse their authority and the Constitution usually provides safeguards against this. This misuse of authority can result in gross injustice as demonstrated in the classroom situation below:



In democratic societies, the Constitution often lays down rules that guard against this misuse of authority by our political leaders. In the case of the Indian Constitution, about which you will read more later in this chapter, many of these laws are contained in the section on Fundamental Rights. Do you recall the chapter on the Dalit writer, Omprakash Valmiki's experiences in school from your Class VII book? In that chapter, we talked about the discrimination Omprakash faced because he was a Dalit. You read about how the Indian Constitution guarantees the right to equality to all persons and says that no citizen can be discriminated against on grounds of religion, race, caste, gender, and place of birth. The Right to Equality is one of the Fundamental Rights guaranteed by the Indian Constitution.

1. In what way is the class monitor misusing his power?

2. In which of the following situations is a minister misusing his power:
a) refuses to sanction a project of his ministry for sound technical reasons;
b) threatens to send his security staff to rough up his neighbour;
c) calls up the police station asking them not to register a complaint that is likely to be filed against his relative.

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Another important function that a Constitution plays in a democracy is to ensure that a dominant group does not use its power against other, less powerful people or groups. The storyboard below demonstrates one such situation in the classroom.

Such unhealthy situations can occur in democratic societies too, where a majority can continuously enforce decisions that exclude minorities and go against their interests. As the above storyboard illustrates, every society is prone to this tyranny of the majority. The Constitution usually contains rules that ensure that minorities are not excluded from anything that is routinely available to the majority. Another reason why we have a Constitution is precisely to prevent this tyranny or domination by the majority of a minority. This can refer to one community dominating another, i.e. inter-community domination, or members of one community dominating others within the same community, i.e. intra-community domination.

Who is in a minority in the above storyboard? In what way is this minority being dominated by the decision taken by the majority?

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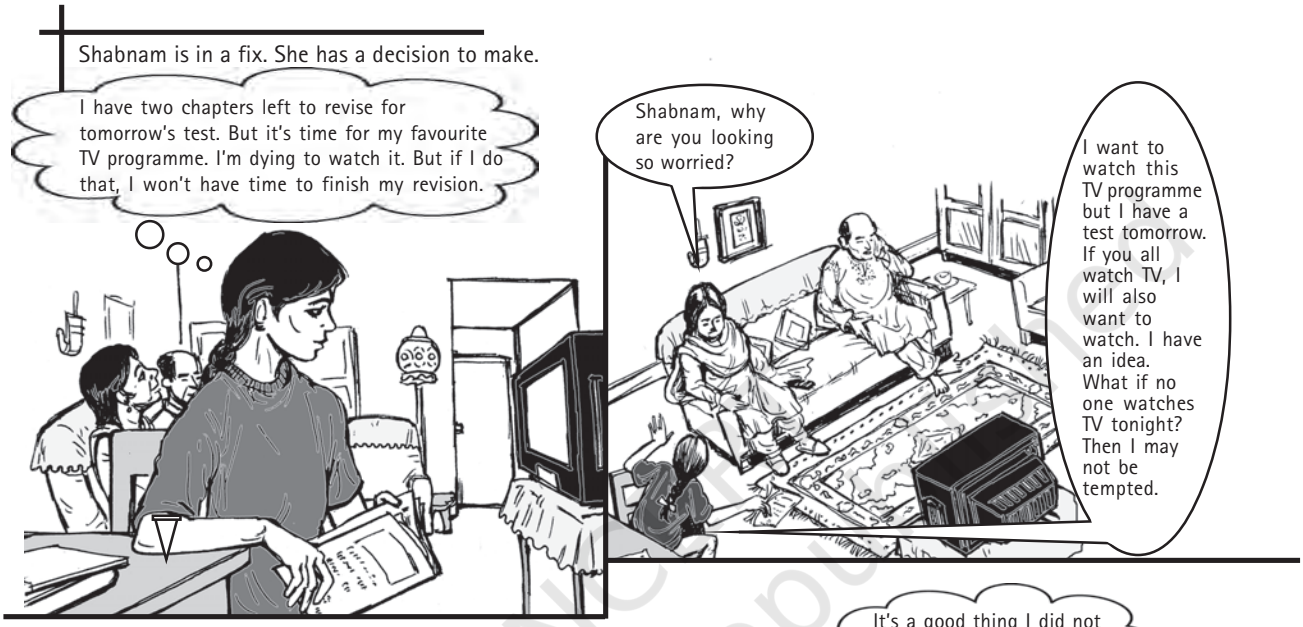
The third significant reason why we need a Constitution is to save us from ourselves. This may sound strange but what is meant by this is that we might at times feel strongly about an issue that might go against our larger interests and the Constitution helps us guard against this. Look at the storyboard below to understand this better:



Similarly, the Constitution helps to protect us against certain decisions that we might take that could have an adverse effect on the larger principles that the country believes in. For example, it is possible that many people who live in a democracy might come to strongly feel that party politics has become so acrimonious that we need a strong dictator to set this right. Swept by this emotion, they may not realise that in the long run, dictatorial rule goes against all their interests. A good Constitution does not allow these whims to change its basic structure. It does not allow for the easy overthrow of provisions that guarantee rights of citizens and protect their freedom.

From the above discussion, you will understand that the Constitution plays a very important role in democratic societies.

Why was Shabnam happy that she had not watched TV? What would you have done in a similar situation?

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Let us recap the reasons why the Constitution plays an important role in democratic societies by recalling the constitutive rules that you have read about through these examples:

Example	Constitutive Rules
The people of Nepal adopted a new Constitution after the success of the people's movement for democracy.	It lays down ideals that define the kind of country that we want to live in.
Suresh, the class monitor wrongly picks on Anil, his classmate.	
The girls do not get to play basketball because the boys are a majority in class.	
Shabnam decides to revise her chapters instead of watching TV.	

Now let us try and understand the ways in which the above points get translated into certain ideals and rules by studying some key features of the Indian Constitution.

The Indian Constitution: Key Features

By the beginning of the twentieth century, the Indian national movement had been active in the struggle for independence from British rule for several decades. During the freedom struggle the nationalists had devoted a great deal of time to imagining and planning what a free India would be like. Under the British, they had been forced to obey rules that they had had very little role in making. The long experience of authoritarian rule under the colonial state convinced Indians that free India should be a democracy in which everyone should be treated equally and be allowed to participate in government. What remained to be done then was to work out the ways in which a democratic government would be set up in India and the rules that would determine its functioning. This was done not by one person but by a group of around 300 people who became members of the Constituent Assembly in 1946 and who met periodically for the next three years to write India's Constitution.

There was an extraordinary sense of unity amongst the members of the Constituent Assembly. Each of the provisions of the future constitution was discussed in great detail and there was a sincere effort to compromise and reach an agreement through consensus. The above photo shows Sardar Vallabhbhai Patel, a prominent member of the Constituent Assembly.

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These members of the Constituent Assembly had a huge task before them. The country was made up of several different communities who spoke different languages, belonged to different religions, and had distinct cultures. Also, when the Constitution was being written, India was going through considerable turmoil. The partition of the country into India and Pakistan was imminent, some of the Princely States remained undecided about their future, and the socio-economic condition of the vast mass of people appeared dismal. All of these issues played on the minds of the members of the Constituent Assembly as they drafted the Constitution. They rose to the occasion and gave this country a visionary document that reflects a respect for maintaining diversity while preserving national unity. The final document also reflects their concern for eradicating poverty through socio-economic reforms as well as emphasising the crucial role the people can play in choosing their representatives.

Baba Saheb Dr Ambedkar is known as the Father of the Indian Constitution.
Dr Ambedkar believed that his participation in the Constituent Assembly helped the Scheduled Castes get some safeguards in the draft constitution. But he also stated that although the laws might exist, Scheduled Castes still had reason to fear because the administration of these laws were in the hands of 'caste Hindu officers'. He, therefore, urged Scheduled Castes to join the government as well as the civil services.

Listed below are the key features of the Indian Constitution. While reading these, keep in mind the above-mentioned concerns of diversity, unity, socio-economic reform and representation that the authors of this document were grappling with. Try and understand the ways in which they tried to balance these concerns with their commitment to transforming independent India into a strong, democratic society.

1. Federalism: This refers to the existence of more than one level of government in the country. In India, we have governments at the state level and at the centre. Panchayati Raj is the third tier of government and you have read about this in your Class VI book. We looked at the functioning of the state government in your Class VII book and this year we will read more about the central government.

The vast number of communities in India meant that a system of government needed to be devised that did not involve only persons sitting in the capital city of New Delhi and making

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decisions for everyone. Instead, it was important to have another level of government in the states so that decisions could be made for that particular area. While each state in India enjoys autonomy in exercising powers on certain issues, subjects of national concern require that all of these states follow the laws of the central government. The Constitution contains lists that detail the issues that each tier of government can make laws on. In addition, the Constitution also specifies where each tier of government can get the money from for the work that it does. Under federalism, the states are not merely agents of the federal government but draw their authority from the Constitution as well. All persons in India are governed by laws and policies made by each of these levels of government.

When the Constituent Assembly adopted the principle of universal adult franchise, Shri A.K. Ayyar, a member, remarked that this was done, "with an abundant faith in the common man and the ultimate success of democratic rule, and in the full belief that the introduction of democratic government on the basis of adult suffrage will bring enlightenment and promote the well-being, the standard of life, the comfort, and the decent living of the common man".

Austin, G. 1966. *The Indian Constitution: Cornerstone of a Nation.* Clarendon Press, Oxford.

2. Parliamentary Form of Government: The different tiers of government that you just read about consist of representatives who are elected by the people. Your Class VII book began with the story of Kanta who was standing in line to vote during an election. The

The photo below shows people standing in line to cast their votes.

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Constitution of India guarantees universal adult suffrage for all citizens. When they were making the Constitution, the members of the Constituent Assembly felt that the freedom struggle had prepared the masses for universal adult suffrage and that this would help encourage a democratic mindset and break the clutches of traditional caste, class and gender hierarchies. This means that the people of India have a direct role in electing their representatives. Also, every citizen of the country, irrespective of his/her social background, can also contest in elections. These representatives are accountable to the people. You will read more about why representation is crucial to democratic functioning in Unit 2 of this book.

3. Separation of Powers: According to the Constitution, there are three organs of government. These are the legislature, the executive and the judiciary. The legislature refers to our elected representatives. The executive is a smaller group of people who are responsible for implementing laws and running the government. The judiciary, of which you will read more in Unit 3 of this book, refers to the system of courts in this country. In order to prevent the misuse of power by any one branch of government, the Constitution says that each of these organs should exercise different powers. Through this, each organ acts as a check on the other organs of government and this ensures the balance of power between all three.

Members of the Constituent Assembly feared that the executive might become too strong and ignore its responsibility to the legislature. The Assembly, therefore, included a number of provisions in the Constitution to limit and control the action taken by the executive branch of government as a whole.

The word 'State' is often used in this chapter. This does NOT refer to state governments. Rather when we use State, we are trying to distinguish it from 'government'. 'Government' is responsible for administering and enforcing laws. The government can change with elections. The State on the other hand refers to a political institution that represents a sovereign people who occupy a definite territory. We can, thus, speak of the Indian State, the Nepali State etc. The Indian State has a democratic form of government. The government (or the executive) is one part of the State. The State refers to more than just the government and cannot be used interchangeably with it.

Discuss the difference between State and Government with your teacher.

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The Fundamental Rights in the Indian Constitution include:

1. **Right to Equality:** All persons are equal before the law. This means that all persons shall be equally protected by the laws of the country. It also states that no citizen can be discriminated against on the basis of their religion, caste or sex. Every person has access to all public places including playgrounds, hotels, shops etc. The State cannot discriminate against anyone in matters of employment. But there are exceptions to this that you will read about later in this book. The practice of untouchability has also been abolished.
2. **Right to Freedom:** This includes the right to freedom of speech and expression, the right to form associations, the right to move freely and reside in any part of the country, and the right to practise any profession, occupation or business.
3. **Right against Exploitation:** The Constitution prohibits human trafficking, forced labour, and employment of children under 14 years of age.
4. **Right to Freedom of Religion:** Religious freedom is provided to all citizens. Every person has the right to practise, profess and propagate the religion of their choice.
5. **Cultural and Educational Rights:** The Constitution states that all minorities, religious or linguistic, can set up their own educational institutions in order to preserve and develop their own culture.
6. **Right to Constitutional Remedies:** This allows citizens to move the court if they believe that any of their Fundamental Rights have been violated by the State.

4. Fundamental Rights: The section on Fundamental Rights has often been referred to as the 'conscience' of the Indian Constitution. Colonial rule had created a certain suspicion of the State in the minds of the nationalists and they wanted to ensure that a set of written rights would guard against the misuse of State power in independent India. Fundamental Rights, therefore, protect citizens against the arbitrary and absolute exercise of power by the State. The Constitution, thus, guarantees the rights of individuals against the State as well as against other individuals.

Moreover, the various minority communities also expressed the need for the Constitution to include rights that would protect their groups. The Constitution, therefore, also guarantees the rights of minorities against the majority. As Dr Ambedkar has said about these Fundamental Rights, their object is two-fold. The first objective is that every citizen must be in a position to claim those rights. And secondly, these rights must be binding upon every authority that has got the power to make laws.

In addition to Fundamental Rights, the Constitution also has a section called Directive Principles of State Policy. This section was designed by the members of the Constituent Assembly to ensure greater social and economic reforms, and to serve as a guide to the independent Indian State to institute laws and policies that help reduce the poverty of the masses.

Which Fundamental Rights will the following situations violate:

- **If a 13-year old child is working in a factory manufacturing carpets.**
- **If a politician in one state decides to not allow labourers from other states to work in his state.**
- **If a group of people are not given permission to open a Telugu-medium school in Kerala.**
- **If the government decides not to promote an officer of the armed forces for being a woman.**

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5. Secularism: A secular state is one in which the state does not officially promote any one religion as the state religion. We will read more about this in the following chapter.

You now understand the ways in which a country's history often determines the kind of Constitution that a country adopts for itself. The Constitution plays a crucial role in laying out the ideals that we would like all citizens of the country to adhere to, including the representatives that we elect to rule us. Just like in the game of football, a change of constitutive rules will affect the game. Indian Constitution has been amended over the years to reflect new concerns of the polity. Often a major change in the Constitution means a change in the fundamental nature of the country. We saw this in the case of Nepal and how it needed to adopt a new Constitution after it became a democracy.

The different features of the Indian Constitution outlined above, involve complicated ideas that are often not easy to grasp. Don't worry too much about this for the moment. In the rest of the book as well as in your higher classes, you will read more about these different features of the Indian Constitution and understand more substantively what they mean.

The above photos show various members of the Constituent Assembly signing a copy of the Constitution at its final session on 24 January 1950. The first photo (from top) shows Prime Minister Pandit Jawaharlal Nehru signing. The second photo is of Dr Rajendra Prasad, President of the Constituent Assembly. The last photo shows the following persons (from right to left): Shri Jairamdas Daulatram, Minister for Food and Agriculture; Rajkumari Amrit Kaur, Health Minister; Dr John Mathai, Finance Minister; Sardar Vallabhbhai Patel, Deputy Prime Minister and behind him Shri Jagjivan Ram, Labour Minister.

The Constitution also mentions Fundamental Duties. Find out with the help of your teacher what these include and why it is important for citizens in a democracy to observe these.

Illustrate each of the 11 Fundamental Duties with drawings, pictures, poems or songs and discuss them in the classroom.

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Exercises

1. Why does a democratic country need a Constitution?

2. Look at the wordings of the two documents given below. The first column is from the 1990 Nepal Constitution. The second column is from the more recent Constitution of Nepal.

1990 Constitution of Nepal **Part 7: Executive**	**2015 Constitution of Nepal** **Part 7: Federal Executive**
Article 35: Executive Power: The executive power of the Kingdom of Nepal shall be vested in His Majesty and the Council of Ministers.	Article 75: Executive Power: The executive power of Nepal shall, pursuant to this Constitution and law, be vested in the Council of Ministers.

What is the difference in who exercises 'Executive Power' in the above two Constitutions of Nepal?

3. What would happen if there were no restrictions on the power of elected representatives?

4. In each of the following situations, identify the minority. Write one reason why you think it is important to respect the views of the minority in each of these situations.

   (a) In a school with 30 teachers, 20 of them are male.

   (b) In a city, 5 per cent of the population are Buddhists.

   (c) In a factory mess for all employees, 80 per cent are vegetarians.

   (d) In a class of 50 students, 40 belong to more well-off families.

5. The column on the left lists some of the key features of the Indian Constitution. In the other column write two sentences, in your own words, on why you think this feature is important:

Key Feature	**Significance**
Federalism	
Separation of Powers	
Fundamental Rights	
Parliamentary Form of Government	

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6. Write down the names of the Indian States, which share borders with the following neighbouring nations:

   (a) Bangladesh

   (b) Bhutan

   (c) Nepal

GLOSSARY

Arbitrary: When nothing is fixed and is instead left to one's judgment or choice. This can be used to refer to rules that are not fixed, or decisions that have no basis etc.

Ideal: A goal or a principle in its most excellent or perfect form.

Indian national movement: The Indian national movement emerged in nineteenth-century India and saw thousands of men and women coming together to fight British rule. This culminated in India's independence in 1947. You will learn about this in greater detail in your history textbook this year.

Polity: A society that has an organised political structure. India is a democratic polity.

Sovereign: In the context of this chapter it refers to an independent people.

Human Trafficking: The practice of the illegal buying and selling of different commodities across national borders. In the context of Fundamental Rights discussed in this chapter, it refers to illegal trade in human beings, particularly women and children.

Tyranny: The cruel and unjust use of power or authority.

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Chapter 2

Understanding Secularism

Imagine yourself as a Hindu or Muslim living in a part of the United States of America where Christian fundamentalism is very powerful. Suppose that despite being a US citizen, no one is willing to rent their house to you. How would this make you feel? Would it not make you feel resentful? What if you decided to complain against this discrimination and were told to go back to India. Would this not make you feel angry? Your anger could take two forms. First, you might react by saying that Christians should get the same treatment in places where Hindus and Muslims are in a majority. This is a form of retaliation. Or, you might take the view that there should be justice for all. You may fight, stating that no one should be discriminated against on grounds of their religious practices and beliefs. This statement rests on the assumption that all forms of domination related to religion should end. This is the essence of secularism. In this chapter, you will read more about what this means in the Indian context.

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History provides us with many examples of discrimination, exclusion and persecution on the grounds of religion. You may have read about how Jews were persecuted in Hitler's Germany and how several millions were killed. Now, however, the Jewish State of Israel treats its own Muslim and Christian minorities quite badly. In Saudi Arabia, non-Muslims are not allowed to build a temple, church etc., and nor can they gather in a public place for prayers.

In all of the above examples, members of one religious community either persecute or discriminate against members of other religious communities. These acts of discrimination take place more easily when one religion is given official recognition by the State at the expense of other religions. Clearly no one would wish to be discriminated against, because of their religion nor dominated by another religion. In India, can the State discriminate against citizens on the grounds of their religion?

Re-read the introduction to this chapter. Why do you think retaliation is not the proper response to this problem? What would happen if different groups followed this path?

What is Secularism?

In the previous chapter, you read about how the Indian Constitution contains Fundamental Rights that protect us against State power as well as against the tyranny of the majority. The Indian Constitution allows individuals the freedom to live by their religious beliefs and practices as they interpret these. In keeping with this idea of religious freedom for all, India also adopted a strategy of separating the power of religion and the power of the State. Secularism refers to this separation of religion from the State.

Tanvi, Abhilasha and Snehal, VI B, Srijan School, Delhi.

The three drawings in this chapter were done by students of your age. They were asked to draw on religious tolerance.

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Akshita Jain, V, Srijan School, Delhi.

Why is it Important to Separate Religion from the State?

As discussed above, the most important aspect of secularism is its separation of religion from State power. This is important for a country to function democratically. Almost all countries of the world will have more than one religious group living in them. Within these religious groups, there will most likely be one group that is in a majority. If this majority religious group has access to State power, then it could quite easily use this power and financial resources to discriminate against and persecute persons of other religions. This tyranny of the majority could result in the discrimination, coercion and at times even the killing of religious minorities. The majority could quite easily prevent minorities from practising their religions. Any form of domination based on religion is in violation of the rights that a democratic society guarantees to each and every citizen irrespective of their religion. Therefore, the tyranny of the majority and the violation of Fundamental Rights that can result is one reason why it is important to separate the State and religion in democratic societies.

Another reason that it is important to separate religion from the State in democratic societies is because we also need to protect the freedom of individuals to exit from their religion, embrace another religion or have the freedom to interpret religious teachings differently. To understand this point better, let us take the practice of untouchability. You might feel that you dislike this practice within Hinduism and therefore, you want to try and reform it. However, if State power were in the hands of those Hindus who support untouchability, then do you think that you would have an easy task to try and change this? Even if you were part of the dominant religious group, you might face a lot of resistance from fellow members of your community. These members who have control of State power might say that there is only one interpretation of Hinduism and that you do not have the freedom to interpret this differently.

Discuss in class: Can there be different views within the same religion?

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Pinky, VI G, Sarvodaya Kanya Vidyalaya , Delhi.

What is Indian Secularism?

The Indian Constitution mandates that the Indian State be secular. According to the Constitution, only a secular State can realise its objectives to ensure the following:

1. that one religious community does not dominate another;
2. that some members do not dominate other members of the same religious community;
3. that the State does not enforce any particular religion nor take away the religious freedom of individuals.

The Indian State works in various ways to prevent the above domination. First, it uses a strategy of distancing itself from religion. The Indian State is not ruled by a religious group and nor does it support any one religion. In India, government spaces like law courts, police stations, government schools and offices are not supposed to display or promote any one religion.

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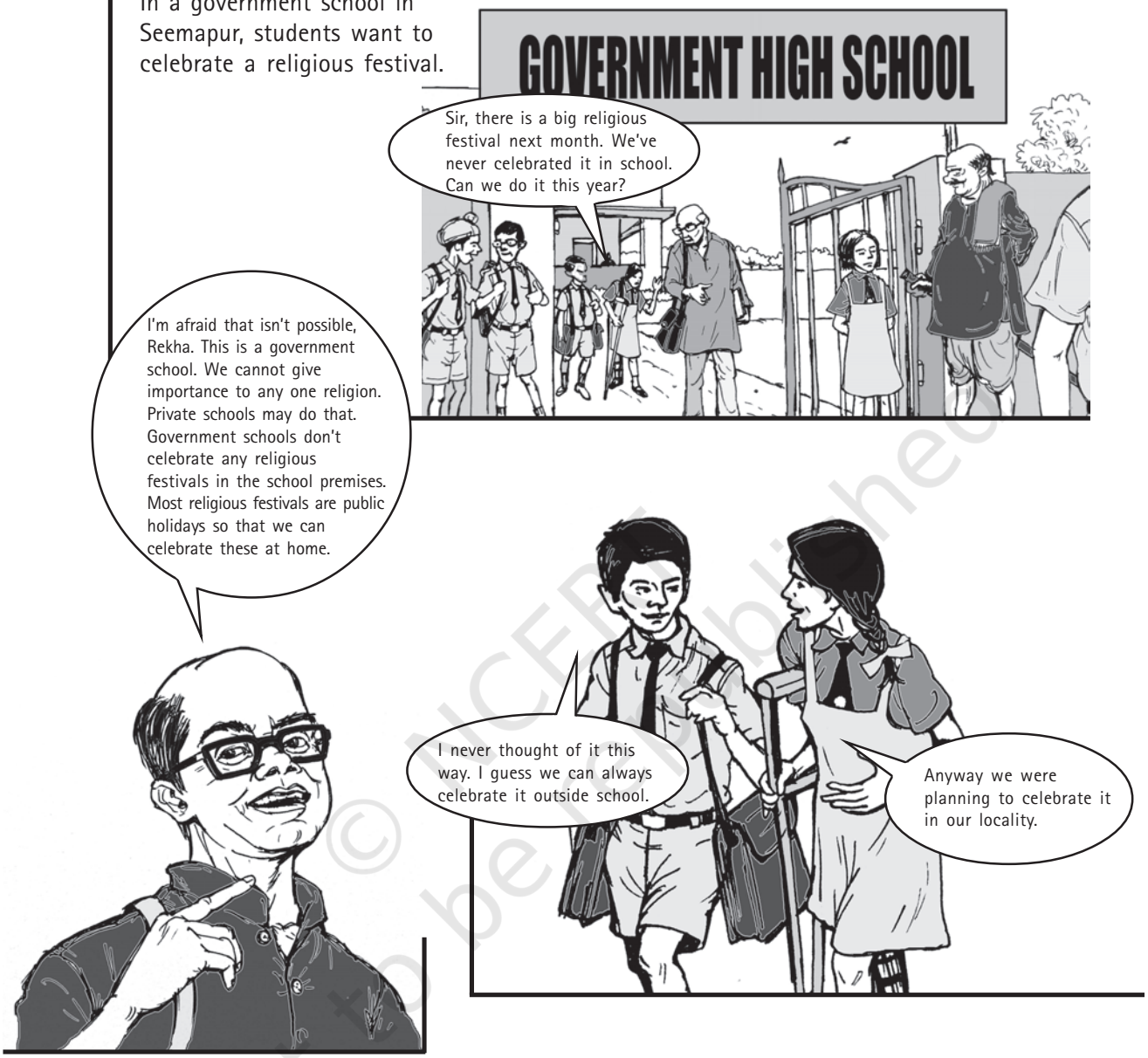
In a government school in Seemapur, students want to celebrate a religious festival.



In the above storyboard, discuss the answer given by the teacher.

In the above storyboard, the celebration of the religious festival within the school would have been a violation of the government's policy of treating all religions equally. Government schools cannot promote any one religion either in their morning prayers or through religious celebrations. This rule does not apply to private schools.

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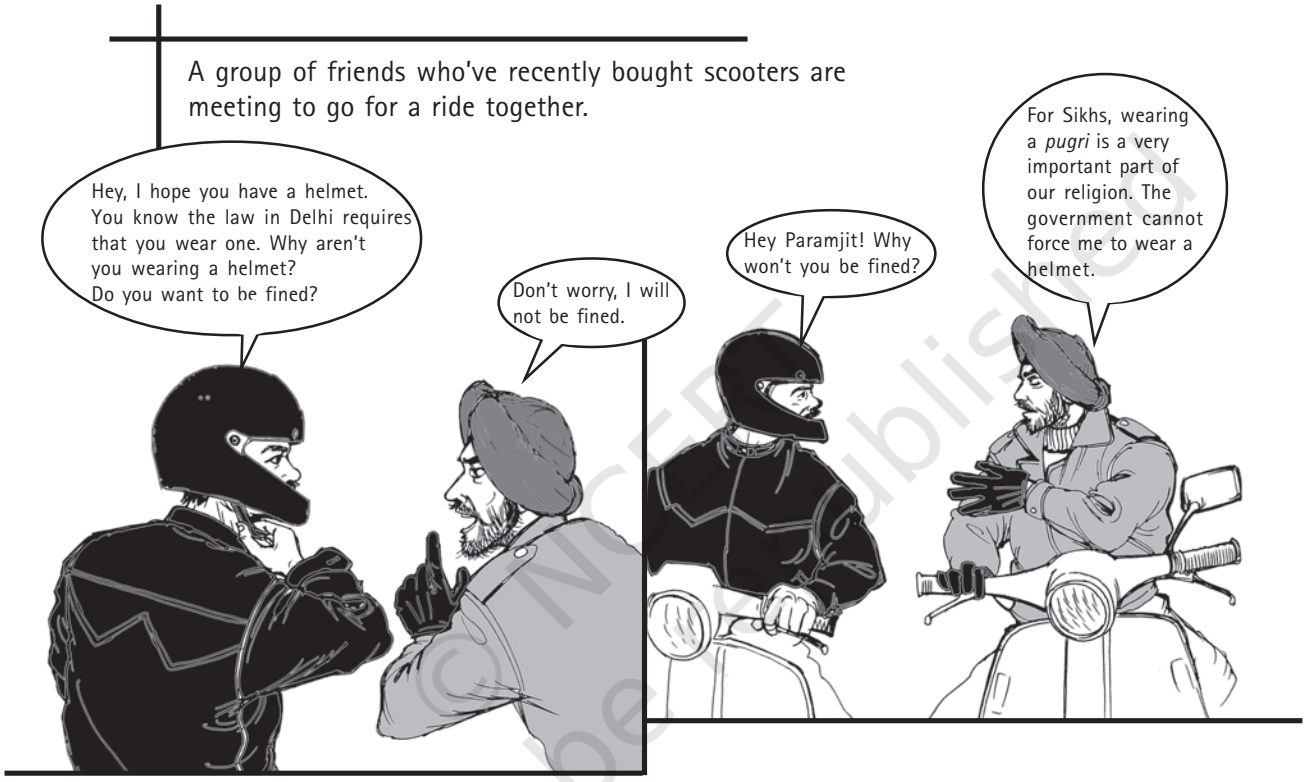
The second way in which Indian secularism works to prevent the above domination is through a strategy of non-interference. This means that in order to respect the sentiments of all religions and not interfere with religious practices, the State makes certain exceptions for particular religious communities.

Government schools often have students from different religious backgrounds. Re-read the three objectives of a secular State and write two sentences on why it is important that government schools do not promote any one religion?



In the above storyboard, Paramjit, the Sikh youth, does not have to wear a helmet. This is because the Indian State recognises that wearing a *pugri* (turban) is central to a Sikh's religious practice and in order not to interfere with this, allows an exception in the law.

The third way in which Indian secularism works to prevent the domination listed earlier is through a strategy of intervention. You read earlier in this chapter about untouchability. This is a good example where members of

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the same religion ('upper-caste' Hindus) dominate other members (some 'lower castes') within it. In order to prevent this religion-based exclusion and discrimination of 'lower castes', the Indian Constitution bans untouchability. In this instance, the State is intervening in religion in order to end a social practice that it believes discriminates and excludes, and that violates the Fundamental Rights of 'lower castes' who are citizens of this country. Similarly, to ensure that laws relating to equal inheritance rights are respected, the State may have to intervene in the religion-based 'personal laws' of communities.

The intervention of the State can also be in the form of support. The Indian Constitution grants the right to religious communities to set up their own schools and colleges. It also gives them financial aid on a non-preferential basis.

In what way is Indian secularism different from that of other democratic countries?

In the United States of America, most children in government schools have to begin their school day reciting the 'Pledge of Allegiance'. This Pledge includes the words "under God". It was established more than 60 years ago that government school students are not required to recite the Pledge if it conflicts with their religious beliefs. Despite this, there have been several legal challenges objecting to the phrase "under God" saying that it violates the separation between church and State that the First Amendment of the US Constitution guarantees.

The above photo shows students taking the 'Pledge of Allegiance' in a government school in the U.S.A.

Some of the above objectives are similar to those that have been included in the Constitutions of secular democratic countries in other parts of the world. For example, the First Amendment of the U.S. Constitution prohibits the legislature from making laws "respecting an establishment of religion" or that "prohibit the free exercise of religion". What is meant by the word 'establishment' is that the legislature cannot declare any religion as the official religion. Nor can they give preference to one religion. In the U.S.A. the separation between State and religion means that neither the State nor religion can interfere in the affairs of one another.

There is one significant way in which Indian secularism differs from the dominant understanding of secularism as practised in the United States of America. This is because unlike the strict separation between religion and the State in American secularism, in Indian secularism the State can intervene in religious affairs. You have read about how the

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Indian Constitution intervened in Hindu religious practices in order to abolish untouchability. In Indian secularism, though the State is not strictly separate from religion it does maintain a principled distance vis-à-vis religion. This means that any interference in religion by the State has to be based on the ideals laid out in the Constitution. These ideals serve as the standard through which we can judge whether the State is or is not behaving according to secular principles.

The Indian State is secular and works in various ways to prevent religious domination. The Indian Constitution guarantees Fundamental Rights that are based on these secular principles. However, this is not to say that there is no violation of these rights in Indian society. Indeed it is precisely because such violations happen frequently that we need a constitutional mechanism to prevent them from happening. The knowledge that such rights exist makes us sensitive to their violations and enables us to take action when these violations take place.

Can you think of a recent incident, from any part of India, in which the secular ideals of the Constitution were violated and persons were persecuted and killed because of their religious backgrounds?

In February 2004, France passed a law banning students from wearing any conspicuous religious or political signs or symbols such as the Islamic headscarf, the Jewish skullcap, or large Christian crosses. This law has encountered a lot of resistance from immigrants who are mainly from the former French colonies of Algeria, Tunisia and Morocco. In the 1960s, France had faced a shortage of workers and, therefore, had provided visas for these immigrants to come and work in the country. The daughters of these immigrants often wear headscarves while attending school. However, with the passing of this new law, they have been expelled from their school for wearing headscarves.

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Exercises

1. List the different types of religious practice that you find in your neighbourhood. This could be different forms of prayer, worship of different gods, sacred sites, different kinds of religious music and singing etc. Does this indicate freedom of religious practice?

2. Will the government intervene if some religious group says that their religion allows them to practise infanticide? Give reasons for your answer.

3. Complete the following table:

Objective	Why is this important?	Example of a violation of this objective
One religious community does not dominate another.		
The State does not enforce any particular religion nor take away the religious freedom of individuals.		
That some members do not dominate other members of the same religious community.		

4. Look up the annual calendar of holidays of your school. How many of them pertain to different religions? What does this indicate?

5. Find out some examples of different views within the same religion.

6. The Indian State both keeps away from religion as well as intervenes in religion. This idea can be quite confusing. Discuss this once again in class using examples from the chapter as well as those that you might have come up with.

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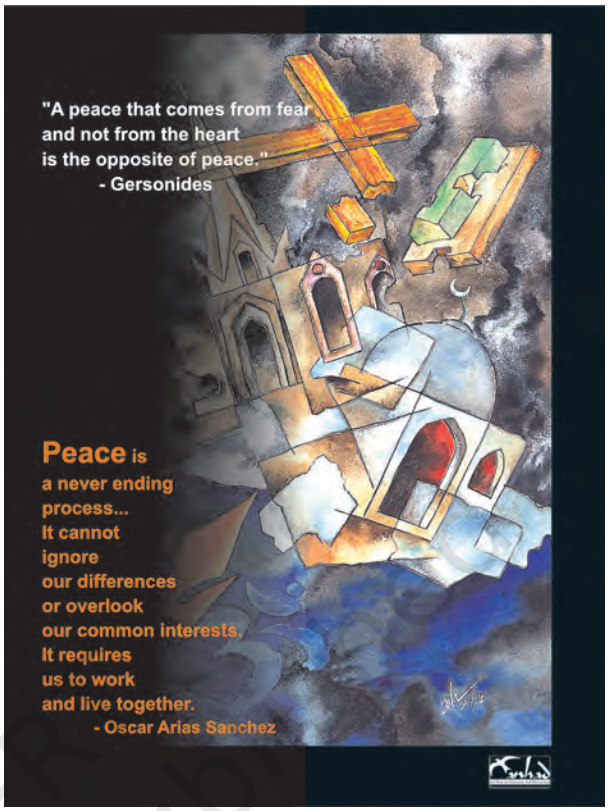
7. This poster alongside highlights the need for 'Peace'. It says, "Peace is a never-ending process....It cannot ignore our differences or overlook our common interests." Write in your own words what you think the above sentences are trying to convey? How does it relate to the need for religious tolerance?



This chapter had three drawings on religious tolerance made by students of your age. Design your own poster on religious tolerance for your peers.

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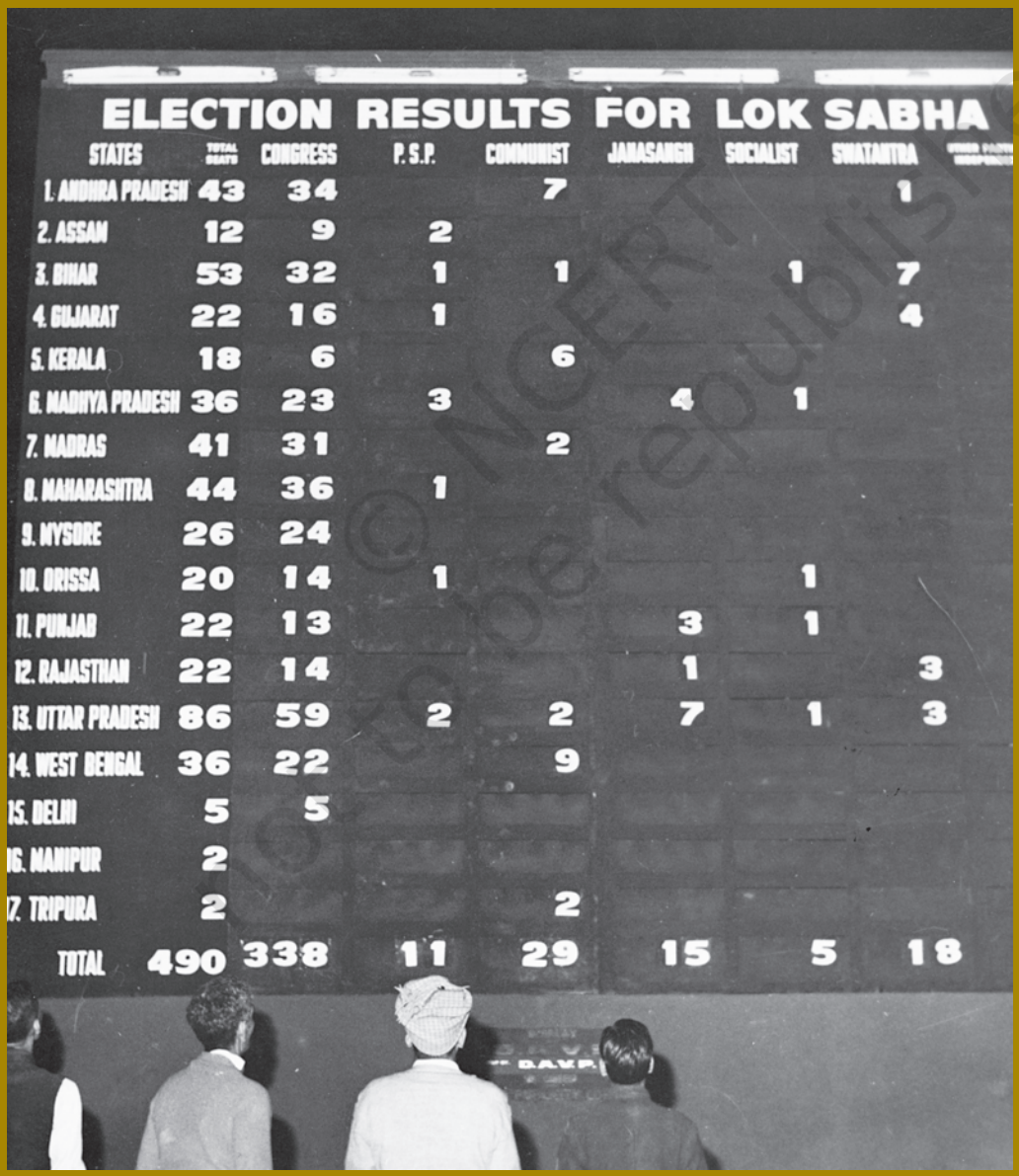
GLOSSARY

Coercion: To force someone to do something. In the context of this chapter, it refers to the force used by a legal authority like the State.

Freedom to interpret: The independence that all persons shall have to understand things in their own way. In the context of this chapter, it refers to a person's liberty to develop their own understanding and meaning of the religion they practice.

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

Unit Two



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Teacher's Note

This is a continuation of the theme of government that has already been dealt with in the Class VI and VII textbooks. Hence, a recap of ideas is important especially those related to elections, representation and participation. These ideas can be made more clear to students through bringing in actual examples into the classroom. Newspaper and TV reports could be used to facilitate this.

Chapter 3 discusses some of the functions of Parliament. The ways in which these connect to the idea of parliamentary democracy need to be emphasised. Hence it is important to explain the critical role played by citizens and allow students to air views regarding this. At times students might be cynical about the political process and your role as a teacher is not to dismiss or agree with this cynicism but rather redirect it towards what the Constitution intends.

Chapter 4 is on understanding laws. Children have little exposure to laws. Therefore, they would require more examples from a familiar context. It is through this they can figure out that laws are meant to apply in an equitable manner. The chapter begins by discussing how this rule of law emerged and the ways in which the nationalists opposed the arbitrariness of British laws.

The storyboard contained in Chapter 4 portrays how a new law comes into being. The focus of this storyboard is not on the processes within Parliament. In contrast, the storyboard highlights the important role that people play in transforming an urgent social issue into law. In addition to the law already highlighted, it would be good to discuss another example of a new/contemplated law so that students can relate to the role of people in bringing this about.

The chapter ends with a section on unpopular laws. These refer to laws that often restrict the Fundamental Rights of certain populations. History provides us with examples of several groups that protest what they view as unjust laws. Bring in these examples into the classroom to discuss how a law can be unpopular. Allow students to research more examples in the Indian context and debate these in the classroom using the Fundamental Rights listed in Chapter 1 as their yardstick.

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Chapter 3

Why Do We Need a Parliament?

We in India pride ourselves on being a democracy. Here we will try and understand the relation between the ideas of participation in decision-making and the need for all democratic governments to have the consent of their citizens.

It is these elements that together make us a democracy and this is best expressed in the institution of the Parliament. In this chapter, we will try to see how the Parliament enables citizens of India to participate in decision making and control the government, thus making it the most important symbol of Indian democracy and a key feature of the Constitution.

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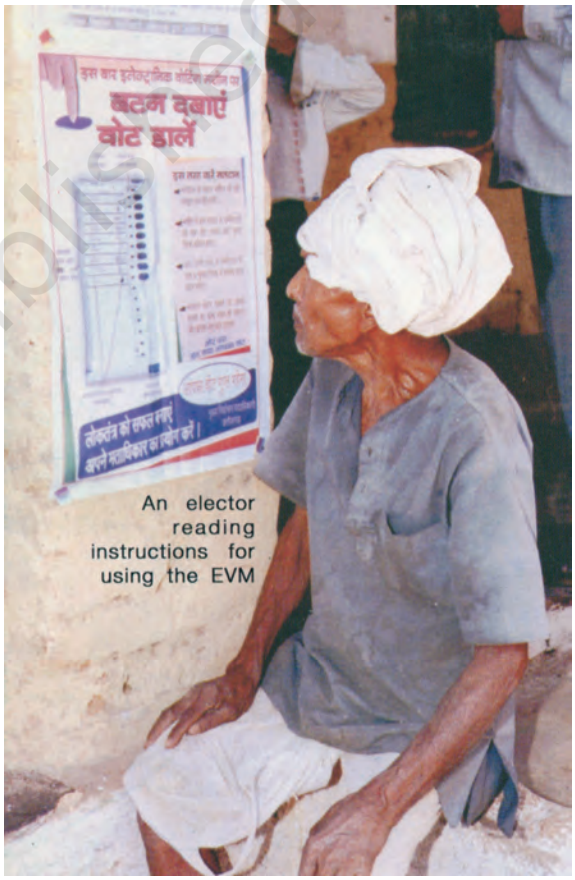
Why should People Decide?

India, as we know, became independent on 15 August 1947. Preceding this was a long and difficult struggle in which many sections of society participated. People from various backgrounds joined the struggle and they were inspired by the ideas of freedom, equality and participation in decision–making. Under colonial rule, the people had lived in fear of the British government and did not agree with many of the decisions that they took. But they faced grave danger if they tried to criticise these decisions. The freedom movement changed this situation. The nationalists began to openly criticise the British government and make demands. As far back as 1885, the Indian National Congress demanded that there be elected members in the legislature with a right to discuss the budget and ask questions. The Government of India Act 1909, allowed for some elected representation. While these early legislatures under the British government were in response to the growing demands of the nationalists, they did not allow for all adults to vote nor could people participate in decision making.

As you read in Chapter 1, the experience of colonial rule as well as the participation of different people in the struggle for freedom left little doubt in the minds of the nationalists that all persons in independent India would be able to participate in making decisions. With the coming of independence, we were going to be citizens of a free country. This did not mean that the government could do what it felt like, it meant that the government had to be sensitive to people's needs and demands. The dreams and aspirations of the freedom struggle were made concrete in the Constitution of independent India that laid down the principle of universal adult franchise, i.e. that all adult citizens of the country have the right to vote.

What do you think the artist is trying to convey through the image of Parliament on the previous page?



An elector reading instructions for using the EVM

The above photo shows a voter reading instructions on how to use an Electronic Voting Machine (EVM). EVMs were used throughout the country for the first time in the 2004 general elections. The use of EVMs in 2004 saved around 1,50,000 trees which would have been cut to produce about 8,000 tons of paper for printing the ballot papers.

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Give one reason why you think there should be universal adult franchise.

Do you think there would be any difference if the class monitor was selected by the teacher or elected by the students? Discuss.

People and their Representatives

The take-off point for a democracy is the idea of consent, i.e. the desire, approval and participation of people. It is the decision of people that creates a democratic government and decides about its functioning. The basic idea in this kind of democracy is that the individual or the citizen is the most important person and that in principle the government as well as other public institutions need to have the trust of these citizens.

How does the individual give approval to the government? One way of doing so, as you read, is through elections. People would elect their representatives to the Parliament, then, one group from among these elected representatives forms the government. The Parliament, which is made up of all representatives together, controls and guides the government. In this sense people, through their chosen representatives, form the government and also control it.

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This photo shows election staff using an elephant to carry polling material and EVMs to polling stations located in difficult terrain.

The above idea of representation has been an important theme in your Class VI and VII *Social and Political Life* textbooks. You are familiar with how representatives are chosen at different levels of government. Let us recall these ideas by doing the following exercises.

1. Use the terms 'constituency' and 'represent' to explain who an MLA is and how the person gets elected?

2. Discuss with your teacher the difference between a State Legislative Assembly (Vidhan Sabha) and the Parliament (Lok Sabha).

3. From the list below, identify the work of a State government and that of a Central government.
   (a) The decision of the Indian government to maintain peaceful relations with China.
   (b) The decision of the Madhya Pradesh government to discontinue Board exams in Class VIII for all schools under this Board.
   (c) Introduction of a new train connection between Ajmer and Mysore.
   (d) Introduction of a new 1,000 rupee note.

4. Fill in the blanks with the following words.
   universal adult franchise; MLAs; representatives; directly

   Democratic governments in our times are usually referred to as representative democracies. In representative democracies, people do not participate ..... but, instead, choose their .....through an election process. These ..... meet and make decisions for the entire population. These days, a government cannot call itself democratic unless it allows what is known as ..... This means that all adult citizens in the country are allowed to vote.

5. You have read that most elected members whether in the Panchayat, or the Vidhan Sabha or the Parliament are elected for a fixed period of five years. Why do we have a system where the representatives are elected for a fixed period and not for life?

6. You have read that people participate in other ways and not just through elections to express approval or disapproval of the actions of government. Can you describe three such ways through a small skit?

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1. The Parliament of India (Sansad) is the supreme law-making institution. It has two Houses, the Rajya Sabha and the Lok Sabha.
2. Rajya Sabha (Council of States), with a total strength of 245 members, is chaired by the Vice-President of India.
3. Lok Sabha (House of the People), with a total membership of 545, is presided over by the Speaker.

The Role of the Parliament

Created after 1947, the Indian Parliament is an expression of the faith that the people of India have in principles of democracy. These are participation by people in the decision-making process and government by consent. The Parliament in our system has immense powers because it is the representative of the people. Elections to the Parliament are held in a similar manner as they are for the state legislature. The Lok Sabha is usually elected once every five years. The country is divided into numerous constituencies as shown in the map on page 41. Each of these constituencies elects one person to the Parliament. The candidates who contest elections usually belong to different political parties.

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With the help of the table below, let us understand this further.

Results of the 17th Lok Sabha Elections, (May 2019)

Political Party	No. of MPs
Bharatiya Janata Party (BJP)	303
Indian National Congress (INC)	52
Dravida Munnetra Kazhagam (DMK)	24
All India Trinamool Congress (AITC)	22
Yuvajana Sramika Rythu Congress Party (YSRCP)	22
Shiv Sena (SS)	18
Janata Dal (United) (JD (U))	16
Biju Janata Dal (BJD)	12
Bahujan Samaj Party (BSP)	10
Telangana Rashtra Samithi (TRS)	9
Lok Jan Shakti Party (LJSP)	5
Samajwadi Party (SP)	5
Independents (Ind.)	4
Nationalist Congress Party (NCP)	4
Communist Party of India (Marxist) (CPI)(M))	3
Indian Union Muslim League (IUML)	3
Jammu and Kashmir National Conference (J & KNC)	3
Telugu Desam Party (TDP)	3
All India Majlis-e-Ittehadul Muslimeen (AIMIM)	2
Apna Dal (Apna Dal)	2
Communist Party of India (CPI)	2
Shiromani Akali Dal (SAD)	2
Aam Aadmi Party (AAP)	1
AJSU Party (AJSU)	1
All India Anna Dravida Munnetra Kazhagam (AIADMK)	1
All India United Democratic Front (AIUDF)	1
Janata Dal (Secular) (JD(s))	1
Jharkhand Mukti Morcha (JMM)	1
Kerala Congress (M)(KC(M))	1
Mizo National Front (MNF)	1
Naga Peoples Front (NPF)	1
National People's Party (NPP)	1
Nationalist Democratic Progressive Party (PDPP)	1
Rashtriya Loktantrik Party (RLP)	1
Revolutionary Socialist Party (RSP)	1
Sikkim Krantikari Morcha (SKM)	1
Viduthalai Chiruthaigal Katchi (VCK)	1
Grand Total	**543**

Source: http://loksabha.nic.in

Use the table alongside to answer the questions below:

Who will form the government? Why?

Who will be present for discussions in the Lok Sabha?

Is this process similar to what you have read about in Class VII?

The photograph on page 28 shows results from the 3rd Lok Sabha elections held in 1962. Use the photograph to answer the following questions:

a. Which state has the highest number of MPs in the Lok Sabha? Why do you think this is so?

b. Which state has the least number of MPs in the Lok Sabha?

c. Which political party has won the most seats in all states?

d. Which party do you think will form the government? Give reasons why.

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Results of the 15th Lok Sabha Elections, (May 2009)

Political Party	No. of MPs
National Parties	
Bahujan Samaj Party (BSP)	21
Bharatiya Janata Party (BJP)	116
Communist Party of India (CPI)	4
Communist Party of India (Marxist) (CPM)	16
Indian National Congress (INC)	206
Nationalist Congress Party (NCP)	9
Rashtriya Janata Dal (RJD)	4
State Parties (Regional Parties)	
All India Anna DMK (AIADMK)	9
All India Forward Bloc	2
All India Trinamool Congress	19
Biju Janata Dal (BJD)	14
Dravida Munnetra Kazhagam (DMK)	18
Jammu & Kashmir National Conference	3
Janata Dal (Secular)	3
Janata Dal (United)	20
Jharkhand Mukti Morcha	2
Muslim League Kerala State Committee	2
Revolutionary Socialist Party	2
Samajwadi Party (SP)	23
Shiromani Akali Dal	4
Shiv Sena	11
Telangana Rashtra Samithi (TRS)	2
Telugu Desam (TDP)	6
Other Regional Parties	6
Registered Unrecognised Parties	12
Independents	9
Grand Total	**543**

Source: www.eci.nic.in

The above table gives you the results of the 15th Lok Sabha elections held in 2009. In these elections, the INC got a large number of seats but still not enough to emerge as the majority party in the Lok Sabha. It, thus, had to form a coalition, the United Progressive Alliance (UPA), with other political parties who were its allies.

Once elected, these candidates become Members of Parliament or MPs. These MPs together make up the Parliament. Once elections to the Parliament have taken place, the Parliament needs to perform the following functions:

A. To Select the National Government

Parliament of India consists of the President, the Rajya Sabha and the Lok Sabha. After the Lok Sabha elections, a list is prepared showing how many MPs belong to each political party. For a political party to form the government, they must have a majority of elected MPs. Since there are 543 elected (plus 2 Anglo-Indian nominated) members in Lok Sabha, to have a majority a party should have at least half the number i.e. 272 members or more. The Opposition in Parliament is formed by all the political parties that are not part of the majority party/coalition formed. The largest amongst these parties is called the Opposition party.

One of the most important functions of the Lok Sabha is to select the executive. The executive, as you read in Chapter 1, is a group of persons who work together to implement the laws made by the Parliament. This executive is often what we have in mind when we use the term government.

The Prime Minister of India is the leader of the ruling party in the Lok Sabha. From the MPs who belong to her party, the Prime Minister selects ministers to work with her to implement decisions. These ministers then take charge of different areas of government functioning like health, education, finance etc.

Often times in the recent past it has been difficult for a single political party to get the majority that is required to form the government. They then join together with different political parties who are interested in similar concerns to form what is known as a coalition government.

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These two buildings of the Central Secretariat, the South Block and North Block were built during the 1930s. The photo on the left is of the South Block which houses the Prime Minister's Office (PMO), the Ministry of Defence and the Ministry of External Affairs. The North Block is the photo on the right and this has the Ministry of Finance and the Ministry of Home Affairs. The other ministries of the Union Government are located in various buildings in New Delhi.

The Rajya Sabha functions primarily as the representative of the states of India in the Parliament. The Rajya Sabha can also initiate legislation and a bill is required to pass through the Rajya Sabha in order to become a law. It, therefore, has an important role of reviewing and altering (if alterations are needed) the laws initiated by the Lok Sabha. The members of the Rajya Sabha are elected by the elected members of the Legislative Assemblies of various states. There are 233 elected members plus 12 members nominated by the President.

B. To Control, Guide and Inform the Government

The Parliament, while in session, begins with a question hour. The question hour is an important mechanism through which MPs can elicit information about the working of the government. This is a very important way through which the Parliament controls the executive. By asking questions the government is alerted to its shortcomings, and also comes to know the opinion of the people through their representatives in the Parliament, i.e. the MPs. Asking questions of the government is a crucial task for every MP. The Opposition parties play a critical role in the healthy functioning of a democracy. They highlight drawbacks in various policies and programmes of the government and mobilise popular support for their own policies.

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The following is an example of a question asked in Parliament.

Lok Sabha

Unstarred Question No: 48 Answered On: 15.12.2017

Converge of Schemes for Children

Manoj Rajoria

Will the Minister of Women and Child Development be pleased to state:-

(a) whether the Government proposes to converge various schemes and policies for children in the country;
(b) if so, the details thereof; and;
(c) if not, the reasons therefor?

Answer

Minister of State in the Ministry of Women and Child Development (Dr. Virendra Kumar)

(a) to (c) The Ministry has developed the National Plan of Action for Children 2016 which largely draws upon the existing programmes and schemes of various Ministries/Departments. It provides a framework for convergence and co-ordination between Ministries/Departments and State/UTs Governments and encourages collective action from all stakeholders to address multi-dimensional vulnerabilities experienced by children. The National Plan of Action for Children 2016 categorizes children's rights under four key priority areas; (i) Survival, Health and Nutrition, (ii) Education and Development, (iii) Protection and (iv) Participation. It identifies key programmes, schemes and policies as well as stakeholders for the implementation of different strategies.

Source: http://loksabha.nic.in

In the above question, what information is being sought from the Minister of Women and Child Development?

If you were a Member of Parliament (MP), list two questions that you would like to ask.

The government gets valuable feedback and is kept on its toes by the questions asked by the MPs. In addition, in all matters dealing with finances, the Parliament's approval is crucial for the government. This is one of the several ways in which the Parliament controls, guides and informs the government. The MPs as representatives of the people have a central role in controlling, guiding and informing Parliament and this is a key aspect of the functioning of Indian democracy.

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C. Law-Making

Law-making is a significant function of Parliament. We shall read about this in the next chapter.

Who are the People in Parliament?

Parliament now has more and more people from different backgrounds. For example, there are more rural members as also members from many regional parties. Groups and peoples that were till now unrepresented are beginning to get elected to Parliament.

There has also been an increase in political participation from the Dalits and backward classes. Let us look at the following table that shows the percentage of the population who voted in Lok Sabha elections in different years.

Lok Sabha	Election Years	Voter Turnout (%)
1st	1951-52	61.16
4th	1967	61.33
5th	1971	55.29
6th	1977	60.49
8th	1984-85	64.01
10th	1991-92	55.88
14th	2004	57.98
15th	2009	58.19
16th	2014	66.40
17th	2019	67.11

Source: http://eci.nic.in

Looking at this table would you say that people's participation during the past 65 years has: decreased/increased/been stable after initial increase?

It has been observed that representative democracy cannot produce a perfect reflection of society. There is a realisation that when interests and experiences separate us it is important to ensure that communities that have been historically marginalised are given adequate representation. With this in mind, some seats are reserved in Parliament for SCs and STs. This has been done so that the MPs elected from these constituencies will be familiar with and can represent Dalit and Adivasi interests in Parliament.

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The above photo shows a few women Members of Parliament.

Why do you think there are so few women in Parliament? Discuss.

Similarly, it has more recently been suggested that there should be reservation of seats for women. This issue is still being debated. Sixty years ago, only four per cent of MPs were women and today it is just above eleven per cent. This is a small share when you consider the fact that half the population are women.

It is issues of this kind that force the country to ask certain difficult and often unresolved questions about whether our democratic system is representative enough. The fact that we can ask these questions and are working towards answers is a reflection of the strength and the faith that people in India have in a democratic form of government.

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GLOSSARY

Approval: To give one's consent to and be favourable towards something. In the context of this chapter, it refers both to the formal consent (through elected representatives) that Parliament has as well as the fact that it needs to continue to enjoy the people's trust.

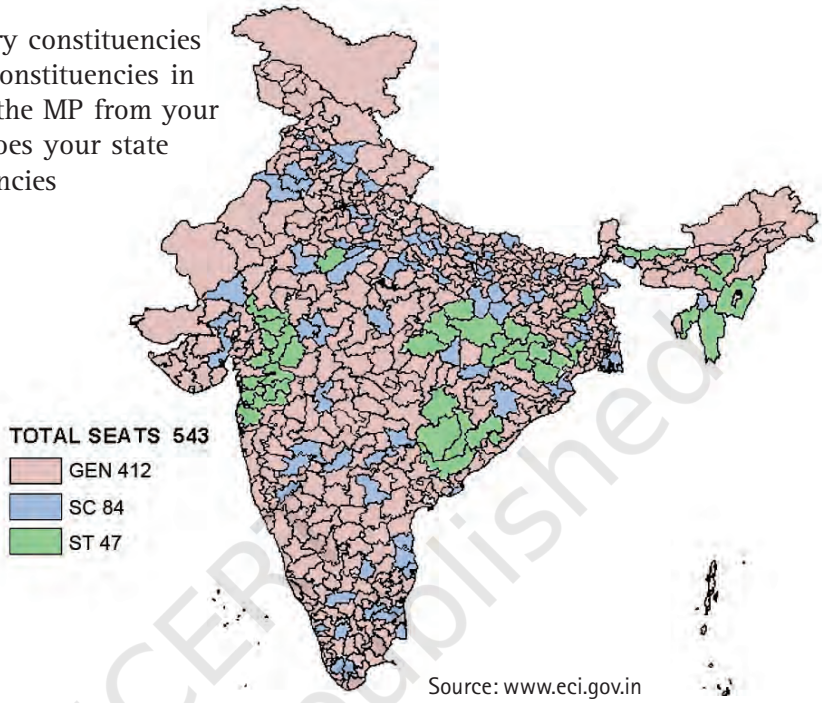
Coalition: A temporary alliance of groups or parties. In this chapter, it refers to the alliance formed by political parties after elections when no party has been able to get adequate seats to form a clear majority.

Unresolved: Situations in which there are no easy solutions to problems.

Exercises

1. Why do you think our national movement supported the idea that all adults have a right to vote?

2. In this 2004 map of Parliamentary constituencies alongside, roughly identify the constituencies in your State. What is the name of the MP from your constituency? How many MPs does your state have? Why are certain constituencies coloured green while others are coloured blue?



Source: www.eci.gov.in

3. You have read in Chapter 1 that the 'Parliamentary form of government' that exists in India has three tiers. This includes the Parliament (central government) and the various State Legislatures (state governments). Fill in the following table with information on the various representatives from your area:

	State Government	Central Government
Which political party/parties is/are currently in power?		
Who (name) is the current representative from your area?		
Which political parties currently form the Opposition?		
When were elections last held?		
When will the next elections be held?		
How many women representatives are there (from your state)?		

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0860CH04

Chapter 4

Understanding Laws

You may be familiar with some laws such as those that specify the age of marriage, the age at which a person can vote, and perhaps even the laws dealing with buying and selling of property. We now know that the Parliament is in charge of making laws. Do these laws apply to everyone? How do new laws come into being? Could there be laws that are unpopular or controversial? What should we as citizens do under such circumstances?

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Do Laws Apply to All?

Read the following situation and answer the questions that follow.

A government official helps his son go into hiding because his son has been given a ten-year jail sentence by a District Court for a crime that he has committed.

Do you think that the government official's actions were right? Should his son be exempt from the law just because his father is economically and politically powerful?

The above is a clear case of the violation of law. As you read in Unit 1, members of the Constituent Assembly were agreed there should be no arbitrary exercise of power in independent India. They, therefore, instituted several provisions in the Constitution that would establish the rule of law. The most important of these was that all persons in independent India are equal before the law.

The law cannot discriminate between persons on the basis of their religion, caste or gender. What the rule of law means is that all laws apply equally to all citizens of the country and no one can be above the law. Neither a government official, nor a wealthy person nor even the President of the country is above the law. Any crime or violation of law has a specific punishment as well as a process through which the guilt of the person has to be established. But was it always like this?

In ancient India, there were innumerable and often overlapping local laws. Different communities enjoyed different degrees of autonomy in administering these laws

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among their own. In some cases, the punishment that two persons received for the same crime varied depending on their caste backgrounds, with lower castes being more harshly penalised. This slowly began to change as this system of law began to further evolve during the colonial period.

It is often believed that it was the British colonialists who introduced the rule of law in India. Historians have disputed this claim on several grounds, two of which include: first that colonial law was arbitrary, and second that the Indian nationalists played a prominent role in the development of the legal sphere in British India. One example of the arbitrariness that continued to exist as part of British law is the Sedition Act of 1870. The idea of sedition was very broadly understood within this Act. Any person protesting or criticising the British government could be arrested without due trial.

Indian nationalists began protesting and criticising this arbitrary use of authority by the British. They also began fighting for greater equality and wanted to change the idea

Another example of British arbitrariness was the Rowlatt Act which allowed the British government to imprison people without due trial. Indian nationalists including Mahatma Gandhi were vehement in their opposition to the Rowlatt bills. Despite the large number of protests, the Rowlatt Act came into effect on 10 March 1919. In Punjab, protests against this Act continued quite actively and on April 10 two leaders of the movement, Dr Satyapal and Dr Saifuddin Kitchlew were arrested. To protest these arrests, a public meeting was held on 13 April at Jallianwala Bagh in Amritsar. General Dyer entered the park with his troops. They closed the only exit and without giving any warning General Dyer ordered the troops to fire. Several hundreds of people died in this gunfire and many more were wounded including women and children. This painting shows troops firing on the people during the Jallianwala Bagh massacre.

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of law from a set of rules that they were forced to obey, to law as including ideas of justice. By the end of the nineteenth century, the Indian legal profession also began emerging and demanded respect in colonial courts. They began to use law to defend the legal rights of Indians. Indian judges also began to play a greater role in making decisions. Therefore, there were several ways in which Indians played a major role in the evolution of the rule of law during the colonial period.

With the adoption of the Constitution, this document served as the foundation on which our representatives began making laws for the country. Every year our representatives pass several new laws as well as amend existing ones. In your Class VI book, you read about the Hindu Succession Amendment Act 2005. According to this new law, sons, daughters and their mothers can get an equal share of family property. Similarly, new laws have been enacted to control pollution and provide employment. How do people come to think and propose that a new law is necessary? You will read more about this in the next section.

The word 'arbitrary' has been used earlier in this book and you've read what the word means in the Glossary of Chapter 1. The word 'sedition' has been included in the Glossary of this chapter. Read the Glossary descriptions of both words and then answer the following questions:

State one reason why you think the Sedition Act of 1870 was arbitrary? In what ways does the Sedition Act of 1870 contradict the rule of law?

How Do New Laws Come About?

The Parliament has an important role in making laws. There are many ways through which this takes place and it is often different groups in society that raise the need for a particular law. An important role of Parliament is to be sensitive to the problems faced by people. Let us read the following story to understand how issue of domestic violence was brought to the attention of Parliament and the process adopted for this issue to become law.

Sustainable Development Goal (SDG)
www.in.undp.org

Domestic violence generally refers to the injury or harm or threat of injury or harm caused by an adult male, usually the husband, against his wife. Injury may be caused by physically beating up the woman or by emotionally abusing her. Abuse of the woman can also include verbal, sexual and economic abuse. The Protection of Women from Domestic Violence Act 2005 extends the understanding of the term 'domestic' to include all women who 'live or have lived together in a shared household' with the male member who is perpetrating the violence.

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October 2006

Shazia, did you read today's newspapers? Isn't it a great day for women?

Not just women. Violence-free homes will benefit everyone. Kusum, it's taken such a long time to get this law passed. In fact, it began with establishing the need for a new law.

Kusum and Shazia work for a women's organisation. They remember the journey of how the Protection of Women from Domestic Violence Act got passed.

April 1991: A typical day at their office...

I need advice. My husband beats me up. I haven't told anyone so far. I feel so ashamed. I can't go on like this anymore. But I have nowhere to go.

I am being ill-treated by my son and daughter-in-law. They verbally abuse me. I have no access to my bank accounts. They may even throw me out.

I do not want to go to the police. I just want to stop the violence.

I just don't want to be thrown out of the house I am living in.

Unfortunately the existing law is a criminal one and does not offer these options.

Throughout the 1990s, the need for a new law was raised in different forums.

We've heard testimonies of several women. We've seen that women want protection against being beaten, the right to continue living in a shared household and often temporary relief. We need a new civil law to address this issue.

In 1999, Lawyers Collective, a group of lawyers, law students and activists, after nation-wide consultations took the lead in drafting the Domestic Violence (Prevention and Protection) Bill. This draft bill was widely circulated.

The definition of domestic violence should include physical, economic, sexual and verbal and emotional abuse.

The law should cover any women living within a shared domestic space. They should be protected from being evicted from the shared household.

What about some monetary relief?

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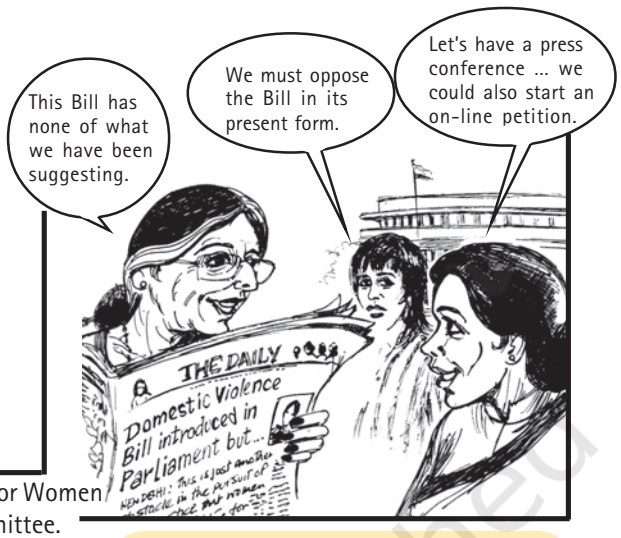
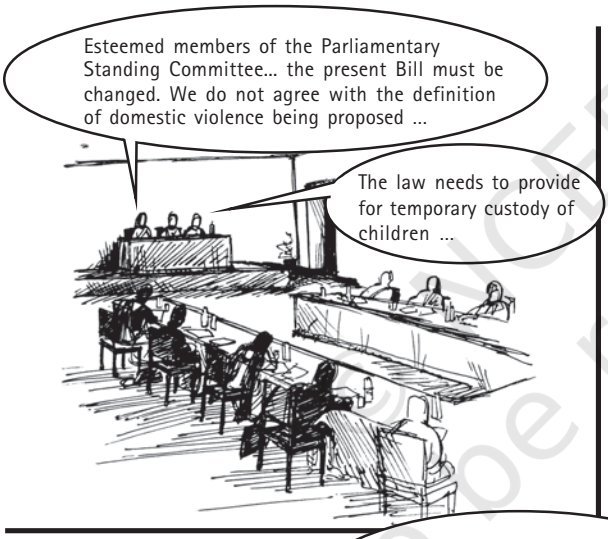
Meetings were held with different organisations.

Several women's organisations, National Commission for Women made submissions to the Parliamentary Standing Committee.

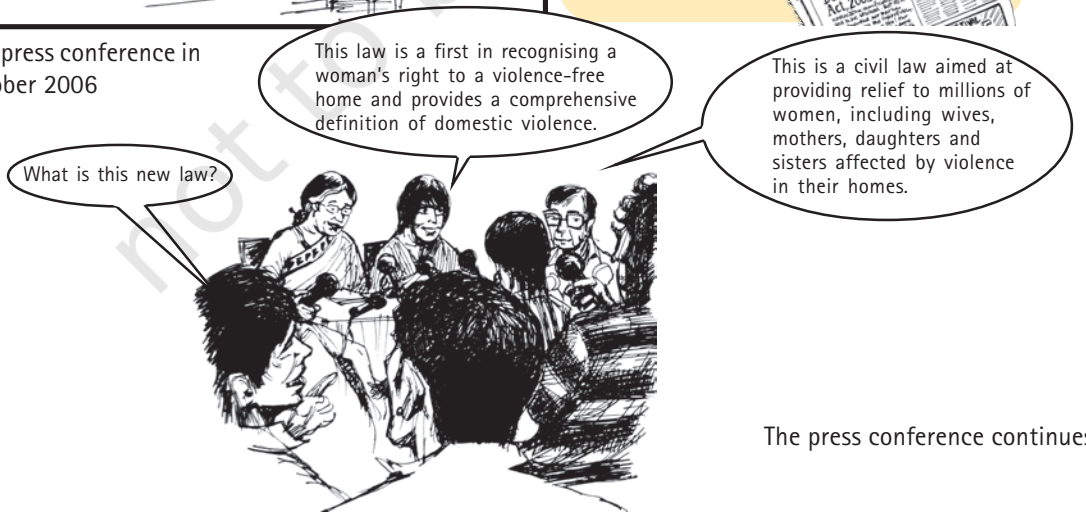
Finally, the Bill was introduced in Parliament in 2002 but ...





At a press conference in October 2006

In December 2002, the Standing Committee submitted its recommendations to the Rajya Sabha and these were also tabled in the Lok Sabha. The Committee's report accepted most of the demands of the women's groups. Finally a new bill, was reintroduced in Parliament in 2005. After being passed in both houses of Parliament, it was sent to the President for his assent. The Protection of Women from Domestic Violence Act came into effect in 2006.



The press conference continues...

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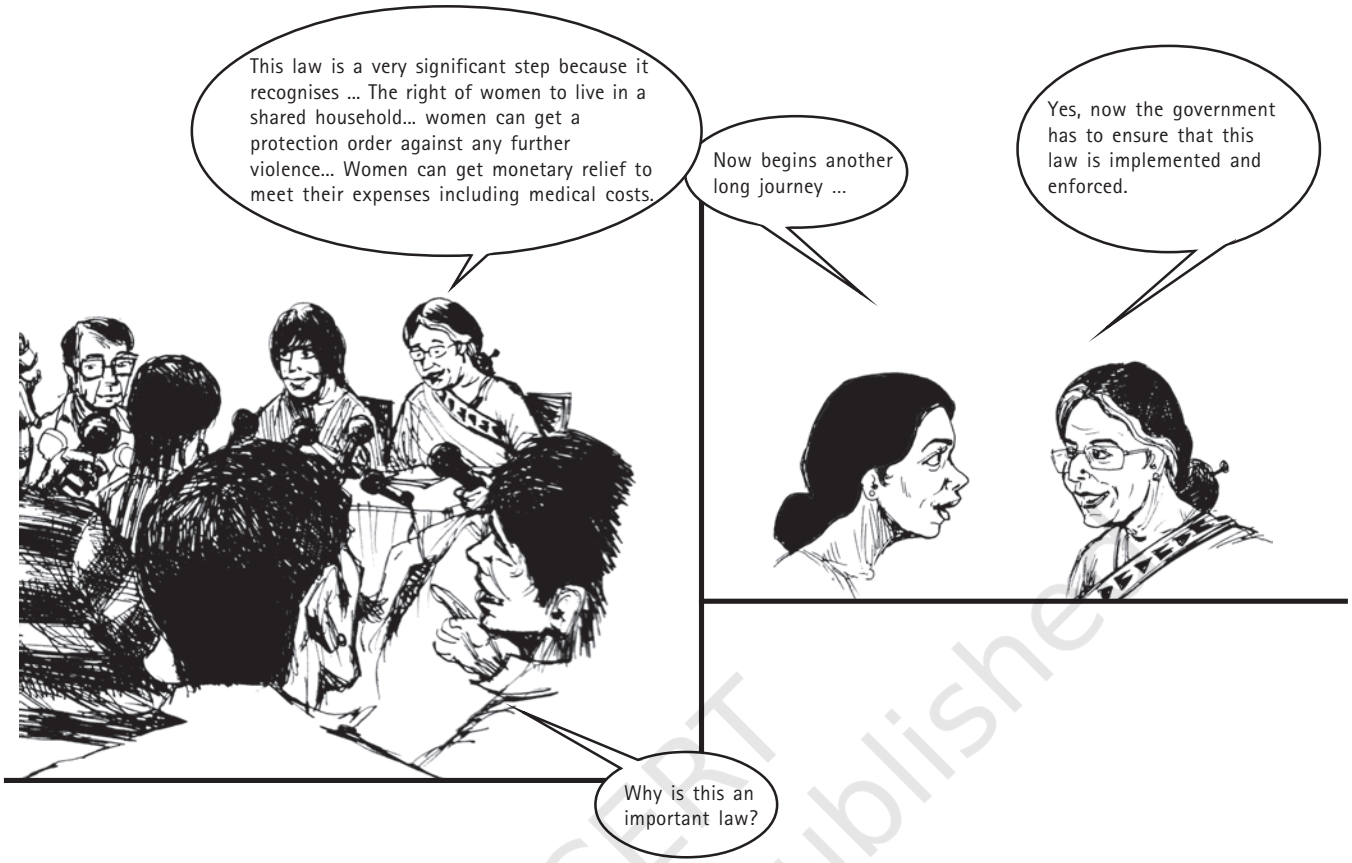


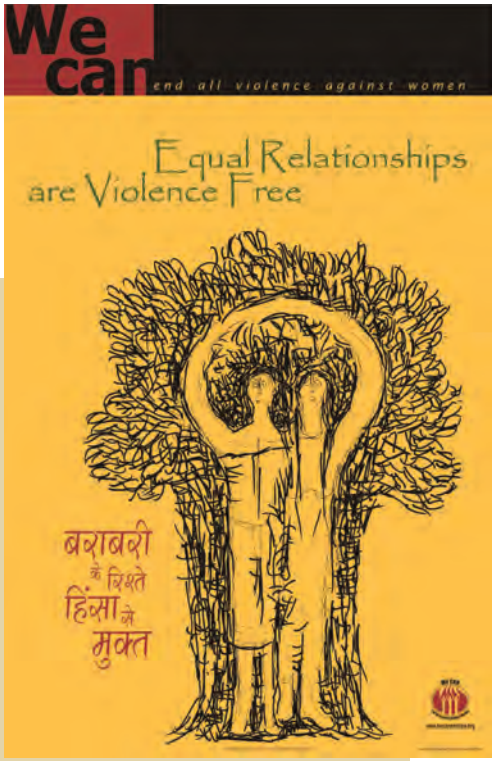
What do you understand by 'domestic violence'? List the two rights that the new law helped achieve for women who are survivors of violence.

Can you list one process that was used to make more people aware of the need for this law?

From the above storyboard, can you list two different ways in which people lobbied Parliament?

Often women who face violence or are abused are seen as victims. But women struggle in several different ways to survive these situations. Therefore, it is more accurate to refer to them as survivors rather than as victims.

In the following poster, what do you understand by the phrase 'Equal Relationships are Violence Free'?



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As the above example shows, the role of citizens is crucial in helping Parliament frame different concerns that people might have into laws. From establishing the need for a new law to its being passed, at every stage of the process the voice of the citizen is a crucial element. This voice can be heard through TV reports, newspaper editorials, radio broadcasts, local meetings - all of which help in making the work that Parliament does more accessible and transparent to the people.

Unpopular and Controversial Laws

Let us now look at the situation where the Parliament passes laws that turn out to be very unpopular. Sometimes a law can be constitutionally valid and hence legal, but it can continue to be unpopular and unacceptable to people because they feel that the intention behind it is unfair and harmful. Hence, people might criticise this law, hold public meetings, write about it in newspapers, report to TV news channels etc. In a democracy like ours, citizens can express their unwillingness to accept repressive laws framed by the Parliament. When a large number of people begin to feel that a wrong law has been passed, then there is pressure on the Parliament to change this.

For example, various municipal laws on the use of space within municipal limits often make hawking and street vending illegal. No one will dispute the necessity for some rules to keep the public space open so that people can walk on the pavements easily. However, one also cannot deny that hawkers and vendors provide essential services cheaply and efficiently to the millions living in a large city. This is their means of livelihood. Hence, if the law favours one group and disregards the other it will be controversial and lead to conflict. People who think that the law is not fair can approach the court to decide on the issue. The court has the power to modify or cancel laws if it finds that they don't adhere to the Constitution.

As you read in the earlier section on the rule of law, Indian nationalists protested and criticised arbitrary and repressive laws being enforced by the British. History provides us with several examples of people and communities who have struggled to end unjust laws. In your Class VII book, you read of how Rosa Parks, an African-American woman, refused to give up her seat on a bus to a white man on 1 December 1955. She was protesting the law on segregation that divided up all public spaces, including the streets, between the whites and the African-Americans. Her refusal was a key event that marked the start of the Civil Rights Movement, which led to the Civil Rights Act in 1964, which prohibited discrimination on the basis of race, religion or national origin in the U.S.A.

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Read the newspapers/watch news on TV for a week and find out if there are any unpopular laws that people in India or around the world are currently protesting.

List the three forms of protest that you see in the above photos.

Do you remember the photo essay on the women's movement in the Class VII book? The photos there showed the different ways in which citizens can protest, campaign and show solidarity. The following pictures point to other ways in which people protest unjust laws:

We need to remember that our role as citizens does not end with electing our representatives. Rather, it is then that we begin to use newspapers and the media to carefully chart the work that is being done by our MPs and criticise their actions when we feel it is required. Thus, what we should bear in mind is that it is the extent, involvement and enthusiasm of the people that helps Parliament perform its representative functions properly.

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Exercises

1. Write in your own words what you understand by the term the 'rule of law'. In your response include a fictitious or real example of a violation of the rule of law.

2. State two reasons why historians refute the claim that the British introduced the rule of law in India.

3. Re-read the storyboard on how a new law on domestic violence got passed. Describe in your own words the different ways in which women's groups worked to make this happen.

4. Write in your own words what you understand by the following sentence on page 44-45: They also began fighting for greater equality and wanted to change the idea of law from a set of rules that they were forced to obey, to law as including ideas of justice.

GLOSSARY

Criticise: To find fault with or disapprove of a person or thing. In the context of this chapter, it refers to citizens finding fault with the functioning of government.

Evolution: Process of development from a simple to a complex form and is often used to discuss the development of a species of plants or animals. In the context of this chapter it refers to the way in which protecting women against domestic violence developed from an urgently-felt need to a new law that can be enforced throughout the country.

Sedition: This applies to anything that the government might consider as stirring up resistance or rebellion against it. In such cases, the government does not need absolute evidence in order to arrest persons. Under the Sedition Act of 1870, the British had a very broad interpretation of what constituted sedition, and what this meant was that they could arrest and detain any person they wanted under this Act. The nationalists considered this law arbitrary because persons were arrested for a variety of reasons that were seldom clarified beforehand as well as because those arrested were often kept in jail without a trial.

Repressive: To control severely in order to prevent free and natural development or expression. In the context of this chapter it refers to laws that brutally control persons and often prevent them from exercising their Fundamental Rights including Right to Speech and Assembly.

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Unit Three

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Teacher's Note

Students are going to be introduced to the judiciary through these chapters. Yet, aspects of this system like the police, the courts etc. are probably something that students are already quite familiar with either through the media or perhaps through personal experience. In this unit, the effort is to combine some basic knowledge on the judicial system with more hands-on information on the criminal justice system. Chapter 5 covers topics that will be reinforced in the higher classes. The effort while teaching this should be to provide students with a sense of the significant role played by the judiciary in upholding the principles enshrined in the Constitution. Chapter 6 explains the role of different individuals in the criminal justice system and here it is crucial that students understand the connection between each person's role and the idea of justice for all that the Constitution provides.

Before starting Chapter 5, it might be useful to reiterate the discussion on the 'rule of law' from the previous unit. This can then lead to a discussion on the role of the judiciary in upholding the rule of law. Five separate though inter-related concepts on the judiciary have been discussed in Chapter 5. The reason why the independence of the judiciary is key to its functioning is a complex idea but something that students need to understand. This can be conveyed at a more basic level using examples of different decision-making processes that the student is familiar with. The structure has been illustrated through a case and students should be encouraged to discuss other cases to better understand the working of the judicial process. The last concept of 'access to justice' highlights the role of the Public Interest Litigation (PIL) in facilitating justice. It also touches upon the 'delay' in providing justice. The student's growing knowledge of Fundamental Rights should be used while discussing this section.

Chapter 6 has been included in order to make students more aware of the role played by different persons in the criminal justice system and the process that needs to be followed in order to ensure a fair trial. The chapter takes as its starting point a storyboard in which a case of theft is highlighted and uses this as the reference point to discuss the roles of the police, the public prosecutor, the judge, as well as what a fair trial should include. It is very likely that the students will have their own opinions, which might be quite cynical, on the ways in which the criminal justice system works. Your role as a teacher will be to balance their cynicism with a discussion of the ideal as outlined in the chapter. This can be done in two ways: one, through a continued emphasis on the link between this ideal functioning and the principles enshrined in the Indian Constitution as discussed in earlier chapters, and two, through emphasising the difference that an informed and aware public can make in the working of these institutions. The discussion of the criminal justice system is to help students understand this better and not for them to learn this by rote.

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0860CH05

Chapter 5

Judiciary

A glance at the newspaper provides you a glimpse of the range of work done by the courts in this country. But can you think of why we need these courts? As you have read in Unit 2, in India we have the rule of law. What this means is that laws apply equally to all persons and that a certain set of fixed procedures need to be followed when a law is violated. To enforce this rule of law, we have a judicial system that consists of the mechanism of courts that a citizen can approach when a law is violated. As an organ of government, the judiciary plays a crucial role in the functioning of India's democracy. It can play this role only because it is independent. What does an 'independent judiciary' mean? Is there any connection between the court in your area and the Supreme Court in New Delhi? In this chapter, you will find answers to these questions.

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What is the Role of the Judiciary?

Courts take decisions on a very large number of issues. They can decide that no teacher can beat a student, or about the sharing of river waters between states, or they can punish people for particular crimes. Broadly speaking, the work that the judiciary does can be divided into the following:

Dispute Resolution: The judicial system provides a mechanism for resolving disputes between citizens, between citizens and the government, between two state governments and between the centre and state governments.

Judicial Review: As the final interpreter of the Constitution, the judiciary also has the power to strike down particular laws passed by the Parliament if it believes that these are a violation of the basic structure of the Constitution. This is called judicial review.

Upholding the Law and Enforcing Fundamental Rights: Every citizen of India can approach the Supreme Court or the High Court if they believe that their Fundamental Rights have been violated. For example, in the Class VII book, you read about Hakim Sheikh, an agricultural labourer who fell from a running train and injured himself and whose condition got worse because several hospitals refused to admit him. On hearing his case, the Supreme Court ruled that Article 21 which provides every citizen the Fundamental Right to Life also includes the Right to Health. It, therefore, directed the West Bengal government to pay him compensation for the loss suffered as well as to come up with a blueprint for primary health care with particular reference to treatment of patients during an emergency [*Paschim Banga Khet Mazdoor Samity vs State of West Bengal (1996)*].

Supreme Court of India
https://www.sci.gov.in

The Supreme Court was established on 26 January 1950, the day India became a Republic. Like its predecessor, the Federal Court of India (1937–1949), it was earlier located in the Chamber of Princes in the Parliament House. It moved to its present building on Mathura Road in New Delhi in 1958.

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With the help of your teacher, fill in the blank spaces in the table below.

Type of Dispute	Example
Dispute between centre and the state	
Dispute between two states	
Dispute between two citizens	
Laws that are in violation of the Constitution	

What is an Independent Judiciary?

Imagine a situation in which a powerful politician has encroached on land belonging to your family. Within this judicial system, the politician has the power to appoint and dismiss a judge from his office. When you take this case to court, the judge is clearly partial to the politician.

The control that the politician holds over the judge does not allow for the judge to take an independent decision. This lack of independence would force the judge to make all judgments in favour of the politician. Although we often hear of rich and powerful people in India trying to influence the judicial process, the Indian Constitution protects against this kind of situation by providing for the independence of the judiciary.

Do you think that any ordinary citizen stands a chance against a politician in this kind of judicial system? Why not?

One aspect of this independence is the 'separation of powers'. This, as you read in Chapter 1, is a key feature of the Constitution. What this means here is that other branches of government – the legislature and the executive – cannot interfere in the work of the judiciary. The courts are not under the government and do not act on their behalf.

For the above separation to work well, it is also crucial that all judges in the High Court as well as the Supreme Court are appointed with very little interference from these other branches of government. Once appointed to this office, it is also very difficult to remove a judge.

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It is the independence of the judiciary that allows the courts to play a central role in ensuring that there is no misuse of power by the legislature and the executive. It also plays a crucial role in protecting the Fundamental Rights of citizens because anyone can approach the courts if they believe that their rights have been violated.

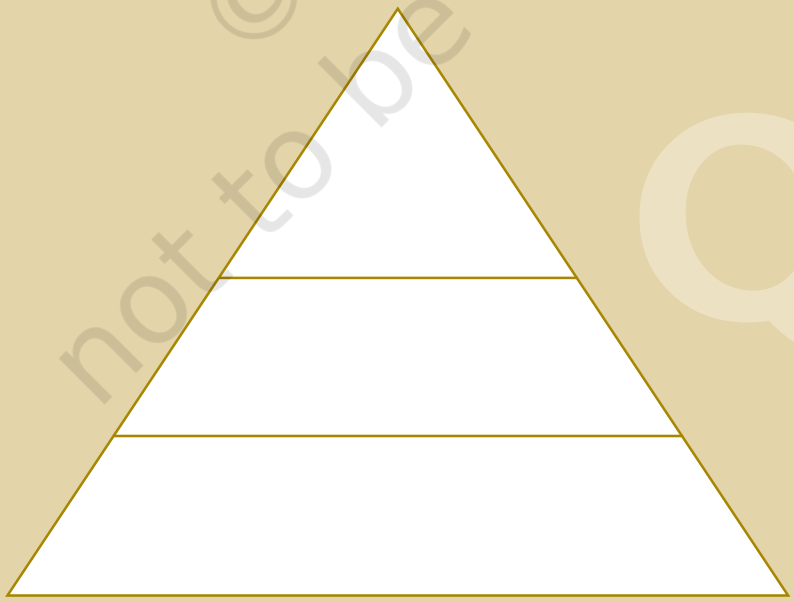
List two reasons why you believe an independent judiciary is essential to democracy.

What is the Structure of Courts in India?

There are three different levels of courts in our country. There are several courts at the lower level while there is only one at the apex level. The courts that most people interact with are what are called subordinate or district courts. These are usually at the district or *Tehsil* level or in towns and they hear many kinds of cases. Each state is divided into districts that are presided over by a District Judge. Each state has a High Court which is the highest court of that state. At the top is the Supreme Court that is located in New Delhi and is presided over by the Chief Justice of India. The decisions made by the Supreme Court are binding on all other courts in India.

Sustainable Development Goal (SDG)
www.in.undp.org

The structure of the courts from the lower to the highest level is such that it resembles a pyramid. Having read the description above, can you fill out which type of courts would exist at what level in the following diagram?



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High Courts were first established in the three Presidency cities of Calcutta, Bombay and Madras in 1862. The High Court of Delhi came up in 1966. Currently there are 25 High Courts. While many states have their own High Courts, Punjab and Haryana share a common High Court at Chandigarh, and four North Eastern states of Assam, Nagaland, Mizoram and Arunachal Pradesh have a common High Court at Guwahati. Andhra Pradesh (Amaravati) and Telangana (Hyderabad) have separate High Courts from 1 January 2019. Some High Courts have benches in other parts of the state for greater accessibility.

High Court of Madras
http://www.hcmadras.tn.nic.in

Are these different levels of courts connected to each other? Yes, they are. In India, we have an integrated judicial system, meaning that the decisions made by higher courts are binding on the lower courts. Another way to understand this integration is through the appellate system that exists in India. This means that a person can appeal to a higher court if they believe that the judgment passed by the lower court is not just.

High Court of Patna
http://patnahighcourt.gov.in

Let us understand what we mean by the appellate system by tracking a case, *State (Delhi Administration) vs Laxman Kumar and Others (1985)*, from the lower courts to the Supreme Court.

High Court of Karnataka
http://karnatakajudiciary.kar.nic.in

In February 1980, Laxman Kumar married 20-year-old Sudha Goel and they lived in a flat in Delhi with Laxman's brothers and their families. On 2 December 1980 Sudha died in hospital due to burns. Her family filed a case in court. When this case was heard in the Trial Court, four of her neighbours were called in as witnesses. They stated that on the night of December 1, they had heard Sudha scream and had forced their way into Laxman's flat. There they saw Sudha standing with her sari in flames. They extinguished the fire by wrapping Sudha in a gunny bag and a blanket. Sudha told them that her mother-in-law Shakuntala had poured kerosene oil on her and that her husband Laxman had lit the fire. During the trial,

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members of Sudha's family and a neighbour stated that Sudha had been subjected to torture by her in-laws and that they were demanding more cash, a scooter and a fridge on the birth of the first child. As part of their defence, Laxman and his mother stated that Sudha's sari had accidentally caught fire while she was heating milk. On the basis of this and other evidence, the Trial Court convicted Laxman, his mother Shakuntala and his brother-in-law Subash Chandra and sentenced all three of them to death.

In November 1983, the three accused went to the High Court to appeal against this verdict of the Trial Court. The High Court, after hearing the arguments of all the lawyers, decided that Sudha had died due to an accidental fire caused by the kerosene stove. Laxman, Shakuntala and Subash Chandra were acquitted.

You may remember the photo essay on the women's movement in your Class VII book. You read about how, in the 1980s, women's groups across the country spoke out against 'dowry deaths'. They protested against the failure of courts to bring these cases to justice. The above High Court judgment deeply troubled women and they held demonstrations and filed a separate appeal against this High Court decision in the Supreme Court through the Indian Federation of Women Lawyers.

In 1985, the Supreme Court heard this appeal against the acquittal of Laxman and the two members of his family. The Supreme Court heard the arguments of the lawyers and reached a decision that was different from that of the High Court. They found Laxman and his mother guilty but acquitted the brother-in-law Subash because they did not have enough evidence against him. The Supreme Court decided to send the accused to prison for life.

Aizawl (Mizoram) Bench of the Gauhati High Court
http://ghcazlbench.nic.in

Write two sentences of what you understand about the appellate system from the given case.

District Courts Complex in Namchi, South Sikkim
http://districtcourtsnamchi.nic.in

The subordinate court is more commonly known by many different names. These include the Trial Court or the Court of the District Judge, the Additional Sessions Judge, Chief Judicial Magistrate, Metropolitan Magistrate, Civil Judge.

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What are the Different Branches of the Legal System?

The above case of the dowry death falls within what is considered a 'crime against society' and is a violation of criminal law. In addition to criminal law, the legal system also deals with civil law cases. You read in Chapter 4 of how a new civil law was passed in 2006 to protect women against domestic violence. Look at the following table to understand some of the significant differences between criminal and civil law.

No.	Criminal Law	Civil Law
1.	Deals with conduct or acts that the law defines as offences. For example, theft, harassing a woman to bring more dowry, murder.	Deals with any harm or injury to rights of individuals. For example, disputes relating to sale of land, purchase of goods, rent matters, divorce cases.
2.	It usually begins with the lodging of an First Information Report (FIR) with the police who investigate the crime after which a case is filed in the court.	A petition has to be filed before the relevant court by the affected party only. In a rent matter, either the landlord or tenant can file a case.
3.	If found guilty, the accused can be sent to jail and also fined.	The court gives the specific relief asked for. For instance, in a case between a landlord and a tenant, the court can order the flat to be vacated and pending rent to be paid.

Fill in the table given below based on what you have understood about criminal and civil law.

Description of Violation	Branch of Law	Procedure to be Followed
A group of girls are persistently harassed by a group of boys while walking to school.		
A tenant who is being forced to move out files a case in court against the landlord.		

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Does Everyone Have Access to the Courts?

In principle, all citizens of India can access the courts in this country. This implies that every citizen has a right to justice through the courts. As you read earlier, the courts play a very significant role in protecting our Fundamental Rights. If any citizen believes that their rights are being violated, then they can approach the court for justice to be done. While the courts are available for all, in reality access to courts has always been difficult for a vast majority of the poor in India. Legal procedures involve a lot of money and paperwork as well as take up a lot of time. For a poor person who cannot read and whose family depends on a daily wage, the idea of going to court to get justice often seems remote.

In response to this, the Supreme Court in the early 1980s devised a mechanism of Public Interest Litigation or PIL to increase access to justice. It allowed any individual or organisation to file a PIL in the High Court or the Supreme Court on behalf of those whose rights were being violated. The legal process was greatly simplified and even a letter or telegram addressed to the Supreme Court or the High Court could be treated as a PIL. In the early years, PIL was used to secure justice on a large number of issues such as rescuing bonded labourers from inhuman work conditions; and securing the release of prisoners in Bihar who had been kept in jail even after their punishment term was complete.

Did you know that the mid-day meal that children now receive in government and government-aided schools is because of a PIL? See the photos on the right and read the text below to understand how this came about.

1

2

3

4

Photo 1. In 2001, the drought in Rajasthan and Orissa meant that millions faced an acute shortage of food.

Photo 2. Meanwhile the government godowns were full of grain. Often this was being eaten away by rats.

Photo 3. In this situation of 'hunger amidst plenty' an organisation called the People's Union of Civil Liberties or PUCL filed a PIL in the Supreme Court. It stated that the fundamental Right to Life guaranteed in Article 21 of the Constitution included the Right to Food. The state's excuse that it did not have adequate funds was shown to be wrong because the godowns were overflowing with grains. The Supreme Court ruled that the State had a duty to provide food to all.

Photo 4. It, therefore, directed the government to provide more employment, to provide food at cheaper prices through the government ration shops, and to provide mid-day meals to children. It also appointed two Food Commissioners to report on the implementation of government schemes.

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For the common person, access to courts is access to justice. The courts exercise a crucial role in interpreting the Fundamental Rights of citizens and as you saw in the above case, the courts interpreted Article 21 of the Constitution on the Right to Life to include the Right to Food. They, therefore, ordered the State to take certain steps to provide food for all including the mid-day meal scheme.

However, there are also court judgments that people believe work against the best interests of the common person. For example, activists who work on issues concerning the right to shelter and housing for the poor believe that the recent judgments on evictions are a far cry from earlier judgments. While recent judgments tend to view the slum dweller as an encroacher in the city, earlier judgments (like the 1985 Olga Tellis vs Bombay Municipal Corporation) had tried to protect the livelihoods of slum dwellers.

The judgment of the Olga Tellis vs Bombay Municipal Corporation established the Right to Livelihood as part of the Right to Life. The following excerpts from the judgment point to the ways in which the judges linked the issue of the Right to Life to that of livelihood:

The sweep of the Right to Life, conferred by Article 21 is wide and far reaching. 'Life' means something more than mere animal existence. It does not mean merely that life cannot be extinguished or taken away as, for example, by the imposition and execution of the death sentence, except according to procedure established by law. That is but one aspect of the Right to Life. An equally important facet of that right is the right to livelihood because no person can live without the means of living, that is, the means of livelihood.

That the eviction of a person from a pavement or slum will inevitably lead to the deprivation of his means of livelihood, is a proposition which does not have to be established in each individual case .... In the present case that facts constituting empirical evidence justify the conclusion that the petitioners live in slums and on pavements because they have small jobs to nurse in the city and for them there is nowhere else to live. They choose a pavement or a slum in the vicinity of their place of work and to loose the pavement or the slum is to loose the job. The conclusion therefore is that the eviction of the petitioners will lead to deprivation of their livelihood and consequently to the deprivation of life.

Olga Tellis vs Bombay Municipal Corporation (1985) 3 SCC 545

Find out about the Street Vendors (Protection of Livelihood and Regulation of Street Vending) Act, 2014.

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Another issue that affects the common person's access to justice is the inordinately long number of years that courts take to hear a case. The phrase 'justice delayed is justice denied' is often used to characterise this extended time period that courts take.

Number of Judges in India				
No.*	Name of the Court	Sanctioned strength	Working strength	Vacancies
A	Supreme Court	34	34	0
B	High Courts	1,079	655	424
C	District and Subordinate Courts	22,644	17,509	5,135

** Data in A and B (as on 1 November 2019)*

However, inspite of this there is no denying that the judiciary has played a crucial role in democratic India, serving as a check on the powers of the executive and the legislature as well as in protecting the Fundamental Rights of citizens. The members of the Constituent Assembly had quite correctly envisioned a system of courts with an independent judiciary as a key feature of our democracy.

The above photo shows the family members of some of the 43 Muslims of Hashimpura, Meerut, killed on 22 May 1987. These families fought for justice for over 31 years. Due to long delay in the commencement of the trial, the Supreme Court in September 2002 transferred the case from the State of Uttar Pradesh to Delhi. 19 Provincial Armed Constabulary (PAC) men faced criminal prosecution for alleged murder and other offences. By 2007, only three prosecution witnesses had been examined. Finally, the Delhi High Court convicted the accused persons on 31 October 2018. (photo was taken at Press Club, Lucknow, 24 May 2007)

Discuss the impact of the shortage of judges on the delivery of justice to the litigants.

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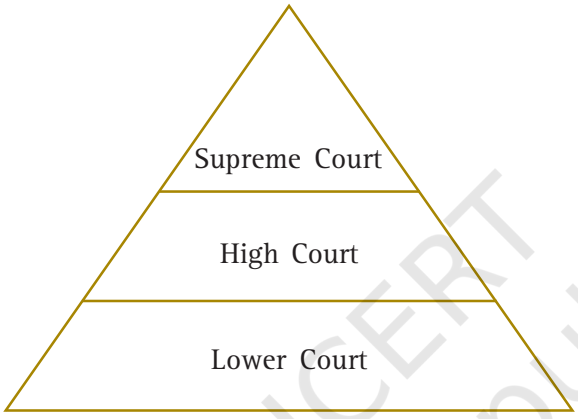
Exercises

1. You read that one of the main functions of the judiciary is 'upholding the law and Enforcing Fundamental Rights'. Why do you think an independent judiciary is necessary to carry out this important function?

2. Re-read the list of Fundamental Rights provided in Chapter 1. How do you think the Right to Constitutional Remedies connects to the idea of judicial review?

3. In the following illustration, fill in each tier with the judgments given by the various courts in the Sudha Goel case. Check your responses with others in class.



4. Keeping the Sudha Goel case in mind, tick the sentences that are true and correct the ones that are false.

   (a) The accused took the case to the High Court because they were unhappy with the decision of the Trial Court.

   (b) They went to the High Court after the Supreme Court had given its decision.

   (c) If they do not like the Supreme Court verdict, the accused can go back again to the Trial Court.

5. Why do you think the introduction of Public Interest Litigation (PIL) in the 1980s is a significant step in ensuring access to justice for all?

6. Re-read excerpts from the judgment on the *Olga Tellis vs Bombay Municipal Corporation* case. Now write in your own words what the judges meant when they said that the Right to Livelihood was part of the Right to Life.

7. Write a story around the theme, 'Justice delayed is justice denied'.

8. Make sentences with each of the glossary words given on the next page.

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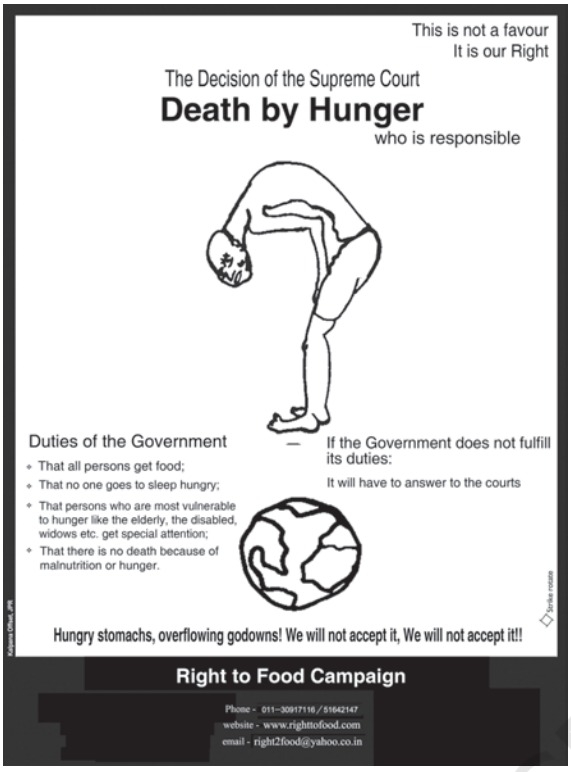
9. The following is a poster made by the Right to Food campaign.



Read this poster and list the duties of the government to uphold the Right to Food.

How does the phrase "Hungry stomachs, overflowing godowns! We will not accept it!!" used in the poster relate to the photo essay on the Right to Food on page 61?

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GLOSSARY

Acquit: This refers to the court declaring that a person is not guilty of the crime which he/she was tried for by the court.

To Appeal: In the context of this chapter this refers to a petition filed before a higher court to hear a case that has already been decided by a lower court.

Compensation: In the context of this chapter this refers to money given to make amends for an injury or a loss.

Eviction: In the context of this chapter this refers to the removal of persons from land/homes that they are currently living in.

Violation: In the context of this chapter it refers both to the act of breaking a law as well as to the breach or infringement of Fundamental Rights.

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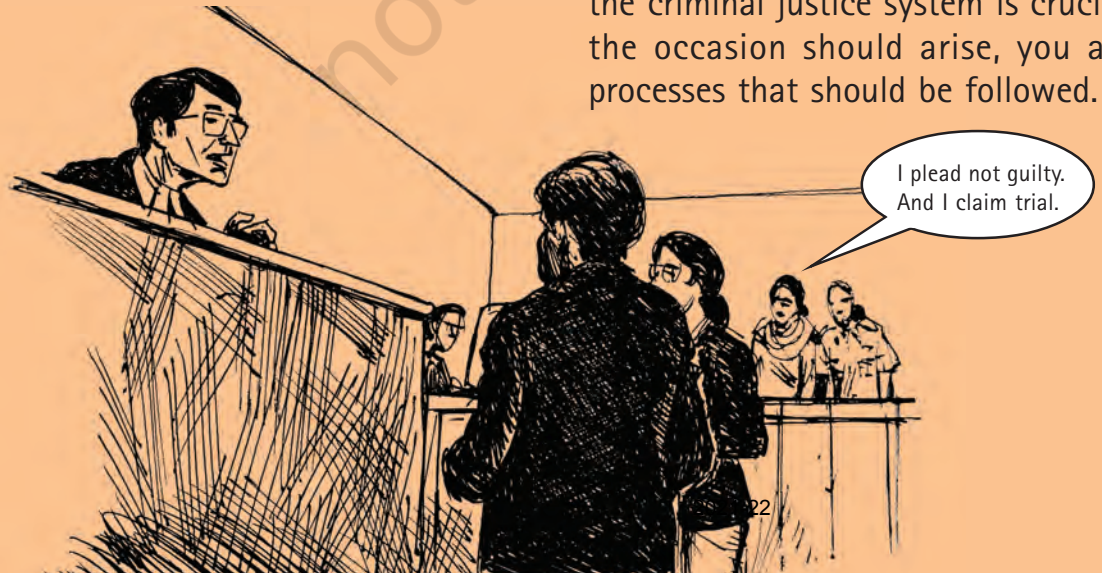
Chapter 6

Understanding Our Criminal Justice System

When we see someone violating the law, we immediately think of informing the police. You might have seen, either in real life or in the movies, police officers filing reports and arresting persons. Because of the role played by the police in arresting persons, we often get confused and think that it is the police who decide whether a person is guilty or not. This, however, is far from true. After a person is arrested, it is a court of law that decides whether the accused person is guilty or not. According to the Constitution, every individual charged of a crime has to be given a fair trial.

Do you know what it means to get a fair trial? Have you heard of an FIR? Or, do you know who a public prosecutor is? In this chapter, we use a fictional case of theft to try and highlight the process as well as the role of different individuals in the criminal justice system. Most cases go through a process that is similar to the one discussed in our fictional case. Therefore, understanding these processes as well as the role that different persons should play within the criminal justice system is crucial, so that if ever the occasion should arise, you are aware of the processes that should be followed.



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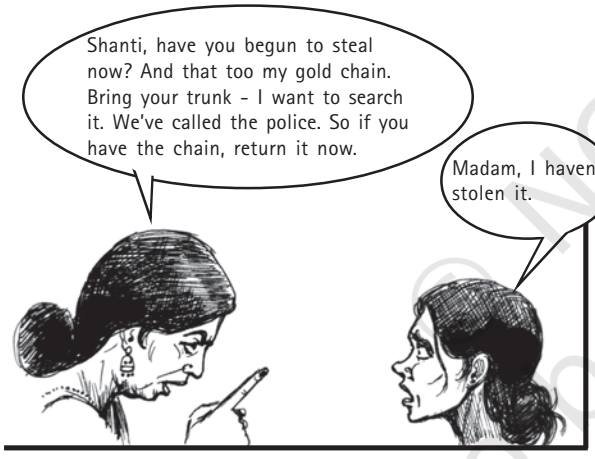
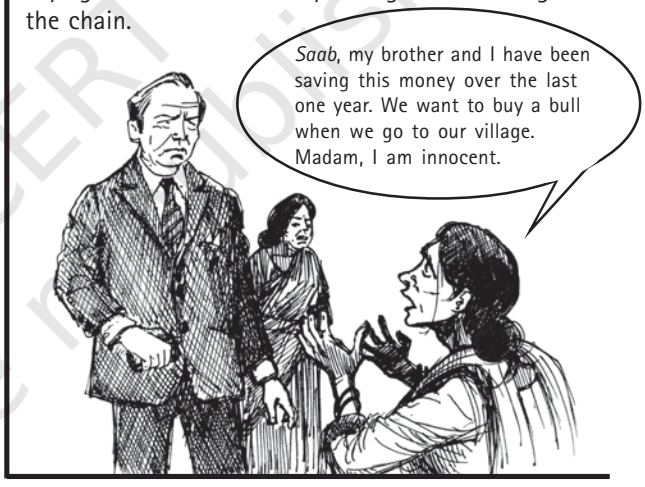
18.7.06

At their apartment in Mumbai Mrs Shinde is getting dressed. She has been frantically searching for her gold chain for over an hour.

Shanti Hembram has been working in the house for the past three years.



Mr Shinde searches Shanti's trunk and finds an envelope with Rs.10,000 in it. He screams at Shanti saying that this is the money she's got from selling the chain.



Mr Shinde has come to the police station.

Sub inspector (S.I.) Rao records Mr Shinde's FIR.

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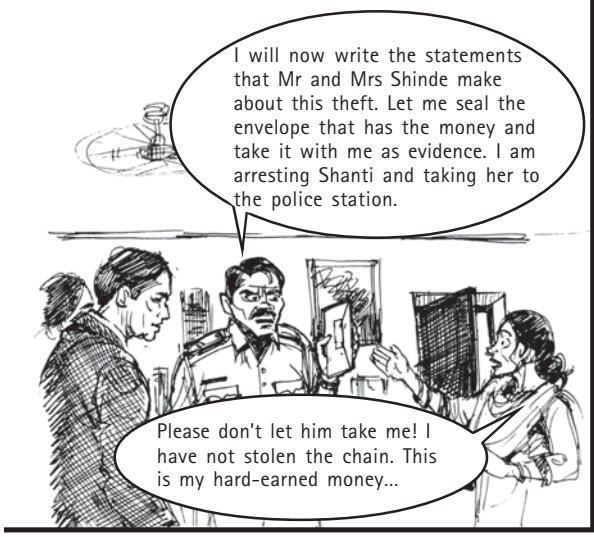
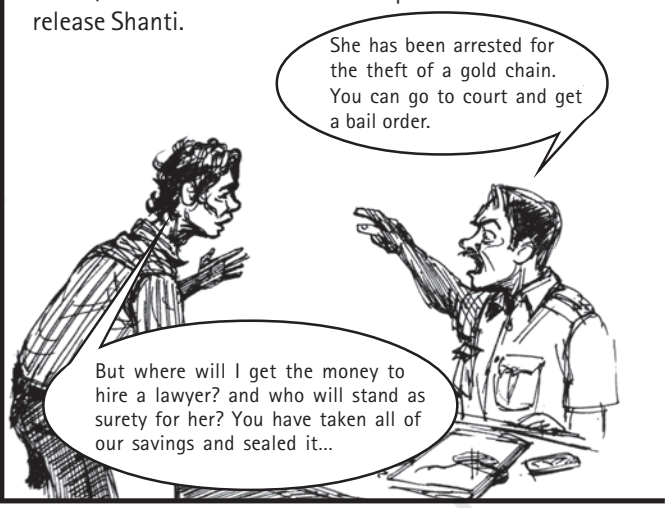
Mr Shinde returns with Sub Inspector Rao.



19.7.06

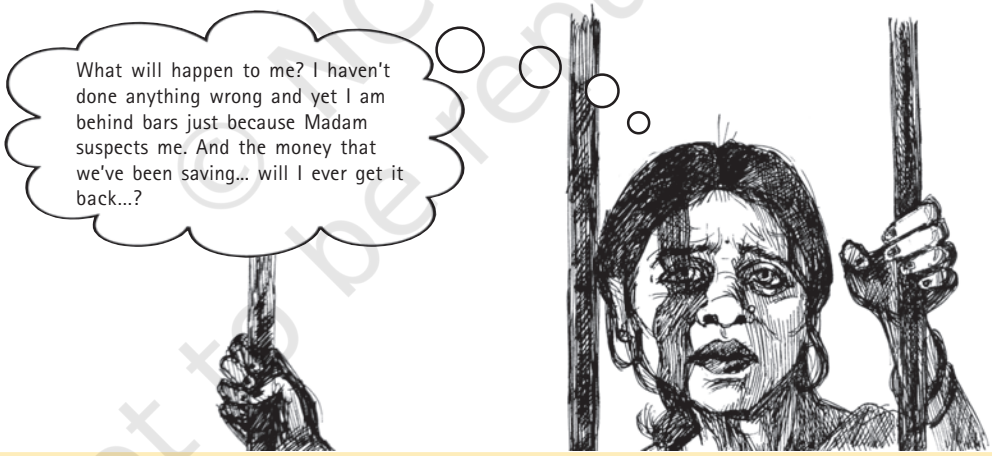
Sushil, Shanti's brother arrives and pleads with S.I. Rao to release Shanti.



S.I. Rao forcibly keeps Sushil in the police station for two days. Sushil is abused and beaten by S.I. Rao and other police constables. They try and make him confess that he and his sister Shanti head a gang of domestic servants that have stolen jewellery from other homes. There have been other complaints of theft of jewellery from Shinde's neighbourhood. As Sushil keeps repeating that he is an innocent factory worker, the police let him go after two days.

23.8.06

Although the court granted bail to Shanti after a month, she was unable to get anyone to stand surety for her for Rs 20,000. She, therefore, continued to be in jail. She is very traumatised. She is worried about what will happen during the trial.



14.9.06

The police files a chargesheet in the Magistrate's Court. The court gives a copy of the chargesheet including statements of witnesses to Shanti. Shanti tells the court that she has no lawyer to defend her against this false case of theft.

The Magistrate appoints Advocate Kamla Roy as Shanti's defence lawyer at the government's expense.

According to Article 22 of the Constitution, every person has a Fundamental Right to be defended by a lawyer. Article 39A of the Constitution places a duty upon the State to provide a lawyer to any citizen who is unable to engage one due to poverty or other disability.

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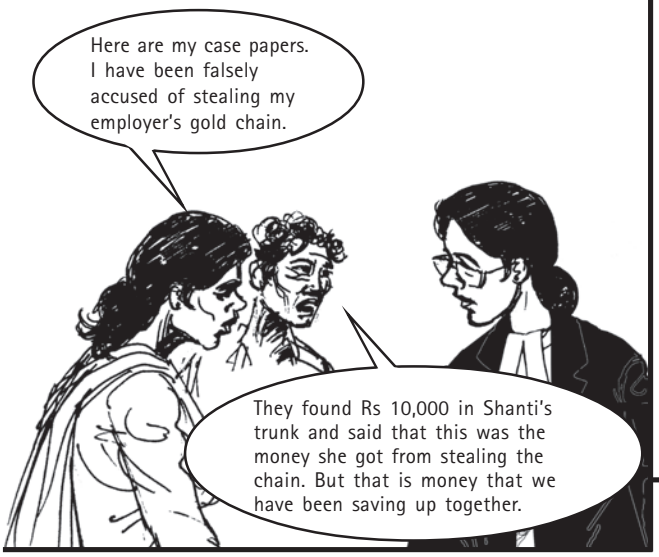
Advocate Kamla Roy meets Shanti in the court



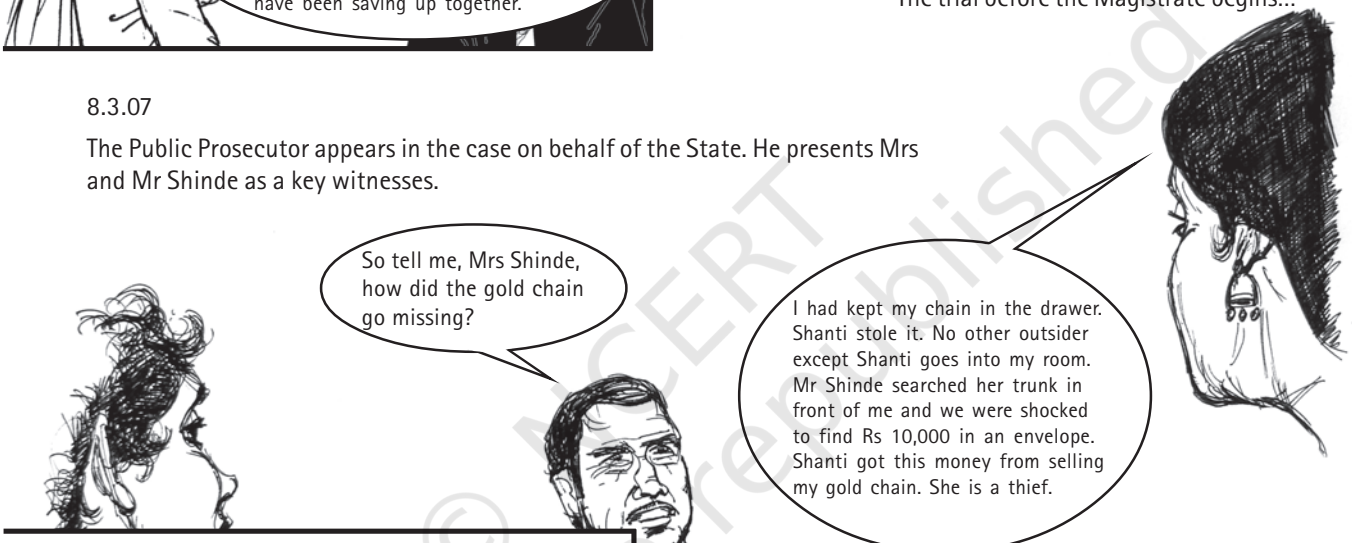
11.12.06

The court frames a charge of theft of Mrs Shinde's gold chain and possession of money Rs 10,000 got from selling stolen property against Shanti.

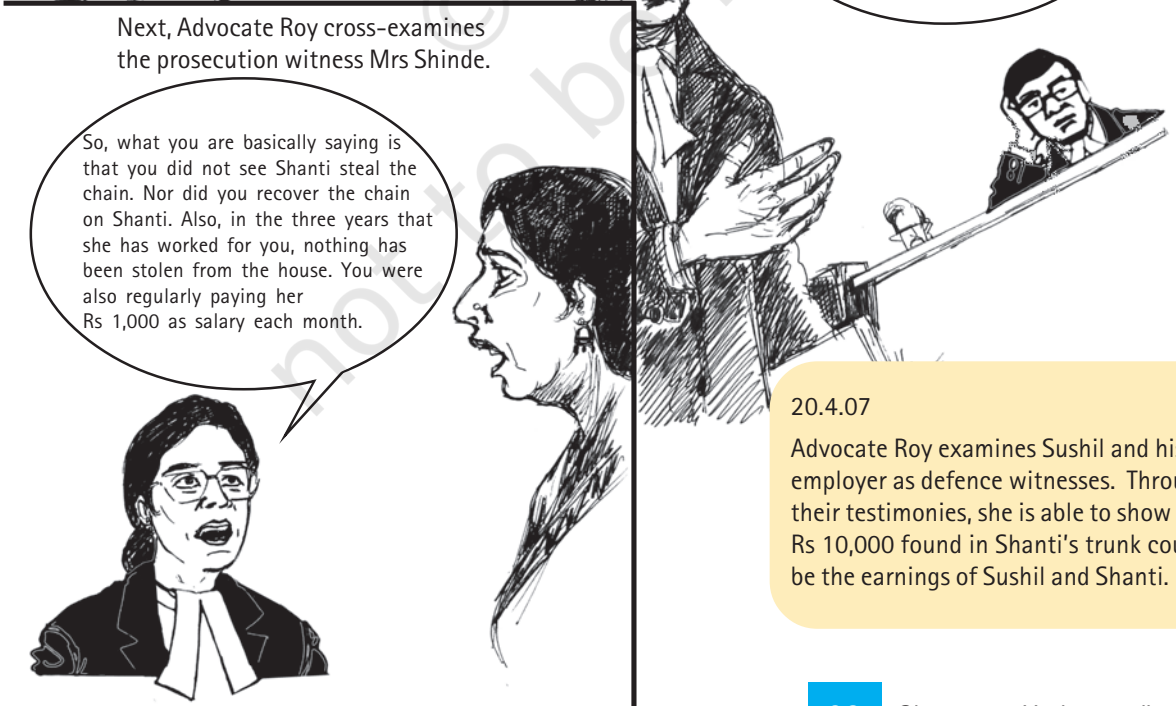
The trial before the Magistrate begins...

8.3.07

The Public Prosecutor appears in the case on behalf of the State. He presents Mrs and Mr Shinde as a key witnesses.



Next, Advocate Roy cross-examines the prosecution witness Mrs Shinde.



20.4.07

Advocate Roy examines Sushil and his employer as defence witnesses. Through their testimonies, she is able to show that the Rs 10,000 found in Shanti's trunk could well be the earnings of Sushil and Shanti.

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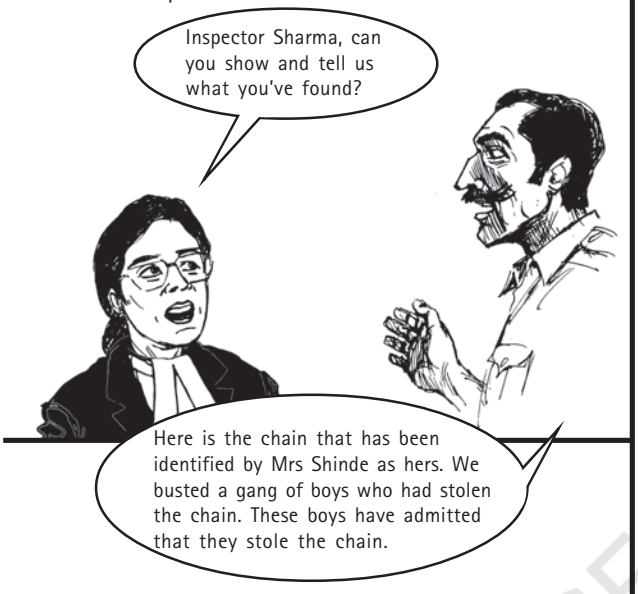
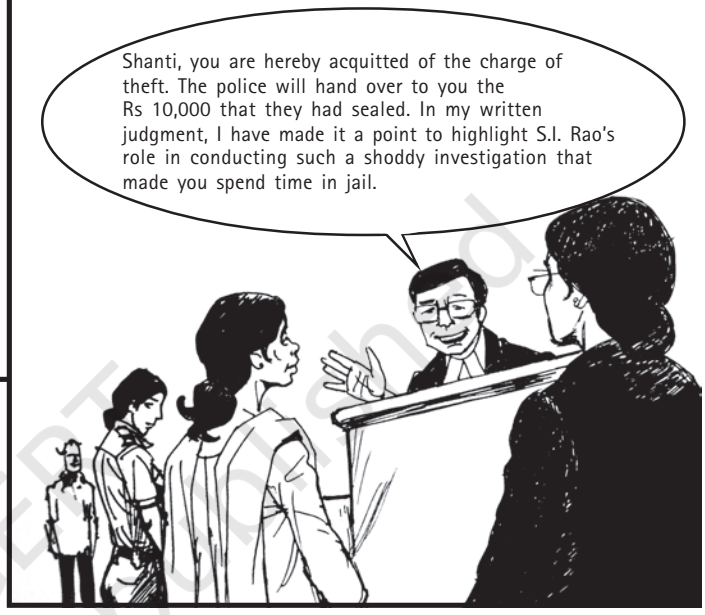
14.5.07

As the trial is nearing completion, Sushil learns that Inspector Sharma has busted a gang of young men who have been stealing jewellery from the Shinde's neighbourhood. Some of Mrs Shinde's son's friends are part of this gang. Mrs Shinde's chain has been found on them. Sushil tells Advocate Roy about this. Advocate Roy now calls Inspector Sharma as a defence witness.



15.7.07

The judge hears the testimony of all the witnesses. After the testimony of Inspector Sharma, Advocate Roy argues before the judge that it has now been established that Shanti is innocent and should be acquitted.



From the above incident, you can see that the four key players in the criminal justice system are the **police**, the **Public Prosecutor**, the **defence lawyer** and the **judge**. You have seen the roles each of them played in the above case. Now let us try and understand their roles more generally.

What is the Role of the Police in Investigating a Crime?

One important function of the police is to investigate any complaint about the commission of a crime. An investigation includes recording statements of witnesses and collecting different kinds of evidence. On the basis of the investigation, the police are required to form an opinion. If the police think that the evidence points to the guilt of the accused person, then they file a chargesheet in the court. As stated at the beginning of this chapter, it is not the job

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of the police to decide whether a person is guilty or innocent, that is for the judge to decide.

You read in Unit 2 about the rule of law, which means that everyone is subject to the law of the land. This includes the police. Therefore, police investigations always have to be conducted in accordance with law and with full respect for human rights. The Supreme Court has laid down guidelines that the police must follow at the time of arrest, detention and interrogation. The police are not allowed to torture or beat or shoot anyone during investigation. They cannot inflict any form of punishment on a person even for petty offences.

Article 22 of the Constitution and criminal law guarantee to every arrested person the following Fundamental Rights:

- The Right to be informed at the time of arrest of the offence for which the person is being arrested.
- The Right to be presented before a magistrate within 24 hours of arrest.
- The Right not to be ill treated or tortured during arrest or in custody.
- Confessions made in police custody cannot be used as evidence against the accused.
- A boy under 15 years of age and women cannot be called to the police station only for questioning.

Why do you think there is a rule that confessions made during police custody cannot be used as evidence against the accused?

The Supreme Court of India has laid down specific requirements and procedures that the police and other agencies have to follow for the arrest, detention and interrogation of any person. These are known as the D.K. Basu Guidelines and some of these include:

- The police officials who carry out the arrest or interrogation should wear clear, accurate and visible identification and name tags with their designations;
- A memo of arrest should be prepared at the time of arrest and should include the time and date of arrest. It should also be attested by at least one witness who could include a family member of the person arrested. The arrest memo should be counter-signed by the person arrested.
- The person arrested, detained or being interrogated has a right to inform a relative, friend or well-wisher.
- When a friend or relative lives outside the district, the time, place of arrest and venue of custody must be notified by police within 8 to 12 hours after arrest.

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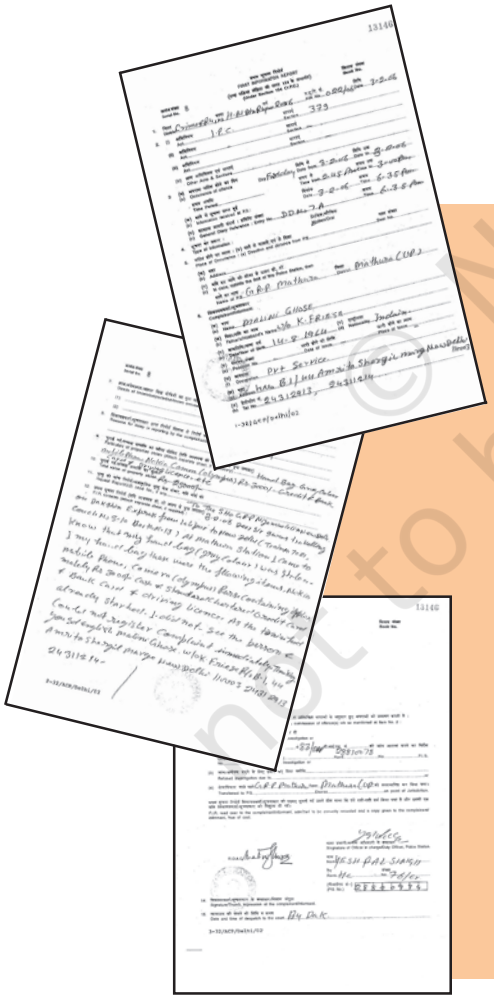
1. Now let us return to the story of Shanti and answer the following questions:

   a) When Shanti was arrested for theft, S.I. Rao also kept her brother Sushil in the police lock up for two days. Was it legal for the police to detain him? Does it violate the D.K. Basu guidelines?

   b) Did S.I. Rao do enough to question witnesses and compile evidence before arresting Shanti and filing a case against her? In keeping with the duties of the police as stated above, what else do you think S.I. Rao could have done as part of his investigation?

2. Now let us take a slightly different scenario. Shanti and her brother Sushil go to the police station to complain that Mr Shinde's 20-year old son had stolen Rs 15,000 that they had been saving up. Do you think that the officer in charge of the Police Station will promptly lodge an FIR? List a few factors that in your opinion may influence the decision of the police to register or not register an FIR.



First Information Report (FIR):

It is with the registration of an FIR that the police can begin their investigations into a crime. The law states that it is compulsory for an officer in charge of a police station to register an FIR whenever a person gives information about a cognizable offence. This information can be given to the police either orally or in writing. The FIR usually mentions the date, time and place of the offence, details the basic facts of the offence, including a description of the events. If known, the identity of the accused persons and witnesses is also mentioned. The FIR also states the name and address of the complainant. There is a prescribed form in which the police registers an FIR and it is signed by the complainant. The complainant also has a legal right to get a free copy of the FIR from the police.

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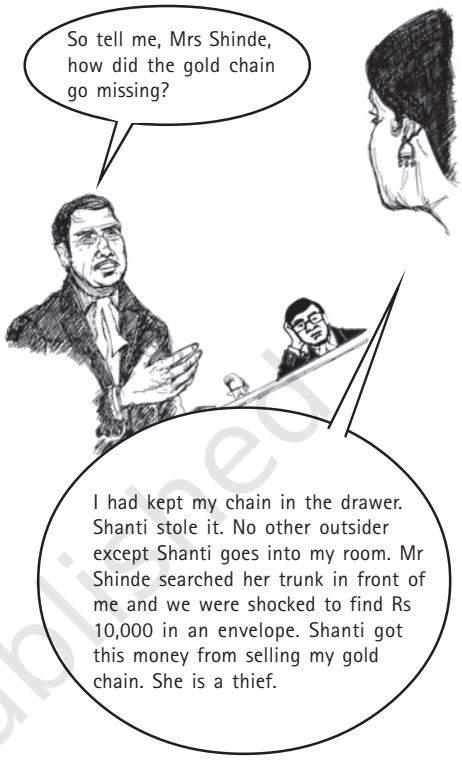
What is the Role of the Public Prosecutor?

A criminal offence is regarded as a public wrong. What is meant by this is that it is considered to have been committed not only against the affected victims but against society as a whole. Do you remember the case of the dowry death of Sudha that we read about in the previous chapter? The case against the accused Laxman and his family was presented by the State. That is why the case was called *State (Delhi Administration) vs Laxman Kumar and Others*. Similarly the above case can be called 'State vs Shanti Hembram' and not Mrs Shinde vs Shanti Hembram.

In court, it is the Public Prosecutor who represents the interests of the State. The role of the Prosecutor begins once the police has conducted the investigation and filed the chargesheet in the court. He/she has no role to play in the investigation. The Prosecutor must conduct the prosecution on behalf of the State. As an officer of the court, it is his/her duty to act impartially and present the full and material facts, witnesses and evidence before the court to enable the court to decide the case.



What is the Role of the Judge?

The judge is like an umpire in a game and conducts the trial impartially and in an open court. The judge hears all the witnesses and any other evidence presented by the prosecution and the defence. The judge decides whether the accused person is guilty or innocent on the basis of the evidence presented and in accordance with the law. If the accused is convicted, then the judge pronounces the sentence. He may send the person to jail or impose a fine or both, depending on what the law prescribes.

What did the judge say in Shanti's case after hearing the testimony of all the witnesses?

What is a Fair Trial?

Let us for a moment imagine what might have happened if the judge decided to try Shanti's case very differently. What if the court did not give a copy of the chargesheet and

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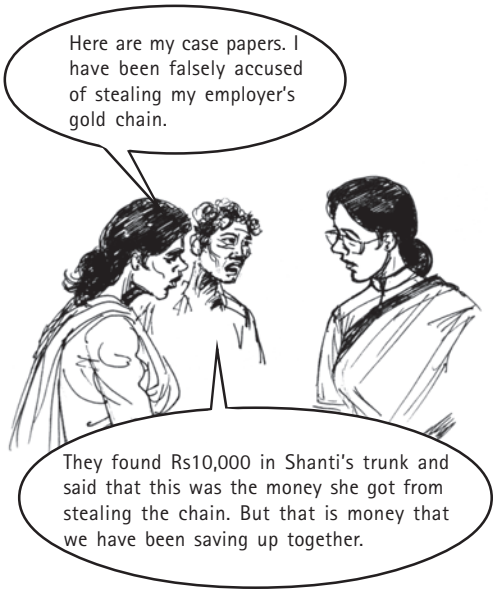
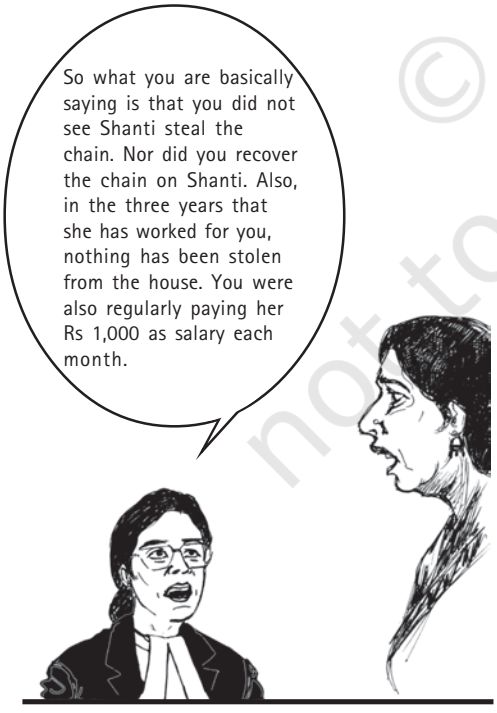


statements of witnesses to Shanti? What if he held the trial in a secret location where neither Shanti nor Sushil were present? What if he did not give Shanti's lawyer, Advocate Roy enough time to question the witnesses of the prosecution such as Mrs Shinde and instead had already decided that Shanti was guilty? If this had happened, then it would be a case of an unfair trial. This is because for a trial to be fair, several different procedures have to be observed. Article 21 of the Constitution that guarantees the Right to Life states that a person's life or liberty can be taken away only by following a reasonable and just legal procedure. A fair trial ensures that Article 21 of the Constitution is upheld. Let us now return to Shanti's case as described in the storyboard and identify the essential elements of a fair trial:

Firstly, Shanti was given a copy of the chargesheet and all other evidence that the prosecution presented against her. Shanti was charged with the offence of theft that was defined as a crime in the law. The trial was held in an **open court**, in public view. Her brother, Sushil could attend the court hearings. The trial was held **in the presence of the accused**. Shanti was **defended by a lawyer**. Shanti's lawyer, Advocate Roy was given an **opportunity to cross-examine all the prosecution witnesses. Advocate Roy was given an opportunity to present witnesses in Shanti's defence.**



Although the police filed a case of theft against Shanti, the judge **assumed her to be innocent**. It was the responsibility of the prosecution **to prove beyond reasonable doubt** that Shanti was guilty. In this case the prosecution failed to do so.

It is significant that the judge decided the matter only on the **basis of the evidence** before the court. The judge did not jump to the conclusion that Shanti was the thief just because she was a poor maidservant. Instead, the judge remained **impartial** and since the evidence showed that some young men and not Shanti was the thief, he set Shanti free. In Shanti's case, justice was finally done to her because she was given a **fair trial**.

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The Constitution and the law both state that all of the persons that we have discussed in this chapter should carry out their roles in a proper manner. What this means is that they all need to work to ensure that every citizen, irrespective of their class, caste, gender, religious and ideological backgrounds gets a fair trial when accused. The rule of law which says that everyone is equal before the law would not make much sense if every citizen were not guaranteed a fair trial by the Constitution.

All of the processes, written in bold on page 74, are crucial to a fair trial. Write in your own words what you understand of the following processes based on the above description of Shanti's case.

a. Open Court:
b. Basis of Evidence:
c. Cross-examination of Prosecution Witnesses:

Discuss in class what might have happened in Shanti's case if the following procedures had not been observed.

a. If she were not defended by a lawyer.
b. If the court had not assumed her to be innocent.

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Exercises

In a town called Peace Land, the supporters of the Fiesta football team learn that the supporters of the Jubilee football team in the nearby city about 40 km away have damaged the ground on which the Final between both teams is to be held the following day. A crowd of Fiesta fans armed with deadly weapons attacks the homes of the supporters of the Jubilee football team in the town. In the attack, 10 men are killed, 5 women are gravely hurt, many homes are destroyed and over 50 people injured.

Imagine that you and your classmates are now part of the criminal justice system. First divide the class into the following four groups of persons:

1. Police 2. Public Prosecutor 3. Defence lawyer 4. Judge

The column on the right provides a list of functions. Match these with the roles that are listed on the left. Have each group pick the functions that it needs to perform to bring justice to those who were affected by the violence of the Fiesta fans. In what order, will these functions be performed?

Roles	Functions
Police	hear the witnesses
	record the statements of witnesses
Public Prosecutor	cross examine the witnesses
	take photographs of burnt homes
Defence Lawyer	record the evidence
	arrest the Fiesta fans
Judge	writes the judgment
	argue the case for the victims
	decide for how many years the accused will be put in jail
	examine the witnesses in court
	pass the judgment
	get the assaulted women medically examined
	conduct a fair trial
	meet the accused persons

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Now take the same situation but ask one student who is a supporter of the Fiesta Club to perform all the functions listed above. Do you think the victims would get justice if only one person performed all of the functions of the criminal justice system? Why not?

State two reasons why you believe that different persons need to play different roles as part of the criminal justice system.

GLOSSARY

Accused: In the context of this chapter this refers to the person who is tried by a court for a crime.

Cognizable: In the context of this chapter this refers to an offence for which the police may arrest a person without the permission of the court.

Cross-examine: In the context of this chapter this refers to the questioning of a witness who has already been examined by the opposing side in order to determine the veracity of his/her testimony.

Detention: In the context of this chapter this refers to the act of being kept in illegal custody by the police.

Impartial: The act of being fair or just and not favouring one side over another.

Offence: Any act that the law defines as a crime.

To be charged of a crime: This refers to the trial judge informing the accused, in writing, of the offence for which he/she will face trial.

Witness: In the context of this chapter this refers to the person who is called upon in court to provide a first-hand account of what he/she has seen, heard or knows.

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Unit Four

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Teacher's Note

Equality is a value and right that we have tried to understand in the *Social and Political Life* series. Over the three years, we have deepened our conceptual understanding of equality. We have distinguished the idea of formal equality from that of substantive equality and the need to move towards establishing the latter. Kanta's story, in the Class VII book, is an example of this. We have also established that to understand equality it is important to delve into how inequality is experienced and manifested. We have, thus, examined the connections between discrimination and inequality through the childhood experiences of Dr Ambedkar and Omprakash Valmiki in Class VI and VII books. The impact of inequality on access to resources was looked at in the context of women's access to education. Rashsundari Devi and Rokeya Begum's writings point to women's struggles to overcome this denial. We have often pointed to the Fundamental Rights enshrined in our Constitution to highlight why equality and the idea of dignity that it contains is crucial to the functioning of democracy in India.

This unit looks more closely at the ways in which inequality affects different groups and communities by introducing the concept of marginalisation or exclusion from the mainstream. The Unit focuses on three groups, namely the Adivasis, the Muslims and the Dalits. These three groups have been chosen because the causes that contribute to each group's marginalisation are different and they sometimes experience marginalisation in different ways. In teaching this unit, the aim should be to help students identify the factors that contribute to marginalisation as well as be able to recognise and empathise with the marginalised. You could help children identify the marginalised communities in your region. In Chapter 7, we look at the experiences of Adivasi and Muslim communities. Chapter 8 discusses ways in which the government as well as these communities themselves have tried to address marginalisation through various struggles. The government does this through its law-making function and through different policies and schemes that specifically target these communities as beneficiaries.

We have used a variety of pedagogic tools in this unit – data, poems, a storyboard and a case-study. Use the storyboard to discuss processes of marginalisation experienced by the Adivasis. The case study on Dalits should lead to a discussion on the importance of the SC/ST Act as well as the ways in which this law reflects the Constitution's commitment to Fundamental Rights. To understand the situation of the Muslim community, we have used data from different sources, which can be analysed in the class. Songs and poems have been used in this unit to break down the boundaries created between social science and language textbooks and to establish that, in the everyday lives of communities, this separation does not exist. Moreover, struggles for justice have produced memorable poetry and songs that often do not find a place in textbooks.

This chapter does contain several issues that may lead to contentious discussions within the classroom space. Children are aware of such issues and we have to find a mature way of discussing these. You play a crucial role in facilitating these discussions in order to ensure that no child or group of children feel discriminated against, ridiculed or left out from these discussions.

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Chapter 7

Understanding Marginalisation

What Does it Mean to be Socially Marginalised?

To be marginalised is to be forced to occupy the sides or fringes and thus not be at the centre of things. This is something that some of you have probably experienced in the classroom or playground. If you are not like most people in your class, that is, if your taste in music or films is different, if your accent marks you out from others, if you are less chatty than others in your class, if you don't play the same sport that many of your classmates like, if you dress differently, the chances are that you will not be considered to be 'in' by your peers. So, often, you end up feeling that you are 'not with it' – as if what you say, feel and think and how you act are not quite right or acceptable to others.

As in the classroom, in the social environment too, groups of people or communities may have the experience of being excluded. Their marginalisation can be because they speak a different language, follow different customs or belong to a different religious group from the majority community. They may also feel marginalised because they are poor, considered to be of 'low' social status and viewed as being less human than others. Sometimes, marginalised groups are viewed with hostility and fear. This sense of difference and exclusion leads to communities not having access to resources and opportunities and in their inability to assert their rights. They experience a sense of disadvantage and powerlessness vis-a-vis more powerful and dominant sections of society who own land, are wealthy, better educated and politically powerful. Thus, marginalisation is seldom experienced in one sphere. Economic, social, cultural and political factors work together to make certain groups in society feel marginalised.

In this chapter, you will read about two communities that are considered to be socially marginalised in India today.

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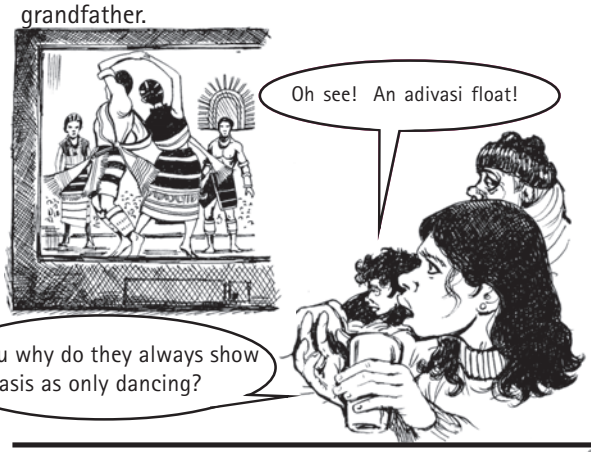
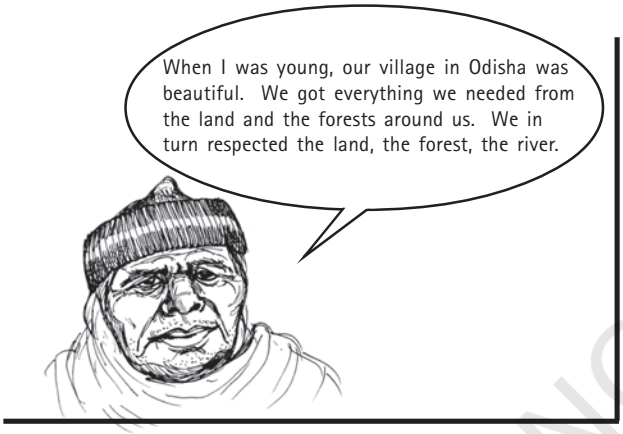
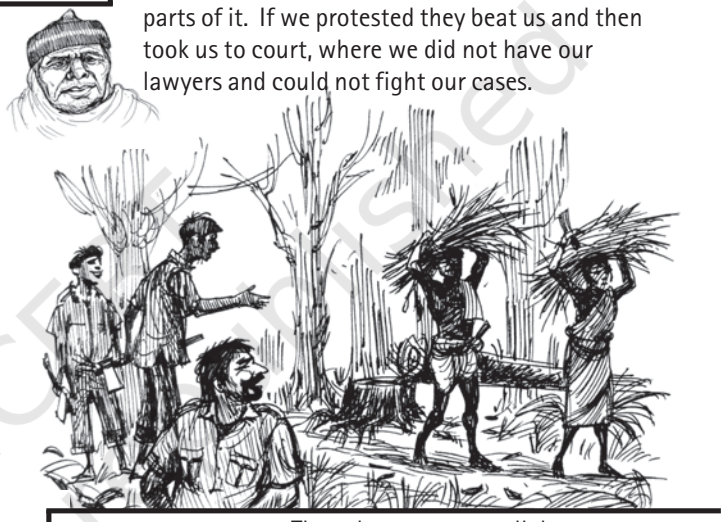
Adivasis and Marginalisation

An Adivasi Family in Delhi Soma and Helen are watching the Republic Day parade on TV with their grandfather.



Suddenly we were told that the forest was not ours. Forest officials and contractors cut down large parts of it. If we protested they beat us and then took us to court, where we did not have our lawyers and could not fight our cases.





Many of us were forced to leave our homes and find seasonal work in nearby towns.

Then the companywallahs came. They said there was iron ore under our land, they wanted to mine it. They promised jobs and money, if we sold our land to them. Some villagers were excited. Others said this would destroy our lives and we would get nothing. Some gave thumbprints, not realising they were selling their lands off. Only a few were given token jobs. But most of us did not sell...

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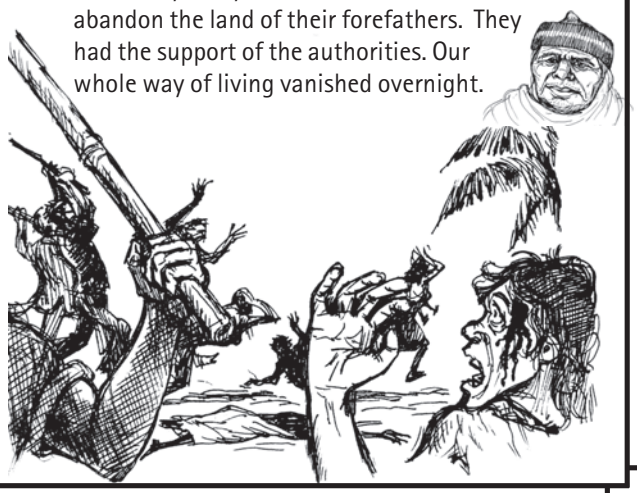
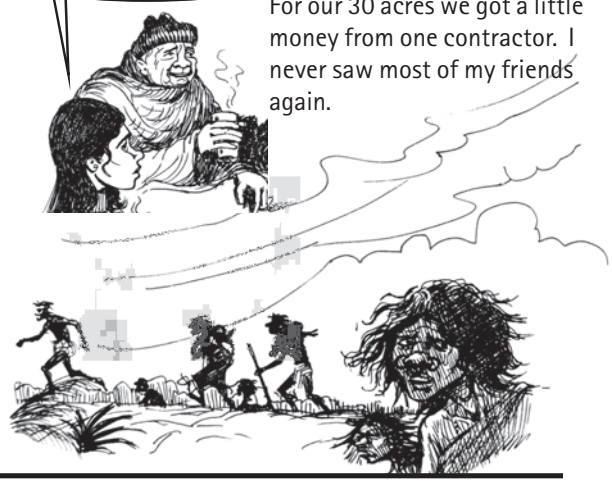
Then they beat and threatened us till eventually everyone was forced to sell and abandon the land of their forefathers. They had the support of the authorities. Our whole way of living vanished overnight.



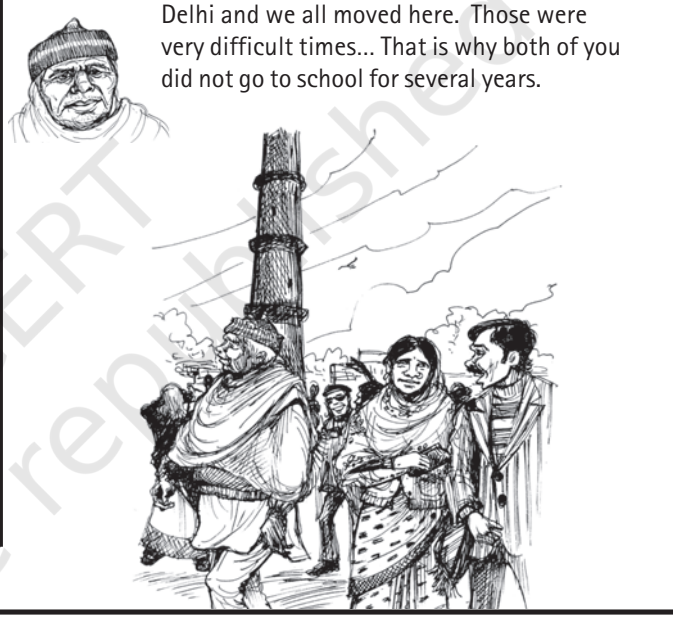
Oh, Dadu! And our land what...

For our 30 acres we got a little money from one contractor. I never saw most of my friends again.



The money hardly lasted in the city. We had no means of livelihood anymore. We were all cramped into a tiny rented room. How we missed our carefree lives, the open spaces.

After a few years your father got a job in Delhi and we all moved here. Those were very difficult times... That is why both of you did not go to school for several years.



I hated going back to school. We had missed so much of our studies and other children made fun of us. We spoke Santhali at home, and did not know Hindi.

But now we have friends. I can even speak some English now.

I wish I could have shown my friends our village before it was destroyed.

You can still tell them about our village. It has a lot to teach them...

One day I'll make a movie on this story, our story, the adivasi story.

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You just read about how Dadu was forced to leave his village in Odisha. Dadu's story is similar to the lives of millions of Adivasis in India. You will read more about the marginalisation of this community in this chapter.

Explain at least three different reasons why groups may be marginalised.

Why was Dadu forced to leave his village in Odisha?

Who are Adivasis?

Adivasis – the term literally means 'original inhabitants' – are communities who lived, and often continue to live, in close association with forests. Around 8 per cent of India's population is Adivasi and many of India's most important mining and industrial centres are located in Adivasi areas – Jamshedpur, Rourkela, Bokaro and Bhilai among others. Adivasis are not a homogeneous population: there are over 500 different Adivasi groups in India. Adivasis are particularly numerous in states like Chhattisgarh, Jharkhand, Madhya Pradesh, Odisha, Gujarat, Maharashtra, Rajasthan, Andhra Pradesh, West Bengal and in the north-eastern states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. A state like Odisha is home to more than 60 different tribal groups. Adivasi societies are also most distinctive because there is often very little hierarchy among them. This makes them radically different from communities organised around principles of *jati-varna* (caste) or those that were ruled by kings.

Tribals are also referred to as Adivasis.

You may have heard the term Scheduled Tribes. Scheduled Tribes is the term used for Adivasis used by the Indian government in various official documents. There is an official list of tribes. Scheduled Tribes are often grouped together with Scheduled Castes in the category Scheduled Castes and Scheduled Tribes.

Adivasis practise a range of tribal religions that are different from Islam, Hinduism and Christianity. These often involve the worship of ancestors, village and nature spirits, the last associated with and residing in various sites in the landscape – 'mountain-spirits', 'river-spirits', 'animal-spirits', etc. The village spirits are often worshipped at specific sacred groves within the village boundary while the ancestral ones are usually worshipped at home. Additionally, Adivasis have always been influenced by different surrounding religions like Shakta, Buddhist, Vaishnav, Bhakti and Christianity. Simultaneously, Adivasi religions themselves have influenced dominant religions of the empires around them,

In your own city or village, who would you think are the marginalised groups? Discuss.

Can you name some Adivasi communities that live in your state?

What languages do they speak?

Do they live close to the forest?

Do they migrate to other regions looking for work?

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The above two images of tribal communities in their traditional costumes are often the only ways in which Adivasi communities are represented. This then leads us to think of them as being 'exotic' and 'backward'.

for example, the Jagannath cult of Odisha and Shakti and Tantric traditions in Bengal and Assam. During the nineteenth century, substantial numbers of Adivasis converted to Christianity, which has emerged as a very important religion in modern Adivasi history.

Adivasis have their own languages (most of them radically different from and possibly as old as Sanskrit), which have often deeply influenced the formation of 'mainstream' Indian languages, like Bengali. Santhali has the largest number of speakers and has a significant body of publications including magazines on the internet or in e-zines.

Adivasis and Stereotyping

In India, we usually 'showcase' Adivasi communities in particular ways. Thus, during school functions or other official events or in books and movies, Adivasis are invariably portrayed in very stereotypical ways – in colourful costumes, headgear and through their dancing. Besides this, we seem to know very little about the realities of their lives. This often wrongly leads to people believing that they are exotic, primitive and backward. Often Adivasis are blamed for their lack of advancement as they are believed to be resistant to change or new ideas. You will remember that you read in Class VI book how stereotyping particular communities can lead to people discriminating against such groups.

Adivasis and Development

As you have already read in your history textbook, forests were absolutely crucial to the development of all empires and settled civilisations in India. Metal ores like iron and copper, and gold and silver, coal and diamonds, invaluable timber, most medicinal herbs and animal products (wax, lac, honey) and animals themselves (elephants, the mainstay of imperial armies), all came from the forests. In addition, the continuation of life depended heavily on forests, that help recharge many of India's rivers and, as is becoming clearer now, crucial to the availability and quality of our

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air and water. Forests covered the major part of our country till the nineteenth century and the Adivasis had a deep knowledge of, access to, as well as control over most of these vast tracts at least till the middle of the nineteenth century. This meant that they were not ruled by large states and empires. Instead, often empires heavily depended on Adivasis for the crucial access to forest resources.

This is radically contrary to our image of Adivasis today as somewhat marginal and powerless communities. In the pre-colonial world, they were traditionally ranged hunter-gatherers and nomads and lived by shifting agriculture and also cultivating in one place. Although these remain, for the past 200 years Adivasis have been increasingly forced – through economic changes, forest policies and political force applied by the State and private industry – to migrate to lives as workers in plantations, at construction sites, in industries and as domestic workers. For the first time in history, they do not control or have much direct access to the forest territories.

From the 1830s onwards, Adivasis from Jharkhand and adjoining areas moved in very large numbers to various plantations in India and the world - Mauritius, the Caribbean and even Australia. India's tea industry became possible with their labour in Assam. Today, there are 70 lakh Adivasis in Assam alone. The story of this migration is full of extreme hardship, torture, heartbreak and death. For example, in the nineteenth century alone five lakh Adivasis had perished in these migrations. The song below captures the hopes of the migrants and the reality they faced in Assam.

Come Mini, let's go to Assam
Our country has so much suffering
The country of Assam, oh Mini
Has tea gardens full of greenery...

The Sardar says work, work
The Babu says catch and bring them in
The Saheb says I'll take off the skin of your back
Hey Jaduram, you deceived us by sending us to Assam .

Source: Basu, S. *Jharkhand Movement: Ethnicity and Culture of Silence*

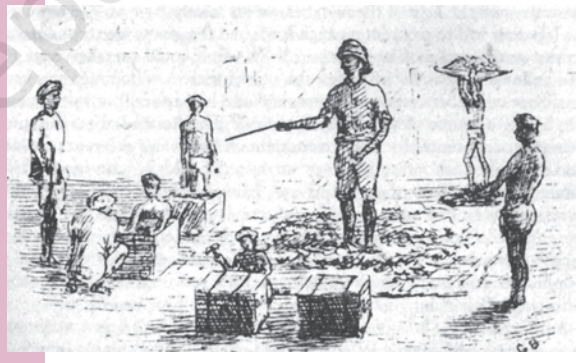
What metals are important in present-day India? Why? Where do they come from? Are there Adivasi populations there?

List five products that you use at home that come from the forest.

By whom were the following demands being made on forest land?

- **timber for construction of houses and railways**
- **forest land for mining**
- **forest land for agriculture by non-tribal people**
- **reserved by government as wildlife parks**

In what ways would this affect tribal people?



What do you think this poem is trying to convey?

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This is a photo of Niyamgiri Hill located in Kalahandi district of Odisha. This area is inhabited by Dongarria Konds, an Adivasi community. Niyamgiri is the sacred mountain of this community. A major aluminium company is planning to set up a mine and a refinery here which will displace this Adivasi community. They have strongly resisted this proposed development and have been joined by environmentalists as well. A case against the company is also pending in the Supreme Court.

Forest lands have been cleared for timber and to get land for agriculture and industry. Adivasis have also lived in areas that are rich in minerals and other natural resources. These are taken over for mining and other large industrial projects. Powerful forces have often colluded to take over tribal land. Much of the time, the land is taken away forcefully and procedures are not followed. According to official figures, more than 50 per cent of persons displaced due to mines and mining projects are tribals. Another recent survey report by organisations working among Adivasis shows that 79 per cent of the persons displaced from the states of Andhra Pradesh, Chhattisgarh, Odisha and Jharkhand are tribals. Huge tracts of their lands have also gone under the waters of hundreds of dams that have been built in independent India. In the North east, their lands remain highly militarised. India has 101 national parks covering 40,564 sq km and 543 wildlife sanctuaries covering 1,19,776 sq km. These are areas where tribals originally lived but were evicted from. When they continue to stay in these forests, they are termed encroachers.

Losing their lands and access to the forest means that tribals lose their main sources of livelihood and food. Having gradually lost access to their traditional homelands, many Adivasis have migrated to cities in search of work where they are employed for very low wages in local industries or at building or construction sites. They, thus, get caught

Adivasis use around 10,000 plant species – approximately 8,000 species are used for medicinal purposes; 325 are used as pesticides; 425 as gums, resins and dyes; 550 as fibres; 3,500 are edible. This entire knowledge system gets wiped out when Adivasis lose their rights over forest lands.

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in a cycle of poverty and deprivation. 45 per cent of tribal groups in rural areas and 35 per cent in urban areas live below the poverty line. This leads to deprivation in other areas. Many tribal children are malnourished. Literacy rates among tribals are also very low.

When Adivasis are displaced from their lands, they lose much more than a source of income. They lose their traditions and customs – a way of living and being. "They took our farming land. They left some houses. They took the cremation ground, temple, well and pond. How will we survive?" says Gobindha Maran, who was displaced due to a refinery project in Odisha.

As you have read, there exists an interconnectedness between the economic and social dimensions of tribal life. Destruction in one sphere naturally impacts the other. Often this process of dispossession and displacement can be painful and violent.

In your opinion, why is it important that Adivasis should have a say in how their forests and forest lands are used?

Minorities and Marginalisation

In Unit 1, you read that the Constitution provides safeguards to religious and linguistic minorities as part of our Fundamental Rights. Why do you think these minority groups have been provided these safeguards? The term minority is most commonly used to refer to communities that are numerically small in relation to the rest of the population. However, it is a concept that goes well beyond numbers. It encompasses issues of power, access to resources and has social and cultural dimensions. As you read in Unit 1, the Indian Constitution recognised that the culture of the majority influences the way in which society and government might express themselves. In such cases, size can be a disadvantage and lead to the marginalisation of the relatively smaller communities. Thus, safeguards are needed to protect minority communities against the possibility of being culturally dominated by the majority. They also protect them against any discrimination and disadvantage that they may face. Given certain conditions, communities that are small in number relative to the rest of society may

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Why do we need safeguards for minorities?

feel insecure about their lives, assets and well-being. This sense of insecurity may get accentuated if the relations between the minority and majority communities are fraught. The Constitution provides these safeguards because it is committed to protecting India's cultural diversity and promoting equality as well as justice. As you have already read in Chapter 5, the judiciary plays a crucial role in upholding the law and enforcing Fundamental Rights. Every citizen of India can approach the courts if they believe that their Fundamental Rights have been violated. Now let us understand marginalisation in the context of the Muslim community.

Muslims and Marginalisation

According to 2011 census, Muslims are 14.2 per cent of India's population and are considered to be a marginalised community in India today because in comparison to other communities, they have over the years been deprived of the benefits of socio-economic development. The data in the three tables below, derived from different sources, indicate the situation of the Muslim community with regard to basic amenities, literacy and public employment. Read the tables below. What do you think these tables tell us about the socio-economic status of the Muslim community?

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I. Access to Basic Amenities, 2008–2009

Religious Community	*Pucca* House	Electricity	Tap Water
Hindu	65.4	75.2	43.7
Muslim	63.8	67.5	35.8
Christian	69.3	86.2	48.0
Sikh	91.3	96.0	49.3

Source: *India Human Development Report 2011*: *Towards Social Inclusion*, Oxford University Press for Institute of Applied Manpower Research, Planning Commission, Government of India, New Delhi, p. 346, 389, 392.

Which of these communities have the most and the least access to basic amenities?

II. Literacy Rate by Religion, 2011 (percentages)

All	Hindus	Muslims	Christians	Sikhs	Buddhists	Jains
74	63	57	74	67	71	86

Source: *Census of India 2011*

Which of these communities have the highest and the lowest literacy rate?

III. Public Employment of Muslims (percentages)

Population	IAS	IPS	IFS	Central Public Sector Unit (PSU)	State PSU	Banks & RBI
13.5	3	4	1.8	3.3	10.8	2.2

Source: *Social, Economic and Educational Status of the Muslim Community of India,* Prime Minister's High Level Committee Report 2006

What do these figures convey?

Recognising that Muslims in India were lagging behind in terms of various development indicators, the government set up a high-level committee in 2005. Chaired by Justice Rajindar Sachar, the committee examined the social, economic and educational status of the Muslim community in India. The report discusses in detail the marginalisation of this community. It suggests that on a range of social, economic and educational indicators the situation of the Muslim community is comparable to that of other marginalised communities like Scheduled Castes and Scheduled Tribes. For example, according to the Report the average years of schooling for Muslim children between the ages of 7-16 is much lower than that of other socio-religious communities (page 56).

Economic and social marginalisation experienced by Muslims has other dimensions as well. Like other minorities, Muslim customs and practices are sometimes quite distinct from what is seen as the mainstream. Some –

Read the data related to schooling provided by the Sachar Committee Report:

• 25 per cent of Muslim children in the 6-14 year age group have either never been enrolled in school or have dropped out. This percentage is much higher than that of any other socio-religious community (page 58).

Do you think special measures are required to address this situation?

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Muslim women are an important part of the women's movement in India.

not all – Muslims may wear a *burqa*, sport a long beard, wear a *fez*, and these become ways to identify all Muslims. Because of this, they tend to be identified differently and some people think they are not like the 'rest of us'. Often this becomes an excuse to treat them unfairly, and discriminate against them. Do you remember reading in your Class VII book about how the Ansaris were finding it difficult to rent a house? This social marginalisation of Muslims in some instances has led to them migrating from places where they have lived, often leading to the ghettoisation of the community. Sometimes, this prejudice leads to hatred and violence.

I live in a Muslim-dominated area. Some days back during Ramzan there was some disturbance that started taking a communal outlook. My brother and I had gone for an Iftar party in the neighbourhood and were dressed in traditional clothes, that is sherwani and salwar kameez respectively. On returning home, my brother and I were asked to change our clothes to jeans and T-shirt.

Now when everything is fine I wonder what was the reason that we were asked to change our clothes and why I didn't find it odd. Were our clothes giving away our identity and is that identity linked to all kinds of fears and discrimination?

Ainee A. Farooqi

The above essay has been written by a child around your age. What do you think she is trying to convey?

In the above section of this chapter, we saw how in the case of the Muslim community there is a link between economic and social marginalisation. Earlier in this chapter, you read about the situation of Adivasis. In your Class VII book, you read about the unequal status of women in India. The experiences of all these groups point to the fact that marginalisation is a complex phenomenon requiring a variety of strategies, measures and safeguards to redress this situation. All of us have a stake in protecting the rights defined in the Constitution and the laws and policies framed to realise these rights. Without these, we will never be able to protect the diversity that makes our country unique nor realise the State's commitment to promote equality for all.

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Conclusion

In this chapter, we have tried to understand what it means to be a marginalised community. We have tried to look at this through the experiences of different marginalised communities. There are different reasons for each of these communities being marginalised. Each experiences marginalisation in different ways. We have also seen that marginalisation is linked to experiencing disadvantage, prejudice and powerlessness. In India there are several more marginalised communities, like Dalits, of whom you will read more in the next chapter. Marginalisation results in having a low social status and not having equal access to education and other resources.

Yet, the lives of marginalised people can and do change. Thus, no one is marginalised all the time in exactly the same way. If we go back to the two examples of marginalisation we have discussed, we will see that each of these groups has a long history of struggle and resistance. Marginalised communities want to maintain their cultural distinctiveness while having access to rights, development and other opportunities. In the next chapter, we will read about how different groups have confronted marginalisation.

The Sachar Committee Report also debunked other prevalent myths about Muslims. It is commonly believed that the Muslims prefer to send their children to Madarsas. The figures show that only 4 per cent of Muslim children are in Madarsas, where as 66 per cent attend government schools and 30 per cent private schools. (page 75)

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Exercises

1. Write in your own words two or more sentences of what you understand by the word 'marginalisation'.

2. List two reasons why Adivasis are becoming increasingly marginalised.

3. Write one reason why you think the Constitution's safeguards to protect minority communities are very important?

4. Re-read the section on Minorities and Marginalisation. What do you understand by the term minority?

5. You are participating in a debate where you have to provide reasons to support the following statement: 'Muslims are a marginalised community'. Using the data provided in this chapter, list two reasons that you would give.

6. Imagine that you are watching the Republic Day parade on TV with a friend and she remarks, "Look at these tribals. They look so exotic. And they seem to be dancing all the time". List three things that you would tell her about the lives of Adivasis in India.

7. In the storyboard you read about how Helen hopes to make a movie on the Adivasi story. Can you help her by developing a short story on Adivasis?

8. Would you agree with the statement that economic marginalisation and social marginalisation are interlinked? Why?

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GLOSSARY

Hierarchy: A graded system or arrangement of persons or things. Usually persons at the bottom of the hierarchy are those who have the least power. The caste system is a hierarchical system and Dalits are considered to be at the lowest end.

Ghettoisation: A ghetto is an area or locality that is populated largely by members of a particular community. Ghettoisation refers to the process that leads to such a situation. This may occur due to various social, cultural and economic reasons. Fear or hostility may also compel a community to group together as they feel more secure living amongst their own. Often a 'ghettoised' community has few options of moving out, which may lead to them becoming alienated from the rest of the society.

Mainstream: Literally this refers to the main current of a river or stream. In this chapter it is used to refer to a cultural context in which the customs and practices that are followed are those of the dominant community. In connection with this, mainstream is also used to refer to those people or communities that are considered to be at the centre of a society, i.e. often the powerful or dominant group.

Displaced: In the context of this chapter this refers to people who are forced or compelled to move from their homes for big development projects including dams, mining etc.

Militarised: An area where the presence of the armed forces is considerable.

Malnourished: A person who does not get adequate nutrition or food.

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Chapter 8

Confronting Marginalisation

In the previous chapter, we read about two different groups and their experiences of inequality and discrimination. Though powerless, such groups have fought, protested and struggled against being excluded or dominated by others. They have attempted to overcome their situation by adopting a range of strategies in their long history. Religious solace, armed struggle, self improvement and education, economic uplift – there appears to be no one way of doing things. In all cases, the choice of struggle has depended on the circumstances that the marginalised find themselves in.

In this chapter, we will read about some of the ways in which groups and individuals challenge existing inequalities. Adivasis, Dalits, Muslims, women and other marginal groups argue that simply by being citizens of a democratic country, they possess equal rights that must be respected. Many among them look up to the Constitution to address their concerns. In this chapter, we will see why the Constitution of India is something that marginalised groups invoke in the course of their struggles. As part of this, we will look at how rights are translated into laws to protect groups from continued exploitation and we will also look at the government's efforts to formulate policies to promote the access of these groups to development.

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Invoking Fundamental Rights

The Constitution, as you have learnt in the first chapter of this book, lays down the principles that make our society and polity democratic. They are defined in and through the list of Fundamental Rights that are an important part of the Constitution. These rights are available to all Indians equally. As far as the marginalised are concerned, they have drawn on these rights in two ways: first, by insisting on their Fundamental Rights, they have forced the government to recognise the injustice done to them. Second, they have insisted that the government enforce these laws. In some instances, the struggles of the marginalised have influenced the government to frame new laws, in keeping with the spirit of the Fundamental Rights.

Article 17 of the Constitution states that untouchability has been abolished – what this means is that no one can henceforth prevent Dalits from educating themselves, entering temples, using public facilities etc. It also means that it is wrong to practise untouchability and that this practice will not be tolerated by a democratic government. In fact, untouchability is a punishable crime now.

There are other sections in the Constitution that help to strengthen the argument against untouchability – for example, Article 15 of the Constitution notes that no citizen of India shall be discriminated against on the basis of religion, race, caste, sex or place of birth (you learnt a lot about this in your Class VII textbook in the chapter on Equality). This has been used by Dalits to seek equality where it has been denied to them.

The term Dalit, which means 'broken' is used deliberately and actively by groups to highlight the centuries of discrimination they have experienced within the caste system.

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The poem below is written by Soyrabai, the wife of the well-known Bhakti poet Chokhamela from fourteenth century Maharashtra. They belonged to the Mahar caste, which was at that time considered untouchable.

A body is unclean, they say
Only the soul is untainted
But the impurity of the body
Is born within the body
...By which ritual does the body become pure?
Not a creature has been born except in a bloody womb.
This is the glory of God,
Defilement exists within.
The body is polluted from within,
Be sure of it says the Mahari Chokha

Quoted in Uma Chakravarti, *Gendering Caste: Through a Feminist Lens*, Stree, 2003, p. 99

Soyrabai is questioning the idea of purity and arguing that since every human is born in the same manner, there is nothing that makes one body less or more pure than the other. She is possibly also trying to say that pollution, a key tool of the caste system to separate or deny people access to spaces, work, knowledge and dignity, occurs not through the nature of work done, but 'from within'- from your thoughts, values and beliefs.

Therefore, Dalits can 'invoke' or 'draw on' a Fundamental Right (or Rights) in situations where they feel that they have been treated badly by some individual or community, or even by the government. They have drawn the attention of the government of India to the Constitution, demanding that the government abide by it and do justice to them.

Likewise, other minority groups have drawn on the Fundamental Rights section of our Constitution. They have particularly drawn upon the right to freedom of religion and cultural and educational rights. In the case of cultural and educational rights, distinct cultural and religious groups like the Muslims and Parsis have the right to be the guardians of the content of their culture, as well as the right to make decisions on how best this content is to be preserved. Thus, by granting different forms of cultural rights, the Constitution tries to ensure cultural justice to such groups. The Constitution does this so that the culture of these groups is not dominated nor wiped out by the culture of the majority community.

Laws for the Marginalised

As you have read, the government makes laws to protect its citizens. Yet, this is not the only way in which it takes action. There are specific laws and policies for the marginalised in our country. There are policies or schemes that emerge through other means like setting up a committee or by undertaking a survey etc. The government then makes an effort to promote such policies in order to give opportunities to specific groups.

Promoting Social Justice

As part of their effort to implement the Constitution, both state and central governments create specific schemes for implementation in tribal areas or in areas that have a high Dalit population. For example, the government provides for free or subsidised hostels for students of Dalit and Adivasi communities so that they can avail of education facilities that may not be available in their localities.

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In addition to providing certain facilities, the government also operates through laws to ensure that concrete steps are taken to end inequity in the system. One such law/policy is the reservation policy that today is both significant and highly contentious. The laws which reserve seats in education and government employment for Dalits and Adivasis are based on an important argument- that in a society like ours, where for centuries sections of the population have been denied opportunities to learn and to work in order to develop new skills or vocations, a democratic government needs to step in and assist these sections.

How does the reservation policy work? Governments across India have their own list of Scheduled Castes (or Dalits), Scheduled Tribes and backward and most backward castes. The central government too has its list. Students applying to educational institutions and those applying for posts in government are expected to furnish proof of their caste or tribe status, in the form of caste and tribe certificates. (Many government and educational institutions also ask for candidates to mention their caste/tribe status.) If a particular Dalit caste or a certain tribe is on the government list, then a candidate from that caste or tribe can avail of the benefit of reservation.

For admission to colleges, especially to institutes of professional education, such as medical colleges, governments define a set of 'cut-off' marks. This means that not all Dalit and tribal candidates can qualify for admission, but only those who have done reasonably well and secured marks above the cut-off point. Governments also offer special scholarships for these students. In your Class IX Political Science textbook, you will read more on reservations for the backward classes.

State one reason why you think reservations play an important role in providing social justice to Dalits and Adivasis?

List of schemes	What is this scheme about?	How do you think it will help promote social justice?
Scholarships for students		
Special police stations		
Special schemes for girls in government schools		

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You may have read Kabir's poems in your language textbooks. Kabir was a fifteenth century poet and weaver who also belonged to the Bhakti tradition. Kabir's poetry spoke about his love for the supreme being free of ritual and priests. It also expresses his sharp and pointed criticism of those he saw as powerful. Kabir attacked those who attempted to define individuals on the basis of their religious and caste identities. In his view every person had the ability to reach the highest level of spiritual salvation and deep knowledge within themselves through their own experience. His poetry brings out the powerful idea of the equality of all human beings and their labour. He writes about valuing the work of the ordinary potter, the weaver and the woman carrying the water pot – labour that in his poetry becomes the basis of understanding the entire universe. His direct, courageous challenge inspired many and even today Kabir's poetry is sung and appreciated by Dalits, marginalised groups and those critical of social hierarchies in U.P., Rajasthan, Punjab, Madhya Pradesh, Bengal, Bihar and Gujarat.

Protecting the Rights of Dalits and Adivasis

In addition to policies our country also has specific laws that guard against the discrimination and exploitation of marginalised communities. Let us read the following case-study, adapted from a real-life account, to understand how Dalits use the protection that laws provide.

The villagers of Jakmalgur are gearing up for a big festival. Once in five years, the local deity is honoured and priests from 20 neighbouring villages come for this five-day event. The ceremony begins with a member of the Dalit community washing the feet of all the priests and then bathing in the water used for this. In Jakmalgur, the person who performed this task belonged to Rathnam's family. His father and grandfather had both performed the same task before him. Though they were never allowed to enter the temple, this ritual was viewed as a great honour bestowed on them on this special occasion. Now it was Rathnam's turn. Rathnam was all of 20 years, studying engineering in a nearby college. He refused to perform the ritual.

He said that he had no faith in this practice and that his family members were forced to perform this ritual because they were Dalits. Rathnam's refusal angered both the powerful castes in the village and some families from his own community. The powerful castes were shocked that such a young boy had the guts to refuse. They believed that it was Rathnam's education which allowed him to imagine that he could start comparing himself with them.

Those from Rathnam's own caste were fearful of angering the powerful. Many worked on their fields as daily-wage labourers. If the dominant castes decided to not call them, then what would they earn? How would they survive? They also declared that the wrath of the local deity would strike them if they refused to give in. Rathnam argued that given that not a single Dalit had ever entered the temple, how could the deity be angry with them?

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The powerful castes decided to teach Rathnam a lesson. His community was ordered to ostracise him and his family, and everyone was told that no one should speak or do any work for them or with them. One night some men entered their part of the village and set his hut on fire. He managed to escape with his mother. Rathnam, then went to file a case in the local police station under the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989. Other Dalit families still did not come out in his support as they were scared that a similar fate might await them if they spoke out. The case was picked up by the local media that led to many journalists visiting the village. Rathnam was written about as a symbol of Dalit action. The ritual was called off, but his family was forced to move out as they continued to be ostracised by the powerful castes in the village.

In your opinion does the force put on Rathnam to perform this ritual violate his Fundamental Rights?

Why do you think the Dalit families were afraid of angering the powerful castes?

The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989

Rathnam sought the support of law, filing his complaint under the above Act to protest against the domination and violence of the powerful castes in his village.

This Act was framed in 1989 in response to demands made by Dalits and others that the government must take seriously the ill treatment and humiliation Dalits and tribal groups face in an everyday sense. While such treatment had persisted for a long time, it had acquired a violent character in the late 1970s and 1980s. During this period, in parts of southern India, a number of assertive Dalit groups came into being and asserted their rights – they refused to perform their so-called caste duties and insisted on being treated equally; like Rathnam they refused to follow practices located in the humiliation and exploitation of Dalits. This resulted in the more powerful castes unleashing violence against them. In order to indicate to the government that untouchability was still being practised and in the most hideous manner, Dalit groups demanded new laws that would list the various sorts of violence against dalits and prescribe stringent punishment for those who indulge in them.

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Pandit, Look in your heart for knowledge
Tell me where untouchability
Came from, since you believe in it.
Mix red juice, white juice and air
A body bakes in a body ...
We eat by touching, we wash
by touching, from a touch
the world was born.
So who's untouched, asks Kabir?
Only she
Who is free from delusion

In this poem, Kabir is challenging the priest by directly questioning at him about where untouchability came from. He asks the priest to look for knowledge in his heart and not in the scriptures. Kabir goes on to describe how every human body is made of blood and air and has spent nine months in the mother's womb. And that everything in the world is created by touching something whether it be a pot, a human being or a painting.

He takes the word untouchable and gives it a very different meaning. He claims that untouchability is the highest state of knowledge: it means not be touched by narrow limiting ideas. Therefore, Kabir finally turns the idea of untouchability on its head- from the lowest to the highest state that a human being can achieve!

Likewise, throughout the 1970s and 1980s Adivasi people successfully organised themselves and demanded equal rights and for their land and resources to be returned to them. They too had to face the anger of powerful social groups and were subject to a great deal of violence.

This is why this Act contains a very long list of crimes, some of which are too horrible even to contemplate. The Act does not only describe terrible crimes, but also lets people know what dreadful deeds human beings are capable of. In this sense, laws such as these seek to both punish as well as influence the way we think and act.

The Act distinguishes several levels of crimes. Firstly, it lists *modes of humiliation* that are both physically horrific and morally reprehensible and seeks to punish those who (i) force a member of a Scheduled Caste or a Scheduled Tribe to drink or eat any inedible or obnoxious substance; … (iii) forcibly removes clothes from the person of a member of a Scheduled Caste or a Scheduled Tribe or parades him or her naked or with painted face or body or commits any similar act which is derogatory to human dignity…

Secondly, it lists *actions that dispossess Dalits and Adivasis* of their meagre resources or which force them into performing slave labour. Thus, the Act sets out to punish anyone who (iv) wrongfully occupies or cultivates any land owned by, or allotted to, … a member of a Scheduled Caste or a Scheduled Tribe or gets the land allotted to him transferred;

At another level, the Act recognizes that *crimes against Dalit and tribal women* are of a specific kind and, therefore, seeks to penalise anyone who (xi) assaults or uses force on any woman belonging to a Scheduled Caste or a Scheduled Tribe with intent to dishonour her …

Can you list two different provisions in the 1989 Act?

Look up the glossary and write in your own words what you understand by the term 'morally reprehensible'.

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The Scourge of Manual Scavenging

Manual scavenging refers to the practice of removing human and animal waste/excreta using brooms, tin plates and baskets from dry latrines and carrying it on the head to disposal grounds some distance away. A manual scavenger is the person who does the job of carrying this filth. This job is mainly done by Dalit women and young girls. According to the Andhra Pradesh-based Safai Karamchari Andolan, an organisation working with manual scavengers, there are one lakh persons from Dalit communities who continue to be employed in this job in this country and who work in 26 lakh private and community dry latrines managed by municipalities.

Manual scavengers are exposed to subhuman conditions of work and face serious health hazards. They are constantly exposed to infections that affect their eyes, skin, respiratory and gastro-intestinal systems. They get very low wages for the work they perform. Those working in urban municipalities earn ₹ 200 per day and those working privately are paid much less.

As you have read earlier in this book, the practice of untouchability has been abolished by the Indian Constitution. However, manual scavengers in different parts of the country, the Bhangis in Gujarat, Pakhis in Andhra Pradesh and the Sikkaliars in Tamil Nadu, continue to be considered untouchable. They often live in separate settlements on the outskirts of the village and are denied access to the temple, public water facilities etc.

In 1993, the government passed the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act. This law prohibits the employment of manual scavengers as well as the construction of dry latrines. In 2003, the Safai Karamchari Andolan and 13 other organisations and individuals, including seven scavengers, filed a PIL in the Supreme Court. The petitioners complained that manual scavenging still existed and it continued in government undertakings like the railways. The petitioners sought enforcement of their Fundamental Rights. The court observed that the number of manual scavengers in India had increased since the 1993 law. It directed every department/ministry of the union government and state governments to verify the facts within six months. If manual scavenging was found to exist, then the government department has to actively take up a time-bound programme for their liberation and rehabilitation. The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act came into force on 6 December 2013.

A manual scavenger at work

Members of the Safai Karamchari Andolan demolishing a dry latrine.

What do you understand by manual scavenging?

Re-read the list of Fundamental Rights provided on page 14 and list two rights that this practice violates?

Why did the Safai Karamchari Andolan file a PIL in 2003? What did they complain about in their petition?

What did the Supreme Court do on hearing their case in 2005?

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The central government passed the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006. The introduction to the final Act states that this Act is meant to undo the historical injustices meted out to forest dwelling populations in not recognising their rights to land and resources. This Act recognises their right to homestead, cultivable and grazing land and to non-timber forest produce. The Act also points out that the rights of forest dwellers includes conservation of forests and bio-diversity.

Adivasi Demands and the 1989 Act

The 1989 Act is important for another reason – Adivasi activists refer to it to defend their right to occupy land that was traditionally theirs. As you read in the previous chapter Adivasis are often unwilling to move from their land and are forcibly displaced. Activists have asked that those who have forcibly encroached upon tribal lands should be punished under this law. They have also pointed to the fact that this Act merely confirms what has already been promised to tribal people in the Constitution – that land belonging to tribal people cannot be sold to or bought by non-tribal people. In cases where this has happened, the Constitution guarantees the right of tribal people to re-possess their land.

C.K. Janu, an Adivasi activist, has also pointed out that one of the violators of Constitutional rights guaranteed to tribal people are governments in the various states of India – for it is they who allow non-tribal encroachers in the form of timber merchants, paper mills etc, to exploit tribal land, and to forcibly evict tribal people from their traditional forests in the process of declaring forests as reserved or as sanctuaries. She has also noted that in cases where tribals have already been evicted and cannot go back to their lands, they must be compensated. That is, the government must draw up plans and policies for them to live and work elsewhere. After all, governments spend large sums of money on building industrial or other projects on lands taken from tribals – so why should they be reluctant to spend even very modest amounts on rehabilitating the displaced?

Conclusion

As we can see, the existence of a right or a law or even a policy on paper does not mean that it exists in reality. People have had to constantly work on or make efforts to translate these into principles that guide the actions of their fellow citizens or even their leaders. The desire for equality, dignity and respect is not new. It has existed in different forms throughout our history as you have seen in this chapter. Similarly, even in a democratic society, similar processes of struggle, writing, negotiation and organising need to continue.

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Exercises

1. List two Fundamental Rights in the Constitution that Dalits can draw upon to insist that they be treated with dignity and as equals. Re-read the Fundamental Rights listed on page 14 to help you answer this question.
2. Re-read the story on Rathnam as well as the provisions of the 1989 Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act. Now list one reason why you think he used this law to file a complaint.
3. Why do Adivasi activists, including C.K. Janu, believe that Adivasis can also use this 1989 Act to fight against dispossession? Is there anything specific in the provisions of the Act that allows her to believe this?
4. The poems and the song in this Unit allow you to see the range of ways in which individuals and communities express their opinions, their anger and their sorrow. In class, do the following two exercises:

   (a) Bring to class a poem that discusses a social issue. Share this with your classmates. Work in small groups with two or more poems to discuss their meaning as well as what the poet is trying to communicate.

   (b) Identify a marginalised community in your locality. Write a poem, or song, or draw a poster etc to express your feelings as a member of this community.

GLOSSARY

Assertive: An assertive person or group is one that can express themselves and their views strongly.

Confront: To come face to face or to challenge someone or something. In the context of this chapter, this refers to groups challenging their marginalisation.

Dispossessed: To possess is to own something and to be dispossessed is to have to give up ownership or to give up authority.

Ostracise: This means to exclude or banish an individual or a group. In the context of this chapter, it refers to a social boycott of an individual and his family.

Morally reprehensible: This refers to an act that violates all norms of decency and dignity that a society believes in. It usually refers to a hideous and repugnant act that goes against all the values that a society has accepted.

Policy: A stated course of action that provides direction for the future, sets goals to be achieved or lays out principles or guidelines to be followed and acted upon. In this chapter, we have referred to government policies. But other institutions like schools, companies, etc. also have policies.

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Unit Five

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Teacher's Note

This unit discusses the role of the government in providing public facilities as well as in implementing laws that apply to market, factory and the working conditions of people. The aim is to allow students to understand the ways in which this role of the government is linked to concerns addressed in our Fundamental Rights. It is this link to rights that provides a connection to similar issues raised in earlier chapters. Also the discussion in the Class VI and VII textbooks on livelihoods and markets respectively can also be used to provide a context for discussions in Chapter 10.

Chapter 9 uses water as the primary example to discuss public facilities. It is important that the student understand quite clearly what is meant by the idea of public facilities and why the government needs to play a crucial role in their provision and, therefore, take overall responsibility. The idea of equity, or the equal availability, affordability and quality of water for all, is one of the key issues related to public facilities that the chapter highlights. In the classroom discussion, it is crucial to separate the discussion on the importance of the government's role in providing public facilities from their current unequal provision. This means that the fact that persons currently get different amounts of water should not be viewed as a reason for the government not being able to provide public facilities.

Chapter 10 discusses the central role of the government in regulating economic activities. This is largely done through laws and the chapter focuses on the importance of implementing existing laws as well as making new laws to protect the rights of workers, consumers and producers in the market. The Bhopal gas tragedy is discussed as an example of the lax enforcement of the laws. It is quite likely that students might have not heard of this tragedy and it would be helpful to have them research this and perhaps create a wallpaper or skit on this for the entire school. The websites indicated at the end of the book could be used for additional reference material. The Bhopal gas tragedy also marked the moment in which 'environmental' issues became intrinsically linked to laws on the economy and the chapter briefly discusses this as well. The idea of accountability of the manufacturer as well as the government to the workers and the citizens at large is one of the key ideas underlying this chapter.

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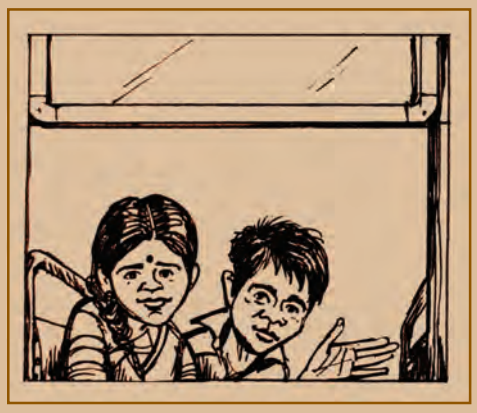
Chapter 9

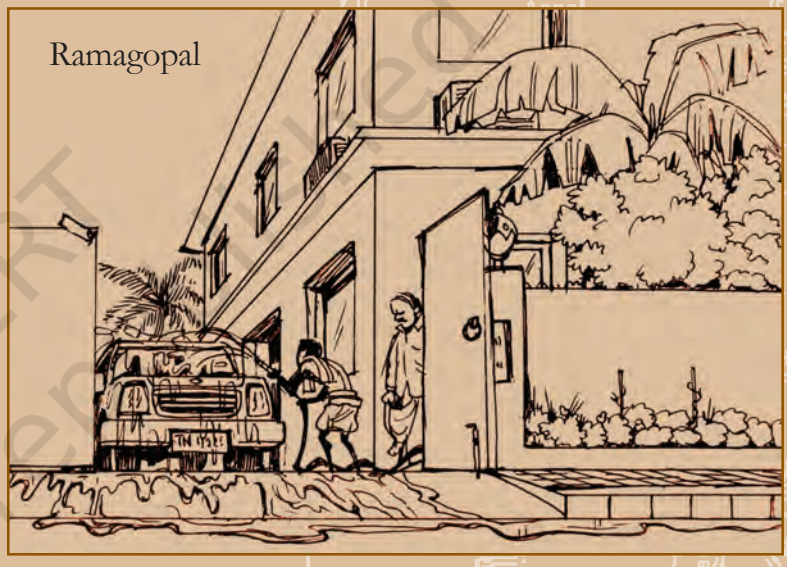
Public Facilities



Amu and Kumar are travelling through Chennai in a bus. As they go round the city, they observe the water facilities available in different parts of Chennai...

ANNA NAGAR

Ramagopal



SAIDAPET

Padma

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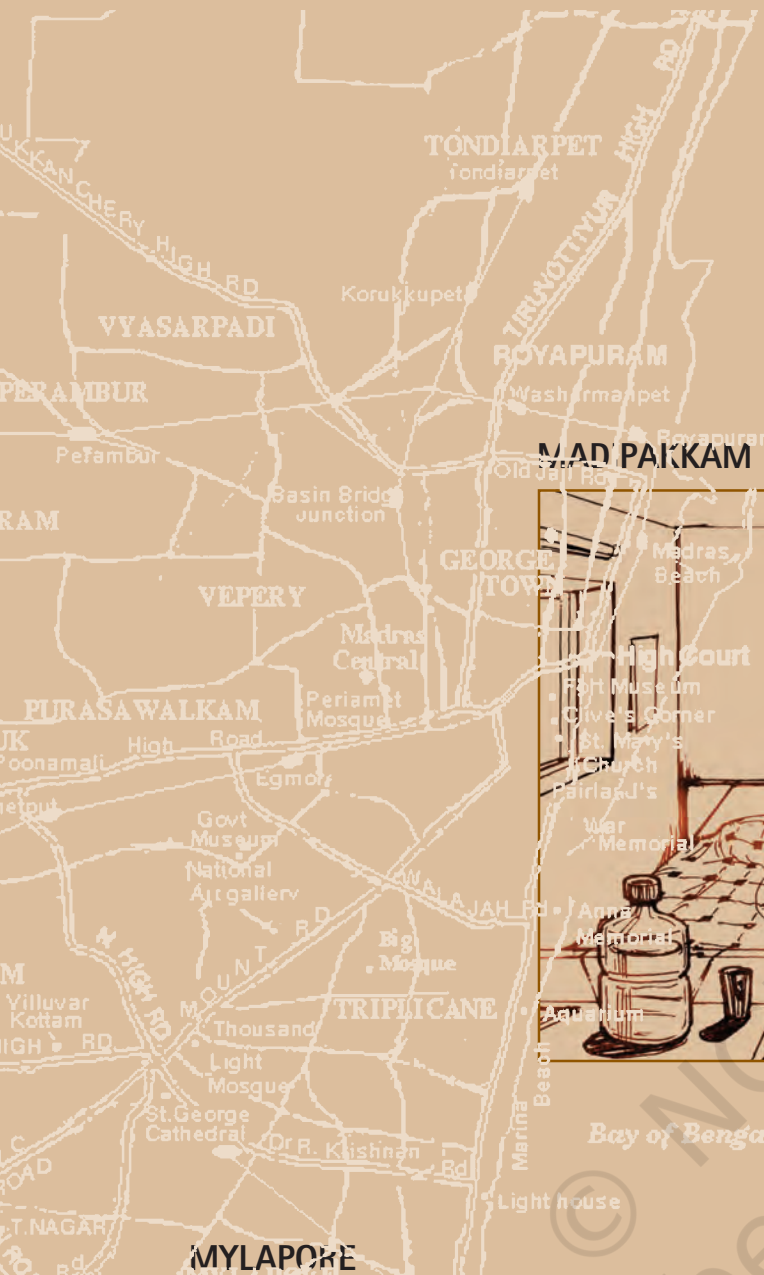
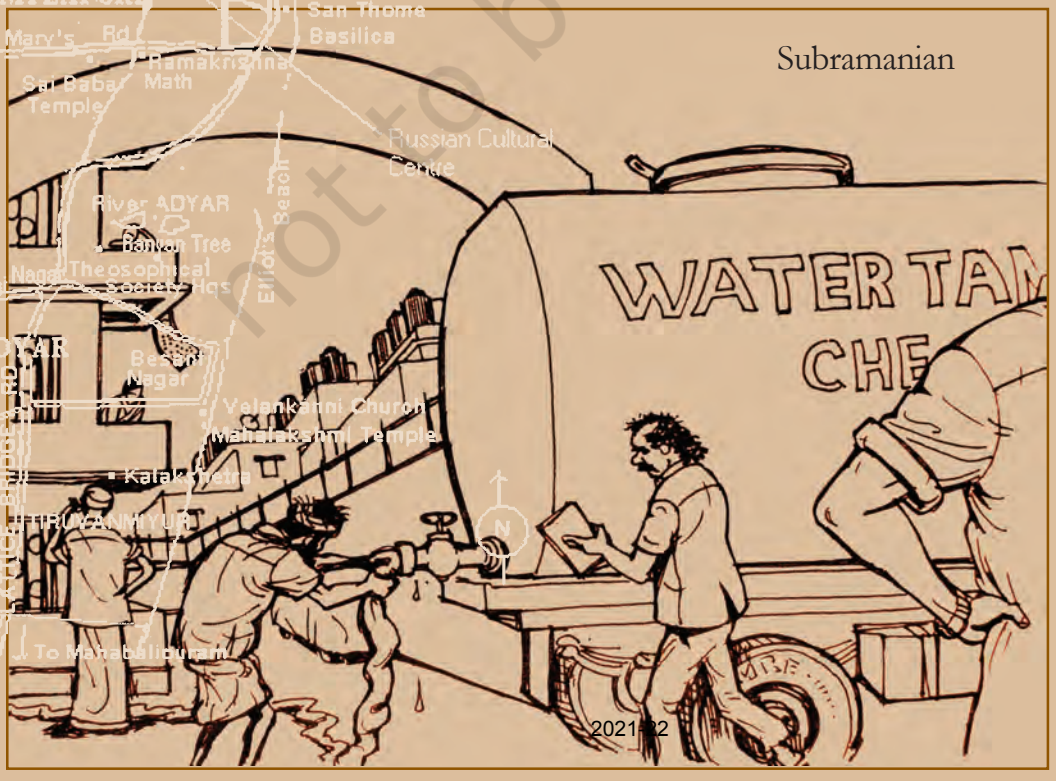


MADRAS

Siva

MYLAPORE



Subramanian

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1. You have seen the four situations illustrated above. Based on these, what impression do you get of the water situation in Chennai?

2. Pick out the various sources of water for household use from the description alongside.

3. What, in your view, is similar, and what is different in Subramanian's and Padma's experiences.

4. Write a paragraph describing the water supply situation in your area.

5. Why does water flow in a trickle in summer in most places in India? Find out.

Discuss: Is there a general shortage of water for everyone in Chennai? Can you think of two reasons why different people get varying amounts of water?

Water and the People of Chennai

Senior government officials like Mr Ramagopal live in Anna Nagar, Chennai. This area looks lush and green with lawns maintained by a generous spraying of water. Bungalows here have tap water for major part of the day. On days when the water supply is inadequate, Mr Ramagopal speaks to a senior official whom he knows in the municipal water board and a water tanker is easily arranged for his house.

Like most areas of the city, Subramanian's apartments in Mylapore suffers from water shortage. This area gets municipal water once in two days. A private borewell meets some of the residents' water needs. Borewell water is, however, brackish so the residents use it in their toilets and for washing. For other uses, water is purchased from tankers. Subramanian spends upto Rs 500-600 per month on buying water from the tankers. For drinking water, residents have installed water purification systems in their homes.

Siva lives on rent on the first floor of a house in Madipakkam and gets water once in four days. Shortage of water is one major reason why Siva can't bring his family to Chennai. For drinking, Siva buys bottled water.

Padma works as a domestic help in Saidapet and lives in the nearby slum. She pays a rent of Rs 650 for the hutment, which has neither a bathroom nor a tap connection. For 30 such hutments there is a common tap at one corner, in which water comes from a borewell for 20 minutes twice daily. A family gets to fill a maximum of three buckets within this time. The same water is used for washing and drinking. In summer, the flow becomes a trickle, so that one family gets water only at the cost of another. People have to wait long hours for water tankers.

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Water as Part of the Fundamental Right to Life

Water is essential for life and for good health. Not only is it necessary for us to be able to meet our daily needs but safe drinking water can prevent many water-related diseases. India has one of the largest number of cases of diseases such as diarrhoea, dysentery, cholera. Over 1,600 Indians, most of them children below the age of five, reportedly die *everyday* because of water-related diseases. These deaths can be prevented if people have access to safe drinking water.

The Constitution of India recognises the right to water as being a part of the Right to Life under Article 21. This means that it is the right of every person, whether rich or poor, to have sufficient amounts of water to fulfil his/her daily needs at a price that he/she can afford. In other words, there should be universal access to water.

> "... right to water entitles everyone to sufficient, safe, acceptable, physically accessible and affordable water for personal and domestic use"
>
> United Nations (2002)

There have been several court cases in which both the High Courts and the Supreme Court have held that the right to safe drinking water is a Fundamental Right. In 2007, the Andhra Pradesh High Court restated this while hearing a case based on a letter written by a villager of Mahbubnagar district on the contamination of drinking water. The villager's complaint was that a textile company was discharging poisonous chemicals into a stream near his village, contaminating ground water, which was the source for irrigation and drinking water. The judges directed the Mahbubnagar district collector to supply 25 litres of water to each person in the village.

Public Facilities

Like water, there are other essential facilities that need to be provided for everyone. Last year you read about two other such facilities: healthcare and sanitation. Similarly, there are things like electricity, public transport, schools and colleges that are also necessary. These are known as **public facilities**.

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The Indian Constitution guarantees the Right to Education for all children between the ages of 6-14 years. Equity in the schooling facilities available to all children is an important aspect of this Right. However, activists and scholars working on education have documented the fact that schooling in India continues to be highly unequal.

The government needs to play an active role in providing adequate access to proper health facilities for the entire population. This includes the eradication of preventable diseases like polio as shown in the above photograph.

The important characteristic of a public facility is that once it is provided, its benefits can be shared by many people. For instance, a school in the village will enable many children to get educated. Similarly, the supply of electricity to an area can be useful for many people: farmers can run pumpsets to irrigate their fields, people can open small workshops that run on electricity, students will find it easier to study and most people in the village will benefit in some way or the other.

The Government's Role

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

We have seen that private companies operate for profit in the market. You read about this in the chapter on the 'Story of a Shirt' in your Class VII book. In most of the public facilities, there is no profit to be had. For example, what profit can accrue to a company for keeping the drains clean or running an anti-malaria campaign? A private company will probably not be interested in undertaking such work.

But, for other public facilities such as schools and hospitals, private companies may well be interested. We have many of these, particularly in large cities. Similarly, if you are living in a city, you will have seen private companies supplying water through tankers or supplying drinking water in sealed bottles. In such cases, private companies provide public facilities but at a price that only some people can afford. Hence, this facility is not available to all at an affordable rate. If we go by the rule that people will get as much as they can pay for then many people who cannot afford to pay for such facilities will be deprived of the opportunity to live a decent life.

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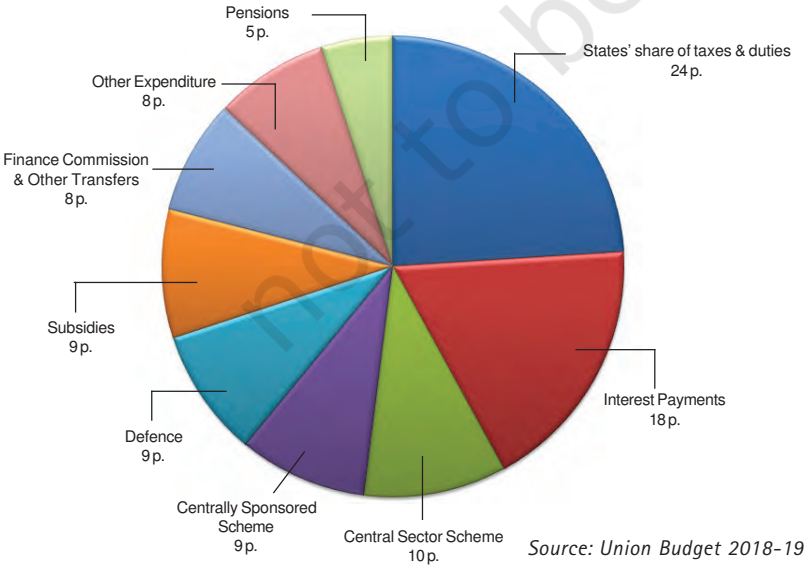
Clearly, this is not a desirable option. Public facilities relate to people's basic needs. Any modern society requires that these facilities are provided so that people's basic needs are met. The Right to Life that the Constitution guarantees is for all persons living in this country. The responsibility to provide public facilities, therefore, must be that of the government.

Where does the government get money for public facilities?

Every year you must have heard the government budget being presented in the Parliament. This is an account of the expenses the government has made on its programmes in the past year and how much it plans to spend in the coming year.

In the budget, the government also announces the various ways in which it plans to meet these expenses. The main source of revenue for the government is the taxes collected from the people, and the government is empowered to collect these taxes and use them for such programmes. For instance, to supply water, the government has to incur costs in pumping water, carrying it over long distances, laying down pipes for distribution, treating the water for impurities, and finally, collecting and treating waste water. It meets these expenses partly from the various taxes that it collects and partly by charging a price for water. This price is set so that most people can afford a certain minimum amount of water for daily use.

Central Government Spends Money on Rupee Goes To



Source: Union Budget 2018-19

As Amu and Kumar ride around Chennai...

Amu: Did you notice that the roads in Saidapet were so bumpy and without streetlights? I wonder what the place is like at night.

Kumar: What better can you expect in a slum!

Amu: Why should slums be like that? Shouldn't they have public facilities?

Kumar: I think public facilities are for all those who live in proper houses in colonies. They are the people who pay taxes.

Amu: Why do you say that! Slum dwellers are also citizens and they have rights too.

Kumar: Arrey! The government will go bankrupt this way!

Amu: Well, it has to find a way. Can you imagine what it would be like to live in a slum without proper roads, water, electricity?

Kumar: Err....

Amu: Our Constitution recognises many of the public facilities as being a part of the Right to Life. The government must see that these rights are protected so that everyone can lead a decent life.

Whose point of view do you agree with?

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1. What are public facilities? Why should the government be responsible for providing public facilities?

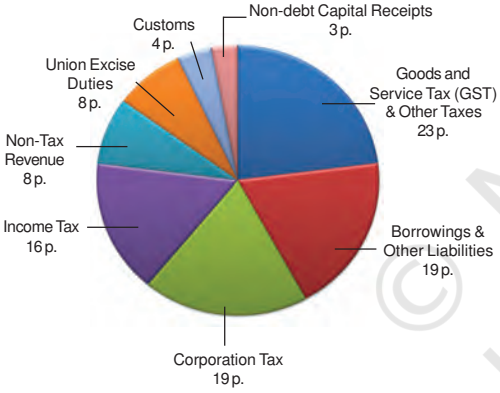
2. The government can get private companies to deliver some of the public facilities. For instance, contracts for building roads are given to private contractors. Distribution of electricity in Delhi is done by two private companies. However, the government must keep a close watch on these and ensure that they fulfil their commitment to reach these facilities to all people and at affordable prices.

Why do you think the government must assume the overall responsibility for public facilities even when it gets private companies to do part of the job?

3. Look at your water bill and find out what the minimum rate is for municipal water in your area. Does the rate increase as the use of water increases? Why do you think the government charges a higher rate for greater use of water?

4. Find out the various kinds of taxes people pay to the government by talking to a salaried person, a person running his or her own factory/business and a shopkeeper. Share your findings in the classroom with your teacher.

Tax Revenue of Central Government Rupee Comes From



Source: Union Budget 2018-19

Buses are the most important forms of public transport over short distances. It is the main link to the workplace for majority of the working people. With rapid urbanisation, the public bus system even in the major cities has not been able to keep up with the demand.

As an alternative, the government has planned ambitious metro rail projects for Delhi and other metropolitan cities. Rs 11,000 crore was spent from the government budget for the construction of the first segment of the metro-rail in Delhi using the latest technology. People have pointed out that this massive expenditure could have been avoided if only a fraction of this amount was spent on upgrading the public bus system. Would you agree? What do you think could be the solution for other regions of India?

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Water Supply to Chennai: Is it Available to All?

While there is no doubt that public facilities should be made available to all, in reality we see that there is a great shortage of such facilities. In the rest of this chapter, we will read about the provision of water, which as we have seen, is a public facility of great importance.

Water supply in Chennai, as we saw at the beginning of the chapter, is marked by shortages. Municipal supply meets only about half the needs of the people of the city, on an average. There are areas which get water more regularly than others. Those areas that are close to the storage points get more water whereas colonies further away receive less water.

The burden of shortfalls in water supply falls mostly on the poor. The middle class, when faced with water shortages, are able to cope through a variety of private means such as digging borewells, buying water from tankers and using bottled water for drinking.

Apart from the availability of water, access to 'safe' drinking water is also available to some and this depends on what one can afford. Once again, the wealthy have more choices, thanks to the booming market in bottled water and water purifiers. People who can afford it have safe drinking water, whereas the poor are again left out. In reality, therefore, it seems that it is only people with money who have the right to water – a far cry from the goal of universal access to 'sufficient and safe' water.

In rural areas, water is needed both for human use and for use by the cattle. The sources of water are wells, handpumps, ponds and sometimes overhead tanks. Much of these are privately owned. Compared to the urban areas, there is an even greater shortage of public water supply in rural areas.

Taking water from farmers

The shortage of water has opened up opportunities for private companies in a big way. Many private companies are providing water to cities by buying it from places around the city. In Chennai, water is taken from nearby towns like Mamandur, Palur, Karungizhi and from villages to the north of the city using a fleet of over 13,000 water tankers. Every month the water dealers pay farmers an advance for the rights to exploit water sources on their land. This is water taken away not just from agriculture but also from the drinking water supplies of the villagers. Ground water levels have dropped drastically in all these towns and villages as a result.

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In Search of Alternatives

The situation in Chennai is not unique. A similar scenario of shortages and acute crisis during the summer months is common to other cities of India. The shortage in municipal water is increasingly being filled by an expansion of private companies who are selling water for profit. Also common are the great inequalities in water use. The supply of water per person in an urban area in India should be about 135 litres per day (about seven buckets) – a standard set by the Urban Water Commission. Whereas people in slums have to make do with less than 20 litres a day per person (one bucket), people living in luxury hotels may consume as much as 1,600 litres (80 buckets) of water per day.

Discuss: Do you think this would be a right step? What do you think would happen if the government withdraws from the task of supplying water?

A shortage of municipal water is often taken as a sign of failure of the government. Some people argue that since the government is unable to supply the amount of water that is needed and many of the municipal water departments are running at a loss, we should allow private companies to take over the task of water supply. According to them, private companies can perform better.

Consider the following facts:

1. Throughout the world, water supply is a function of the government. There are very few instances of private water supply.

Public Water Supply in Porto Alegre

Porto Alegre is a city in Brazil. Though there are many poor people in this city, what is remarkable is that it has a far lower number of infant deaths as compared to most other cities of the world. The city's water department has achieved universal access to safe water and this is the main reason behind the lower number of infant deaths. The average price of water is kept low, and the poor are charged half the basic rate. Whatever profit the department makes is used to improve the water supply. The working of the water department is transparent and people can have a direct say in deciding which projects the department should take up. Through a process of public meetings, people hear what the managers have to say and also vote on their priorities.

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2. There are areas in the world where public water supply has achieved universal access. (see Box below)

3. In a few cases, where the responsibility for water supply was handed over to private companies, there was a steep rise in the price of water, making it unaffordable for many. Cities saw huge protests, with riots breaking out in places like Bolivia, forcing the government to take back the service from private hands.

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4. Within India, there are cases of success in government water departments, though these are few in number and limited to certain areas of their work. The water supply department in Mumbai raises enough money through water charges to cover its expenses on supplying water. In Hyderabad, a report shows that the department has increased coverage and improved performance in revenue collection. In Chennai, the department has taken several initiatives for harvesting rain water to increase the level of groundwater. It has also used the services of private companies for transporting and distributing water but the government water supply department decides the rate for water tankers and gives them permission to operate. Hence they are called 'on contract'.

Discuss the main ideas in the above section. What do you think can be done to improve water supply?

Do you think it is also important to conserve resources like water and electricity, and to use more public transport?

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Mumbai's suburban railway is well-functioning public transport system. It is the densest route in the world, attending to 65 lakh passengers daily. Extending over a distance of 300 kilometers, these local trains allow people living far away from Mumbai to find work in the city. Note that the high cost of housing in cities makes it impossible for an average worker to live in the city.

Extending Sanitation Facilities

"'Latrines for us!' they exclaimed in astonishment.

'We go and perform our functions out in the open.'

Latrines are for you big people."

Mahatma Gandhi recounting untouchables' grievances,
Rajkot Sanitation Committee, 1896

Besides safe drinking water, sanitation is a must in prevention of water-borne diseases. However, the sanitation coverage in India is even lower than that of water. Official figures for 2011 show that 87 percent of the households in India have access to drinking water and about 53 percent have access to sanitation (toilet facilities within the premises of residence). Once again, it is the poor both in the rural and urban areas who lack access to sanitation.

Sulabh, a non-government organisation, has been working for nearly five decades to address the problems of sanitation facing low-caste, low-income people in India. It has constructed more than 8,500 community toilet blocks and 1.5 million household toilets, giving access to sanitation to 20 million people. The majority of the users of Sulabh facilities are from the poor working class.

Sulabh enters into contracts with municipalities or other local authorities to construct toilet blocks with government funds. Local authorities provide land and funds for setting up the services, whereas maintenance costs are sometimes financed through user charges (for example, ₹2 is charged for use of the latrines in the cities).

Next time you see a Sulabh toilet, you might want to find out yourself how it functions!

Do you think that lack of access to proper sanitation facilities affects peoples' lives? How?

Why do you think that this would impact women and girls more acutely?

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The Census of India, 2001 puts rural household electrification at 44 per cent, leaving around 78 million households still in the dark.

Conclusion

Public facilities relate to our basic needs and the Indian Constitution recognises the right to water, heath, education etc as being a part of the Right to Life. Thus one of the major roles of the government is to ensure adequate public facilities for everyone.

But, progress on this front has been far from satisfactory. There is a shortage in supply and there are inequalities in distribution. Compared to the metros and large cities, towns and villages are under-provided. Compared to wealthy localities, the poorer localities are under-serviced. Handing over these facilities to private companies may not be the answer. Any solution needs to take account of the important fact that every citizen of the country has a right to these facilities which should be provided to her/him in an equitable manner.

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Exercises

1. Why do you think there are so few cases of private water supply in the world?

2. Do you think water in Chennai is available to and affordable by all? Discuss.

3. How is the sale of water by farmers to water dealers in Chennai affecting the local people? Do you think local people can object to such exploitation of ground water? Can the government do anything in this regard?

4. Why are most of the private hospitals and private schools located in major cities and not in towns or rural areas?

5. Do you think the distribution of public facilities in our country is adequate and fair? Give an example of your own to explain.

6. Take some of the public facilities in your area, such as water, electricity, etc. Is there scope to improve these? What in your opinion should be done? Complete the table.

	Is it available?	How can it be improved?
Water		
Electricity		
Roads		
Public Transport		

7. Are the above public facilities shared equally by all the people in your area? Elaborate.

8. Data on some of the public facilities are collected as part of the Census. Discuss with your teacher when and how the Census is conducted.

9. Private educational institutions – schools, colleges, universities, technical and vocational training institutes are coming up in our country in a big way. On the other hand, educational institutes run by the government are becoming relatively less important. What do you think would be the impact of this? Discuss.

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GLOSSARY

Sanitation: Provision of facilities for the safe disposal of human urine and faeces. This is done by construction of toilets and pipes to carry the sewerage and treatment of waste water. This is necessary so as to avoid contamination.

Company: A company is a form of business set up by people or by the government. Those that are promoted and owned by individuals or groups are called private companies. For example, Tata Steel is a private company whereas Indian Oil is a company run by the government.

Universal access: Universal access is achieved when everyone has physical access to a good and can also afford it. For instance, a tap connection at home will allow physical access to water, and if the price of water is low or is provided free, everyone will be able to afford it.

Basic needs: Primary requirements of food, water, shelter, sanitation, healthcare and education necessary for survival.

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0860CH10

Chapter 10

Law and Social Justice

Do you recall the 'Story of a shirt' from your Class VII book? We saw there that a chain of markets links the producer of cotton to the buyer of the shirt in the supermarket. Buying and selling was taking place at every step in the chain.

Many of the people directly or indirectly involved in the production of the shirt - the small farmer producing cotton, the weavers of Erode or the workers in the garment - exporting factory - faced exploitation or an unfair situation in the market. Markets everywhere tend to be exploitative of people – whether as workers, consumers or producers.

To protect people from such exploitation, the government makes certain laws. These laws try to ensure that the unfair practices are kept at a minimum in the markets.

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Let us take a common market situation where the law is very important. This is the issue of workers' wages. Private companies, contractors, businesspersons normally want to make as much profit as they can. In the drive for profits, they might deny workers their rights and not pay them wages, for example. In the eyes of the law it is illegal or wrong to deny workers their wages. Similarly to ensure that workers are not underpaid, or are paid fairly, there is a law on minimum wages. A worker has to be paid not less than the minimum wage by the employer. The minimum wages are revised upwards every few years.

Why do we need a law on minimum wages?

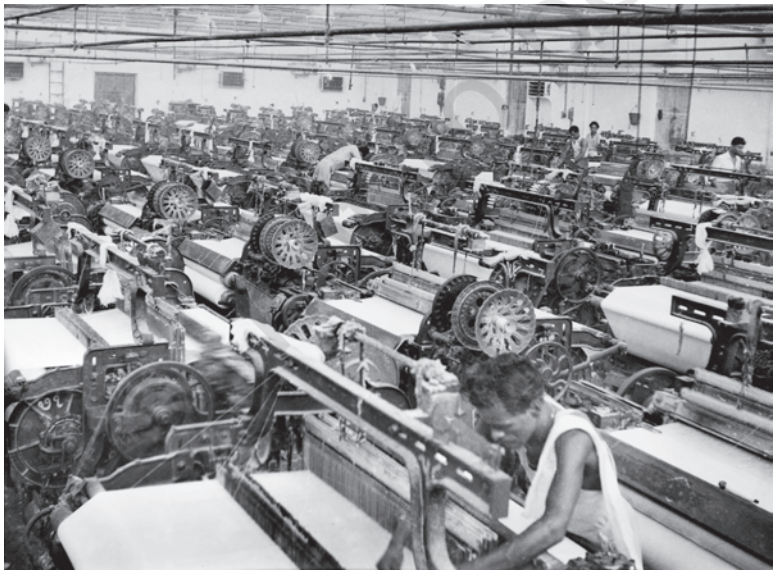
Find out:

a) What is the minimum wage for a construction worker in your state?

b) Do you think the minimum wage for a construction worker is adequate, low or high?

c) Who sets the minimum wages?

As with the law on minimum wages, which is meant to protect workers, there are also laws that protect the interests of producers and consumers in the market. These help ensure that the relations between these three parties – the worker, consumer and producer - are governed in a manner that is not exploitative.



Workers in a textile mill in Ahmedabad. Faced with greater competition from power looms, a majority of the textile mills closed down during the 1980s and 1990s. Power looms are small units with 4-6 looms. The owners operate them with hired and family labour. It is well known that conditions of work in the power looms are far from satisfactory.

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Table 1 provides some important laws relating to the protection of these various interests. Columns (2) and (3) in Table 1 state why and for whom these laws are necessary. Based on discussions in the classroom, you have to complete the remaining entries in the table.

Table 1

Law	Why is it necessary?	Whose interests does the law protect?
Minimum Wages Act specifies that wages should not be below a specified minimum.	Many workers are denied fair wages by their employers. Because they badly need work, workers have no bargaining power and are paid low wages.	This law is meant to protect the interests of all workers; particularly, farm labourers, construction workers, factory workers, domestic workers, etc.
Law specifying that there be adequate safety measures in workplaces. For example, alarm system, emergency exits, properly - functioning machinery.		
Law requiring that the quality of goods meet certain prescribed standards. For example, electrical appliances have to meet safety standards.	Consumers might be put to risk by the poor quality of products such as electrical appliances, food, medicines.	
Law requiring that the prices of essential goods are not high - For example, sugar, kerosene, foodgrains.		The interests of the poor who will otherwise be unable to afford these goods.
Law requiring that factories do not pollute air or water.		
Laws against child labour in workplaces.		
Law to form **workers unions**/associations	By organising themselves into unions, workers can use their combined power to demand fair wages and better working conditions.	

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But merely making laws is not enough. The government has to ensure that these laws are implemented. This means that the law must be enforced. Enforcement becomes even more important when the law seeks to protect the weak from the strong. For instance, to ensure that every worker gets fair wages, the government has to regularly inspect work sites and punish those who violate the law. When workers are poor or powerless, the fear of losing future earnings or facing reprisals often forces them to accept low wages. Employers know this well and use their power to pay workers less than the fair wage. In such cases, it is crucial that laws are enforced.

Through making, enforcing and upholding these laws, the government can control the activities of individuals or private companies so as to ensure social justice. Many of these laws have their basis in the Fundamental Rights guaranteed by the Indian Constitution. For instance, the Right against Exploitation says that no one can be forced to work for low wages or under bondage. Similarly, the Constitution lays down "no child below the age of 14 years shall be employed to work in any factory or mines or engaged in any other hazardous employment."

How are these laws played out in practice? To what extent do they address the concerns of social justice? These are some of the questions that this chapter will now go on to explore.

According to the 2011 census, over 4 million children in India aged between 5 and 14 work in various occupations including hazardous ones. In 2016, Parliament amended the Child Labour (Prohibition and Regulation) Act, 1986, banning the employment of children below the age of 14 years in all occupations and of adolescents (14-18 years) in hazardous occupations and processes. It made employing these children or adolescents a cognizable offence. Anyone found violating the ban must be penalized with a punishment ranging from a jail term of six months to two years and/or fine of ₹ 20,000 to ₹ 50,000. The central government had asked state governments to develop plans to rescue and rehabilitate children who are working.

An online portal, https://pencil.gov.in, Platform for Effective Enforcement for No Child Labour (PENCIL) has become functional in 2017. It is meant for filing of complaint, child tracking, implementation and monitoring of National Child Labour Project (NCLP).

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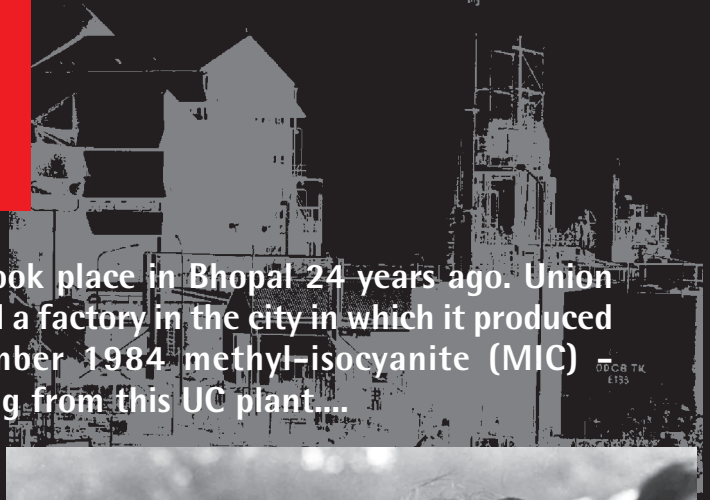
Bhopal Gas Tragedy



The world's worst industrial tragedy took place in Bhopal 24 years ago. Union Carbide (UC) an American company had a factory in the city in which it produced pesticides. At midnight on 2 December 1984 methyl-isocyanite (MIC) – a highly poisonous gas – started leaking from this UC plant....

Remembers Aziza Sultan, a survivor: "At about 12.30 am I woke to the sound of my baby coughing badly. In the half-light I saw that the room was filled with a white cloud. I heard people shouting 'run, run'. Then I started coughing, with each breath seeming as if I was breathing in fire. My eyes were burning."

The next morning

Mass cremations

Within three days, more than 8,000 people were dead. Hundreds of thousands were maimed.

A child severely affected by the gas

Most of those exposed to the poison gas came from poor, working-class families, of which nearly 50,000 people are today too sick to work. Among those who survived, many developed severe respiratory disorders, eye problems and other disorders. Children developed peculiar abnormalities, like the girl in the photo.

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The disaster was not an accident. UC had deliberately ignored the essential safety measures in order to cut costs. Much before the Bhopal disaster, there had been incidents of gas leak killing a worker and injuring several.

Members of UC Employees Union protesting

Gas victims with the Gas Relief Minister

Despite the overwhelming evidence pointing to UC as responsible for the disaster, it refused to accept responsibility.

In the ensuing legal battle, the government represented the victims in a civil case against UC. It filed a $3 billion compensation case in 1985, but accepted a lowly $470 million in 1989. Survivors appealed against the settlement but the Supreme Court ruled that the settlement amount would stand.

UC stopped its operations, but left behind tons of toxic chemicals. These have seeped into the ground, contaminating water. Dow Chemical, the company who now owns the plant, refuses to take responsibility for clean up.

Bags of chemicals lie strewn around the UC plant

The struggle for justice goes on...

24 years later, people are still fighting for justice: for safe drinking water, for health-care facilities and jobs for the people poisoned by UC. They also demand that Anderson, the UC chairman who faces criminal charges, be prosecuted.

Accidents are common to construction sites. Yet, very often, safety equipment and other precautions are ignored.

What is a Worker's Worth?

If we are to understand the events leading to Bhopal disaster, we have to ask: why did Union Carbide set up its plant in India?

One reason why foreign companies come to India is for cheap labour. Wages that the companies pay to workers, say in the U.S.A., are far higher than what they have to pay to workers in poorer countries like India. For lower pay, companies can get longer hours of work. Additional expenses such as for housing facilities for workers are also fewer. Thus, companies can save costs and earn higher profits.

Cost cutting can also be done by other more dangerous means. Lower working conditions including lower safety measures are used as ways of cutting costs. In the UC plant, every safety device was malfunctioning or was in short supply. Between 1980 and 1984, the work crew for the MIC plant was cut in half from 12 to 6 workers. The period of safety training for workers was brought down from 6 months to 15 days! The post of night-shift worker for the MIC plant was abolished.

Read the following comparison between UC's safety system in Bhopal and its other plant in the US:

At West Virginia (U.S.A.) computerised warning and monitoring systems were in place, whereas the UC plant in Bhopal relied on manual gauges and the human senses to detect gas leaks. At the West Virginia plant, emergency evacuation plans were in place, but nonexistent in Bhopal.

Why are there such sharp differences in safety standards across countries? And even after the disaster happened, why was the compensation to the victims so low?

One part of the answer lies in what is perceived as the worth of an Indian worker. One worker can easily replace another. Since there is so much unemployment, there are many workers who are willing to work in unsafe conditions in

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return for a wage. Making use of the workers' vulnerability, employers ignore safety in workplaces. Thus, even so many years after the Bhopal gas tragedy, there are regular reports of accidents in construction sites, mines or factories due to the callous attitude of the employers.

Enforcement of Safety Laws

As the lawmaker and enforcer, the government is supposed to ensure that safety laws are implemented. It is also the duty of the government to ensure that the Right to Life guaranteed under Article 21 of the Constitution is not violated. What was the government doing when there were such blatant violations of safety standards in the UC plant?

First, the safety laws were lax in India. Second, even these weak safety laws were not enforced.

Government officials refused to recognise the plant as hazardous and allowed it to come up in a populated locality. When some municipal officials in Bhopal objected that the installation of an MIC production unit in 1978 was a safety violation, the position of the government was that the state needs the continued investment of the Bhopal plant, which provides jobs. It was unthinkable, according to them, to ask UC to shift to cleaner technology or safer procedures. Government inspectors continued to approve the procedures in the plant, even when repeated incidents of leaks from the plant made it obvious to everybody that things were seriously wrong.

This, as you know, is contrary to what the role of a law-making and enforcement agency should be. Instead of protecting the interests of the people, their safety was being disregarded both by the government and by private companies.

This is obviously not at all desirable. With more industries being set up both by local and foreign businesses in India, there is a great need for stronger laws protecting workers' rights and better enforcement of these laws.

Why do you think enforcement of safety laws is important in any factory?

Can you point to a few other situations where laws (or rules) exist but people do not follow them because of poor enforcement? (For example, over-speeding by motorists, not wearing helmet/seat belt and use of mobile phone while driving). What are the problems in enforcement? Can you suggest some ways in which enforcement can be improved?

Recently a large travel agency was asked to pay Rs 8 lakh as compensation to a group of tourists. Their foreign trip was poorly managed and they missed Disneyland and shopping in Paris. Why did the victims of Bhopal gas tragedy then get so little for a lifetime of misery and pain?

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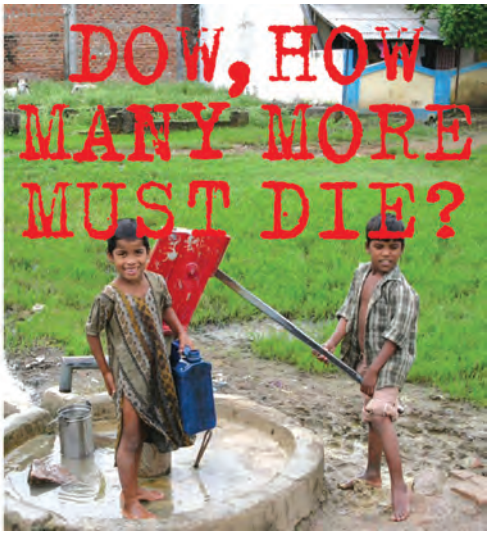
New Laws to Protect the Environment



Pumps at contaminated wells are painted red by the government around the UC factory in Bhopal. Yet, local people continue to use them as they have no other accessible source of clean water.

In 1984, there were very few laws protecting the environment in India, and the there was hardly any enforcement of these laws. The environment was treated as a 'free' entity and any industry could pollute the air and water without any restrictions. Whether it was our rivers, air, groundwater - the environment was being polluted and the health of people disregarded.

Thus, not only was UC a beneficiary of lower safety standards, it didn't have to spend any money to clean up the pollution. In the U.S.A., this is a necessary part of the production process.

The Bhopal disaster brought the issue of environment to the forefront. Several thousands of persons who were not associated with the factory in any way were greatly affected because of the poisonous gases leaked from the plant. This made people realise that the existing laws, though weak, only covered the individual worker and not persons who might be injured due to industrial accidents.

Sustainable Development Goal (SDG)
www.in.undp.org

In response to this pressure from environmental activists and others, in the years following the Bhopal gas tragedy, the Indian government introduced new laws on the environment. Henceforth, the polluter was to be held accountable for the damage done to environment. The environment is something that people over generations will share, and it could not be destroyed merely for industrial development.

A 'clean environment is a public facility.' Can you explain this statement?

Why do we need new laws?

Why are companies and contractors able to violate environmental laws?

The courts also gave a number of judgments upholding the right to a healthy environment as intrinsic to the Fundamental Right to Life. In *Subhash Kumar vs. State of Bihar (1991)*, the Supreme Court held that the Right to Life is a Fundamental Right under Article 21 of the Constitution and it includes the right to the enjoyment of pollution-free water and air for full enjoyment of life. The government is responsible for setting up laws and procedures that can check pollution, clean rivers and introduce heavy fines for those who pollute.

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Environment as a Public Facility

In recent years, while the courts have come out with strong orders on environmental issues, these have sometimes affected people's livelihoods adversely.

For instance, the courts directed industries in residential areas in Delhi to close down or shift out of the city. Several of these industries were polluting the neighbourhood and discharge from these industries was polluting the river Yamuna, because they had been set up without following the rules.

But, while the court's action solved one problem, it created another. Because of the closure, many workers lost their jobs. Others were forced to go to far-away places where these factories had relocated. And the same problem now began to come up in these areas – for now these places became polluted. And the issue of the safety conditions of workers remained unaddressed.

Recent research on environmental issues in India has highlighted the fact that the growing concern for the environment among the middle classes is often at the expense of the poor. So, for example, slums need to be cleaned as part of a city's beautification drive, or as in the case above, a polluting factory is moved to the outskirts of the city. And while this awareness of the need for a clean environment is increasing, there is little concern for the safety of the workers themselves.

The challenge is to look for solutions where everyone can benefit from a clean environment. One way this can be done is to gradually move to cleaner technologies and processes in factories. The government has to encourage and support factories to do this. It will need to fine those who pollute. This will ensure that the workers livelihoods are protected and both workers and communities living around the factories enjoy a safe environment.

Emissions from vehicles are a major cause of environmental pollution. In a series of rulings (1998 onwards), the Supreme Court had ordered all public transport vehicles using diesel were to switch to Compressed Natural Gas (CNG). As a result of this move, air pollution in cities like Delhi came down considerably. But a recent report by the Center for Science and Environment, New Delhi, shows the presence of high levels of toxic substance in the air. This is due to emissions from cars run on diesel (rather than petrol) and a sharp increase in the number of cars on the road.

Workers outside closed factories.
Thrown out of work, many of the workers end up as small traders or as daily-wage labourers. Some might find work in even smaller production units, where the conditions of work are even more exploitative and the enforcement of laws weaker.

Do you think everyone got justice in the case cited above?

Can you think of other ways in which the environment can be protected? Discuss in class.

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Advanced countries are relocating the toxic and hazardous industries to developing countries to take advantage of the weaker laws in these countries and keep their own countries safe. South Asian countries – particularly India, Bangladesh and Pakistan – play hosts for industries producing pesticides, asbestos or processing zinc and lead.

Ship-breaking is another hazardous industry that is growing rapidly in South Asia. Old ships no longer in use, are sent to ship-yards in Bangladesh and India for scrapping. These ships contain potentially dangerous and harmful substances. This photo shows workers breaking down a ship in Alang, Gujarat.

Conclusion

Laws are necessary in many situations, whether this be the market, office or factory so as to protect people from unfair practices. Private companies, contractors, business persons, in order to make higher profits, resort to unfair practices such as paying workers low wages, employing children for work, ignoring the conditions of work, ignoring the damage to the environment (and hence to the people in the neighbourhood) etc.

A major role of the government, therefore, is to control the activities of private companies by making, enforcing and upholding laws so as to prevent unfair practices and ensure social justice. This means that the government has to make 'appropriate laws' and also has to enforce the laws. Laws that are weak and poorly enforced can cause serious harm, as the Bhopal gas tragedy showed.

While the government has a leading role in this respect, people can exert pressure so that both private companies and the government act in the interests of society. Environment, as we saw, is one example where people have pushed a public cause and the courts have upheld the right to healthy environment as intrinsic to the Right to Life. In this chapter, we have argued that people now must demand that this facility of healthy environment be extended to all. Likewise, workers' rights (right to work, right to a fair wage and decent work conditions) is an area where the situation is still very unfair. People must demand stronger laws protecting workers' interests so that the Right to Life is achieved for all.

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Exercises

1. Talk to two workers (For example, construction workers, farm workers, factory workers, workers at any shop) to find out if they are receiving the minimum wages laid down by law.
2. What are the advantages to foreign companies in setting up production in India?
3. Do you think the victims of the Bhopal gas tragedy got justice? Discuss.
4. What do we mean when we speak of law enforcement? Who is responsible for enforcement? Why is enforcement so important?
5. How can laws ensure that markets work in a manner that is fair? Give two examples to support your answer.
6. Imagine yourself to be a worker working in a chemical factory, which has received orders from the government to move to a different site 100 kms away from the present location. Write about how your life would change? Read out your responses in the classroom.
7. Write a paragraph on the various roles of the government that you have read about in this unit.
8. What are the sources of environmental pollution in your area? Discuss with respect to (a) air; (b) water and (c) soil. What are the steps being taken to reduce the pollution? Can you suggest some other measures?
9. How was environment treated earlier? What has been the change in perception? Discuss.

It's really cruel burdening kids like this. I had to hire that boy to help my son!

10. What do you think the famous cartoonist R.K. Laxman is trying to convey in this cartoon? How does it relate to the 2016 law that you read about on page 123?

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11. You have read about the Bhopal gas tragedy and the on-going struggle. Students from countries across the world have come together to support this struggle for justice. From protest marches to awareness campaigns, you can read about their activities on the website www.studentsforbhopal.com. The website also has resources such as photos, posters, documentaries, victims' statements, etc.

    Use this and other sources to make a wallpaper/exhibition on the Bhopal gas tragedy for your classroom. Invite the whole school to see and talk about it.

GLOSSARY

Consumer: An individual who buys goods for personal use and not for resale.

Producer: A person or organisation that produces goods for sale in the market. At times, the producer keeps a part of the produce for his own use, like a farmer.

Investment: Money spent to purchase new machinery or buildings or training so as to be able to increase/ modernise production in the future.

Workers' unions: An association of workers. Workers' unions are common in factories and offices, but might be also found among other types of workers, say domestic workers' unions. The leaders of the union bargain and negotiate with the employer on behalf of its members. The issues include wages, work rules, rules governing hiring, firing and promotion of workers, benefits and workplace safety.

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The Constitution as a Living Ideal

The Right to Life is a Fundamental Right that the Constitution guarantees to all the citizens of this country. As you have read in this book, over the years this right, or Article 21, has been used by ordinary citizens to include issues to make this Right more meaningful and substantial. So for example, you have read of how the case of the injured farmer Hakim Sheikh established the right to health as part of the Right to Life. Similarly, you read of how the case of the slum-dwellers being evicted from Mumbai established the right to livelihood as part of the Right to Life. In this chapter, you have read about how the court ruled in favour of a person's Right to the "enjoyment of pollution free water and air for full enjoyment of life" as part of the Right to Life. In addition to these cases, the courts have also ruled to include the right to education and the right to shelter within this expanded understanding of Article 21.

The above expanded understanding of the Right to Life was achieved through the efforts of ordinary citizens to get justice from the courts when they believed that their Fundamental Rights were being violated. As you read in several instances in this book, these Fundamental Rights have also served time and again as the basis for the making of new laws and establishing certain policies to protect all citizens. All of this is possible because our Constitution contains certain constitutive rules that work towards protecting the dignity and self-respect of all citizens of India and guard against all forms of possible violations. What these should include is spelt out in the various provisions on Fundamental Rights and the rule of law.

But as the above cases highlight, there is also an intrinsic flexibility to our Constitution that allows for a continually expanding list of issues to be included within the idea of dignity and justice that the Constitution guarantees. This flexibility allows for new interpretations and, therefore, the Constitution can be considered to be a living document. Thus, the right to health, the right to shelter etc, are issues that were not present in written form in the Constitution that members of the Constituent Assembly had presented in 1949. But they were present in spirit, i.e. the democratic ideals that the Constitution established allowed for persons to use the political process to continually ensure that these ideals became a reality in the lives of ordinary citizens.

As the chapters in this book discuss, much has been done in this process of making Constitutional ideals into a reality. But as these chapters also point out, a lot still remains to be done. Several struggles by people in different parts of the country serve as a continual reminder that serious issues of equality, dignity and self-respect remain to be realised in the lives of the majority. These struggles, as you read in your Class VII book, are often not covered by the media. But this does not in any way diminish the attention that they deserve.

The various chapters in this book have tried to make clear to you the democratic ideals that the Constitution contains and the ways in which it affects people's daily lives. We have done this with the intent that this might provide you the tools with which you can critically begin to understand and examine the world around you, and participate in it as the Constitution prescribes.

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FOREWORD

The National Curriculum Framework (NCF), 2005, recommends that children's life at school must be linked to their life outside the school. This principle marks a departure from the legacy of bookish learning which continues to shape our system and causes a gap between the school, home and community. The syllabi and textbooks developed on the basis of NCF signify an attempt to implement this basic idea. They also attempt to discourage rote learning and the maintenance of sharp boundaries between different subject areas. We hope these measures will take us significantly further in the direction of a child-centred system of education outlined in the National Policy on Education (1986).

The success of this effort depends on the steps that school principals and teachers will take to encourage children to reflect on their own learning and to pursue imaginative activities and questions. We must recognise that, given space, time and freedom, children generate new knowledge by engaging with the information passed on to them by adults. Treating the prescribed textbook as the sole basis of examination is one of the key reasons why other resources and sites of learning are ignored. Inculcating creativity and initiative is possible if we perceive and treat children as participants in learning, not as receivers of a fixed body of knowledge.

These aims imply considerable change in school routines and mode of functioning. Flexibility in the daily time-table is as necessary as rigour in implementing the annual calendar so that the required number of teaching days are actually devoted to teaching. The methods used for teaching and evaluation will also determine how effective this textbook proves for making children's life at school a happy experience, rather than a source of stress or boredom. Syllabus designers have tried to address the problem of curricular burden by restructuring and reorienting knowledge at different stages with greater consideration for child psychology and the time available for teaching. The textbook attempts to enhance this endeavour by giving higher priority and space to opportunities for contemplation and wondering, discussion in small groups, and activities requiring hands-on experience.

The National Council of Educational Research and Training (NCERT) appreciates the hard work done by the textbook development committee responsible for this book. We wish to thank the Chairperson of the advisory committee for textbooks in Social Sciences, at the upper primary level, Professor Hari Vasudevan and the Chief Advisor for this book, Vibha Parthasarathi, for guiding the work of this committee. Several teachers

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contributed to the development of this textbook; we are grateful to their principals for making this possible. We are indebted to the institutions and organisations which have generously permitted us to draw upon their resources, material and personnel. We are especially grateful to the members of the National Monitoring Committee, appointed by the Department of Secondary and Higher Education, Ministry of Human Resource Development under the Chairpersonship of Professor Mrinal Miri and Professor G.P. Deshpande, for their valuable time and contribution. As an organisation committed to systemic reform and continuous improvement in the quality of its products, NCERT welcomes comments and suggestions which will enable us to undertake further revision and refinement.

Director
National Council of Educational
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New Delhi
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THE CONSTITUTION OF INDIA

PREAMBLE

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

JUSTICE, social, economic and political;

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

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

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

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

---

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

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1 Resources

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Mona and Raju were helping Amma to clean their house. "Look at all these things…. clothes, utensils, foodgrains, combs, this bottle of honey, books…..Each of these has a use," said Mona. "That is why they are important," said Amma. "These are resources…..". "What is a resource?" was Raju's question to Amma. "Anything that can be used to satisfy a need is a resource", replied amma. "Look around you and observe, you will be able to identify many types of resources. The water you drink when you are thirsty, the electricity you use in your house, the rickshaw you use to get home from school, the textbook you use to study are all resources. Your father has prepared a tasty snack for you. The fresh vegetables he has used are also a resource".

Water, electricity, rickshaw, vegetable and textbook have something in common. They have all been used by you, so they have **utility**. Utility or usability is what makes an object or substance a resource.

*"How does something become a resource?" Raju now wanted to know. Amma told the children that things become resources only when they have a value. "Its use or utility gives it a value. All resources have some **value**." said Amma.*

Value means worth. Some resources have economic value, some do not. For example, metals may have an economic value, a beautiful landscape may not. But both are important and satisfy human needs.

Some resources can become economically valuable with time. Your grandmother's home remedies have no commercial value today. But if they are patented and sold by a medical firm tomorrow, they could become economically valuable.

Let's do

List out five resources you use in your home and five you use in your classroom.

Glossary

Patent: It means the exclusive right over any idea or invention.

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Glossary

Technology: It is the application of latest knowledge and skill in doing or making things.

Time and technology are two important factors that can change substances into resources. Both are related to the needs of the people. People themselves are the most important resource. It is their ideas, knowledge, inventions and discoveries that lead to the creation of more resources. Each discovery or invention leads to many others. The discovery of fire led to the practice of cooking and other processes while the invention of the wheel ultimately resulted in development of newer modes of transport. The technology to create hydroelectricity has turned energy in fast flowing water into an important resource.

Activity

Circle those resources from Amma's list that are regarded as having no commercial value.

Amma's List
Cotton cloth
Iron ore
Intelligence
Medicinal plants
Medical knowledge
Coal deposits
Beautiful scenery
Agricultural land
Clean environment
Old folk songs
Good weather
Resourcefulness
A good singing voice
Grandmother's home remedies
Affection from friends and family

Types of Resources

Resources are generally classified into natural, human made and human.

Natural Resources

Resources that are drawn from Nature and used without much modification are called **natural resources**. The air we breathe, the water in our rivers and lakes, the soils, minerals are all natural resources. Many of these resources are free gifts of nature and can be used directly. In some cases tools and technology may be needed to use a natural resource in the best possible way.

Natural resources can be broadly categorised into **renewable** and **non-renewable** resources.

Renewable resources are those which get renewed or replenished quickly. Some of these are unlimited and are not affected by human activities, such as solar and wind energy. Yet careless use of certain renewable resources like water, soil and forest can affect their stock. Water seems to be an unlimited renewable resource. But shortage and drying up of natural water sources is a major problem in many parts of the world today.

Non-renewable resources are those which have a limited stock. Once the stocks are exhausted it may take thousands of years to be renewed or replenished. Since this period is much more than human life spans,

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such resources are considered non-renewable. Coal, petroleum and natural gas are some examples.

The distribution of natural resources depends upon number of physical factors like terrain, climate and altitude. The distribution of resources is unequal because these factors differ so much over the earth.

Human Made Resources

Sometimes, natural substances become resources only when their original form has been changed. Iron ore was not a resource until people learnt to extract iron from it. People use natural resources to make buildings, bridges, roads, machinery and vehicles, which are known as **human made resources**. Technology is also a human made resource.

"So people like us use natural resources to make human made resources," said Mona nodding in understanding. "Yes," said Raju.

Human Resources

People can make the best use of nature to create more resources when they have the knowledge, skill and the

Read and Ponder: Humans are interdependent on each other. Farmers provide food grains for every one. Scientists suggest various means to combat problems related to agriculture and improve farm production.

Glossary

Stock of Resource
It is the amount of resources available for use.

Let's do

Think of a few renewable resources and mention how their stock may get affected by overuse.

Let's do

Make a list of five human made resources that you can observe around you.

Do you know?

Human Resource refers to the number (quantity) and abilities (mental and physical) of the people. Though, there are differing views regarding treatment of humans as a resource, one cannot deny the fact that it is the skills of human that help in transfering the physical material into a valuable resource.

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technology to do so. That is why human beings are a special resource. **People are human resources**. Education and health help in making people a valuable resource. Improving the quality of people's skills so that they are able to create more resources is known as **human resource development**.

Conserving Resources

Mona had a nightmare. She dreamt that all the water on the earth had dried up and all the trees cut down. There was no shade and nothing to eat or drink. People were suffering and roaming around desperately looking for food and shade.

She told her mother about the dream. "Amma can this really happen?" she asked.

"Yes," Amma replied. "If we are not careful then even renewable resources can become very scarce and the non-renewable ones can definitely get exhausted". "What can we do about it," Raju asked. "Lots," replied Amma.

Glossary

Sustainable Development
Carefully utilising resources so that besides meeting the requirements of the present, also takes care of future generations.

Using resources carefully and giving them time to get renewed is called **resource conservation**. Balancing the need to use resources and also conserve them for the future is called **sustainable development**. There are many ways of conserving resources. Each person can contribute by reducing consumption, recycling and reusing thing. Ultimately it makes a difference because all our lives are linked.

That evening the children and their friends made packets and shopping bags out of old newspapers, discarded clothes and baskets from bamboo sticks. "We will give a few to every family we know," said Mona. "After all it is for a very good cause," said Mustafa, "To save our resources and to keep our earth alive".

"I am going to be very careful not to waste paper," said Jessy. "Many trees are cut down to make paper," she explained.

"I will see that electricity is not wasted in my house," shouted Mustafa. "Electricity comes from water and coal."

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"I will make sure that water is not wasted at home," said Asha. "Every drop of water is precious"

"Together we can make a difference!" chorused the children.

These are some of the things Mona, Raju and their friends did. What about you? How are you going to help in conserving resources?

The future of our planet and its people is linked with our ability to maintain and preserve the life support system that nature provides. Therefore it is our duty to ensure that :

- all uses of renewable resources are sustainable
- the diversity of life on the earth is conserved
- the damage to natural environmental system is minimised.

Some Principles of Sustainable Development

- Respect and care for all forms of life
- Improve the quality of human life
- Conserve the earth's vitality and diversity
- Minimise the depletion of natural resources
- Change personal attitude and practices towards the environment
- Enable communities to care for their own environment.

Exercises

1. Answer the following questions.

(i) Why are resources distributed unequally over the earth?

(ii) What is resource conservation?

(iii) Why are human resources important?

(iv) What is sustainable development?

2. Tick the correct answer.

(i) Which one of the following does NOT make substance a resource?

(a) utility (b) value (c) quantity

(ii) Which one of the following is a human made resource?

(a) medicines to treat cancer

(b) spring water

(c) tropical forests

(iii) Complete the statement.

Non-renewable resources are

(a) those which have limited stock

(b) made by human beings

(c) derived from non-living things

3. Activity

"*Rahiman paani raakhiye,*
Bin paani sab soon.

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Paani gaye na ubere
Moti, manus, choon...”

[Says Rahim, keep water, as without water there is nothing. Without water pearl, swan and dough cannot exist.]

These lines were written by the poet Abdur Rahim Khankhana, one of the nine gems of Akbar’s court. What kind of resource is the poet referring to? Write in 100 words what would happen if this resource disappeared?

For Fun

1. Pretend that you live in the prehistoric times on a high windy plateau. What are the uses you and your friends could put the fast winds to? Can you call the wind a resource?

   Now imagine that you are living in the same place in the year 2138. Can you put the winds to any use? How? Can you explain why the wind is an important resource now?

2. Pick up a stone, a leaf, a paper straw and a twig. Think of how you can use these as resources. See the example given below and get creative!

You can use a stone...	**Use/Utility**
To play *stapu*	toy
As a paper-weight	tool
To crush spices	tool
To decorate your garden/room	decoration piece
To open a bottle	tool
In a catapult	weapon

You can use a leaf...	**Use/Utility**

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2

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Land, Soil, Water, Natural Vegetation and Wildlife Resources

In a small village in Tanzania, Africa, Mamba gets up very early in the morning to fetch water. She has to walk a long way and returns after a few hours. She then helps her mother in the house and joins her brothers in taking care of their goats. All her family owns is a piece of rocky land around their small hut. Mamba's father can barely grow some maize and beans on it after toiling hard. This is not enough to feed their family for the whole year.

Peter lives in the heart of the sheep rearing region in New Zealand where his family runs a wool processing factory. Everyday when he returns from school, Peter watches his uncle taking care of their sheep. Their sheep yard is situated on a wide grassy plain with hills in the far distance. It is managed in a scientific way using the latest technology. Peter's family also grows vegetables through organic farming.

Mamba and Peter stay in two different parts of the world and lead very different lives. This difference is because of the differences in the quality of land, soil, water, natural vegetation, animals and the usage of technology. The availability of such resources is the main reason places differ from each other.

Let's do

Observe the land, type of soil and water availability in the region you live. Discuss in your class, how it has influenced the lifestyle of people there.

Do you know?

Ninety per cent of the world population occupies only thirty per cent of land area. The remaining seventy per cent of the land is either sparsely populated or uninhabited.

Land

Land is among the most important natural resources. It covers only about thirty per cent of the total area of the earth's surface and all parts of this small percentage are not habitable.

The uneven distribution of population in different parts of the world is mainly due to varied characteristics of land and climate. The rugged topography, steep slopes of the mountains, low-lying areas susceptible to water

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Fig. 2.1: *Salzburg in Austria*
Notice in how many ways the land has been used in the above picture.

logging, desert areas, thick forested areas are normally sparsely populated or uninhabited. Plains and river valleys offer suitable land for agriculture. Hence, these are the densely populated areas of the world.

Land Use

Land is used for different purposes such as agriculture, forestry, mining, building houses, roads and setting up of industries. This is commonly termed as **Land use**. Can you list out the different ways in which Mamba's and Peter's family use their land?

The use of land is determined by physical factors such as topography, soil, climate, minerals and availability of water. Human factors such as population and technology are also important determinants of land use pattern.

Land can also be classified on the basis of ownership as – private land and community land. Private land is owned by individuals whereas, community land is owned by the community for common uses like collection of fodder, fruits, nuts or medicinal herbs. These community lands are also called **common property resources**.

People and their demands are ever growing but the availability of land is limited. The quality of land also differs from place to place. People started encroaching the common lands to build up commercial areas, housing complexes in the urban areas and to expand the agricultural land in the rural areas. Today the vast changes in the land use pattern also reflect the cultural changes in our society. Land degradation, landslides, soil erosion, desertification are the major threats to the environment because of the expansion of agriculture and construction activities.

Let's do

Talk to some elderly person in your family or neighbourhood and collect information about changes in the land use over the years, in the place where you live. Display your findings on a bulletin board in your classroom.

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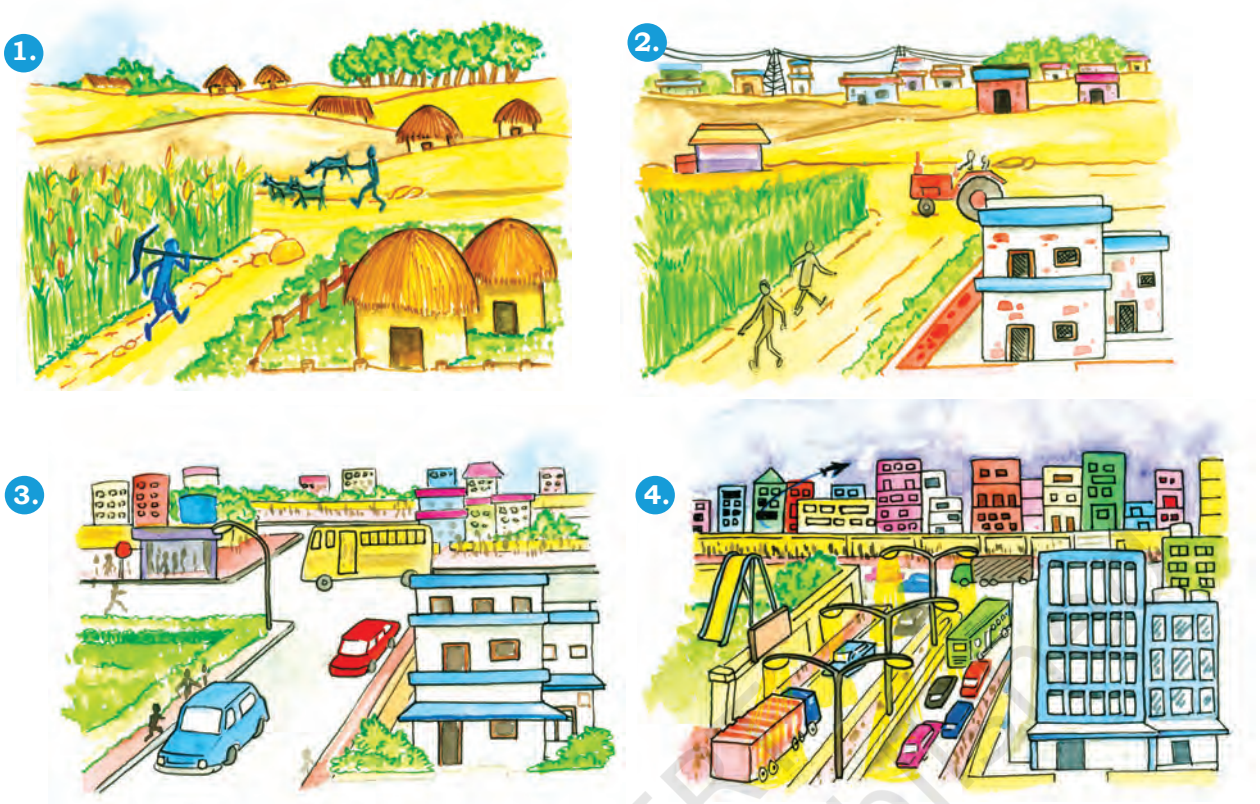

Fig. 2.2: Change in land use over time

Conservation of Land Resource

Growing population and their ever growing demand has led to a large scale destruction of forest cover and arable land and has created a fear of losing this natural resource. Therefore, the present rate of degradation of land must be checked. Afforestation, land reclamation, regulated use of chemical pesticide and fertilisers and checks on overgrazing are some of the common methods used to conserve land resources.

Glossary

Weathering The breaking up and decay of exposed rocks, by temperature changes, frost action, plants, animals and human activity.

Soil

The thin layer of grainy substance covering the surface of the earth is called soil. It is closely linked to land. Landforms determine the type of soil. Soil is made up of organic matter, minerals and weathered rocks found on the earth. This happens through the process of weathering. The right mix of minerals and organic matter make the soil fertile.

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Landslides

Landslides are simply defined as the mass movement of rock, debris or earth down a slope. They often take place in conjunction with earthquakes, floods and volcanoes. A prolonged spell of rainfall can cause heavy landslide that can block the flow of river for quite some time. The formation of river blocks can cause havoc to the settlements downstream on its bursting. In the hilly terrain landslides have been a major and widely spread natural disaster that often strike life and property and occupy a position of major concern.

A Landslide

A Case Study

A massive landslide hit Pangi village near Reckong Peo in Kinnaur district of Himachal Pradesh and damaged a 200-meter stretch of old Hindustan-Tibet road, National Highway - 22. This landslide was triggered by intense blasting at Pangi village. Due to the blasting this weak zone of slope collapsed and caused intense damage to the road and nearby villages. The Pangi village was completely vacated to avoid any possible loss of life.

Mitigation Mechanism

Advancement in scientific techniques has empowered us to understand what factors cause landslides and how to manage them. Some broad mitigation techniques of landslide are as follows:

- Hazard mapping to locate areas prone to landslides. Hence, such areas can be avoided for building settlements.
- Construction of retention wall to stop land from slipping.
- Increase in the vegetation cover to arrest landslide.
- The surface drainage control works to control the movement of landslide along with rain water and spring flows.

Retention Wall

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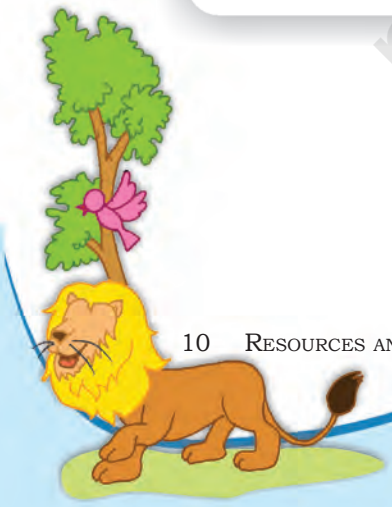

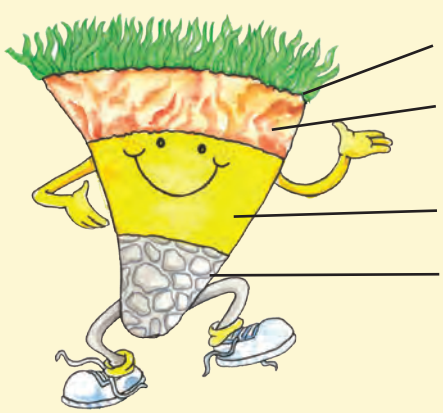

Fig. 2.3: Soil Profile

Do you know?
It takes hundreds of years to make just one centimetre of **soil**.

Factors of Soil Formation

The major factors of **soil formation** are the nature of the parent rock and climatic factors. Other factors are the topography, role of organic material and time taken for the composition of soil formation. All these differ from place to place.

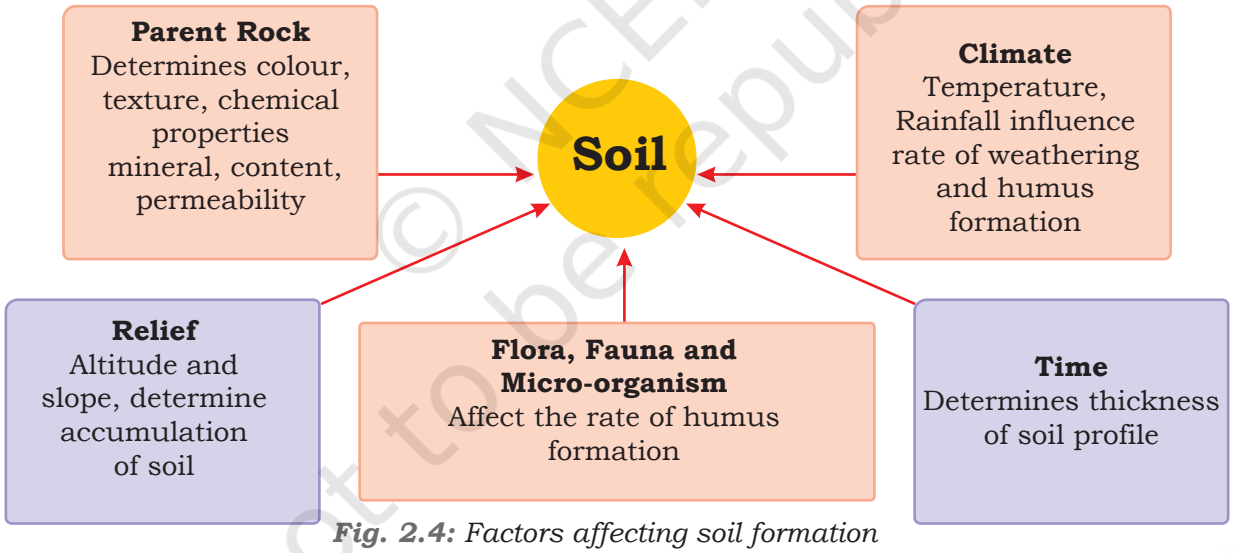

Fig. 2.4: Factors affecting soil formation

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Activity

In India soils could be alluvial, black, red, laterite, desertic and mountain soil. Collect a handful of different types of soil and observe. How are they different?

Degradation of Soil and Conservation Measures

Soil erosion and depletion are the major threats to soil as a resource. Both human and natural factors can lead to degradation of soils. Factors which lead to soil degradation are deforestation, overgrazing, overuse of chemical feritilisers or pesticides, rain wash, landslides and floods.

Some methods of soil conservation are listed below:

Mulching: The bare ground between plants is covered with a layer of organic matter like straw. It helps to retain soil moisture.

Contour barriers: Stones, grass, soil are used to build barriers along contours. Trenches are made in front of the barriers to collect water.

Rock dam: Rocks are piled up to slow down the flow of water. This prevents gullies and further soil loss.

Fig 2.5: *Terrace Farming*

Fig 2.6: *Contour Ploughing*

Fig 2.7: *Shelter Belts*

Terrace farming: Broad flat steps or terraces are made on the steep slopes so that flat surfaces are available to grow crops. They reduce surface run-off and soil erosion (Fig. 2.5).

Intercropping: Different crops are grown in alternate rows and are sown at different times to protect the soil from rain wash.

Contour ploughing: Ploughing parallel to the contours of a hill slope to form a natural barrier for water to flow down the slope (Fig. 2.6).

Shelter belts: In the coastal and dry regions, rows of trees are planted to check the wind movement to protect soil cover (Fig. 2.7).

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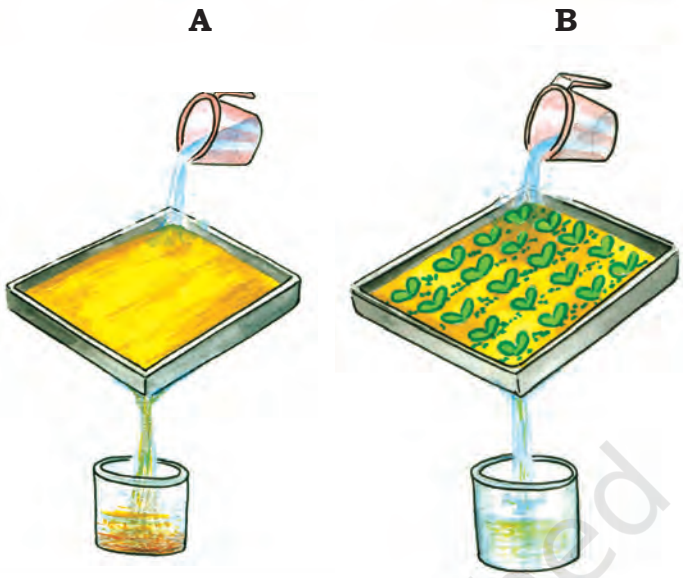
Activity

Take two trays A and B of same size. Make six holes at one end of these trays and then fill them with the same amount of soil. Leave the soil in tray A bare while sow wheat or rice grains in tray B. When the grain in tray B has grown a few centimetres high, place both the trays in such a way that they are on a slope. Pour one mug of water from the same height into each tray. Collect the muddy water that trickles down the holes of both trays in two separate containers and compare how much soil is washed out of each tray?



Water

Water is a vital renewable natural resource. Three-fourth's of the earth's surface is covered with water. It is therefore appropriately called the 'water planet'. It was in the primitive oceans that life began almost 3.5 billion years back. Even today, the oceans cover two-thirds of the earth's surface and support a rich variety of plant and animal life. The ocean water is however saline and not fit for human consumption. Fresh water accounts for only about 2.7 per cent. Nearly 70 per cent of this occurs as ice sheets and glaciers in Antarctica, Greenland and mountain regions. Due to their location they are inaccessible. Only 1 per cent of freshwater is available and fit for human use. It is found as ground water, as surface water in rivers and lakes and as water vapour in the atmosphere.

Fresh water is therefore, the most precious substance on earth. Water can neither be added nor subtracted from the earth. Its total volume remains constant. Its abundance only seems to vary because it is in constant motion, cycling through the oceans, the air, the land and back again, through the processes of evaporation, precipitation and run-off. This as you already know is referred to as the 'water cycle'.

Do you know?

In 1975, the consumption of water for human use was 3850cu km/year. It soared to more than 6000 cu km/year in the year 2000.

Do you know?

A dripping tap wastes1200 litres of water in a year.

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Humans use huge amounts of water not only for drinking and washing but also in the process of production. Water for agriculture, industries, generating electricity through reservoirs of dams are the other usages. Increasing population, rising demands for food and cash crops, increasing urbanisation and rising standards of living are the major factors leading to shortages in supply of fresh water either due to drying up of water sources or water pollution.

Activity

An average urban Indian uses about 150 litres of water every day.

Use	Litres per person per day
Drinking	3
Cooking	4
Bathing	20
Flushing	40
Washing clothes	40
Washing utensils	20
Gardening	23
Total	**150**

Can you suggest some ways to bring down this amount?

Do you know?

Have you ever heard about a water market? Amreli city in Saurastra region with a population of 1.25 lakhs is completely dependent on purchasing water from the nearby talukas.

Problems of Water Availability

There is scarcity of water in many regions of the world. Most of Africa, West Asia, South Asia, parts of western USA, north-west Mexico, parts of South America and entire Australia are facing shortages in fresh water supply. Countries located in climatic zones most susceptible to droughts face great problems of water scarcity. Thus, water shortage may be a consequence of variation in seasonal or annual precipitation or the scarcity is caused by over-exploitation and contamination of water sources.

Fig 2.8: River Yamuna is getting polluted due to sewage, industrial effluents and garbage

Conservation of Water Resources

Access to clean and adequate water sources is a major problem facing the world today. Steps have to be taken to conserve this dwindling resource. Even though water is a renewable resource, its overuse and pollution make it unfit for use. Discharge of untreated or partially treated sewage, agricultural chemicals and industrial effluents in water bodies are major contaminants. They pollute water with nitrates, metals and pesticides.

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Most of these chemicals are non-biodegradable and reach human bodies through water. Water pollution can be controlled by treating these effluents suitably before releasing them in water bodies.

Forest and other vegetation cover slow the surface runoff and replenish underground water. Water harvesting is another method to save surface runoff. The canals used for irrigating field should be properly lined to minimise losses by water seepage. Sprinklers effectively irrigate the area by checking water losses through seepage and evaporation. In dry regions with high rates of evaporation, drip or trickle irrigation is very useful. The valuable water resource can therefore be conserved by adopting these means of irrigation.

Fig 2.9: A Water Sprinkler

Do you know?
Rain water harvesting is the process of collecting rain water from roof tops and directing it to an appropriate location where it is stored for future use. On an average, one spell of rain for two hours is enough to save 8,000 litres of water.

Natural Vegetation and Wildlife

Some school children were visiting an exhibition on handicrafts. The articles in the exhibition were collected from different parts of the country. Mona picked up a bag and exclaimed, "This is a beautiful handbag!" "Yes, it is made from Jute," the teacher said. "Do you see those baskets, lamp shades and chairs? Those are made of canes and bamboos. In the eastern and north eastern humid regions of India, bamboo grows in plenty." Jassy was excited to see a silk scarf. "See this beautiful scarf". The teacher explained that silk is obtained from silk worms that are bred on Mulberry trees. The children understood that plants provide us with many different products that we use in our day-to-day life.

Natural vegetation and wildlife exist only in the narrow zone of contact between the lithosphere, hydrosphere and atmosphere that we call **biosphere**. In the biosphere living beings are inter-related and interdependent on each other for survival. This life supporting system is known as the **ecosystem**. Vegetation and wildlife are valuable resources. Plants provide us with timber, give shelter to animals, produce oxygen we breathe, protects soils so

Fig 2.10: Silk Worms

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essential for growing crops, act as shelter belts, help in storage of underground water, give us fruits, nuts, latex, turpentine oil, gum, medicinal plants and also the paper that is so essential for your studies. There are innumerable uses of plants and you can add some more.

Wildlife includes animals, birds, insects as well as the aquatic life forms. They provide us milk, meat, hides and wool. Insects like bees provide us honey, help in pollination of flowers and have an important role to play as decomposers in the ecosystem. The birds feed on insects and act as decomposers as well. Vulture due to its ability to feed on dead livestock is a scavenger and considered a vital cleanser of the environment. So animals big or small, all are integral to maintaining balance in the ecosystem.

Fig 2.11: Brahma Kamal a Medicinal Herb

Fig 2.12: A Blue Kingfisher

Do you know?

Vultures in the Indian subcontinent were dying of kidney failure shortly after scavenging livestock treated with diclofenac, a painkiller that is similar to aspirin or ibuprofen. Efforts are on to ban the drug for livestock use and breed vultures in captivity.

Distribution of Natural Vegetation

The growth of vegetation depends primarily on temperature and moisture. The major vegetation types of the world are grouped as forests, grasslands, scrubs and tundra.

In areas of heavy rainfall, huge trees may thrive. The forests are thus associated with areas having abundant water supply. As the amount of moisture decreases the size of trees and their density reduces. Short stunted trees and grasses grow in the regions of moderate rainfall forming the grasslands of the world. Thorny shrubs and

Fig. 2.13: Grassland and Forest

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scrubs grow in dry areas of low rainfall. In such areas plants have deep roots and leaves with thorny and waxy surface reduce loss of moisture through transpiration. Tundra vegetation of cold Polar Regions comprise of mosses and lichens.

Today there are many more people in the world than there were two centuries back. To feed the growing numbers, large areas of forests have been cleared to grow crops. Forest cover all over the world is vanishing rapidly. There is an urgent need to conserve this valuable resource.

Fig. 2.14: *A Python in a forest*

Fig. 2.15: *A collage of a forest made by school students*

Conservation of Natural Vegetation and Wildlife

Forests are our wealth. Plants give shelter to the animals and together they maintain the ecosystem. Changes of climate and human interferences can cause the loss of natural habitats for the plants and animals. Many species have become vulnerable or endangered and some are on the verge of extinction. Deforestation, soil erosion, constructional activities, forest fires, tsunami and landslides are some of the human and natural factors which accelerate the process of extinction of these resources. One of the major concerns is the poaching which result in a sharp decline in the number of particular species. The animals are poached for collection and illegal trade of hides, skins, nails, teeth, horns as well as feathers. Some of these animals are tiger, lion, elephant, deer, black buck, crocodile, rhinoceros, snow

Fig. 2.16: *Loss of rainforest in Great Nicobar after Tsunami*

Fig. 2.17: Black buck also needs protection

leopard, ostrich and peacock. These can be conserved by increasing awareness.

National parks, wildlife sanctuaries, biosphere reserves are made to protect our natural vegetation and wildlife. Conservation of creeks, lakes, and wetlands is necessary to save the precious resource from depletion

There is a balance in the environment if the relative number of species is not disturbed. Human activities in several parts of the world have disturbed the natural

Forest Fire

Activity

Read the news item and find out how fire started in California ? Could it be avoided?

Know More

Forest fire is a threat to the entire region of fauna and flora. It occurs mainly due to three reasons :

1. Natural fire due to lightening etc.
2. Fire due to heat generated in the litter due to carelessness of people.
3. Fire purposely caused by local inhabitants, mischief makers, miscreants etc.

Some Control Measures

1. Prevention of fires through education.
2. Prompt detection of fires through well co-ordinated network of observation points, efficient ground patroling and communication network.

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habitats of many species. Due to indiscriminate killings, several birds and animals have either become extinct or are on the verge of extinction.

Awareness programmes like social forestry and *Vanamohatasava* should be encouraged at the regional and community level. School children should be encouraged to bird watch and visit nature camps so that they appreciate the habitat of varied species.

Many countries have passed laws against the trade as well as killing of birds and animals. In India, killing lions, tigers, deers, great Indian bustards and peacocks is illegal.

An international convention CITES has been established that lists several species of animals and birds in which trade is prohibited. Conservation of plants and animals is an ethical duty of every citizen.

Glossary

National Park
A natural area designated to protect the ecological integrity of one or more ecosystems for the present and the future generations

Fig. 2:18: *A Herd of Cheetals*

Fig. 2:19: *A herd of Elephants in Kaziranga National Park*

Glossary

Biosphere reserves
Series of protected areas linked through a global network, intended to demonstrate the relationship between conservation and development.

Do you know?

CITES (the Convention on International Trade in Endangered Species of Wild Fauna and Flora) is an international agreement between governments. It aims to ensure that international trade in specimens of wild animals and plants does not threaten their survival. Roughly 5,000 species of animals and 28,000 species of plants are protected. Bears, dolphins, cacti, corals, orchids and aloes are some examples.

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Exercises

1. Answer the following questions.

(i) Which are the two main climatic factors responsible for soil formation?

(ii) Write any two reasons for land degradation today.

(iii) Why is land considered an important resource?

(iv) Name any two steps that government has taken to conserve plants and animals.

(v) Suggest three ways to conserve water.

2. Tick the correct answer.

(i) Which one of the following is NOT a factor of soil formation?

(a) time (b) soil texture (c) organic matter

(ii) Which one of the following methods is most appropriate to check soil erosion on steep slopes?

(a) shelter belts (b) mulching (c) terrace cultivation

(iii) Which one of the following is NOT in favour of the conservation of nature?

(a) switch off the bulb when not in use

(b) close the tap immediately after using

(c) dispose polypacks after shopping

3. Match the followings :

(i) Land use	(a) prevent soil erosion
(ii) Humus	(b) narrow zone of contact between the lithosphere, hydrosphere and atmosphere
(iii) Rock dams	(c) productive use of land
(iv) Biosphere	(d) organic matter deposited on top soil
	(e) contour ploughing

4. State whether the given statement is true or false. If true, write the reasons.

(i) Ganga–Brahmaputra plain of India is an overpopulated region.

(ii) Water availability per person in India is declining.

(iii) Rows of trees planted in the coastal areas to check the wind movement is called intercropping.

(iv) Human interference and changes of climate can maintain the ecosystem.

5. Activity

Discuss some more reasons which are responsible for changes of land use pattern. Has your place undergone any change in the land use pattern in recent years?

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Find out from your parents and elderly people. You can conduct an interview by asking the following questions.

Place	When your grand parent's were in their 30's	When your parents were in their 30's	Why do you think this is happening?	Are common areas and open spaces disappearing?
Rural				
Number of cattle and poultry owned				
Number of trees and ponds in the village				
Main occupation of the head of the family				
Urban				
Number of cars owned				
Number of rooms in the house				
Number of metalled roads				
Number of flyovers in the city				
Number of parks and playgrounds				

Based on the table you have just completed, draw a picture of land use patterns that you foresee in your neighbourhood after 20 years. Why do you think that land use patterns change over the years?

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3 Mineral and Power Resources

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Fig. 3.1: *Loading of a truck in a coal mine*

Kiri was visiting Sukant in his native place near Dhanbad. Kiri was amazed to see that large areas were black. "Sukant, why is this place so black and dusty?" she asked. "This is because of the coal mines nearby. Do you see the trucks? They are carrying the mineral coal", replied Sukant.

"What are minerals?," asked Kiri. Sukant replied, "Have you ever seen a baker baking biscuits? The flour, milk, sugar and sometimes eggs are mixed together. While eating the baked biscuits can you see these ingredients separately? Just as in the biscuits, there are a number of things that you cannot see, rocks on this earth have several materials called minerals mixed in them. These minerals are scattered throughout the earth's rocky crust".

A naturally occurring substance that has a definite chemical composition is a **mineral**. Minerals are not evenly distributed over space. They are concentrated in a particular area or rock formations. Some minerals are found in areas which are not easily accessible such as the Arctic ocean bed and Antarctica.

Do you know?
The salt in your food and graphite in your pencil are also minerals.

Minerals are formed in different types of geological environments, under varying conditions. They are created by natural processes without any human interference. They can be identified on the basis of their physical properties such as colour, density, hardness and chemical property such as solubility.

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Types of Minerals

There are over three thousand different minerals. On the basis of composition, minerals are classified mainly as metallic and non-metallic minerals (Fig. 3.2).

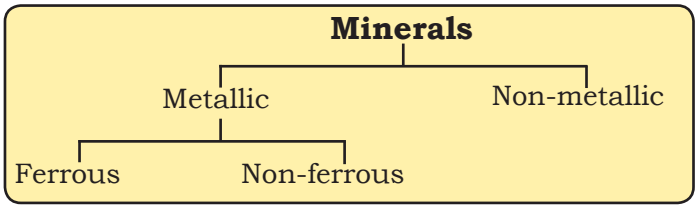

Fig. 3.2: Classification of Minerals

Metallic minerals contain metal in raw form. Metals are hard substances that conduct heat and electricity and have a characteristic lustre or shine. Iron ore, bauxite, manganese ore are some examples. Metallic minerals may be fer rous or non-ferrous. **Ferrous** minerals like iron ore, manganese and chromites contain iron. A **non-ferrous** mineral does not contain iron but may contain some other metal such as gold, silver, copper or lead.

Non-metallic minerals do not contain metals. Limestone, mica and gypsum are examples of such minerals. The mineral fuels like coal and petroleum are also non-metallic minerals.

Minerals can be extracted by mining, drilling or quarrying (Fig 3.3).

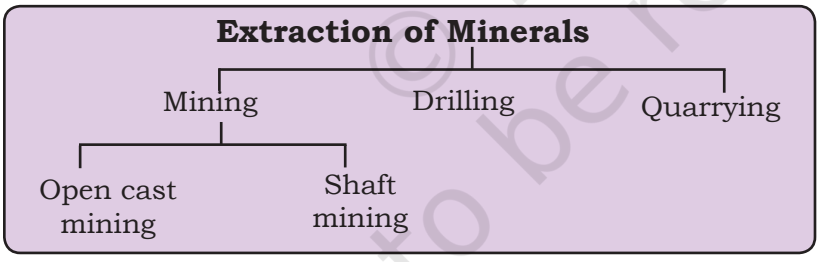

Fig. 3.3: Extraction of Minerals

The process of taking out minerals from rocks buried under the earth's surface is called **mining**. Minerals that lie at shallow depths are taken out by removing the surface layer; this is known as **open-cast mining**. Deep bores, called **shafts**, have to be made to reach mineral deposits that lie at great depths. This is called **shaft mining**. Petroleum and natural gas occur far below the earth's surface. Deep wells are bored to take them out, this is called **drilling** (Fig 3.4). Minerals that lie near the surface are simply dug out, by the process known as **quarrying**.

Fig. 3.4: Off shore drilling of oil

Do you know?

A **rock** is an aggregate of one or more minerals but without definite composition of constituent of mineral. Rocks from which minerals are mined are known as **ores**. Although more than 2,800 types of minerals have been identified, only about 100 are considered **ore** minerals.

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Distribution of Minerals

Do you know?
You can always tell if a rock contains copper because then the rock looks blue in colour.

Minerals occur in different types of rocks. Some are found in igneous rocks, some in metamorphic rocks while others occur in sedimentary rocks. Generally, metallic minerals are found in igneous and metamorphic rock formations that form large plateaus. Iron-ore in north Sweden, copper and nickel deposits in Ontario, Canada, iron, nickel, chromites and platinum in South Africa are examples of minerals found in igneous and metamorphic rocks. Sedimentary rock formations of plains and young fold mountains contain non-metallic minerals like limestone. Limestone deposits of Caucasus region of France, manganese deposits of Georgia and Ukraine and phosphate beds of Algeria are some examples. Mineral fuels such as coal and petroleum are also found in the sedimentary strata.

Asia

China and India have large iron ore deposits. The continent produces more than half of the world's tin.

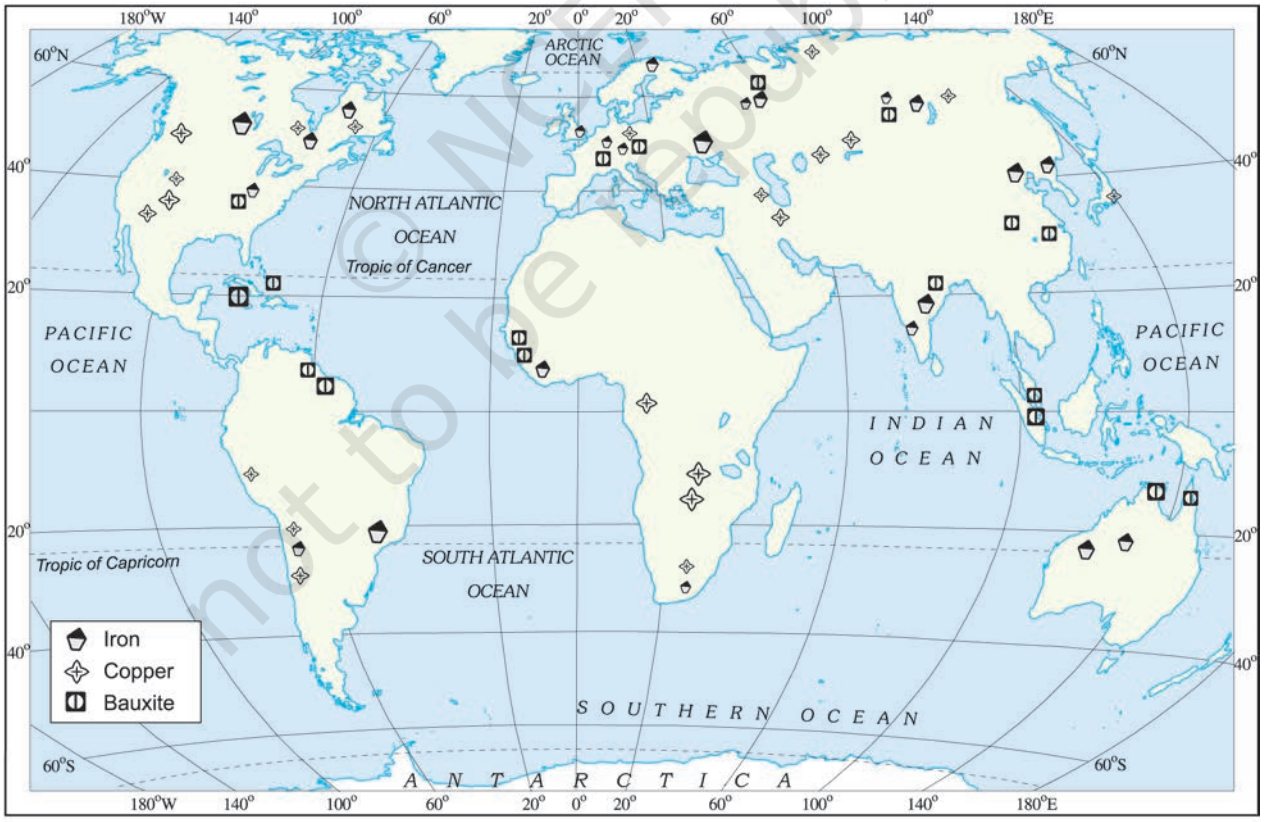

Fig. 3.5: World: Distribution of Iron, Copper and Bauxite

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China, Malaysia and Indonesia are among the world's leading tin producers. China also leads in production of lead, antimony and tungsten. Asia also has deposits of manganese, bauxite, nickel, zinc and copper.

Europe

Europe is the leading producer of iron-ore in the world. The countries with large deposits of iron ore are Russia, Ukraine, Sweden and France. Minerals deposits of copper, lead, zinc, manganese and nickel are found in eastern Europe and European Russia.

Do you know?
Switzerland has no known mineral deposit in it.

North America

The mineral deposits in North America are located in three zones: the Canadian region north of the Great Lakes, the Appalachian region and the mountain ranges of the west. Iron ore, nickel, gold, uranium and copper are mined in the Canadian Shield Region, coal in the Appalachians region. Western Cordilleras have vast deposits of copper, lead, zinc, gold and silver.

Let's do
Identify the Canadian Shield, the Appalachians, Western Cordilleras and Lake Superior with the help of an atlas.

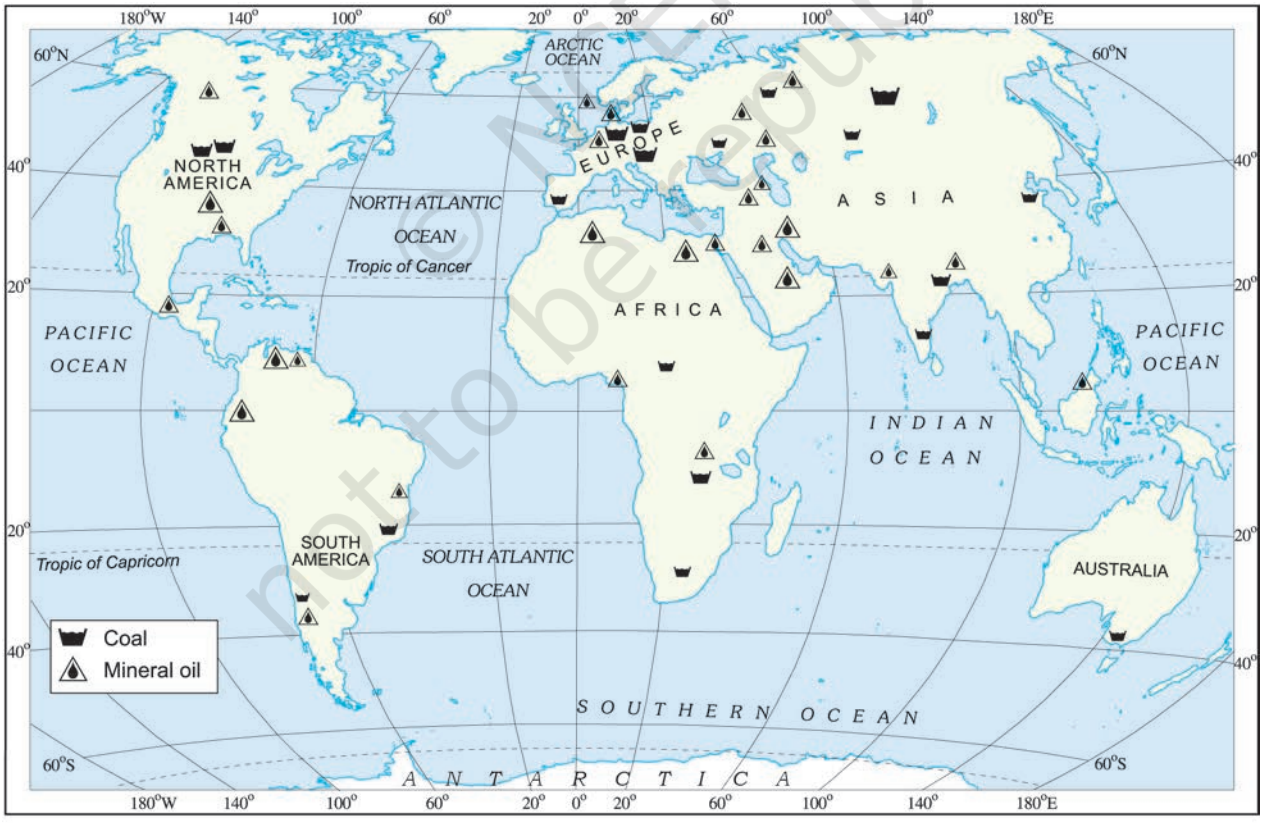

Fig 3.6: World: Distribution of Mineral Oil and Coal

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South America

Brazil is the largest producer of high grade iron-ore in the world. Chile and Peru are leading producers of copper. Brazil and Bolivia are among the world's largest producers of tin. South America also has large deposits of gold, silver, zinc, chromium, manganese, bauxite, mica, platinum, asbestos and diamond. Mineral oil is found in Venezuela, Argentina, Chile, Peru and Columbia.

Do you know?

- A green diamond is the rarest diamond.
- The oldest rocks in the world are in Western Australia. They date from 4,300 million years ago, only 300 million years after the earth was formed.

Africa

Africa is rich in mineral resources. It is the world's largest producer of diamonds, gold and platinum. South Africa, Zimbabwe and Zaire produce a large portion of the world's gold. The other minerals found in Africa are copper, iron ore, chromium, uranium, cobalt and bauxite. Oil is found in Nigeria, Libya and Angola.

Australia

Australia is the largest producer of bauxite in the world. It is a leading producer of gold, diamond, iron ore, tin and nickel. It is also rich in copper, lead, zinc and manganese. Kalgoorlie and Coolgardie areas of western Australia have the largest deposits of gold.

Antarctica

The geology of Antarctica is sufficiently well known to predict the existence of a variety of mineral deposits, some probably large. Significant size of deposits of coal in the Transantarctic Mountains and iron near the Prince Charles Mountains of East Antarctica is forecasted. Iron ore, gold, silver and oil are also present in commercial quantities.

Uses of Minerals

Minerals are used in many industries. Minerals which are used for gems are usually hard. These are then set in various styles for jewellery. Copper is another metal used in everything from coins to pipes. Silicon, used in the computer industry is obtained from quartz. Aluminum obtained from its ore bauxite is used in automobiles and airplanes, bottling industry, buildings and even in kitchen cookware.

Let's do

List uses of any five minerals.

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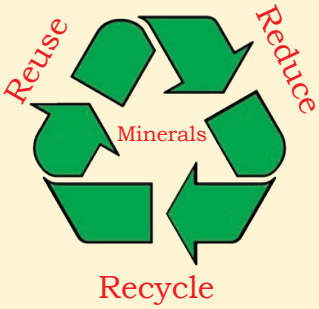
Conservation of Minerals

Minerals are a non-renewable resource. It takes thousands of years for the formation and concentration of minerals. The rate of formation is much smaller than the rate at which the humans consume these minerals. It is necessary to reduce wastage in the process of mining. Recycling of metals is another way in which the mineral resources can be conserved.



Think and Act

Power Resources

Sunny's mother begins her day by switching on the geyser. She irons Sunny's school uniform before waking him up. She then rushes to the kitchen to prepare a glass of orange juice for him in the blender.

"Sunny, have you finished taking bath? Come and have your breakfast", calls out mother while preparing breakfast on the gas stove for Sunny.

While going to school Sunny forgets to switch off lights and fans. When mother switches them off she thinks that life in the cities may be more comfortable, but its dependency on more and more gadgets all of which consume energy has led to a wide gap between the demand and the supply. With the advent of science and technology the life styles are changing very fast.

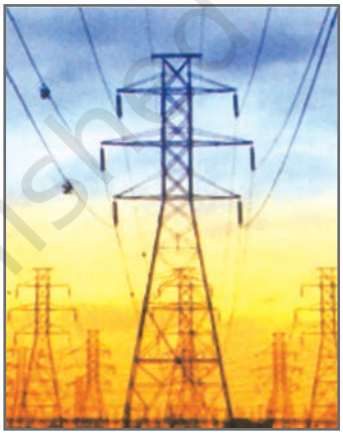


Fig. 3.7: *National Power Grid to supply Electricity*

Power or energy plays a vital role in our lives. We also need power for industry, agriculture, transport, communication and defense. Power resources may be broadly categorised as conventional and non-conventional resources.

Conventional Sources

Conventional sources of energy are those which have been in common use for a long time. Firewood and fossil fuels are the two main conventional energy sources.

Firewood

It is widely used for cooking and heating. In our country more than fifty per cent of the energy used by villagers comes from fire wood.

Remains of plants and animals which were buried under the earth for millions of years got converted by the heat and pressure into fossil fuels. **Fossil fuel** such as coal, petroleum and natural gas are the main sources of

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CONVENTIONAL SOURCES OF ENERGY

Oil

Advantage	Disadvantage
• Easier to transport (tankers) • Basis of petro-chemical industry	• Depletion of oxygen due to oil spillage and gas leakage • Pollutants released caused acid rain • Exploration of new fuel is not easy

Natural Gas

Advantage
• Easier to transport (Pipelines) • Cleaner than oil and coal • Cheaper than oil

Fire Wood

Advantage	Disadvantage
• Easy access • Provides energy to a large number of people	• Collection is time consuming • Polluting • Promoting green house effect • Deforestation

Coal

Advantage	Disadvantage
• Extensively available • Efficient conversion to electricity	• Polluting source • Bulky to transport

Hydel Power

Advantage	Disadvantage
• Non-polluting • Promotes irrigation and fishing • Cheap	• Displacement of local community • Inundates low lying regions • Expensive to setup

Fig 3.8: *Conventional Sources of Energy*

Fig 3.9: *A woman carrying firewood in North East India*

conventional energy. The reserves of these minerals are limited. The rate at which the growing world population is consuming them is far greater than the rate of their formation. So, these are likely to be exhausted soon.

Coal

This is the most abundantly found fossil fuel. It is used as a domestic fuel, in industries such as iron and steel, steam engines and to generate electricity. Electricity from coal is called **thermal power**. The coal which we are using today was formed millions of years ago when giant ferns and swamps got buried under the layers of earth. Coal is therefore referred to as **Buried Sunshine**.

Fig 3.10: *A view of a Thermal Power Station*

The leading coal producers of the world are China, USA, Germany, Russia, South Africa and France. The coal producing areas of India are Raniganj, Jharia, Dhanbad and Bokaro in Jharkhand.

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Petroleum

The petrol that keeps your car running as well as the oil that keeps your cycle from squeaking, both began as a thick black liquid called Petroleum. It is found between the layers of rocks and is drilled from oil fields located in off-shore and coastal areas. This is then sent to refineries which process the crude oil and produce a variety of products like diesel, petrol, kerosene, wax, plastics and lubricants. Petroleum and its derivatives are called **Black Gold** as they are very valuable. The chief petroleum producing countries are Iran, Iraq, Saudi Arabia and Qatar. The other major producers are USA, Russia, Venezuela, and Algeria. The leading producers in India are Digboi in Assam, Bombay High in Mumbai and the deltas of Krishna and Godavari rivers.

Fig 3.11: Crude Oil

Word Origin

The word petroleum is derived from Latin words –*Petra* meaning rock, *oleum* meaning oil. So, petroleum means rock oil.

Natural Gas

Natural gas is found with petroleum deposits and is released when crude oil is brought to the surface. It can be used as a domestic and industrial fuel. Russia, Norway, UK and the Netherlands are the major producers of natural gas.

In India Jaisalmer, Krishna Godavari delta, Tripura and some areas off shore in Mumbai have natural gas resources. Very few countries in the world have sufficient natural gas reserves of their own.

The sharp increase in our consumption of fossil fuels has led to their depletion at an alarming rate. The toxic pollutants released from burning these fuels are also a cause for concern. Unchecked burning of fossil fuel is like an unchecked dripping tap which will eventually run dry. This has led to the tapping of various non-conventional sources of energy that are cleaner alternatives to fossil fuels.

Do you know?

Compressed natural gas (CNG) is a popular eco-friendly automobile fuel as it causes less pollution than petroleum and diesel.

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Do you know?
Norway was the first country in the world to devlop hydroelectricity.

Hydel Power

Rain water or river water stored in dams is made to fall from heights. The falling water flows through pipes inside the dam over turbine blades placed at the bottom of the dam. The moving blades then turn the generator to produce electricity. This is called hydro electricity. The water discharged after the generation of electricity is used for irrigation. One fourth of the world's electricity is produced by hydel power. The leading producers of hydel power in the world are Paraguay, Norway, Brazil, and China. Some important hydel power stations in India are Bhakra Nangal, Gandhi Sagar, Nagarjunsagar and Damodar valley projects.

Do you know?
The site of the world's first solar and wind powered bus shelter is in Scotland.

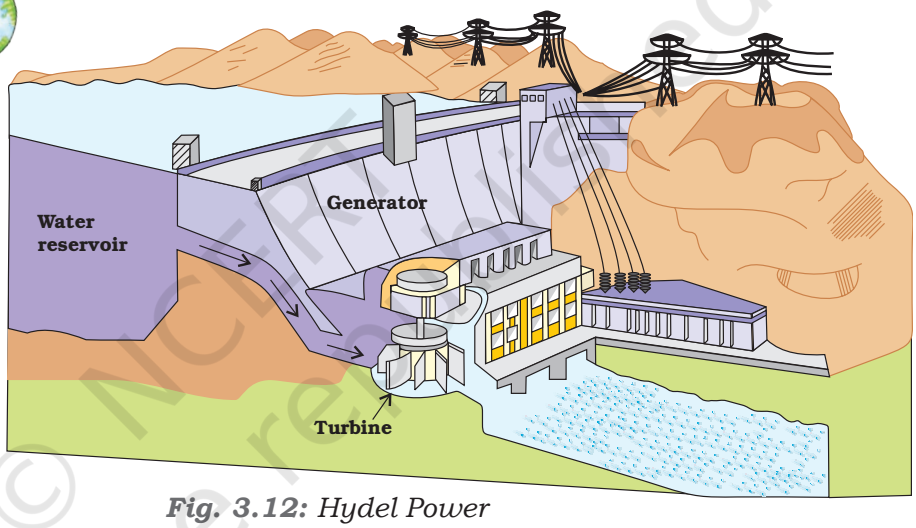

Fig. 3.12: Hydel Power

Non-conventional Sources of Energy

The increasing use of fossil fuels is leading to its shortage. It is estimated that if the present rate of consumption continues, the reserves of these fuel will get exhausted. Moreover, their use also causes environmental pollution. Therefore, there is need for using non-conventional sources such as solar energy, wind energy, tidal energy which are renewable.

Fig. 3.13: Salal Hydroelectric Project Jammu and Kashmir

Solar energy

Sun's heat and light energy can be felt by us every day. Solar energy trapped from the sun can be used in solar cells to produce electricity. Many of these cells are joined into solar panels to generate

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Wind Energy

Advantages	Disadvantages
• Non-polluting • Low cost production of electricity once setup • Safe and clean	• Noise pollution • Windmills costly to setup • Disturbs radio and T.V. reception • Harmful to birds

Solar Energy

Advantages	Disadvantages
• Inexhaustible • Non polluting	• Expensive • Diffuse source, so gets wasted

Tidal Energy

Advantage	Disadvantage
• Non-polluting • Inexhaustible	• Destroys wildlife habitat • Difficult to harness

NON- CONVENTIONAL SOURCES OF ENERGY

Nuclear Energy

Advantages	Disadvantages
• Emits large amount of energy	• Generates radioactive wastes • Expensive

Bio Gas

Advantages	Disadvantages
• Low Cost • Easy to operate • Makes use of bio waste	• Causes green house effect

Geothermal Energy

Advantages	Disadvantages
• Clean ecofriendly and always available	• Located far away from cities and so costly to transport the electricity

Fig 3.14: Non-conventional Sources of Energy

power for heating and lighting purpose. The technology of utilising solar energy benefits a lot of tropical countries that are blessed with abundant sun shine. Solar energy is also used in solar heaters, solar cookers, solar dryers besides being used for community lighting and traffic signals.

Fig 3.15: Solar Panels to trap solar energy

Wind Energy

Wind is an inexhaustible source of energy. Wind mills have been used for grinding grain and lifting water since times immemorial. In modern time wind mills, the high speed winds rotate the wind mill which is connected to a generator to produce electricity. Wind farms having clusters of such wind mills are located in coastal regions and in mountain passes where strong and steady

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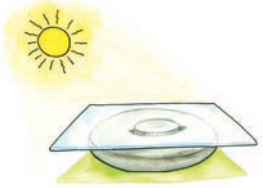
winds blow. Windfarms are found in Netherlands, Germany, Denmark, UK, USA and Spain are noted for their wind energy production.

Activity

Solar Cooker

Take an old car tube. Inflate it and keep it on a wooden platform. Paint an aluminium vessel black from outside and add 1 cup rice with 2 cups of water to it. Close the vessel with a lid and place the vessel in the inner circle of the tube. Now place a glass frame over the tube and keep the set out in the sun. After the glass frame is placed, air can neither come in nor go out but the sun rays coming into the closed cavity enclosed by the tube, get trapped and cannot escape. The temperature increases slowly cooking the rice over a few hours.



Nuclear Power

Fig. 3.16 : Nuclear power station , Kalpakkam

Nuclear power is obtained from energy stored in the nuclei of atoms of naturally occurring radio active elements like uranium and thorium. These fuels undergo nuclear fission in nuclear reactors and emit power. The greatest producers of nuclear power are USA and Europe. In India Rajasthan and Jharkhand have large deposits of Uranium. Thorium is found in large quantities in the Monozite sands of Kerala. The nuclear power stations in India are located in Kalpakkam in Tamilnadu, Tarapur in Maharastra, Ranapratap Sagar near Kota in Rajasthan, Narora in Uttar Pradesh and Kaiga in Karnataka.

Geothermal Energy

Heat energy obtained from the earth is called **geothermal energy**. The temperature in the interior of the earth rises steadily as we go deeper. Some times this heat energy may surface itself in the form of hot springs. This heat energy can be used to generate power.

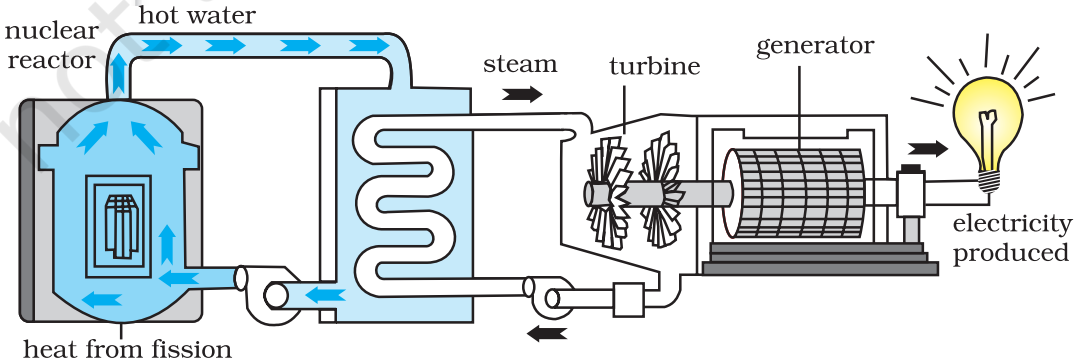
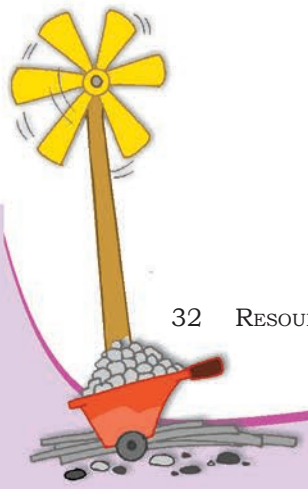


Fig. 3.17 : Nuclear Energy



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Geothermal energy in the form of hot springs has been used for cooking, heating and bathing for several years. USA has the world's largest geothermal power plants followed by New Zealand, Iceland, Philippines and Central America. In India, geothermal plants are located in Manikaran in Himachal Pradesh and Puga Valley in Ladakh.

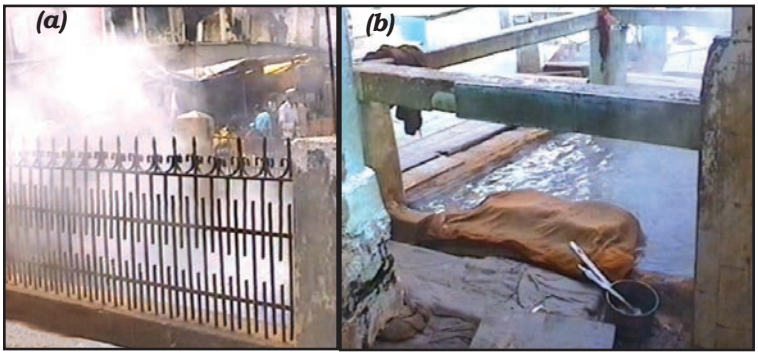

Fig. 3.18 : ***(a)*** *Geothermal Energy in Manikaran*
(b) *Cooking food with the help of Geothermal Energy*

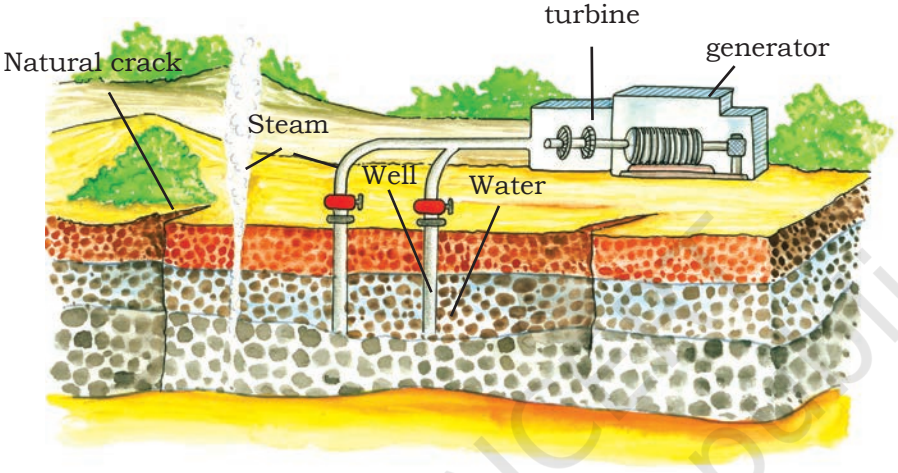

Fig. 3.19 : Geothermal Energy

Tidal Energy

Energy generated from tides is called **tidal energy**. Tidal energy can be harnessed by building dams at narrow

Do you know?
The first tidal energy station was built in France.

Low tidal energy is used to produce electricity

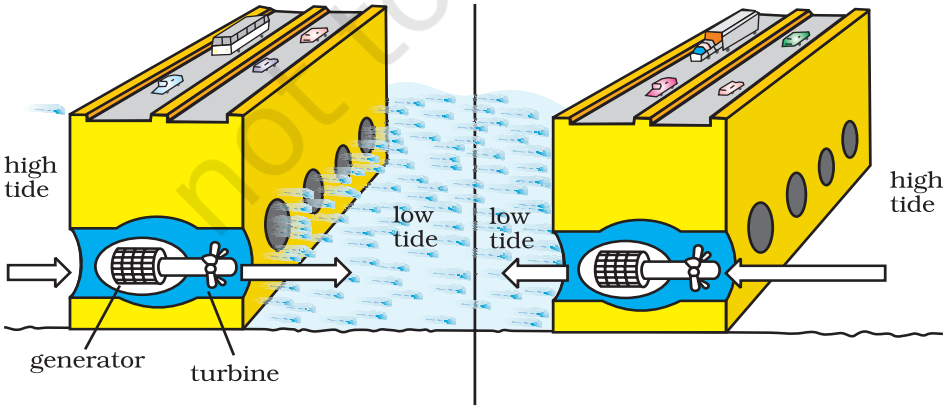

Fig. 3.20: Tidal Energy

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openings of the sea. During high tide the energy of the tides is used to turn the turbine installed in the dam to produce electricity. Russia, France and the Gulf of Kachchh in India have huge tidal mill farms.

Biogas

Organic waste such as dead plant and animal material, animal dung and kitchen waste can be converted into a gaseous fuel called biogas. The organic waste is decomposed by bacteria in biogas digesters to emit biogas which is essentially a mixture of methane and carbon dioxide. Biogas is an excellent fuel for cooking and lighting and produces huge amount of organic manure each year.

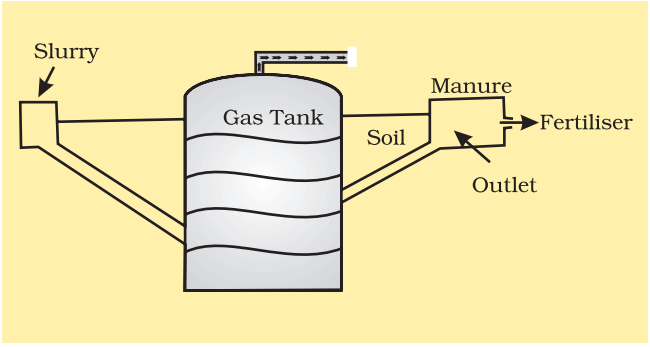

Fig. 3.21 : Biogas

Energy is everywhere but we can see that harnessing this energy is both difficult as well as costly. Each one of us can make a difference by not wasting energy. Energy saved is energy generated. Act now and make brighter energy future.

Exercises

1. Answer the following questions.

(i) Name any three common minerals used by you every day.

(ii) What is an ore? Where are the ores of metallic minerals generally located?

(iii) Name two regions rich in natural gas resources.

(iv) Which sources of energy would you suggest for

(a) rural areas (b) coastal areas (c) Arid regions

(v) Give five ways in which you can save energy at home.

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2. Tick the correct answer.

(i) Which one of the following is NOT a characteristic of minerals?

(a) They are created by natural processes.

(b) They have a definite chemical composition.

(c) They are inexhaustible.

(d) Their distribution is uneven.

(ii) Which one of the following is a leading producer of copper in the world?

(a) Bolivia (c) Chile

(b) Ghana (d) Zimbabwe

(iii) Which one of the following practices will NOT conserve LPG in your kitchen.

(a) Soaking the dal for some time before cooking it.

(b) Cooking food in a pressure cooker.

(c) Keeping the vegetables chopped before lighting the gas for cooking.

(d) Cooking food in an open pan kept on low flame.

3. Give reasons.

(i) Environmental aspects must be carefully looked into before building huge dams.

(ii) Most industries are concentrated around coal mines.

(iii) Petroleum is referred to as "black gold".

(iv) Quarrying can become a major environmental concern.

4. Distinguish between the followings.

(i) Conventional and non conventional sources of energy

(ii) Biogas and natural gas

(iii) Ferrous and nonferrous minerals

(iv) Metallic and nonmetallic minerals

5. Activity

(i) Use pictures from old magazines to show different kinds of fuels used by us in our lives and display them on your bulletin board.

(ii) Design a poster highlighting energy conservation tips you would take for your school.

(iii) Salma's class took up an action campaign to do an energy audit of their school by surveying electricity consumption.They prepared survey sheets for the students of the school.

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Electricity Audit

S. No.	Appliance	Quantity (No. being used)	Usage Time (Approx. No. of working hours)	Quantity (No. actually needed)	Is it switched on even when not in use? (Yes or No)
1.	Fluorescent Tube light 40 W				
2.	Incandescent Bulb 40 W / 60 W				
3.	Co-impact fluorescent lamps				
4.	Fans				
5.	Exhaust Fans				
6.	Electric Bell / Buzzer				
7.	TV				
8.	Computers				
9.	Air Conditioners				
10.	Refrigerators				
11.	Oven / Hot Case				
12.	Public Address System				
13.	Water Pump / Water Cooler				
14.	Overhead Projector				
15.	Photostat Machine				
16.	Any other				

Using the data collected during the survey, students calculated the units consumed for one month and the approximate expenditure and compared it with the electricity bill of the previous month. They also calculated the approximate cost of electricity consumed by fans, lights and other appliances not switched off. Thus, they highlighted the amount that could be saved and suggested simple energy conservation habits like

- Switching off the appliances when not in use.
- Minimal usage as per requirement.

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- Maximising the use of natural breeze and light by keeping the windows open.
- Keeping the lights dust free.
- The appropriate maintenance and usage of appliances as per the given instructions.

Can you add some more tips to this list?
You could conduct a similar survey at home and then extend it to your appartment and make your neighbours also energy wise.

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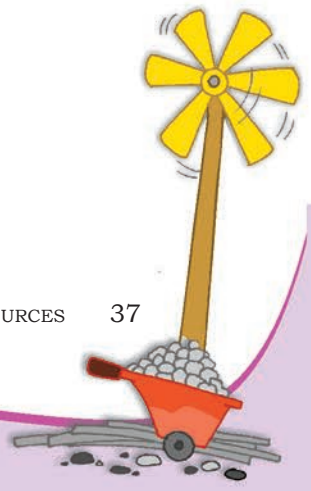

4 Agriculture

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Gurpreet, Madho and Tina were walking through the village where they saw a farmer tilling land. The farmer told them that he was growing wheat and had just added manure to the soil to make it more fertile. He told the children that the wheat would fetch a good price in the mandi from where it would be taken to factories to make bread and biscuits from flour.

This transformation from a plant to a finished product involves three types of economic activities. These are primary, secondary and tertiary activities.

Primary activities include all those connected with extraction and production of natural resources. Agriculture, fishing and gathering are good examples. Secondary activities are concerned with the processing of these resources. Manufacturing of steel, baking of bread and weaving of cloth are examples of this activity. Tertiary activities provide support to the primary and secondary sectors through services. Transport, trade, banking, insurance and advertising are examples of tertiary activities.

Word Origin

The word agriculture is derived from Latin words *ager* or *agri* meaning soil and *culture* meaning, cultivation.

Agriculture is a primary activity. It includes growing crops, fruits, vegetables, flowers and rearing of livestock. In the world, 50 per cent of persons are engaged in agricultural activity. Two-thirds of India's population is still dependent on agriculture.

Favourable topography of soil and climate are vital for agricultural activity. The land on which the crops are grown is known as arable land (Fig. 4.1). In the map you can see that agricultural activity is concentrated in those regions of the world where suitable factors for the growing of crops exist.

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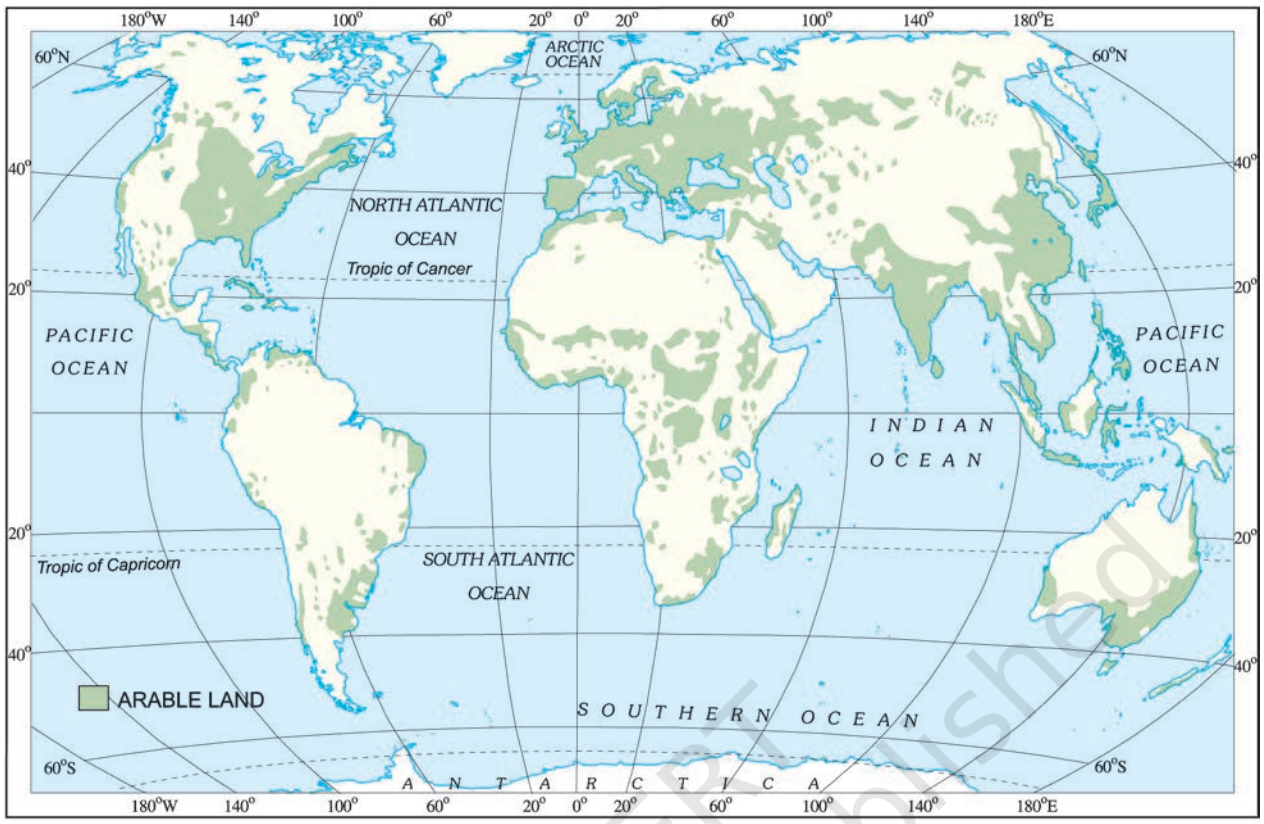

Fig. 4.1: *World Distribution of Arable Land*

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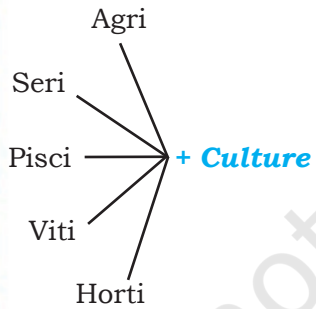
Do you know?



Agriculture
The science and art of cultivation on the soil, raising crops and rearing livestock. It is also called farming.

Sericulture
Commercial rearing of silk worms. It may supplement the income of the farmer.

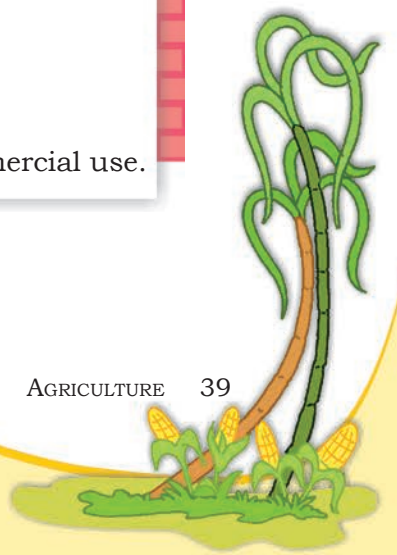
Pisciculture
Breeding of fish in specially constructed tanks and ponds.

Viticulture
Cultivation of grapes.

Horticulture
Growing vegetables, flowers and fruits for commercial use.

Farm System

Agriculture or farming can be looked at as a system. The important inputs are seeds, fertilisers, machinery and



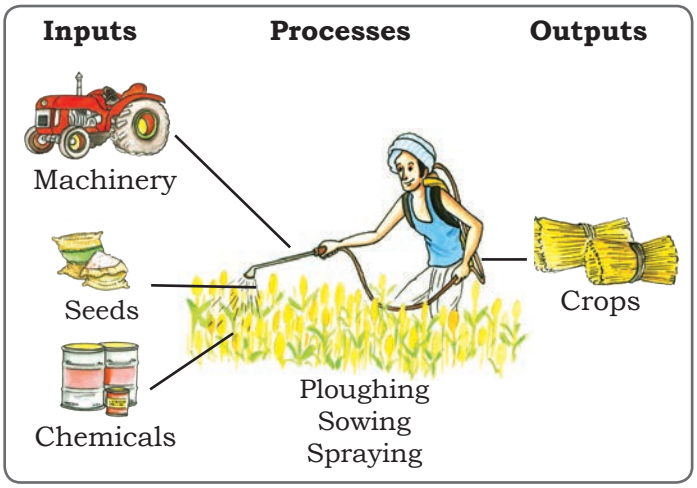


Fig 4.2: The farm system of an arable farm

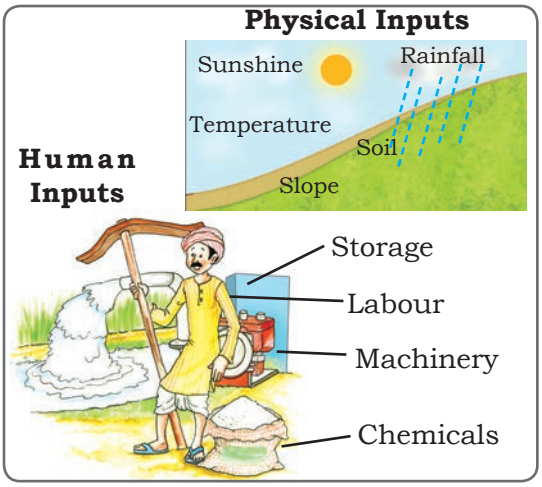


Fig 4.3: Physical and human farm inputs

labour. Some of the operations involved are ploughing, sowing, irrigation, weeding and harvesting. The outputs from the system include crops, wool, dairy and poultry products.

Types Of Farming

Farming is practised in various ways across the world. Depending upon the geographical conditions, demand of produce, labour and level of technology, farming can be classified into two main types. These are **subsistence farming** and **commercial farming**.

Interesting Fact

Organic Farming

In this type of farming, organic manure and natural pesticides are used instead of chemicals. No genetic modification is done to increase the yield of the crop.

Subsistence Farming

This type of farming is practised to meet the needs of the farmer's family. Traditionally, low levels of technology and household labour are used to produce on small output. Subsistence farming can be further classified as intensive subsistence and primitive subsistence farming.

In **intensive subsistence agriculture** the farmer cultivates a small plot of land using simple tools and more labour. Climate with large number of days with sunshine and fertile soils permit growing of more than one crop annually on the same plot. Rice is the main crop. Other crops include wheat, maize, pulses and oilseeds. Intensive subsistence agriculture is prevalent in the thickly populated areas of the monsoon regions of south, southeast and east Asia.

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Primitive subsistence agriculture includes shifting cultivation and nomadic herding.

Shifting cultivation is practised in the thickly forested areas of Amazon basin, tropical Africa, parts of southeast Asia and Northeast India. These are the areas of heavy rainfall and quick regeneration of vegetation. A plot of land is cleared by felling the trees and burning them. The ashes are then mixed with the soil and crops like maize, yam, potatoes and cassava are grown. After the soil loses its fertility, the land is abandoned and the cultivator moves to a new plot. Shifting cultivation is also known as 'slash and burn' agriculture.

Do you know?
Shifting cultivation is known by different names in different parts of the world
Jhumming - North-East India
Milpa -Mexico
Roca - Brazil.
Ladang - Malaysia

Nomadic herding is practised in the semi-arid and arid regions of Sahara, Central Asia and some parts of India, like Rajasthan and Jammu and Kashmir. In this type of farming, herdsmen move from place to place with their animals for fodder and water, along defined routes. This type of movement arises in response to climatic constraints and terrain. Sheep, camel, yak and goats are most commonly reared. They provide milk, meat, wool, hides and other products to the herders and their families.

Fig 4.4: *Nomadic Herders with their camels*

Commercial Farming

In commercial farming crops are grown and animals are reared for sale in market. The area cultivated and the amount of capital used is large. Most of the work is done by machines. Commercial farming includes commercial grain farming, mixed farming and plantation agriculture (Fig 4.5).

Fig 4.5: *A Sugarcane plantation*

In *commercial grain farming* crops are grown for commercial purpose. Wheat and maize are common commercially grown grains. Major areas where commercial grain farming is pracised are temperate grasslands of North America, Europe and Asia. These areas are sparsely populated with large farms spreading over hundreds of hectares. Severe winters restrict the growing season and only a single crop can be grown.

In **mixed farming** the land is used for growing food and fodder crops and rearing livestock.

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It is practised in Europe, eastern USA, Argentina, southeast Australia, New Zealand and South Africa.

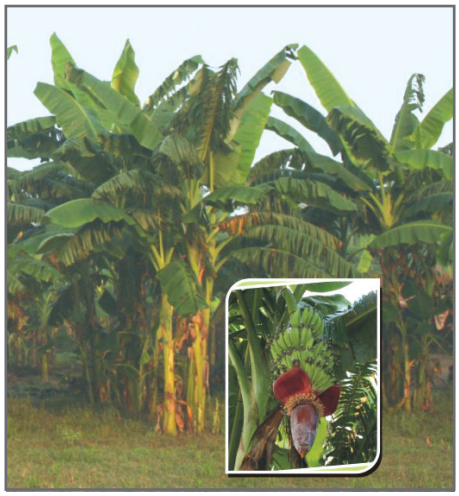

Fig 4.6 : A Banana Plantation

Plantations are a type of commercial farming where single crop of tea, coffee, sugarcane, cashew, rubber, banana or cotton are grown. Large amount of labour and capital are required. The produce may be processed on the farm itself or in nearby factories. The development of a transport network is thus essential for such farming.

Major plantations are found in the tropical regions of the world. Rubber in Malaysia, coffee in Brazil, tea in India and Sri Lanka are some examples.

Major Crops

A large variety of crops are grown to meet the requirement of the growing population. Crops also supply raw materials for agro based industries. Major food crops are wheat, rice, maize and millets. Jute and cotton are fibre crops. Important beverage crops are tea and coffee.

Fig 4.7: Rice Cultivation

Rice: Rice is the major food crop of the world. It is the staple diet of the tropical and sub-tropical regions. Rice needs high temperature, high humidity and rainfall. It grows best in alluvial clayey soil, which can retain water. China leads in the production of rice followed by India, Japan, Sri Lanka and Egypt. In favourable climatic conditions as in West Bengal and Bangladesh two to three crops are grown in a year.

Fig 4.8: Wheat Harvesting

Wheat: Wheat requires moderate temperature and rainfall during growing season and bright sunshine at the time of harvest. It thrives best in well drained loamy soil. Wheat is grown extensively in USA, Canada, Argentina, Russia, Ukraine, Australia and India. In India it is grown in winter.

Fig 4.9: Bajra Cultivation

Millets: They are also known as coarse grains and can be grown on less fertile and sandy soils. It is a hardy crop that needs low rainfall and high to

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moderate temperature and adequate rainfall. Jowar, bajra and ragi are grown in India. Other countries are Nigeria, China and Niger.

Fig 4.10: Maize Cultivation

Maize: Maize requires moderate temperature, rainfall and lots of sunshine. It needs well-drained fertile soils. Maize is grown in North America, Brazil, China, Russia, Canada, India, and Mexico.

Fig 4.11: Cotton Cultivation

Cotton: Cotton requires high temperature, light rainfall, two hundred and ten frost-free days and bright sunshine for its growth. It grows best on black and alluvial soils. China, USA, India, Pakistan, Brazil and Egypt are the leading producers of cotton. It is one of the main raw materials for the cotton textile industry.

Jute: Jute was also known as the 'Golden Fibre'. It grows well on alluvial soil and requires high temperature, heavy rainfall and humid climate. This crop is grown in the tropical areas. India and Bangladesh are the leading producers of jute.

Fig 4.12: Coffee Plantation

Coffee: Coffee requires warm and wet climate and well-drained loamy soil. Hill slopes are more suitable for growth of this crop. Brazil is the leading producer followed by Columbia and India.

Tea: Tea is a beverage crop grown on plantations. This requires cool climate and well distributed high rainfall throughout the year for the growth of its tender leaves.

Do you know?

Maize is also know as corn. Various colourful varieties of maize are found across the world.

Interesting Fact

Who discovered the Coffee Plant?

There are different versions about the discovery of coffee. In about AD 850, Kaldi, an Arab goat-herder, who was puzzled by the queer antics of his flock, tasted the berries of the evergreen bush on which the goats were feeding. On experiencing a sense of exhilaration, he proclaimed his discovery to the world.

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Fig 4.13: Tea Plantation

It needs well-drained loamy soils and gentle slopes. Labour in large number is required to pick the leaves. Kenya, India, China, Sri Lanka produce the best quality tea in the world.

Agricultural Development

Agricultural Development refers to efforts made to increase farm production in order to meet the growing demand of increasing population. This can be achieved in many ways such as increasing the cropped area, the number of crops grown, improving irrigation facilities, use of fertilisers and high yielding variety of seeds. Mechanisation of agriculture is also another aspect of agricultural development. The ultimate aim of agricultural development is to increase food security.

Do you know?

Food security exists when all people, at all times, have access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life.

Agriculture has developed at different places in different parts of the world. Developing countries with large populations usually practise intensive agriculture where crops are grown on small holdings mostly for subsistence. Larger holdings are more suitable for commercial agriculture as in USA, Canada and Australia. With the help of two case studies of farms — one from India and the other from the USA, let us understand about agriculture in the developing and a developed country.

A Farm in India

There is a small village Adilabad in Ghazipur district of Uttar Pradesh. Munna Lal is a small farmer in this village who has farmland of about 1.5 hectares. His house is in the main village. He purchases high yielding varieties of seeds from the market every alternate year. The land is fertile and he grows atleast two crops in a year which are normally wheat or rice and pulses. The farmer takes advice of his friends and elders as well as government agricultural officers regarding farming practices. He takes a tractor on rent for ploughing his field, though some of his friends still use traditional method of using bullocks for ploughing. There is a tubewell in the nearby field which he takes on rent to irrigate his field.

Fig 4.14: Farmers ploughing a field

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Munna Lal also has two buffaloes and few hens. He sells milk in the cooperative store located in the nearby town. He is a member of the co-operative society which also advises him on the type of fodder for his animals, safety measures to protect the health of the livestock and artificial insemination.

All the members of the family help him in various farm activities. Sometimes, he takes credit from a bank or the agricultural co-operative society to buy HYV seeds and implements.

He sells his produce in the *mandi* located in the nearby town. Since majority of the farmers do not have lack storage facilities, they are forced to sell the produce even when the market is not favourable to them. In recent years, the government has taken some steps to develop storage facilites.

Fig 4.15: *An Agricultural Field in India*

A Farm in the USA

The average size of a farm in the USA is much larger than that of an Indian farm. A typical farm size in the USA is about 250 hectares. The farmer generally resides in the farm. Some of the major crops grown are corn, soyabean, wheat, cotton and sugarbeet. Joe Horan, a farmer in the Midwest USA, in Iowa State owns about 300 hectares of land. He grows corn on his field after making sure that soil and water resources meet the needs of this crop. Adequate measures are taken to control pests that can damage the crop. From time to time he sends the soil samples to a soil testing laboratory to check whether the nutrients are sufficient or not. The results help Joe Horan to plan a scientific fertiliser programme. His computer is linked to the satellite which gives him a precise picture of his field. This helps him to use chemical fertilisers

Fig 4.16: *A Farm in the USA*

Fig 4.17: *Spray of Pesticides*

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Fig 4.18: Mechanised Harvesting in the USA

and pesticides wherever they are required. He uses tractors, seed drills, leveller, combined harvester and thresher to perform various agricultural operations. A grains are stored in the automated grain storage or despatched to market agencies. The farmer in USA works like a businessman and not like a peasant farmer.

Exercises

1. Answer the following questions.

(i) What is agriculture?

(ii) Name the factors influencing agriculture?

(iii) What is shifting cultivation? What are its disadvantages?

(iv) What is plantation agriculture?

(v) Name the fibre crops and name the climatic conditions required for their growth.

2. Tick the correct answer.

(i) Horticulture means

(a) growing of fruits and vegetables (b) primitive farming

(c) growing of wheat

(ii) Golden fibre refers to

(a) tea (b) cotton (c) jute

(iii) Leading producers of coffee

(a) Brazil (b) India (c) Russia

3. Give reasons.

(i) In India agriculture is a primary activity.

(ii) Different crops are grown in different regions.

4. Distinguish between the followings.

(i) Primary activites and tertiary activities

(ii) Subsistence farming and intenstive farming.

5. Activity

(i) Collect seeds of wheat, rice, jowar, bajra, ragi, maize, oilseeds and pulses available in the market. Bring them to the class and find out in which type of soil they grow.

(ii) Find out the difference between the life style of farmers in the USA and India on the basis of pictures collected from magazines, books, newspapers and the internet.

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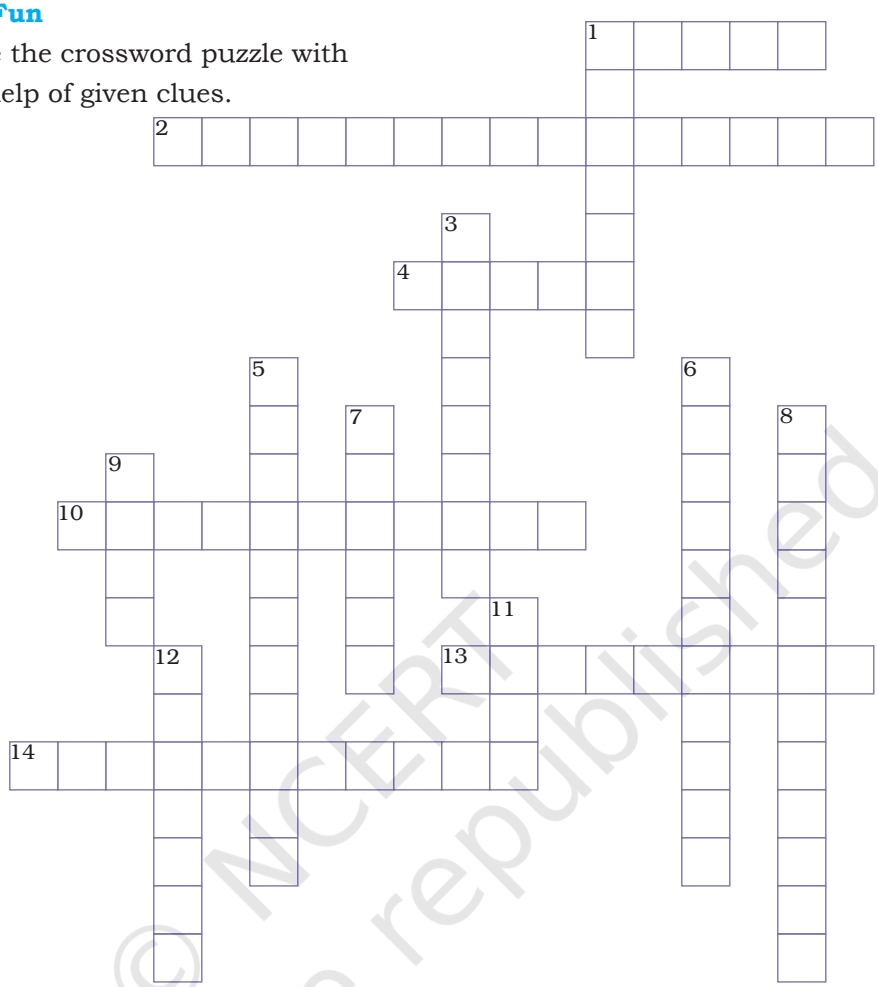
6. For Fun

Solve the crossword puzzle with the help of given clues.



Across

1. Crop that needs well drained fertile soils, moderate temperatures and lots of sunshine (5)
2. Increasing production through use of HYV seeds, chemical fertilisers and pesticides (5,10)
4. USA, Canada, Russia, Australia are major producers of this crop (5)
10. Type of farming to meet family needs (11)
13. Rearing of animals for sale (9)
14. Growing grapes for wines (11)

Down

1. Coarse grains are also called (7)
3. Cultivation involving slash and burn (8)
5. Growing of crops, fruits and vegetables (11)
6. Tea, coffee, sugarcane and rubber are grown in (11)
7. Requires 210 frost-free days for growth (6)
8. Growing of flowers (12)
9. Also called 'Golden Fibre' (4)
11. Also known as paddy (4)
12. Activity concerned with extraction of natural resources (7)

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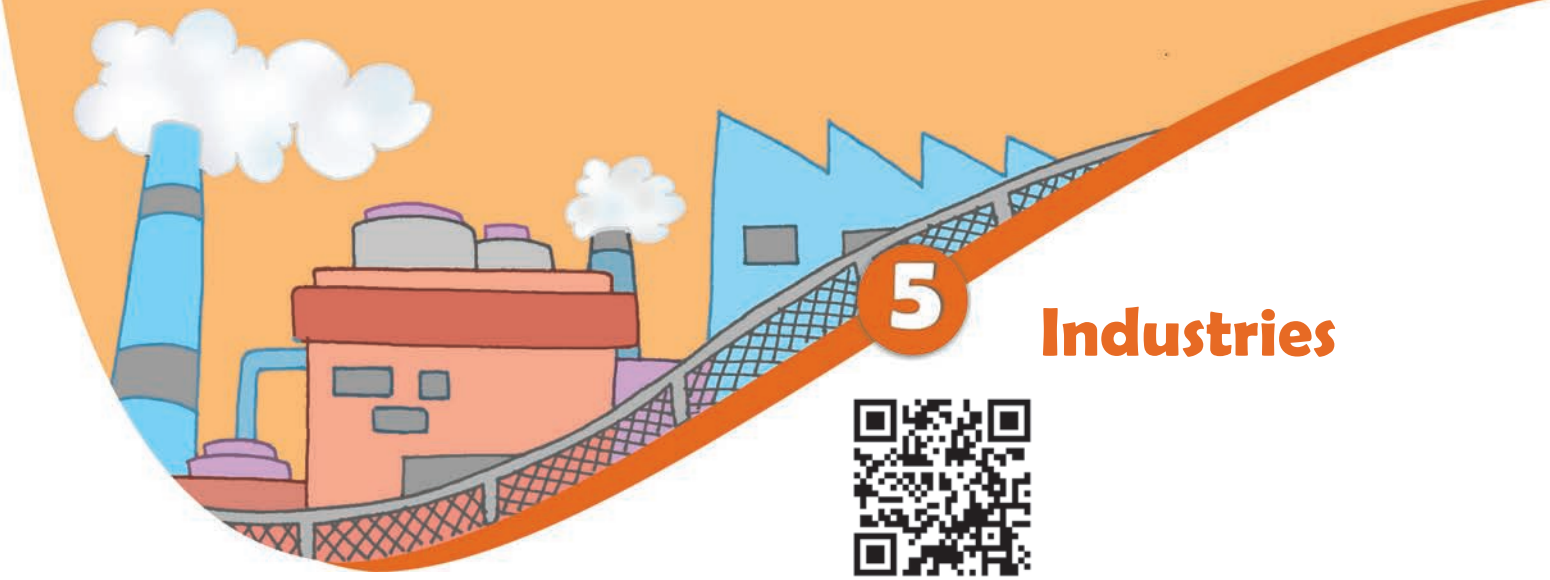

5 Industries

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Journey begins...

...paper made...
...recycle...

Have you ever given a thought to the fact that the note book you use for writing has come to you after a long process of manufacturing. It started its life as part of a tree. It was cut down and transported to the pulp mill. There the wood of the tree was processed and converted into wood pulp. The wood pulp was mixed with chemicals and finally changed into paper by machines. This paper found its way to the press where ink made from chemicals was used to print the lines on the pages. The pages were then bound in the form of a note book, packed and sent to the market for sale. Finally, it reached your hands.

Secondary activities or **manufacturing** change raw materials into products of more value to people. As you have seen pulp was changed into paper and paper into a note book. These represent the two stages of the manufacturing process.

The paper made from pulp and cloth made from cotton have had value added to them at each stage of the manufacturing process. In this way the finished product has more value and utility than the raw material that it is made from.

Activity
Trace the journey of your shirt from a cotton field to your wardrobe.

Industry refers to an economic activity that is concerned with production of goods, extraction of minerals or the provision of services. Thus we have iron and steel industry (production of goods), coal mining industry (extraction of coal) and tourism industry (service provider).

Classification of Industries

Industries can be classified on the basis of raw materials, size and ownership.

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Raw Materials: Industries may be agro based, mineral based, marine based and forest based depending on the type of raw materials they use. **Agro based industries** use plant and animal based products as their raw materials. Food processing, vegetable oil, cotton textile, dairy products and leather industries are examples of agro-based industries. **Mineral based industries** are primary industries that use mineral ores as their raw materials. The products of these industries feed other industries. Iron made from iron ore is the product of mineral based industry. This is used as raw material for the manufacture of a number of other products, such as heavy machinery, building materials and railway coaches. **Marine based industries** use products from the sea and oceans as raw materials. Industries processing sea food or manufacturing fish oil are some examples. **Forest based industries** utilise forest produce as raw materials. The industries associated with forests are pulp and paper, pharmaceuticals, furniture and buildings.

Activity
Give some examples of agro based industries.

Size: It refers to the amount of capital invested, number of people employed and the volume of production. Based on size, industries can be classified into **small scale** and **large scale industries**. Cottage or household industries are a type of small scale industry where the products are manufactured by hand, by the artisans. Basket weaving, pottery and other handicrafts are examples of cottage industry. Small scale industries use lesser amount of capital and technology as compared to large scale industries that produce large volumes of products. Investment of capital is higher and the technology used is superior in large scale industries. Silk weaving and food processing industries are small scale industries(Fig 5.1). Production of automobiles and heavy machinery are large scale industries.

Fig 5.1: *Stages in food processing of Gorgon nut (makhana)*

Ownership: Industries can be classified into private sector, state owned or public sector, joint sector and cooperative sector. **Private sector industries** are owned and operated by individuals or a group of individuals. The public sector industries are owned and operated by the government, such as Hindustan Aeronautics Limited

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Fig 5.2: Sudha dairy in Co-operative sector

and Steel Authority of India Limited. **Joint sector industries** are owned and operated by the state and individuals or a group of individuals. Maruti Udyog Limited is an example of joint sector industry. **Co-operative sector** industries are owned and operated by the producers or suppliers of raw materials, workers or both. Anand Milk Union Limited and Sudha Dairy are a success stories of a co-operative venture.

Factors Affecting Location of Industries

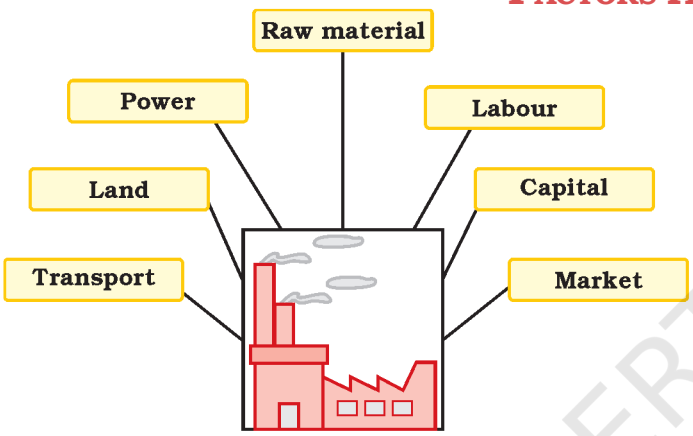

Fig 5.3: Locational factors for industries

The factors affecting the location of industries are the availability of raw material, land, water, labour, power, capital, transport and market. Industries are situate d where some or all of these factors are easily available. Sometimes, the government provides incentives like subsidised power, lower transport cost and other infrastructure so that industries may be located in backward areas. Industrialisation often leads to development and growth of towns and cities.

Industrial System

An industrial system consists of inputs, processes and outputs. The inputs are the raw materials, labour and costs of land, transport, power and other infrastructure. The processes include a wide range of activities that convert the raw material into finished products. The outputs are the end product and the income earned from it. In case of the textile industry the inputs may be cotton, human labour, factory and transport cost. The processes include ginning, spinning, weaving, dyeing and printing. The output is the shirt you wear.

Activity

Find out the inputs, outputs and processes involved in the manufacture of a leather shoe.

Industrial Regions

Industrial regions emerge when a number of industries locate close to each other and share the benefits of their closeness. Major industrial regions of the world are eastern North America, western and central Europe, eastern Europe and eastern Asia (Fig 5.4). Major

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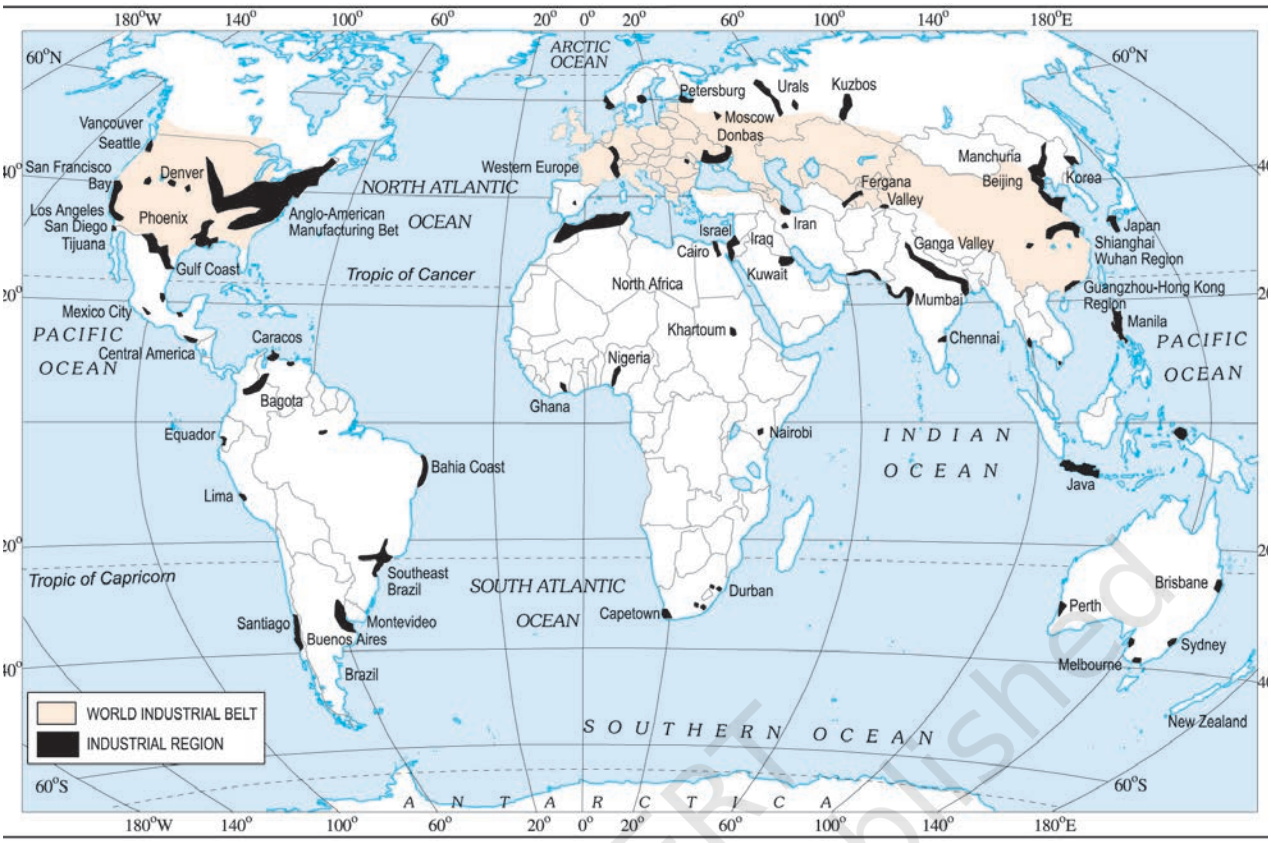

Fig 5.4: World's Industrial Regions

industrial regions tend to be located in the temperate areas, near sea ports and especially near coal fields.

India has several industrial regions like Mumbai-Pune cluster, Bangalore-Tamil Nadu region, Hugli region, Ahmedabad-Baroda region, Chottanagpur industrial belt, Vishakhapatnam-Guntur belt, Gurgaon-Delhi-Meerut region and the Kollam-Thiruvanathapuram industrial cluster.

Industrial Disaster

In industries, accidents/disasters mainly occur due to technical failure or irresponsible handling of hazardous material.

One of the worst industrial disasters of all time occurred in Bhopal on 3 December 1984 around 00:30 a.m. It was a technological accident in which highly poisonous Methyl Isocynate (MIC) gas along with Hydrogen Cyanide and other reaction products leaked out of the pesticide factory of Union Carbide. The official death toll was 3,598 in 1989. Thousands, who survived still suffer from one or many ailments like blindness, impaired immune system, gastrointestinal disorders etc.

Union Carbide Factory

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In another incident, on 23 December 2005, due to gas well blowout in Gao Qiao, Chongging, China, 243 people died, 9,000 were injured and 64,000 were evacuated. Many people died because they were unable to run after the explosion. Those who could not escape in time suffered burns to their eyes, skin and lungs from the gas.

Rescue operation in Gao Qiao

Risk Reduction Measures

1. Densely populated residential areas should be separated far away from the industrial areas.
2. People staying in the vicinity of industries should be aware of the storage of toxins or hazardous substances and their possible effects in case if an accident occurs.
3. Fire warning and fighting system should be improved.
4. Storage capacity of toxic substances should be limited.
5. Pollution dispersion qualities in the industries should be improved.

Do you know?
Emerging industries are also known as 'Sunrise Industries'.These include Information technology, Wellness, Hospitality and Knowledge.

Distribution Of Major Industries

The world's major industries are the iron and steel industry, the textile industry and the information technology industry. The iron and steel and textile industry are the older industries while information technology is an emerging industry.

The countries in which iron and steel industry is located are Germany, USA, China, Japan and Russia. Textile industry is concentrated in India, Hong Kong, South Korea, Japan and Taiwan. The major hubs of Information technology industry are the Silicon valley of Central California and the Bangalore region of India.

Iron and Steel Industry

Glossary
Smelting
It is the process in which metals are extracted from their ores by heating beyond the melting point

Like other industries iron and steel industry too comprises various inputs, processes and outputs. This is a feeder industry whose products are used as raw material for other industries.

The inputs for the industry include raw materials such as iron ore, coal and limestone, along with labour, capital, site and other infrastructure. The process of converting iron ore into steel involves many stages. The raw material is put in the blast furnace where it undergoes smelting (Fig 5.6). It is then refined. The output obtained is steel which may be used by other industries as raw material.

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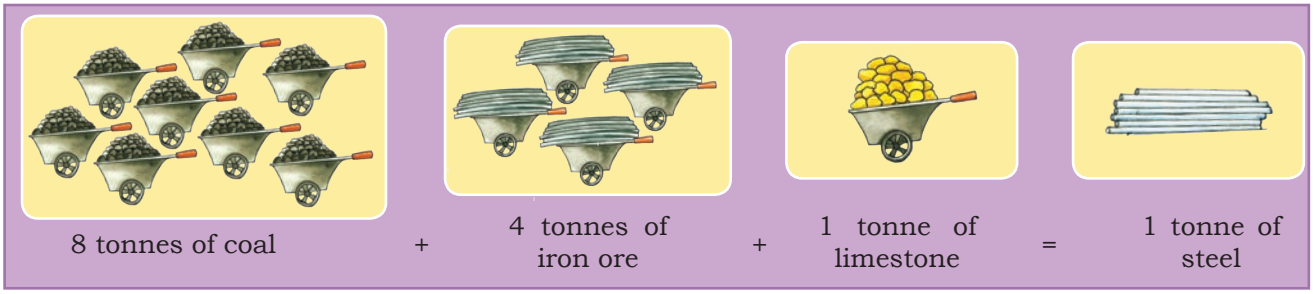

Fig 5.5: Manufacturing of steel

Steel is tough and it can easily be shaped, cut, or made into wire. Special alloys of steel can be made by adding small amounts of other metals such as aluminium, nickel, and copper. Alloys give steel unusual hardness, toughness, or ability to resist rust.

Steel is often called the backbone of modern industry. Almost everything we use is either made of iron or steel or has been made with tools and machinery of these metals. Ships, trains, trucks, and autos are made largely of steel. Even the safety pins and the needles you use are made from steel. Oil wells are drilled with steel machinery. Steel pipelines transport oil. Minerals are mined with steel equipment. Farm machines are mostly steel. Large buildings have steel framework.

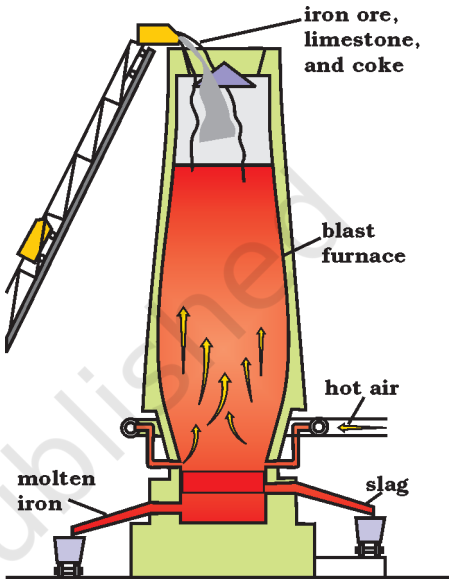

Fig. 5.6: From iron ore to steel in a blast furnace

Before 1800 A.D. iron and steel industry was located where raw materials, power supply and running water were easily available. Later the ideal location for the industry was near coal fields and close to canals and railways. After 1950, iron and steel industry began to be located on large areas of flat land near sea ports. This is because by this time steel works had become very large and iron ore had to be imported from overseas (Fig 5.7).

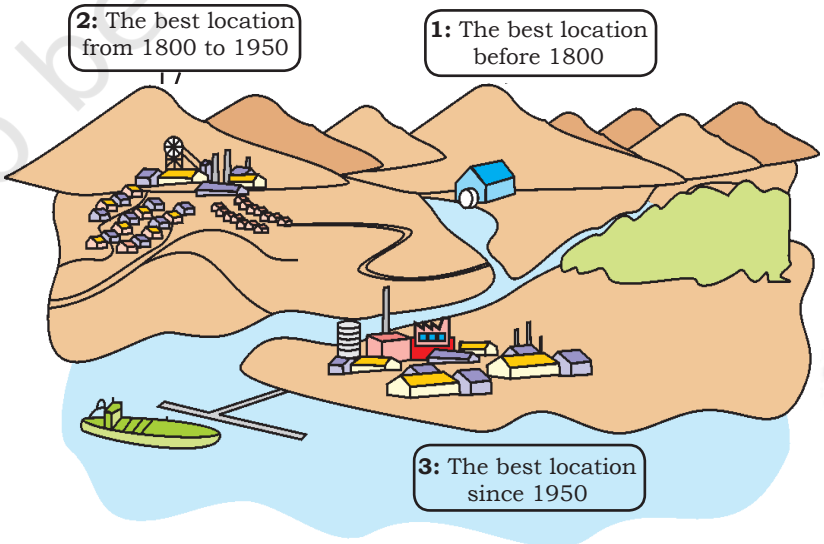

Fig 5.7: The changing location of the iron and steel industry

In India, iron and steel industry has developed taking

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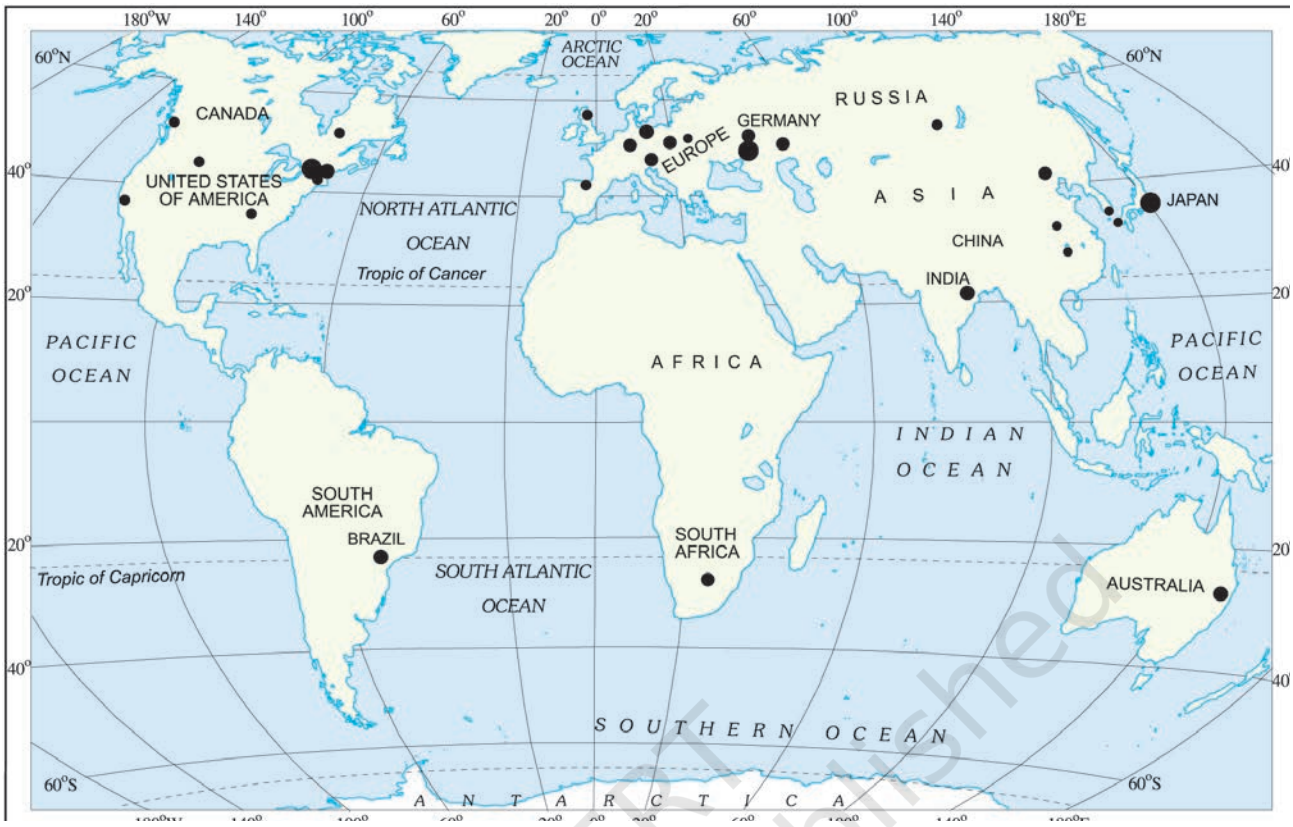

Fig 5.8: *World: Major Iron Ore Producing Areas*

advantage of raw materials, cheap labour, transport and market. All the important steel producing centres such as Bhilai, Durgapur, Burnpur, Jamshedpur, Rourkela, Bokaro are situated in a region that spreads over four states — West Bengal, Jharkhand, Odisha and Chhattisgarh. Bhadravati and Vijay Nagar in Karnataka, Vishakhapatnam in Andhra Pradesh, Salem in Tamil Nadu are other important steel centres utilising local resources.

JAMSHEDPUR

Before 1947, there was only one iron and steel plant in the country – Tata Iron and Steel Company Limited (TISCO). It was privately owned. After Independence, the government took the initiative and set up several iron and steel plants. TISCO was started in 1907 at Sakchi, near the confluence of the rivers Subarnarekha and Kharkai in Jharkhand. Later on Sakchi was renamed as Jamshedpur. Geographically, Jamshedpur is the most conveniently situated iron and steel centre in the country.

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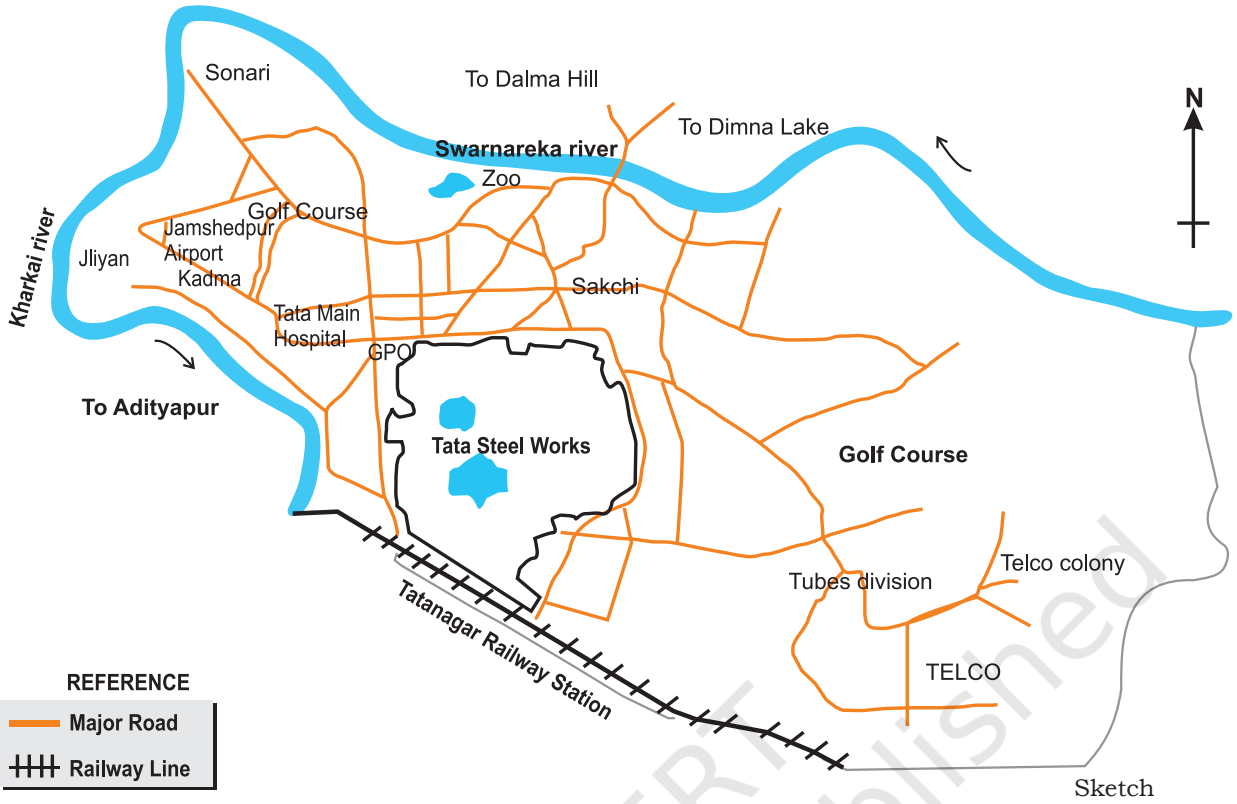

Fig 5.9: Location of iron and steel industry in Jamshedpur

Sakchi was chosen to set up the steel plant for several reasons. This place was only 32 km away from Kalimati station on the Bengal-Nagpur railway line. It was close to the iron ore, coal and manganese deposits as well as to Kolkata, which provided a large market. TISCO, gets coal from Jharia coalfields, and iron ore, limestone, dolomite and manganese from Odisha and Chhattisgarh. The Kharkai and Subarnarekha rivers ensured sufficient water supply. Government initiatives provided adequate capital for its later development.

In Jamshedpur, several other industrial plants were set up after TISCO. They produce chemicals, locomotive parts, agricultural equipment, machinery, tinplate, cable and wire.

The development of the iron and steel industry opened the doors to rapid industrial development in India. Almost all sectors of the Indian industry depend heavily on the iron and steel industry for their basic infrastructure. The Indian iron and steel industry consists of large integrated steel plants as well as mini

Let's do

With the help of an atlas identify some iron and steel industries in India and mark their location on an outline map of India.

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steel mills. It also includes secondary producers, rolling mills and ancillary industries.

Pittsburgh : It is an important steel city of the United States of America. The steel industry at Pittsburgh enjoys locational advantages. Some of the raw material such as coal is available locally, while the iron ore comes from the iron mines at Minnesota, about 1500 km from Pittsburgh. Between these mines and Pittsburgh is one of the world's best routes for shipping ore cheaply – the famous Great Lakes waterway. Trains carry the ore from the Great Lakes to the Pittsburgh area. The Ohio, the Monogahela and Allegheny rivers provide adequate water supply.

Do you know?
The names of Great Lakes are Superior, Huron, Ontario, Michigan and Erie. Lake Superior is the largest of these five lakes. It lies higher upstream than others.

Today, very few of the large steel mills are in Pittsburgh itself. They are located in the valleys of the Monogahela and Allegheny rivers above Pittsburgh and along the Ohio River below it. Finished steel is transported to the market by both land and water routes.

The Pittsburgh area has many factories other than steel mills. These use steel as their raw material to make many different products such as railroad equipment, heavy machinery and rails.

Cotton Textile Industry

Word Origin
The term 'textile' is derived from the Latin word *texere* which means to weave.

Weaving cloth from yarn is an ancient art. Cotton, wool, silk, jute, flax have been used for making cloth. The textile industry can be divided on the basis of raw materials used in them. Fibres are the raw material of textile industry. Fibres can be natural or man-made. Natural fibres are obtained from wool, silk, cotton, linen and jute. Man made fibres include nylon, polyester, acrylic and rayon.

The cotton textile industry is one of the oldest industries in the world. Till the industrial revolution in the 18th century, cotton cloth was made using hand spinning techniques (wheels) and looms. In 18th century power looms facilitated the development of cotton textile industry, first in Britain and later in other parts of the world. Today India, China, Japan and the USA are important producers of cotton textiles.

India has a glorious tradition of producing excellent quality cotton textiles. Before the British rule, Indian

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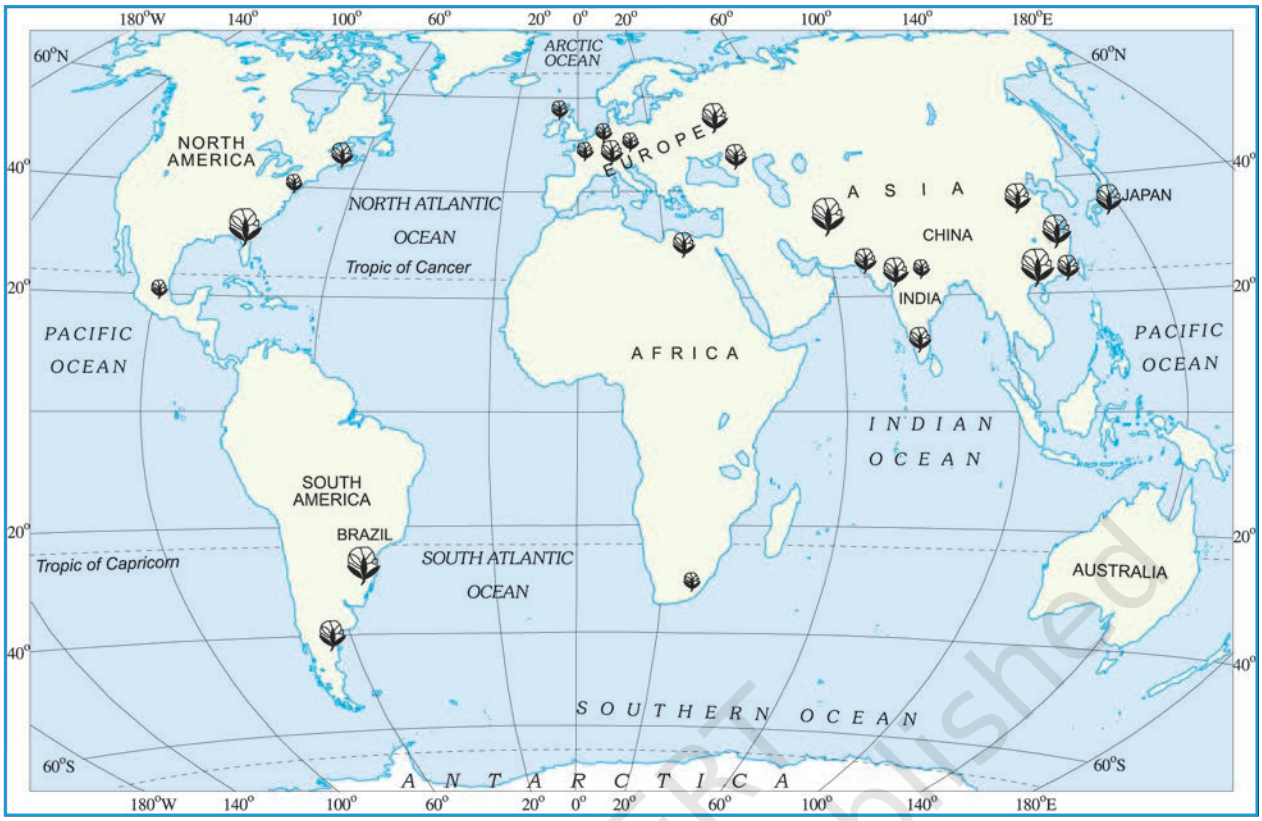

Fig 5.10: *World : Major cotton textile manufacturing regions*

hand spun and hand woven cloth already had a wide market. The *Muslins* of Dhaka, *Chintzes* of Masulipatnam, *Calicos* of Calicut and Gold-wrought cotton of Burhanpur, Surat and Vadodara were known worldwide for their quality and design. But the production of hand woven cotton textile was expensive and time consuming. Hence, traditional cotton textile industry could not face the competition from the new textile mills of the West, which produced cheap and good quality fabrics through mechanized industrial units.

The first successful mechanized textile mill was established in Mumbai in 1854. The warm, moist climate, a port for importing machinery, availability of raw material and skilled labour resulted in rapid expansion of the industry in the region.

Initially this industry flourished in the states of Maharashtra and Gujarat because of favourable humid climate. But today, humidity can be created artificially, and raw cotton is a pure and not weight losing raw material, so this industry has spread to other parts

Do you know?

The first textile mill in the country was established at Fort Gloster near Kolkata in 1818 but it closed down after some time.

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Do you know?

About one-third of the Indian textile industry's total production is exported.

of India. Coimbatore, Kanpur, Chennai, Ahmedabad, Mumbai, Kolkata, Ludhiana, Puducherry and Panipat are some of the other important centres.

Ahmedabad : It is located in Gujarat on the banks of the Sabarmati river. The first mill was established in 1859. It soon became the second largest textile city of India, after Mumbai. Ahmedabad was therefore often referred to as the 'Manchester of India'. Favourable locational factors were responsible for the development of the textile industry in Ahmedabad. Ahmedabad is situated very close to cotton growing area. This ensures easy availability of raw material. The climate is ideal for spinning and weaving. The flat terrain and easy availability of land is suitable for the establishment of the mills. The densely populated states of Gujarat and Maharashtra provide both skilled and semi-skilled labour. Well developed road and railway network permits easy transportation of textiles to different parts of the country, thus providing easy access to the market. Mumbai port nearby facilitates import of machinery and export of cotton textiles.

Activity

Collect different types of pieces of cloth from a tailor's shop and classify them under cotton, silk, synthetic and woollen. Find out the raw materials used in their manufacturing.

But in the recent years, Ahmedabad textile mills have been having some problems. Several textile mills have closed down. This is primarily due to the emergence of new textile centres in the country as well as non-upgradation of machines and technology in the mills of Ahmedabad.

Osaka : It is an important textile centre of Japan, also known as the 'Manchester of Japan'. The textile industry developed in Osaka due to several geographical factors. The extensive plain around Osaka ensured that land was easily available for the growth of cotton mills. Warm humid climate is well suited to spinning and weaving. The river Yodo provides sufficient water for the mills. Labour is easily available. Location of port facilitates import of raw cotton and for exporting textiles. The textile industry at Osaka depends completely upon imported raw materials. Cotton is imported from Egypt, India, China and USA. The finished product is mostly exported and has a good market due to good quality and low price. Though it is one of the important textile cities in the country, of late, the cotton textile industry

Let's do

On an outline map of the world mark the places which provide raw material to cotton textile industry of Osaka

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of Osaka has been replaced by other industries, such as iron and steel, machinery, shipbuilding, automobiles, electrical equipment and cement.

Exercises

1. Answer the following questions.

(i) What is meant by the term 'industry'?

(ii) Which are the main factors which influence the location of an industry?

(iii) Which industrty is often referred to as the backbone of modern industry and why?

(iv) Why cotton textile industry rapidly expanded in Mumbai?

2. Tick the correct answer.

(i) Fort Gloster is located in

(a) West Bengal

(b) California

(c) Gujarat

(ii) Which one of the following is a natural fibre?

(a) nylon

(b) jute

(c) acrylic

3. Distinguish between the followings.

(i) Agro-based and mineral based industry

(ii) Public sector and joint sector industry

4. Give two examples of the following in the space provided :

(i) Raw Materials: _____ and _____

(ii) End products: _____ and _____

(iii) Tertiary Activities: _____ and _____

(iv) Agro-based Industries: _____ and _____

(v) Cottage Industries: _____ and _____

(vi) Co-operatives: _____ and _____

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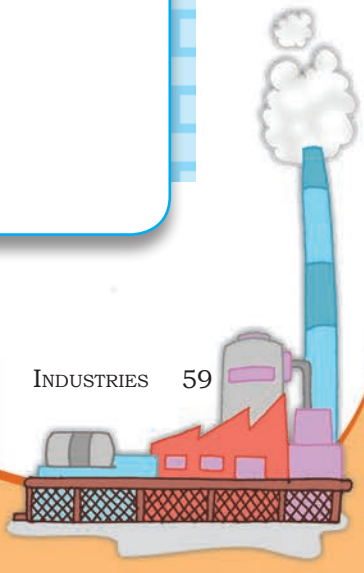
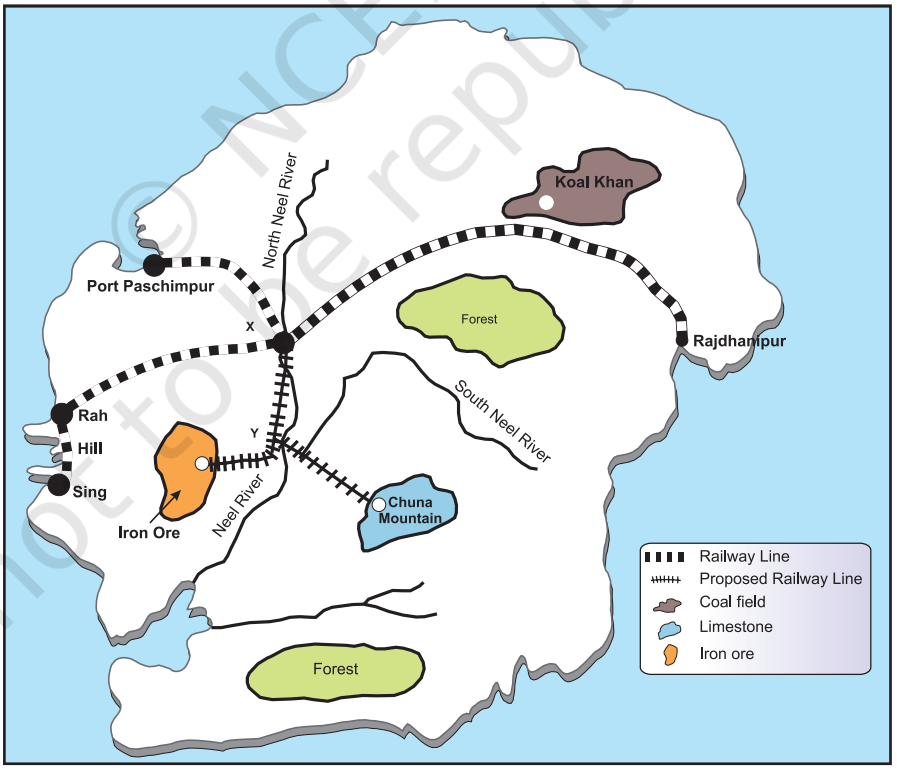


5. Activity

How to identify a location for establishing an industry —

Divide your class into groups. Each group is a Board of Directors faced with the problem of choosing a suitable site for an iron and steel plant of Developen Dweep. A team of technical experts has submitted a report with notes and a map. The team considered access to iron ore, coal, water and limestone, as well as the main market, sources of labour and port facilities. The team has suggested two sites, X and Y. The Board of Directors has to take the final decision about where to locate the steel plant.

- Read the report submitted by the team.
- Study the map to find out the distances of the resources from each site.
- Give each resource a 'weight' from 1 to 10, according to its importance. The greater the 'pull' of the factor on the industry the higher the weight from 1 to 10.
- Complete the table on the next page.
- The site with the lowest total should be the most satisfactory site.
- Remember each group of directors can decide differently.



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Report

Factors/Resources affecting the location of a proposed Iron and Steel Plant on Developen Dweep.

- ***Iron ore***: This is a very large deposit of low grade iron ore. Long distance transportation of the ore would be uneconomic.
- ***Coal***: The only coalfield contains rich deposits of high grade coal. Transportation of the coal is by railway, which is relatively cheap.
- ***Limestone***: This is widely available over the island, but the purest deposits are in the Chuna Mountains.
- ***Water***: Both the tributaries of River Neel carry sufficient water to supply a large iron and steel plant in all seasons. The sea water because of its high salt content is unsuitable.
- ***Market***: It is expected that the chief market for the Plant's products will be the engineering works of Rajdhanipur. Transport costs for the products- mainly small steel bars and light steel plates would be relatively low.
- ***Labour supply***: This will have to be recruited mainly from the unskilled workers in the 3 fishing villages of Hil, Rah and Sing. It is expected that most workers will commute daily from their present homes.
- ***Port facilities***: These are at present minimal. There is a good, deep natural harbour at port Paschimpur developed to import metal alloys.

Resource	Distance from X	Distance from Y	Weighting* 1-10	Distance X weight for site X	Distance X weight for site Y
Iron ore					
Coal					
Limestone					
Water					
Chief market					
Labour supply					
			Total =		

* the larger the pull, the higher the weighting

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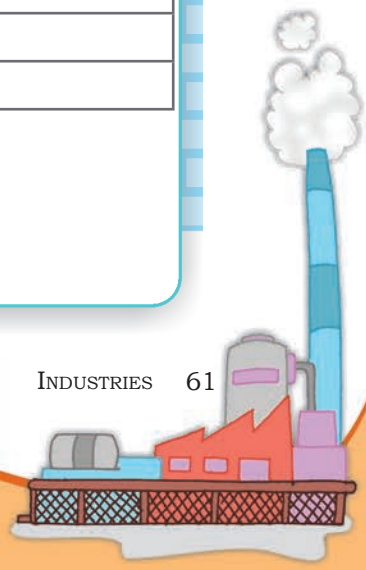

6 Human Resources

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People are a nation's greatest resource. Nature's bounty becomes significant only when people find it useful. It is people with their demands and abilities that turn them into 'resources'. Hence, **human resource** is the ultimate resource. Healthy, educated and motivated people develop resources as per their requirements.

Human resources like other resources are not equally distributed over the world. They differ in their educational levels, age and sex. Their numbers and characteristics also keep changing.

Do you know?

The Government of India has a Ministry of Human Resource Development. The Ministry was created in 1985 with an aim to improve people's skills. This just shows how important people are as a resource for the country.

Do you know?

Pradhan Mantri Kaushal Vikas Yojna (PKVY) was started in 2015 aiming to train one crore Indian youth from 2016 to 2020. The objective of this scheme is to encourage aptitude towards employable skills by giving quality training to probable and existing wage earners.

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Distribution of Population

The way in which people are spread across the earth surface is known as **the pattern of population distribution**. More than 90 per cent of the world's population lives in about 30 per cent of the land surface. The distribution of population in the world is extremely uneven.

Some areas are very crowded and some are sparely populated. The crowded areas are south and south east Asia, Europe and north eastern North America. Very few people live in high latitude areas, tropical deserts, high mountains and areas of equatorial forests.

Many more people live north of the Equator than south of the Equator. Almost three-quarters of the world's people live in two continents Asia and Africa.

Sixty per cent of the world's people stay in just 10 countries. All of them have more than a 100 million people.

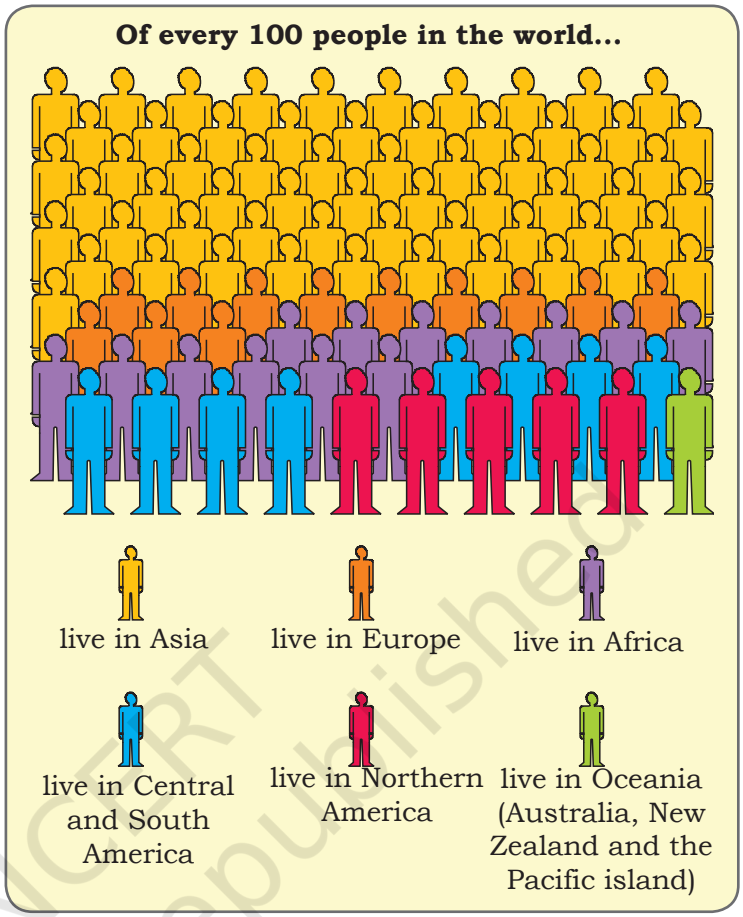

Fig. 6.1: World population by continents

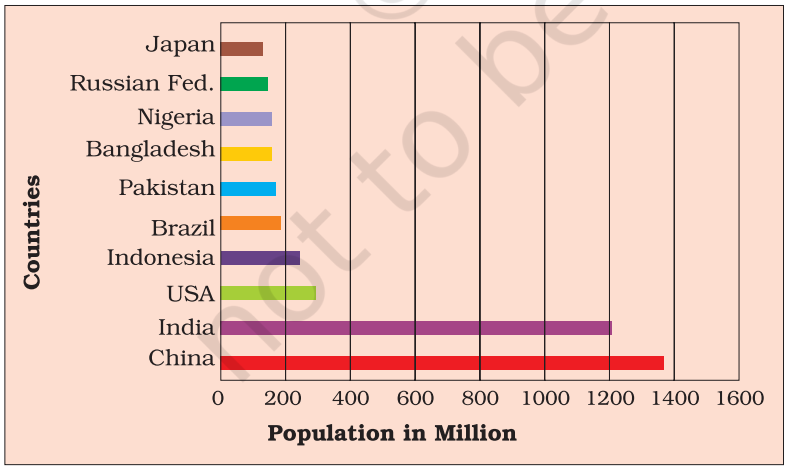

Fig. 6.2: World's most populous countries

Locate and label these countries on the outline map of the world.

Source: Census of India, 2011 Provisional Population Totals, Paper 1 of 2011 India Series 1

Activity

Study Fig. 6.1 and find out :
of the world's total population which continent has —
(a) only 5 per cent
(b) only 13 per cent
(c) only 1 per cent
(d) only 12 per cent

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Do you know?
Average density of population in India is 382 persons per square km.

Density of Population

Population density is the number of people living in a unit area of the earth's surface. It is normally expressed as per square km. The average density of population in the whole world is 51 persons per square km. South Central Asia has the highest density of population followed by East and South East Asia

When all the 30 students are present, our classroom seems very crowded. But when the same class is seated in the school assembly hall, it seems so open and empty. Why?

Because the size or area of the hall is much larger than that of the classroom. However, when all the students of the school come into the hall, the hall too starts looking crowded.

Factors Affecting Distribution of Population

Geographical Factors

Topography: People always prefer to live on plains rather than mountains and plateaus because these areas are suitable for farming, manufacturing and service activities. The Ganga plains are the most densely populated areas of the world while mountains like Andes, Alps and Himalayas are sparsely populated.

Climate: People usually avoid extreme climates that are very hot or very cold like Sahara desert, polar regions of Russia, Canada and Antarctica.

Soil: Fertile soils provide suitable land for agriculture. Fertile plains such as Ganga and Brahmaputra in India, Hwang-He, Chang Jiang in China and the Nile in Egypt are densely populated.

Water: People prefer to live in the areas where fresh water is easily available. The river valleys of the world are densely populated while deserts have spare population.

Minerals: Areas with mineral deposits are more populated. Diamond mines of South Africa and discovery of oil in the Middle east lead to settling of people in these areas.

Activity
Look at Fig 6.2 and find out:
of these countries how many are in Asia? Colour them on a world map.

Social, Cultural and Economic Factors

Social: Areas of better housing, education and health facilities are more densely populated e.g., Pune.

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Cultural: Places with religion or cultural significance attract people. Varanasi, Jerusalem and Vatican city are some examples.

Economic: Industrial areas provide employment opportunities. Large number of people are attracted to these areas. Osaka in Japan and Mumbai in India are two densely populated areas.

Glossary

Life expectancy
It is the number of years that an average person can expect to live.

Population Change

The population change refers to change in the number of people during a specific time. The world population has not been stable. It has increased manifold as seen in the Fig 6.3. Why? This is actually due to changes in the number of births and deaths. For an extremely long period of human history, until the 1800s, the world's population grew steadily but slowly. Large numbers of babies were born, but they died early too. This was as there were no proper health facilities. Sufficient food was not available for all the people. Farmers were not able to produce enough to meet the food requirements of all the people. As a result the total increase in population was very low.

In 1804, the world's population reached one billion. A hundred and fifty five years later, in 1959, the world's population reached 3 billion. This is often called population explosion. In 1999, 40 years later, the population doubled to 6 billion. The main reason for this growth was that with better food supplies and medicine, deaths were reducing, while the number of births still remained fairly high.

Births are usually measured using the **birth rate** i.e. the number of live births per 1,000 people. Deaths are usually measured using the **death rate** i.e. the number of deaths per 1,000 people. **Migrations** is the movement of people in and out of an area.

Births and deaths are the natural causes of population change. The difference between the birth rate and the death rate of a country is called the **natural growth rate**.

The population increase in the world is mainly due to rapid increase in natural growth rate.

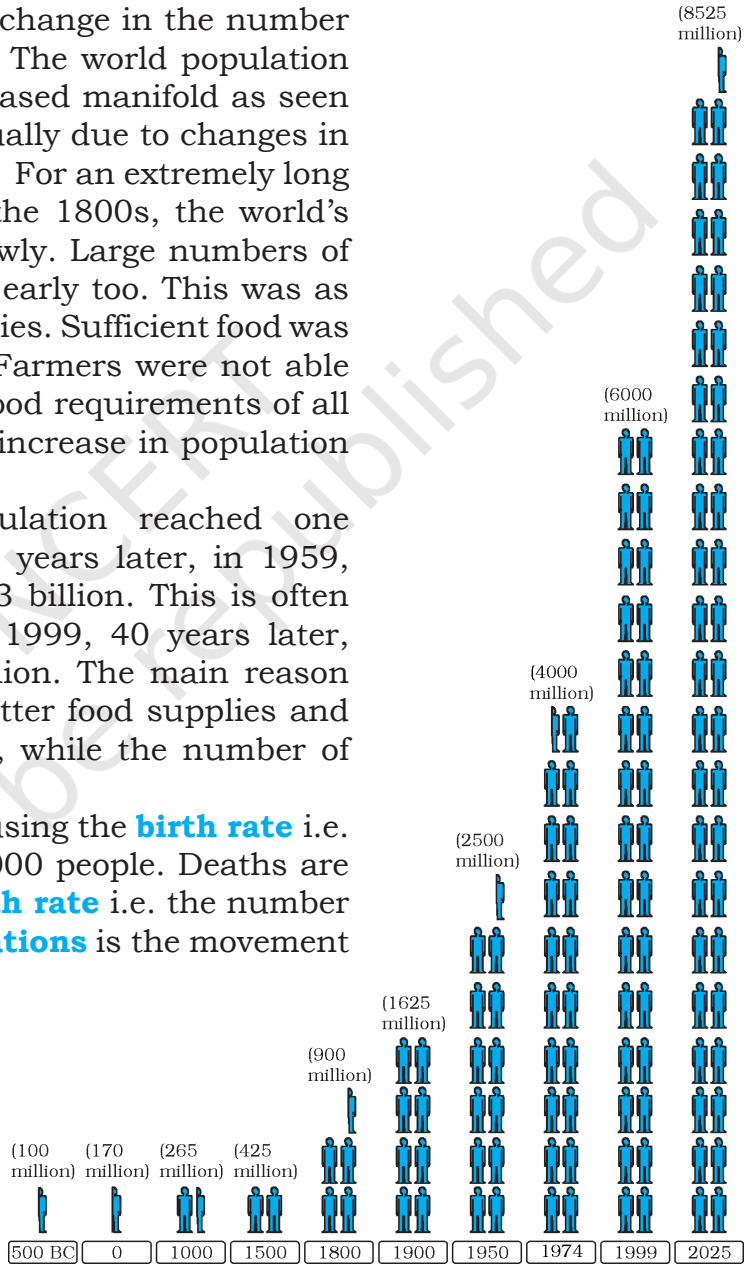

Fig 6.3: World Population Growth

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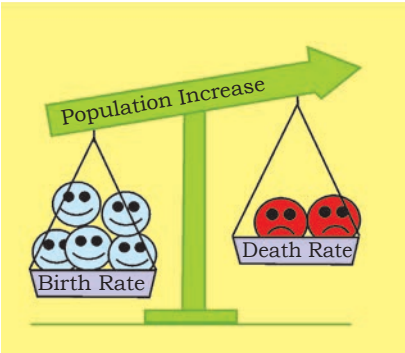
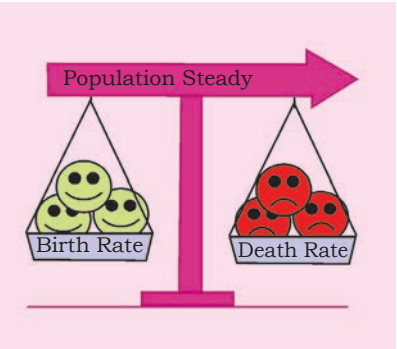
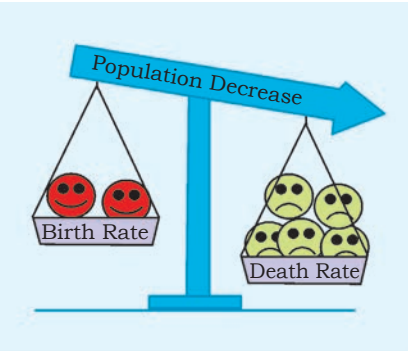


Birth rate more than death rate: population increase



Birth rate and death rate same: population stays the same



Death rate more than birth rate:population decreases

Fig 6.4: *Balance of Population*

Glossary

Immigration
When a person enters a new country.

Emigration
When a person leaves a country.

Migration is another way by which population size changes. People may move within a country or between countries. **Emigrants** are people who leave a country; **Immigrants** are those who arrive in a country.

Countries like the United States of America and Australia have gained in-numbers by **in-migration** or **immigration**. Sudan is an example of a country that has experienced a loss in population numbers due to **out-migration** or **emigration**.

The general trend of international migrations is from the less developed nations to the more developed nations in search of better employment opportunities. Within countries large number of people may move from the rural to urban areas in search of employment, education and health facilities.

Patterns of Population Change

Rates of population growth vary across the world (Fig 6.5). Although, the world's total population is rising rapidly, not all countries are experiencing this growth. Some countries like Kenya have high population growth rates. They had both high birth rates and death rates. Now, with improving health care, death rates have fallen, but birth rates still remain high leading to high growth rates.

In other countries like United Kingdom, population growth is slowing because of both low death and low birth rates.

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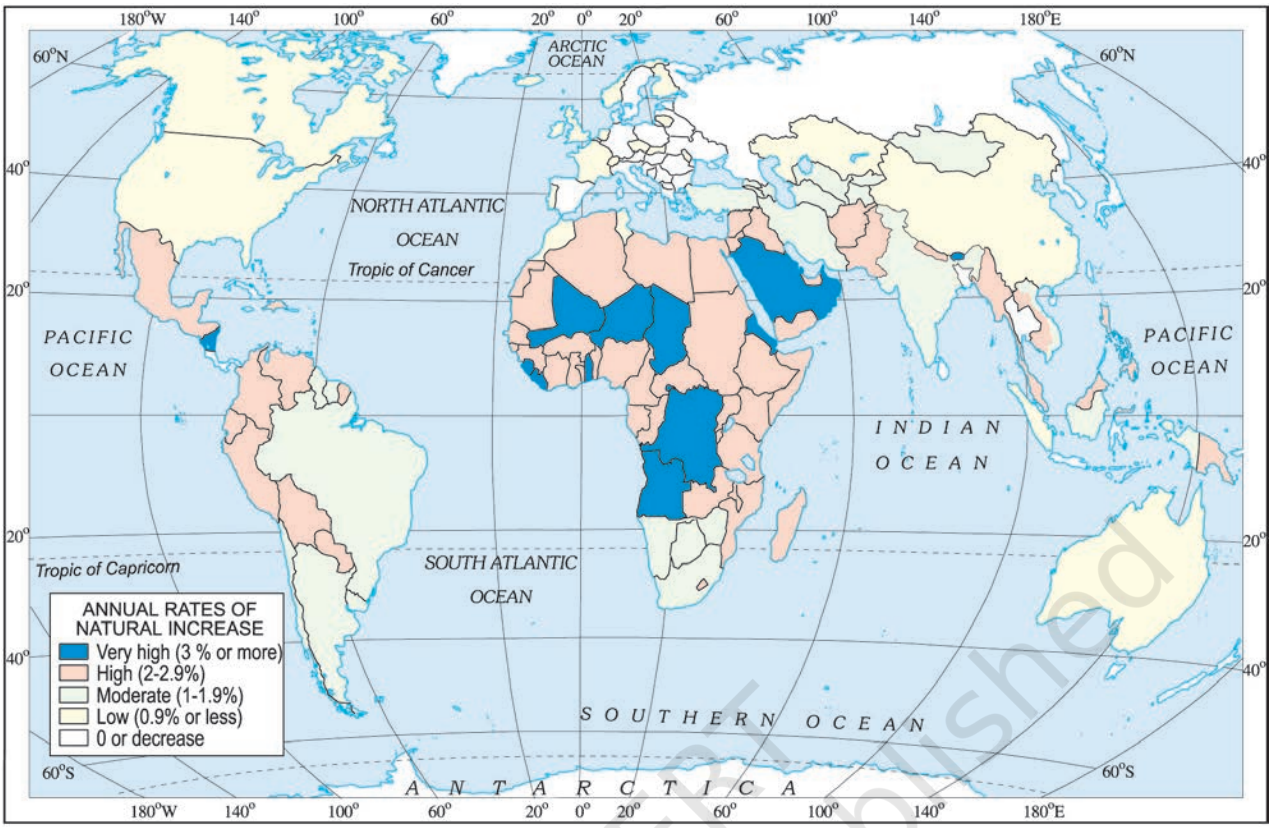


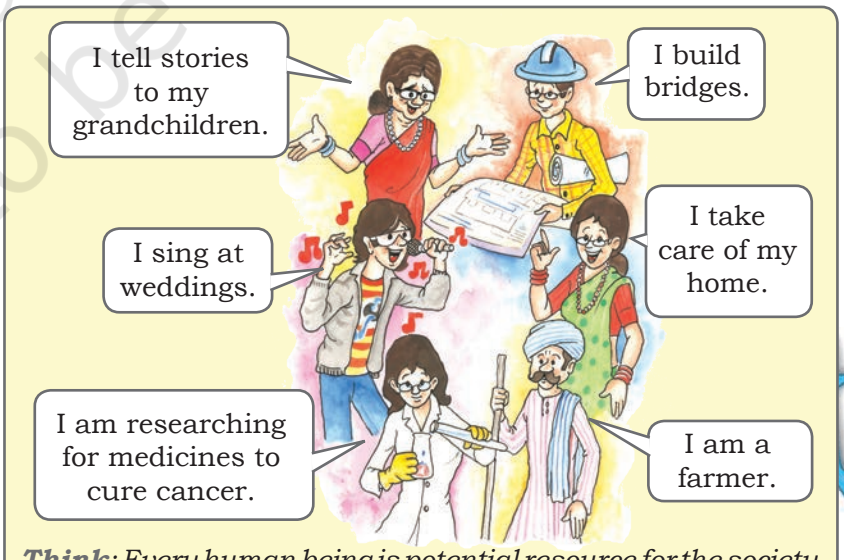
Fig. 6.5: *World: Differing rates of population growth*

Population Composition

How crowded a country is, has little to do with its level of economic development. For example, both Bangladesh and Japan are very densely populated but Japan is far more economically developed than Bangladesh.

To understand the role of people as a resource, we need to know more about their qualities. People vary greatly in their age, sex, literacy level, health condition, occupation and income level. It is essential to understand these characteristics of the people. Population composition refers to the structure of the population.

The composition of population helps us to know



Think: *Every human being is potential resource for the society. What will be your contribution as a human resource?*

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how many are males or females, which age group they belong to, how educated they are and what type of occupations they are employed in, what their income levels and health conditions are.

An interesting way of studying the population composition of a country is by looking at the population pyramid, also called an age-sex pyramid.

A population pyramid shows

- The total population divided into various age groups, e.g., 5 to 9 years, 10 to 14 years.
- The percentage of the total population, subdivided into males and females, in each of those groups.

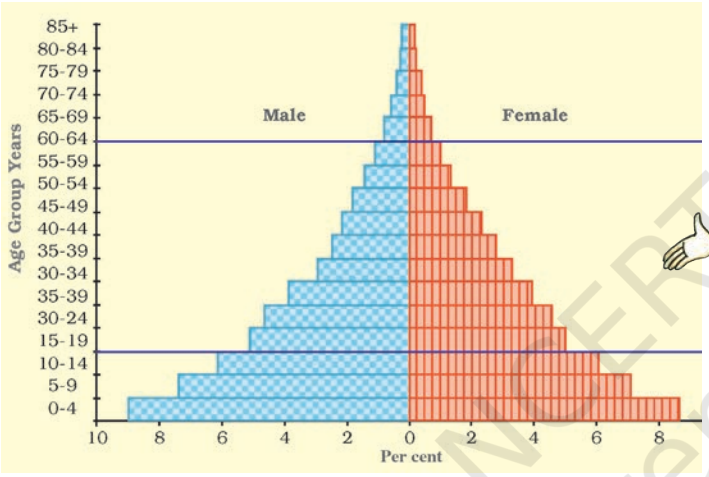
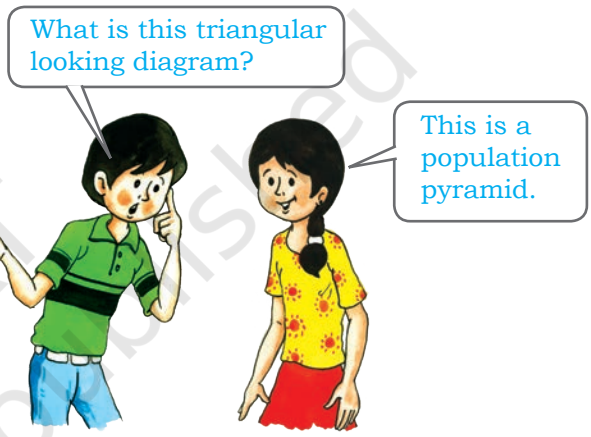


Fig. 6.6: Population Pyramid



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The shape of the population pyramid tells the story of the people living in that particular country. The numbers of children (below 15 years) are shown at the bottom and reflect the level of births. The size of the top shows the numbers of aged people (above 65 years) and reflects the number of deaths.

The population pyramid also tells us how many dependents there are in a country. There are two groups of dependents — young dependents (aged below 15 years) and elderly dependents (aged over 65 years). Those of the working age are the economically active.

The population pyramid of a country in which birth and death rates bothe are high is broad at the base and rapidly narrows towards the top. This is because although, many children are born, a large percentage of them die in their infancy, relatively few become adults and there are very few old people. This situation is typified by the pyramid shown for Kenya (Fig 6.7).

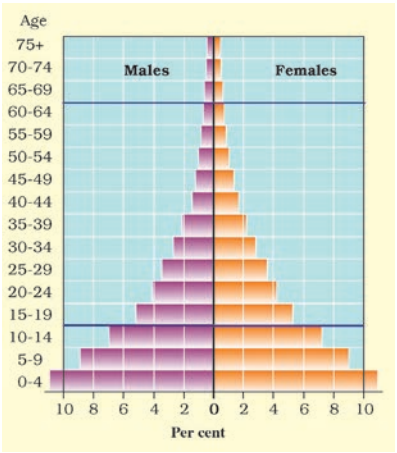

Fig. 6.7: Population Pyramid of Kenya

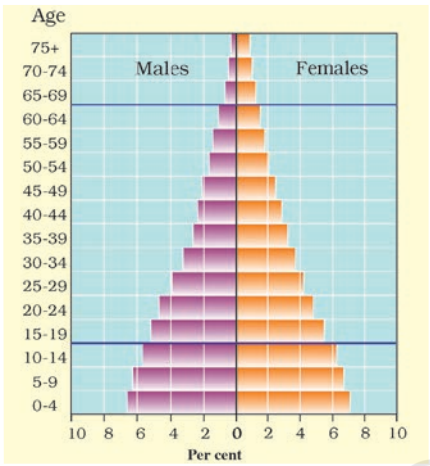

Fig. 6.8: Population Pyramid of India

In countries where death rates (especially amongst the very young) are decreasing, the pyramid is broad in the younger age groups, because more infants survive to adulthood. This can be seen in the pyramid for India (Fig 6.8). Such populations contain a relatively large number of young people and which means a strong and expanding labour force.

In countries like Japan, low birth rates make the pyramid narrow at the base (Fig 6.9). Decreased death rates allow numbers of people to reach old age.

Skilled, spirited and hopeful young people endowed with a positive outlook are the future of any nation. We in India are fortunate to have such a resource. They must be educated and provided skills and opportunities to become able and productive.

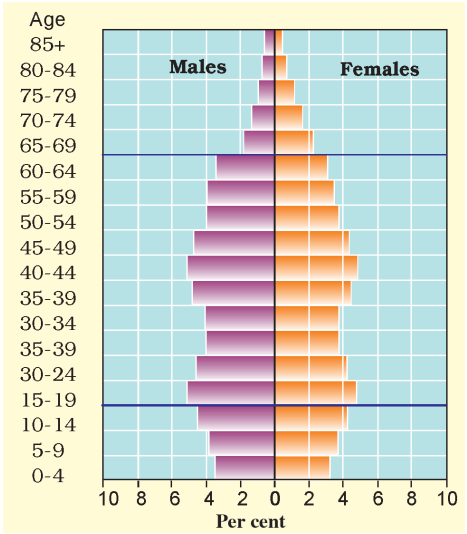

Fig. 6.9: Population Pyramid of Japan

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Exercise

1. Answer the following questions.

(i) Why are people considered a resource?

(ii) What are the causes for the uneven distribution of population in the world?

(iii) The world population has grown very rapidly. Why?

(iv) Discuss the role of any two factors influencing population change.

(v) What is meant by population composition?

(vi) What are population pyramids? How do they help in understanding about the population of a country?

2. Tick the correct answer.

(i) Which does the term population distribution refer to?

(a) How population in a specified area changes over time.

(b) The number of people who die in relation to the number of people born in a specified area.

(c) The way in which people are spread across a given area.

(ii) Which are three main factors that cause population change?

(a) Births, deaths and marriage

(b) Births, deaths and migration

(c) Births, deaths and life expectancy

(iii) In 1999, the world population reached

(a) 1 billion (b) 3 billion (c) 6 billion

(iv) What is a population pyramid?

(a) A graphical presentation of the age, sex composition of a population.

(b) When the population density of an area is so high that people live in tall buildings.

(c) Pattern of population distribution in large urban areas.

3. Complete the sentences below using some of the following words.

sparsely, favourable, fallow, artificial, fertile, natural, extreme, densely

When people are attracted to an area it becomes ..... populated

Factors that influence this include ..... climate; good supplies of ..... resources and ..... land.

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4. Activity

Discuss the characteristics of a society with 'too many under 15s' and one with 'too few under 15s'.

Hint : need for schools; pension schemes, teachers, toys, wheel chairs, labour supply, hospitals.

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Some Internet Sources for More Information

www.ndmindia.nic.in
www.environmentdefense.org
www.freefoto.com
www.worldgame.org/worldmeters
www.cseindia.org
www.mnes.nic.in
www.undp.org/popin

Notes

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