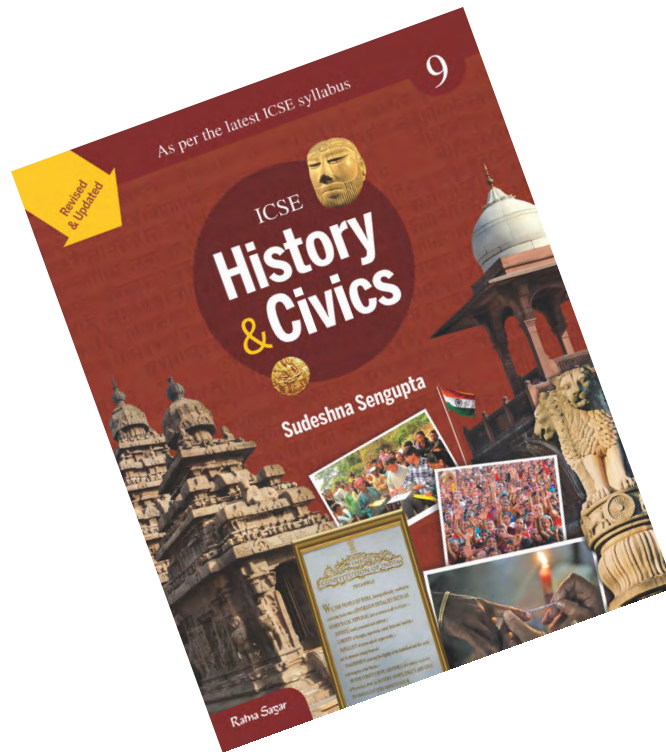


COMPANION

ICSE

HISTORY & CIVICS



Ratna Sagar

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1. Our Constitution

Questions:

1. With reference to the preamble of our Constitution, answer the following:

a. When was the Constitution formally adopted?

Answer: The Constitution was formally adopted on November 26, 1949.

b. What is the source of our Constitution?

Answer: The people of India are the source of the Constitution.

c. What does a Sovereign state signify?

Answer: A Sovereign state signifies the independent authority of the State. When a State/country is sovereign, it means that she is internally free to formulate her policies and also externally free from any foreign control.

d. Does India's membership in the Commonwealth affect her sovereignty? Give reasons.

Answer: India is a member of the Commonwealth, but unlike Australia and Canada, she does not acknowledge allegiance to the Crown. As stated by Prime Minister Nehru, India would continue 'her full membership of the Commonwealth of Nations'. He added that India will accept the King as the symbol of the free association of the independent nations and as such the Head of the Commonwealth.

2. Gandhiji desired to establish an India of his dreams. How far has the Preamble succeeded in fulfilling this dream through its ideals? Write two sentences on each of the following:

a. Justice

b. Equality

c. Liberty

d. Fraternity

Answer: The Preamble seeks to establish what Mahatma Gandhi once described as 'The India of My Dreams', namely, an India in which the poorest shall feel that it is their country in whose making they have an effective voice, an India in which all the communities shall live in perfect harmony. There can be no room in such an India for the curse of untouchability. Women will enjoy the same rights as men.

a. **Justice:** Justice ensures that every citizen gets his or her due in a society, which is free from prejudice and partiality. Political Justice means the absence of any distinction between people in the political sphere. India has adopted universal adult franchise which ensures that all citizens, irrespective of their caste, religion and educational qualifications, can participate in the political process. Constitutional safeguards are also provided for the minorities and

the backward communities in the country. Social Justice ensures that social evils and imbalances are removed from the society. Economic Justice works towards the equitable distribution of the nation's wealth.

- b. **Equality:** To guarantee rights to individuals would be meaningless unless all inequalities are banished from the social structure. The constitution guarantees equality of status and opportunity for the development of the people. All Indian citizens are equal before the law and can enjoy all advantages that the State provides. By abolishing untouchability and titles of honour, by throwing open public places for all citizens, by providing universal adult franchise to all citizens, by ensuring equal pay for equal work for all men and women, the Constitution guarantees equality in its entirety.
- c. **Liberty:** Liberty, as the very word suggests, it means freedom together with responsibility. The Fundamental Rights enshrined in the Constitution guarantee freedom of thought, expression, faith, belief and worship to every Indian. Every Indian can express his thoughts without fear or favour, follow any faith of personal choice, worship in any way he desires as long as he does not encroach upon another's freedom.
- d. **Fraternity:** Fraternity assures the dignity of the individual and the unity and integrity of the nation. The concept of democracy would be meaningless if it failed to generate the spirit of brotherhood among all sections of the people. This is most appropriate in a country like India because of the diversity of race, religion and culture in it.

The word 'fraternity' was inserted in 1976 in order to augment the sense of unity and belongingness in a country torn apart by a multitude of problems. The preamble of the Constitution reflects this spirit of brotherhood to be followed by all Indians.

- 3. **The Preamble is the introductory section of the Constitution. In this context, throw light on the following:**
 - a. **The significance of the 42nd Amendment 1976**
 - b. **The importance of Secularism**
 - c. **Democracy and its significance**
 - d. **Features of a Republic State**

Answer:

- a. **The significance of the 42nd Amendment 1976:** The terms 'socialist' and 'secular' were added to the Preamble of the Constitution by the 42nd Amendment Act 1976. The word 'socialist' was added with the principal aim to eliminate economic inequality and provide a decent standard of life to one and all. It doesn't seek to abolish the concept of private property but to restrain it so that what is available may be used for the upliftment of the poor. Thus, India has a mixed economy, where both government (public sector) and private ownership coexist. A socialist state should endeavour to reduce the gap between the rich and the poor so that equal opportunities can be made available to all citizens.

The term 'secular' was added to reaffirm the policy of the state to protect and preserve the rights of all religious groups. India does not recognise any particular religion as the state religion and is not a theocracy (a form of government often controlled by religious leaders). Our constitution guarantees the individual's right to freedom of religion by incorporating it as a Fundamental Right.

- b. **The importance of Secularism:** The word 'secular' was inserted into the Constitution in 1976. This was done to reaffirm the policy of the state to protect and preserve the rights of all religious groups. India does not recognise any particular religion as the state religion and is not a theocracy (a form of government often controlled by religious leaders). Our constitution guarantees the individual's right to freedom of religion by incorporating it as a Fundamental Right.

The State does not discriminate on the grounds of religious beliefs and practices. All citizens are free to practice, preach and profess any religion of their choice in so far as it does not go against the peace and sovereignty of the nation. Every citizen is equal before the law irrespective of his religion, caste, class, colour or creed.

- c. **Democracy and its significance:** The concept of democracy adopted by the Constitution covers the political, social and economic aspects of life. All citizens who are 18 years of age and above have been given the right to choose their representatives to the Parliament and respective State Legislatures, as also to local bodies such as municipalities and village panchayats. Thus, the form of government in India can be described in the words of Abraham Lincoln as 'of the people, by the people and for the people'. A true democracy should ensure ways and means for every citizen to realize his or her potential to the fullest. India aims to be a democratic society where human rights are respected and the people are free from all forms of exploitation. The Fundamental Rights guaranteed in the Constitution secure the basic freedom that is essential in a democracy, e.g. Freedom of Speech and Expression.
- d. **Features of a Republic State:** The preamble declares India as a 'Republic', as the head of the State is an elected one having no hereditary rights as in the case of a king. The people elect the President of India, who is the head of the State. It is done indirectly through their representatives in the Parliament and various State Legislatures. India follows the Parliamentary system of government. The elected head is in office for a fixed term of five years and not life long as in the case of the King or Queen of England.

Photo Study

Answer the following:

- a. **Whose statue is it? Which Committee did he head with reference to the Constitution of India?**

Answer: It is the statue of Dr B R Ambedkar. He was the chairman of the Drafting Committee that was appointed by the Constituent Assembly on 29 August 1947.

- b. **What work did that particular Committee do with reference to the Constitution?**

Answer: The Drafting Committee prepared a Draft Constitution in the line with general guidelines provided by the Constituent Assembly. It was published in February 1948.

- c. **State the reason why the gentleman in the picture and the other members of the Constituent Assembly chose 26 January as the date of commencement of the Constitution.**

Answer: The constitution of India came into force on 26 January 1950, a day specifically selected for its historical significance. At the Lahore Session in 1929, the Congress had passed a resolution declaring 'Purna Swaraj' as the goal for India. It had also decided to observe Independence Day on 26 January every year till India actually gained freedom. Thus, it was appropriate to choose that day to show the continuity of our freedom struggle from the beginning to the adoption of the Constitution, which made India a 'sovereign' state.

2. Basic Features of the Constitution

Questions

1. The Constitution of India has many outstanding features that make it one of the best in the world. In this context, discuss the following:

a. Ensuring the rights of individuals.

Answer: The Constitution of India has embodied a number of Fundamental Rights in Part III to act as limitations on the powers of the Executive as well as the Legislature. These Rights give the citizens freedom of speech, religion, movement, etc. and the right to equality against exploitation among others. These are enforceable in the court of law and writs are issued for their enforcement. The Fundamental Duties, inserted by the 42nd Amendment Act of 1976, form an integral part of the Constitution.

b. The goal of building a welfare State.

Answer: Part IV of the Constitution contains the Directive Principles of State Policy. It shall be the duty of the State to follow these principles both in the matter of administration as well as in the making of laws. They embody the objective of the nation to establish a 'welfare state'. The socialistic pattern of our society assures equal opportunity to all citizens through suitable means like ensuring adequate means of livelihood and just distribution of wealth. Though these Principles are not enforceable by law like the Fundamental Rights, they strive towards establishing a just society.

c. Constitution is supreme.

Answer: The Constitution of the country is supreme and the federation derives its existence from it. Supremacy of the Constitution is undisputed and cannot be challenged in a court of law. All the organs of the government are bound by the Constitution, which is the paramount power of the land. Nobody is above or beyond the Constitution.

2. In context of the statement that 'India is partly rigid and partly flexible', explain the following:

a. The process of amendment that makes it rigid.

Answer: When the process of amendment requires a special procedure it makes the Constitution rigid. The process of amendment of the Indian Constitution that makes it rigid involves the passing of the Bill by 50% of the membership of the House and 2/3 of the members present and voting. This type of amendment requires a special majority. If the amendment seeks to change the manner of election of the President, or the extent of the executive power of the Union and the States, etc, the process involves the passing of the Bill by 50% of the members of the House and two-third of the members present and voting by both the Houses and then ratified by one-half of the State Legislatures

b. The meaning and need of a flexible Constitution.

Answer: A flexible Constitution is one that can be amended in the same manner as the ordinary laws are made. The founders of our Constitution realized that the Constitution should neither be so rigid that it cannot be adapted to the changing needs of the time nor should it be so flexible

that it becomes a plaything in the hands of the majority party in power. Hence a few elements of flexibility were imported into the federal Constitution, which was inherently rigid in nature.

3. The Indian Constitution is federal in form but unitary in spirit. Examine the following features:

a. The federal features of the Constitution.

Answer: The essential federal features include the following.

- i) There are two sets of governments—the Union Government and the State Governments.
- ii) There is a distribution of legislative authority between the two sets of governments. The Constitution does it in detail under the head of three Lists. They are: the Union List (97 items) over which the Union Government has exclusive rights, the State List (66 items) over which the State Governments exercise their jurisdiction, and the Concurrent List (47 items) over which both have equal powers to legislate. The unspecified or Residuary powers are given to the Union Government.
- iii) The powers of governance are divided between the three branches—the Legislature, the Executive and the Judiciary. The Judiciary is independent of the other two branches.
- iv) The Constitution of the country is supreme and the federation derives its existence from it.
- v) In a federation it is essential to maintain the division of powers between the different branches of government. This is achieved by giving the courts the power to interpret the Constitution.

b. The unitary features of the Constitution.

Answer: The essential unitary features of the Indian system include:

- i) The Constitution of India provides for single citizenship. An Indian, irrespective of the State he is born or is living in is a citizen of India. Unlike the American system, which offers dual citizenship (of the centre and the respective State), the Constitution of India recognizes only one citizenship.
- ii) The Constitution provides for the creation of All India Services, but they are common to the Union and States. Members of the Indian Administrative Service (IAS), appointed by the Union, maybe employed either by the Union departments or under State Governments and their services are transferable.
- iii) When the country is in a state of Emergency or there is President's Rule in any state, the Union Government has complete powers to legislate on any matters of the State List.
- iv) The President exercises control over the administration of a State through the Governor. The President can suspend the constitutional machinery of the State not only on the report of the Governor but also when he is satisfied that the administration cannot be conducted according to the provisions of the Constitution.
- v) The Union Parliament may assume legislative power over any subject included in the State List during other times also, if the Rajya Sabha resolves by 2/3 majority that it needs to be done for the national interest.
- vi) The distribution of powers also has a very strong bias towards the Centre. There are more items included in the Union List. Moreover, when it comes to the Concurrent List, if there is a conflict between the Union and the State laws on any matter, the Union law will prevail.
- vii) India also has a unified judiciary, headed by the Supreme Court. The High Courts and the Subordinate Courts come below in the hierarchy. There are no separate sets of laws and a single legal procedure runs throughout the country.

viii) The Parliament has the right to change or fix the boundaries between two States and create a new State.

c. How is the Government more unitary than federal?

Answer: The system of governance in India is more unitary than federal. It can be called a federal system with unitary bias. Article 1 of the Constitution states that India is a 'Union of states'. Formation of Indian federation is not a result of an agreement of the states and the states do not have the right to secede from the federation. A few of the essential features of the Indian constitution that makes the government more unitary are given below.

- i) The Constitution of India provides for single citizenship. An Indian, irrespective of the State he is born or is living in is a citizen of India. Unlike the American system, which offers dual citizenship (of the centre and the respective State), the Constitution of India recognizes only one citizenship.
- ii) The Constitution provides for the creation of All India Services, but they are common to the Union and States. Members of the Indian Administrative Service (IAS), appointed by the Union, maybe employed either by the Union departments or under State Governments and their services are transferable.
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- viii) The Parliament has the right to change or fix the boundaries between two States and create a new State.

PHOTO STUDY

Answer the following.

a. Identify the building. Where is it situated?

Answer: The building in the picture is the Supreme Court of India. It is situated in Delhi.

b. Name the present head of this pillar of democracy.

Answer: The head of the Supreme Court is the Chief Justice of India. Sharad Arvind Bobde is the present Chief Justice of India.

c. How does it protect the spirit of our Constitution?

Answer: The Judiciary is 'the third pillar of democracy' and it is kept independent of the Executive and the Legislative wings of the government. In a federal system of governance, the Judiciary has to examine the laws passed by the two sets of governments (centre and state) and state whether they are in accordance with the provisions in the Constitution. By the power of Judicial Review, the Supreme Court can declare any law of the Central or State Legislature as ultra vires or unconstitutional if it goes against the Constitution.

3. Fundamental Rights and Duties

Questions

1. Thousands of people have assembled in the city. Their rally is causing traffic jams. In this context, answer:

a. Which of the Fundamental Rights is being made use of by the people here?

Answer: This case related to the Fundamental Right to assemble peacefully without arms (Freedom of Assembly) under Article 19 of the Indian constitution.

b. How does the enjoyment of that Right cause the denial of another Right to others?

Answer: The enjoyment of this right could cause problems like traffic jams which would create a situation where the right to move freely could be denied to other citizens. This gives the Indian citizen the liberty to move within the country without hindrance

c. Justify in your own words how Rights and Duties are complimentary to each other?

Answer: As is evident from the list of Fundamental Duties, the need for the realization of personal aspirations has been linked to the development of the nation as a whole. Every citizen owes a duty to himself and to the nation. To preserve the rich heritage of one's country and the nature at large is also the intrinsic duty of every citizen. To strive towards excellence in one's chosen field of endeavour does lead to the glory of the nation he belongs to. Here the individual good is coupled with the common good.

Every right that a citizen enjoys does have a corresponding duty. They are like the two sides of the same coin. No society can progress unless people live in harmony, respecting the other citizens and working towards the progress of the community and the nation as a whole. When we demand our rights, it is obligatory on us to see that we also comply with the duties.

2. With reference to the Fundamental Rights, enumerate the following:

a. Two characteristic features of the Rights.

Answer: Two characteristic features of the Fundamental Rights are given below:

1. The Fundamental Rights, by nature, are civil and political rights which safeguard the citizens against any oppression by those in authority. No autocratic government can take away these Rights very easily. The process of amending these rights is very rigid, which in turn ensures the freedom of the individual in this country.

2. The Fundamental Rights are justiciable, i.e. the Supreme Court and the High Courts in the country can issue writs to enforce those rights, which have been taken away by either the government or any individual. The Right to Constitutional Remedies guarantees this authority to every citizen. The right to move the courts for the enforcement of the fundamental right is a prerogative of every Indian citizen.

b. Three notable restrictions on these Rights.

Answer: Although the Fundamental Rights have been guaranteed, there are also certain limitations or restrictions on their enjoyment for the common interest of the country. For example, during an Emergency, these rights remain suspended till the situation normalizes. There are also certain laws

that limit the purview of the Fundamental Rights. The Maintenance of Internal Security Act (MISA), the National Security Act (NSA) and the Preventive Detention Act (PDA) are some of them.

The Essential Service Maintenance Act (ESMA) curtails the freedom of both workers and employers for the smooth and uninterrupted maintenance of services like water and electricity. The National Security Act was passed to safeguard the security of the nation. The Unlawful Activities (Prevention) Act has been introduced for internal security of the country. These Acts of reasonable restrictions for the interest of public order and security may at times appear ill-defined and vague and even manipulative, yet the conditions prevailing in the country may have been such that certain restrictions were required.

c. Two reasons that make these Rights significant.

Answer: Part III of the Constitution that deals with the Fundamental Rights forms an extremely vital section of the Indian Constitution. Two reasons for this are:

1. It provides the balance between the supremacy of the Constitution and the sovereignty of the Legislature. The individual's rights have been very carefully balanced with the need for State's security.
2. The Fundamental Rights aim at securing not merely political or legal equality but the wider goal of social equality.

3. The Fundamental Rights confer on all Indian citizens a lot of privileges. In this context, discuss the following:

a. How they prevent discriminations?

Answer: Article 15 prohibits discrimination against any citizen in any matter at the disposal of the State on any of the specified grounds, namely, religion, race, caste, sex and place of birth. The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them. No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to:

- a) access to shops, public restaurants, hotels and palaces of public entertainment; or
- b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.

Nothing in this article shall prevent the State from making any special provision for women and children. Nothing in this article or in clause (2) of Article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.

b. Three kinds of freedom guaranteed to all.

Answer: Three kinds of freedom guaranteed to all are as follows:

1. Freedom of speech and expression: This allows citizens to talk freely about any matter of public concern as long as it is not used to incite others or does not jeopardize the country's security.
2. To assemble peacefully without arms: It enables the citizens to propagate personal and social issues. The restriction on this freedom is in the form of assembling without disturbing the peace and law and order of the land. The display of arms is absolutely forbidden.
3. To move freely throughout the territory of India: This gives the Indian citizen the liberty to move within the country without hindrance. However, the State can impose restrictions on this in situations like the outbreak of an epidemic and security threats.

c. Protection of the weaker sections of the society.

Answer: For the protection of the weaker sections of the society the constitution gives us certain provisions. The State may reserve any post in favour of a citizen of a backward class who, in the opinion of the State, is not adequately represented in the State services. Certain offices may be reserved for a particular religious community if the institution belonged to that religious denomination. There could be a relaxation in qualifications, age and experience for candidates belonging to the Scheduled Castes and Tribes to give them opportunities for growth.

4. Keeping Part III of the Constitution in mind, write a brief description of the following:

a. Preventive detention.

Answer: Clauses 3–7 of Article 22 deal with preventive detentions. Preventive detention means detention of a person without trial. It is to be distinguished from punishment. Punishment is given to a person for what he has done while preventive detention is to prevent a person from committing a crime. It is a precautionary measure of detaining a person on the suspicion that he would commit a wrongful act unless detained. When preventive detention is imposed, the person detained has the following rights: (i) He cannot be detained in custody for more than three months. (ii) The maximum period of detention is conveyed to him. (iii) He has the right to know the grounds on which he has been detained. (iv) He has the right to make a representation against the detention order.

b. Maintaining the secular nature of the Constitution.

Answer: India is a secular State and maintains neutrality towards all religions. There is no State religion and no religious instruction shall be provided in any educational institution run by the State.

Article 25 guarantees every citizen the freedom of conscience and the right to profess, practise and preach any religion of his choice as far as it does not go against public order, morality and health.

Article 26 allows the citizens to establish, administer and maintain institutions for religious and charitable purposes as per the law.

Article 27 protects the citizens from being compelled to pay taxes for promotion of any particular religion or religious institution.

Article 28 states that even if religious instructions are imparted in educational institutions recognized by the State, no person attending such an institution can be compelled to receive that religious instruction without consent.

c. Preserving the cultural interests of the minorities.

Answer: The Constitution has incorporated the following rights to preserve the culture and religious interests of the minorities, i.e. any section of citizens with a distinct language, script or culture of its own.

Article 29 provides that the State shall not impose upon a community any culture other than its own. The minorities have the right to preserve their distinct culture, script and traditions. They will not be denied admission into any educational institution maintained or aided by the State.

Article 30 gives the minorities the right to establish and administer educational institutions of their choice. The State shall not, in granting aid to educational institutions, discriminate against educational institutions maintained by a minority community. The State also has to pay full compensation if it wishes to acquire the property of a minority educational institution.

5. A few Articles of the Constitution from the section of Fundamental Rights are very significant.

State the importance of the following very briefly:

a. Articles 20 and 21

Answer: Article 20 guarantees protection with respect to conviction for offences: (i) 'No person shall be convicted of any offence except for violation of a law in force . . . nor be subjected to a penalty greater than that which might have been inflicted under the law in force at the time of the commission of the offence. (ii) No person shall be prosecuted and punished for the same offence more than once. (3) No person accused of any offence shall be compelled to be a witness against himself.'

Article 21 provides that no person shall be deprived of his life or personal liberty except as per the procedure established by law. In short, no man can be forcibly subjected to physical punishment. There has to be legal justification for any physical force applied on any citizen.

b. Article 32

Answer: The Constitution makers believed that mere declaration of Fundamental Rights was meaningless unless there were means to make them effective. A reality check on these rights can be done only in the courts. The power of the courts to enforce compliance to these rights does not depend merely on their impartial judgement but also on the tools available to them for the implementation. Article 32 of the Constitution lays down provisions for the enforcement of the Fundamental Rights.

According to the Supreme Court, Article 32 is a basic feature of the constitution and it cannot be taken away even by way of a constitution amendment. The Supreme Court shall have the power to issue writs for the enforcement of any of the fundamental rights and these writs issued may include: Habeas Corpus, Mandamus, Prohibition, Certiorari and Quo-warranto.

c. Article 19

Answer: Article 19 guarantees the following six freedoms to all the citizens.

1. Freedom of speech and expression: This allows citizens to talk freely about any matter of public concern as long as it is not used to incite others or does not jeopardize the country's security.
2. To assemble peacefully without arms: It enables the citizens to propagate personal and social issues. The restriction on this freedom is in the form of assembling without disturbing the peace and law and order of the land. The display of arms is absolutely forbidden.
3. To form associations or unions: It gives the citizens a safeguard for individual and collective interests. Restrictions could be imposed by the State in the interests of public order or morality or the sovereignty of the nation.
4. To move freely throughout the territory of India: This gives the Indian citizen the liberty to move within the country without hindrance. However, the State can impose restrictions on this in situations like the outbreak of an epidemic and security threats.
5. To reside and settle in any part of the territory of India as per professional or personal requirements This is granted to every citizen but is subject to restrictions imposed in the interests of the general public or for the protection of the backward sections of the community.
6. To practice any profession, or to carry on any occupation, trade or business: This is enjoyed by all citizens but is subject to reasonable restrictions imposed by the State in the interests of the general public.

Photo Study:

Answer the following.

The woman protester in the picture is a victim of the 1984 Bhopal gas tragedy, in which many innocent people lost their lives.

a. Relate the tragedy with the victims' Right to Life.

Answer: Article 21 of the Indian Constitution states that every person has a right to life and personal liberty. Unless a court order, a person cannot be deprived of this right. This Article is considered as the “mini-constitution”. It includes many other rights within itself like, Right to Privacy, Right to Shelter, Right to Information. The Apex Court of India has widened the scope of Article 21 from time to time and by making ‘Right to a clean and healthy environment’ a fundamental right it added more to its dimensions. This tragedy is a case of violation of the Article 21 of the constitution which guarantees right o life and personal liberty to the victims.

b. Do you think the State has a duty to care for the victims? Why?

Answer: Yes, the state has a duty to care for the victims. This is a case of strict liability where the state has obligations to care for the victims of a tragedy like this which is a result of carelessness or negligence.

c. Collect newspaper clippings on any incident where a Fundamental Right has been violated.

4. Directive Principles of State Policy

Questions

1. In the *Minerva Mills v. Union of India* case, the Supreme Court held the view that Part IV and Part III of the Constitution are complementary to each other, one being read in the colour of the other. In the light of the above statement, answer the following questions:

a. What features of the Constitution are presented in Part III and Part IV of the document?

Answer: Part III of the Constitution of India is called the Magna Carta of India as it constitutes the Fundamental Rights. Part IV of the Indian Constitution (Articles 36–51) constitutes the Directive Principles of State Policy. These are intended to act as guiding principles for the governments in formulating their policies. They have been inspired by the 'Principles of Social Policy' as present in the Constitution of the Republic of Ireland. They embody the object of the State, namely, to be a 'Welfare State'.

b. State two ways in which they complement each other.

Answer: The Directive Principles are not in conflict with but complementary to the Fundamental Rights. At times the Directive Principles have a wider import than the Fundamental Rights. Though the Directives are not enforceable, any law for their implementation cannot be declared as null and void on the basis of the Fundamental Rights guaranteed under Articles 14 and 19. Thus, while the establishment of a welfare state, which is the objective of the Directive Principles, cannot be overlooked for individual rights, The Directive Principles are not in conflict with but complementary to the Fundamental Rights. At times the Directive Principles have a wider import than the Fundamental Rights. Though the Directives are not enforceable, any law for their implementation cannot be declared as null and void on the basis of the Fundamental Rights guaranteed under Articles 14 and 19. Thus, while the establishment of a welfare state, which is the objective of the Directive Principles, cannot be overlooked for individual rights.

c. State three ways as to how they are different from each other.

Answer: Three ways in which Fundamental Rights and Directive Principles of State Policy are different are given below:

1. Directive Principles of state policy are not justiciable or enforceable by court of laws but Fundamental Rights are justiciable.
2. Directive Principles are in the form of instructions to the government to do certain things and to achieve certain ends and Fundamental Rights are binding on the government to ensure these rights to every individual
3. Directive Principles indicate the social and economic goals that the country needs to achieve and Fundamental Rights guarantee civil liberties and protect the life and liberty of individuals

2. The Part IV of the Constitution is integral to the ideal of a socialistic State that India aspires to be. In this context explain:

a. The purpose of Part IV of the Constitution.

Answer: The Directive Principles are instructions or guidelines that are to be followed by the governments for the welfare of the citizens. The governments have to keep these in mind while implementing laws.

The purpose of the Directive Principles can be summed up by the Clause that states, 'The State shall in particular strive to minimize the inequalities in income and endeavour to eliminate inequalities in status, facilities and opportunities, not only among individuals but also among groups of people residing in different areas or engaged in different vocations.' The 42nd Amendment Act of 1976 incorporated the word 'Socialism' in the Preamble. The idea behind this was to create the possibility of equal opportunities to all through socio-economic reforms.

b. The nature of the clauses given.

Answer: Owing to their very nature, the Directive Principles of State Policy are not enforceable by law. However, they have been declared to be 'fundamental in the governance of the country'. It is the duty of the States to apply these principles in making laws and in their day-to-day administration. They are guidelines to the State Governments for all-round progress of the people within their territorial responsibility. They also strive to promote peaceful co-existence at the international level.

The uniqueness of these directives lies in the fact that even without any legal sanction, they are yet adhered to due to political endorsement. No government can ignore them without risking the popular vote in the elections. It is also a powerful weapon in the hands of the opposition to discredit the government as and when an executive or legislative act goes against these principles.

As Part IV is an integral portion of the Constitution, the States have to abide by the principles mentioned therein. The Union has to see that the states take concrete steps for implementing these Directives. Any state government that refuses to comply would be risking its own position in the next elections.

Absence of legal sanctions with these Directives has led to speculations about their implementation and utility value. Yet their importance as precepts or moral principles cannot be denied. They have great educative value as they remind those in power that the goal of the Indian polity is not just political democracy but to ensure to its citizens social and economic justice and to protect the dignity of the individual. Thus, they help them to find a proper balance between individual liberty and social good.

c. The criticism levelled against them.

Answer: The Directive Principles of State Policy are often criticized for the following reasons:

1. As the Directive Principles do not have a legal backing they appear to be 'pious aspiration' and only a wonderful philosophy.
2. Though these Directives have been declared as fundamental in the governance of the country, it ultimately depends on the rulers and their ideologies whether to work towards the establishment of a welfare state or not.
3. At times the states have complained that the high ideals that the Directive Principles hope to achieve need adequate resources, which may not be available. State administrations might find it difficult to implement some of these principles.

4. As the Constitution states that it is the duty of the Union government to see that the states work in accordance with the rules laid down, it becomes the duty of the Union to see that the states implement the Directive Principles. When the Union overlooks its duty, these principles become meaningless and a 'dead letter'.

3. The Directive Principles embody the desire of our Constitution makers to build India as a welfare State. Answer these questions looking from this perspective.

a. State any four of the Directive Principles which according to you are of far greater relevance today.

Answer: Four Directive Principles of state policy that are of far greater relevance today are:

1. Provision for free and compulsory education for children.
2. Right to work, to education and to public assistance in certain cases.
3. Protection and improvement of environment and safeguarding of forests and wildlife.
4. Promotion of international peace and security.

b. What concrete steps have governments taken to ensure the welfare of the rural population as directed by these principles?

Answer: In the field of agriculture, the government has successfully introduced various land reforms, such as abolition of the Zamindari system, fixing an upper limit to the area of land one can hold, improving the conditions of the peasants by ensuring a security of tenure, fair rents, etc.

Laws have been enacted to organize village panchayats and endow them with powers of self-government in areas like civic administration, maintenance of village roads, streets, tanks, wells, provision for primary education, sanitation, etc.

To promote cottage industries and self-reliance among the rural population, various boards like the All India Khadi and Village Industries Board, All India Handicrafts Board, All India Handloom Board, Silk Board, Coir Board, etc. have been established.

To improve the standard of living, particularly in the rural sector, several community development programmes have been launched. The Integrated Rural Development Programme, National Rural Employment Programme, Rural Landless Employment Guarantee Programme and Desert Development Programme are some of them.

Legislation for free and compulsory primary education along with the provision for mid-day meal has been enacted in most states. Children up to the age of 14 have to be provided with free and compulsory education. In some states, education in government schools has been made free up to the higher secondary level.

c. In the international sphere how has India upheld the principles she has always believed in?

Answer: In the international sphere India has always stood for disarmament, friendly relations between nations, and against racism and colonialism.

India as a member of the Non-Aligned Movement, South Asian Association of Regional Countries, the Commonwealth and the United Nations Organization has been promoting peace, cooperation for development of all nations.

Photo Study

Answer the following.

a. Identify the person. Which social evil did he successfully fight in his country?

Answer: The person in the picture is Nelson Mandela. He was a South African revolutionary who fought the evil practice of Apartheid.

b. Write a note on his mission in the light of the Directive Principles in our Constitution.

Answer: Nelson Rolihlahla Mandela, also known as Nelson Mandela, helped eradicate the evil practice of Apartheid and he received Nobel Prize in 1993 for his efforts. His negotiations in the early 1990s with South African President F W Klerk helped end the country's apartheid system of racial segregation and ushered in a peaceful transition to majority rule.

South Africa is home to many different peoples and cultures, but, sadly, at the time that Nelson Mandela was growing up, there was a huge racial divide in the country. White people ran the country, and they generally led privileged lives with good jobs, nice homes and access to good schools and healthcare. Most black people, however, had fewer rights, had no right to vote, worked in low-paid jobs, and lived in poor communities with poor facilities.

Nelson Mandela felt that everyone deserved to be treated the same, regardless of their skin colour. And so in 1944 he joined the African National Congress (ANC) – a political group that strived for equal rights for whites and blacks. Nelson Mandela became an important figure in the ANC and later travelled the country to gain support for non-violent protests against the National Party's racist laws. But his activism made him very unpopular with the authorities, and in 1956 he was arrested for treason, the crime of betraying your country's government. Held in Johannesburg Prison, it would be five years until the charges were dropped and Nelson was released. For decades, countries around the world had put pressure on South Africa to end apartheid, but now the anti-apartheid movement had more support than ever. The president of South Africa, FR de Klerk, met with Nelson Mandela and in 1990 set him free.

In 1991, Nelson became President of the ANC and worked with FR de Klerk to bring an end to apartheid in a harmonious way, and introduce equal rights for everyone. Their work towards making South Africa a more peaceful place won the pair the Nobel Peace Prize in 1993. Improving race relations, discouraging blacks from retaliating against the white minority and building a new international image of a united South Africa were central to Nelson Mandela's agenda when he became the President.

5. Elections and the Election Commission

Questions

1. The Constitution of India ensures that the Election Commission is an independent body. In this context, answer these questions:

a. List the main functions of the Election Commission. [3]

Answer: The Election Commission is responsible for the following functions:

1. When the five-year term of a Legislature is up, or it has been dissolved and new elections have been called, the Election Commission puts into effect the machinery for holding the election.
2. That the elections are conducted in a free and fair manner is the responsibility of the Election Commission.
3. The Election Commission recognizes the political parties under three categories— national parties, state parties and unrecognized registered parties.
4. The election commission is also responsible for making electoral roles, scrutiny of nomination papers and also for scrutiny of election expenses.

b. How does the Commission ensure free and fair elections? [3]

Answer: To ensure free and fair elections the Election Commission enforces a model code of conduct to be followed by the candidates, parties and the government. These include:

1. The government officials cannot in their official capacity take part in political activities.
2. Sitting MPs and MLAs cannot use official machinery for election purposes. Their official duty cannot be clubbed with the electioneering works.
3. A place of worship cannot be used for election purposes like canvassing the voters.
4. To incite communal, regional or sectarian feelings through speeches or printed material is prohibited and can lead to disqualification.
5. Handing over gifts to the voters in exchange of votes is considered an act of corruption.

It sends Central Observers to sensitive areas to secure the safety of the voters while they exercise their franchise. If any malpractice or booth capturing is reported, the voting is countermanded and new dates are announced for fresh voting in that polling booth. Severe punishment is also prescribed for booth capturing under the Representation of People Act.

c. Why is the Election Commission an independent body and how is the independence guaranteed? [4]

Answer: An independent Election Commission has been established under the Constitution (Article 324) in order to carry out and regulate the holding of elections in India.

The Independence of Election Commission is guaranteed through fixed service conditions and security of tenure of the commissioners. The conditions of service and tenure of office of the Election Commissioner are prescribed by the Parliament through enactment of law. Currently, the Act of Parliament (1994) determines them. The main provisions of the Act include:

1. The Chief Election Commissioner and the other Commissioners hold office for a term of six years or till they attain the age of 65 years, whichever is earlier.
2. They are paid a salary at par with the Judge of the Supreme Court. Their salary is charged on the Consolidated Fund of India and cannot be changed to their disadvantage. They are also entitled to a pension on retirement.
3. The Chief Election Commissioner can be removed from office only by the Parliamentary procedure of impeachment similar to the manner of removal of a Judge of the Supreme Court. The other Commissioners shall not be removed by the President except on the recommendation of the Chief Election Commissioner.
4. The Commission decides most matters by consensus but in case of any dissension, the majority view prevails.

2. Political Parties play a major role in the working of a democracy. With reference to this, answer the following:

a. Mention three functions of the Election Commission of India. [6]

Answer: The Election Commission is responsible for the following functions:

1. The electoral roll is a list of all registered voters in a constituency that is prepared by the Election Commission. Only those people with their names on the electoral roll are allowed to cast their vote. Normally, the electoral roll is revised every year to add the names of those who have turned 18 in that year or have moved in to the constituency, and to remove the names of those who have died or moved out of the constituency.

The Election Commission is working towards computerization of the electoral rolls all over the country. To improve accuracy of the electoral roll and to prevent electoral fraud, the Election Commission has introduced photo identity cards for voters.

2. When the five-year term of a Legislature is up, or it has been dissolved and new elections have been called, the Election Commission puts into effect the machinery for holding the election.

In a country as huge and diverse as India, finding a time when elections can be held throughout the country is not simple. The Election Commission, which decides the schedule for elections, has to take into account various factors like: i. the weather— during winter some constituencies may be under snow cover, while during the monsoon access to remote areas may be restricted, ii. the agricultural cycle, so that the seasonal planting or harvesting of crops is not disrupted, iii. the exam schedules, as schools are often used as polling stations and teachers employed as election officials, and iv. religious festivals and public holidays. On top of this there are many logistical difficulties that go with holding an election, such as arranging electronic voting machines, setting up polling booths, recruiting officials like polling officers, 'Returning Officers' and 'Presiding Officers' to oversee the elections.

3. That the elections are conducted in a free and fair manner is the responsibility of the Election Commission. It sends Central Observers to sensitive areas to secure the safety of the voters while they exercise their franchise. If any malpractice or booth capturing is reported, the voting is countermanded and new dates are announced for fresh voting in that polling booth. Severe punishment is also prescribed for booth capturing under the Representation of People Act.

3. With reference to the election process, answer these questions:

a. Who can stand for elections?

Answer: Any Indian citizen who is a registered voter and is 25 years of age or above can contest elections to the Lok Sabha and the State Legislative Assemblies. For Rajya Sabha, the age limit is 30 years. Usually, the members of the Rajya Sabha represent the interests of the State. However, it is no more obligatory for a Rajya Sabha member to be a resident of the State she/he represents.

b. How is the reservation of seats linked to the above process?

Answer: The Constitution puts a limit on the size of the Lok Sabha at 550 elected members, apart from two members who can be nominated by the President to represent the Anglo-Indian community. There are also provisions to ensure the representation of Scheduled Castes and Scheduled Tribes, with reserved constituencies where only candidates from these communities can stand for election. Attempts are made to reserve one-third of the seats for women.

c. How are the constituencies formed?

Answer: The country has been divided into 543 Parliamentary Constituencies, each of which returns one member to the Lok Sabha, the lower house of the Parliament. The size and shape of the parliamentary constituencies are determined by an independent Delimitation Commission. Delimitation means the redrawing of the boundaries of the Parliamentary and Assembly constituencies to ensure that there are, as far as possible, the same number of people in all constituencies.

In India, every constituency is a single-member constituency. Only one representative is sent from each constituency. This simple and convenient method helps to build closeness between the voters and the elected candidate and have stability.

4. The Election Commission is a very important functionary of the government. Evaluate its role under the following heads:

a. The formation of the electoral roll.

Answer: Election Commission prepares the electoral roll. The electoral roll is a list of all registered voters in a constituency. Only those people with their names on the electoral roll are allowed to cast their vote. Normally, the electoral roll is revised every year to add the names of those who have turned 18 in that year or have moved in to the constituency, and to remove the names of those who have died or moved out of the constituency.

The Election Commission is working towards computerization of the electoral rolls all over the country. The process has already improved the accuracy and speed of updating of the electoral roll. To improve accuracy of the electoral roll and to prevent electoral fraud, the Election Commission has introduced photo identity cards for voters.

b. Ensuring free and fair elections.

Answer: That the elections are conducted in a free and fair manner is the responsibility of the Election Commission. It sends Central Observers to sensitive areas to secure the safety of the voters while they exercise their franchise. If any malpractice or booth capturing is reported, the voting is countermanded and new dates are announced for fresh voting in that polling booth. Severe punishment is also prescribed for booth capturing under the Representation of People Act.

c. Scrutiny of nomination papers.

Answer: All nomination papers have to be checked thoroughly by the Returning Officer. Incomplete and invalid papers have to be returned and the nomination of the candidates rejected. The candidates have to be qualified, genuine and meeting all criteria regarding deposit money, symbol, etc.

d. The model code of conduct.

Answer: To ensure free and fair elections the Election Commission enforces a model code of conduct to be followed by the candidates, parties and the government. These include:

1. The government officials cannot in their official capacity take part in political activities.
2. Sitting MPs and MLAs cannot use official machinery for election purposes. Their official duty cannot be clubbed with the electioneering works.
3. A place of worship cannot be used for election purposes like canvassing the voters.
4. To incite communal, regional or sectarian feelings through speeches or printed material is prohibited and can lead to disqualification.
5. Handing over gifts to the voters in exchange of votes is considered an act of corruption.

6. Local Self-Government – Rural

Questions

1. With reference to the Zila Parishad, answer the following questions:

a. State the composition of the Zila Parishad. [5]

Answer: The number of members varies from one state to the other. It is approximately between 40 and 60 and usually comprises of:

1. Chairpersons of all Panchayat Samitis in the district.
2. Members of Parliament and the State Legislatures within the area of jurisdiction.
3. A representative of each of the Co-operative Societies of the district.
4. Women representatives and Scheduled Caste and Tribe members, if not adequately represented.
5. Chairpersons of the Municipalities within the area of its jurisdiction.

Each Parishad has a five-year term and is headed by a Chairperson or Pramuks elected from among its members. A Deputy Chairperson is also elected. There is a Secretary who is a paid employee of the State Government.

b. Mention its main functions. [5]

Answer: Main functions of the Zila Parishad are:

1. The Zila Parishad is an official body that coordinates the activities of the Panchayats in all its developmental activities, such as minor irrigation works, vocational and industrial schools, village industries, sanitation and public health among others.
2. It advises the State Government on all matters relating to the Gram Panchayats and Panchayat Samitis under its supervision and the needs of the rural population living therein.
3. It also supervises the work of the Panchayats. It also does the scrutiny of the budget estimates of Panchayat Samitis in some states like Assam, Bihar and Punjab.
4. It functions mostly through various Standing Committees, which oversee and coordinate the common programmes of the villages under its jurisdiction.
5. It works for the upliftment of the weaker sections of the society and provides relief during times of natural and man-made disasters like floods, droughts, famines, earthquakes, etc.
6. The Zila Parishad also undertakes rural electrification, which is nearly complete in India, and various poverty alleviation programmes.

2. The Zila Parishad is at the top level of the Panchayati Raj System. In this context:

a. State the composition of the Zila Parishad. [5]

Answer: The number of members varies from one state to the other. It is approximately between 40 and 60 and usually comprises of:

1. Chairpersons of all Panchayat Samitis in the district.
2. Members of Parliament and the State Legislatures within the area of jurisdiction.
3. A representative of each of the Co-operative Societies of the district.
4. Women representatives and Scheduled Caste and Tribe members, if not adequately represented.
5. Chairpersons of the Municipalities within the area of its jurisdiction.

Each Parishad has a five-year term and is headed by a Chairperson or Pramukh elected from among its members. A Deputy Chairperson is also elected. There is a Secretary who is a paid employee of the State Government.

b. Explain three of its functions. [3]

Answer: Three functions of the Zila Parishad are:

1. The Zila Parishad is an official body that coordinates the activities of the Panchayats in all its developmental activities, such as minor irrigation works, vocational and industrial schools, village industries, sanitation and public health among others.
2. It advises the State Government on all matters relating to the Gram Panchayats and Panchayat Samitis under its supervision and the needs of the rural population living therein.
3. It also supervises the work of the Panchayats. It also does the scrutiny of the budget estimates of Panchayat Samitis in some states like Assam, Bihar and Punjab.

c. Mention four sources of its income. [2]

Answer: Four sources of income of the Zila Parishad are:

1. Grants from the Union and State governments under various schemes.
2. Land revenue grants.
3. Tax collected on trade, professional employment, water and entertainment.
4. Taxes levied by the Panchayat Samiti and the gains from them.

3. Gram Swaraj was a dream of Mahatma Gandhi. In the context of our Constitution framers' efforts to translate it into reality, answer these questions:

a. Recommendations of the Balwant Rai Mehta Committee Report.

Answer: A recommendation for setting up Panchayats was made by the Balwant Rai Mehta Committee, set up in 1956 to review the self-governing institutions and to suggest the type of self-government in the villages.

In its report in 1958 it suggested a three-tier system of governance for the rural areas. The report was accepted on 12 January 1958. The main recommendations of the report were: i. the Panchayat at the village level; ii. the Panchayat Samiti at the block level, with members elected by the Panchayats of the villages within the block; and iii. the Zila Parishad at the district level.

b. When was constitutional status accorded to the institution of Panchayati Raj?

Answer: The institution of Panchayati Raj was accorded constitutional status on 23 April 1993 through the Constitution (73rd Amendment) Act, 1992, thereby seeking to translate Mahatma Gandhi's dream of Gram Swaraj into reality.

c. The provisions of the Constitution (73rd Amendment) Act, 1992.

Answer: The 73rd Amendment Act 1992 mandates provisions for:

1. Establishment of a three-tier structure (Village Panchayats, Panchayat Samitis and Zila Parishads)
2. Establishment of Gram Sabhas at the village level
3. Regular elections to Panchayats every five years
4. Proportionate seat reservation for SCs and STs
5. Reservation of not less than 1/3 seats for women
6. Setting up of State Finance Commissions to suggest measures to improve the finances of Panchayats
7. Constitution of the State Election Commission.

4. With reference to the Gram Panchayat answer the following questions:

a. The composition of the Gram Panchayat.

Answer: The Gram Panchayat is the executive wing of the Gram Sabha and is derived from the word 'panch', a body of five members. The State Government decides on the number of 'panchas' according to the population of the village. The number generally varies between 7 and 15 members. One-third of the seats of the Panchayat are reserved for women. Seats are also reserved for Scheduled Castes and Tribes in proportion to their population in the village. The members are elected on the principle of Adult Franchise.

The head of the Gram Panchayat is the Sarpanch who is chosen from among the elected members for a period of five years. A Sarpanch may be removed from office if 2/3 of the Panchas vote against him. The sanction of the district authorities is also required. There is also a provision for an Assistant Sarpanch who is also elected from among the members.

The office bearers of the Panchayat are honorary members and do not earn a salary except for the Secretary and the Treasurer who are appointed on a full-time basis by the State Government. The Panchayat generally meets once a month. An emergency meeting can also be held at any time when required. All decisions are taken by a majority vote. The Sarpanch casts his vote in case of a tie.

b. Four important functions of the Gram Panchayat.

Answer: A Gram Panchayat has the responsibility of providing social, economic, administrative and judicial requirements for the entire village under its jurisdiction. Four important functions of the Gram Panchayat include:

1. Public welfare services like construction, repair and maintenance of village roads, cart tracks, bridges, drains, tanks and wells.
2. Sanitation, health, setting up of health centres and dispensaries.
3. Establishing primary schools and providing education through proper supervision and maintenance.
4. Arranging for adequate irrigation facilities, improved seeds, fertilizers, insecticides, manures, implements and other related facilities.

c. The major sources of income of the Gram Panchayat.

Answer: The major sources of income of the Gram Panchayat are:

1. Income derived from tax levied on land, houses, property, cattle and goods.
2. Rent from rest houses, marriage halls, shops, land, etc.
3. Taxes collected from fairs and exhibitions.
4. Money received from sale of trees, orchards, natural fertilizers, use of ponds for fishing, etc.
5. Grants-in-aid provided by the State Government from the Consolidated Fund of India.

Photo Study

Answer the following.

The picture shows a group of women in a remote village walking long distances to fetch water for their families. With reference to this, answer these:

a. How can their village panchayat step in to reduce their hardship?

Answer: The village panchayats are responsible for services like construction, repair and maintenance of village drains, tanks and wells etc. It can step in by taking up schemes to build such tanks or wells in the village. It should ensure supply of clean drinking water and dig tube-wells and wells for the public. This will reduce the hardship of the women who had to walk long distances to fetch water for their families.

b. The wells in their village dry up fast nowadays. What could be the reasons?

Answer: Water bodies are drying up and are fast disappearing due to decades of neglect and pollution. One reason for this could be global warming. Another reason for groundwater depletion is excess consumption. Indians are tapping their groundwater faster than nature can replenish it.

c. Suggest a way to end the problem of water scarcity in their village.

Answer: Water conservation is necessary to tackle water scarcity in the village. Water conservation includes all the policies, strategies and activities to sustainably manage the natural resource of fresh water, to protect the hydrosphere, and to meet the current and future human demand. The flipside of extreme dependence on groundwater is already evident in this case. The government should be able to overcome the ethical challenges of operations and take proactive actions to improve efficiency of water use as well as preventing reckless damages inflicted to the groundwater environment. There is a need to adopt methods such as recycling, treatment and mixing to increase efficiency of water usage. Change in lifestyle, consumerism and architecture also need to be integrated into the process.

7. Local Self-Government – Urban

Questions

1. With reference to the composition of Municipal Corporation, answer the following questions:

a. How are the members of the Corporation elected?

Answer: The members of the Corporation are elected in the same way as members of the Legislative Assembly. The municipal constituencies are known as Wards. Elections are held on the basis of Universal Adult Franchise through secret ballot. The number of representatives depends on the population of the city.

b. State any two qualifications to be a candidate for the Municipal elections.

Answer: Two qualifications to be a candidate for the Municipal elections are:

1. Being a registered voter in the same municipal area.
2. Having attained the age of 21 years or as prescribed under the State Corporation Act.

c. Who is the head of the Municipal Corporation? How is she/he elected?

Answer: The Mayor is the head of the Municipal Corporation, elected by the Councillors and Aldermen from among themselves.

2. With reference to urban local governments, explain:

a. The composition of a Municipality. [5]

Answer: The members of the General Body of the Municipal Committee are called Councillors, who are elected by the adult citizens of each Ward. For elections, the city is divided into a number of Wards depending on the population of the city. Any adult citizen, 25 years of age and above, a resident of the particular city, and not holding any office of profit can stand for election. Seats are reserved as per the Nagar Palika Act of 1994 for Schedule Castes and Schedule Tribes as well as for women. In some Municipalities, Councillors elect Aldermen and they together form the Municipal Committee.

Every Municipal Committee elects a Chairman or a President from among the members along with a Vice Chairman or a Vice President. His position is similar to that of the Commissioner in a Municipal Corporation, entrusted with the responsibility of looking after the administrative and financial matters of the Municipality. The Chairman, in certain states, holds the power to appoint and dismiss certain municipal staff, not otherwise appointed by the state, like the Health Officer or the Executive Officers looking into tax and finance, etc.

As in the Municipal Corporations, the State Government appoints the Chief Executive Officer or the Commissioner. He looks after the administration of the Municipal Committee, distributes work among the members, maintains a log of their daily work and leave, and determines their terms of service and salary. The municipal budget is his responsibility along with the collection of tax

proceeds and granting licenses and contracts for numerous developmental and welfare schemes within the city. There are other important staff in the Municipal Committee. They include the Health Officer, Tax Officer, Chief Education Officer and other officers under the administrative control of senior official

b. The functions of a Municipality. [5] (2000)

Answer: The main functions of a Municipality are placed under two categories namely, compulsory or obligatory functions and optional or discretionary functions.

The Compulsory or obligatory functions include:

1. Running public health services like hospitals, dispensaries, family welfare centres, etc. is the primary concern of all municipal bodies. Civic bodies have to take necessary measures to ward off infectious diseases. Vaccinations and inoculation camps have to be organized compulsorily.
2. Provision of electricity, water, sewage disposal and maintenance of public conveniences are all the responsibility of the civic bodies.
3. Construction, repair and maintenance of public roads, removal and disposal of garbage on a daily basis, planting trees to create a healthy environment, demolition of dangerous structures and buildings, provision for public urinals, etc are some of the priority functions.
4. It is the duty of the municipal bodies to look into the state of schools and work towards opening good schools at convenient areas around the cities. They have to ensure that all children below the age of 14 years go to these schools. Midday meals are to be provided as they serve as an incentive. Recruitment of able teachers and paying them their salary on time, organization of adult literacy classes, setting up libraries, reading rooms and museums are also their prime concern.
5. Maintenance of records of births and deaths within the municipal area and maintenance and upkeep of cremation and burial grounds are also their concern.
6. Setting up a Disaster Management Programme to come to the rescue and rehabilitation of the citizens during natural disasters like floods and earthquakes, and man-made crises like fire, riots, terrorist threats, etc.
7. All records of the duties and responsibilities undertaken and planned have to be meticulously maintained for scrutiny and ratification.

There are also certain optional or discretionary functions. Construction and maintenance of parking facilities, public parks, zoo, theatre, picnic resorts, etc for the well-being of the citizens. The general beautification of the city is also looked after. Construction and maintenance of orphanages, old age homes, night shelters, rest houses, etc. Providing for public toilets and washroom facilities to maintain the hygiene of the city and the surroundings. Most Corporations run buses and other public transport facilities. It also regulates the fares to be charged by the different public transport systems in the city.

3. Local self-government is the first step towards the growth of a representative and democratic government. In this context, answer the following questions:

a. Name the local self-governing bodies at the urban level in India. [3]

Answer: Institutions of self-government in urban areas, called by the generic term 'municipalities', are of three types:

1. Municipal Corporation for large urban areas.
2. Municipal Committee for smaller urban areas.
3. Nagar Palikas for areas being transformed from a rural to an urban area.

b. What are the major functions of a Municipal Corporation? What are its sources of income? [7]

Answer: The main functions of a Municipal Corporation are placed under two categories namely, compulsory or obligatory functions and optional or discretionary functions.

The Compulsory or obligatory functions include:

1. Running public health services like hospitals, dispensaries, family welfare centres, etc. is the primary concern of all municipal bodies. Civic bodies have to take necessary measures to ward off infectious diseases. Vaccinations and inoculation camps have to be organized compulsorily.
2. Provision of electricity, water, sewage disposal and maintenance of public conveniences are all the responsibility of the civic bodies.
3. Construction, repair and maintenance of public roads, removal and disposal of garbage on a daily basis, planting trees to create a healthy environment, demolition of dangerous structures and buildings, provision for public urinals, etc are some of the priority functions.
4. It is the duty of the municipal bodies to look into the state of schools and work towards opening good schools at convenient areas around the cities. They have to ensure that all children below the age of 14 years go to these schools. Midday meals are to be provided as they serve as an incentive. Recruitment of able teachers and paying them their salary on time, organization of adult literacy classes, setting up libraries, reading rooms and museums are also their prime concern.
5. Maintenance of records of births and deaths within the municipal area and maintenance and upkeep of cremation and burial grounds are also their concern.
6. Setting up a Disaster Management Programme to come to the rescue and rehabilitation of the citizens during natural disasters like floods and earthquakes, and man-made crises like fire, riots, terrorist threats, etc.
7. All records of the duties and responsibilities undertaken and planned have to be meticulously maintained for scrutiny and ratification.

There are also certain optional or discretionary functions. Construction and maintenance of parking facilities, public parks, zoo, theatre, picnic resorts, etc for the well-being of the citizens. The general beautification of the city is also looked after. Construction and maintenance of orphanages, old age homes, night shelters, rest houses, etc. Providing for public toilets and washroom facilities to maintain the hygiene of the city and the surroundings. Most Corporations run buses and other public transport facilities. It also regulates the fares to be charged by the different public transport systems in the city.

The major sources of income of municipal bodies include income taxes, Octroi duty, Toll tax, loans and financial grants from the state. Income is also generated from commercial activities like hotels, tourist centres, renting and sale of municipal property, education cess, etc.

4. A Municipal Corporation is set up in cities which have a very large urban population. In this context, describe the following:

a. The election and composition of the General Council. [3]

Answer: The General Council is formed of members, known as Municipal Councillors, who are elected directly by the people through a secret ballot. The State Government decides on the number of seats for each Corporation based on the population of the city. The city is divided into Wards and one member is elected from each Ward. There are reserved constituencies for Scheduled Castes and Scheduled Tribes. The Councillors elect some eminent people from the city as Aldermen. In some states they are nominated by the Governor.

b. The obligatory functions of the Municipal Corporation. [7]

Answer: The Compulsory or obligatory functions include:

1. Running public health services like hospitals, dispensaries, family welfare centres, etc. is the primary concern of all municipal bodies. Civic bodies have to take necessary measures to ward off infectious diseases. Vaccinations and inoculation camps have to be organized compulsorily.
2. Provision of electricity, water, sewage disposal and maintenance of public conveniences are all the responsibility of the civic bodies. These functions are carried through various departments, which have the services of experts and engineers who are appointed as full time employees of the Corporation.
3. Construction, repair and maintenance of public roads, removal and disposal of garbage on a daily basis, planting trees to create a healthy environment, demolition of dangerous structures and buildings, provision for public urinals, etc are some of the priority functions.
4. It is the duty of the municipal bodies to look into the state of schools and work towards opening good schools at convenient areas around the cities. They have to ensure that all children below the age of 14 years go to these schools. Midday meals are to be provided as they serve as an incentive. Recruitment of able teachers and paying them their salary on time, organization of adult literacy classes, setting up libraries, reading rooms and museums are also their prime concern.
5. Maintenance of records of births and deaths within the municipal area and maintenance and upkeep of cremation and burial grounds are also their concern.
6. Setting up a Disaster Management Programme to come to the rescue and rehabilitation of the citizens during natural disasters like floods and earthquakes, and man-made crises like fire, riots, terrorist threats, etc.
7. All records of the duties and responsibilities undertaken and planned have to be meticulously maintained for scrutiny and ratification.

5. The functions of the Municipal Corporation are placed under two categories namely compulsory or obligatory functions and optional or discretionary functions. In this context, answer the following questions:

a. State any two compulsory functions of the Municipal Corporation.

Answer: Two Compulsory or obligatory functions include:

1. Running public health services like hospitals, dispensaries, family welfare centres, etc. is the primary concern of all municipal bodies. Civic bodies have to take necessary measures to ward off infectious diseases. Vaccinations and inoculation camps have to be organized compulsorily.
2. Provision of electricity, water, sewage disposal and maintenance of public conveniences are all the responsibility of the civic bodies. These functions are carried through various departments, which have the services of experts and engineers who are appointed as full time employees of the Corporation.

b. State any two optional functions of the Municipal Corporation.

Answer: Two optional functions of the Municipal Corporation are given below.

1. Construction and maintenance of parking facilities, public parks, zoo, theatre, picnic resorts, etc for the well-being of the citizens. The general beautification of the city is also looked after.
2. Construction and maintenance of orphanages, old age homes, night shelters, rest houses, etc.

6. There are other urban bodies within the country, based on the population density. In this context, write a brief note on five important aspects about each of the following, touching on composition, functions, sources of income.

a. Cantonment Boards.

Answer: Cantonment Board is established in areas where there is a military establishment, usually on the outskirts of a city. Cities like Delhi, Kolkata, Ambala, Srinagar, Lucknow, Meerut, etc. have Cantonment Boards.

These boards are set-up by the Union Ministry of Defence and hence remain under the direct control of that Ministry. Like a Municipal Corporation, these Cantonment Boards also provide for all facilities in the area for the welfare of the army personnel and the families. They are financed by the Ministry of Defence. They are autonomous bodies under the overall supervision of the General Officer Commanding of a specified area.

The Cantonment Board differs from other organizations in terms of the composition of its office-bearers and the head of each body is an important officer of the Army.

b. Town Area Committees.

Answer: The Town Area Committee is also referred to as Nagar Panchayats in some states. These are set up in towns having a population between 10,000 and 20,000. The number of members is determined by the State Government on the basis of the population and they are elected directly by all the adult citizens of the area. Seats are reserved for Scheduled Castes and Scheduled Tribes as well as women in all municipal bodies. The Chairman for each Town Area Committee is selected by the members from among themselves.

The functions of the Committee include sanitation, provision of drinking water, electricity, education, medical care and health services, transport, construction and maintenance of roads, sewage disposal, sanitation, etc. The sources of income of the Town Area Committee are tax on property, income from octroi and grants from the State Government.

c. Port Trusts.

Answer: Port Trusts, like Cantonment Boards, are established in port areas all over the country like Mumbai, Kolkata, Chennai, Visakhapatnam, Kochi, etc.

The Trusts have both elected and nominated members. The members of the business community and Municipal Corporation members receive special representation on the Trusts. The Port areas have unique functions like facilities for loading and unloading, smooth transport of goods to assigned places, lighting and cleanliness of the area as work takes place even at night.

The main source of income is from cess on trading ships, and payment for services provided at the port. As a lot of business is transacted, a lot of funds come in by way of duty on trade, etc.

d. Notified Area Committees.

Answer: Notified Area Committees are set up in towns with a population between 5,000 and 10,000. They are usually in areas on the outskirts of big cities, which are the suburbs. Though most of the members are elected by the local residents, a few of the members are nominated by the State Government.

A Sub-Divisional Officer from the government has jurisdiction over the funds and supervises the working of such committees. The formation of these Committees is, therefore, also notified in the State Government Gazette. The functions and sources of income are similar to the Town Area Committees.

e. Improvement Trusts.

Answer: Improvement Trusts are also referred to as a Development Authority established in big cities for their general improvement. The Delhi Development Authority, The Mumbai Development Authority, the Kolkata Metropolitan Development Authority are a few such Improvement Trusts in the country.

The main function is to plan the proper construction of buildings, roads, flyovers, clearing of slums and providing alternate residential facilities, laying out parks and open places for the general welfare of the citizens. The State Governments regulate the composition and functions of these Development Boards according to their legislative Acts. Almost all members of the Board are nominated by the Government.

Photo Study

Answer the following.

This double-decker plies on the roads of one of the Municipal Corporations in India.

a. Name the city.

Answer: The name of the city where double-decker buses ply on the roads is Mumbai.

b. Why should the Corporation run such means of transport?

Answer: Double-decker buses were introduced in 1937 in order to cope with the growing traffic and the space problem. A double-decker can carry a larger number of people compared to single-deckers.

c. In what way does it help the Corporation?

Answer: This new introduction helped the Corporation as it reduced the operational cost per passenger and the double-decker buses solve the twin issues of managing traffic and the space crunch in the city with a growing population.

1. The Harappan Civilization

Questions:

1. The urban nature of the Harappan Civilization can be best described when one highlights the following. In this context discuss:

a. Town planning.

Answer: The Harappan Civilization was urban in nature. The first thing that strikes us is the town planning

The two cities, Mohenjo-daro and Harappa, were built on a similar plan. To the west of each city was a citadel built on a high platform. On it, public buildings like religious structures and granaries were erected. The ruler and the ruling class, consisting of rich merchants and priests probably lived here. The citadel was defended by a wall, possibly to protect it against floods or enemy attack. Below this citadel was the town proper.

The main streets ran from north to south and other streets ran at right angles to the main streets. The streets thus divided the city into square or rectangular blocks. The streets were rounded off to allow the carts to turn easily. Houses stood on both sides of the streets. This way they did not encroach on the streets.

Both at Harappa and Mohenjo-daro, houses were built of kiln-burnt bricks. At Lothal and Kalibangan, houses were made of sun-dried bricks. An average house had, besides the kitchen and the bath, four to six living rooms. Large houses with staircases suggest the existence of two or three storeyed buildings. Most of the houses had a well. The houses were equipped with drains that carried the waste to the main underground drain of the street. There were also public baths with wells. There was also an arrangement for street lighting.

b. The drainage system.

Answer: The most unique feature of the Harappan Civilization was the efficient and well-planned drainage system. Some of the known facts regarding the Harappan drainage system are:

- i) The kitchen and bathroom had sloping floors to allow the water to drain out into the narrow drains alongside.
- ii) The house drains were connected to the main underground drains, which carried the waste to the large pits outside the city.
- iii) The street drains ran along the sides of the street. They were covered with bricks. They had soak-pits and manholes for clearing.

The extreme importance given to the drainage system shows that the Harappans paid great attention to sanitation and hygiene.

2. The excavations discovered two major structures during this civilization namely, the Great Bath and the Great Granary. In this context write a short note on their basic structure and importance.

Answer:

The Great Bath: The Great Bath was discovered at Mohenjo-daro. It is a rectangular tank, 39 by 23 feet and more than 8 feet deep. It was surrounded by galleries and had rooms on all sides. A well-built alongside was the source of water for the tank. The tank was cleaned periodically. The water was discharged into a huge drain connected to the main drain on the street. There was no fear of leakage as the tank was made watertight by using special bricks and gypsum mortar. Scholars have suggested that the Great Bath was used for ritual bathing.

The Great Granary

At Harappa, a Great Granary has been discovered. It was arranged in two rows of six, with an aisle in between. It was used to store surplus food grains. The granaries were built close to the river so that grains could be transported easily. Near the granaries, circular brick platforms have been found. They were probably used for threshing grain. Numerous two-room quarters found nearby, were probably houses of labourers. A large granary has also been found at Mohenjo-daro.

3. With reference to the people of this civilization, discuss the following:

a. Their occupation.

Answer: The agricultural class constituted the largest section of the Harappan population. Then there were potters, carpenters, weavers, blacksmiths, masons, goldsmiths, ivory-workers, stone-cutters, sculptors and jewellers.

In one respect the Harappans were technically more advanced than their contemporaries. They devised a saw with teeth that allowed sawdust to escape from the cut automatically. This shows that great strides were made in carpentry.

b. The dress and ornaments.

Answer: People wore clothes made of cotton and wool. The figurines found from the Harappan sites suggest that men wore a garment similar to modern-day *dhoti*. Women wore short skirts held at the waist with a girdle. Shawl was used as an upper garment.

Clay spindles have been discovered which suggest that women spun yarn at home. Needles and buttons have also been found at many sites. It suggests that people stitched clothes.

Both men and women wore ornaments. Men wore amulets and finger rings, while women wore necklaces, bracelets, bangles and earrings. The rich wore gold and silver jewellery. The poor wore jewellery made of bone, shell and copper.

c. Their modes of recreation.

Answer: Recreation through games was an important part of the Harappan life. The discovery of dice-pieces shows that the Harappans knew the game of dice.

Presence of lifelike miniatures of animals, especially monkeys sliding down a string, and cattle with movable heads suggest their use as toys. Miniature toy carts, whistles in the shape of birds and so on indicate their use in daily life.

4. The people during this period were artistically inclined and also very religious minded.

Substantiate your answer about:

a. The art and craft during the period.

Answer: The Harappans practised numerous arts and craft. Bead-making was an important craft. Beads made of gold, silver, copper, faience and carnelian reveal the artistic excellence of the Harappans.

Pottery-making was a developed art. Beautiful reddish glazed pottery with different designs have been discovered from almost all the sites.

We have found sculptures in stone from various sites. The most notable of these is the statue of the 'priest king' discovered at Mohenjo-daro.

Numerous terracotta figurines have been found in Harappa. Some show women wearing a loin-cloth and carrying babies.

The Harappans also made statues of bronze. In this regard, the bronze statue of the 'dancing girl' is a unique masterpiece of this civilization. The bronze figure of the humped bull is also a fitting example of Harappan art.

Equally impressive are the engravings on the seals and sealings. Mention may be made of the engraved bull which is full of realism.

b. The religion.

Answer: The Harappan Civilization is marked by an absence of religious structures. Yet we can form an idea about the religious life of the people through the various figurines and seals excavated.

The numerous female terracotta figurines suggest that the Harappans worshipped Mother Goddess, the early form of Shakti. The Pashupati seal depicting the three-faced deity denotes the early conception of Shiva. The discovery of fire altars in Kalibangan point to performance of the fire ritual.

The Harappans also worshipped trees like Pipal. It has been depicted variously—as a leaf decoration on pottery and as a tree on seals. From the finds of articles of daily use in the graves, it is supposed that the Harappans probably believed in life after death.

c. The script used during the period.

Answer: The script of the period was pictographic, like the one prevalent in the early Sumerian, Minoan and Egyptian civilizations. The inscriptions are usually short, comprising 26 characters. Generally, the direction of writing is from right to left, but when there is more than one line, the direction of writing alternates from right to left and left to right. Dr S R Rao in his book, *The Decipherment of the Indus Script*, believes that the Harappans used a phonetic script in the beginning and later an alphabetic pattern was developed. However, it has remained undeciphered till date.

5. The epoch making discovery by the Archaeological Survey of India in the early twenties gave a new meaning to the study of Indian history. In this context write about:

a. The chief sites of the civilization.

Answer: For many years after the discovery of the different sites, it was believed that this civilization was limited to the valley of the River Indus and its tributaries. Later excavations, however revealed that the Harappan Civilization was spread over a much larger area.

Harappa and Mohenjo-daro are the most important sites. They are thought to be the twin capitals of the civilization. Other famous ones are Kot Diji, Amri and Chanhudaro (all in Pakistan), Rupar (in Punjab), Banawali (in Haryana), Alamgirpur (in Uttar Pradesh), Kalibangan (in Rajasthan) and Rangpur, Rojdi, Lothal, Dholavira and Gola Dhoro (all in Gujarat).

b. The evidence of trade and commerce.

Answer: The Harappans traded both within the country, i.e. with south India (for the procurement of gold) and outside like Mesopotamia, Afghanistan and Baluchistan.

Trading links with Mesopotamia have been proved by the discovery of Mesopotamian seals in the Harappan cities and those of Harappa in the cities of ancient Mesopotamia, near Ur, Lagash and Umma.

Literary sources and inscriptions from Mesopotamia allude to the Ur merchants purchasing timber, copper, beads of various kinds and gold from 'Meluha'. Scholars believe that this Meluha stands was the Indus region. Some of the main items of trade were lapis lazuli, turquoise and jade and so on.

The discovery of weights and measures suggests that commercial exchanges were quite common. In fact, some of the weights are so small that they must have been used to weigh precious objects.

Trade thus brought about prosperity that saw the cities provide their citizens with the finest urban civilization.

c. The possible reasons for the decline of the civilization.

Answer: Nothing can be said with certainty about the decline of the Harappan Civilization. Archaeologists have put forward different theories. Some of those theories are as follows:

The climatic change in the Indus region may have been responsible for the disappearance of the civilization.

i) The use of kiln-burnt bricks must have required a lot of fuel. Excessive deforestation may have resulted in a decrease in rainfall and forced people to evacuate.

ii) Natural causes like floods may have led to the evacuation of Mohenjo-daro.

iii) The invasion by the nomadic invaders in the second millennium BC may have broken up the organized agriculture all together. The presence of walled city structure does indicate invasions and the coming of the Aryans.

Thus numerous causes, both natural and human, appear to have been responsible for the decline of the Harappan Civilization.

6. Discuss the religious beliefs of the Harappans.

Answer: The Harappan Civilization is marked by an absence of religious structures. Yet we can form an idea about the religious life of the people through the various figurines and seals excavated.

The numerous female terracotta figurines suggest that the Harappans worshipped Mother Goddess, the early form of Shakti. The Pashupati seal depicting the three-faced deity denotes the early conception of Shiva. The discovery of fire altars in Kalibangan also point to performance of the fire ritual.

The Harappans also worshipped trees like pipal. It has been depicted variously—as a leaf decoration on pottery and as a tree on seals. From the finds of articles of daily use in the graves, it is supposed that the Harappans probably believed in life after death.

2. THE VEDIC PERIOD

Questions:

1. If you were an Aryan living during these times help us to understand your life by answering these questions:

a. Where did you come from? Where did you first settle?

Answer: Scholars have different theories regarding the original home of the Aryans. The most acceptable theory, however, was propounded by the German Indologist, Max Muller who believed that the Aryans came from the region around the Caspian Sea in Central Asia.

The Rig Veda informs us that the early Aryan settlements extended in the valleys of the five rivers of the Punjab, i.e. the Indus and its tributaries, otherwise called the Sapta-Sindhu region. This region was so rich and fertile that the Aryans referred to it as the Brahmavarta or 'Land of the Gods'.

b. What kind of worship did you believe in? What were the religious books that were important for you?

Answer: Nature influenced all aspects of the Aryan life, including their religion. The early Aryans, therefore, worshipped forces of nature as Gods and Goddesses. Indra, the God of rain, and Varuna, the God of sky were popular Gods. Other Gods worshipped were Surya, the sun God and Agni, the God of fire. On special occasions, people performed yajnas.

The most important books of the Vedic period are the Vedas. The word Veda is derived from the root 'vid' meaning knowledge or to know. There are mainly four Vedas— the Rig Veda, the Yajur Veda, the Sam Veda and the Atharva Veda.

c. What was your society like? Were there any divisions? Was it a positive or a negative social system?

Answer: When the Aryans came to India they had no class distinction. But when they defeated the non-Aryans and established their settlement in India, there arose two classes in the society, namely, the Aryans and the non-Aryans on the basis of their complexion, i.e. *varna*, meaning colour. But with the growth of population and complexities of social life, the society came to be divided into four classes on the basis of division of labour. The four varnas are: Brahman, Kshatriya, Vaishya and Shudra. There was no rigidity in the division, as occupations were not yet hereditary. In the Early Vedic Period, the four classes that had emerged had not yet crystallized into castes.

The basic unit of the Aryan society was the family. The eldest male member was the head of the family. However, women enjoyed an important position in this period. Women attended assemblies and performed sacrifices. Some women like Ghosa, Apala and Gargi are said to have composed hymns. Widows were allowed to remarry.

The early Aryans ate wheat, barley, milk, fruits, vegetables and meat. Soma and sura were popular drinks. While soma was drunk on special occasions, sura was consumed on common festive occasions. The Aryans wore dresses made of both cotton and wool. Ornaments of gold and silver were worn by both men and women.

The early Vedic society was by no means free from flaws but compared to the rigid social system of the later Vedic period it had more positive features. Division based on occupation was not very sharp and the society was largely egalitarian.

2. The Aryans had a full-fledged political organization. In this context discuss:

a. Political organization of the early Aryans.

Answer: The early Aryans were divided into tribes or Janas. The chief of the tribe was called Rajan. He was selected by the tribe and he ruled according to the wishes of his tribesmen. He fought wars (not for acquiring territories but for protecting and acquiring cattle, especially cows) and prayed for the welfare of his tribe. The people offered voluntary tributes called bali to the Rajan.

The Jana comprised a number of villages, called Gramas. The village headman was called the Gramani. Each village consisted of a number of families. The head of the family was called the Grihapati.

The Rajan was assisted by the Purohita (priest), the Senani (the war commander) and the Gramani. However, there were significant curbs on the king's authority. These were:

- 1) Kingship was not hereditary in this period.
- 2) Tribal assemblies like Sabha and Samiti performed administrative, especially political and judicial functions.

b. Were there any changes in this structure during the Later Vedic Period? Explain the changes.

Answer: Yes there were many changes in structure during the Later Vedic Period. The tribal kingship of the Early Vedic Period gave way to territorial monarchy. That is, in this period, the kings no longer ruled over tribes but over territories. The Sabha and Samiti lost their pre-eminent position. The kings wielded greater authority and kingship became hereditary.

The kings also began adopting high-sounding titles like, Adhiraja, Samrata and so on. Kings also performed elaborate sacrifices like the Ashwamedha, the Rajasuya and the Vajapeya to confer supreme power on themselves.

The voluntary tributes of the Early Vedic Period gave way to regular taxes being paid to the kings. Further with the gradual expansion of the territorial boundaries, administration became elaborate. Moreover, the assurance of regular taxes enabled the king to appoint many officers. Thus, along with the Purohita, Senani and the Gramani, we get references of the officers like Bhagadugha (tax-collector) and Samgrahitri (the royal treasurer).

3. With reference to Vedic India, discuss the following:

a. The Vedic literature.

Answer: The chief source for the Vedic period are the Vedas. The word Veda is derived from the root 'vid' meaning knowledge or to know. There are mainly four Vedas— the Rig Veda, the Yajur Veda, the Sam Veda and the Atharva Veda.

The Rig Veda, which is the oldest, is a collection of about 1028 hymns—these are mostly prayers to Gods. The Yajur Veda contains mantras and rituals used during the yajna. The hymns in the Sam Veda are mostly adapted from the Rig Veda to be sung during yajna. The Atharva Veda was the last of the Vedas. It contained the mysteries of creation, mantras for cure of diseases, and so on. As the Vedas were believed to have been received from God's mouth through hearing, the other name of the Vedas is Shruti. It is to be remembered that barring the Rig Veda, the other three Vedas were composed in the Later Vedic Period.

Each of the Vedas is divided into four parts, namely, Samhita, Brahmana, Aranyaka and Upanishad. Samhita are hymns, which were sung and written in rhymes. Each Veda has its own Samhita.

Likewise, each Veda also has its own Brahmana. In the Brahmana the rituals of the yajna are described. These were mostly written. For those who found it difficult to follow the intricate rituals of yajna, Aranyakas were composed. The philosophical thought that emanated from the essence of the Aranyakas came to be known as Upanishads. As the Upanishads had been the result of the philosophical speculations at the ultimate stage of the Vedic literature, these are also known as

Vedantas, i.e. end of the Vedas. These were transmitted orally from one generation to another. They were also called Smriti.

Though not strictly falling within the ambit of the Vedic literature, the epics—the Ramayana and the Mahabharata do shed important light on the developments of the Later Vedic Period.

b. Social life in the Early as well as the Later Vedic Period.

Answer: When the Aryans came to India they had no class distinction. But when they defeated the non-Aryans and established their settlement in India, there arose two classes in the society, namely, the Aryans and the non-Aryans on the basis of their complexion, i.e. varna, meaning colour. But with the growth of population and complexities of social life, the society came to be divided into four classes on the basis of division of labour. In this way there arose a fourfold division in the Aryan society. There was no rigidity in the division, as occupations were not yet hereditary. We get references of social fluidity in one of the Vedic texts, that states an instance of a family where the father is a priest, mother the grinder of corn and the son a physician. Thus in the Early Vedic Period, the four classes that had emerged had not yet crystallized into castes.

The basic unit of the Aryan society was the family. Women attended assemblies and performed sacrifices. Some women like Ghosa, Apala and Gargi are said to have composed hymns. Widows were allowed to remarry.

The Aryans wore dresses made of both cotton and wool. Ornaments of gold and silver were worn by both men and women.

In the Later Vedic Period social fluidity of the Early Vedic Period gradually faded away. The fourfold division of the society got crystallized. The classes gradually transformed into castes. Birth determined the caste of a person. Intermarriage between different classes was being gradually looked upon with disfavour and was eventually prohibited. A notable feature of this age was that while the Brahmins gained importance, the Shudras came to be regarded as untouchables.

Family increasingly became patriarchal. Girls were considered a source of misery. They were married off early. Women ceased to attend assemblies. The Later Vedic Period also saw the evolution of the gurukul system.

The life of the Vedic Aryans was divided into four stages or ashramas. For each of these ashramas, there were a set of rigid rules and practices which had to be meticulously followed. It is to be remembered that the ashramas were meant only for the three upper castes.

4. The agrarian economy in the Later Vedic Period underwent changes with the discovery of iron.

In this context answer the following:

a. The economic life of the early Aryans.

Answer: The early Aryans had a mixed economy, i.e. they practised pastoralism and agriculture. Cattle-rearing played an important role. Cattle was an important element of wealth. Prayers were offered for the increase of cattle. A man's prosperity was measured in terms of the number of cows he owned. Cow was the chief medium of exchange.

In addition to cows, some other animals domesticated were goats, sheep and horses. The early Aryans knew how to cultivate different crops by using ox-driven plough. There are references of Yava or barley in the Rig Veda. The Aryans also knew about different seasons.

b. How did the discovery of iron bring about revolutionary changes in the field of agriculture?

Answer: We get textual references of Shyam Ayas (black metal) or iron being used in this period. Needless to say, the discovery of iron and the use of iron tools and implements brought about a near-revolutionary change in the field of agriculture and farming.

The iron implements like the axes, sickles and hoes were used to clear the thick forests and turn them into settlements and agricultural land. The iron ploughshare was more effective as it helped in preparing the soil at a deeper level. It must also be remembered that the soil in this region was and still is very clayey, and the use of iron ploughshare proved very beneficial. Tilling saved a lot of time and the productivity of land was also enhanced. Thus agriculture came to be practised on a larger scale. In addition to barley, wheat, rice, beans and sesame were cultivated.

c. In what way did iron bring about innovations in the field of art and craft?

Answer: The use of iron also led to the development of numerous crafts. The blacksmiths created implements which contributed to the growth of carpentry, tanning, weaving, metal work and other allied crafts.

They also made earthen pots. Some of these were grey in colour, while others were red. Excavations at Hastinapur and Atranjikhhera have yielded a type of pottery known as Painted Grey Ware. These grey pots had painted designs, usually simple lines and geometric patterns. Another type of pottery, called Black-and-red Ware, has also been found from many places in the Ganga valley. These two types of pottery tell us about the life of the people.

5. Compare the religious life of the Early Vedic Period to that of the Later Vedic Period.

Answer: Nature influenced all aspects of the Aryan life, including their religion. The early Aryans, therefore, worshipped forces of nature as Gods and Goddesses. Indra, the God of rain, and Varuna, the God of sky were popular Gods. Other Gods worshipped were Surya, the sun God and Agni, the God of fire. On special occasions, people performed Yajnas.

In the Later Vedic Period, religion became more complex with elaborate rituals and animal sacrifices to please the gods. The early Vedic Gods lost their importance. New gods like Shiva, Vishnu and Brahma came into prominence. Rama and Krishna were worshipped as incarnations of Vishnu.

We also get allusions to the development of philosophical doctrines of Mukti, Karma and transmigration of soul.

The Vedic Age of the Aryans is an important period of Indian history as there was a definite growth of social and political organization. The developments of this period have left an indelible mark on the different aspects of socio-economic and religio-political life of the people of this country.

Photo Study

Answer the following.

a. What does the picture depict? What phase of life does it signify in an Aryan's life?

Answer: This is a picture which depicts the Gurukul System of the Later Vedic period. The Aryans used to send their sons to Gurukul.

The Gurukul was the residence of the guru, usually in a secluded area. It sheds light on the early life of an Aryan. The young Aryan lived with the family of the guru during the entire period of his education.

b. State any four basic features of the system.

Answer: The Later Vedic Period saw the evolution of the gurukul system. The Aryans used to send their sons to Gurukul. Some of its basic features were:

- 1) The Gurukul was the residence of the Guru, usually in a secluded area.

- 2) The young Aryan lived with the family of the guru during the entire period of his education.
- 3) Education was imparted orally. Besides Vedic literature, secular subjects like mathematics, law, grammar, logic and astronomy were also taught.
- 4) On the completion of education the students voluntarily paid Gurudakshina.

c. Did an Aryan spend all his adult life in the above environment? If not, write about the other phases in his life.

Answer: No, an Aryan didn't spend all of his adult life in the the Gurukul.

[NOTE: Not adequate data for the second part of the answer]

d. State any two features of the above system that are totally different from the system you all are familiar with.

Answer: The life of a young kid in today's times is very different from the life of a young Aryan of the Later Vedic Period when the Gurukul system emerged. Two of the most striking differences are:

1. In the Gurukul system, the young Aryan is supposed to live with the family of the Guru during the entire period of his education. Today, kids are not required to stay with the family of the teachers.
2. In the Gurukul system, knowledge was imparted without any fees charged and on the completion of education the students voluntarily paid Gurudakshina. . Today, schools charge a certain fee and the parents of the students are supposed to pay.

3. Jainism and Buddhism

Questions

1. Jainism and Buddhism emerged as a reaction to brahmanism. In this context discuss:

a. Causes for the deep resentment in the Vaishyas.

Answer: Jainism and Buddhism emerged as a reaction to brahmanism. With the caste system becoming more rigid, the brahmins became the most important class in the society, followed by the kshatriyas. This was deeply resented by the vaishyas, for while they were an important economic class, politically and socially they were not accorded any importance. Thus people started looking for an alternative which could liberate them from their woes.

b. Complexities of religious observances.

Answer: The complexities of religious observances, not within the comprehension of the common people, naturally made the priestly class, that is, the brahmins the sole trustees of common man's religion. It was believed that if the priests would perform religious rites on behalf of a person or a family, then that person or family would be free from sins, and prosperity would follow. This common belief naturally gave the priests an autocratic control over the society.

c. Vedic rituals adding to the misery of the agriculturists.

Answer: Yajnas, animal sacrifice, and other rituals were considered to be the best method of following religion. But these were very expensive for the people to follow. Moreover, under the agricultural economy, animals like bullocks were needed to plough the fields. Thus animal sacrifice, as a Vedic ritual, added to the misery of the agriculturists. Therefore, people wanted a religion which would not stand in the way of agriculture and also be economical to practise. Most of the Vedic hymns were in Sanskrit. They could not be understood by the common people, without the help of the brahmins. Thus people wanted a religion which could be easily understood.

2. With reference to Jainism answer the following:

a. Who were the Tirthankaras?

Answer: According to Jain traditions, Tirthankaras were prophets.

b. Who attained Kaivalya and when?

Answer: After twelve years of intense meditation, Mahavira obtained supreme knowledge or Kaivalya and became a Kevalin, i.e. he became omniscient. He came to be called Jina, i.e. conqueror of passions and his followers came to be known as Jains.

c. What were the main teachings of the Jain religion?

Answer: The twenty-third Tirthankara Parsvanatha had left four tenets namely, non-violence, non-lying, non-stealing and non-attachment. To these, Mahavira added the tenet of celibacy or brahmacharya.

d. What were the Purvas and the Angas?

Answer: Mahavira's teachings are preserved in fourteen Purvas, i.e. volumes. Later, a religious convention was summoned at Pataliputra wherein Mahavira's teachings were arranged in twelve volumes, called the Angas.

In the fifth or the sixth century AD, another religious convention was summoned at Gujarat wherein the entire corpus of Jain religious principles and tenets was compiled under the heads—Angas, Upangas and Sutras.

3. With reference to Buddhism answer the following:

a. When and where was Gautama Buddha born?

Answer: Gautama Buddha was born as Siddhartha in 563 AD in Lumbini, Nepal.

b. What was the Great Renunciation? What forced him to take this extreme step?

Answer: Prince Siddhartha is said to have seen four great sights which left a deep impact on him. He saw a sick man, an old man and a dead body. All these sights left him disturbed and uneasy. He then saw an ascetic who seemed equanimous in the face of misery, sorrow and pain that surrounded him. These sights called the Four Great Sights, made Siddhartha see the impermanence of worldly pleasure. Soon after, he renounced the world leaving his wife, child and all the pleasures of the royal palace. This was the Great Renunciation.

c. What were the main teachings of the Buddha?

Answer: The Four Noble Truths and the Eightfold Path form the nucleus of Buddha's teachings.

The four noble truths are:

1. The truth of pain—Human beings are subject to sorrow, disease and death.
2. The truth of the origin of pain—Every pain has a cause. The cause is greed or desire.
3. The truth of the end of pain—Pain must be ended by eliminating desire which would then lead to nirvana or salvation.
4. The truth of the elimination of desire—The path to be followed for the elimination of desire is the Eightfold Path.

Buddha was neither in favour of extreme austerity in religion nor extreme enjoyment of worldly life. He advocated a Middle Path or Majjhima Magga that could be followed by the householders. His noble Eightfold Path was this Middle Path. The eight virtues recommended by Buddha in his Eightfold Path are Right Belief, Right Thought, Right Speech, Right Conduct, Right means of Livelihood, Right Effort, Right Meditation, Right Memory.

The Eightfold Path, if followed, would eliminate cravings and consequently end suffering. Thus Buddha's teachings stressed on observance of moralities such as non-violence, non-lying, non-stealing and abandonment of luxury, slander, hankering for wealth, animal sacrifice and similar other practices. Buddha also negated the divine character of the Vedas

d. Discuss the reasons for the spread of Buddhism.

Answer: The causes for the spread of Buddhism are:

1. Buddha did not believe in the caste system. He believed that good deeds determined the life of people. He said, 'a man is brahman by his karma, and not by virtue of his birth.' Thus he stressed on the importance of karma as the sole criterion for being reborn to a higher life. This increased the popularity of Buddhism.
2. Buddha exhorted that anyone who followed the Eightfold Path could achieve *nirvana* irrespective of one's social origin. This drew a large number of so-called lower castes to it.
3. Buddha preached in Pali, the language of the people as opposed to the chaste Sanskrit of the brahmins. This enabled the common people to understand Buddhism. As a result, a large number of them embraced it.
4. Buddha converted Bimbisara, the ruler of Magadha to Buddhism. Buddhism also received royal patronage under Harshavardhana and later under the Palas of Bengal.

4. Buddhism did impact many aspects of our lives. In this context discuss:

a. The Pitakas or the three baskets of learning.

Answer: Buddha did not reduce the principles of his religion to writing. After his death, his disciples summoned a Buddhist Council at Rajagriha and divided Buddha's teachings into three Pitakas (baskets), i.e. the Sutta Pitaka wherein Buddha's sermons and activities were compiled, the Vinaya Pitaka which contained the rules of conduct to be followed by the Buddhist monks and nuns, and the Abhidhamma Pitaka that contained the philosophy of Buddhism.

b. The Jataka tales.

Answer: The stories about the birth of the Buddha in his previous lives are preserved in the Jatakas, which forms an important part of the Buddhist literature. These stories, about 550 in number, were written in Pali and included moral lessons and ethical teachings. They also form the subjects of sculpture in the railings of the famous stupas (dome-shaped structures where relics of the Buddha and other Buddhist monks are kept). These stories are historically important as they throw light on the common life of the people, their economic conditions, social manners and customs. They have been translated into many foreign languages.

c. The Hinayana and the Mahayana sects.

Answer: During the reign of Kanishka the Buddhist Sangha was divided into the Hinayana (the 'lesser vehicle') and the Mahayana (the 'higher vehicle') sects. Those that followed the Hinayana sect did not worship Buddha as God while in the Mahayana sect, Buddha is worshipped as God and many Bodhisattvas are worshipped too. The former do not believe in idol worship while the latter believes in idol worship and in observance of outer forms of religion. In the Hinayana sect, the concept of nirvana exists and the books are written in Pali. Those that follow Mahayana sect yearned for a place in heaven and their books are written in Sanskrit.

5. Write an essay on the journey of Siddhartha to Gautama Buddha.

Answer: Gautama Buddha was one of the most prolific thinkers of this period. He was born as Siddhartha in 563 BC to Shuddhodhana, the chief of the Sakya clan, and Mayadevi.

Though born into a royal family, Gautama did not find pleasure in the princely pursuits of hunting, warfare, riding, etc. At the age of sixteen he was married to a princess, Yashodhara. They had a son called Rahul.

Prince Siddhartha is said to have seen four great sights which left a deep impact on him. He saw a sick man, an old man and a dead body. All these sights left him disturbed and uneasy. He then saw an ascetic who seemed equanimous in the face of misery, sorrow and pain that surrounded him. These sights called the Four Great Sights, made Siddhartha see the impermanence of worldly pleasure. Soon after, he renounced the world leaving his wife, child and all the pleasures of the royal palace. This was the Great Renunciation.

Siddhartha wandered from one place to another in quest of truth. He followed the precepts of many yogis, exercised every conceivable austerity and penance, but truth still eluded him. Finally, he sat under a pipal tree in Gaya and began to meditate. On the forty-ninth day of meditation, he attained supreme knowledge or enlightenment. He came to be called the Buddha or 'the Enlightened One'. The tree under which he had meditated is known as the Bodhi tree.

6. What are the similarities between Jainism and Buddhism?

Answer: Both Jainism and Buddhism grew as a protest against the gross irregularities in the brahmanical religious practices. They shared many common features like:

1. Did not believe in the existence of God.
2. The ultimate aim of both the religions was to attain *nirvana* or *moksha*.
3. Both had non-violence as their basic principle.
4. Both believed that *karma* decided the retribution of the soul and the rebirth.
5. Did not believe in the divine character of the *Vedas*.

7. Discuss the importance of Jainism and Buddhism.

Answer: By stressing on the formation of a moral character, peace, charity and brotherhood, Jainism and Buddhism made people realize that religion was not about outward observance, but deep devotion and leading an ethical life. Both Mahavira and Buddha believed in the equality of all. They believed that religion had nothing to do with caste. The Buddhist Sangha by doing away with caste system had served as an asylum for many unfortunate men and women, besides devout Buddhists. Buddha's religion drew within its fold both high and low, rich and poor alike, like Bimbisara, the king of Magadha, Prasenjit, the king of Kosala, as well as the so-called low-born people like Ananda and Upali. They all became followers of Buddhism.

Since Buddha and Mahavira preached in Pali and Prakrit respectively, they enriched the language and literature of the period. The Jatakas are a case in point. Jainism and Buddhism also influenced the art and architecture of India. Stupas like the Sanchi Stupa at Sanchi, mathas (monasteries), viharas (residence of monks), for example, the viharas at Udayagiri, chaityas (a rectangular hall supported by a row of pillars used as a place of worship) like the one at Karle, were constructed on a large scale. Sculpture reached new heights under the Gandhara and the Mathura Schools of Art.

8. Discuss the role of the Buddhist Sangha in spreading Buddhism.

Answer: The Buddhist Sangha, so established by the Buddha, has been variously interpreted as an association or monastic order. The Sangha's main duty was to preserve, advance and spread the teachings of Buddha.

Photo Study

Answer the following.

1. a. What religion did the person establish?

Answer: Vardhamana Mahavira established Jainism as a religion.

b. State any two basic tenets of his religion.

Answer: Two of the main teachings of Jainism are:

1. Mahavira, like Buddha, was against rituals and sacrifices. He believed that every living thing had a soul. Even the unconscious killing of an ant was a sin. This was extended to stones, metals, trees, etc. since he believed that these also have life.
2. According to Mahavira, moksha could be achieved through the Tri-ratnas, which are—right belief, right knowledge and right action. Thus, purification of the soul was the sole purpose of one's life.

c. Why did the religion flourish? Give any three reasons.

Answer: Jainism at first was limited to south Bihar only. Gradually it spread from Odisha in the east to Gujarat in the west and also in the south, as far as Mysuru. Later it spread to Rajasthan, Karnataka and Andhra Pradesh. The Jain monks established monasteries at all these places.

The Maurya Emperor Chandragupta became a Jain and in old age left for Sravanabelgola where he died of fasting and penance.

However, the extreme obsession with non-violence checked the spread of Jainism amongst the agriculturists. Thus it could spread only within the mercantile community. This affected the social base of Jainism.

Further, Jainism did not get the kind of royal patronage that Buddhism received. This also affected the popularity of Jainism.

2. a. What religion did the person establish?

Answer: Gautama Buddha established Buddhism.

b. State any two basic tenets of his religion.

Answer: Two basic teachings of Buddhism are:

1. Buddha's teachings emphasized on non-violence and other moralities.
2. Buddha stressed on the fact that the Eightfold Path, if followed, would eliminate cravings and consequently end suffering.

c. Why did the religion flourish? Give any three reasons.

Answer: Buddhism with its thrust on karma and a high moral character attracted a lot of followers. Consequently, it spread not just within India, but also outside it. In fact, in Sri Lanka, Japan, Indonesia, China and Myanmar it is a practising religion. Three reasons for this are:

1. Buddha did not believe in the caste system. He believed that good deeds determined the life of people. He said, 'a man is brahman by his karma, and not by virtue of his birth.' Thus he stressed on the importance of karma as the sole criterion for being reborn to a higher life. This increased the popularity of Buddhism.
2. Buddha exhorted that anyone who followed the Eightfold Path could achieve nirvana irrespective of one's social origin. This drew a large number of so-called lower castes to it.
3. Buddha preached in Pali, the language of the people as opposed to the chaste Sanskrit of the brahmins. This enabled the common people to understand Buddhism. As a result, a large number of them embraced it.

4. The Mauryas

Questions

1. With reference to Chandragupta Maurya answer the following:

a. His rise to prominence and power.

Answer: The story of Chandragupta's early life and rise to power is of great interest. Chandragupta's father was defeated and killed in a battle with the ruler of the neighbouring kingdom. This had reduced Chandragupta's mother to a state of poverty compelling her to seek shelter in Pataliputra. A cowherd of a nearby village adopted him. Here Kautilya (a brahman who had promised to destroy the Nandas for they had humiliated him) met Chandragupta, and took him under his tutelage. Thereafter, Kautilya trained Chandragupta Maurya in warfare, polity and statecraft—in short, Chandragupta received training that befitted a king.

Taking advantage of the political turmoil, resulting from Alexander's invasion and the seething discontent of the Magadhans against the Nandas, Chandragupta overthrew the Nandas and became the ruler in 321 BC.

After consolidating his position in Magadha, Chandragupta defeated the Greek governor and ended the Greek rule in Punjab. He also invited the wrath of Seleucus Nicator, the Greek general of Alexander, in 305 BC. In the battle that ensued, Seleucus was defeated and made to sign a peace treaty. In lieu of 500 elephants, Seleucus ceded eastern Afghanistan, Baluchistan and areas beyond the Indus river. An ambassador of Seleucus called Megasthenes, lived in the court of Chandragupta Maurya. The Mauryan Empire under Chandragupta extended towards the north-west up to the borders of the Persia, towards the east till Bihar, in the west up to the seas bordering Saurashtra and the south till the Nellore districts of Mysore.

b. The extent of his empire.

Answer: The Mauryan Empire under Chandragupta extended towards the north-west up to the borders of the Persia, towards the east till Bihar, in the west up to the seas bordering Saurashtra and the south till the Nellore districts of Mysore.

c. The revenue system in his kingdom.

Answer: We get references of *bhaga* and *bali* being collected by the Mauryans. *Bhaga* was the king's share of the produce of the soil. It was normally fixed between one-fourth and one-sixth of the produce. *Bali* was a land tribute.

Other sources of revenue were mines, forests, roads, tolls, fines, goods and precious stones. The money collected on taxes was spent on maintenance of the army, paying salaries to government officials, charities and on public welfare activities such as building hospitals and repairing roads.

2. The early life of Ashoka is a study in contrast to his later life. To show the difference throw light on:

a. His early conquests.

Answer: Much of our knowledge about the history of Ashoka's reign is based on inscriptions engraved on rocks and pillars. But the inscriptions do not throw any light on his early life. So we have to turn to the literary sources of the period.

According to some literary sources, Ashoka usurped the throne by killing his ninety-nine brothers. Historians dismiss it as a mere exaggeration. However, they do believe that Ashoka's accession to throne was not a smooth affair. Ashoka's edicts mention of only one military campaign, which is the Kalinga War in 261 BC.

b. His welfare measures.

Answer: Ashoka, imbued by the spirit of Dhamma, adopted a paternal attitude towards his people. This is evident from one of his edicts wherein he says, 'sabe manuse pajja mama', i.e. 'All men are my children and just as I desire for my children that they should obtain welfare and happiness both in this world and the next, the same do I desire for all men.'

Thus Ashoka undertook a number of welfare measures. He built roads and planted trees like banyan and mango groves for the enjoyment of men and beasts alike. Wells and rest houses were also built. Medicinal plants, hitherto unavailable, were imported and planted. Thus he tried his best to keep the people happy.

c. Ashoka and Dhamma.

Answer: The death, destruction and suffering witnessed in the Kalinga War filled Ashoka's heart with remorse. He decided to replace the policy of Digvijaya, i.e. world conquest by Dhammavijaya, i.e. conquest by Dhamma. In one of his edicts, Ashoka is said to have replaced Bherighosh, i.e. war drum, with Dhammaghosh, i.e. cry of Dhamma. The law of Dhamma or religious piety assumed importance throughout the Mauryan kingdom. Dhamma was synonymous to the Sanskrit word *Dharma* signifying virtue, morality, law and duty. It did not involve worship of a God or performance of sacrifices. Rather, it was a code of conduct and morals to be followed. It was inspired by Buddhism.

Through Dhamma, Ashoka wanted to instil a spirit of tolerance, co-existence and non-violence. The fundamental tenets of Dhamma were:

1. Obey the elders.
2. Be kind to all, including servants and slaves.
3. Respect other religions.
4. Follow the path of 'ahimsa'.
5. Salvation was possible only through kindness and morality

Photo Study

Answer the following.

a. Name the person in the picture. In whose court did he play an important role?

Answer: The person in the picture is Kautilya, also known as Chanakya. He played an important role in the court of the Mauryan ruler, Chandragupta Maurya.

b. State three administrative features of the Mauryan Empire.

Answer: The Mauryan administration can be studied under the following heads—central, provincial, district and village. The administration of the city of Pataliputra was separate. Three administrative features of the Mauryan Empire were as follows:

1. The king was the supreme head of the state and had fourfold functions: military, judicial, executive and legislative. The king personally adjudicated the cases that came before them.
2. The king was assisted by a Mantri Parishad or a Council of Ministers. The Ashokan edicts tell us that Mantri Parishad was an advisory body, and the final decision rested with the king.
3. The espionage system was a unique feature of the Mauryan administration. Spies were appointed from among the most faithful. Appointment of different classes of spies is also borne out by the *Arthashastra*, which refers to: a. stationary spies who were posted permanently at places and b. wandering spies who wandered from place to place collecting information.

c. Discuss the revenue administration of the Mauryas.

Answer: We get references of *bhaga* and *bali* being collected by the Mauryans. *Bhaga* was the king's share of the produce of the soil. It was normally fixed between one-fourth and one-sixth of the produce. *Bali* was a land tribute.

Other sources of revenue were mines, forests, roads, tolls, fines, goods and precious stones. The money collected on taxes was spent on maintenance of the army, paying salaries to government officials, charities and on public welfare activities such as building hospitals and repairing roads.

5. The Sangam Age

Questions

1. With reference to the Sangam literature answer the following:

a. The period it was written down.

Answer: Most historians agree that the Sangam Age corresponds to the post-Maurya and the pre-Gupta period. Historically, there existed three Sangams. Some historians debate the existence of the three Sangams as it is difficult to estimate the exact period in which they were held. The Sangam literature that we possess now might have been composed during the period of the third Sangam. Hence, the Sangam Age that we know of perhaps refers to only the third Sangam. Based on literary and archaeological evidences, most historians have come to the conclusion that what is called the Sangam Age probably lasted from the third century BC till the fourth century AD.

b. The major and minor works.

Answer: The Sangam literature can roughly be divided into two groups:

1. Melkannakku or the Eighteen Major Works, which are essentially narrative.
- 2, Kilkanakku or the Eighteen Minor Works, which are essentially didactic.

Besides these texts, the following literary works of the period have also survived:

1. Tolkappiyam—a work on phonetics and Tamil grammar
2. Tirukkural—a work on philosophy, written by Thiruvalluvar
3. Silapadikaram and Manimekalai— two Tamil epics written by Adigal and Saathanar respectively

c. Other literary works.

Answer: Besides the texts that are included in the major and minor works, the following literary works of the period have also survived:

1. Tolkappiyam—a work on phonetics and Tamil grammar
2. Tirukkural—a work on philosophy, written by Thiruvalluvar
3. Silapadikaram and Manimekalai— two Tamil epics written by Adigal and Saathanar respectively

2. With reference to the Sangam Age answer the following:

a. The archaeological sources.

Answer: The archaeological sources for the Sangam period are limited. Those available may be classified into megaliths, hero stones, inscriptions, artefacts and coins.

The early people who inhabited the region are called megalith builders. The actual settlements have not survived, but their graves (called 'megaliths') have. The graves are encircled by

big pieces of stones. Human bones, pieces of pottery and iron objects such as arrowheads, spearheads, hoes and sickles have been excavated from these graves. The goods found in the graves give us an idea of the sources of livelihood of these people. Also, hunting tools and agricultural implements excavated from the graves indicate hunting and agricultural practices prevalent during the period.

The literature of the period mentions the practice of glorifying heroes. They also state that when a hero dies, he is reduced to a piece of stone. This belief possibly led to the practice of raising hero stones, called virakal, in honour of those who died fighting in battles for the cause of the community.

The edicts of Ashoka refer to the Chera, the Chola and the Pandyan kingdoms. The Hathigumpha Inscription of King Kharavela also mentions the three kingdoms. However, no details about these kingdoms is available. The inscriptions of Thirupparankundrum mention the gift of a cave to the Jaina monks. The inscriptions found at Arnattar Hills, near Pugalur, provides some information about the Cheras.

Excavations by archaeologist Robert Bruce Foote at Adhichanallur have brought to light a large number of objects made of iron, bronze and gold, depicting the life of the ancient Tamils. Excavations at Arikamedu by Sir Mortimer Wheeler have unearthed Roman pottery, glass bowls, gems, coins and many other objects. These confirm commercial contacts between the Tamil country and the Roman Empire during this period.

The archaeologists have confirmed that the kings of the Sangam period issued coins of gold and silver. Roman gold and silver coins have also been found across Tamil Nadu. They provide proof of the existence of trade links between the Roman world and the Tamil rulers of the Sangam Age.

b. The society during the period.

Answer: The Sangam Age, as depicted in the literature of the period, was prosperous and progressive in all spheres of life. Women had a respectable position and a few of them were well educated, such as Kaakkai, the poet, and her accomplice Avvaiyar. Chastity in women was considered a great virtue.

The Tamil society was divided into several groups. In the beginning, society was not organized along the lines of the Vedic caste system— Brahmanas, Kshatriyas, Vaishyas and Shudras. Later, however, people were divided along caste lines. The text Tolkappiyam refers to the four divisions prevalent— Anthanar, Arasar, Vaislyar and Vellalar. It may be said that this classification closely resembles the one we find in the Brahmanical society of the north. Thus, there were sharp social inequalities even during this period.

The literature of the period throws light on the deities worshipped, namely, Kottravai or the Mother Goddess, Murugan (son of Lord Shiva), Thirumaal, Vendhan (Indra) and Varunan. Festivals were periodically organized honouring each of these deities. In addition to these gods and goddesses, the people worshipped their ancestors. They erected memorial stones, called 'megaliths', on the burials as a mark of honour. You have read about them earlier in the chapter.

c. The economy during the period.

Answer: The economy of the period was initially based on barter, especially in context of internal trade. People exchanged their commodities with the neighbouring regions. Later, with usage of coins, commercial activities gained momentum. Local markets called 'anagadis' came up along with

day markets (called 'nalangadi') and evening markets (called 'allangadi') in the port towns, where there was a lot of commercial activity. Goods from distant places were brought to these markets. The main exports were spices, ivory, pearls, precious stones, muslin and silk. Indian spices and cloth were much sought after in the Roman Empire. The expansion of trade consequently led to the growth of towns.

Weaving and spinning were the common occupations. Uraiyar and Madurai were the main centres for the manufacture of cotton fabrics. The weavers produced and exported fine cotton clothes. The word 'kalingam' is often mentioned in the literature of the period and means a nice and expensive garment. The Sangam literature refers to cloth as thin as the slough of a snake. Silk clothes were also made in the Tamil region. There are also references to carpenters, fishermen, hunters, blacksmiths, goldsmiths and potters.

Agriculture was chiefly carried out in the fertile belts. Paddy was the main crop. Millets, gram and sugarcane were also cultivated. Rivers, tanks and wells were the main sources of artificial irrigation.

The Sangam literature throws light on a very interesting aspect of the Tamil economy, which is the division of land into five types based on their property and geographical attributes. For the purpose of revenue, each region was assessed differently. Revenue from agriculture was called 'karai'. One-sixth of the total produce was generally claimed by the king. Tax exemptions were made on account of crop failure due to natural vagaries. Profits from trade, tributes from other regions, transit duties collected from merchants, and spoils of war were the other sources of revenue

Photo Study

Answer the following.

a. What does this picture remind you of?

Answer: The picture reminds me of Megaliths (graves). The graves are encircled by big pieces of stones.

b. List some things that have been excavated from the graves.

Answer: Human bones, pieces of pottery and iron objects such as arrowheads, spearheads, hoes and sickles have been excavated from these graves.

c. Why were these objects placed in the graves?

Answer: These objects were placed in the graves in the belief that the dead would need them in the next world.

6. The Age of the Guptas

Questions

1. Discuss the military achievements of Samudragupta.

Answer: Samudragupta was the greatest ruler of the Gupta Dynasty. The Allahabad Pillar Inscription of Harisena gives us a detailed account of the conquest, rule and personality of Samudragupta.

The Allahabad Pillar Inscription mentions Samudragupta's military successes. According to Harisena, Samudragupta defeated four kings in northern India and brought the present-day Delhi and western Uttar Pradesh under his control. Next, he defeated the kingdoms of the east such as Nepal, Assam and Bengal and received tributes from them. After this, he conquered the tribal republics in Punjab and Rajasthan and the forest tribes of the Vindhya region. He also defeated twelve rulers in the eastern Deccan and the far south. These kingdoms were not annexed by Samudragupta because he felt that it would be difficult to control them from the north. Thus, they were asked to pay an annual tribute and accept him as their king. Vincent Smith, a famous historian, has described Samudragupta as the 'Napoleon of India' because of his policy of conquest and expansion.

Samudragupta's supremacy was acknowledged by the powerful rulers in the western and north-western frontiers of India, such as the Sakas and the Kushanas of western Punjab and Afghanistan. We have no details about Samudragupta's military campaign in these areas, nor do we have any clear idea of the exact nature of Samudragupta's relations with these rulers. They, however, attended Samudragupta's court, concluded matrimonial alliance with the Guptas and used imperial coins as their currency.

2. The Gupta Age was the 'Golden Age' of India. In this context discuss:

a. Literature.

Answer: Sanskrit became the court language under the Guptas. Kalidasa was the most brilliant luminary in the literary firmament of the Gupta Age that revolutionized the secular Sanskrit literature. He was a great poet and a dramatist. Kalidasa's *Abhijnana-Sakuntala* ranks among the best in world literature. His epics, *Raghuvamsa* and *Kumarasambhava* and his lyrical poem *Meghadutam* are universally regarded as 'gems of Sanskrit literature'. Other important authors of this period were Sudraka, author of *Mrichchakatikam*, and Vishakhadatta, author of *Mudrarakshasa* and *Devichandraguptam*.

Harisena was the court poet of Samudragupta. He wrote the Prayaga Prasasti or the Allahabad Pillar Inscription. Bharavi, author of *Kirtarjuniya* also belonged to this period. Dandin was an eminent poet. He wrote *Kavyadarsha*. He is also credited with the authorship of *Dasakumaracharitam* or the 'Tale of Ten Princes'.

Evolution of fables as a form of Sanskrit literature reached its fullness during the Gupta period. Its best example is the *Panchatantra* by Vishnu Sharma. The book not only earned wide popularity all over India but also became a distinct part of the world literature through its translation into more than fifty languages.

Although lexicography in India can be traced back to Vedic texts, yet lexicon in the real sense of the term can be noticed for the first time in Amar's, *Amarakosa*. He was also responsible for contributing to medical lexicons, like those of Dhanvantari. Significant strides were also made in the field of Sanskrit grammar. This is borne out by the works of Panini's *Ashtadhyayi* and Patanjali's *Mahabhasya*. While the Gupta period witnessed progress in secular literature, religious literature too did not lag behind. The *Ramayana* and the *Mahabharata* were revised. The *Puranas* were compiled and modified in this period.

b. Architecture.

Answer: Art, architecture, painting and sculpture witnessed unprecedented growth in this period. With the concept of bhakti gaining ground, we notice a spurt in the temple-building activity in this period. Flat-roofed temples, temples with shikharas, rectangular temples, circular and square temple survive today as specimens of the new architectural style and system. The most well-known shikhara temple is that of Dasavatara at Deogarh. The Bhitargaon Temple in Kanpur may be referred to as one of the new structural temples built with an entirely new material, i.e. bricks.

The most notable specimens of rock-cut architecture are to be found in Ajanta, Ellora, Aurangabad (Hyderabad) and Bagh (Central India). Brahmanical rock-cut shrines, although lesser in number than those of the Buddhists, were not rare either. In this regard, mention may be made of the Udayagiri shrines near Vidisha in Madhya Pradesh.

The art of painting, including terracotta and clay modelling, reached its acme in this period. The best specimens of painting of this period are found on the walls of the Ajanta caves, in Maharashtra and Bagh cave in Gwalior. Episodes from the life of Buddha were the subject matter of the Gupta painters. In fact, these paintings provide a visual representation of contemporary India. The Gupta paintings have been praised by art critics for their brilliance of colour, richness of expression and delicacy of execution.

The art of sculpture attained perfection under the Guptas. According to Prof A L Basham, the Gupta sculpture suggests 'serenity, security and certainty'. The Standing Buddha in Mathura and the Seated Buddha at Sarnath are the finest specimens of Gupta sculpture. Of the two, the Seated Buddha is of exceptional merit. It depicts Buddha preaching his first sermon. The Great Boar, an incarnation of Vishnu, is another masterpiece of Gupta art. It is carved in relief at one of the entrances of a cave at Udayagiri.

c. Science.

Answer: The study of all branches of science, particularly astronomy, mathematics, medicine and metallurgy flourished under the Guptas.

Aryabhata and Varahamihira were the leading astronomers and mathematicians of that period. Aryabhata was the first to hold that earth is a sphere rotating on its axis and that eclipses were the shadow of earth, falling on the Sun or the Moon. He was also the first to treat Mathematics

as a distinct discipline. In his book, *Aryabhatiyam*, he has dealt with different branches of the subject including algebraic identities. Aryabhata was the first to discover the exact value of pi (π).

Varahamihira wrote the *Brihat-Samhita* which is an encyclopaedia of science. Brahmagupta was a noted mathematician of the period. He wrote the *Brahmasphuta Siddhanta*.

Dhanvantari and Sushruta were the greatest physicians of this time. Veterinary science also developed during the Gupta period. The book titled *Asvasistra* deals with various animal diseases. It lists their symptoms and treatment in great detail.

The science of metallurgy made rapid advance in this period. The Iron Pillar at Mehrauli, in Delhi is an excellent example. Built in the fourth century AD, it has remained exposed to sun and rain for over sixteen centuries. The Gupta gold coins reveal the artistic excellence achieved in the field of metal casting.

d. Higher education.

Answer: The Guptas were patrons of education. Nalanda, Taxila and Valabhi were some universities of that period. These universities attracted scholars from all over the world. Of these, the Nalanda University was the most important.

The Nalanda University founded by Kumaragupta became an important centre of Buddhist learning. Subjects like Hinduism, grammar, logic, medicine, astronomy were also taught at Nalanda. This university was later patronized by Harsha.

3. Why is Samudragupta called the 'Napoleon of India'?

Answer: Vincent Smith, a famous historian, has described Samudragupta as the 'Napoleon of India' because of his policy of conquest and expansion. According to Harisena, Samudragupta defeated four kings in northern India and brought the present-day Delhi and western Uttar Pradesh under his control. Next, he defeated the kingdoms of the east such as Nepal, Assam and Bengal and received tributes from them. After this, he conquered the tribal republics in Punjab and Rajasthan and the forest tribes of the Vindhya region. He also defeated twelve rulers in the eastern Deccan and the far south.

Samudragupta's supremacy was acknowledged by the powerful rulers in the western and north-western frontiers of India, such as the Sakas and the Kushanas of western Punjab and Afghanistan.

4. How do inscriptions prove the charitable nature of the Gupta kings?

Answer: The Udayagiri cave inscription, the Mathura stone inscription, the Sanchi stone inscription and the Gadhwa Stone inscription of the time of Chandragupta II give us a lot of information regarding the attitude of the Gupta state towards religion. The Sanchi inscription during the rule of Chandragupta II gives information about large donations given to Buddhist monasteries. The Tumain inscription of King Kumaragupta talks about the monetary and material support given for construction of temples during the time. The Tosham rock inscription of 4th – 5th century has mention of large donations to Buddhist monasteries and for construction of several water tanks.

5. 'Another important characteristic feature of the period was the spirit of toleration among the followers of different religious sects.' Explain.

Answer: Another important characteristic feature of the Gupta period was the spirit of toleration among the followers of different religious sects. We find attempts to establish the unity of different

Gods by combining in single iconographic motif the attributes of different Gods. The very idea of the Trinity of Brahma, Vishnu and Shiva is an example of the same spirit, which is further displayed by regarding Buddha as an incarnation of Vishnu.

Photo Study

Answer the following.

a. Name the university in this picture.

Answer: The University in this picture is Nalanda University.

b. Name the founder of this university.

Answer: The Nalanda University was founded by Kumaragupta.

c. Name any three subjects that were taught at this university.

Answer: Three subjects that were taught at Nalanda University were Buddhism, Hinduism and astronomy.

7. The Cholas

Questions

1. With reference to the Chola Dynasty answer the following questions:

a. The notable kings who enhanced growth of the kingdom.

Answer: The notable kings who enhanced the growth of the Kingdom include Parantaka I who captured Madurai and invaded Ceylon. Rajaraja I is regarded as the real founder of the Chola Dynasty. He began with the conquest of Chera Kingdom and extended his dominions by conquering portions of Deccan, Coorg and Kalinga. Rajaraja I was succeeded by his son Rajendra Chola. He not only consolidated the Chola Empire but also expanded it further. Rajendra Chola defeated the Chalukyas of Kalyani. He also advanced up to the banks of the Ganga and defeated Mahipala, the Pala king of Bengal.

b. The administrative system that was encouraged.

Answer: The Cholas had a well-organized system of administration based on the concept of the village community.

A group of villages formed the nadu. Each nadu was responsible for its management. The local affairs were looked after by an assembly which was subject to the control of the royal officers. A number of nadus formed a district called valanadu. A number of districts formed a division, and a group of divisions formed a province called mandalam. The mandalams were governed by viceroys who were members of the royal family. The affairs of the state received the personal attention of the king whose orders were communicated to the governors by the secretaries.

Local self-government was the hallmark of Chola administration. Villages enjoyed a lot of freedom in administrative matters. Each village had two assemblies or councils, namely the ur and sabha. The ur was the general assembly, while the sabha consisted of all adult males of the village. Members to these assemblies were elected. Some of the functions of these assemblies were controlling all revenue matters, regulating local taxes and dues, managing public works, receiving donations and grants of land for charitable purposes and settling disputes and punishing criminals.

There were committees that looked after various departments like justice and welfare duties. The work of the assemblies was subject to the supervision of royal officials.

The Cholas were greatly concerned with irrigation works, which they took up on a grand scale. So they constructed wells and tanks. They also dug channels to divert the water from rivers to the fields.

Land revenue was the main source of revenue. It was fixed at one-third of the produce. Merchants paid taxes on profits earned from trade. A small part of the revenue collected went to the king. The rest was spent on administration, payment of salaries to state officials, maintenance of the army and navy, and on public works such as building of roads, tanks and temples.

c. The extent of the empire.

Answer: The first Chola king, Vijayalaya (846 AD to 871 AD) conquered Tanjore around 850 AD and ruled over the region north of the Kaveri river. He was succeeded by Aditya I, who broke the Pallava power. His son Parantaka I was a warrior king who subjugated the Pallavas completely.

Parantaka I captured Madurai, the Pandyan capital and also invaded Ceylon. However, towards the end of his reign, Parantaka I was defeated by the Rashtrakutas. Rajaraja the Great in 985 AD extended his dominions by conquering portions of the Deccan, Coorg and Kalinga. Rajendra Chola defeated the Chalukyas of Kalyani. He also advanced up to the banks of the Ganga and defeated Mahipala, the Pala king of Bengal.

2. The Cholas were great patrons of art and architecture. In this context discuss:

a. The typical features of Chola architecture.

Answer: The main features of Chola architecture comprised:

1. The gopuram or the gateway.
2. The garbhagriha or the main shrine.
3. The mandapa or the audience hall.
4. The vimanas or the towers above the main shrine.
5. The spacious courtyards.

b. The maintenance and upkeep of the temples.

Answer: The Chola temples were the centre of social activities during this period. The temples received lavish donations. These temples also generated a lot of employment opportunities by employing people, who were involved in the day-to-day running of these places. The temple authorities also pursued many welfare activities, for example, the temples functioned as schools.

Temples played a very important role in the history of south India. They received lavish patronage from the kings of the day. Besides performing religious functions, temples also acted as political, social, economic, cultural and educational centres.

c. Their commercial activities.

Answer: Rajaraja I realized the vital role that a strong navy could play in strengthening the Chola power. He also knew that control over the sea would help him monopolize trade. Thus Rajaraja I kept a powerful fleet and used it to conquer Ceylon, Maldives and several other islands. The wealth from the overseas trade, which these regions had been enjoying for so long, was effectively diverted to the Chola Empire.

Rajaraja I was succeeded by his son Rajendra Chola. Rajendra Chola's most daring campaign was in South-east Asia. For centuries, Indian merchants had been trading with various parts of South-east Asia and southern China. Indian ships had to pass through the straits of Molucca, which was under the kingdom of Sri Vijaya. Since the merchants of Sri Vijaya wanted to have a monopoly over this trade, they began to find ways to keep the Indian merchants out of this trade. Many of these merchants were from the Chola Kingdom. They appealed to Rajendra Chola for help. He sent out a huge navy and defeated the Sri Vijaya king. So trade with South-east Asia and southern China continued, thereby enriching the Chola Kingdom greatly.

The successors of Rajendra Chola continued to fight against the neighbouring kingdoms. This continuous conflict weakened the Cholas. As a result, the Chola power tottered towards the beginning of the thirteenth century.

8. The Delhi Sultanate

Questions

1. With reference to the Delhi Sultanate state in brief the main achievements of the following:

a. Iltutmish

Answer: Qutb-ud-din Aibak was succeeded by Iltutmish. He is regarded as 'the real founder of the Sultanate'. He shifted his capital from Lahore to Delhi. Iltutmish consolidated his position by suppressing the rebellions of his nobles and the Rajput chiefs. He also successfully averted a possible Mongol invasion led by Chenghiz Khan.

Iltutmish introduced several reforms. First, he organized the ruling elite or nobility of the period. Second, he divided the empire into iqtas. These iqtas were assigned to the nobles and officers in lieu of salary. Third, he introduced silver coins called tanka.

b. Balban

Answer: Balban was the most powerful ruler of the Slave Dynasty. Balban reorganized and strengthened the army. With its help, he restored law and order throughout the empire. He fought against the local rulers and defeated many of them. He fortified the north-western borders against Mongol raids. Many new forts were built and old ones were repaired. Balban also crushed the power of the *Chalisa* to prevent it from revolting against him.

Balban also consolidated his position as the sultan by exalting the position of kingship by calling himself the 'Shadow of God on Earth'. He also introduced elaborate court ceremonies and rituals like sijdah or prostration before the king and paibos or kissing the feet of the king.

After Balban's death in AD 1286, his successors failed to keep the empire intact. In AD 1290, the Slave Dynasty came to an end. The throne of Delhi passed into the hands of the Khalji rulers.

c. Ala-ud-din Khalji

Answer: Ala-ud-din conquered Gujarat and Malwa in AD 1297. Victory over Gujarat gave him control of the sea ports in the west. During AD 1301–1303, he conquered Ranthambhore and Chittor in Rajasthan. His attack on Chittor has been described vividly in various Rajput sources.

Imbued by his desire to acquire wealth as also to force the southern kingdoms to accept his suzerainty, Ala-ud-din sent a huge army towards the south under his trusted general, Malik Kafur. He not only defeated the Yadava, Kakatiya, Hoysala and the Pandya rulers but also extracted a hefty tribute from them. These kingdoms, however, were not annexed as it would have been difficult to administer them from Delhi. Thus the kings were released on payment of tribute to him.

Ala-ud-din was so elated with his military success that he adopted the title of 'Sikandar Sani' (Second Alexander). He also got it inscribed on his coins. Then Ala-ud-din turned his attention towards consolidating his administration.

2. This period was marked by an overlapping of more than three dynasties. In this context discuss:

a. The difference in approach between Mahmud of Ghazni and Muhammad Ghori.

Answer: From AD 1000 onwards, India witnessed a number of Turkish invasions. The two famous invaders were Mahmud of Ghazni and Muhammad Ghori. While Mahmud of Ghazni had no imperialistic ambitions *vis-a-vis* India, Muhammad Ghori wanted to establish an empire in India.

Between AD 1175 and AD 1194, Muhammad Ghori conquered nearly the whole of northern India. Soon a Sultanate with Delhi as its power-centre was established. After Muhammad Ghori's death in AD 1206, his generals divided the empire among themselves. Qutb-ud-din Aibak, the general of Ghori's Indian provinces, began to rule independently. This may be regarded as the beginning of the Delhi Sultanate.

b. A comparative study of the Khaljis and the Tughluqs.

Answer: The Khaljis had an efficient system of governance under the ruler Ala-ud-din Khalji. He led military conquests to southern kingdoms with the desire to increase his wealth and to make accept his suzerainty. However, after defeating the Yadava, Kakatiya, Hoysala and Pandya rulers, he realized that it would be difficult to administer those areas from Delhi. He extracted a huge tribute and the kings were released. The Khaljis also undertook reforms in the revenue field and maintained an elaborate espionage system. He made sure that the peasants paid the revenue directly to the king. He also introduced the market control policy and made strict rules, violating which would incur punishment.

The Tughluqs under Muhammad bin Tughlaq, transferred the capital to Devanagiri. He asked the entire population to shift to Daulatabad but this caused great hardships to the people. His dream of having a centralized administration also didn't materialize as it was not easy to keep an eye on the northern frontiers from Daulatabad. His policy of introducing token currency also backfired due to circulation of counterfeit currency. His treasury became empty. Instead of providing security to the peasants like the Khaljis did, he raised taxes for the peasants of famine-hit Doab. This measure too had to be withdrawn. He became very unpopular.

It was only under the rule of Firoz Shah Tughlaq that a change in policy can be seen. He adopted appeasement policies to gain support of the nobles and the Ulema. He also took up public works and constructed houses, dams, canals, mosques and madrasas. He gave land for state managed fruit gardens. He also built educational institutions.

c. The similarity between the Sayyids and the Lodis.

Answer: Similarity between the Sayyids and the Lodis is that under Mubarak Shah of the Sayyids and under Ibrahim Lodi, most of the time was spent in controlling rebellious nobles. Though, Mubarak Shah was an efficient ruler like his father, the nobles, however were against him. Under Ibrahim Lodi, the Afghan nobles rebelled against him. He defeated them and replaced the senior nobles with younger men which caused much resentment and senior nobles and governors under Daulat Khan Lodi conspired against him.

Photo Study

Answer the following.

a. Identify this ruler. Which dynasty did he belong to?

Answer: The ruler in the picture is Ala-ud-din Khalji. He was the most powerful ruler of the Khalji dynasty.

b. Discuss his military conquests.

Answer: Ala-ud-din conquered Gujarat and Malwa in AD 1297. Victory over Gujarat gave him control of the sea ports in the west. During AD 1301–1303, he conquered Ranthambhore and Chittor in Rajasthan. His attack on Chittor has been described vividly in various Rajput sources.

Imbued by his desire to acquire wealth as also to force the southern kingdoms to accept his suzerainty, Ala-ud-din sent a huge army towards the south under his trusted general, Malik Kafur. He not only defeated the Yadava, Kakatiya, Hoysala and the Pandya rulers but also extracted a hefty tribute from them. These kingdoms, however, were not annexed as it would have been difficult to administer them from Delhi. Thus the kings were released on payment of tribute to him.

Ala-ud-din was so elated with his military success that he adopted the title of 'Sikandar Sani' (Second Alexander). He also got it inscribed on his coins. Then Ala-ud-din turned his attention towards consolidating his administration.

c. Discuss his land revenue reforms.

Answer: As a first step towards preventing the nobles from becoming powerful, Ala-ud-din restricted intermarriages between nobles, for he believed that intermarriages bred conspiracy. Further, an elaborate espionage system was established to keep a close watch on the conduct of the nobles. Ala-ud-din introduced several sweeping reforms in the field of revenue system. These were:

1. Measurement of all land under cultivation.
2. Fixing the state's demand at one-half of the produce, especially in the Doab region.
3. Bringing more land under state control by abolishing small iqtas.
4. Ensuring that the peasants paid the revenue only to the king. This saved the peasants from paying extra taxes to the local nobles or the middlemen.

Ala-ud-din also introduced the market control policy. For this purpose he fixed the prices of various commodities, established separate markets for specific commodities, under the charge of Shehna-i Mandi or Controller of Market. He appointed special officials to keep a check on the shopkeepers. He prescribed strict punishment for those who flouted the rules and indulged in cheating.

9. The Age of the Mughals

Questions

1. Akbar was perhaps the greatest of the Mughal Emperors. In this context, state the following:

a. His policy towards the Hindus and other religious communities.

Answer: Akbar did not discriminate on the basis of religion.

1. He employed many competent Hindus in his administration.
2. He abolished the Jaziya and the pilgrimage tax.
3. He allowed his Hindu subjects to build temples and worship as they liked.
4. He even participated in many Hindu festivals such as the Holi.

b. His religious beliefs.

Answer: After interacting with people of different religions, Akbar concluded that all religions preach a common message of love for humanity. He felt that if the best points of all religions could be combined, the people of his empire would greatly benefit from it. Therefore, he suggested a religious path called the 'Din-i-Ilahi' or Divine Monotheism—religion of one God. It was based on the fundamental ideas of all religions.

Din-i-Ilahi, sought to synthesize the world's religions into a single religion. Akbar also elevated the notion of 'unity of the real,'—the world, as a creation of God, is a single and unified place that reflects the singularity and unity of its creator—to a central religious idea in his new religion. Akbar declared himself as the spiritual guide of his people. He discouraged the killing of animals, giving cruel punishments to criminals and the custom of 'sati'. The practice of worshipping the sun, fire and other sources of light was an important part of it. Akbar also popularized the principle of 'Sulh-i-Kul' or 'peace with all'.

c. His administrative policies.

Answer: In order to govern the Mughal Empire, Akbar introduced various reforms. The most important feature of his reign was the mansabdari system. The term 'mansab' means a rank or position. The 'mansabdar' was the official who held this rank. He had to maintain a certain number of horsemen (soldier plus his horse) for use by the emperor. The number of horsemen the mansabdar would maintain depended upon his rank. The ranks ranged from 10 to 10000 horsemen. Generally, ranks above 5000 were reserved for the princes. In addition to a certain number of horsemen, the mansabdar also had to maintain a fixed number of elephants, camels, carts, etc.

The mansabdars were paid through jagirs. The jagirs were allotted based on the rank of the mansabdar. Higher ranked mansabdars were assigned bigger jagirs. The mansab or rank of a mansabdar was not hereditary. When a mansabdar died, his jagir was taken away by the king and was allotted to someone else.

Akbar also made several changes in the revenue administration. Land revenue was fixed according to the fertility of the land. However, the tax was assessed equally on every member of the

empire—a radical innovation considering that every other state in the sixteenth century rarely taxed the nobility.

2. Akbar was followed by three great Mughal Emperors. In this context:

a. Name the three prominent Mughal Emperors who followed Akbar in succession.

Answer: Akbar was succeeded by his son, Nur-ud-din Muhammad Jahangir. He was succeeded by his son Shihab-ud-din Muhammad Shah Jahan, who was succeeded by his son Aurangzeb.

b. State any one achievement of each.

Answer: Jahangir strengthened Mughal control over Avadh and Bengal. In AD 1613, he defeated Rana Amar Singh of Mewar. Jahangir allowed the Rana to rule over his territories on the condition that he would remain loyal to the Mughals. He also conquered Kangra in AD 1620.

Shah Jahan put down a rebellion in Ahmadnagar, repulsed the Portuguese in the Bengal, and conquered parts of the Deccan. One of Shah Jahan's major innovations was shifting the capital from Agra to Delhi, the traditional seat of Muslim power. Delhi was one of the largest cities in India and its status as the capital increased its prestige and power.

In matters of administration, Aurangzeb repealed all taxes that were not authorized as per the Islamic law or tradition. This move depleted the Mughal Empire of the much-needed revenue. So Aurangzeb reimposed the jaziya and pilgrimage tax.

c. Discuss which of them would you hold responsible for the decline of the Mughal Dynasty.

Answer: Historians have primarily held Aurangzeb responsible for the decline of the Mughal Empire. Aurangzeb's prolonged Deccan campaign not only depleted the treasury but also rendered administration of the empire impossible. Further, it also encouraged the local chiefs to raise the banner of revolt and assert their independence.

Aurangzeb also reversed Akbar's policy of friendship with the Rajputs. As a result, Aurangzeb could not seek their help against the Marathas. Further, Aurangzeb's reimposition of jaziya and the pilgrimage tax is also regarded as a cause for the decline of the Mughal Empire, as it led to disunity among the people.

3. With reference to the decline of the Mughal Dynasty, discuss the following reasons:

a. The absence of law of succession.

Answer: The Mughals did not follow any law of primogeniture, therefore a lot of time and resources were wasted on wars of succession among the princes. This affected the smooth running of the administration. This absence of law of succession ultimately led to the decline of the Mughal Dynasty.

b. The army losing interest.

Answer: The mansabdari system, under which a mansabdar had to maintain a fixed quota of troops, faced a crisis in the second half of the seventeenth century AD. The number of mansabdars increased rapidly. It became difficult to control them. Due to the absence of central control, the mansabdars did not maintain the number of troops that they were required to.

The mansabdari crisis weakened the military. The problem was made acute by the fact that the Mughals did not adopt new technology. The weapons used in the army were outdated. The

artillery wing of the army was neglected. Nor did the rulers try to develop a navy. Due to all these factors, the empire failed to defend itself against foreign invasions.

c. The foreign invasions.

Answer: Factors like wars of succession, rebellions and luxurious lifestyle of the rulers and nobles had depleted the treasury leading to financial bankruptcy. The raids by Nadir Shah, and repeated invasions of Ahmad Shah Abdali, resulted in further weakening of the empire. The already weakened empire faced further threat by the advent of the British and the French, which proved to be the last nail in the coffin.

Photo Study

Answer the following.

a. Name the king in the picture. Which dynasty did he establish?

Answer: The king in the picture is Zahir-ud-din Muhammad Babur. He was the founder of the Mughal Empire in India.

b. What wars did he fight to consolidate his empire?

Answer: With an army of only twelve thousand men, Babur defeated Ibrahim Lodi in the First Battle of Panipat in AD 1526. He then attacked a confederation of Rajput states, and conquered Delhi and Agra. This angered Rana Sanga. He led a large army against Babur. The forces of Rana Sanga were defeated in the Battle of Khanua in AD 1527. At the Battle of Ghaghara in AD 1529, Babur forced the combined armies of the Afghans to retreat. These three battles secured Babur's position in northern India.

c. Name his successor who lost all that he had achieved.

Answer: Babur was succeeded by his son, Nasir-ud-din Muhammad Humayun in AD 1530. He inherited one of the largest empires in the world, and between AD 1530 and AD 1540, he lost all of it to rebellions, from Afghanistan to India.

10. Emergence of a Composite Culture

Questions

1. Music was integral to the reform movements. In this context, answer the following:

a. Name any two Sufi saints of the period.

Answer: Two of the most renowned Sufi saints are Hazrat Khwaja Muin-ud-din Chishti and Hazrat Nizam-ud-din Auliya.

b. State any three major beliefs of the Sufis.

Answer: Three major beliefs of the Sufis are:

1. God is supreme and should be worshipped through love and devotion.
2. Meditation and chanting of God's name (zikr) is very important.
3. Respect all religions. Different religions preach different ways of reaching God.

c. What was the impact of this reform movement in India?

Answer: Sufism led to the growth of Hindu-Muslim unity as toleration towards other religions increased. It influenced rulers to become more tolerant in their religious policies. As the saints preached in the language of the masses, it enriched the vernacular languages of the day. As members across caste and class were welcomed by the Sufi saints, Sufism promoted social cohesion.

2. With reference to the Sufi and the Bhakti saints, write a few details about:

a. The philosophy of Guru Nanak.

Answer: Guru Nanak, the first Sikh Guru and founder of Sikhism, was a Bhakti saint and a social reformer. Like Kabir, Nanak emphasized the worship of one God (Ik Onkar). He started the practice of langars or common kitchens. Here, people of all classes and castes ate together, something that the caste rules of that time did not allow.

Guru Nanak insisted on three principles which contain the essence of life. These principles are:

1. 'Naam Japo' or meditate.
2. 'Kirt Karo' or work hard and earn by honest deeds.
3. 'Vand Chhako' or share your earnings with the less fortunate.

Guru Nanak attracted a large number of followers. These were primarily peasants, artisans, craftsmen and traders. He also encouraged women to join the Bhakti Movement. Nanak's teachings are in the form of verses. These have been compiled in the *Guru Granth Sahib*, also called the *Adi Granth*.

b. Kabir and his ideals.

Answer: Sant Kabir Das was a popular Bhakti saint. He believed in the unity of God. God for him was One, the Supreme Reality.

Kabir was against idol-worship, performing rituals, bathing in holy rivers, going on pilgrimages and other such forms of worship. He attacked the superstitions of both the brahmans and the qazis. He laid stress on purity of character and conduct, and advocated leading a life dedicated to bhakti. He also preached ahimsa and asked people not to kill animals for food.

Kabir had no formal education but he could compose *dohas* or couplets of extraordinary beauty. His *dohas* promoted Hindu-Muslim unity. The *Kabir Granthavali* and the *Bijak* contain the philosophy of Kabir. Rabindranath Tagore translated many of Kabir's *dohas* into English.

c. Ramanujacharya's philosophy.

Answer: Sri Ramanujacharya was another prominent Bhakti saint of south India. He raised his voice against the increasing orthodoxy and founded a new school of Vaishnavism based on the gospel of love and devotion.

3. With reference to Christianity write a few details about:

a. Christian missionaries in India.

Answer: Christianity was introduced in India by apostle St Thomas, who arrived in Kerala in AD 52 and preached along the Malabar coast. He preached the message of Jesus Christ among the Brahmins of Malabar, who became the first Christians in India.

St Francis Xavier arrived in Goa, on the west coast of India, in AD 1542. After spending some time in Goa, he moved to Cape Comorin. There, he explained Christianity to the fishermen who had accepted the faith but did not understand the religion. He came to be known as the 'Apostle of the Indies'.

Roberto de Nobili was a Jesuit missionary who came to Goa in AD 1605. After spending time there, he moved to Madurai, where he lived for a very long time. Roberto de Nobili faced many obstacles initially. Thereafter, he adopted the local customs and started living as a Brahmin sanyasi. He started wearing ochre-colour robes, wooden shoes, carried a stick and a kamandalu (water jug), ate only vegetarian food and wore the sacred thread. He spent time learning Tamil and Sanskrit and engaged in discussions with Hindu scholars on their views on Christianity. Roberto de Nobili faced stiff opposition from the Church as well as from the local people because of his acceptance of local customs and lifestyles. Yet, he was successful in spreading the message of Jesus Christ.

b. St Francis Xavier and his work.

Answer: St Francis Xavier arrived in Goa, on the west coast of India, in AD 1542. Goa was the centre of the Portuguese trade in Asia during this period. After spending some time in Goa, he moved to Cape Comorin. There, he explained Christianity to the fishermen who had accepted the faith but did not understand the religion. He described his method to a Jesuit in Rome—"As they do not understand me, nor I them, their native language, I sought out the more literate among them and chose some who knew our language (Portuguese) as well as theirs. Then, after many days and meetings and much labour, we translated (the prayers) into their language and committed them to memory. I went all over the place with a bell, and collected as many children and adults as I could. After I had brought them together, I taught them twice each day, until, after one month, they had learnt the prayers."

St Francis Xavier travelled to other parts of Asia to spread the message of Jesus Christ. He came to be known as the 'Apostle of the Indies'.

c. Adoption of local customs and the local way of life by Roberto de Nobili.

Answer: Roberto de Nobili was a Jesuit missionary who came to Goa in AD 1605. After spending time there, he moved to Madurai, where he lived for a very long time. He witnessed the Portuguese and their converts being referred to as Parangis. The term Parangis came to be associated with foreigners who were unclean, ate meat and drank liquor.

Roberto de Nobili faced many obstacles initially. Thereafter, he adopted the local customs and started living as a Brahmin sanyasi. He started wearing ochre-colour robes, wooden shoes, carried a stick and a kamandalu (water jug), ate only vegetarian food and wore the sacred thread. He spent time learning Tamil and Sanskrit and engaged in discussions with Hindu scholars on their views on Christianity. He even wrote books in Tamil, popularizing the message of Jesus Christ. He continued writing books till the end of his life.

d. Influence of Christianity in Mughal art and architecture.

Answer: Christianity influenced Mughal art and architecture. An example can be seen in the miniature painting of the Nativity scene which was commissioned under Akbar. The painting shows child Jesus and Mother Mary sitting under a tree outside a wooden garden pavilion. They are being attended by Mughal serving girls. Christian themes abound in many paintings done during the reign of Akbar and Jahangir.

The influence of Christianity is seen in architecture too. The Buland Darwaza in Fatehpur Sikri has a verse written on it depicting the Christian faith. The calligraphy inside the arch of the Buland Darwaza reads—"Jesus, Son of Mary (on whom be peace) said: The World is a Bridge, pass over it, but build no houses upon it. He who hopes for a day, may hope for eternity, but the World endures but an hour. Spend it in prayer, for the rest is unseen." It shows Akbar's tolerance and respect for other religions.

Photo Study

Answer the following.

a. Name this Bhakti saint. What did he believe in?

Answer: The Bhakti saint in the picture is Kabir Das. He believed in the unity of God. God for him was One, the Supreme Reality. Kabir was against idol-worship, performing rituals, bathing in holy rivers, going on pilgrimages and other such forms of worship. He attacked the superstitions of both the brahmans and the qazis. He laid stress on purity of character and conduct, and advocated leading a life dedicated to bhakti. He also preached ahimsa and asked people not to kill animals for food.

b. Name the books which contain his philosophy.

Answer: Kabir had no formal education but he could compose dohas or couplets of extraordinary beauty. His dohas promoted Hindu-Muslim unity. The *Kabir Granthavali* and the *Bijak* contain the philosophy of Kabir. Rabindranath Tagore translated many of Kabir's dohas into English.

c. Mention the similarities between his teachings and that of Sant Tukaram.

Answer: Sant Kabir Das was a popular Bhakti saint. He believed in the unity of God. God for him was One, the Supreme Reality. Kabir was against idol-worship, performing rituals, bathing in holy rivers,

going on pilgrimages and other such forms of worship. He attacked the superstitions of both the brahmans and the qazis. He laid stress on purity of character and conduct, and advocated leading a life dedicated to bhakti. He also preached ahimsa and asked people not to kill animals for food.

Similarly, Sant Tukaram believed that there cannot be anything impure in his world that is created by the Creator. Just like water in ice and yarn in cloth, God is contained in this whole universe and that is why to consider anything impure in this world is an insult to God. Sant Tukaram, like Kabir, was against the orthodoxy and sang abhang vanis. They are both renowned saints who had a wide range of followers from all walks of life.

11. The Renaissance

Questions

1. With reference to the causes of the Renaissance, answer the following:

a. How did the collapse of feudalism lead to the growth of art and education?

Answer: During this period towns and cities emerged as centres of activity. Merchants and artists began living in these cities. Most of the merchants patronized learning. Thus schools and universities came up in Paris, Bologna, Naples, Padua, Oxford and Cambridge.

Individual artists and scholars also received royal patronage. In this context, mention may be made of Lorenzo de Medici who patronized men of letters and art like Michelangelo and Leonardo da Vinci.

b. How did the geographical discoveries contribute to Renaissance?

Answer: The need to discover sea routes became essential when the Turks refused to allow trade through Constantinople. Columbus set out to discover a western route to the Indies but instead discovered America. Bartholomew Diaz was successful in reaching the Cape of Good Hope. Vasco da Gama discovered India. These discoveries not only gave new outlets of trade to the West, but also influenced the contemporary western thought.

c. What role did the printing press play in the spread of the Renaissance?

Answer: Renaissance received a major boost after the invention of the printing press. Earlier the manual copying of books and manuscripts made reading an expensive proposition. But the printing press brought books not only within the reach of scholars but common people also. Knowledge no longer remained the select prerogative of the rich.

Johannes Gutenberg built the first printing press in Germany in AD 1454. The first books printed were The Bible and other religious works. Other printers followed suit and by AD 1500 books were printed on a wide range of topics.

2. The Renaissance left behind a deep impression on every walk of life. In this context answer the following:

a. The rise of the middle class and its role.

Answer: With the collapse of feudalism, professional men like lawyers, traders, soldiers, bankers, i.e. the middle class became important. These men wanted peace and security and so they supported the monarchy.

Hence, the growth of the middle class indirectly led to the rise of the monarchical form of government. The concept of Nationalism also gained ground as the political reins of the country came to be controlled by the rulers of the day.

b. The cultural revival that took place.

Answer: The word 'Renaissance', which in French means 'rebirth', was a cultural movement. Culturally, the study of Greek and Latin gave impetus to education, which consequently led to the establishment of schools and colleges teaching philosophy, politics and sciences. It marked a return to antiquity as against the medieval culture. It was a whole-hearted attempt to revive the culture by imitating the antiquity in different fields and media.

3. Italy was the cradle of Renaissance. Explain.

Answer: Italy was the cradle of Renaissance. Gradually, it spread to the other parts of the world. There is a general consensus that the Renaissance began in Florence, in Italy, in the fourteenth century. Various theories have been proposed to explain its origin and characteristics, focussing on several factors, including the social and political peculiarities of Florence at that time and the patronage of the dominant Medici family.

Italy was the seat of the glorious Roman Empire. It had preserved many relics of worth, which attracted a number of scholars and artists from all over Europe. The Greek scholars who had fled from Constantinople also found a haven in the towns of Italy. These scholars were a source of inspiration for the people of Italy.

Trade had resulted in profits for the Italian port towns and cities. The wealthy merchants patronized men of letters and art, which led to the revival of classical culture and literature. The opportunity so provided by the geographical explorations polished the outlook and vision of the western world. This helped in nurturing Renaissance.

4. Analyze the causes of Renaissance.

Answer: The causes of Renaissance are given below:

1. Rediscovery of ancient texts: Renaissance scholars such as Niccolò dé Niccoli and Poggio Bracciolini studied the works of classical authors as Plato, Cicero and Vitruvius. Further, with the reconquest of the Iberian Peninsula, the works of ancient Greek and Hellenistic writers and Muslim scientists and philosophers, such as Geber, Abulcasis, Alhacen, were disseminated into the Christian world, providing new intellectual material for European scholars.
2. Capture of Constantinople: Greek and Arabic knowledge was not only assimilated from Spain, but also from the Middle East. The decline of the Byzantine Empire after AD 1204 and its eventual fall in AD 1453 led to an exodus of Greek scholars to the west, especially to Italy. These scholars brought with them texts and knowledge of the classical Greek civilization which had been lost for centuries.
3. Decline of feudalism: Feudalism, with its hierarchical pattern from the king down to the serfs, was based on the concept of service. This system of obligation was thus opposed to progress. But with the development of trade and commerce, the traders became prosperous. The economic focus shifted from agriculture to commerce. This period also witnessed the rise of new towns. Consequently individualistic ideas and growth of free spirit and thinking made it conducive for Renaissance to flourish during this period.
4. Crusades: Crusades were religious wars that were fought between the Christians and the Muslims. They not only weakened the power of the feudal lords but also indirectly, led to an exchange of ideas between the East and the West. This gave an impetus to learning.
5. Art and learning flourished: In this period towns and cities emerged as centres of activity. Merchants and artists began living in these cities. Most of the merchants patronized learning. Thus schools and universities came up in Paris, Bologna, Naples, Padua, Oxford and Cambridge. Individual

artists and scholars also received royal patronage. In this context, mention may be made of Lorenzo de Medici who patronized men of letters and art like Michelangelo and Leonardo da Vinci.

6. Geographical discoveries: The need to discover sea routes became essential when the Turks refused to allow trade through Constantinople. Columbus set out to discover a western route to the Indies but instead discovered America. Bartholomew Diaz was successful in reaching the Cape of Good Hope. Vasco da Gama discovered India. These discoveries not only gave new outlets of trade to the West, but also influenced the contemporary western thought.

7. Invention of the printing press: Renaissance received a major boost after the invention of the printing press. Earlier the manual copying of books and manuscripts made reading an expensive proposition. But the printing press brought books not only within the reach of scholars but common people also. Knowledge no longer remained the select prerogative of the rich.

Photo Study

Answer the following.

1. a. With which artist would you associate the given picture? Name any other work by the same artist.

Answer: The artist that created this beautiful piece of work is Leonardo Da Vinci. Another work by Leonardo Da Vinci is the Last Supper.

b. State any two reasons that made it possible for this artist to create such splendour during the period in question.

Answer: Two reasons that made it possible for the artist to create such splendour during the period are:

1. Feudalism, with its hierarchical pattern from the king down to the serfs, was based on the concept of service. This system of obligation was thus opposed to progress. But with the development of trade and commerce, the traders became prosperous. The economic focus shifted from agriculture to commerce. This period also witnessed the rise of new towns. Consequently, individualistic ideas and growth of free spirit and thinking made it conducive for Renaissance to flourish during this period.

2. In this period towns and cities emerged as centres of activity. Merchants and artists began living in these cities. Most of the merchants patronized learning. Thus schools and universities came up in Paris, Bologna, Naples, Padua, Oxford and Cambridge. Individual artists and scholars also received royal patronage. In this context, mention may be made of Lorenzo de Medici who patronized men of letters and art like Michelangelo and Leonardo da Vinci.

c. Name any two of his associates and the details of their creation which still attract our attention.

Answer: Two of the most renowned artists of his time were Michelangelo and Raphael. Michelangelo's works include David, Pieta and the paintings in the Sistine Chapel. His work highlights the presence of the human figure denoting power and magnificence.

Raphael's work includes Sistine Madonna and the painting of the Chigi Chapel. He worked in service of the Pope. The figures displayed wisdom and dignity.

2. a. Identify the person in the given picture. Name any other work by the same writer.

Answer: The person in the given picture is William Shakespeare. Macbeth is another work by Shakespeare.

b. Name any two of his associates and the details of their work which still attract our attention.

Answer: Two of Shakespeare's associates are John Heminges and Richard Burbage. Along with Henry Condell, Heminges was an editor of the First Folio, the collected plays of Shakespeare, published in 1623. Richard Burbage achieved success as performer by the age of twenty and during his career he appeared in plays by Jonson, Kyd, Beaumont and Fletcher, and John Webster. He also played many of the major Shakespearean characters, including Othello, Hamlet, Lear, and Richard III. He is also credited with the Chandos portrait of Shakespeare.

c. With which movement would you associate the writer? Which invention, do you think, would have aided the writers of that period the most?

Answer: William Shakespeare can be associated with the Renaissance. I think that his work Hamlet would have influenced the writers of that period the most.

12. The Reformation

Questions

1. With reference to Reformation, discuss the following:

a. The Renaissance and its effects.

Answer: The scholars during this period helped in fostering a spirit of enquiry among its people. As a result, people were no longer ready to accept the dictates of the Church blindly. They questioned the practices and rulings of the clergy. The authority of the Pope was challenged. The people read The Bible, as it was then available in translations and were shocked at the falsities propagated by the Church.

b. The Church versus the monarchy.

Answer: The Pope was regarded as the representative of God on the earth. He believed himself to be above the kings as well. The Pope also claimed the power to throne or dethrone the rulers. This growing power of the Pope was resented by the kings of the day. The Reformation was taken as a bold enterprise to weaken the Church and loosen its stranglehold over monarchy as well.

c. The economic burden on the people.

Answer: The Church had amassed a lot of wealth, which was used for erecting artistic buildings and cathedrals, while the common people lived frugally. Moreover, the Church levied taxes like tithe, which was one-tenth of the income. Another tax called the Peter's Pence was also levied.

The offices of the clergy were no longer given to men of credit but were sold for money. Further, confessions could be bought as certificates of Indulgences. Religion became a commercial proposition and the corrupt practices of the clergy angered the masses.

2. Apart from Martin Luther, the work of two other thinkers also made a difference to Reformation. In this context:

a. Name any two religious believers who spread Reformation.

Answer: Ulrich Zwingli and John Calvin helped spread Reformation.

b. Where were their areas of work?

Answer: Ulrich Zwingli's area of work was Zurich in Switzerland. John Calvin's was born in France but Geneva became his centre of activity.

c. What did they believe in?

Answer: Zwingli held that if the Old or New Testament did not say something explicitly and literally, then no Christian should believe or practise it. This formed the basis of his critique of Indulgences. He attacked the Church of corruption and criticized the indolent lifestyle of the clergy.

John Calvin urged people to live a simple and a pure life. Even the mildest form of self-indulgence was prohibited. Thus he banned dancing, card-playing and attending theatre. He also insisted on the barest simplicity in Church services, prohibiting all rituals and instrumental music.

d. How successful were they?

Answer: The Reformation left a deep impact on the lives of people all across the world. In AD 1523, Zurich officially adopted Ulrich Zwingli's ecclesiastical reforms and became the First Protestant State outside Germany. John Calvin banned dancing, card-playing and attending theatre. He also insisted on the barest simplicity in Church services, prohibiting all rituals and instrumental music.

3. The impact of the Reformation was far reaching. Discuss the importance of the following:

a. The division in the Church and its impact.

Answer: With the break-up of the Church into Catholic and Protestant, the unity of Christendom was threatened. The uniformity in doctrines and dogmas also came to an end. There was a split in the Church which was further intensified by smaller groups that came up. Nation Churches with rulers at the helm were set up. The Bible became all-powerful and all-pervasive.

b. The growth of individualism and nation-states.

Answer: Reformation encouraged freedom of thought. Intellectuals questioned not only the authority of the Pope, but also the concept of God and religion. Concepts like Capitalism, Socialism, and Communism came to the forefront. This led to the development in the different fields of science, philosophy, arts and learning.

Reformation had eroded the powers of the Papacy greatly. Absolute monarchy became the order of the day. This, in turn encouraged nationalism. As the Church submitted to the authority of the kings, the State assumed a place of importance. The Act of Supremacy in England passed by Henry VIII is an example of the formation of nation churches and nation-states.

c. Religious wars in Europe.

Answer: The division in religious beliefs led to numerous confrontations between nations advocating either of the two religious precepts. King Philip II of Spain being a staunch Catholic was determined to overthrow Elizabeth, who had her leaning towards Protestantism. But Spain was defeated and the desire to promote Catholic faith in England was never realized.

Photo Study

Answer the following.

a. Which country did he belong to? With which movement would you associate him?

Answer: Martin Luther was born on 10 November AD 1483 in Germany. He is associated with the beginnings of Protestant reformation.

b. What were the Ninety-Five Theses?

Answer: Luther nailed a statement of Ninety-Five Theses, objecting to the sale of Indulgences, on to the door of the Castle Church of Wittenberg—an act by which the Protestant Reformation is conventionally thought to have begun. In it, Luther said that the Pope and clerics were mere fallible

men and the highest authority was the 'truth of the Scripture' (The Bible). This led to Luther's excommunication.

c. How did he challenge the power of the Catholic Church and the Pope?

Answer: In AD 1514, Martin Luther became a priest at Wittenberg's City Church. He observed that people in Wittenberg did not confess in the Church, instead they bought Indulgences from Johann Tetzel, who, in this way, was raising money to rebuild St Peter's basilica. This practice of buying Indulgences, which replaced confession and allowed people to buy salvation, was protested by Luther.

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Luther began his trip to Worms on 2 April AD 1521. The journey to the Imperial Diet did not embody the repentance the Church had hoped for. It was more like a victory march. Luther was welcomed enthusiastically in all the towns he went through. The Imperial Diet asked him to withdraw his teachings, but he refused. He said, 'I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen.'

13. The Industrial Revolution

Questions

1. If we talk about the avenues of changes, the following need to be discussed. State your views on each in three justifiable sentences:

a. Changes in the crop cultivation.

Answer: The English countryside was transformed between AD 1760 and AD 1830, as the open-field system of cultivation gave way to compact farms and enclosed fields. Jethro Tull's most important contribution was the seed drill which allowed a much greater proportion of the seed to germinate by planting it below the surface of the ground, out of reach of the birds and wind. Arthur Young, the secretary of Board of Agriculture, advocated scientific agriculture, which contributed to the growth of agriculture.

b. The water frame and the steam engine.

Answer: With regard to the changes in the field of technology, Richard Arkwright's water frame was an important contribution which helped in producing stronger yarn. An engineer by the name of Thomas Newcomen built the first modern steam engine and James Watt began to make improvements on this engine. He made it a reciprocating engine, thus changing it from an atmospheric to a 'true steam engine' and provided rotary motion.

c. Michael Faraday

Answer: In AD 1831 Michael Faraday demonstrated how electricity could be mechanically produced. Hitherto, small productive capacity, short transmission lines, and high cost had limited the use of electric power. It was not until AD 1873 that a dynamo capable of prolonged operation was developed. In AD 1890, Florence boasted the world's first electric streetcar.

2. The impact of the Industrial Revolution was felt over a vast area and over a long period of time. In this context, discuss:

a. The growth of urbanization.

Answer: Until the Industrial Revolution, most of the world's population was rural. However, by mid-nineteenth century, half of the English people lived in cities, and by the end of the century, the same was true for other European countries. This rise was due to factors such as:

1. Industrialization, which called for the concentration of work force. The factories were often located where coal or some other essential raw material was available.
2. The necessity for marketing finished goods created great urban centres with access to water or railways. Such was the case with Liverpool, Hamburg and Marseilles, etc.
3. There was a natural tendency for established political centres such as London, Paris, and Berlin to also become centres for banking and marketing.

b. The formation of a new social class.

Answer: The Industrial Revolution created a new working class. This class included all the men, women, and children employed in the textile mills, ship-building sites and mines. Often skilled artisans found themselves degraded to routine work, as machines began to mass-produce the products formerly made by hand. Generally speaking, wages were low, hours were long, and working conditions unpleasant and dangerous.

3. What was the answer that this age of the Industrial Revolution produced to Adam Smith's concept of *laissez-faire*?

a. Define the growth of this new 'ism'.

Answer: Industrial Revolution created a sharp divide between the working class and the capitalists. The conditions under which the workers worked and lived had become sub-human.

Adam Smith in his book, *Inquiry into the Nature and Causes of the Wealth and Nations*, stated that the capitalists should be allowed to work without the interference of the State. Thus the doctrine of *laissez-faire* or 'let do' was propounded.

The antithesis of this doctrine culminated in the growth of Socialism, which propagated State ownership to prevent exploitation. In a socialist society, the means of production are owned by the workers rather than by a minority of capitalists. Such a system of ownership is both collective and individual in nature. It is collective because society can control production, which in turn is for the common good rather than for individual profit. At the same time, it is individual because workers are no longer a 'collective mob' employed by a minority of owners. Work becomes a free activity for each worker and they receive full fruits of their labour. Socialism thus enables full participation of individuals in the intellectual, cultural and political life of a society.

b. What was Karl Marx's view about this social concept?

Answer: According to Karl Marx, the author of *Das Kapital*, Socialism would involve nationalizing the 'means of production'—factories, farms, mines, transportation, etc. and putting them under the control of those he viewed as the sole producers of wealth—the workers. Therefore, this redistribution of economic power was aimed at extending democracy far beyond the limits envisioned by earlier democratic revolutions. Social services like health, education, and housing would be provided free, but people would still be paid wages according to their work.

In his *Communist Manifesto*, Marx stated that Communism was an advanced stage of Socialism. Socialism would prepare the way for the growth of an International Communist Society.

4. The Industrial Revolution altered the social fabric. In this context, discuss:

a. What is Capitalism based upon?

Answer: Capitalism can be defined as the accumulation of the means of production, materials, land, tools as property into a few hands. This accumulated property is called 'capital' and the property-owners of these means of production are called 'capitalists'. Capitalism is based on the principle of the large-scale realization of profit by acquiring goods at lower prices than one sells them.

b. State any one reason to justify that the Industrial Revolution led to the growth of capitalism.

Answer: With the Industrial Revolution, the concept of Capitalism gained ground. The Industrial Revolution ushered in an era of mechanized production which completely altered the socio-economic and political fabric of European countries. Industrial Revolution did away with the decadent practices that were present in feudalism. Industrial Revolution saw advancement of

technology which includes emergence of advanced machinery and improved methods of production. These constituted the necessary preconditions for the growth of capitalism.