

Social Science

Part I

Standard VII



**Government of Kerala
Department of General Education**

Prepared by

State Council of Educational Research and Training (SCERT), Kerala

2024

The National Anthem

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

PLEDGE

India is my country. All Indians are my brothers and sisters.
I love my country, and I am proud of its rich and varied
heritage. I shall always strive to be worthy of it.
I shall give respect to my parents, teachers and all elders and
treat everyone with courtesy.
I pledge my devotion to my country and my people. In their
well-being and prosperity alone lies my happiness.

7

Social Science

Prepared by

State Council of Educational Research and Training (SCERT)

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Dear Children,

Social Science is the branch of study that deals with social life and educational development. It can guide our society forward based on the past experiences and helps to overcome the difficult circumstances and contribute effectively to shape new eras and environments. The study of Social Science helps us to implement the fundamental rights set forth by the Constitution on a scientific basis and to find possibilities to nurture the country's economy.

We must have a clear understanding of society to foster an inclusive mindset taking into consideration all the marginalised social groups and in preserving the nation's high cultural and secular traditions. A Social Science student will be able to identify the geographical features and realise the need to conserve nature and ensure agricultural prosperity.

It is hoped that the textbook of Social Science, Class 7- Part 1, will be an asset and contribute much to your success in life by incorporating such progressive perspectives as proposed by the Revised Curriculum Framework of Kerala, 2023.

This textbook is sure to help you in making our society more dynamic and upholding human values.

With love and regards,

Dr. Jayaprakash R.K.

Director

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Content

1. Medieval India.....7-24
2. Medieval India: Cultural Movements.....25-38
3. Constitution: Path and Guiding Light.....39-53
4. From Injustice to Justice54-67
5. Our Earth.....68-81
6. Indian Subcontinent.....82-93
7. From food production to food security94-110

Certain icons are used in this
text book for convenience



Additional Reading:
Not subjected to evaluation



Learning Activities



Extended Activities



Let's Read

THE CONSTITUTION OF INDIA

PREAMBLE

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

JUSTICE, social, economic and political;

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

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

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

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

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



Medieval India



Fig. 1.1



Fig. 1.2

Observe the figures given above. These are the historical relics of two kingdoms that ruled medieval India.

You may be familiar with the first one.

You might have seen our Prime Minister hoisting the National Flag here on Independence Day.

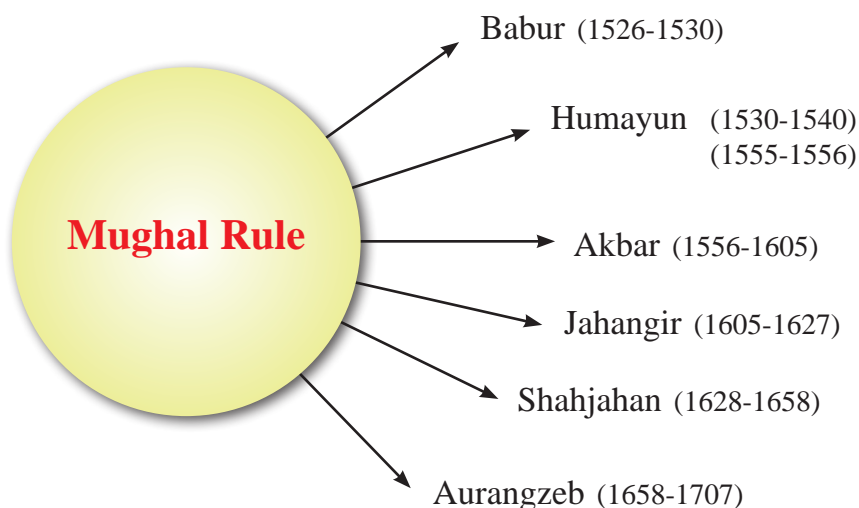
The first figure is the Red Fort, built in Delhi during the reign of Mughal emperor Shah Jahan.

The second is the figure of Hampi, the capital of the Vijayanagara that existed in South India during the same period.

Let's have a discussion on these two kingdoms in this chapter.

Mughal Rule

Babur established the Mughal rule in 1526. The Mughals ruled India till 1857 with Delhi as their capital. Do you know the main rulers during the Mughal period?



You may have identified the important Mughal rulers from the picture.



Collect pictures of Mughal kings and prepare an album

The Mughals had a very vast kingdom. In addition to today's India, the Mughal rule had spread to the neighbouring countries also.



*Fig. 1.3
The Mughal Kingdom under Aurangzeb (1707)*



Observe the map, find and list out the existing countries where the Mughals had extended their rule.

- Afghanistan
-
-

The Mughals and the First Battle of Panipat



The name 'Mughal' is derived from the term '*Mongol*'. Babur, the founder of the Mughal Kingdom, was the descendant of the Turkish ruler Timur paternal way and the Mongol king Genghis Khan maternal way. It was the Europeans who started addressing this dynasty as 'Mughal' during the 16th century.

In 1526, Ibrahim Lodi, the last ruler of the Lodi dynasty, and Babur, the ruler of Kabul, fought at Panipat in Haryana. In history, this battle is referred as the First Battle of Panipat. Babur laid the foundation of the Mughal rule in India through this victory.

"Emperor Akbar, who shook the East, passed away. Akbar was indeed a great emperor. Even while having great command over his subjects, they all loved him, respected him and was always submissive to him. He administered equal justice without any distinction of high-low castes, familiar-unfamiliar. He considered Hindu/Christian/Muslim alike. He treated the strong with force and the weak with mercy... He was loved by all..."



This is an obituary written by the Jesuit priest Pierre Jaric after the death of Emperor Akbar (1605 CE).

What can you understand about the Mughal ruler Akbar from the above note?

- Akbar was a powerful ruler.
-
-
-



Fig. 1.4

Akbar, the famous ruler of the Mughal dynasty, discusses with various religious leaders.

In 1575, Akbar built Ibadat Khana in his new capital, Fatehpur Sikri. Scholars and dignitaries of various religions used to gather here. These discussions speak volumes about Akbar's policy of religious tolerance.

Akbar created *Din-i-Ilahi*, his visionary religion by combining the good aspects of all religions. Peace to all or *sulh-i-kul* is the core of this vision. He aimed to clarify the idea that all visions are for the welfare of human beings.



Fig. 1.5

Fatehpur Sikri

The abolition of the religious tax called '*Jaziah*' proved that Akbar followed tolerance in the administrative field as well. People from all sects were treated equally in all spheres of the Mughal rule. Raja Todarmal, Raja Mansingh, Raja Bhagavandas and Birbal were prominent among those who held high positions in the royal court of Emperor Akbar.



What was Akbar's aim in building *Ibadat Khana*?

Make notes.

Mughal Sultan Jahangir recorded in his memoir '*Tusuk-i-Jahangiri*' that Akbar had ordered his followers: "My followers should not waste time in enmity with other religions. Let the concept of *sulh-i-kul* (peace to all) be applied to all belonging to other religions. "Do not kill animals or take up arms except in times of war"



Based on this statement, how much did Akbar's policies help in maintaining religious tolerance among different sections of the people? Organise a class discussion.

The Mughal Army

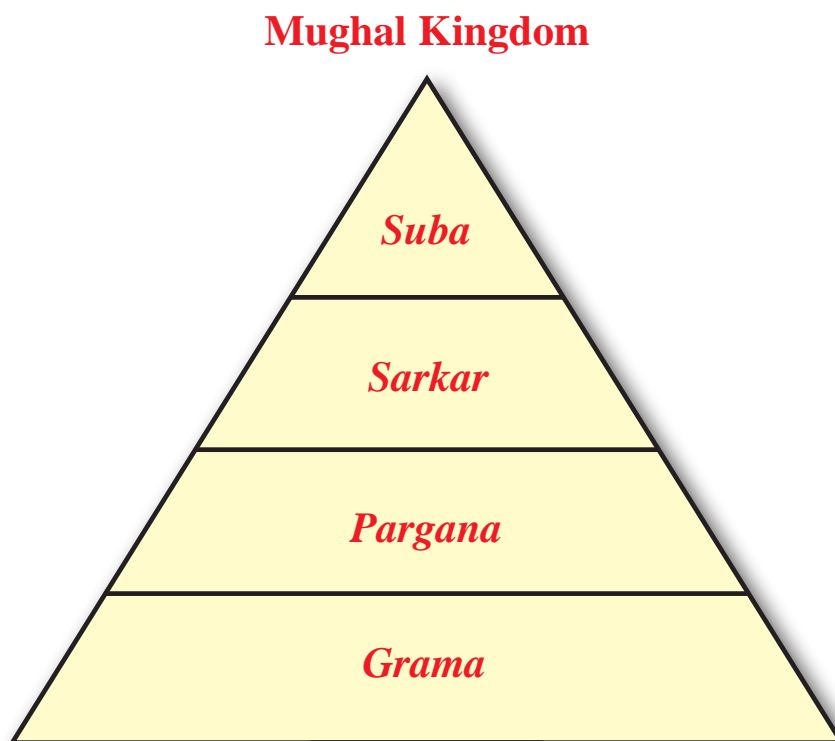
During the Mughal period, a strong army was needed to expand the kingdom as well as to maintain the expanded kingdom. '*Mansabdari*' was the military system implemented by Akbar for this purpose. According to this system, each officer had a regiment under him. The title '*mansab*' refers to the number of cavalry each officer is required to maintain. The rank of the *Mansab* was determined by the number of soldiers to be maintained. This system was implemented as an alternative to maintain army paying directly from the state exchequer. *Mansabdars* were allotted land according to their ranks. The *Mansabdar* maintained his army by collecting tax from land allotted to them. The support of the Nobles and the military was necessary to carry forward the regime strongly. *Mansabdari* system was implemented to achieve this objective.



Organise a discussion on *Mansabdari* system of the Mughals.

The Mughal Administration

Let us see the measures adopted for administrative convenience during the Mughal period.



It was during Akbar's regime in Mughal rule that such an administrative order (structure) was effectively formed.

The emperor was the sovereign authority of the country, the commander-in-chief, the law-maker and the supreme judge.

During the Mughal period, there were no separate courts for the administration of justice as today. Instead, local religious scholars (*Qazi*) investigated and adjudicated disputes. Those who were dissatisfied with this decision had the opportunity to complain directly to the emperor. Ministers and Heads of departments were appointed to advise the king on administrative matters.

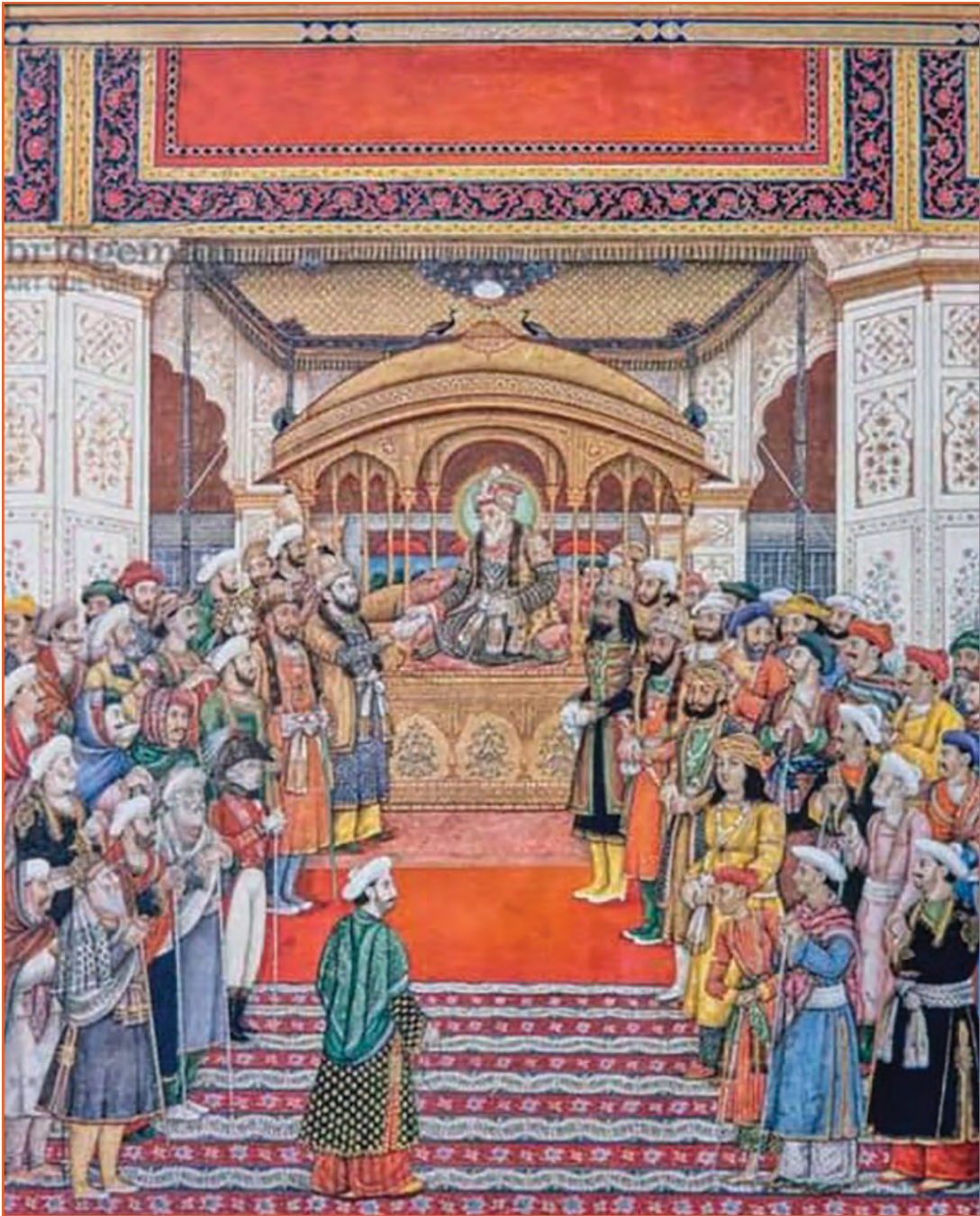


Fig. 1.6
Emperor Akbar hearing the grievances of the people in the Diwan-i-Khas.

Socio-Economic Status

European travellers and traders who visited India at that time recorded about the society during the Mughal rule. A feudal social system existed at that time. Society was divided into different stratas.

The common man was at the bottom of society with the king at the top. Standard of living of the people depended on wages and income. Most of the people were farmers. Caste system existed among them. Each caste had its own customs and rituals. Tavernier, a French traveller who visited India during the Mughal period, recorded the social conditions and life style of the people at that time. There existed wide differences in the way of life, food habits and clothing of people from place to place. Babur, in his memoirs, recorded the labour system and caste system prevalent in India during those days.



'Agra and Fatehpur Sikri were larger than the city of London and was always bustling with people. The 12 mile distance between these cities were filled with markets selling food and other items all along the way.

Above is the description of two cities in India by Ralph Fitch, an Englishman who visited India during the Mughal period. From this description, you can understand the economic progress we had achieved during the Mughal rule. Agricultural achievements were the basis for this economic progress. Rice, wheat, barley, sugarcane, cotton and oilseeds were the major agricultural products of the time. Abul Fazal in his book '*Ain-i-Akbari*' recorded that Indians cultivated different varieties of rice. The farmer was not evicted from the land as long as he paid tax.

The use of technology and new tools enriched the agricultural sector during the Mughal period. The Persian wheel and canals were widely used for irrigation.

Abul Fazal



Abul Fazal was the most prominent historian during the Mughal era. He was Akbar's advisor and biographer. He is the author of the books '*Ain-i-Akbari*' and '*Akbar Nama*'.

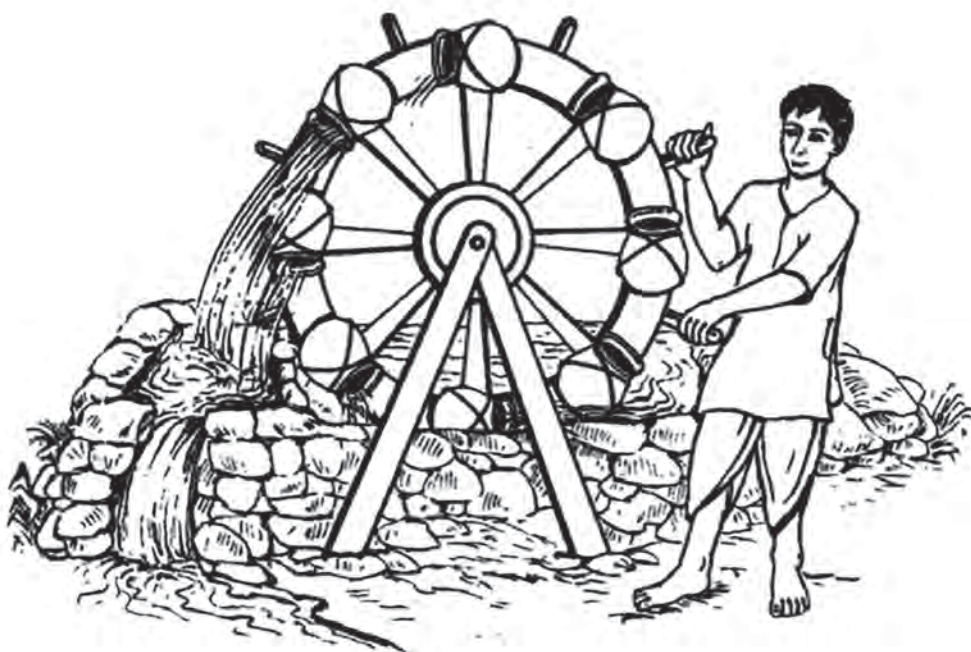


Fig. 1.7
Persian wheel

Increased agricultural productivity accelerated trade and urbanisation. Gujarat was the gateway of foreign goods. The main export items were textiles, muslin, sugar and rice. Water transport made significant progress during this period. The major cities of this period were Dhaka, Murshidabad, Surat, Lahore, Agra etc.

Find out the countries in which these Mughal cities are located now.

Mughal cities	Present countries
● Dhaka	● Bangladesh
● Murshidabad	●
● Lahore	●
● Surat	●
● Agra	●

Cultural Integration



Fig. 1.8
Excerpt from the book Razm-Nama

Have you noticed the picture?

This is the front cover of the Mahabharata, translated into Persian during the Mughal era. It was translated by Dara Shukoh, the son of the Mughal ruler Shah Jahan. This is an example of the Mughal's blending with Indian culture. Such blending of culture took place in many regions. Let us have a look at some examples of such cultural integration.

The Taj Mahal, Agra Fort and Red Fort are examples of the fusion of Indian Architectural style with the Persian style brought here by the Mughals. Urdu, a new language, was also formed by the fusion of Persian and Hindi languages during this period. Hindustani music also originated as a result of this synthesis.



Fig. 1.9
Taj Mahal



Fig. 1.10
Agra fort

The Mughal Era witnessed similar types of integration in all walks of life.

The Vijayanagara Rule

Hope, you have learned about the Mughal dynasty that ruled Delhi during the medieval period? Different dynasties existed in South India also during this period. The most prominent among them was the Vijayanagara Kingdom

Vijayanagara and Hampi

Vijayanagara (City of Victory) was the name of both a city and a kingdom. The city was destroyed in 1565 CE and remained only in the minds of the people. It remained in their popular memory as 'Hampi'. The ruins of Hampi were discovered in 1800 by Colonel Mackenzie, an English East India Company Officer. This discovery drew the attention of the researchers to the history of Vijayanagara.



Fig. 1.11
Vijayanagara during the period of Krishna Deva Raya

List out the present-day Indian states included in the city of Vijayanagara from the above map.

-
-
-

Kings of Vijayanagara	
• Sangama dynasty	• Harihara, Bukka
• Saluva dynasty	• Narasimha Saluva
• Tuluva dynasty	• Vira Narasimha • Krishna Deva Raya
• Aravidu dynasty	• Tirumala • Venkata I

The Vijayanagara was founded in 1336 CE by the brothers Harihara and Bukka. Krishna Deva Raya (1509-1529) was the most famous ruler of the powerful and wealthy kingdom of Vijayanagara. Let's note the words of the European traveller Barbosa about him.

'The king allowed such freedom that anyone, irrespective of being Christian, Jew, Moor or Heathen can come and go and live according to his creed without being annoyed in any way. Equality was ensured by the judicial system present there.



Barbosa

(Portuguese traveller who visited India)

The reign of Krishna Deva Raya was a period of imperial expansion and development of the empire. Lot of construction works were carried out during his reign. Apart from constructing more facilities in the capital city of Hampi, he also built new forts, palaces and temples. Another important reason for his fame was religious tolerance. All religions were treated equally by him. The people of different religions were allowed to follow their beliefs freely. Art, literature, and cultural spheres also witnessed remarkable progress under Krishna Deva Raya. He had extraordinary

erudition and authored the works 'Amuktamalyada' and 'Jambavatikalyanam'. He promoted Telugu, Kannada and Tamil literature. Scholars known as 'Ashtadiggajas' adorned the court of Krishna Deva Raya.



Prepare a note by comparing the religious policies of Akbar and Krishna Deva Raya.

Administrative System

Monarchy prevailed in Vijayanagara administrative system also. For administrative convenience, the country was divided into *mandalam* (provinces), *nadu* (districts), *sthala* (sub-districts) and *grama* (village). There was cabinet to help the king. The King had the power to demote and punish ministers. There were courts at various levels for the administration of justice. The appellate authority was the King himself. Minor offences and labour disputes were dealt with by the village courts themselves.

Nayakas and *Amara-Nayakas* played an important role in the administration of Vijayanagara. The military commanders were known as '*Amara-Nayakas*'. The Kings allotted lands known as '*Amara*' to them. The administration of *Amara* was carried out by *Amara-Nayakas*. *Amara-Nayakas* had the right to collect taxes from these areas. The *Amara-Nayakas* paid a fixed amount to the king. They also maintained a certain number of foot soldiers (infantry), horses and elephants. This system was called the '*Amara-Nayaka System*'.



Compare and list the Mansabdari-Amaranayaka practices

Socio-Economic Condition

Vijayanagara society consisted of various castes and religions. Brahmins were the dominant group in the society. They were entitled to the revenue from the land allotted to the temples. Brahmins used to lead the rituals and religious ceremonies in the temples. Other sections of the society were mainly engaged in agriculture, trade and handicrafts. Kings employed women to prepare accounts of the royal palace

and decorate gardens. Polygamy prevailed among the wealthy. Child marriage and the practice of sati were also prevalent in society.

'...going forward, you have a broad and beautiful street...

In this street live many merchants, and there you'll find all sorts of rubies and diamonds and emeralds and pearls and cloths...

that you may wish to buy... Then... a fair where they sell... horses and oranges and grapes... and wood...'



- Domingo Paes

(Portuguese traveller who visited Vijayanagara)

Hope, you have read the travelogue given above.

Many travellers who visited that country recorded the grandeur and richness of Vijayanagara. The main occupation of the people was agriculture. Silk and cotton clothes were commonly used. Irrigation was provided in the arid areas around Vijayanagara. The Kamalapuram lake, constructed in 15th century CE, Hiriayakanal and the dam across the Tungabhadra river strengthened the agricultural sector.

The land was surveyed and taxed according to productivity. Apart from land tax, the main sources of revenue to the government were professional tax, building tax, license fees of various kinds and fines imposed by courts.

Vijayanagara developed into a major trading centre. Traders from different parts of India and the world flocked to the famous city of Vijayanagara. The rulers greatly encouraged foreign trade. The Portuguese and the Arabs had monopoly over foreign trade. Trade was also done with China and Sri Lanka.

The trade of horses, brought from Arabia and Central Asia, was mainly done by the Arabs. Horses were an important item of trade. Local traders involved in horse trading were known as 'Kuthirachettis'. Gradually, the Portuguese pushed out the Arabs and took control of this trade. Income from trade strengthened the nation's economy. Chinese pottery found in the city indicates trade relations with China.

Cultural Life of Vijayanagara



Fig. 1.12
Hazara Ram Temple, Hampi



Fig. 1.13
Vithala Swami Temple, Hampi

During the Vijayanagara period, the cultural life also made great progress. Many schools were established for the study of Vedas and Sastras. The Vijayanagara period, witnessed unprecedented growth in the fields of art, architecture, sculpture, literature and music. Kings like Krishna Deva Raya were patrons of art and literature. The 'Dravidian style of sculpture' was dominant during this period. Another important feature of Vijayanagara style of sculpture was the gigantic temple gates known as '*Gopurams*'.



Fig. 1.14
Virupaksha Temple, Hampi



Fig. 1.15
Lotus Mahal, Hampi

The field of literature also made tremendous progress during this period. Telugu literature was the most flourished one. Numerous Sanskrit works were also translated into many regional languages during this period.



Extended Activities

- Create a digital album by collecting pictures related to the cultural contributions of the Vijayanagara period and present it in the class.
- The achievements in various fields during the periods of Akbar and Krishna Deva Raya were exemplary. Compare their contributions based on the given clues and organise a seminar.

Indicators

- Governance
 - Culture
 - Wealth
 - Justice
- Complete the table by comparing the common features of the Mughal and Vijayanagara administrative systems.

Mughal Administration	Vijayanagara Administration
● Monarchy	● Monarchy
●	●
●	●
●	●
●	●

- Collect pictures and make a class presentation about the integration that took place in various fields during the Mughal rule.

Medieval India: Cultural Movements

Tamil lyrics

*Koneri Vazhum Kurukai Pirappen
Thiruvengadachoonayil Meenayi Pirakkum
Venkadathu chempakamayi nirkkum
Venkatamalaimel thambhamayi
Kovilin vasalil padiyayi kidanthum*

*Kulasekhara Alvar
'Perumal Thirumozhi'*

Translation

I wish to be born as a dove,
to live on this hill,
To be born as a fish in the pond at
Tiruvankata hills,
To stand as a chembaka flower there,
To stand as a pillar on top of Venkata Hill,
To lie down as a step at the
door of that temple.

The above verse is from '*Perumal Tirumozhi*', written by Kulasekhara Alvar, a Bhakta poet who lived in Kerala in the 9th century.

What is the theme behind these lines?

Bhakti is the total submission of one's life to God. The ideas and activities that arise out of Bhakti are known as Bhakti movement.

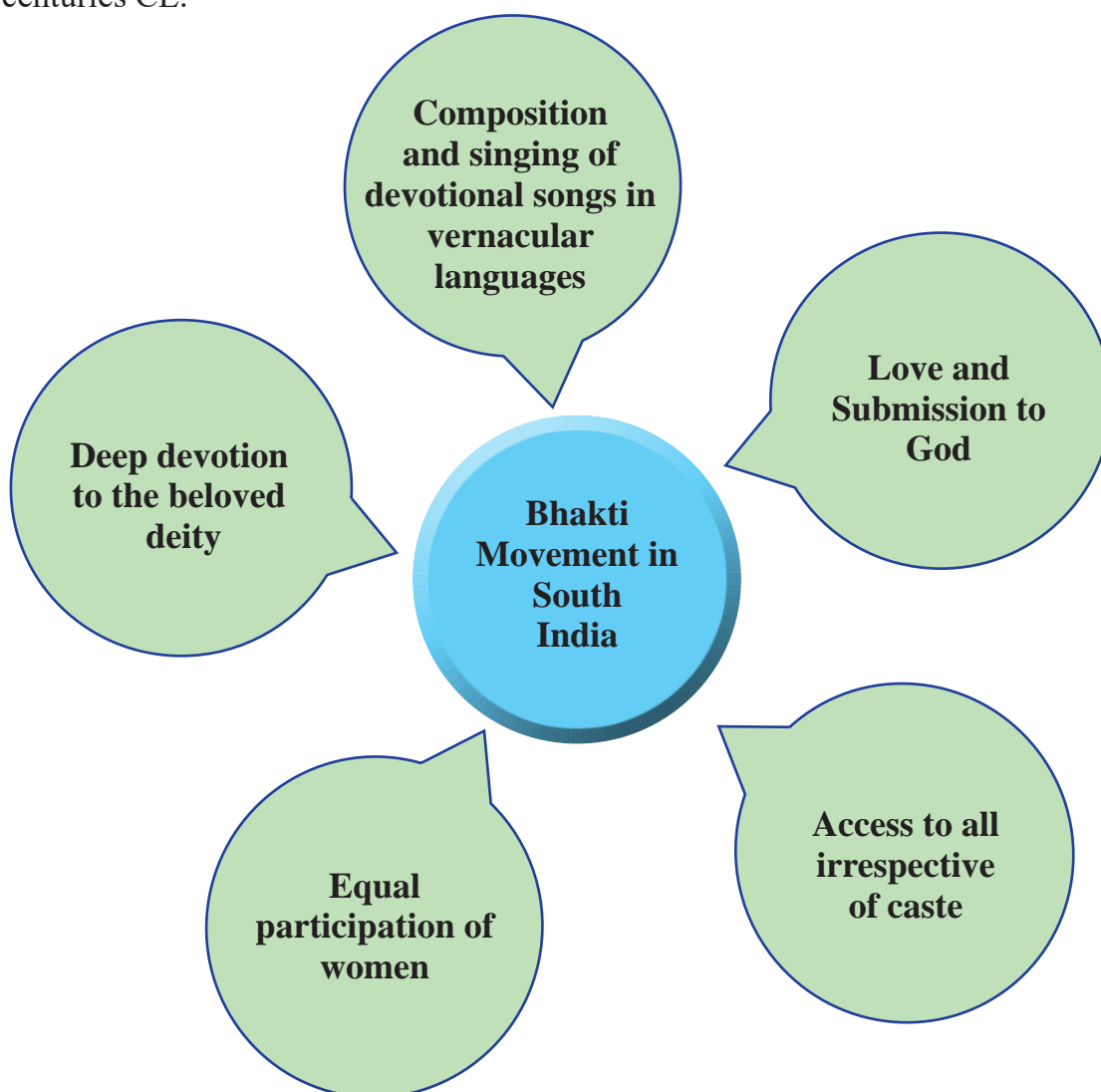
The conservative outlook and the caste system that prevailed in medieval India perpetuated discrimination among the people.

The social groups subjected to caste discrimination were attracted to the Bhakti movement. Gradually, at different times there occurred synthesis of various visions and practices in India. In this chapter, we shall discuss the two important cultural movements that spread across India during the medieval period, that is Bhakti-Sufi movements.

Bhakti movement in South India

Bhakta poets who lived in South India composed hymns and devotional songs that express unwavering devotion to their favourite deity. These Bhakta poets were devotees of Vishnu known as *Alvars* and devotees of Shiva known as *Nayanars*.

Let's see the characteristics of this movement that existed between the 7th and 12th centuries CE.



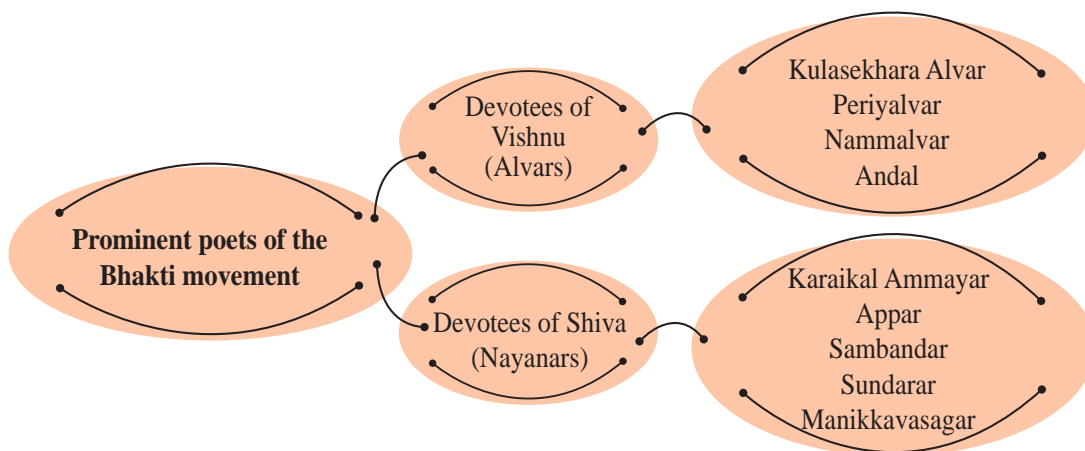
The Bhakti movement emerged as a popular movement in Tamil Nadu. Alvars and Nayanars travelled from place to place singing devotional songs in vernacular languages which helped in spreading devotion among people. The compositions of Bhakta poets had a great impact on the common people when evil practices and inequality were dominant. The meaningless customary practices that prevailed in the society were questioned. Irrespective of caste, all sections of the society were attracted to the Bhakti movement. The writings of Alvars and Nayanars popularised Hinduism.



Fig. 2.1
Manuscript of Thevaram found in 1700 CE
from a Shiva temple in Tamil Nadu

The writings of the Alvars came to be known as '*Nalayira Divyaprabandham*', while the writings of the Nayanars were titled as '*Thirumuraikal*'. Many temples were also built during this period.

Prominent poets of the Bhakti movement



Make a note on the changes that South Indian Bhakti movement brought about in the social system.

The Bhakti movement gradually started spreading to different parts of India. Let's get to know the propagators of the Bhakti movement in different regions.

Basavanna: Philanthropist of Kannada Desa

Attached below is the depiction of a discussion that took place in the '*Anubhava Mandapam*', the forum set up by Basavanna. Note the figure.

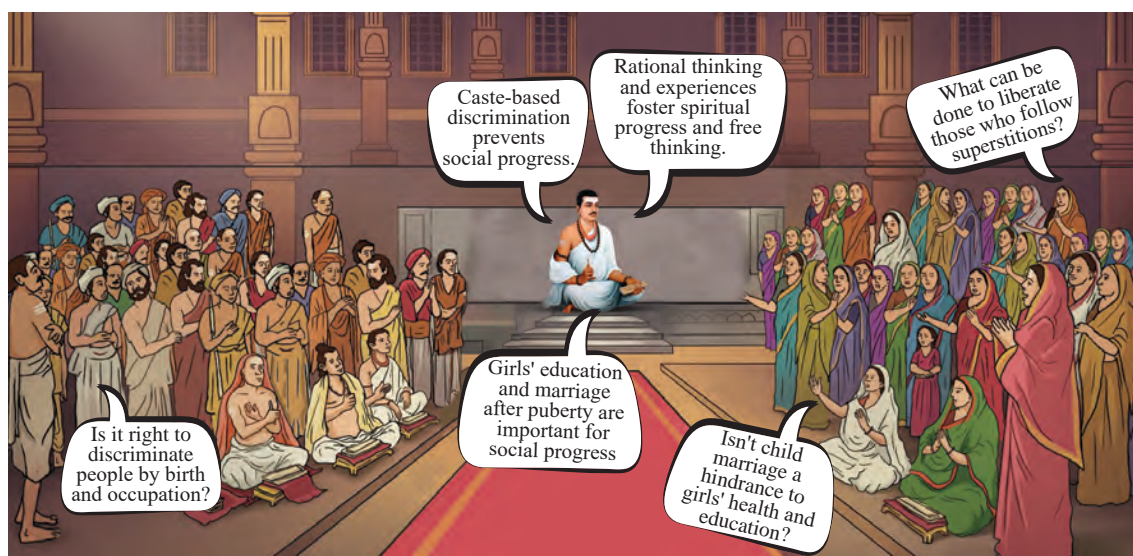


Fig. 2.2
Basavanna's discussion with the people in Anubhava Mandapam.
(In the artist's imagination)



Anubhava Mandapam

Anubhava Mandapam was a spiritual forum founded by Basavanna in the 12th century CE. Allama Prabhu and Akka Mahadevi led the discussions in the *Anubhava Mandapam*. Everyone was allowed to participate in the discussions irrespective of caste and gender. People used to come to *Anubhava Mandapam* for spiritual discussions and renewal of knowledge. The ideas that emerged in the discussion were conveyed to the people in the name of 'Vachanas'.

List out the key features of the social conditions during that period.

- Caste discrimination existed
-
-

Basavanna was a philosopher, social reformer and poet who lived in Kannada Desa in the 12th century. He decided to make people aware of the social and religious discrimination that existed in the society and endeavoured to wipe them out. Basavanna put forward a vision based on freedom, equality and social justice. Through the Vira Shaiva movement founded by him, he co-ordinated these ideas.

The major activities of the Vira Shaiva movement are given below.

- Brahminical supremacy and the authenticity of the Vedas were questioned.
- People were educated against caste discrimination and discrimination against women.
- Monotheism was encouraged.
- Convinced the people about the greatness of work and labour.
- He opposed child marriage and encouraged marriage after puberty and widow remarriage.



Fig. 2.3
Statue of Basavanna erected
at Basava Kalyan, Karnataka

Basavanna's messages highlighting humanism and equality



- If thought and action are good, the nation will prosper.
- All human beings have equal rights irrespective of caste.
- Intermediaries are not required to worship God.
- There is no rebirth, live this life blissfully.



The Vira Shaiva movement questioned the caste system and inequalities. Evaluate this statement.

Kabir: Propagator of Human Harmony

Read these lines...

The Almighty is known by many names
Like Allah, Ram, Karim, Kesav, Hari, Hazrath
Aren't the bangles and rings, nothing but forms of gold?
Variety lies in names, we call them.

Share the ideas you have discovered...

These are the lines by Kabir, propagator of the Bhakti movement who lived in Northern India (present-day Uttar Pradesh) in the 15th century.

Kabir propagated his ideas through such hymns known as 'Dohas'. Kabir's dohas were very popular with the masses as he composed his hymns in a language that common people could understand.

Kabir stood for Hindu-Muslim unity and brotherhood. He reminded that the Hindus and Muslims are two vessels made of the same soil. He argued that caste system, untouchability, religious rituals, post-death rites, idol worship etc. were meaningless. Kabir criticized all kinds of discrimination based on caste, religion, race, legacy, wealth etc. Kabir's thoughts and activities were immensely influenced by Bhakti-Sufi ideas. He rejected religious traditions completely. He also ignored the external rituals of religions. Kabir, who believed in formless God, propagated Bhakti as a means of salvation.



Fig. 2.4
Kabir engaged in weaving
(From the Jaipur Museum collection)

Kabir travelled from place to place with his disciples to spread his ideas. Read some of his experiences during such travels.

Once, Kabir inquired of a grieving village chieftain. He said: "It's Karma, what else to say? People are dying of smallpox. Sorcery is the remedy.

Kabir laughed and said. "A spell for healing? None of this can be solved by magical spell. Only treatment can cure the disease".

On another occasion, people started giving gifts to Kabir and his disciples. He said: "We are weavers, metalworkers, woodcutters, farmers and cobblers. We do work and live. We do not need gifts".



Fig. 2.5
Kabir and his disciples with the village chieftain

You have read Kabir's Doha and stories. Add your findings below.

- People call God by different names.
- Kabir made people think against superstitions.
-
-



To what extent did Kabir's ideas help to promote equality and religious harmony among the people?
Organize a discussion.

Guru Nanak: Love and brotherhood

Once, Guru Nanak and Bhai Mardana came to rest at Sajjan Thug's inn. He had a habit of robbing those who stayed there. Knowing this Guru Nanak did not want to rest for the night. Instead, they started singing 'Shabad', prayer songs composed by Guru Nanak. The recital meant it was unjust to loot others' wealth. Sajjan Thug realized his mistake when he listened to the lyrics of the song. He begged Guru for forgiveness. Guru Nanak advised him to give back all the stolen wealth to the poor and to live honestly. Then on, Sajjan began a life helping those who visited his inn.



Fig. 2.6
Guru Nanak and Bhai Mardana

What ideas did you get from this story?

-
-
-

Guru Nanak was born in 15th century in the village of Talwandi (now in Pakistan) in Sheikhpura, Punjab. Guru Nanak attempted to harmonize the ideas of different religions. He travelled within and outside India to propagate his thoughts.

Guru Nanak was against the meaningless religious rituals. He attempted to propagate the message of One God. He promoted the ideals of equality, brotherhood, love, goodness, and religious tolerance. Caste discrimination, idolatry, pilgrimage etc. were rejected by him. Economic inequality was questioned and people were encouraged to abstain from using intoxicants. He emphasized the importance of the 'Langar' or community kitchen where all classes of people could eat together. His ideas later paved the way for the formation of Sikhism.



Fig. 2.7
The mural of Guru Nanak at the Baba Atal Gurudwara in Amritsar.



Make a note on the methods adopted by Guru Nanak to propagate the ideas of religious tolerance and universal brotherhood.

In short, the social and religious activities of Kabir and Guru Nanak ushered in a period of cultural harmony in medieval India.

ਗੁਰਮਤਿ ਦੇਵ ਗੁਰੀਆਈ॥ ਬਸੰਤੀ ਸ੍ਰੀ ਦੂਰ ਸੁਹਾਈ॥ ਸਰਸਾ ਅੰਗੀਰੀ ਲੋਭਾਰਜਾ॥ ਸਿੰਗਲਾਈ ਪਾਂਚਉ ਆ
 ਜਨਾ॥ ਸੁਰਮਤਿ ਦਫਤਾਰ ਕਰਿ ਆਏ॥ ਚੰਦ੍ਰਾ ਬੀਬਾ ਮੇ ਗਲਨ ਸੁਹਾਏ॥ ਸਰਸ ਬਾਨ ਅਉ ਆ॥ ਚਿਬਿਨੰਦਾ॥
 ਗਾਵਾ ਪਸਰਸ ਬੀਬ ਕਰਿ ਆਏ॥ ਅਸਦ ਪੁਰੀ ਕੋ ਸਦਾ ਵੀ॥ ਪੁਨਿ ਆਈ ਦੀਪਕ ਕੀ ਬਾਹੀ॥ ੧॥ ਕਛੇਲੀ
 ਪਦਮ ਜਰੀ ਦੋਹੀ ਕੀ ਅਲਾਪਿ॥ ਕਰੋ ਦੀਪਕ ਪੂਰੀ ਸੀਰੀ ਦੀਪਕ ਕੋ ਬਾਪਿ॥ ੧॥ ਕਾਲ ਕਲ੍ਹ ਤਲ ਅ
 ਰਾਮ॥ ਕਾਲ ਕੁਲਾ ਚੰਪਕ ਕੇ ਨਾਮ॥ ਗਉਰਾਮ ਉਕਨਾ ਕਲਾਨਾ ਅਸਦ ਪੁਰ ਦੀਪਕ ਕੇ ਜਾਨਾ॥ ੧॥
 ਸਤਗਿਅਿਸਿਰੀਤਾ ਦੇ ਗਾਵਾ ਪਾਂਚਉ ਸਿੰਗਿ ਬਰਿਨ ਲਵਾ॥ ਬੈਰੀ ਕਰਨ ਦੀਪਸੀ॥ ਸ਼ਾਬ ਕੀ
 ਗਾਵਾ ਜਾਵਾ ਦੀ॥ ਤਿਪਿਪਾਏ ਸਿੰਧ ਦੀਆਲਾਪਿ॥ ਸਿਰੀਰਾਵਸਿ ਉਪਾਂਚਉ ਬਾਪਿ॥ ੧॥ ਸਾਧੂ ਸਾਰੰਗ
 ਜਾਗਰਾ ਅਉਰੇ ਰੰਗੀ॥ ਅਸਦ ਪੁਰ ਸਿਰੀਰਾ ਕੇ ਕੰਡੇ ਕੰਡਾ ਜੀ॥ ੧॥ ਸਜਦਾ ਮੇਘਾ ਗਾਵੇ ਗਾਵ
 ਿਪਾਂਚਉ ਸਿੰਗ ਬਰਿਨ ਲਵਾ॥ ਸੋਹਣੀ ਕੀ ਲਾਜੀ ਸੁਨੀ॥ ਪੁਨ ਗਾਵਾ ਵਿਆਸਾ ਚੁਨਾ ਜੀ॥ ਉ
 ਚੇਰੁ ਰਿਸੁ ਪੁਨਿ ਨੀਨੀ॥ ਮੇਘਾ ਗਾਵਾ ਸਿੰਧੀ ਚਉਦੀ ਨੀ॥ ੧॥ ਬੈਰਾ ਪਰਗਾਜ ਪਰ ਕੇਦਾਰ॥ ਸਬਲ
 ਧਰਨ ਦਾਉ ਜਲ ਧਾਰਾ॥ ਪੁਨਿ ਗਾਵਾ ਸਿੰਧੀ ਚਉਦੀ ਨੀ॥ ੧॥ ਸਾਧੂ ਪੁਰਨ ਕੇ ਨਾਮ॥ ੧॥ ਧਰ
 ਰਾਉ ਨਿਗਾਏ ਸਿੰਗਿ ਰਾਨੀ ਤੀਸਾ॥ ਸਬੋ ਪੁਰਾਨ ਕੇ ਅਨਾ ਕਦਾ ਬੀ॥ ੧॥ ੧॥
 ਜਪਾਣੀ ਗੁਰਮਤਿ ਬਾਣੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
 ਜਿਅੀ ਕੀ ਬਿਧਿ॥ ੧॥ ਜਿਰਾਜੀ ਕ ਜਲੁ ਦਸਤਾ॥ ੧॥ ਬੋਲਾ॥ ੧॥ ਗੁਰਦਾਸਿ ਕਰਕਾ॥ ੧॥ ਆਇਕਰ ਕੀ
 ਜਵਰਾ॥ ੧॥ ਆਇਕਰ ਕੀ ਬਿਧਿ ਜਾਗਰਾਈ॥ ਤਾਰੇ ਕਾਭੰਡਾ ਨੀਰੂਰੀ ਲਕਵੀ॥ ਦੁਰਕ
 ਜਲਾ ਦਿਨੀ ਪਾਸਈ॥ ਰਦਾ ਲਕਵੀ॥

Guru Granth Sahib manuscript, 1704 CE.

'Adi Granth' (Guru Granth Sahib) is the holy book of Sikhism. The 'Adi Granth' contains writings of all the Sikh Gurus beginning from Guru Nanak. The importance of monotheism and thoughts against caste-gender-race discrimination are embedded in it. The ideas of Jainism, Buddhism, Islam, etc. are included in the 'Adi Granth'.



Women and the Bhakti Movement

Women were less recognized and respected in the medieval society. Conditions remained the same in relation to freedom of worship. With the advent of Bhakti movement, many women took to composing and singing hymns and songs to worship the deity of their choice.

Mirabai was a Rajput princess who lived in Chittor, Rajasthan. She gave up all the worldly comforts and immersed herself in devotion to Krishna. Krishna Bhajans composed by Mirabai are very popular.

Karaikkal Ammayar and Andal were famous devotee poetesses from Tamil Nadu. Their compositions expressed deep devotion to their favourite deity.

Akka Mahadevi was a prominent figure in the Vira Shaiva movement. She led discussions against the social and spiritual oppression the women faced in those days.

Bahinabai and Soyarabai of Maharashtra and Lal Ded of Kashmir also contributed to the growth of the Bhakti movement.



Fig. 2.8
Mirabai - Kangra painting of
Himachal Pradesh



Discuss the significant role of Mirabai, Akka Mahadevi etc. in the growth of the Bhakti movement.

Impacts of the Bhakti Movement

The aim of the Bhakti movement was dedication to one's favourite deity through music and devotion. However, later, the movement was able to bring about progressive changes in India's social and religious spheres.

Most of the Bhakti poets in the Bhakti movement were from the so called marginalised caste groups. They questioned caste system and the privileges enjoyed by the Brahmins. As a result, the concept of social equality began to emerge. Women were allowed to participate in discussions in the *Anubhava Mandapam*.

Their opinions gained recognition and made them think about the idea of equality between men and women. The Bhakti movement was also able to educate people about the greatness of occupation.

Sufi Movement



Jalaluddin Khilji, the Sultan of Delhi, revealed his desire to Amir Khusru to meet Sheikh Nizamuddin Auliya. The Sultan insisted that the meeting should be kept secret as Auliya would refuse to meet him, if he comes to know about it. But Khusru told this to Auliya.

Auliya, who did not like to meet rulers, travelled far on the day of the visit. On reaching the Khanqah, the king could not see the Sheikh and became angry with Khusru. "You were deceiving the Sultan, weren't you?" Khusru replied, "If I deceive the king, only my life in this world will end. But if I cheat my Sheikh, I will lose the immortal afterlife too."

Doesn't this incident tell us that Khusru, who was not afraid of death, was afraid of the displeasure of his Sufi Sheikh Nizamuddin Auliya?. What else did you learn from this story?

•

•

Sufis were those who accepted Bhakti as a means to approach God. Sufi scholars thought one of the ways to achieve this was devotional singing. They travelled among the common people and propagated Sufi principles. Emphasis was given to the concepts of monotheism, fraternity, humanity, and devotion to God.



Sufism

Scholars suggest that the word Sufism is derived from the word 'suf', meaning wool, or from the word 'Safi', meaning purity.

Sufis of Sindh: Motilal Jotwani. p.1

Sufism is an Islamic devotional movement which originated in Central Asia. The rulers here began to pay more attention to worldly pleasures like wealth, power and luxurious life. It was against such trends that the Sufi movement emerged. The Sufi movement reached India by the 12th century CE. Among the twelve Sufi sects known as *Silsilahs*, the Chishti and Suhrawardi *silsilahs* reached India.



Fig. 2.9
Qawwali in front of the Dargah of Nizamuddin Auliya

The Sufi masters were the ones who gave importance to spiritual life abstaining from luxurious life. The Sufi master was called *Pir (Sheikh)* and his followers were called *Murid*.

The Khanqahs where the Sufis reside were the social centres of the time. *Qawwalis* are devotional songs rendered in a special chanting style called *Sama* in the Sufi centres. During the Sultanate and Mughal periods, Sufis were able to bring about unity among different religious sects.

Major Sufi masters in India and the regions related to them are given below.

Prominent Sufi Masters	Regions
Sheikh Shihabuddin Suhrawardi	Sylhet
Sheikh Nizamuddin Auliya	Delhi
Khwaja Moinuddin Chishti	Ajmer



Prepare the information required to make a flip book on Sufi movement in the format of a flip page.

Sufis were those who accepted devotion as a means to approach God

Sufi scholars thought that one of the ways to access God was devotional singing.

Growth of Vernacular Languages

Bhakti-Sufi propagators used vernacular languages to spread their ideas among common people. This led to the growth of regional languages. Many devotional poems were composed in languages like Tamil, Punjabi, Bengali, Marathi, Telugu, Kannada, Malayalam etc. Many other literary works in vernacular languages were also composed. Urdu, a combination of Persian and Hindi, is an example of India's cultural integration. Amir Khusru was one of the the most prominent writers of the Urdu language during this period. Kabir's dohas enriched the Hindi language. 'Mahabharata', 'Ramayana' and other works have been translated into various regional languages. This led to the rejuvenation of language and literature.

Major literary works and authors in vernacular languages

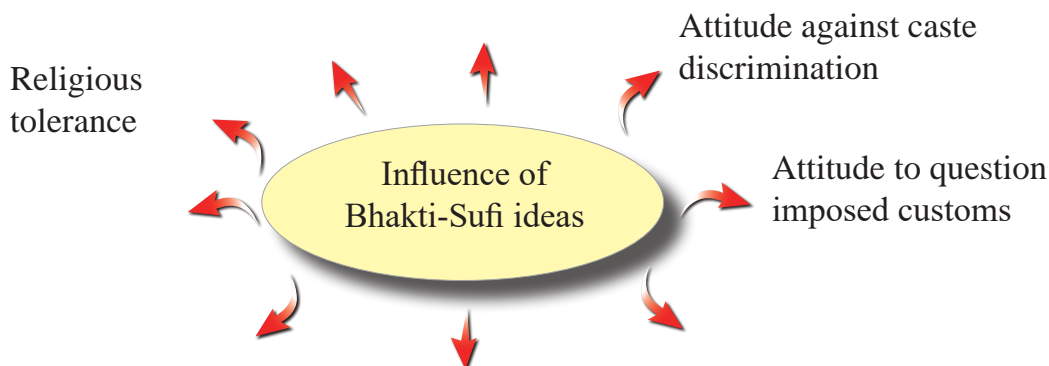
Vernacular language	Literary work	Author
Tamil	Nalayira Divyaprabandham Thirumuraikal	Alvars Nayanars
Kannada	Vachanas	Basavanna, Akka Mahadevi, Allama Prabhu
Telugu	Translation of Mahabharata	Nannayya, Thikanna, Yarapragada
Bengali	Gita Govinda	Jayadeva
Hindi	Padmavat	Malik Muhammad Jaisi
Malayalam	Jnanappana Adhyatmaramayanam Kilippattu Muhyudheen Mala	Poonthanam Thunchath Ramanujan Ezhuthachan Qasi Muhammad



Prepare a note on how the Bhakti movement helped in growing vernacular languages?

Influence of Bhakti-Sufi ideas

What were the changes happened in the society as a result of Bhakti Sufi movements? Observe the given illustration.



Add more ideas...

The medieval Indian society was characterised by severe hierarchial issues and social inequalities. The political and social conditions of that time were discussed in the previous chapter. In this context, Bhakti-Sufi movements have played a critical role in reducing conflicts, bringing people together and creating an atmosphere of peace and harmony. These movements were successful in bringing the ideas of different religions to the common people. The influence of Bhakti and Sufi ideas helped people belonging to different castes and religions to co-exist. The hallmarks of modern Indian society such as communal harmony, unity in diversity, fraternity, equality and pluralism have evolved from the influence of Bhakti-Sufi movements.



Extended Activities

- Organise a discussion on how the Bhakti-Sufi movements contributed to the emergence of a syncretic culture in modern India.
- 'Ideas and Messages of Basavanna' - Prepare and present a skit and add the script to the school wiki.

- Prepare an edition/digital album with images and ideas of Bhakti-Sufi propagators with the help of the map given below

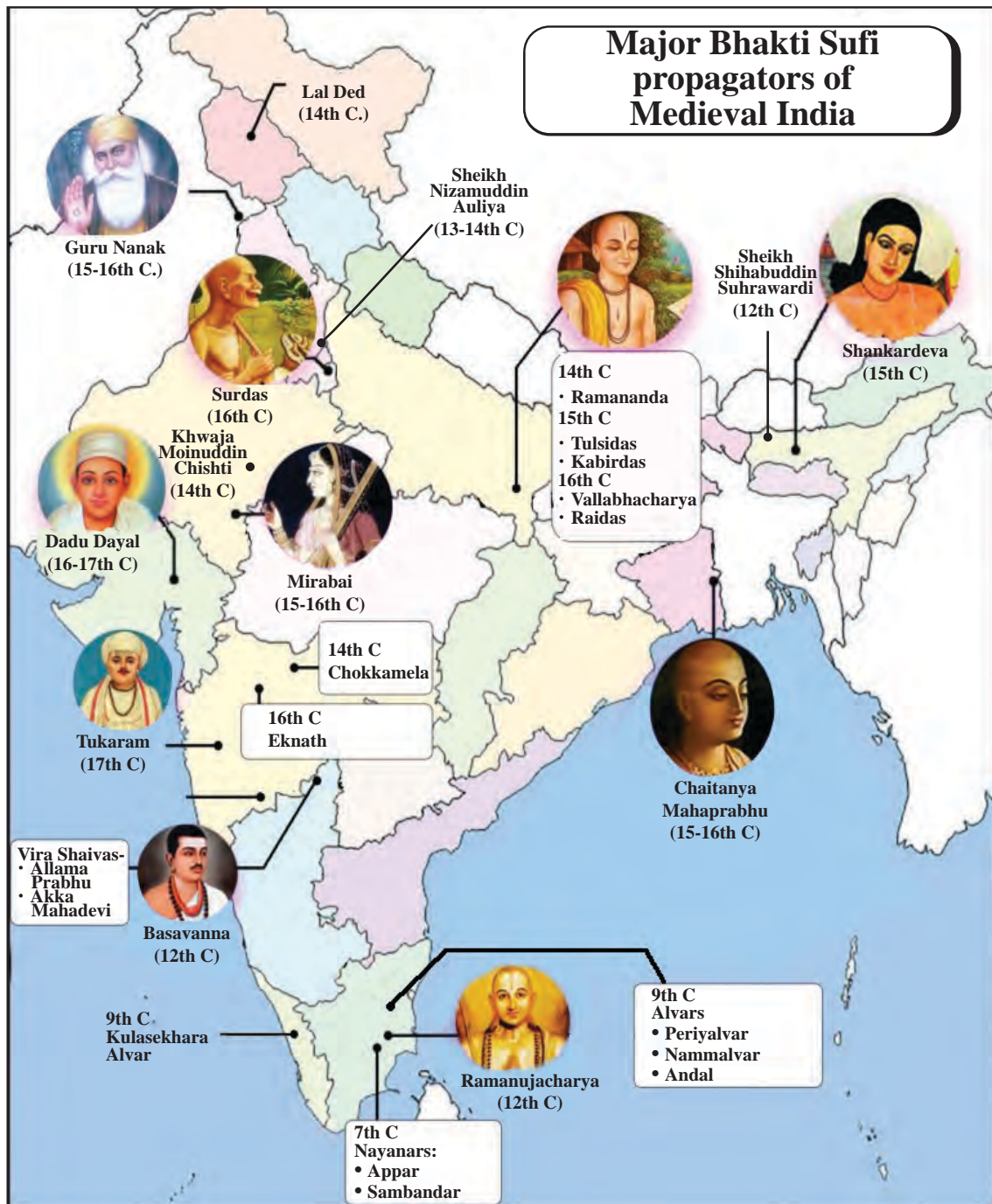


Fig. 2.10
Major Bhakti-Sufi propagators who lived in medieval India



3

Constitution: Path and Guiding Light

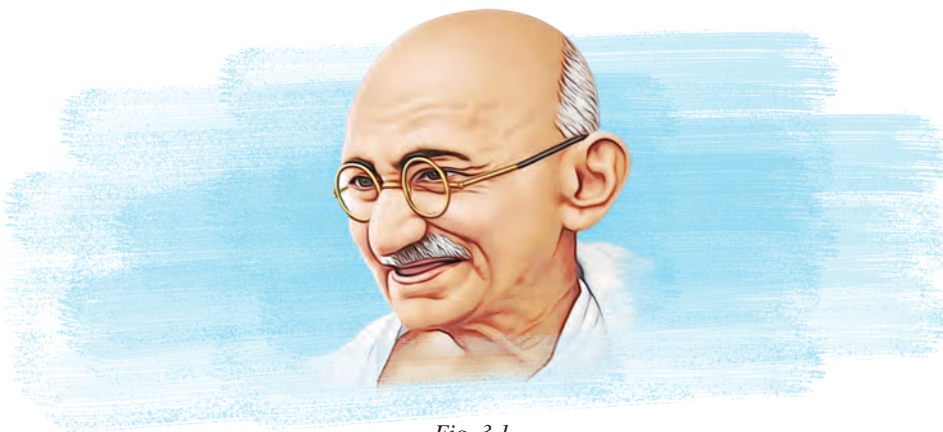


Fig. 3.1

“I shall strive for a constitution, which will release India from all thralldom and patronage, and give her, ...in which the poorest shall feel that it is their country, in whose making they have an effective voice; an India in which all communities shall live in perfect harmony. There can be no room in such an India for the curse of untouchability or the curse of intoxicating drinks and drugs. Women will enjoy the same rights as men...

- Mahatma Gandhi
(“Young India”– 1931)

Have you read the above quote?

Was it after Independence that we started thinking about a constitution?

What ideas did Gandhiji wish to have in the future Constitution of India?

- Sovereignty
- Equality
- Fraternity
- Gender justice
-
-

Constitution: The Dream of Freedom Fighters

The First War of Independence in 1857 was the first mass movement against the British rule. Soldiers, tribals, kings, feudal lords, peasants and many other groups participated in the struggle. This movement helped the people to develop a sense of nationalism based on religious harmony. The strengthening of nationalism led to the formation of many regional organisations against foreign domination in different parts of India. Indian Association, Madras Native Association and Pune Sarvajanik Sabha are some examples. As distinct from such organisations of a regional nature, a national organisation emerged in 1885 through the Indian National Congress. With that, the anti-British agitations at the national level, achieved an organised dimension. The main objectives of this movement were to bring the problems of various groups of people in India to the attention of the British authorities and to develop a sense of nationalism among the people beyond caste, religion and regional thinking.

The main objectives of the freedom struggle was not only to end foreign rule but also to ensure a better social and political life for every Indian. At each phase of the struggle, the leadership had different views including moderate-extremist nationalism. However, the nationalist movement proceeded by upholding some basic ideas and values.

With the advent of Gandhi, the freedom movement transformed itself into a mass movement. Gandhiji's influence strengthened the demand for democracy based on social justice. The leaders wished that the ideas and values of freedom, equality based on social justice, brotherhood, and religious harmony put forward by the

national movement, should be the foundation of our constitution. These views influenced the framing of our constitution.

Observe the figure below and record your conclusions.



Fig. 3.2

- Individual freedom should be given priority.
- Civil rights must be ensured.
- All religions should be given equal importance.
- Social justice should be ensured.
- Democratic administration should be strengthened.
-
-



Indian freedom struggle became the foundation of our constitution.
Evaluate.

Precursor to the Constitution

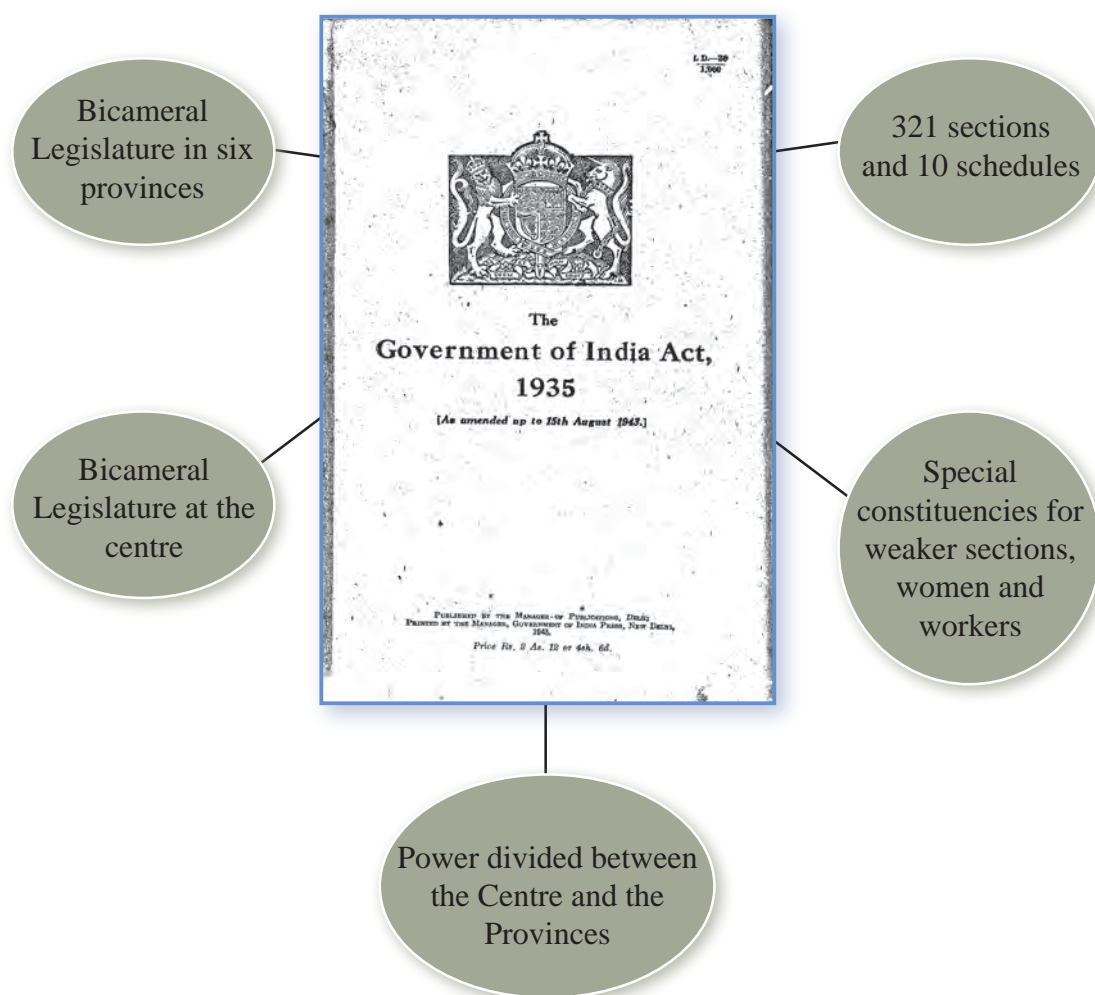


Fig. 3.3

Don't you have such a doubt?

What we followed was Government of India Act passed by the British in 1935 until we became a Republic. Many ideas and provisions of our constitution were taken from this act. Our Constitution came into force on 26 January 1950, replacing this Act.

Find out the features of the Government of India Act (1935) by observing the figure below.



The Constitution: Towards Framing

A code of laws for independent India was one of the main proposals of the Cabinet Mission that visited India in 1946 to discuss the transfer of power. The Constituent Assembly was formed with this objective.

Constituent Assembly: Key Features

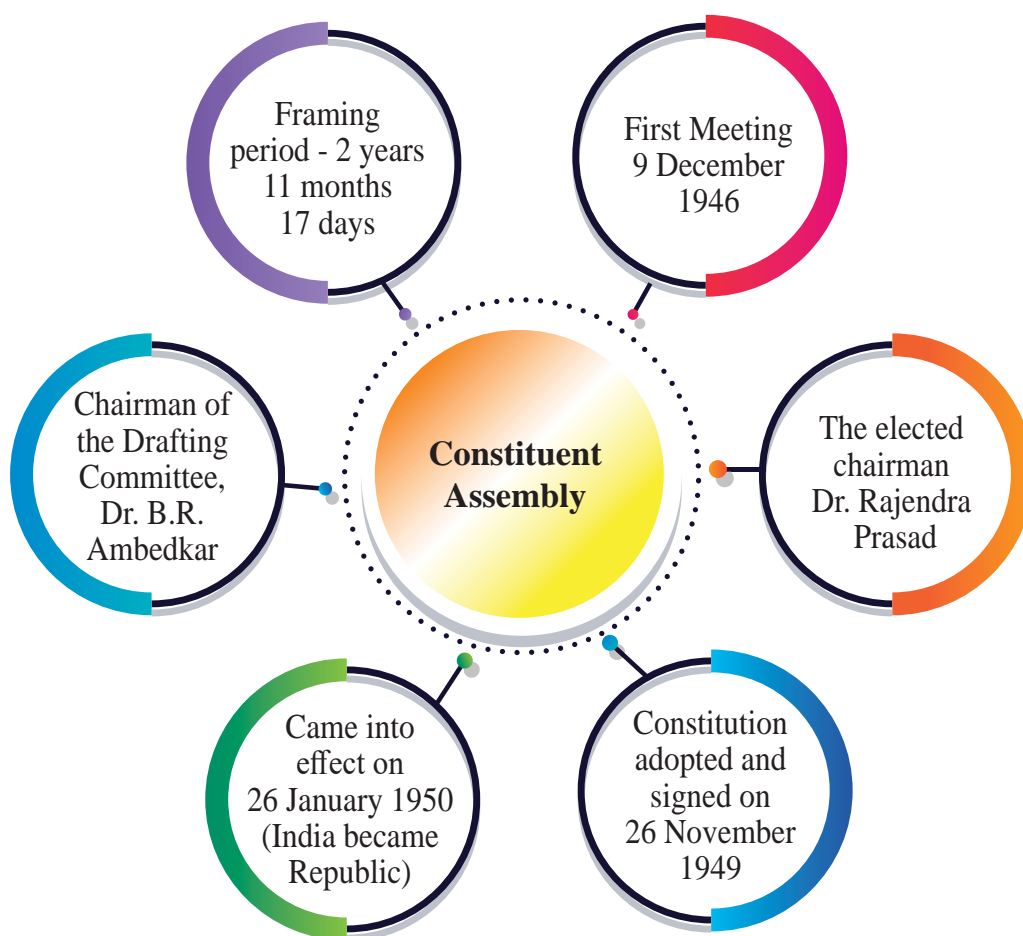


Fig. 3.4

Dr. B.R. Ambedkar

For an unblemished constitution...



The Constituent Assembly, which was entrusted to frame our constitution had the desire that it should be the best in the world. The chief architect of our constitution, Dr. B.R. Ambedkar made a detailed study of the constitutions of about sixty countries. He intended to adopt the good aspects of other countries' constitutions. While adopting the ideas from foreign constitutions due consideration was given to India's diversity, historical tradition and culture.

Diverse Features...

India has the largest written constitution in the world. Our Constitution, which came into force on 26 January 1950 had 22 parts, 395 articles and 8 schedules.

What are the main features of our constitution?

Parliamentary Democracy

The legislature controls the executive of the country.

Popular Sovereignty

All the powers of the nation originate from the people.

Fundamental Rights

Each individual is guaranteed certain fundamental rights by the state.

Fundamental Duties

Responsibilities that every individual owes to the nation and society.

Directive Principles

Directions given to the state to ensure social and economic rights.

Rule of Law

All citizens are subject to the law. No one is above the law.

Universal Adult Franchise

Right to vote given to all who attained a particular age.

Independent and Impartial Judiciary

The Judicial System is independent of the legislature and executive.

Federalism

A system in which power is divided between the Centre and the States.

Single Citizenship

There is only one citizenship in the country; there is no separate citizenship for states.



Organise a discussion based on the features of the Constitution.



Check the following statements. Draw 😊 against the correct ones and ☹️ to the wrong ones

Our courts work under governments.	
Certain powers are vested exclusively with the State governments.	
Everyone who turns 18 has the right to vote.	
No one is above the law.	
A person in India has state citizenship in addition to national citizenship.	
In democracy, the people are sovereign.	
As we have rights, so we have duties too.	
No one has control over our rulers.	

Source of laws

Our Constitution is the fundamental law of the nation. Any law framed by Centre or State Governments should follow the provisions of our Constitution. Thus, the boundaries within which governments can make and enforce laws are decided by our constitution which holds the position as the supreme system and source of law.



All the laws mentioned above are made in accordance with the Constitution.
List out the laws related to children's rights mentioned in the collage.

- Child Labour Prohibition Act
-
-



Why does our country give great importance to children's rights?
Discuss.

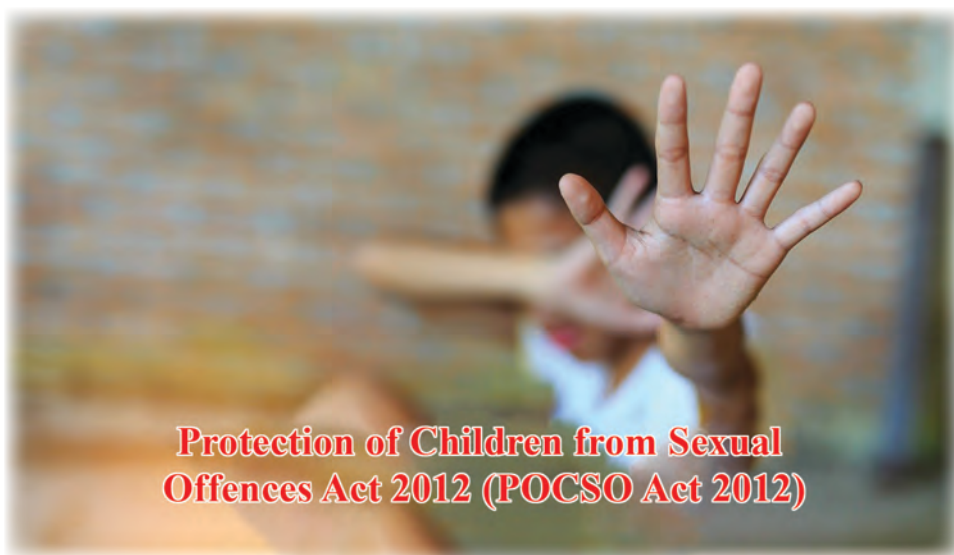


Fig. 3.5

Source: Kerala State Commission for Protection of Child Rights

The 1989 Convention on the Rights of the Child aims to prevent sexual violence against children and to ensure appropriate punishment to the perpetrators. POCSO 2012 (Protection of Children from Sexual Offences Act 2012) is an act enacted to implement the rights guaranteed by the Constitution of India incorporating child-friendly measures without gender discrimination. The law considers all under the age of 18 as child.

Have you heard of this law?

Every child has the right to live safely without fear in the society. A child must be able to identify the uncomfortable and unsafe touches, looks, actions etc., from any person. They should be capable enough to say 'NO' to such acts, able to keep away and complain to the authorities. The law states that cases of sexual assault are to be reported (under Section 19) to the Special Juvenile Police Unit or the local police. Officers handling POCSO cases are known as Child Welfare Police Officers (CWPO).

The Kerala State Commission for Protection of Child Rights has set up a monitoring system (POCSO Monitoring Cell) under Section 44 of the POCSO Act.

The Act ensures severe punishment to any one who indulges in POCSO offences.



Organise a discussion and prepare an awareness pamphlet on the topic "detecting situations that may lead to crimes against children and the preventive measures to avoid such crimes".

Functions of the Constitution

Apart from being the system and source of law, what other functions does the Constitution perform?



Fig. 3.6

Prepare Placards



Prepare placards for the Republic Day rally with messages reflecting constitutional principles.



Fig. 3.7



Change and Set Right

Look at the figure and write the answers to the questions given below.



Fig. 3.8

- Which ideas were newly added to the Constitution in 1976, ?
- In which year did the Constitution of India come into force?
- What was the first amendment made in the constitution and in which year?
- How long did the Right to Property remain a fundamental right in India?
- Is Education a fundamental right in India? Since when?
- How many times has the Indian Constitution been amended so far?

Our constitution changes from time to time. Constitutional Amendment is the process of making changes in the constitution as per the changing social demands. The constitution itself explains how amendments can be made. According to Article 368, Parliament has the power to amend the Constitution but the basic structure of the Constitution should not be amended.



Fig. 3.9

Do not shake the foundation!



In 1973, the Supreme Court ruled that no change should be made to the basic structure of the Constitution. This verdict was made in the case filed by Kesavananda Bharati, the abbot of Kasaragod Edneer Mutt, against the State of Kerala.

Education: A Fundamental Right

Education was made a fundamental right by the 86th constitutional amendment in 2002. These provisions were added in the Constitution as Article 21(A). The 'Right to Education Act 2009' was enacted on 4 August 2009 as per this amendment. The Act ensures free and compulsory education to all children between the age of 6 and 14 years.

Mini Constitution!



The terms secularism, socialism and integrity were inserted in the Preamble of the constitution through the 42nd amendment of 1976. Some other changes were also brought in the constitution through this amendment. Due to the significant changes brought by this amendment, it was also called the Mini Constitution.



Prepare a timeline using some important constitutional amendments.

When the Rules are Enforced

Land reform is yet to materialize in the country

The Dowry Prohibition Act is still not a reality

Alcoholism cannot be prevented by law alone

Demand that Child Right laws should be strictly enforced

What have you understood by reading the above headlines?

It indicates the various challenges while implementing laws.

What could be the reasons?

- Varied interests of people
- Legislations that does not fully reflect the will of the people
- Ignorance of law
-

We are a society with diverse interests. However, everyone is constitutionally bound to obey the public laws. When new laws are formulated, criticisms and struggles against them are likely to arise. It is natural in a democratic society. Such objections should be approached constitutionally and democratically.

In our diverse and heterogeneous society, the values enshrined in the constitution needs to be imbibed by India's civil society to transform our country into a Sovereign, Socialist, Secular and Democratic Republic.



Extended Activities

- Collect news headlines and pictures related to laws and prepare a collage.
- Organise a seminar based on 'Features of Constitution'.
- Prepare a constitution for your class based on the ideas in the Indian Constitution.
- Organise an awareness programme on 'Child Safety and POCSO Act' with the help of legal experts.

From Injustice to Justice



Fig. 4.1

“One day, while I was in the fifth standard at the Rameswaram Elementary School, a new teacher came to our class. I used to wear a cap which is common to Muslim boys. My usual seat was in the front row next to Ramanadha Sastry, who always had a sacred thread on. The new teacher could not stomach a Hindu priest’s son sitting with a Muslim boy. Being a staunch supporter of the social order prevailed then, he asked me to go and sit

on the back bench. I felt very sad, and so did Ramanadha Sastry. The image of him weeping when I shifted to the last row left a lasting impression in my mind. After school, we went home and told our parents about the incident. Lakshmana Sastry summoned the teacher, and in our presence, told the teacher not to spread the poison of social inequality and communal intolerance in the minds of innocent children... Not only did the teacher regret his behaviour, but a strong sense of conviction that Lakshmana Sastry passed in to him had ultimately reformed that young teacher.”

‘Wings of Fire’, Dr. A.P.J. Abdul Kalam

Aren't you familiar with the childhood experience of Dr. A.P.J. Abdul Kalam, Former President of India, now?

This experience of APJ Abdul Kalam indicates that there existed a condition where certain sections in the society were left out without being given due consideration. Injustice refers to the practice of exclusion of individuals from the mainstream of society, denial of opportunities and social discrimination. Certain social groups were excluded willfully on account of their cast, religion or class. Though eligible, these groups were denied employment and education. They were denied opportunities and not even considered as individuals. These were some of the practices followed for marginalisation. This chapter discusses the important people and events that finally led to the achievement of social justice.

Aren't you familiar with the words margin, side, boarder? In what sense are these words commonly used?

-
-
-
-

Marginalisation is the process of excluding some groups from the places where they deserve equal consideration.

Marginalisation in society occurs for many reasons.





Fig. 4.2

Haven't you observed the pictures? What are the conditions depicted in the pictures?

- Natural disaster
-

Marginalisation taken place by the loss of assets caused due to natural and man-made disasters. Marginalisation occurs through natural disasters such as floods, earthquakes, landslides, sea erosion etc., and man-made disasters such as war, accidents and industrial disasters.

Marginalisation occurs through the intentional exclusion of the people based on their caste-religion-tribe-gender status. Denial of opportunity for education is an example.



Identify other causes of marginalisation and organise a discussion on different types of marginalisation.

Discussion points

- Exclusion
- Natural disasters
- Eviction
- Man-made disasters

Who faces marginalisation in the society?

Many groups are marginalised and discriminated in society. This include women, transgenders, Dalits, tribals, minorities, poverty-stricken people, refugees, differently abled persons, ex-prisoners, etc.

Each of these groups has a long history of struggle against marginalisation.

Government UP School at Ooruttambalam is now Ayyankali-Panchami Memorial School



Fig. 4.3
Mahatma
Ayyankali

Thiruvananthapuram: Ooruttambalam Government UP School shall henceforth be known as Ayyankali-Panchami Memorial Government UP School. Ayyankali started the strike that changed history at Ooruttambalam Govt UPS, which was a *Kudippallikoodam*. A Dalit girl named Panchami was not allowed to study in school. Hearing this Ayyankali came to the school holding Panchami's hand and made her sit in the school. The feudals responded to this by setting fire to the school. The remains, including the half-burnt bench, can still be seen in the school museum.



Have you read the above news?

Historically, educational opportunities were denied to the so called lower caste by those who considered themselves as the upper caste. Mahatma Ayyankali worked to provide equal educational opportunities to the deprived. The greatness of Ayyankali is that he recognised education as a tool for social transformation.

Hope, you are now familiar with Mahatma Ayyankali's struggle against caste-based marginalisation?

There was a time when Dalits had no rights to travel on vehicles, walk on public roads, wear good clothes and access education. They were deprived of the basic facilities, dignity, equality and freedom. Such discrimination based on caste is a serious violation of human rights. Many great people who worked for the upliftment of the marginalised people strongly advocated education as a tool to defend caste discrimination. Sree Narayana Guru who preached the message of 'enlightenment through education' along with other renaissance leaders opposed marginalisation

by popularising modern education. The social reformers like Kuriakose Elias Chavara, Ayya Vaikunta Swamikal, Chattampi Swamikal, Vakkom Abdul Khader Moulavi, Poikayil Yohannan, Pandit K.P. Karuppan, Dakshayani Velayudhan etc. are some examples.



Fig. 4.4

Jyoti Rao Phule (1827-1890)



Dalit is the term used to describe a community subjected to caste and religious exploitation. The term was used by Jyoti Rao Phule who initiated social change during his times. Phule established educational institutions for Women and Dalits.



Fig. 4.5

Savitribai Phule (1831 - 1897)

She was the headmistress of India's first school for girls in Pune. A night school was established for farmers and workers. Pune University was renamed as Savitribai Phule Pune University in recognition of her great contributions in the field of education.



Fig. 4.6



Fig. 4.7

Periyar E. V. Ramasamy Naicker (1879-1973)

He is the founder of the Self-Respect Movement and was one of the leading anti-caste activists in India. Being a social reformer, he stood against social discrimination based on Brahmin dominance. Periyar also emphasised the importance of women's education.



Tribals were another group who faced social marginalisation like the Dalits.

Tribal people are those who live together in specific geographical areas who create their own knowledge and live by applying them since time immemorial. They follow their own way of life, art and cultural values. The cultural contributions of tribal peoples are more widely accepted now than ever before. The tribal people who had supreme command over the resources of their natural habitat, gradually lost this control and were subsequently marginalised.



Fig. 4.8

Verrier Elwin (1902-1964)

One of the most important contributors to Indian Anthropology. He worked for the preservation of the unique life of tribal people. He held significant influence in shaping India's policy towards tribal people.



For a long time, there existed the perception that only the knowledge, art and culture produced by the dominant sections of society are valuable. But in the fields of art, language, literature, medicine and agriculture, the tribals have excellent knowledge and skills that they have acquired through close contact with nature. There are many tribal groups with unique musical tradition.



Fig. 4.9

Dr. A. Aiyappan (1905 - 1988)

Aiyappan was born on February 5, 1905, at Pavaratty in Thrissur district. He was a prominent anthropologist who studied about Indian cultures. He completed research studies under Malinowski and Raymond Firth from the London School of Economics and made outstanding contributions to the study of Ezhava-Gothra community in Kerala.





Nanjiyamma

Nanjiyamma from Irula tribe of Attappadi in Palakkad district won the 2020 National Film Award for the best female singer. Nanjiyamma is the first person from the tribes to win this award. Her song started with the lines “*Kala katha sandanamere vegu voka poothiriko...*”



Fig. 4.10

Nanjiyamma receiving the National Film Award from the President of India, Draupadi Murmu.

They also have the expertise to make and to use a variety of musical instruments. Check out some pictures related to tribal life.



Pere



Tudi



Natti Pani



Davil

Fig. 4.11

Welfare programmes and follow-up measures aimed at ensuring their right to own land, educational opportunities, nutritious food and health care are implemented by the central and state governments.



Prepare and present a note on the artistic and cultural life of tribal people.

Women are a social group that has been marginalised due to gender status.

Read the testimonial below...

“Those days, no women acted in dramas. The society didn’t approve this. Yet, I took the decision to act in drama...”



We performed plays in many places of North Malabar... I was stoned while playing drama in Mukkam. Before I could finish the dialogue, a stone hit me in the face. I didn’t flinch. My mouth was bleeding. But the drama was completed without a single dialogue being missed or forgotten. An attempt was made on my life on the stage while I was performing a play at Melakkam in Manjeri. Perhaps, no actor could ever have such an experience. About halfway through the play, a bullet whizzed passed my head. Luckily, after deliverig the dialogue I turned my head at that moment. So it didn’t hit my head. I have faced many challenges like this... None of these could stop us... Ayisha can’t be defeated that easily”.



Fig. 4.12

-Nilambur Ayisha

Between Life and Stage(Page 39-42)

This is an anecdote from the memoir of Nilambur Ayisha, a well-known theatre and film artist in Kerala.

What are the challenges they have to face from the society? What is the reason?

During those days, women were forbidden to engage in artistic activities. In history, we can see many such experiences, not only in art but in several fields in the society, women were either marginalised or denied equal rights just because of their gender. A misconception persisted in the society that women deserve only lower status in the field of arts, education, work and domestic spheres.



Fig. 4.13

Pandita Ramabai (1858-1922)

A prominent figure among the social reformers in India who worked for the rights and empowerment of women in the 19th century. Education and welfare of widows were the major areas of activity. She studied about the condition of women in India and led the activities to solve the problems.





Fig. 4.14

Dr. Poonnen Lukose (1886-1976)

She did her MBBS from the University of London as Indian universities did not admit women for the same. She became famous as the first woman graduate in medicine from Kerala. She was the first woman representative in the Travancore Legislative Council.



Fig. 4.15

E.K. Janaki Ammal (1897-1984)

The world-renowned botanist born in Thalasseri, Kerala. She developed high-yielding sugarcane hybrids at the Sugarcane Research Centre in Coimbatore. She was the first Director General of the Botanical Survey of India. In 1977, the Nation honoured her with the Padma Shri award.

Apart from women, transgenders also suffer from gender discrimination.

Transgender



Transgender person means a person whose gender does not match with the gender assigned to that person at birth. This includes trans-men or trans-women.

Clause (K) of Section 2 TPPR Act, 2019)

Minority



A term applied to groups that are few in the total population.

Observe the picture.



Fig. 4.16

Is the world
around us equally
accessible
to all?

Triumph of the will

Thiruvananthapuram: Husna and Febin face their dark lives with determination and bring light to the classroom. Sharada Devi, from Thiruvananthapuram, portrays Shakespeare and Shelley beautifully proving that wheelchair is not a limitation. These three teachers who had overcome physical challenges and achieved success in life are now role models for the differently abled. Suffering from a rare disease and unable to move without the aid

of a wheelchair, Sharada Devi was always at the forefront in studies. Febin Mariam Jose lost eye sight at the age of seventeen. Helen Keller, who proved that blindness is not an obstacle to attain life's achievements is Febin's hero. Husna, native of Azhikode in Nedumangad, was able to see until the age of eleven. With the support of their families, the trio, who were brilliant at studies, overcame the limitations and became teachers in government colleges.

Above is the news about three individuals who overcame physical challenges and achieved success in life.

Differently abled people, due to their physical characteristics face many challenges in their daily life compared to others. There are various categories of differently abled people. Marginalisation is different for different categories.



Buildings, pathways, books etc., are generally designed in a way that is favourable and accessible to the non-disabled. What kind of difficulties do the physically challenged face in these places? Discuss in class.

Rights of Persons with Disabilities Act, 2016

The Act was enacted to ensure non-discrimination and equal social life for the differently abled.



Paralympics



The Paralympics, an international sports competition for differently abled athletes began in 1948.

Constitution to prevent discrimination



Dr. B. R. Ambedkar (1891-1956)

The architect of the Constitution of India. He worked hard for the socio-political upliftment of Dalits. He presented the problems of marginalised communities in India through his writings and stood for their legal protection.

The Constitution of India guarantees equality to all citizens. (Article 14). The Constitution stipulates that there shall be no discrimination on grounds of religion, race, caste, sex and place of birth (Article 15).

Why did our constitution completely prohibit discrimination?

- Discrimination hinders social progress.

- Creates economic inequality.
- Denies safe physical environment.
-
-
-



Find out which laws and articles exist in India against caste discrimination. Expand the list.

- Articles 14 and 15 of the Constitution
-
-
-

Social systems, environment, political and economic factors hinder the progress, leading to the marginalisation of certain groups.

Now you may have understood that a social condition that considers equal justice to everyone is essential for the growth and the existence of a democratic society.



Let's expand the list by finding the social factors that considers everyone for an ideal society.

- More policies for equality
- More laws to prevent discrimination
- Access to quality education for all
- Measures to ensure equality in all sectors of employment
-
-

In democracy, resistance to marginalisation and equal justice can be achieved only by ensuring the participation for all.



Extended Activities

- ❖ Prepare a short biography by collecting more information about Jyoti Rao Phule, Savitribai Phule, Periyar, Ambedkar etc. With the help of teachers find out more people who overcame marginalisation through education.
- ❖ Prepare a digital album by finding out the unique contributions of tribal people in the field of agriculture, arts, culture and science.
- ❖ Visit the abode of tribal people and understand their social life. These indicators can be used.
 - Lives of their ancestors
 - Art, agriculture, food
 - Contemporary life
 -
- ❖ Collect biographies, autobiographies and memoirs that describes the experiences of women who survived discrimination, from school library and neighbourhood libraries and organise a book fest in class. Prepare short notes on each book.
- ❖ Invite people working for differently abled to the school either directly or through digital media and organise a discussion. Ask them about the problems faced by the differently abled in various fields and the possible solutions.
- ❖ What changes need to happen in the current situation for the people with disabilities to reach everywhere like others? Based on your school premises prepare a small project for the improvement of physical and academic facilities of differently abled students. Submit it to the local self government institution with the help of teachers.
 - Wheelchair ramps
 - Handrails

- Braille script and audio library
- Physically challenged friendly washrooms
- ❖ How to respond to discrimination? Conduct a class discussion based on the following points
 - The marginalised themselves should come forward.
 - The conditions of the marginalised can be effectively addressed through the collective interventions of the community.
 - Effective intervention can be done using government systems.

Add more indicators.

Our Earth



Fig. 5.1

I am the Earth

Billions of years ago, I was a burning sphere. Later on I was cooled in the incessant rain. It again took millions of years for living beings to appear. You know that I am the only one to have life among the planets in the solar system. I have everything to support your life. Air to breath, water to drink and for all other uses, soil for plant growth, and so on.

Have you read the monologue of the earth?

How beautiful is the surface of the earth with its rivers, mountains, valleys and plains! But what about the interior of the earth? Let us explore the inner secrets of the earth.

Into the Interior...

We are aware of the temperature on the earth's surface. But it is extreme heat inside the earth. The temperature at the centre of the interior is about 5500 degree Celsius. Do you know that water boils at 100 degree Celsius? Can you imagine the heat of 5500 degree celsius? Have you heard of mines? Do you know how many kilometres deep the deepest mine is? About 12 kilometres! Humans can reach even that far only with the help of machines and safety devices. The distance from the surface to the centre of the earth is about 6371 kilometres. So is it possible for the humans to understand the interior of the earth directly? Then how did we get the information about the interior of the earth? The information regarding the interior of the earth is formed through scientific studies and inferences. Let's see what they are.

- By examining materials that reach the Earth's surface through volcanic eruptions
- From the information collected from mines
- By analyzing the motion of waves generated during earthquake

The Structure of the Earth

Observe the picture (Fig. 5.2).

What information do you get about the interior of the Earth?

Write your findings below.

- The interior of the earth is divided into different layers.
- The outermost layer is the Crust.
-

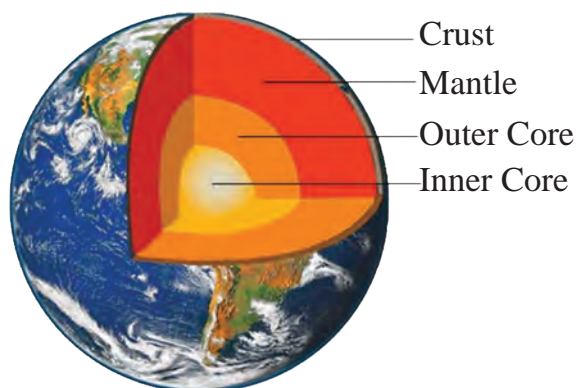


Fig. 5.2



Didn't you recognize the different layers of the earth? By collecting information from the description given and analysing the figure (5.3) prepare a note on the interior of the earth.

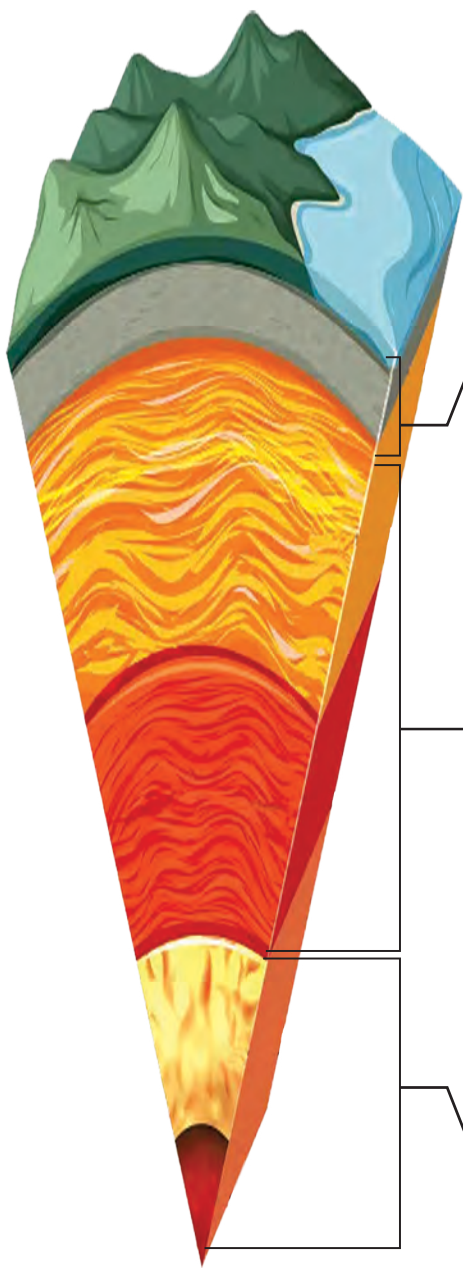


Fig. 5.3

The Crust

The crust is the outermost and relatively thin layer of the earth. This layer is made up of solid rocks.

The crust has two parts namely continental crust and oceanic crust. Continental crust is thicker than the oceanic crust. The average thickness is about 30 kilometres. In mountain areas, continental crust has a thickness of about 70 kilometres, but the average thickness of the oceanic crust is 5 kilometres.

The Mantle

Mantle is the layer below the crust. This is relatively thick. It extends up to about 2900 kilometres.

The part of the earth that comprises crust and upper part of mantle is called lithosphere. The part below the lithosphere, which is in a molten state due to the melting of rock particles (magma) is known as asthenosphere. The portion below the asthenosphere is in solid state.

The Core

The layer below the mantle is the core. It is divided into outer core and inner core. The outer core is in liquid state while the inner core is in solid state. The core is mainly made up of metals like Nickel (Ni) and Iron (Fe). Hence the core is also known as NIFE. The temperature in the inner core is about 5500 degree Celsius.



Complete the given diagram (fig. 5.4) by including the features of each layer of the earth's interior.

Structure of the Earth – Features

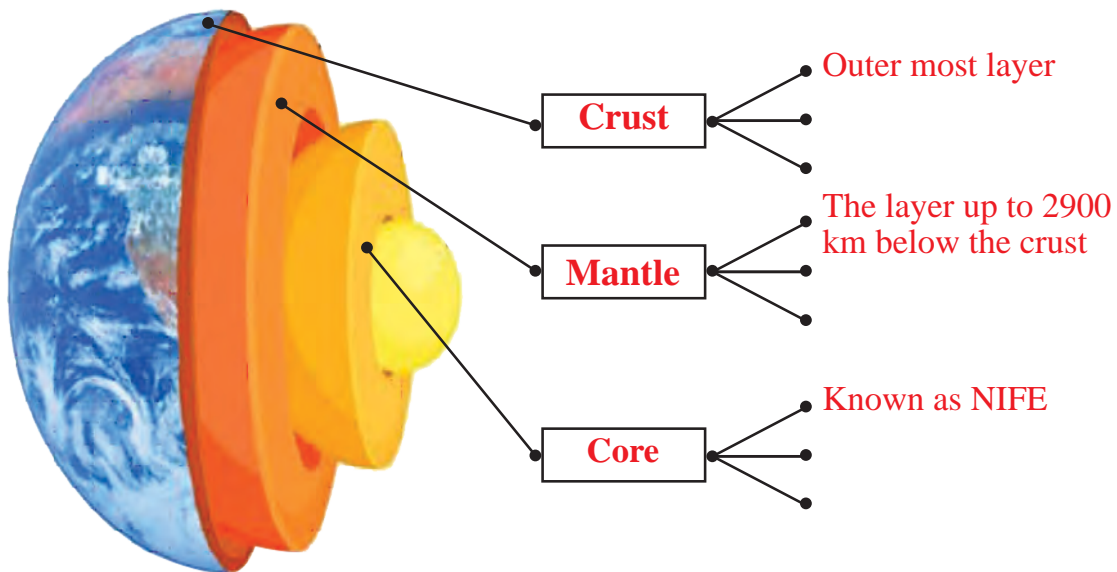


Fig. 5.4

The features of each layer of the Earth's interior are given in the table. Draw '😊' towards the correct ones and '😞' towards the wrong ones.

● The crust is the outermost solid part of the earth which is made up of rocks.	
● Lithosphere is made up of crust and upper mantle.	
● The asthenosphere is the molten part formed by the molten rock particles (magma)	
● The outer core is in liquid state	
● The continental crust and the oceanic crust are the two parts of the crust.	
● The core is also known as NIFE	



Illustrate the structure of the earth in a chart by giving separate colour for each layer. Write the features and display it in the class.



With the title 'The Interior Features of the Earth', prepare notes by including additional information.

Now you are aware of the basic facts about the earth's interior. Let us try to understand some facts regarding the atmosphere that surrounds the earth.

Earth's Atmosphere

How did the Earth and its atmosphere transform in the way organisms could survive?

The Earth which was in a molten hot state at the time of origin, slowly cooled over in billions of years. This process, released the gases inside the earth.

Eventually an air cover containing many gases was formed around the earth. This gaseous blanket that covers the earth is known as the atmosphere. With the origin of plants, the atmosphere became rich in oxygen as a result of photosynthesis.

Nitrogen, Oxygen, Carbon dioxide etc., are the major gases in the atmosphere. Apart from these, there are other gases, dust particles and water molecules. Let us see the various gases present in the atmosphere and their composition.

Composition of the Atmosphere

The presence of atmosphere is there up to an altitude of about ten thousand kilometres from the earth's surface. But it is estimated that 97% of the total atmospheric air exists up to an altitude of about 29 km above the earth's surface. As altitude increases, the amount of gases decreases.

Oxygen, the life giving gas for humans and other living things, and Carbon dioxide that helps the survival of plants are obtained from the atmosphere. These two gases play a vital role in sustaining life on earth.



Apart from Oxygen and Carbon dioxide what are the other gases present in the atmosphere? Observe and find out from the picture (Fig. 5.5) given.

Atmospheric gases

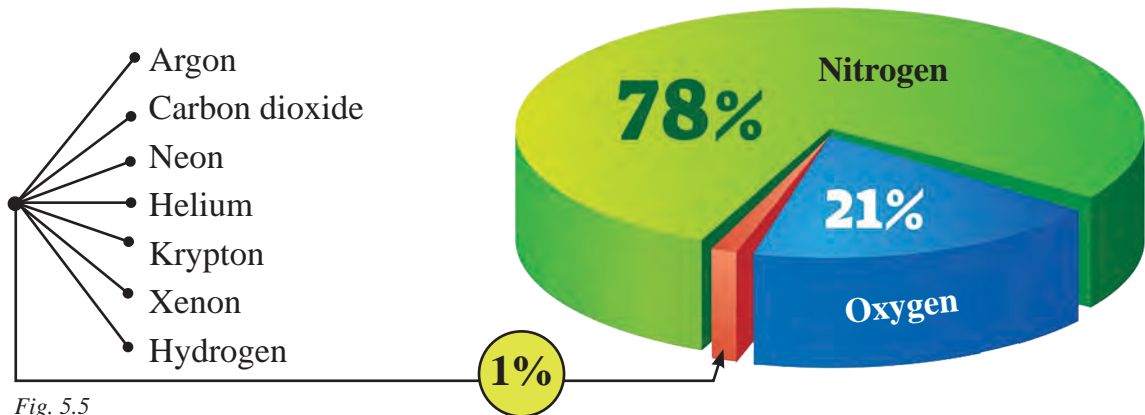


Fig. 5.5

Observe figure 5.5 and answer the given questions.

- Which is the most abundant gas present in the atmosphere?
- What is the combined percentage of Nitrogen and Oxygen to the total atmospheric composition?

The process by which water from the earth's surface heated by the sun and reaches the atmosphere as vapour is called evaporation. The presence of water vapour in the atmosphere is only up to 90 km from the earth's surface.

Apart from gases and water molecules, dust particles are also part of the atmosphere. Dust particles are usually found in the atmosphere near the earth's surface. Water vapour condenses around fine dust particles in the atmosphere to form clouds. Hence these fine dust particles in the atmosphere are called Hygroscopic nuclei.

Let's see how dust particles reach the atmosphere.

- Lifted from the earth by wind
- Coming out during volcanic eruptions
- Ash produced during burning of meteors
-

See how atmosphere helps in the survival of life on earth.

- Causes atmospheric phenomena
- Protects from harmful sun rays
-



Write down how each of the following factors help to sustain life on the earth.

Atmospheric air



Water particles in the atmosphere



Dust particles in the atmosphere



Haven't you understood how important the atmosphere is for the survival of all living beings? Imagine the situation when the atmosphere gets polluted.

How does the atmosphere get polluted?

What is the term used to indicate the pollution of atmosphere?

The mixing up of smoke, toxic gases and other chemicals in the air that alters the composition of atmosphere is known as atmospheric pollution.

Observe the pictures (Fig. 5.6).





Fig. 5.6

- What activities cause atmospheric pollution? List out.
-
-
-

What causes an increase in the level of atmospheric pollution in industrial cities?

Acid Rain

When coal, petroleum fuels, diesel etc. are burnt, many gases such as Carbon dioxide, Carbon monoxide, Sulphur dioxide etc. are released into the atmosphere. In the atmosphere these gases mix with rainwater making it acidic, and reaches the earth as acid rain. If the pH value of rain water is less than 5, it is considered as acid rain. The pH value of pure water is 7.



Smog



Fig. 5.7

Smog is a blend of smoke and fog. Smoke and dust from industries, construction activities, vehicles, burning of agricultural residues etc. fill the atmosphere. These then mix with fog to form smog. Many studies show that air pollution increases the risk of stroke, heart and lung diseases.

Hope now you know about the ways in which air gets polluted and the harm caused by it.

Various Solutions



What can we do to reduce atmospheric pollution? Observe the pictures (Fig. 5.8) given below. Write down your findings and present in the class.



Fig. 5.8

So far we have discussed the composition of the atmosphere.

Now let's see the structure of the atmosphere.

Structure of the Atmosphere

The atmosphere is classified into five different layers based on temperature conditions. Observe the diagram (Fig. 5.9) given below and list the layers of the atmosphere.

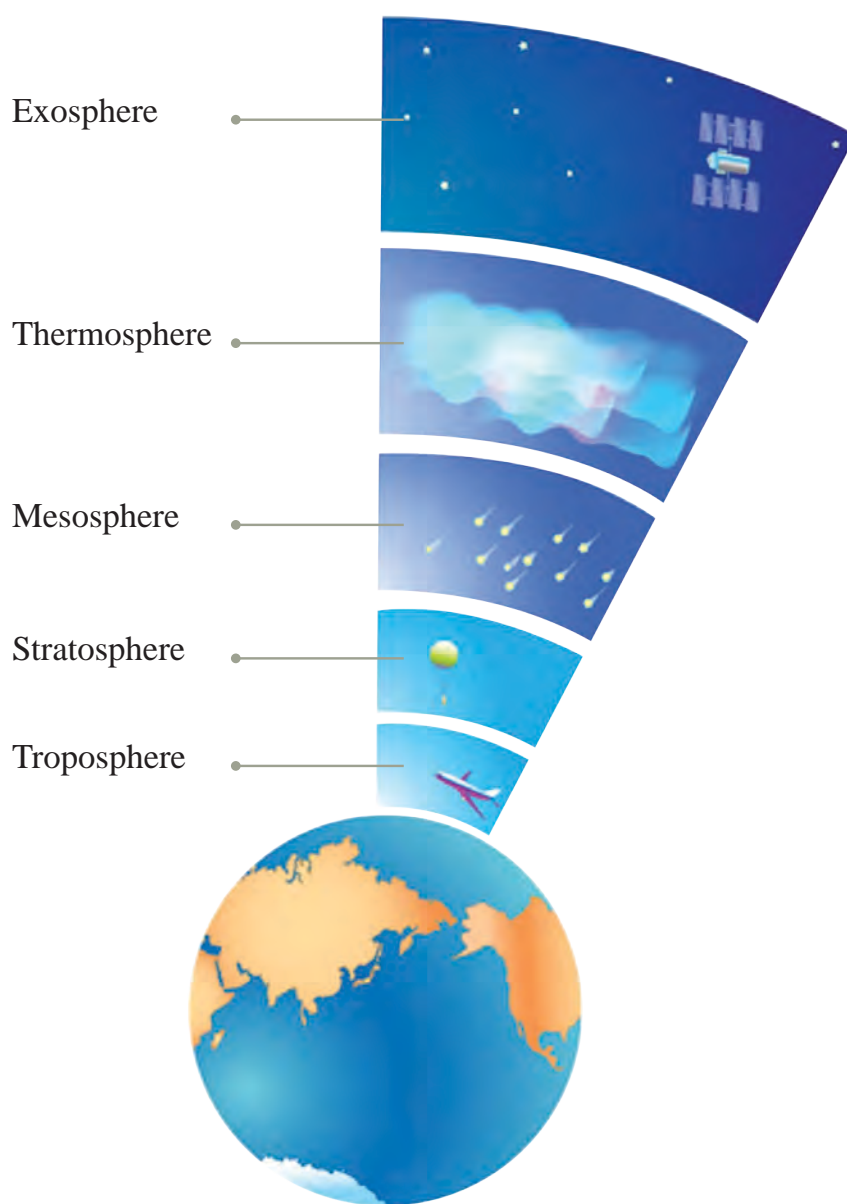


Fig. 5.9

Layers of Atmosphere

- Troposphere ●
- ●

Have you identified and listed the layers of the atmosphere? Now let's understand the features of each of them.

Troposphere

It's the lowermost layer of the atmosphere. It has an average height of 13 kilometre from the earth's surface. The height ranges about 8 kilometre at the poles to 18 kilometre at the equator. This is because the temperature is high in the equatorial region.

Dust particles and water vapour are most abundant in this layer. Atmospheric phenomena such as cloud formation, rain, snow, wind etc. occurs in this layer.

An important feature of troposphere is that the temperature of the atmosphere decreases at the rate of 1 degree Celsius for every 165 metres from the surface of the earth. This is called Normal Lapse Rate.



Why the troposphere is called the most important layer of the atmosphere?

Why the high altitude regions like Ooty, Munnar, Kodaikanal etc. feel cold?

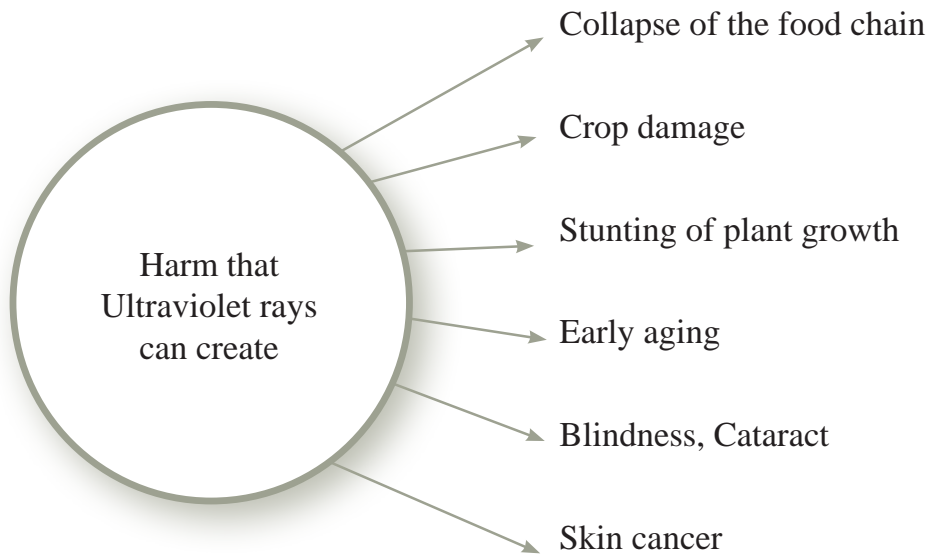
Stratosphere

It is the layer of atmosphere just above the troposphere. The average height is about 50 kilometre from the earth's surface. In the stratosphere, the temperature increases after a specific height. The ozone layer is in the stratosphere. It stands at an altitude of about 25 kilometre from the surface.

Ozone – Earth's Shield

The presence of ozone gas in the atmosphere protects the earth by blocking the harmful ultraviolet rays from the sun. If ultraviolet rays reach the earth's surface at an increased rate, it is harmful to living organisms and ecosystems.

What harm does ultraviolet rays cause on the Earth?



Ozone day

September 16 is observed as World Ozone Day. The objective behind observing this day is to create awareness among people about the need to protect ozone layer and to control the use of products that can cause ozone depletion.



What activities can be done in class and school on ozone day?
Discuss.

Mesosphere

This atmospheric layer extends from about 50 kilometre to 80 kilometre above stratosphere. The phenomenon of decrease in temperature with the increase in height is present in this layer also. At an altitude of about 80 kilometre from the surface, the temperature drops to -100 degree Celsius. The lowest temperature in the atmosphere is experienced here. Most of the meteors that enter the Earth's atmosphere burn down in this layer.

Thermosphere

The thermosphere is the layer of atmosphere that lies about 80 to 400 kilometre above the mesosphere. The temperature increases with an increase in altitude. The lower part of the thermosphere is called the Ionosphere.



Ionosphere

At an altitude of about 80 to 400 kilometre in the atmosphere, intense solar radiation such as ultraviolet, X rays etc., converts the gas molecules into ions. This process is called ionization and the region where this process takes place is called the Ionosphere. Ions can conduct electricity. Radio waves are electromagnetic waves. Therefore, this region enables long distance transmission of radio waves.

Exosphere

It is the uppermost layer of the atmosphere. The presence of air molecules in the exosphere, which lies above 400 kilometre from the surface, gradually decreases and the layer becomes a part of the outer space.



Prepare identity cards as in the model given below by including the characteristics of the earth's atmosphere.

Name of the atmospheric layer

- Altitude from the earth's surface
- The change in temperature
- Other features



The atmospheric layers and their features are given below.
Match them correctly.

Exosphere

- Temperature increases with increase in altitude

Thermosphere

- The layer with the lowest temperature

Mesosphere

- The layer where meteors burn to ash

Stratosphere

- Air molecules gradually reduce and dissolve into space

Troposphere

- The layer in which temperature decreases at a certain rate according to the increase in height

- Zone where ozone is present

- Located at an altitude of 80 to 400 kilometre

We have discussed the earth's interior, atmosphere, atmospheric layers and their characteristics in detail. Atmospheric and terrestrial features play a crucial role in enabling the survival of flora and fauna on the earth.



Extended Activities

- Prepare a model of the earth's structure and display it in the Social Science lab.
- With the help of internet, prepare slides and explain the structure and features of the Earth.
- Prepare an essay on atmospheric structure and its features and present it in the class.



Indian Subcontinent

Two-third of the earth we live in are oceans. Though known by many names, they are all connected. The rest of the earth excluding ocean is the land.

Like oceans, are the land areas connected to each other?

Large landmasses are called Continents, meaning ‘pieces of land’. A continent is a large landmass containing different physiographic divisions. We can see many land forms like tall mountains, expansive plains, vast deserts, plateaus etc. in the



Fig. 6.1

continents. List the different continents by observing the map given and a globe (Fig. 6.1). Find the continent in which our country is located.

Subcontinents

Subcontinents are large continental areas with diverse physiographic divisions and climates as in continents. The Pamir plateau geographically separates the southern part of Asian continent from the other parts. The topography of Indian subcontinent consists of high mountain peaks, vast plains, desert regions, plateaus formed of hard rocks, coastal plains and islands.

The Pamir knot, known as the roof of the world, is the meeting point of Tian Shan, Karakoram, Kunlun and Hindukush mountain ranges.

The Indian subcontinent is bordered by the Himalayas on the north, the Arakan ranges on the east and the Hindukush range on the west. The southern boundary of the Indian subcontinent is the Indian Ocean.

The Indian ocean is the only ocean named after a country.

Identify the countries that belong to Indian subcontinent from the given map (Fig 6.2)

- India
- Bangladesh
-
-

Let's see the mountain ranges in the Northern part of the Indian subcontinent. Observe the map (Fig. 6.2). They are the Hindukush mountain range in Pakistan and Himalayan mountain range in India, Nepal and Bhutan. Most of the high peaks in the world are located in this mountain region.

To the south of the Himalayas lies a vast plain. This extensive plain is formed by the alluvial deposits brought by the rivers Indus, Ganga and Brahmaputra. These plains, known as North Indian Plain or Great plains, stretch from the east to the west of the subcontinent.



Fig. 6.2

Let's see the features of North Indian plains.

- Fertile soil
- Abundant water supply from rivers
- Plain landscape
- Thickly populated

The southern part of the North Indian Plain is a plateau. It is estimated to have an elevation of about 150 to 900 metres above sea level. This roughly triangular shaped physiographic division is called Peninsular Plateau.



Find the location of the Peninsular Plateau with the help of the map (Fig. 6.3)

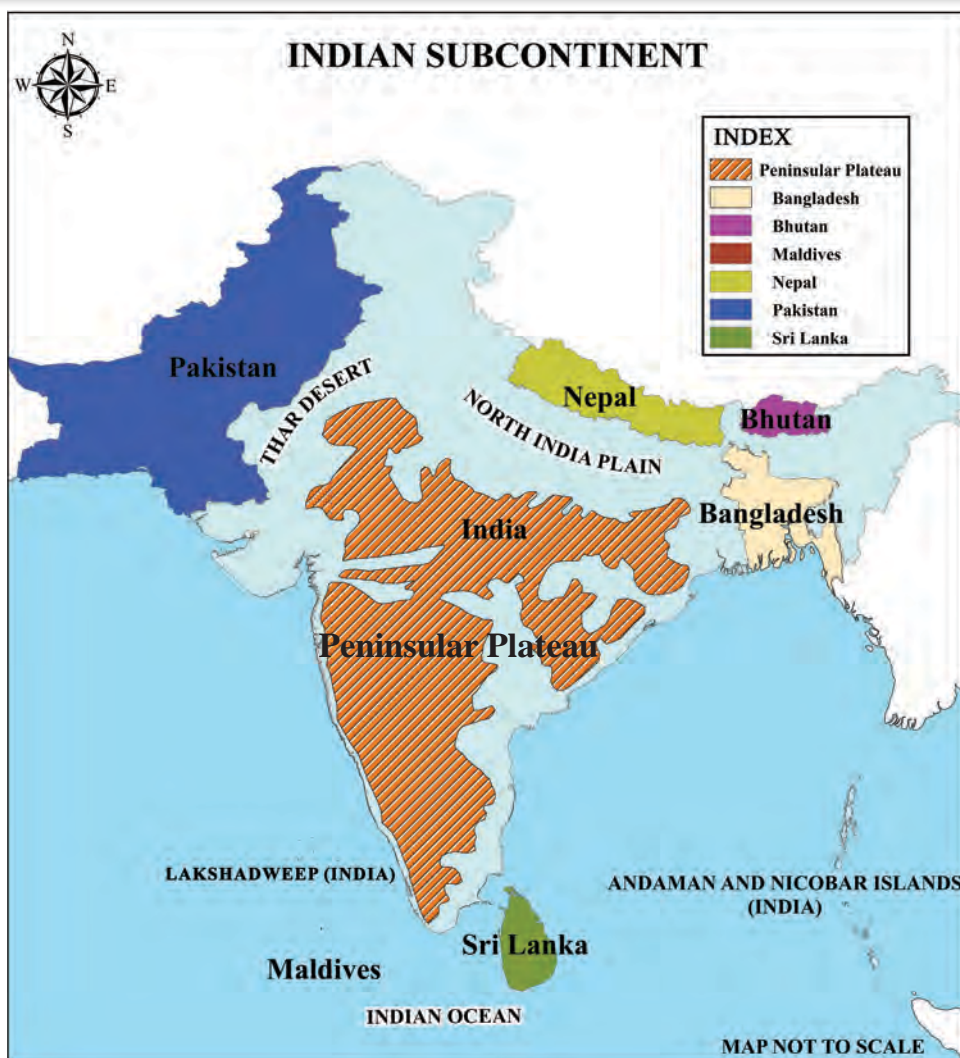


Fig. 6.3

The Thar Desert is an arid land that stretches northwest of the Peninsular plateau across India and Pakistan. In this sparsely rainfed region, the natural vegetation includes cacti and shrubs.

Observe the map (Fig. 6.3). Indian subcontinent has a long coastline. The island nations of Maldives and Sri Lanka and smaller island groups such as Lakshadweep, and Andaman and Nicobar etc. are part of the Indian subcontinent.

Compare the given pictures (Fig. 6.4, 6.5) and identify the life of people in the land forms concerned.



Fig. 6.4



Fig. 6.5

The Indian subcontinent has unique climatic conditions.

Although there exist regional variations, the climate of the Indian subcontinent is generally known as ‘monsoon climate’. The word monsoon is derived from the Arabic word ‘*mausim*’ which means seasons. Monsoon winds influence the climate of the Indian subcontinent. This wind changes its direction according to the seasons.



The works of Arab traveller and writer, Al Masudi, mentions about monsoon winds that change direction according to seasons.



Apparent Movement of the Sun

The phenomenon in which the relative position of the sun changes between the Tropic of Cancer ($23\frac{1}{2}^{\circ}$ North) and Tropic of Capricorn ($23\frac{1}{2}^{\circ}$ South) is known as the apparent movement of the sun. Due to the revolution of the earth and the inclination of earth’s axis, it feels that the sun experiences displacement.

During summer solstice, when the position of the sun is over the subcontinent, the air over the land gets heated and rises. The moisture laden wind from the ocean blows towards land and it rains in many parts of the subcontinent. During the months of May and June, the southwesterly winds blowing from the Indian Ocean to the Indian subcontinent causes widespread rainfall.

During winter solstice, when the position of the sun is over the Indian Ocean, the air over the sea gets heated

and rises and the wind blows here from the north. As the winds blowing from the Northeast to the Southwest during September and October are generally dry, the

amount of rainfall will be less. But the absorption of water vapour from the Bay of Bengal leads to widespread rainfall over the eastern coast of the peninsula.

Don't you understand that the Indian subcontinent does not receive the same amount of rainfall everywhere?

Let's see the factors that influence climate of an area.

- The Latitude
- The Altitude
- Physiography
- Proximity to ocean
- Wind

The climatic experiences are different on either side of Tropic of Cancer, an important latitude. The northern part of Tropic of Cancer experiences temperate climate while the southern part has tropical climate.

The difference in temperature during the winter and summer seasons in tropical region is generally moderate. But the difference is generally greater in the temperate regions.

Read a few sentences of the letter written by Diya, student of Government Model Residential School, Munnar to her sister in Thiruvananthapuram.

Dear sister,

Hope you are fine. How is your studies going? Tourists come here to see the vast tea plantations of the area, but the climate here is extremely cold! Even during day time I have to wear woolen clothes in class. It is so cold that I use two blankets at night. When

I was at home, I used fan even at night and had taken bath in plain water. Now I can't even think of bathing in plain water here! When I come to Thiruvananthapuram for vacation, I will definitely bring apples and strawberries grown here, as they won't grow in our hot climate!



Have you ever thought why places like Munnar and Ooty experience cold climate? Don't you remember that in the last chapter we studied about the normal lapse rate?

Physiography is another important factor that influences climate. Moisture laden winds are obstructed by the mountains, located against their direction resulting in rainfall. Kerala, located in the western slopes of the Western Ghats, receives heavy rainfall while Tamil Nadu, located in the eastern slopes gets low rainfall. Have you understood the reason now? Such regions with low rainfall are generally known as rain shadow regions.

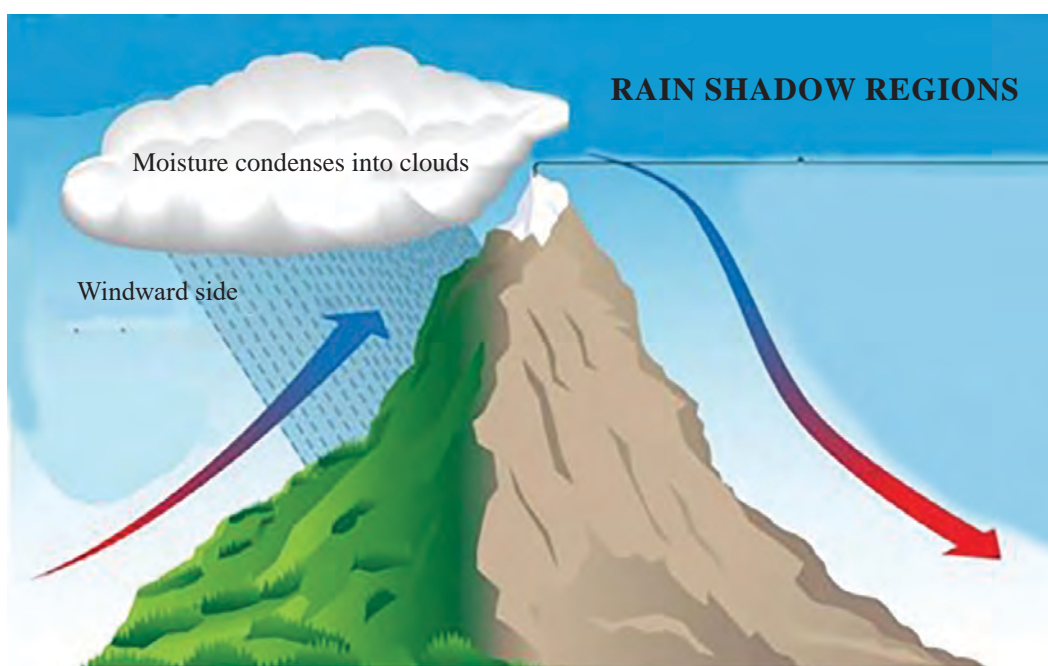


Fig. 6.6

When moisture laden winds blow parallel to the mountain ranges, winds pass without precipitation because there are no barriers to obstruct. This is the reason behind the desertification of the region comprising Aravalli ranges of Rajasthan.

Areas in close proximity to ocean experience humid climate and areas far away from the ocean experience a relatively dry climate.

The direction of the wind and the amount of moisture in it influences the climate.

Do these regional differences in physiography and climate create any differences in the life of the people?

Are the food habits of the people of north and south India the same?

Is the dress style of the people of Kashmir the same as that of the people of Tamil Nadu?

Are the major crops cultivated in the Western Ghats and North Indian plain the same? Identify the crop grown in the Western Ghats from the given pictures (Fig. 6.7, 6.8).



Fig. 6.7
Cardamom cultivation



Fig. 6.8
Wheat field



Answer the above questions by collecting information from various sources.

The agriculture, food, housing, clothing, rituals, celebrations etc. of the people in each area is in accordance with the physiography and climate of that region.

As the majority of people in India are engaged in agriculture, the fluctuations in rainfall distribution have a significant influence on people's lives. While extensive cultivation is practiced in heavy rainfall areas, many regions are rendered unfit for cultivation due to water scarcity. Crops grown also vary according to fluctuations in rainfall. Rice is the major cereal crop in regions with heavy rainfall while wheat in the regions with moderate rainfall. Pulses and coarse grains are grown in regions with low rainfall.

See the table given below.

Crop	Water Requirement	Sowing months	Harvest months
Rice	Abundant water is needed	June	September
Wheat	Moderate amount of water is needed	October	March
Watermelon	Irrigation is needed in areas with sparse rainfall	April	June

Didn't you understand that crops are grown in different seasons? There are definite seasons for sowing and harvesting of each crop. These seasons are known as cropping seasons. There are three cropping seasons in India.

- Kharif
- Rabi
- Zaid

During Kharif season that coincides with the south – west monsoon, crops that require high temperature and abundant water like paddy, cotton, jute, jowar, bajra and tur are cultivated.

The Rabi season, which begins with the onset of winter during the months of October – November, is the season for the cultivation of wheat, pulses, mustard etc. that require only moderate temperature and water. The Rabi season ends in February.

Zaid is the short summer cropping season that begins after Rabi harvest. During this season, watermelon, cucumber, vegetables, fodder crops etc. are grown in areas where irrigation is available. Although there are three agricultural seasons in India, regional variations are evident.

Let us see how to classify the major crops grown in India?

Food crops

Food crops are classified into two: Cereals and Pulses. In India, fine cereals such as rice and wheat and coarse cereals such as bajra, maize and ragi are grown.



Fig. 6.9
Wheat



Fig. 6.10
Gram

Gram and Toordal are the major pulses cultivated in India.

Cash crops

The crops that are grown commercially on a large scale are called cash crops. These include sugar cane, tobacco, cotton, jute and oil seeds.

Fibre crops

Cotton and jute are the major fibre crops in India. Fibre crops provide us with the fibre we need to make many things like fabrics, bags and sacks.

Oil seeds

Oil seeds are cultivated to produce edible oil. These include ground nut, rapeseed, mustard, soya bean and sunflower.

Apart from these, other crops such as tea, coffee, rubber, spices and tubers are also cultivated in India. Among these many are cultivated as plantation crops.

Now you know about the different types of crops. Are all these cultivated in the same way?

In different parts of the world, there exists various types of farming practices based on physiography, soil fertility, climate, water availability, density of population, extent of agricultural land, value of crops, available technology etc. These include primitive subsistence agriculture, intensive subsistence agriculture, mixed farming, extensive commercial grain cultivation, dairy farming, cultivation of plantation crops and horticulture. In the next chapter, we shall discuss the different types of farming in India.



Extended Activities

- Prepare an essay with the help of reading materials and internet, finding out the countries belonging to the Indian subcontinent, their capitals and cultural features.
- Prepare a wall paper by collecting pictures that showcase the cultural diversity of different countries in the Indian subcontinent.
- Colour and label the countries of Indian subcontinent in the outline map provided.





7

From food production to food security



Fig. 7.1



Beneath the clear sky there lies the green field. How exciting it to see the crops in the green paddy field nodding in the breeze...Since it's a holiday, my sister and I went to the farm with my father and mother. Not only paddy but vegetables are also cultivated nearby. There are almost all vegetables like eggplant, brinjal, yard long beans, snake gourd, lady's finger,

spinach, yam, sorghum etc. to harvest.

I was amazed at the sight of the garden ready to be harvested. Today we returned home with a lot more than usual harvest. My father always cultivate almost all the things we need as food. As we got more than usual, my mother gave some to Keerthi's house and sold the rest in the market.

You have read an excerpt from Neetu's diary.

What kind of food-crops do they cultivate for daily purpose?

-
-
-
-
-

How is surplus production used?

-
-

What are the benefits of such farming?

-
-

Agriculture has played a crucial role in transforming human beings from a hunter-gatherer to a modern man. The necessary systems for social life such as family, community, village and town emerged with the beginning of agriculture. Over a period of time, man shifted from subsistence-based agriculture to market-based agriculture. Let's get to know the farming methods adopted by man over the years.

Origin of Agriculture



Nomadic man began farming around 7000 BCE. Humans started farming at different times in Mesopotamia, Turkey, Egypt, Western Asia and Europe.

Around 3000 BCE, an agrarian culture developed in India along with the Indus Valley Civilization. Cereals such as wheat, barley etc were cultivated in Mohenjo-Daro and Harappa, the twin cities situated along the banks of river Indus. Agriculture started much later in South India.

Subsistence Farming

This is the method in which farmers produce and use only the products required for their sustenance. Obtaining profit is not the primary objective of this method.

However, in some circumstances, the surplus agricultural products are sold to fulfil other needs. Traditional agricultural tools are mostly used in this farming.

Mixed Farming

Mixed farming is the simultaneous cultivation of more than one crop in a given plot of land. Along with this, livestock rearing, poultry farming, fish farming etc. can also be combined. What are the benefits of this form of farming?

- Livestock feed comes from agriculture



Fig. 7.2

- Manure required for agriculture is also obtained from livestock
- The cost of production will be relatively low
-
-

Find out more and complete the list.

Cultivation of Plantation Crops

With the arrival of the British, the farmers who traditionally cultivated paddy and other food crops started cultivating plantation crops like tea, coffee, cloves, cardamom, and pepper in large areas. In the wake of the Industrial Revolution, European countries, including Britain, were in need of large quantity of agricultural raw materials. For this, they promoted plantation crops in the colonial countries from the beginning of the 19th century. Long-term income and relatively low cost of production are the characteristics of this farming method.



Fig. 7.3

Cultivation of Commercial Crops

Cultivation of commercial crops is the large-scale production of agricultural products on commercial basis. The role of commercial crop farming is significant in providing agricultural raw materials to industries. It also requires high capital investment and the use of modern technology. Rubber, sugarcane, cotton, jute etc. are examples of commercial crops.

Now that you have learned about the different types of farming methods in our country, expand the below list by adding more features.



Fig. 7.4

Subsistence Farming	Mixed Farming	Cultivation of Plantation Crops	Cultivation of Commercial Crops
<ul style="list-style-type: none"> ● Production for own consumption. ● Cultivation is possible even in small plot of land. ● ● 	<ul style="list-style-type: none"> ● The same fertilizer can be used for multiple crops. ● Lower cost of production. ● ● 	<ul style="list-style-type: none"> ● Cost of production is relatively low. ● Large scale production. ● ● 	<ul style="list-style-type: none"> ● High capital investment. ● Provides raw materials. ● ●

Agriculture – for Food and Income...



Fig. 7.5

Which of the crops seen in the picture are used for food?

-
-
-

Which are the other crops?

-
-
-

Agricultural crops are broadly classified into food crops and cash crops. Food crops are crops that can be used as food, whereas, crops used for commercial and industrial purposes are called cash crops.

Find the crops of our country and complete the list.

Food crops	Cash crops
● Rice	● Cotton
● Wheat	● Rubber
●	●
●	●
●	●



From the table given below you can understand which crops grow in which states. Identify those states on the map and colour them.

Crops	States
Wheat	Uttar Pradesh, Punjab, Madhya Pradesh and Haryana
Cotton	Maharashtra, Gujarat, Telangana and Rajasthan
Rice	West Bengal, Tamil Nadu, Andhra Pradesh and Bihar



Wheat



Cotton



Rice

India is characterised by a wide variety of crops. Let us see the favourable geographical factors for the cultivation of different crops in India.



Didn't you get acquainted with the agricultural seasons of our country in the previous chapter? List them out.

•

•

•



Can all crops be grown everywhere? Why? Make a note.

Agriculture and Agro-based Industries

Agro-based industries are industries that depend and function on agricultural products. Cotton, an agricultural product, is the raw material for the textile industry. So, the textile industry is an example for Agro-based Industry. Similarly, agricultural products like rubber and sugarcane are used as raw materials for various industries.

Find more Agro-based industries that use agricultural products as raw materials and add them to the list.

Agricultural products	Industry
● Cotton	● Textile industry
● Sugarcane	● Sugar industry
●	
●	

Through Mineral Wealth...

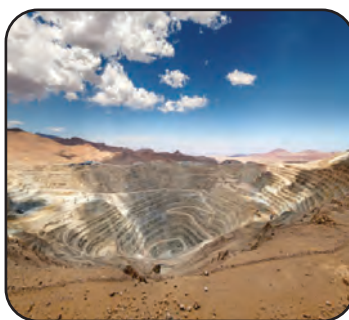


Fig. 7.6

See the above images of minerals and areas where minerals are mined

- What are Minerals?
- Where do we get these from?
- What is the use of these? Let's have a quest...

Minerals are metallic and non-metallic compounds found in the Earth's crust.

Hematite, Magnetite, Calamine, Bauxite and Cinnabar are metallic minerals. Many of these are used in the industrial manufacture of metals.

Mica, Diamond, Silica (Sand) etc. are non-metallic minerals, while Coal and Petroleum are fuel minerals.

Mineral-based industries are those that utilise minerals as major raw materials. Iron ore industry is the largest mineral-based industry in the country. It is the backbone of the industrial sector and is known as the Primary Industry.

Important mineral-based industries.

- Iron and Steel industry
- Copper industry
- Aluminium industry
-
-

What are the following minerals used for? Find their usages and complete the list.

Minerals	Usage
Hematite	Manufacture of iron bars
Silica (sand)	●
Bauxite	Aircraft and electrical equipment
Diamond	●
Coal	Railway, Iron and Steel production
Petroleum	●

Green Revolution

The pre-independent British land tax system pushed the farmers to indebtedness, while their neglect of food crops led to food shortage. Limited infrastructure in the post-independence agricultural sector and outdated technologies contributed to a decline in agricultural productivity.

Above mentioned are some of the problems faced by the Indian agriculture sector during the pre-independence and post-independence period. What are the reasons for this?

- The land tax system implemented by the British
- Limited infrastructure
-
-

At the time of our independence, the agricultural sector was facing various problems. To solve the crisis, Land Reforms and Green Revolution were implemented in independent India.

As part of the Land Reform, a limit was set for the possession of land a person could own. The land above that limit was known as surplus land. It was taken over by the government and distributed to the landless peasants and tenants. As a result, agricultural production increased. Kerala became a model for India by becoming one of the first states to implement the Land Reforms Act.

The Green Revolution was a programme that massively increased the production of food grains using high-yielding seeds, fertilizers, pesticides, new technologies, loans at low interest rates and scientific irrigation. Among food grains, the result of Green Revolution was first visible in wheat production. Hence it is also called 'Wheat Revolution'.

The Father of the Indian Green Revolution Dr. M. S. Swaminathan was born on



Fig. 7.7

Dr. M.S. Swaminathan

August 7, 1925, in Kumbakonam, Tamil Nadu. He served as the first Director of the Indian Council of Agricultural Research. Though 70% of the population were farmers, our country was still importing food grains. To find a solution to this problem, Dr. M.S. Swaminathan, in collaboration with Norman E. Borlaug implemented Green Revolution. As a result, production increased by five million tonnes over the previous harvest. Following this, India became self-sufficient in food production. He played the leading

role in these achievements and was honoured by the Nation with Padma Shri, Padma Bhushan and Bharat Ratna. He passed away on 28 September 2023 in Chennai.

Two Faces of the Green Revolution

Benefits	Limitations
<ul style="list-style-type: none">♦ Increase in the production of food grains.♦ Ensured self-sufficiency in food.♦ The price of food grains dropped.♦ The black marketing and hoarding of food grains declined.♦♦	<ul style="list-style-type: none">♦ Due to excessive use of water, groundwater level decreased drastically♦ Excessive use of fertilizers and pesticides reduced natural fertility of the soil.♦♦



Discuss and make note on how the Green Revolution helped to eradicate food shortage and poverty in India.



Fig. 7.8

Norman E. Borlaug

Norman Ernest Borlaug is the father of the Green Revolution, that saved thousands of people from starvation around the world. He was born on 25 March 1914, in USA and believed that freedom from hunger was the first step towards peace. He received the Nobel Peace Prize in 1970.



Poverty means...

Two friends reached his home in search of him. They could not see him at home. No one in the family knew where he went... At last they entered the room and searched. The boy was crouching under the bed doing maths on a slate. They asked, can't you do this on paper...

"My father is struggling to provide me food. How can he buy paper for me?" Those friends were deeply hurt by his answer.

Source: Indian Scientists by Cheppad Bhaskaran Nair

You have read an excerpt from the biography of Srinivasa Ramanujan, an Indian mathematician who has been described as a ‘mathematical wizard.’

Many people in our society are unable to meet even their basic needs. What can we call the condition of not being able to fulfil such needs?

•

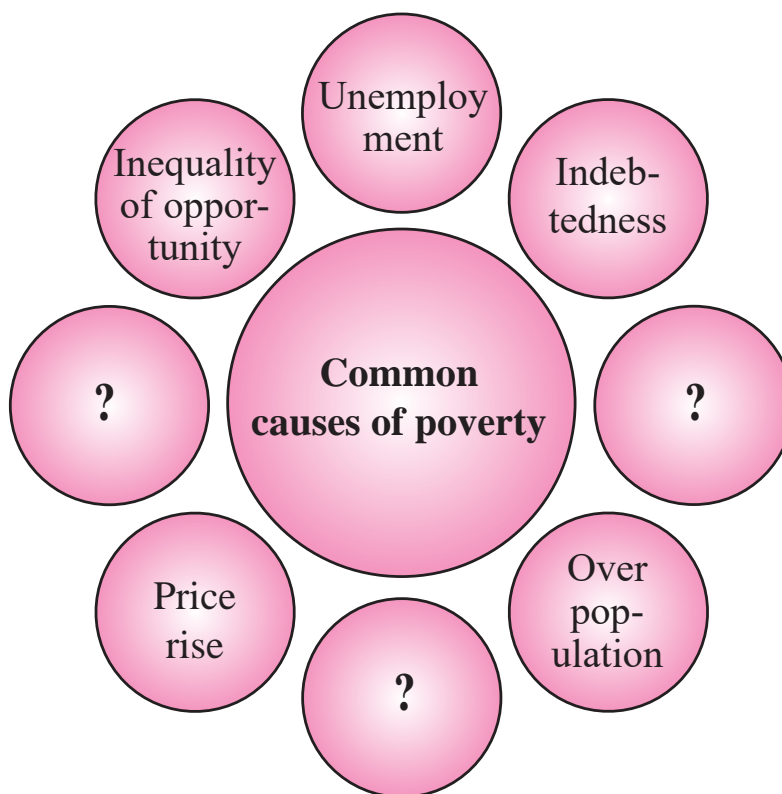
Poverty is a condition in which basic human needs such as food, clothing, shelter, education and health are not accessible as per the requirement. The poor are those who do not have the access to income or property to meet even their basic needs.



Poverty Line

A poverty line is an imaginary line that divides the population of a country into those who are poor and not.

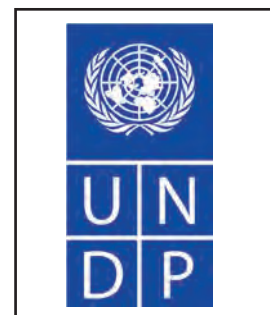
Poverty in our country is calculated based on one’s income and the calories obtained from the food. Let us examine the reasons that lead people to poverty.



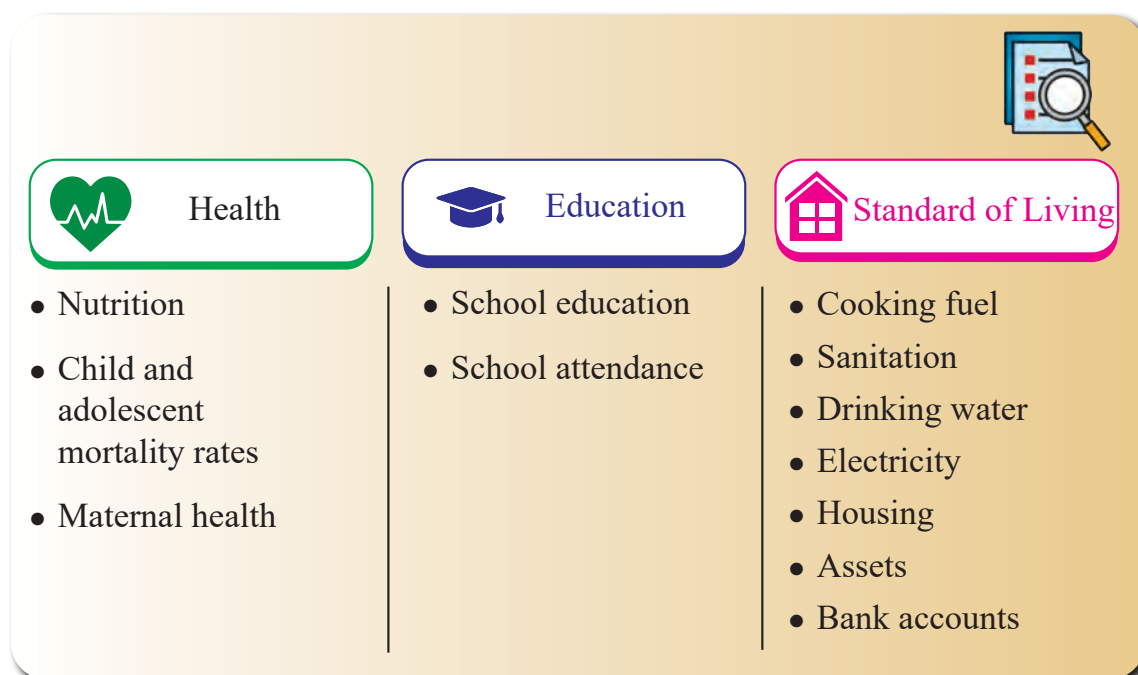
Complete the sun diagram by finding out other causes that lead to poverty.

Multidimensional Poverty Index

The Multidimensional Poverty Index (MPI) is a new method developed to measure global poverty. It was jointly prepared by the Oxford Poverty and Human Development Initiative (OPHI) and the United Nations Development Programme (UNDP). Multidimensional poverty is calculated by assessing twelve indicators across three dimensions: health, education and standard of living of the members of a household.



Didn't you understand that income is not the only criterion for measuring poverty according to the Multidimensional Poverty Index? Multidimensional poverty is calculated by taking into account how much each individual and family can achieve in terms of health, education and standard of living.



The graph shows the poverty level of the States and Union Territories of our country for the years 2015-16, 2019-21 as per the Multidimensional Poverty Index approved by NITI Aayog.

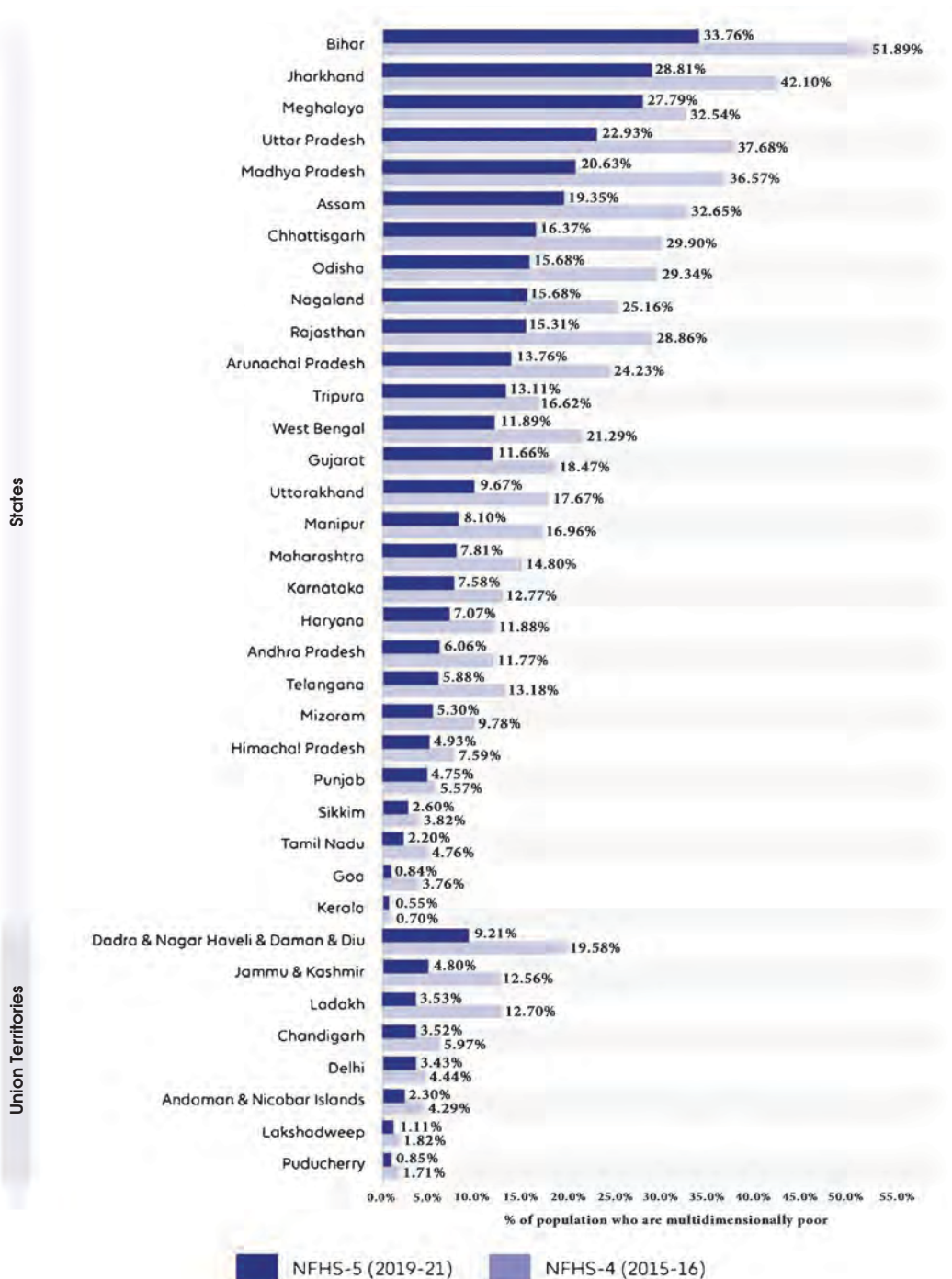


Fig. 7.9



Observe the figure given above.


1. Find Kerala's position among Indian states according to the Multidimensional Poverty Index.

2. Find out how much of Kerala's poverty has decreased in 2019-2021 compared to 2015-2016.
3. Find out how Kerala has achieved this and make a note.

To get out of poverty...

The Central and State governments are implementing many poverty alleviation schemes to eradicate the poverty prevalent in our country. These projects can be classified into three categories.

Project Section	Name of the project	Objectives of the project
Self-Employed Wage Employment Schemes 	<ul style="list-style-type: none"> ● Mahatma Gandhi National Rural Employment Guarantee Scheme ● Pradhan Mantri Rozgar Yojana 	Adults with low income receive employment opportunities and income.
	<ul style="list-style-type: none"> ● Life Plan 	To provide livelihood to dependents of victims of crime who are suffering financial hardship
	<ul style="list-style-type: none"> ● Ayyankali Urban Employment Guarantee Scheme 	Employment is provided to the adult members of every household living in urban areas who are willing to do unskilled manual labour.
Food Security Projects 	<ul style="list-style-type: none"> ● Public Distribution System (PDS) 	Ensuring food security of the people.
	<ul style="list-style-type: none"> ● PM POSHAN 	Mid-day meal scheme for 1 st to 8 th grade school children

	<ul style="list-style-type: none"> Subhiksha Keralam Scheme 	The project is being implemented in Kerala to achieve self-sufficiency in food.
Social security Schemes 	<ul style="list-style-type: none"> National Social Assistance Scheme Pradhan Mantri Suraksha Bhima Yojana 	Provide pension and insurance coverage to indigent senior citizens.
	<ul style="list-style-type: none"> Niramaya Health Insurance Scheme 	Scheme to provide health insurance to differently abled persons in the State.

Apart from these, Kerala is also effectively implementing the following projects such as Snehasanthwanam, Vayomithram, Extreme Poverty Eradication, Karunya Health Insurance, Thalolam, Aswasakiranam, Snehapoorvam, Cancer Suraksha, Life Mission etc.



Find out the beneficiaries of the above schemes in your area. Also find the similar schemes that exist and make a note.

Kudumbashree and Poverty Alleviation



Kudumbashree is a project launched on 17 May 1998, with the aim of poverty alleviation and economic upliftment of women. Kudumbashree has successfully spread its influence in all walks of social life. Kudumbashree members are also employed in initiatives like She Starts, Janakeeya Hotels, Kochi Metro Service and Kerala's first water metro service. Most of the states in India have adopted the Kudumbashree model. Kudumbashree's experiences and achievements are helpful for poverty alleviation, the creation of a knowledge economy and has contributed to social capital formation.



Prepare a questionnaire to organise an interview with Kudumbashree unit members in your area in order to understand how Kudumbashree's work is helpful in poverty alleviation.

Food Security

Food security means ensuring that all people have access to adequate quantity of safe and nutritious food always and to guarantee necessary circumstances to obtain it.

Why can't food safety be ensured?

Climate change	Industrialisation
Low income	Rise in Prices
Lack of availability of food	Imbalance in Distribution



Which are the government agencies that distribute food grains at subsidy rates? Find more and complete the list.

- Civil Supplies
- Triveni Super Market
-
-
-
-

Hunger-Free Kerala

The key objective of the Hunger-Free Kerala Project is to eliminate hunger and make Kerala a hunger-free state. From 2017 to 2018, the project is being run with the help of Kudumbashree and local self-government bodies. Through such innovative projects, the aim is to achieve food security by ensuring adequate food for all.

Adequate amount of nutritious food is necessary to maintain a healthy life. Food insecurity generally affects the economically disadvantaged sections of the society. But when faced with earthquakes, droughts, floods, tsunamis, epidemics etc. food insecurity affects other sections of the nation. Scarcity of food can be solved to some extent by the effective implementation of the Public Distribution System.



Extended Activities

- Find out and describe the farming practices that use advanced technology as opposed to traditional farming practices.
- Prepare a seminar paper on ‘Poverty Alleviation Programmes and Poverty Eradication’.
- Organize interviews with Kudumbashree members regarding the activities of Kudumbashree.
- Find out the features of Mahatma Gandhi National Rural Employment Guarantee Scheme and answer the questionnaire given below.

1	Year of implementation of the scheme	
2	Objective of the scheme	
3	The first two districts to implement the project in Kerala	
4	Number of working days guaranteed	
5	Current daily wages as per the scheme	
6	What are the activities included in the scheme?	

CONSTITUTION OF INDIA

Part IV A

FUNDAMENTAL DUTIES OF CITIZENS

ARTICLE 51 A

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

- (a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- (b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- (c) to uphold and protect the sovereignty, unity and integrity of India;
- (d) to defend the country and render national service when called upon to do so;
- (e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- (f) to value and preserve the rich heritage of our composite culture;
- (g) to protect and improve the natural environment including forests, lakes, rivers, wild life and to have compassion for living creatures;
- (h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- (i) to safeguard public property and to abjure violence;
- (j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievements;
- (k) who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between age of six and fourteen years.

CHILDREN'S RIGHTS

Dear Children,

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

Let's see what your rights are:

- | | |
|--|--|
| <ul style="list-style-type: none">• Right to freedom of speech and expression.• Right to life and liberty.• Right to maximum survival and development.• Right to be respected and accepted regardless of caste, creed and colour.• Right to protection and care against physical, mental and sexual abuse.• Right to participation.• Protection from child labour and hazardous work.• Protection against child marriage.• Right to know one's culture and live accordingly. | <ul style="list-style-type: none">• Protection against neglect.• Right to free and compulsory education.• Right to learn, rest and leisure.• Right to parental and societal care, and protection. |
|--|--|

Major Responsibilities

- Protect school and public facilities.
- Observe punctuality in learning and activities of the school.
- Accept and respect school authorities, teachers, parents and fellow students.
- Readiness to accept and respect others regardless of caste, creed or colour.

Contact Address:



Kerala State Commission for Protection of Child Rights

'Sree Ganesh', T. C. 14/2036, Vanross Junction

Kerala University P. O., Thiruvananthapuram - 34, Phone : 0471 - 2326603

Email: childrights.cpcr@kerala.gov.in, rte.cpcr@kerala.gov.in

Website : www.kescpcr.kerala.gov.in

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

Kerala Police Helpline - 0471 - 3243000/44000/45000

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