

SOCIAL STUDIES

CLASS VI

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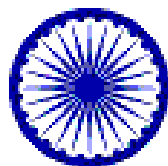
SOCIAL STUDIES
CLASS VI



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THE GOVERNMENT OF ANDHRA PRADESH
Department of School Education



FUNDAMENTAL DUTIES

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

- Constitution of India,

Part IV A (Article 51 A)

Right of Children to Free and Compulsory Education (RTE) Act, 2009

The RTE Act is meant for providing free and Compulsory Education to all Children in the age group of 6 – 14 years and came into force from 1st April 2010.

Important provisions of RTE Act

- Ensure availability of schools within the reach of the children.
- Improve School infrastructure facilities.
- Enroll children in the class appropriate to his / her age.
- Children have a right to receive special training in order to be at par with other children.
- Providing appropriate facilities for the education of children with special needs on par with other children.
- No child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing the elementary education. No test for admitting the children in schools.
- No removal of name and repetition of the child in the same class.
- No child admitted in a school shall be held back in any class or expelled from school till the completion of elementary education.
- No child shall be subjected to physical punishment or mental harassment.
- Admission shall not be denied or delayed on the ground that the transfer and other certificates have not been provided on time.
- Eligible candidates alone shall be appointed as teachers.
- The teaching learning process and evaluation procedures shall promote achievement of appropriate competencies.
- No board examinations shall be conducted to the children till the completion of elementary education.
- Children can continue in the schools even after 14 years for the completion of elementary education.
- No discrimination and related practices towards children belonging to backward and marginalized communities.
- The curriculum and evaluation procedures must be in conformity with the values enshrined in the constitution and make the child free of fear and anxiety and help the child to express views freely.

SOCIAL STUDIES

Class VI

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New Edition
First Published 2012

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This Book has been printed on 80 G.S.M. S.S. Map litho
Title Page 200 G.S.M. White Art Card

Free Distribution by Government of Andhra Pradesh

Printed in India
at the Andhra Pradesh Govt. Text Book Press,
Mint Compound, Hyderabad,
Andhra Pradesh.

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Letter to students

"As my mother lies down too tired to move after a full day of work in the fields and at home, I sit beside her and wonder, why is life so difficult for women? If I set out of my home I find so many different people – people who speak such different languages and follow such different customs, I wonder who they are and why there are such different kinds of people.

I read newspapers and find out that so many of our farmers who grow our food with such effort are distressed out of desperation. I wonder, what has made them so desperate and feel so hopeless. As I walk in the streets of a town I see such large and beautiful buildings and roads and temples, mosques and churches. I wonder who built them and at what cost. I also see slums in which thousands live in conditions most unfortunate and I wonder, why don't they have a good place to live in cities with such beautiful buildings?

My elders too discuss some of these problems and talk of voting and electing the right people to rule and I wonder who rules us and how do they rule us? My grandparents tell me tales of olden days when there were kings and queens and of times when gods and saints walked among us people. I wonder if such things were really possible?

I have so many questions that I often wonder if anyone has answers to them at all. Perhaps no one person knows all the answers and perhaps no one may know the answers to some of the questions. Perhaps I need to find out myself. How can I find out? Who will help me?"

Dear Friends,

The questions that are arising in your minds are some of the most important questions which everyone needs to find some answers. They are not at all easy to answer for most of them do not have any one definite answer. In fact many questions will be answered differently by different people. So perhaps you too will have your own answer after you have studied the problem carefully. Social Sciences try to understand the society we live in – by asking questions and working out methods for answering them. It also seeks to help us to understand why different people answer the questions differently- for example if you ask anyone, why are there very few girls in colleges compared to schools, you will get different answers from different kinds of people. If you ask why are the slums not cleaned as well as the colonies, you will again get very different answers. Why do people answer these questions differently? Social Sciences try to understand this problem too.

Social Sciences do not merely compile different answers to a problem. They try to bring a rigorous method to study them. They try to understand the problem by seeing how it developed – and how and why it has changed; they try to see if it is similar all over the earth or it changes in different parts of the world; and they try to understand the different points of view about it. Have there been fewer girls in colleges in the past? Is it that all over the world there are fewer girls in colleges? Why? What prevents girls from attending colleges? What do parents who don't send their daughters say? What do parents who send their daughters say? What do the girls say? What do the teachers say? Social Scientists put together all these before answering the main question. But no Social Scientist can give you the final or definite answer and it is you who have to decide which answer you find more convincing and useful for you to act.

Editors

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About this book

This book is a part of your Social Science Curriculum or a part of various things you would be doing to study the society around you. However, remember that it is only one small part of that curriculum. The Social Science Curriculum requires you to analyse and share in the class room what you know. It requires you above all to ask questions – think why things are the way they are. It also requires you and your friends to go out of the class room to the market, to the Panchayat or municipality office, to the village fields, to temples and mosques and museums and find out various things. You will have to meet and discuss with a number of people, farmers, shopkeepers, officials, priests, and so on.

This book will introduce you to a range of problems and enable you to study them and arrive at your own understanding of them. So, the most important thing about this book is that it does not have answers. In fact this book is not really complete. It can only be completed when you and your friends and teachers bring their own questions and experiences and discuss everything threadbare in the class. You may disagree with many things in this book - do not be afraid to say so - only give your reasons. Your friends may disagree with you, but try to understand why they have a different view. Finally arrive at your own answers. You may not even be sure of your answer - you may want to find out more before you make up your mind. In that case list your questions carefully and request your friends, teachers or elders to help you to find out.

This book will help you to study different aspects of our social life - about diversity of land and people, about how people get their livelihoods, how people provide for their common needs and manage them, how all people in our society are not equal and how people try to bring about equality, how people worship different gods in different ways, and finally how they communicate with each other and build a culture which is shared by them.

To understand some of these matters you may have to study about the earth - the hills, plains and rivers and seas; to understand others you may have to know what happened hundreds or even thousands of years ago; but most of all you may have to go out and talk to different kinds of people around you.

As you study this book in the class room, you will come across many questions - do stop and try to answer those questions or do the activity suggested before you proceed ahead. It is not so important to finish the lesson fast as it is to discuss the questions and do the activities.

Many lessons will suggest projects which may take a few days to do. These projects will enable you to develop skills of social science enquiry and analysis and presentation - these are more important than remembering what is written in the lessons.

Please remember that you don't have to memorise what is given in the lesson, but think about them and form your own opinion about them.

Smt. B. Seshu Kumari
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OUR NATIONAL ANTHEM

- Rabindranath Tagore

Jana gana mana adhinayaka Jaya he
Bharatha bhagya-vidhata
Punjab Sindhu Gujaratha Maratha
Dravida Utkala Banga.
Vindhya Himachala Jamuna Ganga
Uchchala Jaladhi taranga,
Tava shubha name jage
Tava shubha asisha mage
Gahe tava jaya gatha
Jana gana mangala-dayaka jaya he,
Bharatha bhagya -vidhatha,
Jaya he, jaha he, jaya he,
Jaya jaya jaya jaya he

PLEDGE

"India is my country; all Indians are my brothers and sisters.
I love my country, and I am proud of its rich and varied heritage.

I shall always strive to be worthy of it.

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

To my country and my people, I pledge my devotion.

In their well-being and prosperity alone lies my happiness."

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The first page of the Constitution that clearly states that all Indians are entitled to equality of status and opportunity.

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Reading and Making Maps

Maps tell us several things about different places: where they are; whether they are on the sea or on a mountain or in a desert; how hot or cold or rainy they are; what kind of trees and plants grow; what kind of people live - the language they speak, the work they do, their buildings, etc. You can know many details about a place from maps. Of course not everything is shown on one map - you may have to consult different maps (physical maps, administrative maps, historical maps, etc.) to get all the information. Shall we learn how to make and read a map?

District Map (political)

You may have seen several maps in your classroom such as the map of India and map of Andhra Pradesh etc... Today, we will study the map of our own district.

- Bring two or three copies of the map of your district to the class.
- Locate your village/town, the nearby villages and towns, rivers, streams, water bodies, etc.
- Look for information such as roads, railway station, etc.
- Can you work out the distances between different places shown on the map?

A Game

Form two groups, one team of students should select a place on the map.

Write it down on a piece of paper secretly, give this paper to the teacher. Second team can ask questions about the place. Now first team can answer

these questions only as yes or no. eg:

Team two can ask questions like, Is this place in kurnool district? Is this place by the sea coast? Is this name of a district head quarter?

When the team finally finds out the place, reverse the roles and play again.

The team which finds out the name of the place with the minimum number of questions will be the winner.

Way to Mallika's house- Sketch Map

Laila and Mallika met each other at Red Cross service activity in Srikakulam. There they became close friends. Mallika lives in Venkatapuram village while Laila lives in Adilabad. Laila planned to visit Mallika's house in the coming holidays. She wrote a letter asking Mallika how to reach her house from the Bus stand. Mallika was happy about her friend's proposed visit. She sent the details of location of her house with a sketch map.

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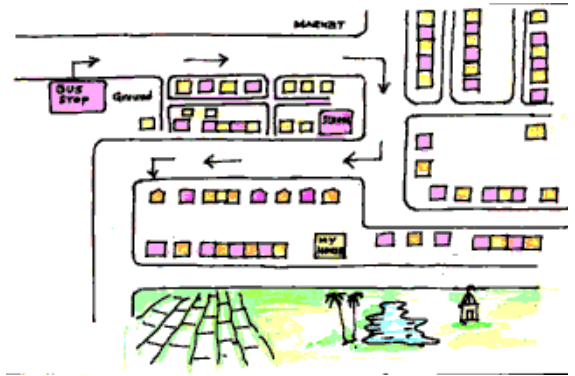


Fig: 1.1 Sketch showing way to Mallika's house

- Can you draw a sketch map of the route from your school to your house?
- Do you reach Mallika's house from the bus stand with the help of the sketch map?
- How many turnings did Laila take to reach Mallika's house? Are there any landmarks at the turnings?
- Are all the buildings shown in the sketch to their actual size?
- Can you tell in which direction Laila walked (North or East)?
- Can you tell the distance from the bus stop to Mallika's house?

We cannot answer the last two questions with the help of the above map. This actually

landed Laila in a problem. She had no idea of the distance from the Bus stop to the house. When she reached Mallika's house she said, "Oh! Malli I am tired. You did not mention the distance in your sketch. If I knew it was so far away I would have taken an auto," Laila said.

"Sorry, Laila, I forgot to mention the distance," replied Mallika. "Anyhow if you take an auto in future please mention that you have to reach South Venkatapuram - that is where this house is situated," said Mallika.

"How can I know the South or North of Venkatapuram?" Laila asked.

"It is simple. Now you reached my house which is in the South of the village, the opposite side is North. Do you know how to find directions in a place?" asked Mallika.

Directions

Look at the following picture carefully:

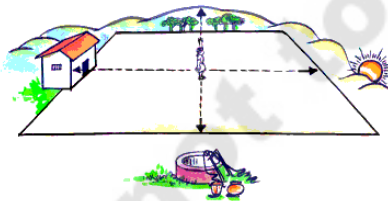


Fig: 1.2 Identification of directions

The girl in the middle is facing the rising Sun. Now fill the following table:

S.No	Direction	Object
1	East	Sun, hills
2	South	
3	North	
4	West	

If you stand facing the East, all things to your right hand side will be towards the South; all things to your left will be towards the North; and all things behind you will be to the West.

Mallika said that let us play a game to understand more about directions.

Look at the picture on the right. Now everyone has to ask one question.

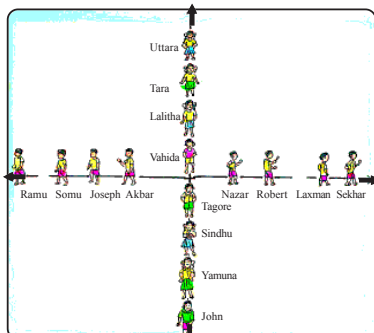


Fig: 1.3 Directions

- Lalitha is towards direction of John.
- Lalitha is towards direction of Uttara.
- Nazar is in direction of Sekhar.
- Nazar is towards direction of Ram.
- Lakshman is towards direction of Somu.
- Lakshman is also towards direction of Sekhar.
- Tara is in the direction of John.

After doing this exercise Laila said, "Wow! Now I understand that direction is always relative to something! The same place may be East or South or North or West depending upon from where we are looking at it."

- Identify directions in your class room and form a similar line and ask similar questions.

Directions on a map

Usually maps are prepared in such a manner that the North direction is at the top of the map and the South side is at the bottom. So, the East side is on the right and the West side is on the left.

In some special cases maps may be made with the South on the top or on the left side. However, in such cases a special mention will be made on the map and a North direction arrow is given.

Hang a political map of Andhra Pradesh on the wall. Answer the following questions after looking at the map:

- In which direction is Chittoor to Hyderabad?
 - In which direction is Hyderabad to Medak?
 - In which direction is Vijayawada to Nellore?
 - Is Karimnagar located on the South to Kurnool?
 - If you want to go from Mahabubnagar to Warangal in which direction will you travel?
- Make more such questions and ask each other.

'Scale' or distances on a map

On this pleasant evening Mallika took Laila to see the village stream and they walked over the bridge. The bridge has 6 lamp posts at equal distance. The distance between each post is about 100 metres. The entire length of the bridge is about 500 metres. Look at the following picture:



Fig: 1.4 Laila and Mallika walking on the bridge

When they came back Laila wanted to draw a sketch of the bridge and the lamp posts on a paper so that she can take it with her. When she was drawing the lamp posts she took care to draw them at equal distances. The distance between the first and last lamp posts was about 5 centimetres. Her sketch was much smaller than the actual bridge.



Fig: 1.5 Laila's sketch of the bridge

Measure the total distance in Laila's sketch map from lamp post one to lamp post six. The actual distance between two lamp posts is

While on the sketch the distance between two lamp posts is only cm, and the total distance is only cms. You might have observed that Lila drawn the lamp posts equally.

We can write down the relation between the distance on the bridge and in the sketch in the following way:

5 cm on the sketch map = metres on the bridge

1 cm on the sketch map =metres on the bridge

This is called the 'Scale'.

We use Scale for showing the actual distance on the ground in a reduced manner on a map.

Maps always mention the Scale they use and we can find out the actual distances between places using the Scale.

In the above sketch, the distance between Srikakulam and Tekkali is given in the form of a line. The actual distance between these places is 50km.

Measure the line joining the two places and find out the distance on the map.

Actual distance between Srikakulam and Tekkali: _____

Distance between Srikakulam and Tekkali on the map: Can you find out the Scale of the map?

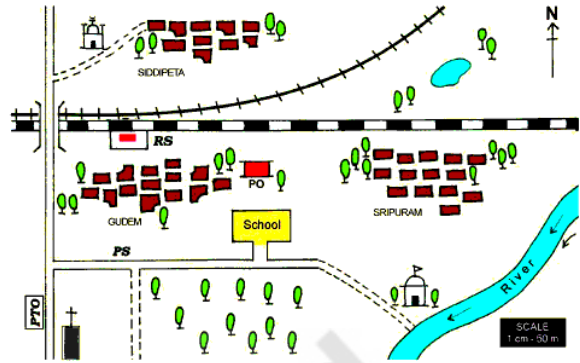
If it is one cm on the map, what will be the actual distance on the land?
1 cm = Km

Now try to look at the district map and find out its Scale. Then measure the distance from your village or town to a few other villages and towns.

Symbols

You know that maps are too small for us to draw pictures of the things shown on them. For example, we cannot draw the real school or bus stand or Mallika's house as it will take too much space on the map. Therefore, we always show things on a map with the help of symbols. You may have

noticed that in the district map villages and towns are shown with dots and circles. Map makers prepare symbols appropriate to their needs. But some common symbols which are called 'Conventional Symbols' are also used. The following is a complete map with symbols, Scale and proper orientation:



Map 1: Study the map to find out how to use the symbols

Index			

Based on the map in the previous page answer the following questions:

- In which direction of the church is the river flowing?
- What kind of road is present on the South of Sripuram village?
- Which type of railway line is located near Sripuram?
- In which direction of railway station is the police station?
- Name the village that lies north to railway track.
- Imagine you are in the school shown on the map. Which direction will you face if you are coming out of your school?

Key words
Sketch
Map
Scale
Direction

Improve your learning

1. Collect different kinds of maps and study them. Clarify from your teacher if you have any doubts.
2. Find out the distance from your mandal headquarter to the district headquarter by converting map distance into actual distance.
3. Why is the actual distance on the ground to be reduced on the map?
4. Face towards East, stretch your hands and say directions (e.g. North, South). Next time change the face direction and continue the exercise.
5. Explain the need of symbols while preparing maps.
6. Draw the symbols representing different water bodies, worshipping places and public offices to show on the map.
7. Sketch your house and convert it into a map.
8. In your observation what are the important features of a map?

9. Project

Prepare a map of your classroom by following these instructions:

- a) First find the four directions in your classroom by facing the North.
- b) Make a list of all the walls, doors, windows, blackboards, almirahs etc. which you want to show on the map. Make symbols for each of them in your notebook.
- c) Draw a sketch map of the classroom with walls and location of the objects you want to show. Take care to draw the northern wall on the top side of the sketch.
- d) Now, divide into small groups and measure the length of each of the walls with the help of a scale. Write down the distances on the sketch map.
- e) Draw a map of the class room by selecting appropriate Scale. It can be one centimeter for one meter. So if a wall is 7 metres long, you will have to make a line 7 centimetres long on paper.
- f) After making the outer walls, draw the symbols for windows and doors at the right places. Then draw the symbols for other objects like almirah, black board, table etc.
- g) Make an index of the symbols you have used in the map and also mention the Scale.
- h) Compare the map you have made with those of your friends and correct if there are any errors.

Globe - A Model of the Earth

One evening Sundar & Kalpana were looking at the moon and Sundar asked, "If I went to the moon what would the earth look like? What can I see from there?" Kalpana told him that they could easily find out from the internet. Later she showed him some pictures of the earth taken from the moon. This is how it looked:



Fig: 2.1 Earth rise on the Moon

Doesn't the Earth look like a blue moon? It looks blue because a large portion of the Earth is covered with oceans. In the above photograph we can see only one part of the earth which receives sunshine.

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♦ Can you explain why the bottom portion of the Earth is not visible in this photograph?

The Earth is like a ball

From this picture you can see that the shape of the Earth is like that of the Moon.

Bring to the class room some globes. Ensure that every group of five to six students has a globe. Globe is a model of the Earth – it shows the shape of the Earth, the land and water, the continents and oceans and the main countries of the world.



Fig: 2.2 A Globe

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Fig: 2.2 A Globe

- Let each student take a globe in her/his hand and look at it carefully. See how the Earth rotates.
- With the help of your teacher locate the North Pole, the South Pole and the Equator.

You can see that the earth is like a ball – spherical in shape. Can you see how people can stand on it? Place standing figures on different parts of the globe. It may seem that the person at the lower part is standing upside down or that the person on the middle may just fall down from the Earth. We never fall off the Earth because the Earth acts like a very powerful magnet which pulls us towards it. In fact we can only fall on the Earth and never off the Earth!

Spheroid Shape

Actually the Earth is not like a perfect sphere – not perfectly round. It is a little pressed at the two poles in the North and South and bulges slightly in the middle around a line called Equator. However this is so slight that most globes and maps do not show it at all.

The interesting thing about the shape of the Earth is that if we keep travelling from one point in one direction we come back to the same point without turning back! Try this on the globe – start from any point and keep going in the same line and see if you come back to the point from where you started.

Some six hundred years ago most people believed that the Earth was flat and that if you kept travelling in any direction you would reach the edge of the Earth and 10 Social Studies

from there you would fall off into the sky. Around 1400 AD, scientists and sea-farers began to figure out that the Earth must be like a ball. That was why Columbus, the Italian explorer set out from Europe in 1492 AD in the western direction with the hope of reaching India. Of course he did not reach India but stopped at the Caribbean islands near America. In case he had travelled on, he might have reached India.

- Look at the globe and see how Columbus would have travelled to reach America and how he could have gone on to reach India.

Oceans and Continents

As you can see on the globe, most of the Earth surface consists of water in the form of oceans. If you live by the sea in the Coastal Andhra you would have seen the Bay of Bengal.

- Describe the sea in a few lines or draw a picture of the sea?
- State the main difference between the water you drink and the sea water?

Seas and Oceans stretch for hundreds and thousands of kilometers – just endless water! You can travel from one end to the other only with the help of ships and it may take many days or even months.

- One of the oceans is frozen into ice – find out its name.
- Look at the globe and write down the names of the four great oceans:

1.
2.
3.
4.

- Which of these do you think is the largest ocean - underline it.

Naturally we cannot live on these oceans. We live on the land. You can see large land masses on the globe which are called continents. There are seven major continents.

- Find out the names of the continents and write them down:

1.
2.
3.
4.
5.
6.
7.

- One of these continents is actually covered with ice – find out its name and location.

Is it not interesting that the Northern and Southern poles of the Earth are covered with ice? One Pole has frozen ocean and the other Pole has a huge accumulation of ice on it! This is called the Antarctic Shield of ice.

- Look for India on the Globe – name the continent in which India is located.
- Similarly look for the countries you have heard of.

Villages, towns and cities are located on the continents. It is on the land that you will find hills and valleys, agriculture, mines, factories, etc.

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Directions on the globe

You have learnt about the four directions in the earlier lesson. You can locate the North and the South Pole. To the right side is the East and to the left side is the West. The Earth rotates every day from the West to the East – can you rotate the globe and see how this happens?

You looked at the Poles. What is meant by Poles? Poles are the two points on the opposite ends of the Earth – if you were to draw an imaginary line connecting the two Poles passing through the interior of the Earth it will form the axis or the line around which the entire Earth rotates. Poles are the points which lie at the end of the Axis of rotation.



Fig: 2.3 Axis of Rotation

To understand this better, put three or four dots on the globe in different colours starting from the Equator to the Pole. Now rotate the globe and observe.

You would notice that if you put a dot just on the Pole, it will not move at all - but remain in the same place! What happens to the dot placed on the Equator?

Lines on the globe

You will see many lines crossing on the globe. Some run from the North Pole to the South Pole while others run around the Earth from the West to the East. These imaginary lines drawn by map makers help us locate places on the globe and maps. We will see how these are drawn in later classes. Now we will look for the most important lines.

Latitudes

These are the imaginary lines that are drawn from the West to the East. Can you spot these lines? Compare the length of these lines. Do you think they are all of the same length?

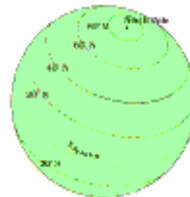


Fig: 2.4. Latitudes on the globe

The longest of these lines is called Equator; it divides the globe into two equal halves. These two halves are called hemispheres. Identify the Equator on the globe and follow it around and note down the continents it passes through. Also identify the northern and southern

hemispheres. In which hemisphere is India located? In which hemisphere is there more water than land?

Longitudes

These lines run from one pole to the other. You can see that unlike the latitudes these lines are all of the same length. There are two main longitudes – the Greenwich Line which is also called the 0 degree longitude and the International Date Line. This is 180° Eastern, Western longitude. You will learn more about the importance of these lines in higher classes.

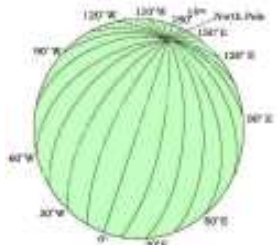


Fig: 2.5. Longitudes on the globe

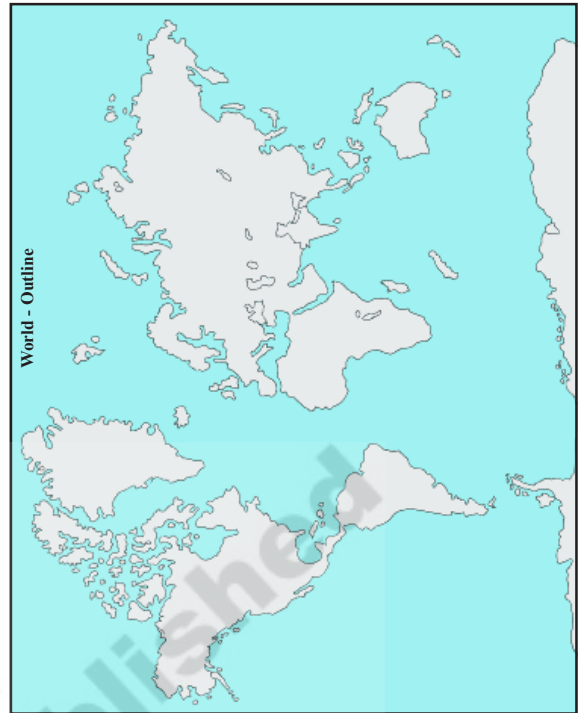
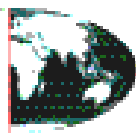
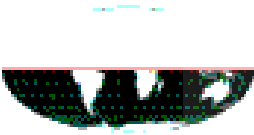
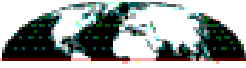
Together the Latitudes and Longitudes create a net that covers the map and helps us to locate places. If you know the latitude and longitude of a place you can easily locate it on the globe or a map.

Key words

- Latitude
- Longitude
- Date Line
- Axis

Improve your learning

1. On the next page there is an outline map of the world. Identify and write the names of continents and the oceans. Then colour the map using appropriate colours. Draw and write the names of the main latitudes also.
2. Ramesh says "Earth is flat". What do you say?
3. Rosy is turning a bangle like a top – what is the shape you visualize?
4. Collect information about explorers like Columbus.
5. Draw the Latitudes and Longitudes on the surface of a ball.
6. "Sun always rises in the East." Find the reason.
7. Why do we draw imaginary lines on the globe/ map?
8. Observe the following pictures and fill the boxes by writing the name of the shaded hemisphere.



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From Gathering Food to Growing Food - The Earliest People

Have you wondered how your family obtains the food you eat? How is the food grown and what tools are used in this process? Who invented these tools?

Can you imagine the life of people who did not grow any crops and only lived by gathering what grew naturally?

Look at the pictures given below to get an idea of the lives of people who lived thousands of years ago.



Fig. 3.1

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Fig. 3.2

- In above figure how are the people gathering their food?
- What types of clothes are they wearing?
- You will find five or six types of tools and weapons in these pictures. Can you identify them?
- Look at Fig 3.2. What have the men and women brought from the forests?
- Describe the work they are doing in the picture.

- Can you list the items that you eat which are not grown but collected from the wild? How do you prepare them for eating?

If you were sent to a forest would you be able to find out what edible food can be found there? You need to know what food is edible, where it grows and when it bears fruits. You may also need to know how to eat it. Can it be eaten raw? Does it have to be cooked or pounded or ground with something else or soaked in water?

Gathering food and hunting

Thousands of years ago all people lived by collecting fruits, flowers, honey, wild grains and edible tubers and roots that grew naturally in the forests and also hunted birds and animals. They did not grow any crop or rear any animal.

Even to hunt, the hunters need to know the hunted animal intimately, its habits and behaviour. Where does it spend different parts of the day? Where does it eat or drink water from? In what way is it dangerous? What is the use of its different parts of the body? The earliest people over many generations had learned about all these things and taught them to their children.

- Can you think of the differences and similarities between the food habits of the earliest people and your own food habits?
- Do you think they could have worn clothes like you? What would they be wearing?

Stone tools

Today we use machines, tractors and tools made of steel etc. The earliest people also used tools; but these were made of stones, bones and wood. Initially large stones were given sharp edges by very careful breaking with another stone. This gave the people a tool which enabled them to cut flesh, dig the earth for tubers and hunt animals.

After thousands of years they began to make fine, small pieces from hard stone.



Fig. 3.3 How stone tools were made: One of the Techniques is shown here.

These pieces were called 'microliths'. They were fixed to wooden or bone handles which then served as knives, arrows, sickles etc. These weapons were used to dig soil, chop the trees for the bark, remove the skins of animals, clean the skins, stitch clothes out of the skin, cut meat and bones,



Fig. 3.8 Use of microliths: stone sickle

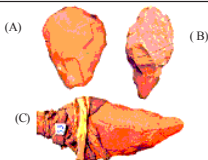


Fig. 3.4 (A), (B) Earliest tools which were largely excavated at Amarabad, Mahaboobnagar district (C) Early Hand axe excavated in Kamakur Village, Pottisreeramulu Nellore district.



Fig. 3.5 Tools made from stone flakes excavated at Amarabad, Mahaboobnagar district.



Fig. 3.6 Blades chipped from stones excavated in Yeleswaram, Nalgonda district



Fig. 3.7 Microliths from Ghanapur, Adilabad district

chop fruit and roots and hunt the animals easily.

These stone tools of the early people have survived to this day and we can learn much about the lives of early people by studying the tools they used and the locations from where they were found.

- For what purposes are stones used by people today?

Fire

The discovery of fire by the early people brought about great changes in their lives. Probably they made fire by striking two stones. Fire enabled them to eat roasted meat in place of raw flesh. This was the beginning of the cooked food. They also

used fire to keep off wild animals and provide light in the caves. Wood was often heated on fire to harden it for use.

- What do we use fire for, now-a-days?
- Try to make fire by striking two flint stones near cotton or dry leaves to get a feel of earliest man's life.

Nomadic life

The earliest people used to live in small groups in the caves or under trees or rocks. They did not build houses. Actually they led a mobile life, constantly moving from one place to another. People who regularly move from place to place are called "Nomads".

Kurnool caves

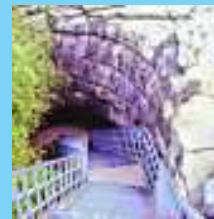


Fig. 3.9 Entrance of Belum Caves in Kurnool Dist.

Archeologists have recovered a large number of stone tools from the caves of Kurnool district. There are hundreds of caves in Kurnool district near Betamcherla and Banaganapalli. These caves seem to have been used by stone tool using hunter-gatherers as resting place for thousands of years.

Animal bones, stone tools especially microliths and also tools made of bones have been found in them. Tools made of bones are to be found only in these caves in the entire Indian Subcontinent.

Archeologists are people who study the past by digging up old places where people lived and taking out remains of their lives like tools, bones, pots, buildings etc.



Fig. 3.10 Bone tools found in Muchalla Chintamani, Gavi cave, Kurnool.

different groups of people in different parts of the earth became farmers.

Different people in different places learnt to grow paddy, wheat, barley, pulses, millets, tubers and vegetables. When people came into contact with each other they learnt from each other how to grow and use different kinds of crops and vegetables.

Likewise, people may have allowed gentle animals to come near their camps and eat grass and other leftover food. They may also have protected these animals from other wild animals. In the process the herders got plenty of benefits like regular supply of meat, animal skin and milk. They later on used oxen and donkeys for carrying loads and ploughing the fields.

Domestication

People usually select those plants and animals that give good yields and are not prone to disease etc. Seeds of such crops are selected and used for sowing in the next season. And only animals of selected type are allowed to breed. Thus plants and animals tended by people become different from the wild ones. When people sow selected crops and protect them till they bear fruit or when they allow selected animals to breed and protect them for their own use, it is called domestication.

In this way over hundreds of years people reared and propagated plants and animals beneficial to them in some special way.

- Do you think farmers still use domestication method to select better seeds for the next year?

- How do you think people protect the crops they select to sow?
- How do people protect the animals they want to breed?

Of course not all people took to growing crops or rearing animals. Many people continued to hunt and gather in the forests. And again not all people practised agriculture in the same way. Initially many people practised shifting agriculture like the "Podu" (you will read about it in chapter (6) and also combined a little hunting and gathering from the forests along with growing crops.

Some of them realised that the fertility of the soil could be maintained by tilling and applying manure. When they began using the plough and animal manure they did not have to go in search of new fertile lands every few years. This also meant that they had to combine farming with rearing animals which were needed for ploughing, transporting and for manuring the soil and other purposes.

Settled life

When people began growing plants, they had to stay in the same place for a long time looking after the plants, watering, weeding, driving away animals and birds – till the grain ripened. At the harvest time they got so much grain that they could not eat it all at once. It had to be stored for long periods - about six months to one year. All this meant that people had to stay in one place and build houses to store the grain.

When staying at one place became inevitable, they constructed huts of stone,

wood, mud and dried grass. Vessels were needed to store and cook grain, water, milk, etc. It led to the making of pots of different kinds. They also started painting and decorating the pots to give them a better look. Cooking also required the making of stoves and stones for grinding corn etc. When archeologists dug up the places of early agricultural people, they usually found marks of the huts; remain of pots, stoves, microliths and grinding stones. Sometimes they also found some grains which got over-roasted in fire and thus were preserved for all these years.

The early farmers selected the right kind of stone which was ground on rock to give it an axe like edge. This axe head was then fixed to a wooden handle and used to cut trees, etc. By growing crops with the new tools the early people began a process which changed almost all aspects of their lives in a very fundamental manner. It is after this new kind of stone tool that this period of early agriculture is called Neolithic Period.

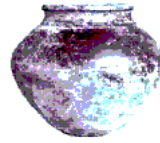


Fig. 3.15 An old pot. What do you think could have been stored in this pot?



Fig. 3.17 Axe head fixed to a wood, excavated at Amarabad, Mahaboobnagar.



Fig. 3.16 Archaeologists have found remains of food preserved 12,000 years ago.



Fig. 3.18 Neolithic stone tools made by grinding stones excavated in Serupalli, Mahaboobnagar. Source: A.P. State Archeological Museum, Hyderabad

The early farmers needed to clear forests by cutting trees and branches. They developed a new kind of stone tool which is called neolith by archeologists.



Fig. 3.19 Archeologists digging an ash mound in Palavoy, Anantapur.

- Can you imagine how did the early people store grains?
- Why do people who grow crops have to stay in the same place for a long time?
- Imagine and draw the huts used by the earliest people. How do you think they will be different from your homes?

We find earliest evidences for cultivation of crops from Baluchistan about 9000 years ago. In India there are evidences in Kashmir around 5000 years ago and Bihar some four or five thousand years ago.

The earliest evidence for domestication in the Deccan comes from the border of Andhra Pradesh and Karnataka. In these states large mounds of ash are found in a number of places.

Archeologists believe that around five thousand years ago hunters of these areas began to rear cattle. The cattle were pegged in special places in which a lot of cow dung used to dry and accumulate. These were probably set fire on festival days causing the ash mounds. Such ash mounds are found in Kurnool, Mahaboobnagar and Anantapur Districts. Along with cow dung ash, neolithic stone axes, stone blades and rudimentary handmade pots were found. After a few thousands years many of these people also started cultivating crops and settling down in villages.

Key words

Hunter gatherer
Stone tools
Microliths
Nomads
Shared living
Domestication
Herders
Settled life
Neolithic
Archeologist
Podu agriculture

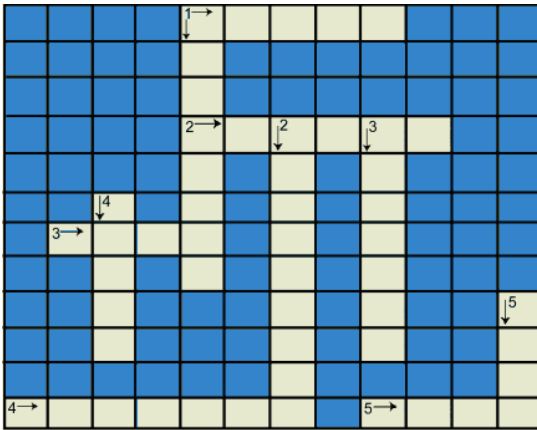
Improve your learning

1. Why do you think earliest people did not wear cotton and woollen clothes?
2. What tools would you use today for cutting fruits? What would you do if these tools are not available?
3. Compare the tools used by the earliest people with those of modern times.
4. Why did the earliest people travel from place to place? In what ways are they similar to/ different from, the reasons for which we travel today?
5. Find out if there are any rock painting sites near your place and visit them with your class.
6. Locate the following Rock Art sites in the map of Andhra Pradesh:
A. Chintakunta. B. Pandavulagattu C. Kethavaram
D. Velpu Madugu E. Rekonda F. Ramachandrapuram
7. List three ways in which the present lives of farmers and herders would have been different from that of the Neolithic people?
8. Prepare a list of domesticated animals and agricultural products of earliest people and write a few lines about each of them.
9. If there was no stove and no grinding stone, how would it affect our food?
10. Prepare a list of five questions that you would like to ask an archeologist.
11. There are many things in the picture given below. Which of these things did not belong to the hunting-gathering people? Which things could have belonged to both the hunting-gathering people as well as the agriculturists? Put different signs to distinguish them.



Fig. 3.20

12. Solve the crossword puzzle using the clues given below.



Clues :

Across :

1. These were the shelters of the earliest people (5).
2. These people regularly move from one place to another (6).
3. Shifting agriculture (4).
4. A new kind of stone tool developed by the earliest people (7).
5. This was also used by the earliest people to make their tools (4).

Down:

1. These people are called hunter-gatherers in our times (8).
2. A small piece made from a hard stone (9).
3. These animals were used to carry heavy loads and plough their fields (7).
4. The earliest people collected this to eat (5).
5. Flesh of animals was roasted with this (4).

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Penamakuru - A Village in the Krishna Delta

We wanted to see how people live in a delta village. We started from Vijaywada and reached Vuyyuru town. The terrain was totally plain, without any significant slope. We crossed a number of canals and water channels lined with green trees.

Bandar Canal

After travelling about 3 kms from Vuyyuru, we crossed the Bandar canal to reach Penamakuru. Bandar canal takes off from the Krishna River at Prakasam Barrage in Vijaywada. It flows from the North West of the village to the South East direction. Water of this canal is taken to the fields through small field channels. Penamakuru village is situated between the Krishna River (which flows to the West of the village just a few kilometers away) and the Bandar canal.



Fig: 4.5. Plain landscape of Penamakuru



Fig: 4.6. Huts along Bandar Canal

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Penamakuru - A Village in the Krishna Delta 33

Prakasam Barrage

Vijaywada city is located at the head of the Krishna Delta on its northern bank. A barrage was built across the river at Vijaywada in 1853 by the British rulers. It is now called Prakasam Barrage. The water is diverted by this barrage into canals and is used to irrigate about twelve lakh acres of land.

Soils

In Penamakuru, the soils are mostly fertile alluvial black soils. The soils deposited by the river are called alluvial soils or '*ondru bhumi*'. Alluvial soils are heavy and have high water holding capacity. They are also rich in nutrients. Do you think crops will grow well on such soils?

We can find fine and clayey black soils ('*nalla vegadi bhumi*') upto a depth of 15 feet. They get very sticky with rain and retain moisture for a long time. When they dry up they tend to crack – this causes what is called self-ploughing and causes fertility.

Some parts of the village nearer to the river on the West and South have sandy soils ('*isuka bhumi*').

By and large most of the soils of this region are fertile and if water is available it is possible to raise two to three crops a year.

- What is the relation between moisture level in the soil and crop production?
- Look at the map of the village to identify the canal, the road, the centre of the village and the houses and huts.
- Look at the map of the Penamakuru village to see the field channels which take off from the Bandar Canal. See the direction in which they flow.
- Gently shade the portions which you think will be irrigated by the canals.

Rainfall and Irrigation

This region receives rains from June to October from the South West monsoon. From November to May there is relatively very little rain. Due to good sunshine and warm temperature it is possible to raise crops throughout the year. However, as there are no rains after October it is necessary to irrigate the lands with water either from the canal or the wells or tanks.

The lands on the eastern side of the village which are nearer to the canal and low lying can be easily irrigated with the canal water. The lands towards the western and northern side are on higher elevation and cannot be easily irrigated with canal water. In such areas farmers use borewells.



As Penamakuru is very near to river Krishna the groundwater can be found by digging for only 15 to 25 feet. Hence, the expenditure on digging borewells is very low. Since the entire region is electrified, most of the bore pumps have submersible pumps operating with electricity. Thus the coastal plains have plenty of water.



Fig: 4.7. A borewell irrigating paddy and sugarcane fields

In recent years there has been an increasing use of groundwater through the borewells to cultivate the uplands which cannot be easily irrigated with canal water.

- Does it rain in your region between the months of June to October?
- Is the rain adequate for agriculture in your area?
- Compare the availability of water in your area and that in the Krishna Delta Plain region.

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Penamakuru - A Village in the Krishna Delta 35

Cyclones & Floods

Krishna district is one of the most flood prone districts of the state. Every few years when the rains are very heavy in the catchment area the dams are full. Excess water is released by the big dams. Then the flood waters enter the lowlying villages along the river. This can be both very destructive and productive. Floods are also caused by cyclones which bring heavy rains from the sea along with strong winds which uproot trees and cottages. Penamakuru is lucky as it is on high ground and has not been adversely affected even during the worst floods of 1997, 2006 or 2009.

- Can you think why the floods can be both destructive and productive?
- Find out from your elders about the major floods in the past and what happened during those times.
- How can we minimise the damage done by floods and cyclones?

Crops

Paddy is extensively cultivated all over the coastal plains especially in Krishna District. Most of the lands, especially in the low areas (*pallam*) are sown with paddy. The nursery for the paddy monsoon crop called *salva* is sown and transplanted in the months of June/ July. They usually grow high yielding paddy varieties like MTU 2716, Swarna, and BPT. This is harvested around October-November. The main agricultural operations like ploughing, threshing and transportation are done with tractors. Transplantation is still mainly done by women and harvesting too is done by men



Fig: 4.8. Turmeric, Sugarcane and Banana fields

and women together. From the month of December they sow the winter crop called *dalva*. This is either paddy or pulse crop.

During the last few years many farmers have been cultivating sugarcane instead of paddy. Sugarcane stands in the field for nine months to a year and is harvested around February-March. Then it grows again to give a second crop the next year. These fields need tending throughout the year and this work is done mainly by men.

The villagers cultivate turmeric, yam, banana etc. in the uplands. These are sown with the arrival of rains and harvested in February - March. Crops like sugarcane, turmeric, yam and banana are grown for sale in the market and are not consumed in the village.

In olden days the farmers of Penamakuru cultivated red gram, green gram and millets on the uplands. These did not require much water. However nowadays these crops have been replaced with vegetables and sugarcane which require irrigation.

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Vegetables

Uplands (*meraka* or *garuvu bhumulu*) of this village are suitable for growing vegetables. In the low lying lands if water is not sufficient for a second crop of paddy they cultivate vegetables. Usually they cultivate brinjal, ladies finger, ivy gourd *dondakai*, ridge guard and cabbage. These are sold in Vuyyuru Rythu bazaar. During summer some of the farmers cultivate *jeeluga*

or *pillipesara* to increase fertility of their fields. These are leguminous green manure crops which fix nitrogen in the soil. After 30 to 40 days these crops are ploughed back into the soil.

Orchards

On the bank of river Krishna and upland areas of Penamakuru we can see several fruit bearing trees and orchards like guava, sapota, papaya. The farmers told us that soil near the river contains more sand. The capacity of these soils to retain moisture is very less. So crops like paddy do not grow well on sandy soils. The fruit trees grow well as their roots penetrate deep into the soil and draw out water. Hence the lands close to river are suitable for growing fruit bearing trees.

Irrigation, market and changing crops

We have seen that there is a shift from growing food grains like millets, paddy and pulses to cash crops like sugarcane,

vegetables, fruits and turmeric. This is made possible by the growth of irrigation as these crops need lot of water, and also by the availability of loans to purchase other inputs like seeds and fertilisers.

- Why do you think this change is happening?
- To what extent do you think this is beneficial to the farmers?
- Will this also create some problems?

Land ownership, tenancy

There are about 750 families in Penamakuru. Of these 10 families have 10 acres of land or above. Approximately 150 families have land below 5 acres and remaining families do not have any land. They either lease in the land of the landed farmers or work as labourers on their farms.



Fig. 4.9 Workers harvesting yam.

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- Types of soil in Penamakuru are (tick the correct answer): a) sandy/ rocky; b) sandy/ clay; c) black/ sandy.
- Which of the following statements is correct: a) Sandy soil retains moisture. b) Black soil retains more moisture. c) Black-sandy soil retains moisture.
- Farmers of Penamakuru grow rice in _____ soil.
- Fruit orchards are by the side of river Krishna because _____.
- If you live in a village: what is the depth of a borewell? What layers do you dig through to reach water? How is land irrigated in your area?

Houses

People following a large number of professions and castes live in this village.

The main village is inhabited only by landowning people. The others live in nearby hamlets on the banks of the canal and South of the village. In the middle of the village, we can also find *kirana* shops, bank, R.M.P. Doctors, medical shops, iron welding shops, hair salon, tiffin shops etc.

Here is a collection of photographs of houses and other buildings in the village. Look at the pictures below and describe them. Point out the difference and similarities in the roofs, walls, boundary walls etc.



Fig. 4.10 Houses of farmers



Fig. 4.11 Hut



Fig. 4.12 Houses of small farmers



Fig. 4.13 Roads & Houses

Animal rearing

All lands in the village are cultivated and there is not much land for grazing cattle. Hence only a few bullocks, cows, buffaloes and sheep are reared for working on the fields and other purposes. How do you think they would feed the animals?

Basket weaving, pig rearing and fishing

On the banks of Bandar canal live 15-20 basket weaving families. They migrated

to this village for work. Their main occupations are making baskets, catching rats, or rearing pigs. Jagannadha Nanchariaiah settled here about 30 years back. They collect date palm strands from the banks of canal for making baskets. He and his wife make 5-6 baskets per day and sell them in nearby villages. Their neighbour Katta Sivaiah catches fishes with the help of basket traps and sells them in nearby villages.

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Poultry

The village has a fully mechanised poultry farm. Water is supplied through nipples and food is supplied by the conveyers. There are about 80,000 hens in this poultry laying about 50,000 eggs each day. These eggs are sent to Vijayawada and other states like Assam and Bihar through agents. The chicken dropping is sold as fish feed to farmers in nearby area.



Fig. 4.14 The Poultry farm

Rice Mill

There is a rice mill in this village. The owners of this rice mill purchase paddy from the peasants and prepare rice to sell in other places.



Fig. 4.15 Rice mill

Poultry and rice mills are based on agriculture and therefore are called agro-industries. This is a common feature in the plains. They get the necessary raw materials easily at hand. It is also easy to transport their produce to the distant markets.



Fig. 4.16 Basket making

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Penamakuru - A Village in the Krishna Delta 39

Road transport & markets

The road network in this region is well developed providing connectivity to many towns and cities. This helps in marketing of the produce.



Fig. 4.17 Transportation of vegetables & fruits to Rythu Bazaar

The farmers of this village sell sugarcane to nearby sugar factory which is located at Vuyyuru. The vegetables and banana are supplied to 'Rythu Bazar' which is in Vuyyuru and Vijayawada. The paddy is sold in the fields itself through brokers.

Availability of labour

Most of the people in this village are employed in this village itself. Some agricultural labourers also come from the surrounding villages. The youth who studied 10th or above are working as electricians, auto drivers or mechanics.

Key words

Mountain
Plateau
Plain
Coast
Cyclone
Flood

Improve your learning

1. What kind of changes are taking place in Penamakuru village?
2. How do the poor and landless families eke their livelihood in the plains?
3. What do you think are the difficulties of farming in plain villages like Penamakuru?
4. Do you think it will be a good idea for all farmers of the village to grow only sugarcane or turmeric? Give your reasons.
5. Plains like the Krishna delta have very dense settlement and a very large number of people live in them. Can you explain the reason for this, after reading this lesson?
6. Form two teams and let each team formulate twenty simple questions on the information given in the chapter. Exchange the questions and answer them to be corrected by the team which set the questions.

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Salakamcheruvu - A Village on the Plateau

In the previous lesson we saw a village on the coastal plains which had plenty of water and rich soils. Can you imagine life in a very different kind of place with very little rain and poor soils? Discuss in the class.

Deccan Plateau

Observe the Andhra Pradesh sketch map 1 showing major Land forms in chapter 4. The plateaus of Andhra Pradesh are mostly a part of Deccan plateau. Plateaus are lands situated at a height. If you start from Nellore and follow the Pennar upstream, you will cross the coastal plain and reach the Velikonda hills. You will have to climb the hills to reach the plateau region of Kadapa and Anantapur districts. The Velikonda hills form the escarpment of the plateau.

Unlike the plains which are flat, plateaus are marked by several small hills, hill ranges and hillocks interspersed with flat areas between them. As a result cultivation and settlement is possible only in small pockets. They are also more rocky, with thin layers of soil.

An important aspect of this region of Andhra Pradesh is that it receives very low rainfall. We wanted to see how people live in such difficult terrains and therefore visited a



Fig. 5.1. Dry bed of Salakam Cheruvu tank

village which is situated in Anantapur district.

Salakamcheruvu

After crossing several hills and rocky stretches we finally reached Salakamcheruvu, 30km North-East of Anantapur in Singanamala mandal. It is named after a tank called Salakamcheruvu. The tank is so located that rain water from the high hills to its West, North and South flow into it. This tank today is dry. The villagers told us that it has been dry for the last twenty years.



Fig. 5.2. Sketch of Salakamcheruvu village

- Look at the diagram of the location of Salakamcheruvu. Can you see the hills on the three sides of the village and the tank?
- Can you think of reasons why the tank has been dry for so long?

have little humus or nutrients, have little capacity to hold water, and lack sufficient depth for roots to grow and spread. As a result, many fields need to be left fallow or uncultivated for some years after a crop.

Only small stretches of flat lands have deeper and finer soils. However such lands have got degraded and become uncultivable 'soudu' or saline soils. Saline soils have high content of lime and salts and will not absorb water. These soils are not suitable for all the crops.

Soils

The fields are located on both low slopes of the hills and on the flat ground below. As a result a lot of stones roll down into the fields. The soils are red and only about two to three feet deep. These soils



Fig. 5.3. Red soils with stones near the hills

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Climate and rainfall

The rainy season is from June to November. However it rains very little in these parts. This rainfall is also very unreliable as it may or may not rain properly in a particular year. Drought is a recurring phenomena. Consequently, there will be years when there is not enough water to grow any crop or even for drinking. Thus when farmers sow a crop, it may not rain at all and the crop may dry up. In view of its low and erratic rainfall, this part of the state is called 'drought-prone'.

- Can you compare the rainfall situation in the coastal plains village and the interior plateau village?
- Find out from your elders if the rainfall in your area too is unreliable and erratic.

Water resources

With the rains being so less and unreliable the people of this region have to store rainwater and use groundwater. There are no streams or canals near Salakamcheruvu.

a. Tanks

From the early days the people of this region have excavated tanks to store the rain water and the water flowing down the seasonal streams. Plateaus are particularly suited for building such tanks because of natural depressions in the landscape



Fig. 5.4. Singanamala Cheruvu on the road to Salakamcheruvu

and the existence of small hills. You can see at Salakamcheruvu how the water from the surrounding hills come down and how a small wall built across a small stream by joining two hills can create a large water reservoir. There are thousands of such tanks in Anantapur district itself. Besides large tanks, there are also a few small ponds (*kuntas*) built to provide drinking water to animals of the village.

In earlier times the village people together took care to repair the tanks, keep the area from where the water came to the tank clean and proper, and regulate the use of the tank water. This has declined rapidly in the last thirty years. As a result the tanks like Salakamcheruvu have become dry.

- Discuss in the class how the *cheruvus* help in improving the soils, in storing rain water, in preventing floods in rivers, in recharging groundwater, etc.
- Visit a nearby tank and find out if it is used for irrigation and what crops are grown under them.

b. Wells and Borewells

While tanks store the rain water that flow on the surface of the land, wells help us to use the water that seeps down beneath the soil. It is very difficult to dig wells in the plateau because of rocks underneath. Even after the rocks are broken, and the well is dug, there may be little or no water. Due to low rainfall, the underground water level is very deep. Once the water in the well is used for irrigation in the fields, it takes at least two days for the water to be replenished in the well.

In recent years open wells are not used for irrigation and the farmers instead depend upon borewells. You have read about such wells in the plains village. However, it is very expensive to dig borewells in the plateau. In Salakamcheruvu water is found below 250 feet. Farmers have been spending huge amounts of money in the hope of finding good source of water. They dig deeper and deeper every year upto a thousand feet or more. Farmers dig several bores to see who is lucky. Very few farmers can afford to invest so much money. Only 5-10 farmers who have more land have borewells. The rest of the farmers depend on rainfall only. While the bore wells are on the increase, the *cheruvus* and tanks have been getting dry due to poor maintenance. The tanks are used by all people and animals of the village while the bores are used by one or two farmers only.

- What are the sources of water in Salakamcheruvu?

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Salakamcheruvu A Village on the Plateau 43

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Declining ground water levels – a widespread problem

Farmers all over the plateau region of Andhra Pradesh have been digging more and more borewells in order to grow cash crops. This has caused an over use of the groundwater - more water is being pumped out than is being recharged by rains. As a result every year the water level in the wells is going down and the bores go dry after a very short use.

Do people in your region face similar problems? Find out and discuss the causes and possible solutions.

Agriculture and crops

The farmers of Salkamcheruvu grow only one crop in the Kharif or monsoon season. Earlier farmers mainly grew food crops - millets (like ragi, *sama*, *varagu*, *korra*, Sorghum, etc.), pulses and a little paddy. Millets need very little water and can also grow on poor soils. The paddy crop is cultivated using the water from the village tank. Besides these food crops the farmers also grew some cotton and groundnut which they sold in the market.

During the last twenty or thirty years there has been a significant change in the crops – farmers have reduced the sowing of millets and other food crops and instead are cultivating mainly groundnuts or chillies. Sometimes crops like sorghum, red gram and maize are sown between the groundnut fields.

Generally it rains in the months of June and July for 10 days ('*Tolakari Vanatu*'). Then they sow seeds for groundnut. If the onset of rains is late, that is in August they

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- Compare the soil of the plateau village with the soils of the plains. Can you explain which of these is better for agriculture?

Soils

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Fig: 5.5. Groundnut crop damaged by drought

crop from the field will cost him more than the income he will get by selling them. So he thinks it is better to leave the crop as fodder for animals. When we went to the village, most farmers had lost their crop. The government has declared the mandal as 'drought hit'. Adi Narayana Reddy said that they were waiting for the Government relief. Some farmers who have borewells managed to save their crop and were selling them in the market.

grow maize and redgram. If it rains again in October and November the groundnut crop will be healthy. Otherwise the groundnut harvest will suffer.

Adi Narayana Reddy cultivated groundnut in his 5 acres of land. With no irrigation facility and lack of rainfall his groundnut crop has dried up. He is worried as the harvest of the groundnut



Fig: 5.6. A farmer transporting his groundnut harvest

A Different kind of farming

We saw that the soils of the area are poor and that the rainfall was less and uncertain. This means that the farmers have to resort to the use of chemical fertilisers and borewells to grow crops like groundnut every year. There is a third problem – that of disease and insect-pests. In order to tackle them the farmers use expensive pesticides. Some farmers have recently been thinking of changing these practices. They felt that it is important to improve soil quality by contour bunding and use of organic manure; they grow diverse food crops rather than only one cash crop like groundnut; they tried to repair and restore the old tanks and spring channels to irrigate the lands; they use organic pest control methods like neem solution. What do you and your parents feel about these suggestions? Discuss them at home and in the class room.

Orchards

Looking at the water problem some farmers are planting orchards of sapota, sweet lime etc. These orchards require water only during some seasons and give regular returns every year.



Fig: 5.7. Sapota and sweet lime orchards

- ♦ What have been the major changes in the cropping pattern of Salakamcheruvu?
- ♦ What will the farmers do if the groundnut crop fails?
- ♦ Why do you think it may not be possible to grow much paddy in this village?

Market

Where do the farmers sell their produce? Adinarayana Reddy told us that the entire market is controlled by the buyers. Usually there are agents who come to the field and buy the produce from the farmers.

The agents fix the price for the produce when the crop is in the field itself. Some farmers take their produce to town by tractors or by bullock carts. They get better price than those who sell at their fields.



Fig: 5.9. Paddy field irrigated by borewell

Other sources of livelihood

As we saw above, agriculture is quite unpredictable in this village. Some times small farmers and agricultural workers go to other villages which have better irrigation facilities in search of work. Farmers also resort to some other means of livelihood.

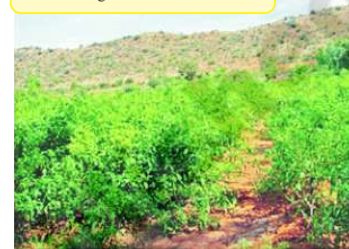


Fig: 5.8. Chilly fields irrigated by borewell

Animal herding

In Salakamcheruvu, some people rear buffaloes and cows for milk.



Fig: 5.10. Sheep herding

5 to 6 families in the village depend on sheep for livelihood. Narayana Swamy has seventy sheep. Sheep give birth to lambs twice a year which are sold after a few months. Sheep are taken to the hills for grazing. Sheep eat leaves of Chigara tree which grow beside the roads.



Fig: 5.12. Coal Batties



Fig: 5.11. Forming of Coal Batties

Cement bricks

Nagaraju has a small cement brick factory. About 10 people are employed for 4 months in a year. Nearly ten thousand bricks are made at one time. It takes two months to make the bricks and about four months to sell them.

Is Land use in Salakamcheruvu 'sustainable'?

Environmentalists believe that we need to plan the use of our lands in such a way that they remain productive for generations to come. For this we need to practice sustainable land use. This requires that the soil fertility be maintained, the groundwater remains recharged, there be a proper balance between forests, pastures and agricultural land etc. Do you think the land use of Salakamcheruvu is sustainable? What changes need to be brought in to make it sustainable?

Village settlement

The village is just below the small hills. There are two settlements close to each other.

There are about 300 families in this village with about 1200 people. Of these about 200 families are of various Castes who own most of the land in the village. There are two or three large farmers with about 20 acres of land, but most of the farmers have only about half to five acres.

The remaining 100 families depend entirely upon doing wage labour in this village and nearby villages.



Fig: 5.13. Village settlement beneath the hills

The earlier houses used more wood while the new houses use steel, brick and concrete. Most of the houses are built of stone and mud as stone is easily available from the local quarries. The houses of the poor are thatched or have tin sheet roofs. The village is electrified.

In the olden days the people of Salakamcheruvu depended on the wells for drinking water. Now-a-days drinking water is supplied through an over head tank which draws its water from a bore pump. Water is supplied through taps once in every two days.



Fig: 5.14. Old and new houses on a street

Roads and Markets

There is a small village market selling local vegetables, general items, etc. The village is connected by kutchra road with the main road from Anantapur to Tadipatri. People go to these towns for buying necessary items.



Fig: 5.15 Shops in the village

Key words

Plateau Deccan Plateau Drought Tanks
Groundwater Contour Bunding *Soudu Soils* Animal Herding

Improve your learning

- 1) Compare the borewells of the plains with those of plateaus.
- 2) Compare the changes in cropping pattern of Salakamcheruvu and Penamakuru. What are the similarities and differences?
- 3) Do you think agriculture can be a profitable profession in places like Salakamcheruvu?
- 4) What difference would it make to the village if the rainfall in the region increases?
- 5) Can you think of some ways to improve the soils of this village?
- 6) What non-agricultural occupations are there in your village? Find out in detail about one such occupation.
- 7) Write a one line description for the words given below:

S.No.	Item	In Salakamcheruvu
1.	Soil	
2.	Water	
3.	Crops	
4.	Markets	
5.	Occupations	

- 8) Locate the following places in Andhra Pradesh Map
(a) Anantapur (b) National Highway of Anantapur to Tadipatri

Kunavaram - Tribal Villages on the Hills

In the last two lessons we studied about village life on the coastal plains and on the dry plateau region. In this lesson we will study village life in a very different region – the hills. You may have visited some hills or you may be living there. Can you describe a hill? What do you find there? What kind of things people do there?



Fig: 6.1 Terrain of Bison Hills

The Bison Hills

Bison hills are spread in both Khammam and West Godavari districts along either banks of the river Godavari. The two tributaries of the Godavari - Shabari, Sileru

flow from these hills. Let us locate these hills on the map below (6.2).

Many tribal communities live in the hill tracts of this region. The Konda Reddys are a tribe of the region with their own special life style. They are scattered in several



Fig: 6.4. Clearing amid forests

When we climbed the hills we saw thick forests combined with big patches of cleared land. These clearances are the fields which lie scattered on the hills. As you can see the land here is not at all level, but very sloping. It is very rocky and the soil has lots of stones and rocks. The colour of the soil is red.

We talked to the people to find out about their lives. Since they spoke Telugu, it was easy for us to talk to them.

Podu

Konda Reddys grow crops in a distinct way called 'Podu'. Podu is an ancient practice in the hilly regions. It is also called shifting cultivation or *jhum* cultivation. It is practiced widely in Chattisgarh and the north eastern states like Arunachal Pradesh. In this method, the people clear a patch of forest and burn it. They grow crops on these fields for a few years and



Fig: 6.5. Dibbling seeds with a digging stick.

allow it to rest and grow forest again. Then they clear a new patch of land and grow crop for a few years on it.

In the Bison Hills, it stops raining around November. So the Reddys use their axes to clear patches of forest in the month of December. They allow the logs of wood to lie and dry on the field for a few months. They set fire to them in April or May just before it rains. By the time the rains come the ground is covered with ashes. When the rains arrive in June they dibble seeds with the help of digging sticks. Or they sow seeds of many crops together by broadcast method (throwing on the ground). They do not use plough or hoe nor do they use any fertiliser.

One reason for not using plough on the hill slopes is that it will lead to very easy run off of the top soil and make the soil infertile.

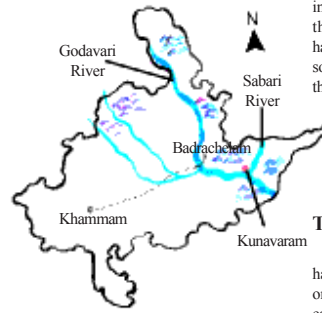


Fig: 6.2 Khammam District Map

mandals of Khammam district such as Kunavaram, Chintur, Valairpadu, Kukkurur, Dammapeta, Aswaraopet, etc.

We set out to learn about the lives of Konda Reddys dwelling on the hills in and around Kunavaram. It is situated on the confluence of the river Shabari which flows down from the North and joins the Godavari. From Kunavaram we reached Bhagavanpuram village which is located at the foot of the hills. A foot path from this village led us up the hills. The path was very steep, narrow and slippery; an accidental fall would have landed us



Fig: 6.3 The path from the Tribal settlement

in the valley. We climbed on this path for three to four hours and reached the habitation of the tribals. On the way we saw some women carrying bamboo baskets to the market in the plains below.

Terrain of Bison hills

These tribes live in very small habitations – about five to ten hutments in one place. The habitations are far from each other - separated by three to five kilometers.

- Look at the photographs of the terrain of Bison Hills. Compare it with the terrain you saw around Penamakuru and Salakamcheruvu.

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Fig: 6.6: Crops growing on Podu fields

These tribes build *manche* and guard the fields from wild animals and birds till the harvest is over in December. The principal crop of this tribe is Jowar (*jonna*). The major crops raised by them are maize (*nokka jonna*), tubers (*dumpalu*), millets (*samalu, korralu, sode, adusulu*); pulses like red gram (*kandulu*), green gram (*pesarlu*); vegetables like Brinjal (*vanga*); sesamum (*nuvvulu*), chillies (*pachi mirapa*); etc. They grow mixed crops without any irrigation, depending fully on rains. This normally gives them enough food for about six months.

After cultivating the podu land for 3 or 4 years, they leave it for 3 or 5 years and cultivate another patch of land. By then the forest grows again on the old land and they cultivate it again in the same way.

On an average in early times each family cleared the forest over 2 to 2 1/2 acres of land. The average yield of jowar per acre of podu field is 250 kilograms. So each family harvested about 600 kilograms of jowar, besides 150 to 250 kilograms of millets. However,

now this area has been reduced to about one to one and half acres which has led to reduced availability of food grains.

- Why do you think the area of podu has reduced in recent years?
- Do you know of any other method of raising crops on slopes of hills?
- In what way does the ash help in the growing of the crops?
- Do wild animals attack farms in your area too? What do people do to protect the crops?

Vegetable garden in the back yard

The huts are located in a large area. Around the house they make bamboo fencing. They level the land and add organic matter to make the soil fertile. This is their kitchen garden. This is a major source of their food. In kitchen garden, maize, vegetables like beans, gourd, chillies, etc. are grown.



Fig: 6.7. Manche in Podu Fields

Forest products

As we saw above the produce from the podu lands or from the kitchen gardens is not enough for the families to survive throughout the year. Therefore collection of forest produce and hunting play a vital role in the lives of these people. The forest is a great storehouse of food for them and they depend upon the forest for its produce throughout the year.



Fig. 6.8. Hunting in the forest with bows

The tribal calendar is marked by various seasons for collecting various edible fruits, tubers, nuts, green leaves, and even for hunting small animals.



Fig. 6.9&10. Collecting bamboo shoots

Except for a few months during and after harvest, Konda Reddy women and children are engaged in collection of edible forest produce for subsistence. Two important forest products collected by them are honey and bamboo shoots. They collect honey from huge trees which they climb with the help of single pole bamboo ladder. Tender bamboo shoots called 'kari kommulu' from tips of the bamboo bushes are collected. The shoots are cooked after the upper covering layers are removed. This is considered a tasty delicacy.

Another important source of food for the families is the juice of Caryota palm (*Jilugu*), especially in summer. Whenever they or their domestic animals fall ill, they treat them with medicinal plants collected from the forest. They rear goats, sheep, pigs, dogs and chicken.

We can see that the tribals have a very intimate knowledge of the forest and its products and use them effectively to supplement the food grown in the Podu fields and in their kitchen gardens.

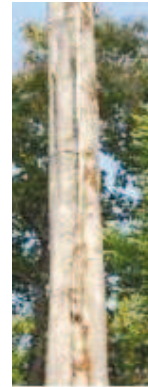


Fig. 6.11A & B: Bamboo ladder to climb tall trees.

They sell all these in weekly market i.e., *santha*. With the money they earn by selling their produce, they purchase their daily needs, clothes and other requirements.

Drinking water

There are no rivers or wells in this area. It is very difficult to dig wells in the rocky hills. They fetch water from natural springs like the one shown in the picture for drinking water etc. Or they go down to small streams.

- ♦ What forest products do you eat?
- ♦ Have you collected any edible thing from the forest? If so describe your experiences.



Fig. 6.12 Spring - carrying water to home.



Discussion with Gangamma - a Tribal woman



Fig. 6.13 Gangamma, a Tribal woman

Q: Gangamma tell us about your basket weaving work.

Gangamma: I make 10 baskets in 2 hours. Each basket is sold at Rs. 20. We use the money to buy our requirements in the *santha*.

Q: What else do you do?

Gangamma: Podu cultivation. But last year the crops failed. Now we are facing problems. So we take ration rice from Katur ration shop. We also hunt birds, rabbits, etc, and sometimes wild animals.

Q: What do you collect from the forest?

Gangamma: We collect honey. We consume some of it and sell the rest in the market.

Bamboo

Bamboo is abundant in the forest. They form part and parcel of the lives of Tribals. Apart from using bamboo themselves, they also make baskets, winnows, chicken coops etc and take them to the *santha* for sale.

In many areas these tribes are approached by Paper Mill agents to cut and supply bamboo for the mills. This is one of the major additional employment



Fig. 6.15. Taking baskets to sell

opportunities available for them which brings them cash income. Initially the payments were very low but these have increased gradually in the last few years.



Fig. 6.14. Household objects of bamboo and drums.



Fig. 6.16. Bringing bamboo across the stream

Houses and habitation

As the picture below shows, they live in small houses built of mud, bamboo and thatch. The house has large open space on all the sides. Front or adjacent sides of the house are used for bamboo work and keeping the animals. Behind the huts we can see the kitchen garden. There is no electricity in this area.

Each settlement has about seven or eight huts, with the huts next to each other. There are nearly 10 such settlements on the hill top. Altogether 78 families are living here and the total population is 528. All the tribes live on the hill tops. They are all scattered in small villages. These settlements are not permanent. In case there is an epidemic or any other reason they

abandon the settlement and build their houses elsewhere.

The family is very important to these tribes as all members of a family work together on the fields, while hunting or even working in the forest. While men and women together participate in all types of work, men do more work relating to cattle rearing and agriculture while women and children attend to gathering food from the forest and basket weaving.

Customs

They worship Gods of Nature and every family has got their *Kula devatha* i.e. family God/ Goddess. They post a long pole in front of the house and tie some neem branches to it. They call it as Muthyalamma and worship it. Only men of the village go to forest and offer prayers to their God in the forest. The festivals too represent the changes in the season. Of the celebrations of the tribals, the *Mamidi panduga* (festival of mango) is the most important one. They celebrate *gongura panduga* in September and offer vegetables to their deity and eat it as *prasadam*. Next important festival is the *pachha panduga* (Green festival). All major activities like agriculture, harvest,



Fig. 6.17. Hut made of bamboo and thatch.

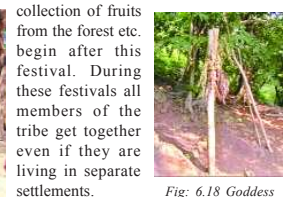


Fig. 6.18 Goddess of Muthyalamma

The Future of Konda Reddys

These hill tribes are very few in number but they follow a pattern of life which is very ancient. It is based on disturbing the environment the least compared to other uses of the land like plough agriculture, mining, factory production or towns. They do not destroy the forests they use. Even the forests they clear for agriculture is allowed to regenerate after a few years. They possess very intimate knowledge of the forest environment and intensive use of the fruits of the forest – again without disturbing it. At the same time we should remember that for people to lead this kind of life they need to have large forest land and be left undisturbed to use it.

- ♦ We had talked about the sustainability of agriculture in the plateau village. Compare the sustainability of livelihoods practiced by the people of the three villages.

Considering the fact that the needs of these are few and the richness of the forests in which they live, it may appear that they may continue like this forever. However, it is not to be so. In fact for a long time their livelihoods have been repeatedly threatened. The forest officials try to stop the podu cultivation. Due to felling of trees and over exploitation of the bamboo by the paper mills which need daily supply of large quantities of bamboo, the forests are getting depleted constantly. Now the most

serious issue for them is the Polavaram dam project. The project is planned to be built across the Godavari near Polavaram. The waters that will be stored in the dam will be used to irrigate the region between Godavari and Krishna Deltas and Krishna Delta villages. However, they will also submerge a large number of villages in Kunavaram mandal. It becomes impossible for the Konda Reddys to continue to live on the hills.



Fig: 6.20: Splitting bamboo for basket making.

Key words

Podu
Tribe
Bamboo
Kitchen garden
Forest products
Customs

- ♦ Find out more about the Polavaram Project and also how it will benefit and how it will submerge villages. Discuss the pros and cons of such projects in the class.



Fig: 6.19. Market in a Konda Reddy Village.

Improve your learning

1. What are the various ways in which the tribals are dependent upon the forests around them?
2. List out various means of living of these tribals.
3. Why do you think they grow so many crops?
4. What will happen if they have to grow crops on the same field every year?
5. Compare the nature of the fields in the three villages you studied to bring out their similarities and differences.
6. Compare the work done by the families of the tribals throughout the year with the work done by the families of Plains and Plateau villagers.
7. Do you think it is important to preserve the lifestyle of the tribals? Give your reasons.
8. Describe the cultural activities of these tribes.
9. Locate the following places in Andhra Pradesh Map
 - (a) Khammam
 - (b) Bison Hills
 - (c) River Godavari

Agriculture in Our Times

It was groundnut harvesting season in Venkatapuram. Farmers sow groundnut seeds in the last week of November and harvest in February. On our way to the main village we found Rama, Lakshamma and Padma, women labourers, having breakfast in a groundnut field. We talked with them about their work.

Venkatapuram - Agricultural labourers in groundnut fields

"Squatting on the floor in fields for long hours bearing the scorching sun and plucking groundnut is not an easy job. Ravi, our employer pays us on the basis of the quantity of groundnut we pluck. We have to be fast; otherwise, we will not get even 50-60 rupees for the whole day's effort," Lakshamma said.

"All of you must be very busy these days," we asked.

"Yes. But we get such work on farms only for a few weeks in a year. Otherwise we have to look for work in government schemes or sit idle in our houses," Padma said.

"Even in government schemes also we get employment only for a few weeks in the entire year," Rama said.

Lakshamma said, "We don't know why the prices of essential food items and vegetables, clothes and stationery for our school going children rise fast but not our wages."

Normally women workers earn about Rs. 70-80 per day whereas men workers get Rs. 120 per day. During harvest or sowing seasons, women labourers get Rs. 120-150 per day whereas male



Fig: 7.1 Groundnut harvesting

fields. About 5 years back, he borrowed Rs. 75,000 and dug a borewell. For the first 2-3 years, he cultivated two crops a year. Since last year water from the borewell is sufficient to cultivate even one crop in a year.

"I borrowed money from a broker in our village to buy seeds and fertilizers. To pay back I have to sell this groundnut to him at somewhat lower price than the market price. He has already telephoned me asking for the produce to be delivered."

"Why don't you take loans from banks?" we asked.

"Banks are reluctant to lend to us, especially when we need it desperately. Most of the time, we depend on brokers or moneylenders."

Farmers like Ravi need to borrow money to buy inputs like seeds, fertilizers and pesticides. If the seeds are not of good quality, or if they apply fertilizer in

improper ways or if pests attack their crop, their yield will be low. Due to low yield, farmers sometimes are unable to pay back their loans. Since they borrow mostly from money lenders and brokers and have to sell at lower pre-fixed prices, their harvest also does not fetch a good price. And, for the family to survive, they may even have to borrow more money. Soon the loan becomes so large that no matter what they earn, they are unable to repay. In some years there is crop failure, due to one or the other reason, resulting in acute distress. In recent years, the distress of small farmers has been on the increase. So much that many farmers could not find a way out.

Contract farming

Some farmers have tried to get out of this problem by entering into contract with companies for production and supply of some special crops. Although not widespread, in some parts of Andhra Pradesh companies have made contracts with farmers to cultivate crops such as oil palm, rice, cucumbers, cocoa, Amla, maize, groundnut, soybean, cotton and chilli. In contract farming, companies advise farmers to follow specific farming practices and also provide financial support. They buy the harvest at pre-determined price and pay the farmers after deducting the input costs. The companies use the produce as a raw material for making their own products (like chips or tomato sauce or medicine) or export them directly to other countries.

Many farmers find this arrangement welcome as they get advances for the crop inputs and are assured of the prices. However, the farmers have to bear the risk



Fig: 7.2 Fertilizers used by farmer

workers get Rs. 150-200 per day. In the government employment scheme, both men and women workers get about Rs. 120 per day. In non-agricultural activities such as loading and unloading of sand or bricks and construction works they get a little more – Rs. 200-250 for men and Rs. 200 per day for women. But there is very little such work.

"Where do we get non-agriculture employment here? Also, it is not easy to suddenly become a construction worker. We have to go to towns and cities," Padma said.

"Some farmers in our neighbouring villages cultivate flowers and grapes. Only those who go regularly and have learnt the work get employment there. How can we suddenly do the tasks in grape or flower fields and that too for a few days of work in a year? They also don't allow young children there. How can I leave our children?" Lakshamma added.

"We do government scheme works as they do not require any special skills," Rama said.

Like Rama, Lakshamma and Padma, poor labouring families face a lot of challenges in maintaining their income to run their families. The women also spend a lot of time on their household work such as getting their children ready to go to schools, preparing food, getting water and firewood.

Nearly two-fifths of all rural families are mainly agricultural labourers in Andhra Pradesh. Of these, hardly a few have small plots of land and the rest are landless. Although earnings are higher in non-

agricultural jobs, such jobs are scarce in rural areas. That is why many families in Venkatapuram have migrated to towns and cities.

- What kind of work do the labourers find in Venkatapuram?
- What are the different ways in which the labourers meet the expenses of the family over the year?
- Compare the wages for women and men in different contexts. Why do you think this difference exists?

Small farmers in Venkatapuram

Seeing us talking to the workers, Ravi, their employer came over to talk to us. Ravi employs only one or two men workers and several women workers for harvesting groundnut. Men workers are generally engaged to uproot groundnut plant with roots and stem, gather, bundle and carry the bundles to a place. Women are engaged to pluck groundnut pods from the plant.

"I employ labourers only for harvesting. I generally get other works done with my family members or take the help of other neighbouring farmers," Ravi said.

Ravi's daughter was also plucking groundnuts. Ravi didn't send her to the college located in the nearby town as he found the fees and other expenses are beyond his paying capacity. So, she now works in the fields.

Ravi has 4 acres of land with a borewell. Earlier he used to get water from the village tank. Now-a-days water does not reach his

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of poor harvest. In case the harvest is not of the quality desired by the company it may refuse to buy the crop putting the farmers in trouble. In order to get high yield under contract farming, farmers apply chemical fertilizers intensively and exploit groundwater resources. This may further reduce groundwater level and deteriorate the soil quality. Often small farmers use the best lands generally earmarked for their own food for contract farming – thus harming their household food security.

- Why do small farmers employ labourers during harvest time?
- Are small farmers able to meet their household needs through farming?
- Why do small farmers and labourers prefer wages in cash rather than in kind?

Small farmer-cum labourers in Venkatapuram

We found a tiled house in front of which there was a tractor with loads of harvested groundnut plants. We talked to the farmer living in the house. His name is Ramu. He is an another small farmer like Ravi.

"If you wish to know about farming, you should go to a big farmer," he said.

"You have a tractor in front of your house and we thought of discussing with you," we said.

"Oh! It is not mine. I work for Vijayakumar, a big farmer in this village. He supplies water to my fields and I borrow from him whenever I require money."

Ramu owns two acres of land which depends upon the village tank for irrigation. However, a few big farmers divert tank water to their fields and do not bother whether or not Ramu's land is irrigated. Four years back, Ramu dug borewell by borrowing money from Vijayakumar. No water was found even after digging upto 500 feet. Ramu had to stop dreaming of getting borewell water for his fields. He now has to pay back the loan. He cultivates his land only during the Kharif season with the help of his family members. Like Ravi, he employs a few hired workers at the time of harvest only.

Since the income from his fields is not sufficient to run the family for more than three months in a year, he works on Vijayakumar's fields. Vijayakumar provides water for Ramu's paddy fields. In return, he has to irrigate his employer's large paddy and sugarcane fields and do whatever important task assigned to him. Since Ramu can drive, he gets employed as a tractor driver for ploughing the fields and transporting paddy and other things to the market.

Small farmers of Andhra Pradesh

Four out of five farmers in Andhra Pradesh are like Ravi and Ramu. They own very little land and have poor irrigation facilities. They are in great need of loans and they have to approach banks or rich

peasants or moneylenders or brokers for this. They are forced to sell their produce at lower prices. To make both ends meet they have to work as labourers in other's fields.

- Why is it not possible for Ramu to grow two or three crops a year?
- How are small farmers dependent on big farmers? Give examples from Ramu's case.
- Why do you think small farmers cannot borrow money easily from the banks?
- What similarities and differences do you find in the condition of Ravi and Ramu?

Conversation with a big farmer

Ramu took us to his employer Vijayakumar. Vijayakumar's house had a big compound wall, inside which we found a paddy harvester, a thresher and a tractor-trailer. Labourers were unloading the harvested groundnut plants and about 10-15 women were plucking the pods in a tiled shed. Vijayakumar told us that this year he got a good harvest of groundnut.

"When are you going to sell it?"

"Not now. I will sell after drying it for few weeks," Vijayakumar said.

Vijayakumar has a large 'kallam' or threshing floor, used to dry the harvest. He has a godown-like large shed to keep paddy, fertilizer bags and other farming equipments.



Fig: 7.3 Vijayakumar's House

"Since the fresh groundnut during the season sells for low price, I usually dry it and sell after a few months. Traders generally pay a higher price for dried groundnut," Vijayakumar said.

Vijayakumar has 25 acres of land with three borewells. His paddy fields are in the command area of the village tank. He borrowed Rs. 25 lakhs from a bank to buy the harvester and thresher. He hires them out to other farmers on rent basis. Many farmers in Venkatapuram and the surrounding villages use these equipments. We also saw his paddy and sugarcane fields near his house. With all this additional income Vijayakumar is able to buy more farm machines, borewells and also lease in more lands from other small farmers. Vijayakumar has more than 20 *murrah* buffaloes whose milk he sells. He also has a fertiliser shop in the village. Since he lends farmers and other labourers in times of need, he is able to get labourers regularly to work on his fields. Vijayakumar has another house in the nearby town in which his wife and children live.

Listening to our talk, Vijayakumar's 75 year old father came out and joined our discussion.

"I don't think doing farming is something worth talking about these days," Vijaya's father said. "Earlier we used only small amounts of fertilizer and pesticides. Though the yield was low, groundwater level was always stable. I do not remember any crop failure in my fields. Now we use heavy doses of fertilizers and pesticides and use our tractor to plough our lands. We are also using our own harvester and thresher. Yet

yields are not going up. Many of our neighbors suffered crop failures."

- How is Vijayakumar able to wait for higher prices before selling while small farmers have to sell it at low price?
- Make the list of agriculture equipments of Vijayakumar. What kind of farmers can have such implements?
- List all the sources of income of Vijayakumar.
- Do you agree with Vijayakumar's father that farming is not as good as it was in the past? Give your reasons.
- Interview a small farmer and a rich farmer with the assistance of your teacher. Find out about the conditions of their farming – how many acres they cultivate, what they grow, how they sell, what problems they face, etc. Compare these details with what we find in Venkatapuram.
- In case your school is in a big city prepare a list of occupations of families in your street or in your colony. Classify them into three groups: self-employed, casual labourers and regular salaried employees. Discuss the details in your class.

Agriculture in Andhra Pradesh

Over the years, agriculture in Andhra Pradesh has changed. Even though paddy continues to be the main crop, other food crops like ragi, jowar and maize have

declined and have been replaced by cash crops like sugarcane, groundnut, turmeric, chillies etc. All these crops need investment in the form of seeds, water, fertiliser, pesticide etc. for which the farmers have to take loans.

A few decades back most of the farmers depended upon tanks and canals to irrigate their lands. Now more than half the lands in Andhra Pradesh depend on borewells. This has resulted in depletion of the groundwater levels and increased dependence on rainfall.

All this has made small farmers very vulnerable to crop failures as they are unable to repay their loans. Many of them are being forced to sell their lands and migrating to the towns as labourers. Today

four out of five farmers are such small farmers.

Large farmers on the other hand are able to benefit from the new equipment and the growing market for agricultural produce. They have now diversified their investments into setting up dairy farms, poultry farms, shops, schools, moneylending, etc.

Agricultural labourers not only face lack of jobs in rural areas but their wages are not going up. Government employment schemes provide relief but not for many days in a year. Their families are left with no option but to look for work outside villages or move to urban areas.

Key words

Agriculture Labourers	Contract farming
Small Farmers	Kharif
Migration	Cashcrops
Money lenders	Pesticide

Improve your learning

1. How do you think that the Government can help the farmers in Venkatapuram and curb the migrations?
2. Fill in the following table:

Person	Wages during normal season	Wages during harvesting season	Wages in non-agriculture works	Wages paid in government schemes
Men				
Women				

3. Compare the condition of one big farmer of your village with that of Vijayakumar in Venkatapuram.
4. Who took bank loan in Venkatapuram? For what purpose?
5. How do banks and moneylenders give loans to the farmers? Do you think borrowing from moneylenders is profitable, what are the alternate sources?
6. How do you think conditions of farmers can be improved?
7. Compare three farmers in Venkatapuram and furnish details.

S.No	Subject	Ravi	Ramu	Vijaykumar
1	Size of land (in acres)			
2	Source of Irrigation			
3	Agriculture tools and implements			
4	Use of fertilizers			
5	Manner of selling groundnut			
6	Other works			

8. Collect news items on problems faced by small and marginal farmers and the measures taken by government to mitigate their problems.
9. Now a days all the farmers prefer cash crops to the food crops. Does this lead to any problems?
10. Read about contract farming in page 62 in your text book and answer the following question.
 - (a) If there are any contract farmers in your area discuss their experiences?

Trade in Agricultural Produce

Every day all of us consume rice, millets, pulses, vegetables, fruits, milk, sugar, tea, coffee etc. Most of these are mainly produced by farmers in the villages and they reach us in different ways. Can you make a list of items we use every day by filling the following table? Also write from where we get all these things.

S.No.	Categories	Items	From where do we get them
1.	Food grains		
2.	Pulses		
3.	Oil		
4.	Spices		
5.	Vegetables		
6.	Fruits		
7.	Sugar		
8.	Tea/ coffee		

People get agricultural products from street vendors, *santhas* and small shops. In recent times farmers are selling their fruits and vegetables in Rythu Bazaars. In this chapter we will learn about how some of these function.

Selling vegetables on streets

Gouri is a small vegetable vendor residing in Sripuram village. She buys seasonal vegetables from the wholesale vegetable market in a nearby town and sells them in streets carrying the

vegetables in a basket on her head. She goes door to door and asks the residents whether they need any vegetables. In the village, two-three other women also sell vegetables in this way.

Every day Gouri starts from her village at about 4 AM. She goes to the town to buy vegetables from the wholesale market. She takes a bus bothways and spends Rs.25 on transport. She generally keeps all the vegetables in her house and takes one basket load out at a time. Once the vegetables are sold,



Fig: 8.1 Gouri carrying vegetables basket on her head

she goes back to her house to refill the basket and resumes her selling. In between, she also cooks and feeds her children and eats her food. On some days she is too tired or sick to do this tough job and has to rest at home.

What price does she charge from her customers? If she buys for example, 10 kilograms of tomato for Rs.100, she sells it at Rs.15 per kilo. But she can't sell all the tomatoes at Rs. 15 per kilo. If the tomatoes are over-ripe, she has to sell at Rs.10 or even Rs.5 per kilo to avoid spoilage. In the morning she sold tomatoes at Rs. 15 a kilo and by the evening we found her selling at Rs.8-9 per kilo. On the whole she earns about Rs.100-150 in a day, which is not sufficient to meet her family needs.

- Do you think that she can increase her income by raising the price of tomatoes to Rs. 20 per kilo?

Gouri keeps some of her income for the next day's purchase. Otherwise, she has to borrow from a moneylender or the self help group or wholesale merchant. They never refuse to lend her but are very strict about terms and conditions. If she borrows Rs.500 from the moneylender or merchant they give her only Rs.450 and she has to pay back Rs.500 on the next day. She has a serious problem if she is not able to sell the vegetables on the same day and they go bad fast and fetch very little price.

Gouri is just one of the thousands of vegetable vendors of our state. In towns, many vendors have a permanent place – hired either from the municipality or from private shop owners. Some are also selling on the pavements, paying a small amount to town panchayat or municipality.

Vendors like Gouri lead a very difficult life and are chronically in debt. Since they borrow from moneylenders a considerable part of their earning goes towards paying interest or *vaddi*. Banks generally do not lend to these small traders. Secondly, they do not have any facilities like refrigerators for preserving the unsold vegetables and they have to be sold at a very low price. In contrast to this, large traders have cold storage facilities or godowns. They can also borrow from banks for which they pay only a small amount as interest.

- What are the terms and conditions of moneylenders for lending money?
- Why do you think banks lend money only to large traders having permanent shops?
- In what ways do you think government can help vendors like Gouri?

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- Try to talk to a vegetable vendor in your area to understand their work, livelihood and problems – prepare a report and share it in the class.

Weekly Market (Santha)

Do you know of markets held for a day in the week at different localities of a town or at different small towns? These markets are called *santhalu*. The traders move from one *santha* to another and sell their goods. The traders of *santhas* procure goods from wholesale shops in towns and cities and reach out to a large section of the people. Can you believe that more than 25000 such *santhalu* are functioning in India? They function in both rural and urban areas. Let us know some details of a *santha* in Andhra Pradesh.

Sunday Santha in Choutuppal

Choutuppal, is a small town in Nalgonda district. The Choutuppal *santha* functions on every Sunday. In this *santha*, more than 200 traders sell vegetables, fruits, clothes, meat, fish, dry-fish, hand-made and readymade footwear, cosmetics, ropes and other equipments for cattle rearing, sickles and many more things. You can also find buffaloes, goats and sheep being traded here. People from more than 40 surrounding villages come to buy goods in the Choutuppal *santha*.

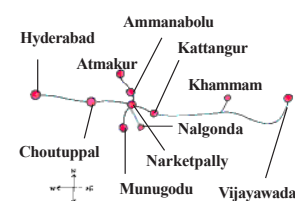
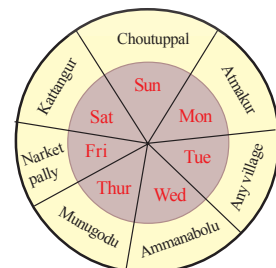
In Choutuppal *santha*, separate space has been allotted for trading cattle, grocery items and non-edible items. In a place meant say for vegetables, every trader has a fixed space. For trading cattle, sheds with facilities to keep cattle are also available.



Fig: 8.2. Santha

Indra the dry chilly seller

Indra, aged 36 has been selling dry chillies in *santhas* for many years. She belongs to Kattangur village which is about 50 kilometres from Choutuppal. She studied upto tenth class. She has one daughter and a son studying in the Govt. school. She learnt this business from her father. Her husband also does the same business. In a week, she travels to four weekly markets and to three large villages to sell dry chillies. This is her weekly itinerary:



Indra gets up early every day and after completing all domestic chores, starts for the day's *santha* village with the chilli bags. She starts the selling around 10 AM and closes at 7 PM.

Indra, along with other women, gets into a lorry to transport the chilli bags to the *santha*. She procures the dry chilli from a wholesale trader in Khammam. She contacts the wholesaler over phone and purchases the chillies. The wholesaler comes to her village every Saturday to collect the money.

While selling chilli, like all traders, Indra has to squat on the floor for a very long time, which is a strenuous job. For six days in a week she has to travel to different places from her village. She keeps one day for setting up shop in her village. She pays the wholesaler on that day.

Indra earns about Rs. 200-300 per day. There is no surety that she gets good quality chillies all the times. Since she purchases chillies by ordering over phone and cannot check each and every bag, she sometimes gets low quality chilli due to which she incurs losses.

To get her business going, Indra borrowed Rs. 30,000 from her village self-help group of which she is a member. She pays back her loan in monthly installments - Rs.1200 per month. She feels that borrowing from the self help group is far better than borrowing from moneylenders as they charge high rates of interest (Rs. 3 for every hundred rupees per month). In the self help group, she pays only 25 paise for every 100 rupees per month. This is due to the government scheme of '*paavala vaddi*' for low income earners.

Besides agricultural produce like chilli, a large number of industrial products of daily use like, cloth, torches, matches, pots, utensils, tools, baskets, plastic items etc are sold by small traders in the santhas. All such traders pay about Rs. 10 each to the Town Panchayat as tax. There are separate and famous santhas where cattle, sheep and goats too are sold. They are brought from far away places and also from neighboring villages. Many farmers also come either to sell or buy cattle here. There are brokers in such cattle santhas who help the farmers in their transactions and take a commission.

Nearly three-fourths of traders in santhalu are women. Selling goods in santhalu is the traditional business for many traders. This means their families have been doing this business for many generations. Most of the spaces in santha are reserved for a specific trader. No other trader can come and set up a shop in that place. Most of these traders choose weekly santhalu. This means that they set up shops in different santhalu and come back to a place once a week. They decide their routes according to their convenience.

Small traders selling agricultural goods – particularly perishables such as fruits and vegetables also face difficulties similar to that of Gouri. Since their residences are far away from santhas, they have to sell all the goods they purchased from the wholesale market. They do not have storage facilities. Santha traders keep all their goods in their houses. If they are not able to sell the perishable items by the evening, they have to take them back by paying transport expenses. Sometimes they sell

their goods at lower than the purchase price to avoid heavier losses.

Besides regular traders like Indra, farmers and vegetable growers of nearby villages also come to santhas to sell their produce directly.

In this way the santhas are an important means by which the daily needs of the people are fulfilled and a large number of small traders, labourers and transporters get their livelihood.

- Go to a nearby santha and observe its functioning and try to draw a picture of it and put it up in your class room.
- In what ways are the santhas different from permanent markets?
- Do you need the santhas even if there are regular markets?
- In what way do you think we can make the lives of the small traders of santhas better?

Rythu Bazaar in Andhra Pradesh

Most agricultural goods like grains and pulses are sold directly to wholesale merchants. Small traders buy these goods from them to sell to the consumers. However, there are a few markets in which the producers directly sell their goods to consumers. 'Rythu Bazaars' are one such market.

We interviewed Ramagopal, a farmer in Seethammadhara Rythu Bazaar in Visakhapatnam district. Excerpts from the interview are given below.



Fig:8.3 Rythu Bazar

When did you start coming to this bazaar?

I started coming to this bazaar from the year 2003. My neighbour is coming here from the year 2000.

Can only farmers like you sell in your Rythu Bazaars?

Initially government officers running this bazaar came to our village. We were issued a photo identity card containing our name, address, produce grown, extent of land etc. Only a person with a valid photo identity is allowed to enter the Rythu Bazaar to sell his/ her produce. Stalls in the bazaar are allocated to the sellers daily on a first come first serve basis. Although it is meant only for farmers, I also found one or two millers and women traders from self help groups having their own stalls. While millers procure paddy from us, women SHG traders sell vegetables which are

cultivated in our district.

Do you pay any rent to sell your produce?

No. In the case of millers and SHG traders, they pay rent for their premises.

Why did you begin to come to Rythu Bazaar?

Earlier I used to take my produce to wholesale market. I did not have any choice but to sell at the

price fixed by the wholesalers. Many a time, I had to sell vegetables at throw away price, not even covering the expenses I incurred. Rythu Bazaar was a big relief for farmers like me. Here I found that farmers like me come to the Bazaar from more than 10-15 villages. In wholesale markets we were like strangers. We did not have toilets. We did not even have any space to store our vegetables.

How are prices fixed for your produce?

The price for bazaar products is fixed daily in the morning by the officers in consultation with a committee set up for the purpose comprising three farmers. The principle is that the price should be around 25 per cent more than the wholesale price and 25 per cent less than the retail price.

Do you think your customers are feeling happy in the Rythu Bazaar?

Yes. Here they get not only fruits and vegetables but also many other essential

edible items like pulses, tamarind, dry chillies and edible oils. They get these at reasonable prices. I grow the vegetables, and when I see my customers eagerly bargaining and buying, I cannot explain my happiness. I get the full price for my hard work and the customers get the full value for their money. If we are literate, we can check in the internet the prices of goods in each bazaar and sell our goods there.

Do you face any problems while using this bazaar?

Yes. Sometimes, if I come late, it is difficult to get good space to sell my vegetables. I will be left with some corners. There is no sufficient space for parking our vehicles and at times it is risky. I do find people in the guise of farmers coming to sell vegetables in the bazaar. Also the farmers from distant places from the bazaar are not able to benefit from these markets.



Fig: 8.4 Price index-Rythu Bazar

- Farmers are the only sellers in the Rythu Bazaar - True / False
- Who are the beneficiaries of Rythu Bazaar and why?
- What benefits do farmers get in Rythu Bazaar?
- How are prices fixed in Rythu Bazaar?

Key words

Wholesale traders
Retail traders
Market
Santha
Rythu bazaar
Paavala vaddi
Self-Help group

Improve your learning

1. How are agricultural goods traded?
2. List out the differences between Gouri, Indra and Ramagopal in Rythu Bazaar on the following issues.

	Gouri	Indra	Ramagopal in Rythu Bazaar
Where do they get money for doing business?			
Where are the goods sold?			
How are prices fixed?			

3. List a few difficulties that retail traders face while doing their business.
4. What are the ways through which retail traders can also increase their income?
5. Why is it better to borrow from self - help group rather than a money lender?
6. What are the differences and similarities between borrowing money from moneylender, banks and self - help groups?
7. Why do you think selling through Rythu bazaars is better than selling through wholesale shops?
8. Suppose you are a vegetable retail trader and have borrowed Rs.3000 from moneylender. How much you have to pay while returning the money after three months?
9. What is Paavala Vaddi? Suppose you borrow Rs. 3000. How much do you pay in return after three months?
10. What is Rythu Bazaar? What are its benefits and limitations?
11. Why panchayat or municipality collects money from traders in Chouttupal santha?
12. Suppose you are a fruit trader selling on roadsides. You buy 20 kilograms of grapes at Rs.20 per kilo. By using the example of Gouri, what will be your selling price of grapes?

Trade in Agricultural Produce

In the last chapter we saw some aspects of retail trade - how small traders bring various products to the consumers in the villages and towns. In this chapter we will study some aspects of wholesale trade in paddy. It is purchased from the farmers by the rice mill owners and big traders who trade in large quantities. Let us see how this is done.

Agriculture Market Yard

Like the Rythu bazaar, the Agriculture Market Yard (AMY) is a market run by government in which farmers can sell their produce and get paid immediately.

Chandrashekhar is a farmer from Narasapur near Nellore. This year he had a good harvest of about sixty quintals of paddy. He has loaded his paddy bags on a tractor and brought them to Nellore AMY. He unloaded his bags and joined the queue for auction selling.

At about 10 AM the AMY committee members came and put a slip on the bags indicating the name of the farmer and the amount of paddy in quintals. At about 11 AM, wholesale traders and rice mill owners came to the paddy heaps and looked at the quality. Then the committee members began the auction from the first paddy heap of a farmer. Since the Minimum Support Price (MSP) announced by the government was Rs.1080 per quintal, the committee officials began their auction from that price.

Minimum Support Price

The government every year announces the minimum support price for various crops like rice, wheat, taking into consideration the cost of inputs. If no trader is willing to buy at a higher price, then the government agencies like the Food Corporation of India buy the produce from the farmer at the Minimum Support Price. In this way the government seeks to ensure that farmers get a minimum price for their produce. Of course the farmers are free to sell at a price higher than the MSP if any trader is willing to buy.

In the auction, bids are called for the paddy being auctioned. Bids are prices at which the buyer (here, the trader) wishes to buy the produce. After a trader makes a bid, the AMY committee official counts slowly up to three. If another trader calls a higher bid before the count of three, the auction progresses. The AMY committee official counts upto three on the next bid. If the count up to three is completed, no

higher bid can be allowed, even if one wishes to do so.

Several traders and mill agents crowded near Chandrashekhar's paddy. They found that his paddy was dry and with very little *thaalu* (ill-filled grains). When the auction began the traders and rice mill agents raised the rate, considering the quality of the paddy. Chandrashekhar got the highest price on

that day - Rs. 1150 per quintal, offered by a big rice mill's agent. Many other farmers got only Rs. 1100 per quintal for their paddy.

AMY committee officials noted down the rates bid by different traders for the paddy heaps. They went back to the office and noted down the name of the trader and slip number and informed Chandrashekhar of the maximum rate bid by the trader for his paddy. He agreed to sell and the committee members noted down the rate, quantity of paddy and total amount to be paid by the trader on a slip and gave it to him. If a farmer is not interested in selling at the maximum price bid by the trader, he or she can wait for the next day or upto one week.

In order to buy paddy from AMY, each trader is required to pay license fee. When paddy is purchased by them, they are required to pay Rs. 1 for every hundred

Free Distribution by Govt. of A.P.



Fig: 8.5 Agriculture Market Yard (AMY)

rupees of purchase as commission to the committee. Although farmers are not required to pay anything, in practice, they pay Rs.3.50 per every hundred rupees of trading towards unloading, cleaning and maintenance charges. This is deducted by the trader while making payment to the farmer and is paid to the AMY office.

- ◆ Do you think this practice is appropriate? How do farmers benefit from this process?

Farmers selling in AMY sometimes have to spend Rs.10 per quintal of agricultural produce towards transport and other charges. This is higher than what farmers pay when they sell in their villages.

The mill agent came to Chandrashekhar and looked at the slip and paid the full money after deducting the AMY charges.

- ♦ Can you work out how much he would have given Chandrashekhar?

Total quantity of Paddy
..... quintals

Rate per quintal
Rs. per quintal
Total amount x

=

Loading and cleaning charges
Rs. 3.50 x

Total amount paid to Chandrashekhar :
..... - =

- ♦ What do you think are the advantages and disadvantages for farmers in selling their produce in *AMY's*?

sufficient quantity prefer to sell at the Agriculture Market Yards. Normally there is no delay in payment or charges for on-the-spot payment as in the village. Since the sale is by open auction, farmers have a chance of getting the best price possible. In some AMYs corrupt officials and traders join hands to give farmers lower prices but this may not happen everywhere.

There are nearly 300 AMYs in Andhra Pradesh. Nearly one-fourth of farm products are traded in them. Now what do you think would happen to the other three fourth of the produce? Where does it get sold? Why don't those farmers come to the AMYs? Come, let us find out.

Selling to a Rice Miller

It was paddy harvesting season and Mallaiah from Narsapur village was waiting for the gumastha (clerk) of Chandulal the owner of a rice mill. Mallaiah was able to harvest only 14 quintals of paddy from his one acre of irrigated land. His yield was low as he was not able to put the required amount of fertilizer and pesticides.

The *gumastha* sent by Chandulal came with a tractor and checked if the paddy was dry and if there was too much *thaalu*. The *gumastha* got the paddy bags loaded on his tractor and went to get the bags from other such farmers.

In the rice mill, Mallaiah's paddy bags were weighed. It was 14 quintals. *Gumastha* took a handful of sample paddy and showed to Chandulal. Chandulal fixed the price of paddy at Rs.950 per quintal on the basis of its dryness and *thaalu*. This was much less than the rate at which traders were buying

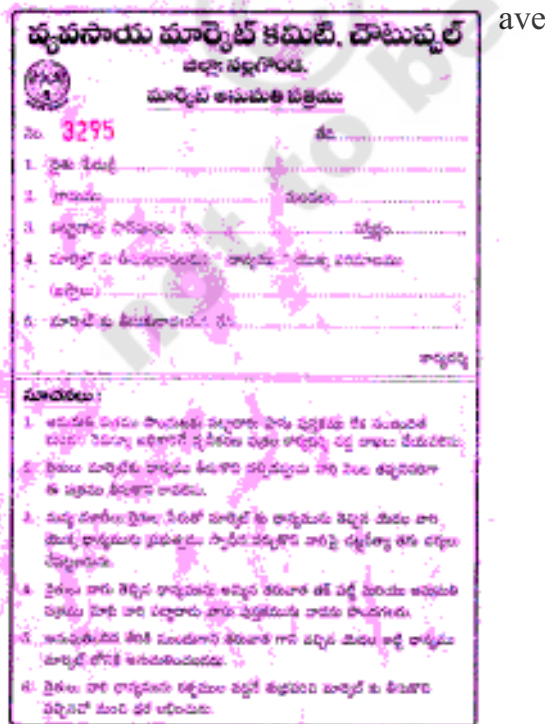


Fig: 8.6 Model Receipt-Market committee

in the Agriculture Market Yard – there it was around Rs.1100 per quintal. Mallaiah needed money urgently and he asked for immediate payment. For making on-the-spot payment, Chandulal reduced Rs.1.50 for every hundred rupees (i.e. Rs.14.25 per quintal). This is the procedure every rice miller and paddy trader follows in Nellore.

Let us calculate the income Mallaiah got from the sale of paddy.

Weight of paddy = 14 quintals

Price of paddy fixed by the rice miller
= Rs.950 per quintal

Price of 14 quintals
= Rs.950 x 14 = Rs.13,300

Deduction for immediate payment
= Rs. 14.25 x 14 = Rs.200

Total payment due
= 13,300 – 200 = Rs.13,100/-

(If Mallaiah could wait for 15 days, on-the-spot commission would not be deducted.)

- ◆ Can you guess why Mallaiah was selling the paddy at a lower price to Chandulal? Discuss possible reasons in the class room before reading further.

Four months back Mallaiah borrowed Rs. 5000 from Chandulal for purchasing fertilizers and pesticides. Many small farmers borrowed money from Chandulal on similar terms. Hence they are forced to sell their produce to him at the rate fixed by him. So instead of paying Mallaiah the amount due to him Chandulal also deducted the amount

borrowed and the interest. Let us see how much Mallaiah finally got.

Amount of money borrowed by
Mallaiah = Rs. 5000

Interest for 4 months
= Rs. 400

Total deductions
= Rs. 5400

Amount due for paddy
= Rs. 13,100

Total amount paid (Rs13,100 - 5400)
= Rs. 7700

(Note: All calculations are rounded to rupee)



Fig: 8.7 Paddy being loaded to be taken to rice mill

Farmers like Mallaiah in Andhra Pradesh borrow from rice mill owners and other moneylenders or rich landlords and are forced to sell their produce to them at a lower rate. They may also be cheated in weighing and rating of the paddy. Rice mill owners by lending money to the farmers are not only assured of raw materials for their mills but also get it at a price fixed by them.

- ◆ How much would Mallaiah have got had he been able to sell his paddy in the Agriculture Market Yard?
- ◆ How much money did he lose because of selling to the miller?
- ◆ What difference would it have made had he been able to borrow money from a bank instead of the miller?
- ◆ How much more Mallaiah would have earned had he borrowed from a government bank?

Big farmers or landlords of Narsapur do lend money to small farmers and purchase paddy from them. They sell their own harvest and all that is procured from other farmers in AMYs, town-based wholesale paddy merchants or in rice mills. Farmers are indebted to landlords in many ways – they borrow money, seed, tractors, even water. As such they are bound to sell paddy to the landlords and accept whatever price they pay. Those who give loans to farmers also look at the harvest as the security for their loan and purchase the produce from the farmers by way of recovering the loans. However, in this way the farmers are not able to sell their produce at the highest

price possible and have to agree to lower prices for their goods.

- ◆ Compare and contrast the differences between landlord and rice mill owner in the way they procure paddy from Narsapur farmers.

Selling through Brokers

Shanti is also another farmer residing in Narsapur. She began to manage her farm after her husband passed away. She is a member of the local self help group (SHG) from which she borrowed Rs.20,000 for cultivation purposes. Her harvest from her 1.5 acre fields during this season was 14 quintals. She weighed seven quintals and kept them aside for selling. The rest she kept for household consumption.

The next day a broker of a big rice mill in Nellore came to the village to buy paddy and approached the farmers. He saw Shanti's paddy and after much bargaining offered her Rs.1000 per quintal. When she weighed the bags it was 7 quintals but when the broker weighed the next day, he said it was only 6.5 quintal. She insisted on weighing it properly in the presence of other SHG members. This time it turned out to be 7 quintals! The broker took the paddy and promised to pay Shanti the money in 15 days. He came back two weeks later and paid her Rs. 6825. He had deducted Rs.25 per quintal as his brokerage or commission.

We met Shanti and posed some questions to her. "You have not borrowed from any trader. Why don't you sell in the AMY?"

“To go to Nellore I have to pay for tractor rent and for loading and unloading charges. The additional rate I get will not cover the transport cost. Also I or my son will have to spare one or two days of work on our farms. We have very little to sell. Only farmers with a lot of paddy go to Nellore,” Shanti replied.

“Why don’t you ask for a higher price as most farmers sell at Rs.1100-1150 in AMY and in rice mills?”

“These brokers don’t pay such high prices. We are spared of the trouble of running around and manage to sell from home.”

Brokers mediate between farmers and town-based big millers or wholesale paddy merchants. They procure paddy in small quantities from farmers like Shanti. They neither have any permanent shop nor godown for doing their business. They visit each farmer during harvest season, negotiate with them to buy paddy. They collect sufficient amount of paddy and inform the wholesale traders/ rice mill owners who then send money and vehicles for transportation. They charge commission from both the farmers and the millers. Some of them function as moneylenders to the farmers. In that case, they deduct the borrowed amount with interest charges as we saw in the case of Chandulal.

- ◆ Mallaiah was able to get only about Rs.935 per quintal while Shanti was able to get about Rs.975 per quintal. Do you think is there any difference here? If so, how?

Trading paddy in Andhra Pradesh

Paddy cultivated in Andhra Pradesh is mostly sold in the market and farmers keep only a small share for their own use. A considerable amount of paddy produced by small farmers like Shanti is used for their own consumption. Large farmers sell most of their produce in the markets.

Andhra Pradesh farmers sell nearly three-fourth of their harvests within the village and one-fourths in AMY. Big farmers sell in AMYs. These farmers own vehicles like tractors which reduce their transportation expenses.

In villages, many kinds of traders procure paddy - landlords, brokers and small rice mill owners. In most occasions, farmers like Mallaiah and Chandrashekar with a few acres of land are bound to sell only to these traders as they borrow money from them.

Indebtedness and selling paddy

We saw that small and medium farmers are increasingly having to borrow money in order to carry on agriculture, especially to purchase seeds, fertilizers, pesticides, irrigation facilities etc. Since it is difficult for them to obtain loan from regular banks they are forced to borrow from moneylenders, traders, millers etc. Once a farmer borrows from them, he or she has no option but to sell only to them at the price they quote. Paddy traders not only pay lower price but also under weigh in different ways. They also charge commissions of different kinds. Many of these farmers get delayed payments. Since these traders and landlords lend money in

desperate times, farmers have to sell their paddy to them.

- ◆ Think of different ways that could ensure that all farmers get just prices for their produce. Discuss the advantages and disadvantages of these measures in the class.

Key words

Agriculture Market Yard
Minimum Support Price
Food Corporation of India
Merchants
Wholesale traders
Commission agent

Improve your learning

1. List different paddy traders operating in Narsapur and the prices they offer for paddy per quintal.
2. If you live in a village, collect the details such as who purchases paddy, how prices are fixed and what rates are paid by different traders and landlords.
3. Go to a grocery shop to find out the cost of one kilo of rice. How does this compare with the cost of one kilo of paddy which a farmer gets? (Remember 1 quintal = 100 kilograms).
4. Do you think it is necessary for the government to fix a single price for paddy?
5. In what ways do you think that farmers stand to benefit from Self Help Groups?

Project

1. A few students can be taken to nearby AMY. After observing what happens there, a role play can be enacted to illustrate how traders bid price for paddy and other produce.
2. Script a small play to explain the plight of small farmers of Andhra Pradesh.

Community Decision Making in a Tribe

How do people who live together in large numbers take decision about their common problems? How do they settle disputes that arise among them? What is the role of leaders and what do they get in return? These are some issues which we will be studying. In this chapter we will study how decisions were taken in a society in which only one community lived and in which all were more or less equal.

Tribes - Societies where all people are equal

Many different kinds of societies are called tribes. In Andhra Pradesh we have the Chenchus, the Konda Reddys, the Gonds, Koyas, Yanadis, Savaras etc. Almost all states in our country have one tribe or the other living in the forests. They all have different ways of life, different languages, culture etc. Why are they all called tribes despite these differences? It is because they share certain similar characteristics. What are they?

- i. Usually all members of a tribe consider themselves to be descendents of a common ancestor. Therefore all members of a tribe consider each other to be their relatives.
- ii. They believe that all their resources like land, forests, pastures and water are the common

wealth of the entire tribe and not of individual families or persons. Therefore all members of the tribe can share and use these resources subject to the rules they frame together.

- iii. In tribal societies there are no sharp differences like rich and poor as everyone has a share in the common resources of the tribe. For example, tribal land may be divided equally among all families depending upon the size of the family. In some cases every few years all land may be redistributed or redivided among the families. In some tribes all members of a tribe may till the soil together and share the produce equally. No one can sell the land given to them as the entire tribe is considered the owner of the land. No one can keep more land than they can till or use.

- iv. Generally all families of a tribe do all kinds of work like cultivation, gathering food from the forests, grazing animals, making cloth, basket, houses, tools etc. There are few or no special craft persons.
- v. Women and men and even children share the work of the family. However, in many tribes men have greater power and role in decision making than women.
- vi. The tribes give lot of importance on shared celebration of festivals and rituals to please the tribal gods and ancestors. They also have distinct myths, customs and ways of singing and dancing and painting which is common to all the members of the tribe.

- ◆ What are the major occupations of the tribes?
- ◆ In what way do you think the people of a tribe are equal?

A tribe may settle over a large area in several small villages or habitations. You saw one such habitation of the Konda Reddy tribe.

How do tribes take decisions about matters of common concern? How do they settle disputes among their members? We will see how Gonds, a tribe living in Adilabad district handle these issues. We give you here a short summary of a description from Haimendorf's book on the Gonds of Andhra Pradesh.

Scholars called anthropologists have been studying the tribal people. They lived among the tribes and noted down their culture, lifestyle, beliefs, decision making etc. One such famous scholar who studied the tribes of Andhra Pradesh was Furer Haimendorf who came to Andhra Pradesh in the 1940s. He studied the Chenchus, the Konda Reddys and the Gonds and wrote books about them. He also studied several other tribes of India, especially in the North Eastern states.



Fig: 9.1. Furer Haimendorf



Fig: 9.2. Haimendorf among tribal men of Andhra Pradesh

Gond Panch and Patla

“The village headmen derive their authority from the village ‘Panch’ or the council of adult male householders. This council has the last word in matters concerning the village as a whole and the headman is no more than its chairman. The village Panch in a sense represents the Gond society as a whole.

The Panch does not meet regularly but only when necessary. When matters of importance are discussed all adult men will be present and young boys and women watch the proceedings. Women have no voice in the council but can freely put their case before it.

Among the functions of the Panch is the fixing of the dates of major festivals, allow marriages or divorces, set down norms for marriages or death rites, and settle disputes. The Panch can impose fines and may even force a person to leave the village or even order all other Gonds not to have any relation with him.

When a dispute involves people from many villages then council of all the villages concerned will meet in a joint panchayat.

When a dispute is presented to the Panch the first aim of the panch is to get the facts of the case. The two parties are allowed to make detailed presentation of their points of view. Then

some elder member of the community may cross question them to ascertain the actual facts and also ask witnesses of the case to give their evidence. After this the Panch discusses the provisions of the traditional customs of the Gonds and the decisions in previous cases of similar kind. They try to arrive at a solution acceptable to both parties. When all aspects of the case have been debated one of the senior members proposes a settlement. This is no means a final decision as the person affected may want some change. After hearing his or her response the panch will take a final decision.

- ◆ Who could not be members of the Gond Panch?
- ◆ Why do you think it is important for all houses to be represented on the Panch?
- ◆ What facts the Panch take into account in deciding upon a case?
Here is an interesting example of how they deliver justice:



Fig: 9.3. A Gond Panchayat is about to begin its discussion

One day a girl brought a case before the Panch against a man who teased her and when she slapped him for it he hit her and she fell on the ground, but managed to run away. Then the accused man was asked what he had to say. He admitted his guilt. The Panch asked the girl what she wished to be done to the accused. She replied, 'I want the greatest possible insult should be done to him and that he should give in writing that he will not trouble me anymore. The Panch then ordered him to stand in the middle of the Panch and to bow down before the girl, asking her pardon.

- ◆ Was the girl who complained satisfied with the decision?
- ◆ Why do you think the panch pacified the aggrieved person?

Village headman (Patla)

Every village has a headman or 'Patla' who is generally hereditary (an arrangement in which the son/ daughter gets the father/mother's title or property automatically after their death is called 'hereditary'). He is responsible to the Panch but in many cases he can be an effective leader. While the Panch only meet once in a while the headman functions on a daily basis. He is usually from the family of the person who would have led the formation of the village in the beginning. The main function of the Patla is to ensure the unity of the villagers and to negotiate with the outsiders and government agencies on behalf of the villagers. He also coordinates various community work of the village including festivals. He also has to entertain and feed

guests of the village. In return for all this he gets one day's labour in a year on his field from all men and women of the village. This assistance enables him to till more land than his own family can till and thus to feed the guests of the village.

Whenever a headman becomes arrogant and goes against the wishes of the people, the Panch may remove him and replace him with another person. Or the other families may just leave the village and settle in a new place.

- ◆ Who becomes the headman?
- ◆ What is the relation between the Panch and the Patla?
- ◆ What is the special role of Patla?
- ◆ When can a patla be removed?

Haimendorf also pointed out that this system was gradually changing even in the 1940s and 50s as the Gond villages were inhabited by other communities like the Marathas and Telugus and the modern Panchayati Raj elections began to take place. Many people started going to the government police or courts to settle their disputes and the headmen also lost their position of importance with the election of new Sarpanches through general elections.

- ◆ Discuss the salient features and short comings of this system.
- ◆ Answer the following questions after reading the description of the Gond Panchayats:

- i. Do you think any member of other caste would be allowed to be a member of the Panch?
- ii. According to Haimendorf a popular Patla would have more lands cultivated than an unpopular Patla. Can you explain why this could be so?

We saw that the customs of the tribe as understood by all the adult male members of the community were very important in conducting the affairs of the community. We also saw that every family had a say in the affairs of the community and together they were more powerful than the headman. The headman had to persuade and keep the members of the community happy to retain his position and could not go against their

wishes. We also saw that in return for his services to the tribe he received some special privileges in the form of free labour on his field. This gave him more wealth than the other members of the tribe, but he was expected to spend this on the welfare of the tribe. Such was the arrangement in many of the tribes.

Key words

Hereditary
 Shared celebrations
 Anthropologist
 Common Resources

Improve your learning

1. Why do you think this was possible only within a tribe whose members were more or less equal? What will happen if the members were not equal or if people from different communities lived together?
2. Have you heard of any such community panchayat in your area? Discuss about its functioning with your teachers, parents and elders who know about it.
3. Do you accept the judgement of the panchayat irrespective of police and court?
4. Collect information about the relationship between Furor Haimendorf and Tribes.
5. If the tribe gets injustice in the Judgement of the panchayat what are the alternative legal remedies?

Emergence of Kingdoms and Republics

In the previous chapter we read about how tribal societies manage their affairs. You would also have heard about kings and emperors who ruled large kingdoms. Let us find out how they came into being in early times.

The Ganges Valley 2700 years ago - from Janapadas to Mahajanapadas

- Look at the map of India and identify the plains through which the Ganga and Yamuna rivers flow. Identify the modern cities of Delhi, Allahabad, Varanasi, Lucknow, Kanpur and Patna. Do you think this area will be similar to the village of Penamakuru or Salakamcheruvu or the Bison hill of Konda Reddys? Give your reasons.

This plain is called the Gangetic Valley (as the Ganga and Yamuna rivers flow between the Himalayan Mountains and the hills of the Deccan Plateau). As this plain receives very high rainfall, it is very fertile. These rivers bring silt from the Himalayas and flow throughout the year.

Initially the people of different tribes settled down to practice agriculture in convenient parts of the valley. These tribes were called 'jana' in Sanskrit and the place where they settled was called Janapada.

People began settling down along these rivers in large numbers some 2700 years ago. They cut down the forests with the help of iron tools and tilled the land to grow paddy and other crops. Large villages and towns developed in these parts and these were inhabited by many people – probably belonging to many different tribes. Large groups of such villages and towns were called 'Mahajanapadas' or big 'Janapadas'.

- Find out the name of a few janas (tribes) with the help of your teacher who initially settled down in the Indo-Gangetic Plain?
- What do you mean by Janapada? How is this different from Mahajanapadas?

How do we know about the Mahajanapadas?

We get to know much about these villages and towns from two kinds of sources – from archeological excavations in different places and also from the books composed during this period.

Archeologists have excavated hundreds of sites in the Ganges Valley and have tried to know about the lives of people of those days. The books during that period were mostly composed by Brahmins, Buddhists and Jaina monks. Even though they are religious books, they tell us a lot about the towns and villages and also about the kings and rulers of those times. Some books were even written by people of distant countries like Greece. Here you have the information drawn from different sources.

Some important archeological sites of the time of Mahajanapadas: Delhi, Atranjikhera, Kausambi (Near Allahabad), Patna, Ayodhya, Rajgir, etc.

Some important books written during this period: Upanishadas, Dharmasutras, Digha Nikaya, Majjhima Nikaya, Herodotus' History, and Strabo etc.,

- If an archeologist would dig up the villages and towns of our times, after two thousand years, what do you think they will find?
- How would they decide if a site was a village or a town?
- If a book said that such and such a town was entirely built of gold and silver and that thousands of people lived in large palaces, how will you check whether this is mere imagination or a fact?

Villages in the times of Mahajanapadas

We learn from the books of those times that agriculture was managed by landowners called Grihapatis or Gahapatis, who usually

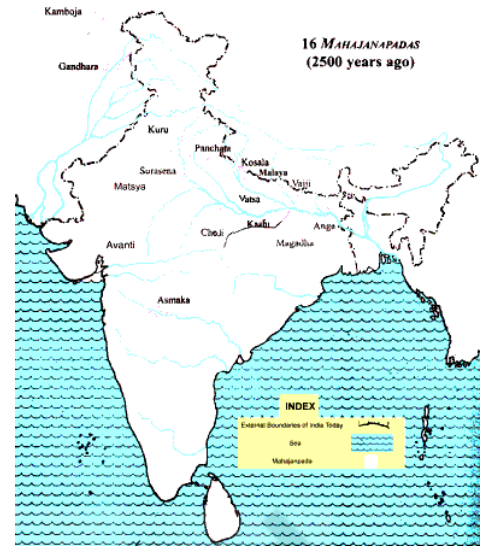
worked along with their family members on the fields. But they also employed 'dastas' or slaves (who were probably captured in wars and sold to farmers) and workers 'bhrta kas' or who worked on their fields and homes in return for wages. Some wealthy grihapatis had more land and slaves to work for them. Usually the largest landowner became the headman of the village. He was the leader of the village like the Gond Patla and he was also used by the king to collect taxes from other villagers. He also acted as the judge and sometimes as a policeman to maintain law and order in the village.

In most villages there were crafts persons like blacksmiths who made tools necessary for agriculture (like ploughshares, sickles, axes, arrows etc), potters who made pots for cooking and storing grains, carpenters who made carts, ploughs, furniture etc, and weavers who wove cloth for the villagers. Probably the grihapatis gave them grains in return for their products. These craft products were necessary for agriculture, but the grihapatis may not have had the time or skill to make them.

- Compare the villages of tribes like Gonds and the villages of the Mahajanapadas to find out the similarities and differences.
- Describe the relationship between Grihapatis and crafts persons of the village.

Cities of Mahajanapadas

Look at the list of the cities in the table you have made. What kind of people do



Map 1: Mahajanapadas

- Look at the India map given above. It shows you the broad area of some Mahajanapadas. It also gives the name of the major city associated with a Mahajanapada. You can also find out the name of the river which flows through this Mahajanapada.

Make a list of the Mahajanapadas which were situated on the Ganges Valley and also their cities.

Mahajanapada	City

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you think lived in them? Cities of those times like today were mainly inhabited by poor people who worked hard for others to earn their living. Some of them were slaves and servants while most of them were crafts persons who made goods for sale. What did they make? They made beautiful and fine pots which were in great demand in all the great towns. They wove fine cloths which were bought by rich people of other mahajanapadas also. They made gold and silver jewelry. They made vessels and tools of bronze, copper and iron. They made wooden carts and furniture. There were also innumerable kinds of professionals like soldiers, accountants, masons, horse trainers, sweepers, water carriers, wood and ivory carvers. While only a little of these articles (like pots, bricks, iron and copper objects) have come up in excavations, we also know about them from the books.



Fig. 10.1. Painted Grey Ware. Plates and bowls are the most common vessels made out of Painted Grey Ware. These are extremely fine to touch. These were found before the time of Mahajanapadas.

And then there were great traders who purchased the produce of the crafts persons and grihapatis and sold them in distant lands at huge profit. They also bought the special articles of those lands and sold them in their own mahajanapadas. They took their merchandise in caravans with a large number of animals like oxen, donkeys and camels and travelled day and night for weeks and months across the rivers, plains, hills and deserts. They made so much profit that they could live in palatial buildings with dozens of servants and slaves serving them.

- The people of the towns would have needed grain, milk, meat etc. How do you think they got them if most of the people of the towns were not doing any farming?

Kings, army and taxes

Most of the Mahajanapadas were ruled by kings. These kings had an army of their own to ensure that people followed their orders and no other king would attack their kingdom. They lived in capital cities and tried to build strong fortresses of wood, stone, brick and mud (See Fig.10.2). All this required huge expenditure – the soldiers and their families had to be provided for, the brickmakers who made lakhs of bricks had to be paid for, thousands of men and women who worked to construct these public buildings had to be paid wages.

- How do you think the kings managed to get the wealth needed for all this?

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Fig. 10.2 The fort of Kaushambi city

The Gond Patla too had to occasionally defend the village from outsiders – at such times all the villagers would get together and fight on behalf of the village.

We also saw that he met the expenses of entertaining guests and holding festivals from the extra income he got from the one day labour of the villagers on his fields. But such income was far too little for a tribal headman to become rich or powerful. The ordinary people of the tribe would only support the headman or agree to his commands if they were convinced that it was in the interest of all.

The picture (Fig. 10.3) is from sculpture panels of Sanchi Stupa which were made about 2000 years ago. How can you identify the king?



Fig. 10.3 A king riding out of a town fort.

The kings of Mahajanapadas were different from such tribal headmen or chiefs. The kings collected taxes from the people. They had officers who would collect taxes from the grihapatis, the crafts persons and traders. If anyone refused to pay taxes they could be punished by the soldiers of the king. These officers and army men were employees of the king and were therefore bound to follow his orders. The king could also ensure that all his commands for the common people were obeyed by them.

- Why did the kings of mahajanapadas need armies?
- What are the differences between the Gond Patla and the King of Mahajanapada in terms of their income and expenditure?

Many kings wanted to be more powerful and wealthy. They could do this in two ways: firstly, by increasing the taxes on their subjects and secondly, by conquering neighbouring kingdoms. The kings began to collect regular taxes from the grihapatis who cultivated the land. The grihapatis had to divide their crops into six equal parts and give one part to the king. This was called *bhaga*. Craft persons also had to pay taxes, often by working free of charge for the king for a day every month. Herders of cattle and sheep too had to give the animal produce to the king in the form of tax. Traders were also made to pay taxes on the goods they sold. Hunters and gatherers in the nearby forest areas too had to bring forest produce like hides, wood, etc. In this way the kings had a variety of goods which they obtained as taxes. During this period the use of coins had just begun. Some of the taxes were probably in the form of coins.

- If everyone was forced to give away a part of their hard earned produce by way of tax, what impact would it have had on their lives?
- Why do you think they agreed to pay the taxes? Do you think they benefited in any way from the new arrangements?
- What was *bhaga*? Does the government of our times take the produce of farmers in a similar way?

Historians feel that these kings would have persuaded the farmers to grow more crops and adopt better methods of cultivation and irrigation so that production would increase and they can get more taxes.

Similarly they may have encouraged traders of their kingdoms to trade more in distant places. The kings also wanted the village headmen to collect taxes on their behalf. This may have helped many headmen to increase their power and resources in the villages.

The kings were also constantly waging wars against each other so that they could bring more territories under their rule. These wars were probably fought by paid armies but these armies also harmed ordinary people by destroying crops and burning villages or looting them. Often people of defeated kingdoms were enslaved and sold off to Grihapatis and traders and officials.

- Try to write a story of a village which was affected by war and also had to pay taxes to the king. Keep in mind all that you know about the villages of those times while writing this story.
- Why were the kings of mahajanapads keen to increase craft production and trade?
- How did the headmen of the villages benefit from the imposition of taxes by the kings?

Magadha – a powerful kingdom

Do you have Magadha in your list above? You may have noted that it spread on both sides of the Ganga River. The rivers made the land very fertile and the grihapatis could irrigate their lands easily. The rivers were also used for transporting goods and armies. Parts of the Magadha were forested. Elephants were captured from there and



Fig. 10.4. Scene of war from Sanchi Panel

trained for fighting in the armies. Wood from the forests was used for building fortresses and palaces and chariots. In the southern parts of Magadha there were iron ore deposits which could be used for making weapons etc.

All this enabled Magadha to emerge as a very powerful kingdom. Bimbisara and his son Ajatasatru were early kings who built the power of Magadha. Mahapadma Nanda was another powerful ruler of Magadha. All these kings used their armies to conquer other kingdoms. During the time of Mahapadma Nanda the kingdom extended from the northwest part of India to Odisha.

We should remember that not all Mahajanapadas were ruled by kings as in Magadha. In some the kings were more like Gond headmen who relied upon the ordinary people and performed rituals and festivals for the welfare of the entire kingdom.

- In what way do you think the kings of Magadha used the natural wealth of the region to build a powerful kingdom? Write a couple of lines on each of the natural resources of Magadha and how it could have been used by the kings.

Vajji – a Gana

The Vajji Mahajanapada was to the North of Magadha and it had a Gana form of government. In a Gana there is no single ruler but a group of rulers. Sometimes even thousands of men ruled together and each of them called themselves a 'raja'. They performed rituals, met and decided upon issues of common interest in assemblies through discussion and debate. However, women, slaves and wage workers could not participate in these assemblies.

Buddha and Mahavira belonged to ganas and became famous teachers respected in all the Mahajanapadas. Even though the kings tried to conquer the ganas they remained active for more than 1500 years.

Key words

Kingdom,
Republic,
Janapada,
Mahajanapada,
Dasas,
Bhrtukas,
Grihapatis.



Fig. 10.5.A Gana assembly scene from Sanchi.

Improve your learning

1. What do you mean by Gana? How were they different from the kingdoms ruled by kings?
2. Compare the ganas with Gond Panch – what similarities and differences do you see between them?
3. Write a story about a slave of a Gahapati who travelled from the village to the city of Pataliputra with his master.
4. Can you point out the difference between the way villages are managed today and how they were managed in the time of mahajanapadas?
5. Find out how the crafts persons are taxed by the government today. Is it the same way as in the times of mahajanapads?

First Empires

Some years after Mahapadma Nanda a young man called Chandragupta Maurya became the king of Magadha. He started the Maurya dynasty (a family whose members become the rulers one after the other is called a dynasty). Chandragupta's son Bindusara and grandson Ashoka ruled over the Magadha kingdom and extended it to include most of the Indian subcontinent. Look at the map 1 of India in to see the extent of the kingdom – it extends from the modern Afghanistan to Karnataka in the South and Bengal in the East.

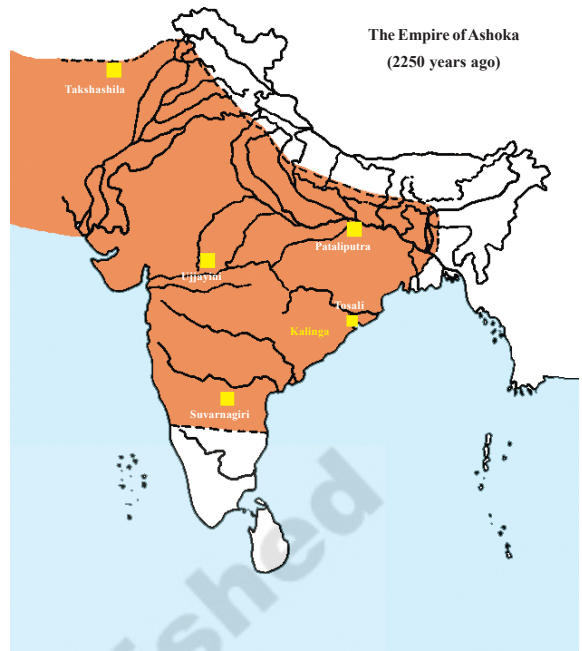
Mauryan Empire

The large kingdoms are called empires and their kings are called Emperors. We can even say that Chandragupta Maurya was among the earliest Emperors of Indian subcontinent. In the beginning the Magadha kingdom was confined to Magadha and nearby areas. But later it included all the mahajanapadas of those times. It had the Hindukush Mountains in the North West, the Great Indian Desert, Gujarat, the Indus and Ganges valley, the plateau of Malwa, the vast forests of central India, the Krishna-Tungabhadra valley and also the Godavari valley. Can you imagine the vastness of the empire and the different kinds of people who would have lived in it! Some of these areas like the Ganges Valley, the Krishna river Valley, Malwa, Gujarat and Punjab were very fertile and had densely settled villages and towns. Some other areas were important for the trade and crafts: through them passed important routes which connected

large cities, sea ports and other countries. Some regions were important for the mining of precious metals like gold and gem stones.

- ♦ From what sources do we learn about Mauryan Empire?
- ♦ Identify the trade routes of Mauryan Empire. In what ways do you think the trade routes were important for the emperors?
- ♦ What is the difference between the mahajanapadas and the empire?

The Mauryan emperors were able to get resources and taxes from all these different kinds of places and people. How did the emperors rule such a vast empire? Suppose some villages on the Krishna River refused to pay taxes, how would the Emperor sitting in Patna get to know of it, how would he give orders to his army to punish them and how would the army go all the way to Krishna valley and find out those villages



Map 1: Map of India showing important cities and sites of Mauryan Empire

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and punish them? How long would all this take?

The Mauryans ruled different parts of the empire differently. The area around Pataliputra was under the direct control of the emperor. He appointed officials to collect taxes from the people and punished those who disobeyed royal orders. There were also spies who collected information on what was going on and how the officers were working and reported to the emperor. The emperor issued orders which were carried by messengers to the officials. The emperor supervised them with the help of ministers and members of the royal family.

- ♦ What methods were used by the Emperor to control the area under his direct control?
- ♦ Why do you think the emperor needed spies within the empire?

There were other areas or provinces which were ruled from provincial capitals like Takshashila, Ujjain or Suvarnagiri. These were ruled by royal princes who

were sent as governors. They could take decisions about their provinces and probably had their own officials and army to help them. The emperor would also send instructions to them through messengers. The governors may also take the help of important families of the region who knew the customs and rules followed in the province.

Between these provinces there were vast areas which were forested or did not have many villages or cities. But these were important as they had the roads on which traders, armies and messengers had to travel. The Mauryans probably made special arrangements to control them. Through these roads the Mauryans reached areas like Suvarnagiri in which were situated gold mines, or Takshashila from where they could get goods from other countries. They collected taxes and tributes from these areas also probably in the form of hides, wild animals, precious stones, gold etc. Probably, the forest tribes were allowed to live without much interference.

How do we know?

We come to know about this empire from several books written around this time. One important book is Arthashastra written by a minister of Chandragupta called Kautilya. Another was written by Megasthenes, an ambassador of a Greek King in the court of Chandragupta. We also learn a lot about these times from inscriptions engraved on the orders of Ashoka in various parts of his empire.

Arthashastra

It is said that Chanakya or Kautilya who was the minister of Chandragupta wrote this very important book on how to conquer and rule kingdoms. This book advises kings on how to protect themselves from conspiracies, how to tax different kinds of professions, and what kinds of resources were available in different parts of Indian subcontinent, etc.

- ♦ Why do you think the Mauryan emperors need such diverse resources from various regions?
- ♦ What do you think the farmers, craftsmen, traders, forest dwellers and herders got in return for the taxes they paid?
- ♦ In what way do you think cities like Takshashila, Suvarnagiri were important for the Mauryans?
- ♦ What do you think is the reason for the Emperors ruling the region around Pataliputra, the provinces and the forests differently? Could they have made common rules or laws for all the three regions?

Ashoka - A unique ruler

The most famous Mauryan ruler was Ashoka. He was the first ruler who tried to take his message to the people through inscriptions. Most of Ashoka's inscriptions were in Prakrit and were written in the Brahmi script.



Fig: 11. 1 King Ashoka

Ashoka's war in Kalinga

Kalinga is the ancient name of coastal Odisha (see Map 11.1). Ashoka fought a war to conquer Kalinga. However, he was so horrified when he saw the violence and bloodshed that he decided not to fight any more wars. He is the only king in the history of the world who gave up conquest after winning a war.

Ashoka's inscription describing the Kalinga war

This is what Ashoka declared in one of his inscriptions:

"Eight years after becoming king I conquered Kalinga. About a lakh and a half people were captured. And more than a lakh of people were killed.

This filled me with sorrow. Why?

Whenever an independent land is conquered, lakhs of people die, and many are taken prisoners. Brahmins and monks also die. People who are kind to their relatives and friends, to their slaves and servants die, or lose their loved ones.

That is why I am sad, and have decided to observe dhamma, and to teach others about it as well. I believe that winning people over through dhamma is much better than conquering them through force.

I am inscribing this message for the future, so that my son and grandson after me should not think about war. Instead, they should try to think about how to spread dhamma."

('Dhamma' is the Prakrit word for the Sanskrit term 'Dharma').

- How did the Kalinga war bring about a change in Ashoka's attitude towards war?
- Why do you think he inscribed on rocks his feelings on Kalinga war?
- What would have been the impact of stopping all wars on the people living in the subcontinent?

What was Ashoka's dhamma?

Ashoka's dhamma did not involve worship of a god, or performance of sacrifice. He felt that just as a father tries to teach his children, he had a duty to instruct his subjects. He was also inspired by the teachings of the Buddha.

There were a number of problems that troubled him. People in the empire followed different religions, and this sometimes led to conflict. Animals were sacrificed. Slaves and servants were ill treated. Besides, there were quarrels in families and amongst neighbours. Ashoka felt it was his duty to solve these problems. So, he appointed officials, known as the dhamma mahamatras who went from place to place teaching people about dhamma. Besides, Ashoka got his messages inscribed on rocks and pillars, instructing his officials to read them to those who were illiterate.

Ashoka also sent messengers to spread ideas about dhamma to other lands, such as Syria, Egypt, Greece and Sri Lanka.

He built roads, dug wells, and built rest houses. Besides, he arranged for medical treatment for both human beings and animals.

Ashoka's messages to his subjects:

"People perform a variety of rituals when they fall ill, when their children get married, when children are born, or when they go on a journey. These rituals are not useful. If instead, people observe other practices, this would be more fruitful. What are these other practices?"

"These are: being gentle with slaves and servants; respecting one's elders; treating all creatures with compassion; giving gifts to brahmins and monks."

"It is both wrong to praise one's own religion or criticising other's religion. Each one should respect the other's religion."

"If one praises one's own religion while criticising others, one is actually doing greater harm to one's own religion."

"Therefore, one should try to understand the main ideas of other's religion, and respect it."

- What were the problems that Ashoka wanted to solve by introducing Dhamma?
- Why do you think slaves and servants were being ill treated? Do you think the edict of the emperor would have improved their condition? Give reasons for your answer.
- What did Ashoka do to spread the dhamma among the common people?
- What did Ashoka promote in the place of rituals?

- Locate the countries mentioned above on a map and describe the route from Patna to these countries.

Kingdoms and Empires in the Deccan

Around the time the Mauryans conquered the Deccan (from the Godavari River to the Krishna-Tungabhadra River valleys) large parts of the region had developed village settlements and also small towns in which iron tools and other items were being made and sold. In some areas they also mined gold and made ornaments. However most of the other areas must have been under forest with hunter - gatherers and herders living in small settlements.

Probably each of these areas was inhabited mainly by a group of people closely related to each other through birth and marriage. Such interrelated groups are also called clans. Some important persons among these clans may have emerged as powerful headmen who led them and settled their internal disputes. They gradually grew wealthy and powerful and ruled the clan area.

- A large number of these early towns had strong fortifications. What threat would they have faced? Why do you think they needed this?
- What are the similarities between Indo-gangetic Valley and the Krishna-Tungabhadra Valley that led to the settlement of villages and towns there?

Soon after the Mauryan empire ended, many headmen of such clans emerged as small kings. Among them were the **Satavahanas** or the Andhras who managed to build a large kingdom which extended from the banks of the Narmada River to the Krishna-Godavari delta. The most important Satavahana kings were Gautamiputra Satakarni, Vashishtiputra Pulumavi and Yajnashri Satakarni. They ruled about 2000 years ago for about 200 years. Some of them also used Dhanyakataka near Amaravati on the banks of river Krishna as their capital. The Satavahanas tried to bring the various clan headmen and small kings under their control, but allowed them to function within their clan areas without any interference.

Many of these headmen, women of their families, traders etc. contributed to the Buddhist Monasteries and Stupas built in Amaravati, Bhattiprolu, Vaddamanu etc. During this time trade with distant places like Bengal and even Rome became very important. We find a large number of coins including Roman coins and also pots made in Roman style. Merchandise was probably transported in boats along the sea coast and over the Krishna River to the interior towns like Amaravati.



Fig: 11. 2 Gautamiputara Satakarni portrayed on coins

How did the headmen of some clans become small kings?

Inscription from Myakadoni village in Bellary district

- Read this short inscription found on a rock near this village probably dating back to the Satavahana kings:

In the 8th year of the reign of the King of Satavahanas Sri Pulumavi, in his mahasenapati Skandanaga's janapada located in Satavahana district, in the village Vepura headed by Kumaradatta, a gahapati named Samva, who was a resident of this village and from the Kaunta clan got this tank excavated.

1. Which clan lived in Vepura village?
2. Who was its headman?
3. Who was in charge of the janapada in which the village was situated?
4. Why do you think Gahapati Samva built the tank?



Fig: 11. 3 Vashishtiputra Sri Pulumavi portrayed on coins

Sometime after the end of the Satavahana kingdom a family who called themselves *Ikshvakas* assumed royal titles and established a kingdom with its capital in Vijayapuri which was probably located near Nagarjunakonda on the bank of the Krishna River. The important kings of this dynasty are Chantamula and Virapurushadatta. These kings tried to bring together the various headmen and small chiefs by intermarrying with their families. At the same time they sought to show themselves as distinct from them by performing very expensive yagnas like Ashvamedha, Vajapeya etc and made large donations to Brahmins. They also claimed to be the descendents of Rama of Ramayana. Very interestingly the women of the Ikshvaka family were devoted to Buddhist saints and made large donations to the famous Stupa and monasteries of Nagarjunakonda. A very large monastery and Stupa was built at this place.

Key words

Empire
Arthasastra
Dharmamahatras
Dhamma
Spice
Yagnas
Monastery
subcontinent

Improve your learning

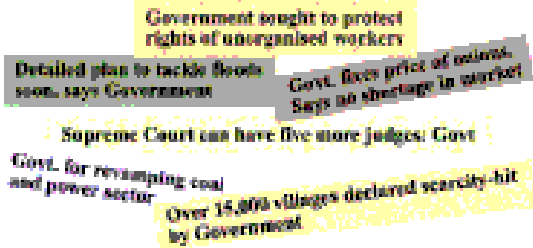
1. In what way do you think donations to Buddhist monasteries helped the Satavahana and Ikshvaka kings?
2. Do you think performance of expensive yagnas and claiming to be the descendents of Rama would have helped the Ikshvakas to establish their claim to rule among all the clans?
3. What did the Ikshvaka rulers do to get acceptance from the various clan headmen?
4. Why do you think Ashoka was a unique ruler?
5. What enabled the establishment of kingdoms in the Deccan 2000 years ago?
6. Identify the three rivers and two territorial capitals in map 1?

Project:

- Collect more inscriptions of Ashoka with the help of your teacher, and display them in a local public place.
- If you find any old inscription in your neighborhood find out more about it.

Democratic Government

Look at the following headlines from newspapers. You will find reports of governments doing different things. Most of these relate to managing public affairs of the country.



What does a Government do?

In our times every country needs a government to make decisions and get things done. These can be decisions about where to build roads and schools, or how to reduce the price of onions when they get too expensive or ways to increase the supply of electricity. The government also takes action on many social issues. For example, it has several programmes to help the poor. It does other important things such as running postal and railway services.

The government also has the job of protecting the boundaries of the country and maintaining peaceful relations with other countries. It is responsible for ensuring that all its citizens have enough to eat and have good health facilities. When there are natural disasters like the tsunami or an earthquake it is the government that mainly organises aid and assistance for the people. If there is a dispute or if someone has committed a crime you find people in a court. Courts are also part of the government. Perhaps you are wondering

how governments manage to do all this and why it is necessary for them to do so. When human beings live and work together, there needs to be some amount of organisation so that decisions can be made. Some rules have to be made that apply to everyone. For example, there is a need to control resources and protect the territory of a country, so people can feel secure. Governments do this on behalf of their people by exercising leadership, taking decisions and implementing these among all the people living in their territory.

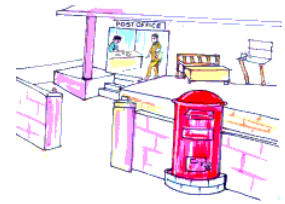


Fig: 12.2 Post Office

- Who runs the school in which you are studying?
- List a few activities of the government that you have come across.
- Look at the newspapers of the last three or two days and collect news cuttings about the activities of the government. Stick them on a large sheet or notebook. Make a list of activities of the government you find in these clippings. Discuss this list in the class to get an idea of all the things done by the government.



Fig: 12.3 Supreme Court .

Some examples of institutions that are part of the Government.

Types of Government

In Chapter 9 we read how the people of a tribal society govern themselves – how male members of different families of the tribe gather to discuss and decide and how the headman implements those decisions and in return gets some people to work for him free. This could work well in situations where the number of people was small. But do you think it will work if the society had thousands or lakhs of families?



Fig: 12.1 Railway station Kachiguda

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What kind of problems will they face? Similarly this kind of arrangement worked if all members of the society had the same cultural background (religion, caste, language etc) as the rules of behaviour would be agreeable to all.

However, if the society had people of different cultures, will it work? Thirdly, the tribal arrangement worked where the interests of the people were similar, i.e. there were no rich or poor etc. But in societies with varying interests like some people are farmers, some are traders or moneylenders, some are industrialists, some are workers without land or other resources, etc., there would be so much differences that they would not be able to arrive at a common solution to a problem to which all can agree.

We also saw how in historic times kings, queens and emperors emerged who made the laws and implemented them with the help of armies and officials. They also decided where to build roads, how much tax to collect from the people. If people did not agree with them or did not follow their orders, the kings punished them. No one could question their orders or disobey them. It all depended on the kings' will. Many of the kings were not satisfied with



Fig: 12.5 A.P. Assembly

ruling their own kingdom and constantly waged war to expand their kingdoms. This form of government is called monarchy. The monarch (king or queen) has the power to make decisions and to run the government. The monarchs also act as the final judges in all important cases of dispute. The monarch may have a small group of people to discuss matters with but the final decision-making power remains with the monarch. Monarchs do not have to explain their actions or defend the decisions they take.



Fig: 12.4 The King of Shalivahana

- Compare tribal democracy with monarchy-
 - Which of these do you think respect the opinion of the people more?
 - Which of these do you think can work in a large society or a society in which people have different interests or opinions?
 - Which of these has the danger of the rulers becoming oppressive and unjust?
- Can you think of a system of government which can handle the needs of a large and complex society and yet not become unjust or oppressive?
- Do you think there will be more wars in monarchies or tribal societies? Give reasons.

Democratic Governments

One of the ways to accommodate the views of all kinds of people living in the society and prevent oppressive and unjust forces from controlling the government is the democratic government. It became possible because of the struggles of people all over the world against monarchies to develop a form of government which was more in accordance with people's wishes.

Today, India is a democratic country. How do we ensure that our government functions according to the wishes of the people and that too people who have such divergent cultures and interests?

There are millions of people living in our country. The participation by all

citizens in taking decisions may lead to countless number of opinions. They may consume more time without arriving at any consensus. Moreover, all citizens are not in a position to spend time, money, and energy for participating in public affairs. How can we solve this problem?

Abraham Lincoln of America once defined 'democracy' as a "government of the people, by the people and for the people." Think over these words and see if you agree with him.



Fig: 12.6 Abraham Lincoln

We do this with the help of two principles – 'representative democracy' and 'rule of the majority'. Let us understand these two ideas better.

Democratic governments in our times are usually referred to as representative democracies. In representative democracies people choose their representatives through an election process. A village for example will have about two to five thousand people living in it. It is divided into different wards consisting of about hundred or two hundred persons. Each ward will elect one person to represent them. All adults over 18 years

of age, whether man or woman, rich or poor, illiterate or educated, whatever their religion or language, vote in these elections. The person who gets the largest number of votes becomes the representative of the entire group. These elected representatives meet and make decisions on behalf of the entire population.



Fig: 12.7 Voting in Rural Area: A mark is put on the finger to make sure that a person casts only one vote.

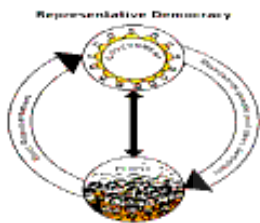


Fig: 12.8 Representative Democracy

Thus free and fair elections of representatives is the basis of our democratic system. Prior to the elections, people are expected to think and discuss

the issues on which a government has to act. Different persons or parties advocating different points of view openly discuss their views. This will enable the voters to decide which point of view they agree with and which candidate they would like to represent them in taking those decisions. The representatives are expected to adhere to the view points expressed by them and the promises made by them and also to consult the people from time to time to know about their view points and problems. The representatives are elected for a fixed period, usually upto five years. After that there will be fresh elections and people will discuss and elect representatives once again.

- Why do you think it is important for people to know the views of the different candidates in elections?
- What will happen if representatives are elected forever?
- Do you think it is possible for the representatives to go against the wishes and interests of the people who elected them?

As you may have noted, the election of the representatives is by a simple majority – that is the one who got more votes even if it were only more by one vote will get elected. Those who voted for the other candidates will have to accept this and abide by the decisions of the majority.

Similarly most decisions of the elected representatives are also formulated based on the same principle of majority. If a decision is supported by more than half the members it will be implemented.

For example: If there are twenty members in a village panchayat and a proposal is supported by just eleven persons it will be passed and implemented even if nine members opposed it. Thus modern democracies do not try to get a complete agreement of everyone on any issue but go by the decision of the majority.

Many people believe that by this system of ignoring the views of the minority (those who are lesser in number) our democratic system can still become oppressive for them.

- Do you think they are correct? Discuss with the help of some examples.
- Form a Students' Council (Bal Parishad) in the class to form rules of behaviour in the class and take care of the class room. Try both a system in which all students participate in decision making and a system in which students elect representatives to the Council. Let all children prepare their own reports of this experience.

Checks on elected representatives

How do we ensure that the elected representatives do not become oppressive or ignore the interests of the minority who do not agree with them?

In a democracy, the authority of the people who get elected is also regulated by certain principles which are stated in the constitution of the country. If they go



fig: 12.9 Mass demonstration against price rise

against these principles or procedures the courts can disallow their decisions. Those who disagree with the elected representatives can freely express their views and criticise their actions. This can be done through meetings, TV, newspapers, etc.

Equality and democracy

Democracy requires that all people – men and women, illiterate and educated, rich and poor, beggars and officers, everyone take time off to understand public matters and make up their own minds. It also requires that they have access to all the required information so that they can take proper decisions. It further requires that they can exercise their vote with freedom and without any interference. Unfortunately, these are not always fully possible in most of the countries. For example, many people do not have even the minimum education needed to read newspapers etc. Most of the people are not effectively using the Right to Information Act to check the functioning of different

Map - Showing National Capital



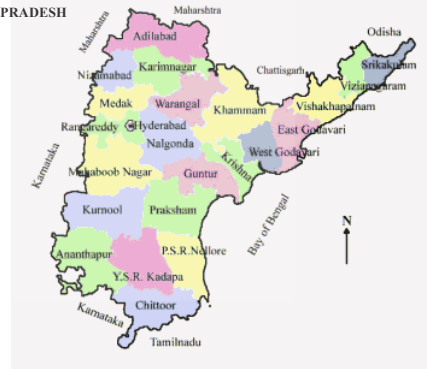
Map 1: Government at National Level

Map - The States of India



Map 2: Governments at State Level

MAP - DISTRICTS OF ANDHRA PRADESH



Map 3: Govt. at District Level

systems. Its effective use ensures the machinery to be on the track. Many people, especially women and the poor just do not have the time or facility to take part in these public matters – they are too busy earning their livelihoods or working for their families. Still in many cases powerful or rich people try to influence the voting by forcing the people or by giving them small benefits before the elections. Sometimes people are persuaded not to decide for themselves but vote according to their caste or religion. All these factors prevent people from using their democratic right of voting after giving due consideration to the issues and candidates.

- Find out from your parents about the problems they see in the electoral system and prepare a report for your class. Discuss in

- your class what kind of solutions can be found for these problems.
- What do you understand by 'inequality'? Illustrate with examples.
- What do you think are the main hindrances faced by people in choosing the right candidate?

Government at different levels

The government works at different levels: at the local level, at the level of the state and at the national level. The local level means in your village, town or locality; the state level would mean that which covers an entire state like Andhra Pradesh or Assam and the national level relates to the entire country. Later in this book, you will read about how local level government functions, and when you go into the next

classes you will learn about how governments function at the state and central levels.

- ♦ *How rich and powerful people in the villages try to influence the voters.*

Organise three or four teams of students and give each of them one of the following themes to perform a role play or a skit:

- ♦ *An election meeting and discussions with the candidates.*
- ♦ *How people who may not have proper information take their decisions regarding voting.*
- ♦ *Difference between democratic and monarchic government.*

Key words

Democracy
Monarchy
Constitution
Elections
Decision making
Representative

Improve your learning

1. Discuss the similarities and differences between the government in a Gond tribe and in modern democracy.
2. Do you think it is possible to include the minority opinions in taking a decision? Discuss with some examples.
3. How will your school be if it was run by all the students and teachers together? Would you prefer that everyone participates in taking decisions or would you like to elect representatives? Give your reasons.
4. Do you think the decision making in your house is democratic? Does everyone have a say in it?
5. Gopal's father consulted all members of the family on setting up of a shop but everyone had a different opinion. Finally he decided to set up the shop. Do you think he was democratic?
6. Mary's mother asked all children where they wanted to go on Sunday. Two children wanted to go for a film and three wanted to go to the park to play. If you were in Mary's place what decision would you take?
7. Everyone in Seema's house wanted to buy a car as it would make travel easier for all of them. But her father felt that car was too expensive and it was best for everyone to travel by bus only. He decided not to buy a car. Do you think he was not democratic?
8. Classify the following as per the levels of government (Central, State, Local): MP, MLA, Sarpanch, Mayor, CM, PM.

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Village Panchayats

Providing public amenities

In a village one handpump needs repair. In another part of the village drainage water is spilling over, and the road is muddy. Who'll solve these problems? Whether it is roads, handpumps or streetlights they belong to people in the village as a whole. They are called **public amenities**. Who will provide these amenities? Who has to take care of the maintenance? For this purpose, we have panchayats in the rural areas, and municipalities in urban areas.

- Name the public amenities in your locality.
- Discuss in your class the various schemes which are implemented by your panchayat or municipality.

Democracy at the village level

All the public amenities can be provided by the government departments. But they follow orders from higher ups and eventually from the authorities in the state capital. In such an arrangement, the people of the village will have no say or role in these matters. Further, the needs of the villagers are best understood by them and they can also solve their problems more easily than others. More important than all this is enabling ordinary people of the

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villagers to participate in public affairs. That is why we have elected village panchayats and municipalities to provide basic amenities at the local level.

At the base of this system of democratic functioning would be the '**gram sabha**' consisting of all the voters in a village. The gram sabha is expected to review the functioning of the gram panchayat and also participate in taking the decisions about village welfare. All the villagers also elect the members of the gram panchayat and the sarpanch who conduct the day to day work of the panchayat.

Gram Sabha

In the last chapter we read about democratic government and the need to ensure participation of all people in public affairs. While it is not possible for all people to participate in state level or national level decision making, this is possible at the village level. This is done through the Gram Sabha or assembly of all the villagers who are voters. We have begun experimenting with this possibility in our country during the last few years.

Kanakamma is keen to attend the Gram Sabha as she has been informed



Fig: 13.1 Gram Sabha

that she will get coupons which will enable her to get her ration card. She did not know what the meeting was for and what would happen. There were about 70 persons in the meeting of which about 20 were women who had come to get their coupons like Kanakamma. The Sarpanch began the meeting and read out a report of the work done by the Panchayat in the last year and the work that it was proposing to take up in the coming year. He ended by telling the people, "I hope all of you approve of this." The people had not listened to it carefully and every one clapped their hands. Then he read out the list of people who are 'below poverty line' (BPL) who would be eligible for various kinds of government assistance.

As soon as he completed, Kanakamma stood up and asked that her name be included in the list as she had no land or other employment or resources. The Sarpanch promised to look into this. Kanakamma felt happy that she had

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participated in the Gram Sabha. In the end the coupons were distributed to the women who needed a ration card.

This is probably an example of the gram sabhas taking place today. People do not get proper information about the meetings and very few people come for them. Those who come take little interest in the proceedings. However, democracy requires active participation of all the villagers in the gram sabhas. All people should discuss the report of the previous year's work and

say whether the work was actually done and was satisfactory. They also need to discuss the proposed work for the next year and say if any other works need to be done, or what is the best way to do it. When the lists of BPL people are read out all people have to ensure that only genuine poor get the benefit of the schemes. Similarly the Gram Sabhas have to oversee the works being done under Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA) and other schemes.

But in practice, the Gram Sabha does not meet or only a very few people participate who don't take active interest in the proceedings.

- If you live in a village discuss with your parents as to how the gram sabhas function. Find out if people get information about the meeting in advance, how many men and women come for the meeting, whether people from the other

hamlets of the panchayat come for the meetings, if the issues that are to be discussed in the meetings (agenda) are announced before hand, whether the issues are discussed by the villagers properly or just approved.

- Why do you think these points are necessary for the healthy functioning of Panchayati Raj democracy?
- Can you write some slogans asking people to participate in the gram sabhas?

Formation of Gram Panchayats

Gram panchayats are formed through elections.

Voters' List

All residents of a village who are 18 years old or above have to enrol their names in the voters list. Usually a government employee visits every house to check whether there are any changes to the list. They also invite suggestions for any additions or deletions to the list.

- Can you cite some reasons why additions or deletions to the voters list become necessary?
- Find out if all members of your family who are above 18 years are enrolled in the voters list.
- Find out from your teacher who updates the list and when.

- Why do you think children under 18 years are not allowed to vote in elections?

Wards

A village is usually divided into several 'wards' (streets or colonies) in such a way that all the wards have almost equal number of voters. Each ward elects one member to the village Panchayat, called 'Ward Member'. This ensures that people from all localities of the village are represented. A Panchayat will have at least five ward members and may have as many as 21 ward members. Any person who is 21 years or above can contest for the election.

Reservations in Gram Panchayats

It is often very difficult for women to get elected as ward member or sarpanch. These bodies are therefore dominated by men. As a result the needs and views of half the population goes un-represented. Keeping these problems in mind it has been decided by the Parliament that at least one third of all panchayat ward members and Sarpanches will be women which are **reserved** for them.

Similarly, there is a reservation policy for SCs/ STs/ BCs to ensure that persons from all sections of the society get elected to the Panchayat. Thus, Panchayats function as representative institutions of all people in the rural areas.

Elections

Normal elections to Gram Panchayats take place once in every five years. During these elections every voter casts two votes – one to elect the ward member and another

to elect the sarpanch. The person who gets maximum votes is declared elected.

If you live in a village, find out the following:

- How many ward members are there in your Panchayat?
- How many voters are there in your house?
- In which ward is your house?
- Name your ward member.
- Find out from your parents about who all stood for elections from your ward and what happened during the last elections. Present your findings in the class.

Sarpanch, Upa-Sarpanch and Secretary

The Sarpanch is the head of the Gram Panchayat and has the responsibility of implementing all the decisions of the Panchayat and looking after the day to day



Fig – 13.2 Village Sketch

working of the Panchayat. The Sarpanch is also responsible for the income and expenditure of the Panchayat. As such the Sarpanch has a lot of responsibility. In many villages we see some active Sarpanches who have changed the fate of their villages.

Upa-Sarpanch: Sarpanch and ward members elect one of the ward members as the deputy or *upa-sarpanch*. The *upa-sarpanch* acts in the absence of the Sarpanch.

Secretary and Executive Officers

Each Panchayat also has a Secretary, who is a Government employee. His/ her job is to maintain accounts and minutes of the meetings. Major Panchayats which have high income also have an executive officer appointed by the government.

What does a Panchayat do?

The village panchayats are responsible for provision of public amenities like maintenance of village roads, construction and maintenance of drains, supply of drinking water, street lighting, cleaning streets, running ration shops, etc. They are responsible for overseeing the functioning of schools, anganwadis, women and child welfare programmes, etc. The Panchayats have to plan and execute development work in the village such as minor irrigation, watershed management, land reform measures.

Several states have given more roles and functions to the gram panchayats. However some states like Andhra Pradesh, still have not given several important functions to them. Some such functions relate to control over markets and fairs, land improvement, minor forest produce, small scale industries, housing for weaker sections, electrification, poverty alleviation programmes for weaker sections, PHCs and dispensaries etc. Unless such functions also are given over to the gram panchayats they cannot really address the problems faced by the villagers and effectively plan the development of the villages.



Fig. 13.3 Gram Panchayat Meeting

Every year, before the month of April, proposals from different wards are discussed and budget for them is prepared. The Sarpanch and the Executive Officer check if funds are available for these proposals. After this the annual plan of the Panchayat is prepared and discussed in the Gram Sabha and finalised after incorporating their suggestions. This finalised plan is submitted to Mandal and Zilla panchayats for approval and sanction of funds. After the funds are received the Sarpanch will start the work and supervise its completion.

It is often seen that in many panchayats the Sarpanches prepare plans on their own and get them approved without much discussion. Then the funds allocated for the work are misappropriated as very few people know about the plan, budget and actual work done. For this reason it is necessary that all members of the panchayat participate in the planning and also oversee the implementation of the programmes.

A meeting of the Panchayat takes place every month. For each meeting at least half the members of the Panchayat should be present; otherwise the meeting will have to be cancelled. The meeting usually begins by reading out the report of the last meeting (this is called 'minutes of the last meeting'). Then the Sarpanch has to report on all the work done during the previous month and also how much money was spent on them. In case the members feel that some work was not properly done, they can discuss it. The ward members can also propose any new work for their wards or enquire about non-completion of approved work.

- Go to your Panchayat and find out when the last meeting took place and what was discussed in it.
- Why do you think it is necessary for at least half the members to be present in all the meetings of the panchayat?
- What would you suggest for the annual plan of your ward?

Funds for the work of Gram Panchayats

Where do the gram panchayats get funds for carrying out their programmes?

Gram panchayats have the power to levy some minor taxes in the villages like house tax, land cess, etc. They get about one third of their income from these sources.

But they mainly depend upon grants from the state and central governments, meant for the implementation of specific programmes. Some funds are made available under the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA).

From the experiences of the gram panchayats it emerges that these funds are far from sufficient for any substantial development of the villages. Panchayats have very little funds for the work they themselves plan and decide upon.

Mandal and Zilla Parishad

In the previous section we read about gram panchayat. About 20 gram panchayats come under a Mandal parishad. All the mandal parishads in the district come

under the Zilla parishad. The members of the Mandal Parishad Territorial Constituencies (MPTCs) are elected directly by the villagers and some are nominated. The Zilla Parishad members too are similarly elected. The Zilla Parishad and the Mandal Parishad coordinate the activities of the Panchayats in the district and the mandal, approve their plans and also coordinate the allocation of funds.

Jangamma of Hazipally



Fig. 13.4 Jangamma getting award of Nirmala Grama Puruskar from President of India.

Hazipally is a small village in Mahabubnagar District. Jangamma the Sarpanch led the panchayat to build several concrete roads and underground drains. She persuaded all the villagers to build latrines in their houses and also built them in the schools, anganwadi and gram panchayat. The panchayat under her leadership built water storage tanks to provide drinking water to the entire village. Apart from this the village has underground drainage system like the city. The panchayat has also ensured all the eligible benefits from the

schemes intended for them. In recognition of these efforts this village received 'SHUBRAM' award in November 2008 from the state government and Nirmala Grama Puruskar in December 2008 from Ms. Prathibha Patil the President of India.

(Note: These awards are given to villages which have built toilets in every house and office/ school and have completely stopped open defecation. Many villages of the state have received these awards. Find out about such villages in your area.)

- Identify the public amenities available in Hazipally.
- What is special about the roads and drainages of Hazipally?
- What is the condition of latrines, drainage and water supply in your village and school?

Are there any villages which conduct Gram Sabha successfully?

There are many villages which have succeeded in involving the people in participatory development programmes through the Gram Sabha.

In our State Gangadevalli of Warangal District, Pandurangapuram of Kurnool District, Ramachandrapuram of Karimnagar District, Ankapur of



13.5 Gangadevalli Gramasabha

Nizamabad District are some of the success stories. Similarly Hiware Bazar of Ahmadnagar district in Maharashtra is a good example.

Gangadevalli Panchayat

Through the Gram Sabhas eighteen different committees were formed in Gangadevalli village like Drinking Water Committee, Sanitation Committee, Health Committee, Communications Committee etc. These committees are providing good services to the villagers. This village has attained:

- 100% enrolment in schools
- 100% literacy
- Supply of protected drinking water to all families
- Observance of family planning by all eligible couples
- Vaccination of all children
- 100% families enrolled in bank saving schemes
- Total sanitation in the village
- Total ban on consumption of liquor

Every villager would definitely find a role on at least one of the 18 committees.

Any issue of development of the village has to be necessarily discussed in the Gram Sabha. All are bound by the resolutions of the Gram Sabha.

- In which district is Gangadevalli?
- How many committees were formed in Gangadevalli?
- What is your opinion about Gangadevalli panchayat?
- Why did Gangadevalli panchayat turn to be successful?
- How do you compare your Gram panchayat with that of Gangadevalli?

Improve your learning

1. Suppose you are a representative in your local government body, what issues would you raise?
2. Do you think common people are able to participate in the process of decision making in your panchayat or municipality? Give some examples to illustrate your answer.
3. Why do you think only a few people attend the Gram Sabha meeting?
4. Why BPL lists are read out in the Gram Sabha meetings?
5. Swarna of Motturu village has recently married Jaggu of Kolleru village and gone to live with him. In which village's voters' list would her name be included?
6. Find out about the problems being faced by dalit panchayat members and Sarpanches in your area and write a short essay about it.
7. Panchayat members and Sarpanches are not paid any salary by the government. Do you think they should be paid salaries? Give your reasons.
8. Do you think Panchayats should raise more tax from the village to carry out development works or depend upon government funds?
9. What challenges do dedicated sarpanches face?

Project:

1. Invite the Sarpanch or President of the Mandal Parishad to the school to discuss the functioning of the Panchayat system. Prepare some questions to ask them about the functioning of the Panchayats.
2. Interact with your ward member/ Sarpanch to understand their work. Prepare a poster on some important works of the Panchayat and display it in the school.

Local Self-Government in Urban Areas

Look at the illustration of a city given below. What do you think are the differences between villages and cities? What kinds of public amenities are needed and available in cities? What are the differences in livelihoods of people in urban areas? What kind of amenities do such works require? Discuss these points in the class.

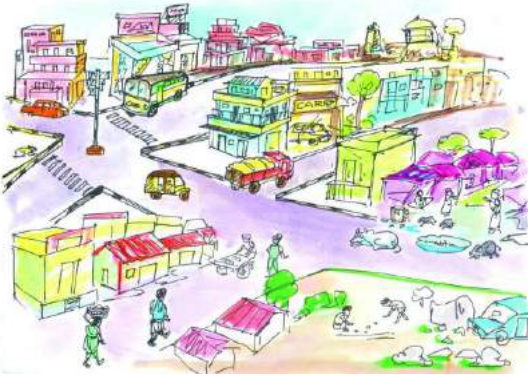


Fig: 14.1 A view of a city

Towns and cities are places where large number of people live. Roads in many parts of the cities are wider and busier. There are more shops, vehicles, and industries in cities. They require a lot more planning and amenities than in rural areas. Moreover,

every year more and more people are shifting to towns in search of employment and livelihood. So the size of the cities is growing day by day and new colonies are coming up constantly. Many of these colonies are in the form of slums in which

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a large number of poor people live and work. All these people have to be assured water and electricity supply, transport, schools, hospitals etc. A major problem in cities is the disposal of waste materials or garbage and drainage.

Thus providing public amenities in towns and cities is a very complex job and it needs a large organisation. This organisation is called Municipality. There are three kinds of municipal bodies depending upon the size of the population:

Nagar Panchayat: 20,000 to 40,000 people; Municipal Council: 40,000 to 3,00,000 people; Municipal Corporation: More than 3,00,000 people.

Formation of Municipalities

Like the village panchayats the municipalities too are formed through elections. Urban areas are also divided into wards and people are elected as representatives. These representatives are called Councillors in municipal towns and corporators in Corporation cities. Apart from the ward Councillors there are also Mayors, or Chairpersons who head the institution like the Sarpanches in the Panchayats.



Fig: 14.2 Bheemunipatnam Municipality
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Fig: 14.3 Drinking water

- ♦ The rules of elections with regard to the municipalities are similar to that of panchayat. Compare the information given about Panchayat and correct the wrong statements given below:
 - i. Elections to the municipalities are held every five years.
 - ii. Voter should be 19 years or older.
 - iii. There is only one representative for each ward.
 - iv. His or her name is listed in the voter list of particular ward of the village.
 - v. All ward representatives are men.
 - vi. Anyone above the age of 21 can contest the elections.
- ♦ With the help of your teacher, identify Municipal Councils or Municipal Corporations in your district.

Do you know the oldest municipality in Andhra Pradesh? It is Bheemunipatnam (also known as Bhimili) in Visakhapatnam District, which was established in 1861. It celebrated its 150th anniversary in 2011. It is one of the oldest municipalities in India.

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Local Self-Government in Urban Areas/119

How does the Municipality work?

The municipality has a lot of tasks to perform like water supply, street lighting, maintaining and building roads, drainage and garbage disposal, running schools, ration shops, hospitals etc., besides taking up new developmental works. Now all this cannot be done by a few people or by the Corporators or Councillors alone. For this purpose the municipalities employ a large number of workers, officers and clerks and accountants. Each municipality has a number of departments, each headed by an officer who is responsible for the proper work of the staff related to that department.



fig: 14.4. Sanitation work

For example there will be water supply department, electricity department, education department, garbage disposal department etc.

You may be wondering as to what is the work of the Councillors? Actually the Councillors keep in touch with the people of the ward to understand their needs and problems and discuss them in the municipality meetings. In order to ensure that so many kinds of work are properly

thought about, the municipality has a number of committees and the Councillors are assigned to these committees. The work of these committees is to review the functioning of the municipality department, and plan new works to be undertaken. They prepare proposals which are discussed in the municipality meetings and passed. These decisions are implemented by the officers and employees of the municipality.

The ward Councillors ensure that the needs of their wards are placed before the council when decisions are taken. Also they keep in touch with the people of the ward who may take their problems to them. Let us look at an example of how people of a ward can solve their problems by approaching their ward Councillor.

- ♦ Can you distinguish the functions of municipalities with that of panchayats?
- ♦ How do the departments help in the work of the municipalities?
- ♦ If you had to set up committees for the running of your school, make a list of such.

A community representation

Yasmin Khala said, "Earlier even our colony used to have garbage lying all over, and if this remains uncollected it attracts dogs, rats and flies. Also, people get ill from the smell. The women were very unhappy about the situation. Then it was Gangabai who said that we should meet the Ward Councillor and protest since we elected him. She gathered a small group of women and went to his house.



Fig: 14.5 submission of a letter to authorities for sanitation

He came out and asked them what was wrong. Gangabai described the situation of the locality to him. He promised to go with them the next day to meet the Commissioner. He asked Gangabai to get a petition signed by all the adults in the locality saying that garbage was not being collected. That evening children ran from house to house making sure that as many families as possible signed the petition.

The next morning a large group of women and the Ward Councillor went to the Municipal Corporation office. The Commissioner met with this large group and said that the corporation did not have enough trucks. But Gangabai replied, "But you seem to have enough trucks to collect garbage from the other localities."

He promised that "he would take care of it immediately". "If it was not done in two days protest would continue" said Yasmin Khala.

"So did the streets get cleaned?" asked Rehana, who never let things remain unfinished. Yes that day onward sanitation service in this locality became regular.

- ♦ What should ward Councillors do to ensure that all amenities are working properly in their wards?
- ♦ If you find garbage piled up in front of your house what would you do?

Funds for the Municipalities

Municipalities levy a number of taxes – like tax on houses, water and street light taxes, taxes on shops, film tickets, etc. However the income from these taxes is not enough for the work of the municipalities and they depend upon grants from the government. The government allots funds for different projects (like road construction) and also for regular work of the municipalities.

Sub-contracting of Work

In order to serve better, several municipalities across the country are hiring contractors to collect and process garbage. This is called Sub-Contracting. This means that the work that was earlier being done by municipality workers is now being done by a private company. Collecting garbage is also quite a dangerous job and the authorities have to see that contract workers have access to safety measures like gloves and masks while working.

- If you live in a town find out how many people work under the municipality and how many are employed through contractors. What kind of problems do they face?
- Why do municipalities prefer to give out work on sub-contract?

Municipal Workers

Let us read about a day of a Municipal worker.

It was Monday morning, 5 AM. Chinna did not want to get up and go for work. Yesterday she did not have to work, it was Sunday. But that means there will be more sweeping and more bins to clean. All those living in Starlight colony too have had their holidays and have thrown more waste in the bins. The street will have more wrappers and plastic bags that were thrown away after their shopping. The more the waste those people throw the harder it becomes for Chinna to sort out. Her own colony had no dustbins, only garbage heap. Her hutment which is next to the drainage pipe coming from other parts of the city was leaking. Dirty water stagnates near the hand pump.

Chinna barely managed to collect water for the house, and clean up herself. And there is Nazma already at her door. "Hurry up! If we do not reach Starlight colony in another 10 minutes and start cleaning we will miss the truck that comes, at 6:45." Chinna, drank some hot water, shook her daughter's shoulders and told "I am leaving for work, do not be late to school."

Chinna and Nazma, walked all the way to Starlight colony. There are no buses running between their colony and the Starlight colony. They collected the brooms and the cart from their regular place. The old cart was making all sorts of noise. Both of them moved along the road side and began to sweep. There were all sorts of waste. The dustbins were overflowing, just in one day. People had thrown their waste outside the dustbins. In many places people had left the waste in the open: household left over; wrappers from the shops; clothe pieces from tailoring shops....

Sweeping the street is one part of the work. After piling up the waste, they have to load them into the truck. They often handpick the plastic bags, bottles, milk pouches, etc from kitchen waste, vegetable peels, bones, and other bio-degradable material. Some years ago with much fanfare there were green waste bins and blue waste bins put in the street corners. It was thought that people will separate their waste. For about three four weeks at least some people threw their waste after segregation. But now Chinna and Nazma have to do this. They were also given some carts to carry around the waste. Chinna knows that many people consider their profession unclean. While the municipal workers clean the entire city to make it inhabitable to the people living there they are not treated properly.

Apart from sweepers there are also truck drivers and other helpers who are employed by the Contractor. All the waste from different parts of the city is dumped at the allotted places.

- Where does Chinna work? Who employs her?
- What are the different activities they have to do, for cleaning the colony?
- Is the work of Chinna and Nazma respected by all the people in the society?
- Chinna lives in one area and helps in cleaning another colony. Can you compare the amenities that are available in the two different colonies?
- What do you feel about this wide difference between the two colonies?
- Draw an imaginary illustration of the two colonies.

Tenali Municipality shows the way

Tenali Municipality in Guntur district has turned the collection and disposal of garbage into a profitable proposition for the municipality. The woman sanitation workers have been renamed 'Nagara Deepika' and men as 'Street Decorators'. They are generating income while keeping the town bin-free. Success mantra of the Tenali model of garbage disposal is complete and effective ban on the use of plastic cups, polythene bags, etc. and segregation of wet and dry garbage at source—be it in the kitchen or in a factory. There is no littering on streets/ drains anymore as one sanitary worker collects from 1,400 households using an autorickshaw or cycle rickshaw at a fixed

time everyday. A sustained campaign has ensured that all houses adhere to this habit of separating their waste in two buckets. The recyclable dry waste is sold at Rs.3 a kg to a private buyer. The wet waste is also used for making compost. Out of 100 tonnes of garbage collected, 40 tonnes are sold for recycling generating a revenue of Rs.15 lakh per annum. Tenali municipality has won several awards for this programme. The other municipalities are also slowly adopting similar type of effective practices for disposal of garbage.



Fig: 14.6. 'Nagara Deepikas' at work in Tenali.
Do you think it is safe for them to collect garbage with bare hands?

Key words

Self Government
Municipal council
Municipal corporation
Sub contracting
Bio-degradable material

Improve your learning

1. How is garbage collected in your locality? What happens to it?
2. What are the public amenities which a municipality provides but are not provided by a Panchayat?
3. If you live in a town prepare a list of works done by the municipality in your ward during the last two years.
4. Pochamma says that water does not come in her street tap for more than half an hour and several people queue up to fill their buckets. What would you advise her to do to solve this problem?
5. Xavier repairs electric faults in street lights. He is employed by an electricity contractor who has been engaged by the municipality. Xavier was injured due to electric shock while at work and his hand got burnt. He could not work for two months. He did not get any wages for this period and was also dismissed by his contractor. What would you advise him to do?
6. Some people think that the job of the municipality is to provide public amenities at the least cost while others think that the municipality should also provide dignified working conditions for those who work for it. What do you think? Give your arguments.
7. What are the services of corporation in helping the poor?
8. Will you differentiate the village from the city? How?
9. What do you like most in cities and villages?
10. Comment on the functioning of a local body in your area?

Projects

1. Visit any amenity provided by nearby municipality like bus stand, hospital, school, market, public toilets, etc. and prepare a report on their condition. Prepare a poster on them.
2. Interview two municipal workers and prepare a poster on their daily schedule and the problems they face.
3. Collect one week news clippings from newspapers on the working of municipalities and prepare a summary of the reports.

Diversity in Our Society

In the earlier chapters we saw how the land on which we live is so varied and that the life of people is so diverse. Diversity is present not only between different places but within your own class room and locality!

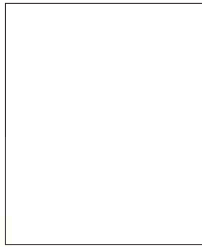
Diversity in our neighbourhood

Look around you in the classroom: Do you see anyone who looks exactly like you? In this chapter you will learn that people are different from each other in many ways. Not only do they look different but they might also belong to different regional, cultural or religious backgrounds. These differences enrich our lives in many ways and also make them more fun!

All these different people, who come from all kinds of backgrounds, and belong to all kinds of religions and cultures help to make India so interesting and so diverse. What does diversity add to our lives? How

did India become like this? Are all kinds of differences a part of diversity? Read this chapter to find some answers.

Look at these pictures. Three children of your age have drawn these figures. Use the empty space to draw a human figure.



vegetable Suman to play with them. Vegetable Suman was a very good fielder. He would joke that he practiced by not letting the vegetables fall or roll on the ground!

Some weeks later when student Suman met vegetable Suman he found the shopkeeper very upset. 'What happened?' he asked. 'The municipality people are asking us to vacate this place saying that this is an encroachment. They are asking us to go to the big market. We are too poor to pay the high rents there. I don't know where we will go now!' said vegetable Suman. Student Suman went back home worried. He wondered how he could help his friend. Two days later when he went to the place to buy vegetables he did not find the shop there. He was told that the municipality had cleared the place of all encroachments. Student Suman felt very sad.

Both Suman's have many differences between them in terms of their mother tongue, the states they come from, the work they do and the opportunities they have. Yet they could become friends.

- Can you list the differences between the two?
- Find out about the festivals people of Bihar (or another state) celebrate and the kind of food they eat.
- What festivals do you observe and what kind of food would student Suman eat?

- What kind of a house would they be living in?
- You would have noticed that there are other kind of differences between the two. Vegetable Suman did not go to school and sold vegetables. Why do you think he was not able to go to school?
- If he wanted to go to school what problems would he have faced?

Vegetable Suman did not have the opportunity to attend school. Perhaps you've noticed that there are several people in the area where you live who are poor and who don't have enough to eat or wear and sometimes not even a place to live. This difference is not the same as the one we have seen earlier. Here, we're talking not of difference but of inequality. Inequality comes about when a person does not have the resources and opportunities that are available to other persons. Some people are denied opportunities like education and good health because of poverty.

Diversity in India

We live in a country in which people of different abilities, languages, cultures, religions etc live together. Such diversity makes life richer and varied. There are 28 states in India, each with its own language, culture, food, etc. Even within one state we can see people speaking many different languages, following different religions, eating different kinds of food, observing different kinds of festivals, and wearing different kinds of dresses. The interesting

is your drawing similar to any of the others? The chances are that your drawing is quite different from the other three. This is because each one of us is unique and also has one's own drawing style.

- Fill up the following information about yourself:**
1. When I go out I like wearing.....
 2. At home I speak in language.
 3. My favourite sport is
 4. I like reading books.

Now, with the help of your teacher, check how many of you have similar answers. Is there any one whose list matches yours exactly? Probably, not. But many of you may have similar answers. Discuss in your class based on this information. For example, how many like reading the same kind of books? How many languages are spoken in your neighbourhood? etc. With this you might have recognized the many ways in which you are quite like some of your class mates and other ways in which you are different from them.

Making friends

Do you think it would be easy for you to make friends with someone who is very different from you? Read the following story:

Suman's mother runs a vegetable shop in the busy crossing in Madanapalle. Suman assists his mother in the shop and is called 'Vegetable Suman' by everyone.

One day a boy of the same age came riding a cycle and stopped at the shop. Vegetable Suman asked 'Kya chahiye?' The boy who was in school uniform said 'Lady's fingers half kg.' 'Boleto bhendi adha kilo?' Vegetable Suman said. The boy nodded. He took the vegetables, paid money and went away on his cycle.



Fig: 15.1 Suman at vegetable shop

The next day again the school boy came to the vegetable shop. Vegetable Suman smiled at him and said, 'Bhayya kya chahiye?' The schoolboy smiled in reply and asked 'What vegetables do you have?' 'Kaddu, Turai, Bhendi, Tamatar, Alu, pyaz..' said Vegetable Suman. The schoolboy asked him, 'Don't you know Telugu? Where are you from?' 'Hum Bihar ke hain. Mere ghar mae Hindi boltae haina. I know Telugu thoda, thoda,' replied the boy. The schoolboy asked him 'What is your name?' Vegetable Suman said, 'My name is Suman. They call me Vegetable Suman!' 'Oh! My name is also Suman', said the schoolboy and shook Suman's hand. Both of them became friends after this. On Sundays when the boys would play cricket, student Suman would invite

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thing is that slowly people adopt each others' dresses, food, festivals, language and even religious ideas. This makes everyone's life richer and more diverse. You could probably give many examples of this from your own neighbourhood.

- List all the food etc. that you enjoy today but your grandparents wouldn't have had tried out.

Items	Where did they come from?
Food:	
Dress:	
Games:	
Festivals:	

Now we will see how this kind of diversity comes about with examples from distant states.

How does diversity come about?

People of all times went about in search of new lands and settled at new places. Sometimes they went to trade; sometimes they left their homes due to floods or drought or epidemics; some others travelled because of wars and conflicts. They brought their languages, religions, and cultures to the new place and tried to follow them in the new place also. Gradually they mixed with the people of those areas, adopted many of their things and also taught many of their own things to them. In the following section we will see how the life of people in different places evolves with diversity.

- Look at a map of India showing states and union territories in chapter 12. Identify the states of Andhra Pradesh, Rajasthan and Sikkim.

Thar Desert

Thar Desert is situated on the border of India and Pakistan. A large part of it is in Marwar region of Rajasthan state. This place receives very little rain and there are no large rivers flowing. As a result very few trees grow here and very few crops can be grown. Only grass grows here. People here mainly depend upon grazing sheep, goats and camels. They take great care to store rain water for drinking for the animals and human beings and also for some agriculture. The shepherds usually travel across many states (Rajasthan, Haryana, Punjab, Uttar Pradesh, Madhya Pradesh, Maharashtra and Gujarat) with their herds and usually come back before the rainy season to Thar. They make a living by selling goats and wool of the sheep.



Fig: 15.2 Thar desert



Fig: 15.3 Jaisalmer Fort

Many traders coming from Iran and Afghanistan or going to those countries pass through this desert. They stop over at convenient places to rest. Slowly these places grew into important towns and cities like Jaisalmer, Bikaner, Jodhpur. Many pilgrims going to Dwarka in Gujarat or to Mecca and Madina in Arabia or to Ajmer and Pushkar lake would pass through this area along with the traders. Thus over centuries people of many religions like Bohra Muslims, Sunni Muslims, Shia Muslims, Jains, Shaivas, Vaishnavas and Sikhs settled down in these towns and cities. Similarly, many Marwari traders from these parts went all over India and settled in several places. Some fifty years ago a large canal was built from the Punjab rivers to bring water to the Northern part of Thar desert. Along the canals came up new and prosperous villages – many people from Punjab and Haryana came and settled down in these new villages.

Earlier people mainly ate rotis made of bajra with green gram or black gram and

ate vegetables that grew on some trees (*Sangri*) and thorny bushes. These were dried and eaten throughout the year. Today however, you can get all kinds of food from idly-sambar to pizza and ice-creams.

The cattle of this region give very good milk and the Marwari traders who went to Bengal learnt to make delicious sweets from there. Now these sweets are made in the desert region, especially in Bikaner which is very famous for both its sweets and savouries.

All the people who came to Thar brought new crafts and new styles of dressing and also new kinds of food. Today thousands of tourists from all over the world come to enjoy this diversity of the Thar Desert.

Sikkim

Sikkim is a small state situated in the eastern parts of the Himalayan Mountains. Kanchenjunga, one of the highest peaks of the Himalayas is in Sikkim. In this region there are valleys, mountains, lakes with snow and thick forests. It remains cold throughout the year and the place is covered

with snow in winter. It also rains heavily in monsoon and many rivers flow through the valleys. People grow crops like maize, paddy, wheat, cardamom, ginger, etc. on stepped terraces cut on hill slopes. They also have tea and orange gardens. People also rear sheep and an animal called yak which gives meat, fur and milk.



Fig: 15.4 Kanchenjunga

Sikkim is on the boundary between India, Nepal, Bhutan and Tibet (China). That is why people from all these areas have settled down here. Some are Nepalese, some are Tibetans and Bhutanese. As many as eleven languages are spoken by the people of Sikkim! They have close relation with Tibetan Lamas who brought Buddhism to this area. They established many beautiful monasteries in Sikkim.

Sikkim was an independent country till 1975 ruled by kings called Chogyals. In that year Sikkim became part of India and a democratic government was established.



Fig: 15.5 Rumtek Monastery

Both Thar and Sikkim are in India. Thar is in the desert region, whereas Sikkim is in the Himalayas. The influence of diverse cultures is not merely a thing of the past. Our present lives are about moving from place to place for work. With each move our cultural traditions and way of life slowly becomes part of the new place we are in. Similarly, in our neighborhoods we live among people from several communities. Our daily lives are about the ways in which we do things together and customs and traditions become part of our life process.

Unity in diversity

How is it that people so diverse have come together to form one country? This unity of Indian people was formed through our common struggle against British Colonial government. This struggle is also called the National Movement.

Britishers ruled India. Women and men from different cultures, religions and regional backgrounds came together to oppose them. Chirala-Perala movement in Andhra Pradesh is an example for such unity.

Read about the incident of Chirala-Perala movement and discuss in the classroom.

Chirala-Perala Movement

Chirala and Perala are two villages which are now in Prakasam district. These were merged and formed into a municipality in 1920 by the British government. Due to this merger the inhabitants had to pay forty thousand rupees as tax. Earlier, they were paying only four thousand rupees when they were in the Chirala union. The people belonging to different sections of society such as weavers, farmers, artisans represented to the government to restore the previous status. But their plea was put to a deaf ear by the government. The local leader Duggirala Gopala Krishnayya started a non-cooperation movement and urged the people not to pay the tax. He established a voluntary organization called *Rama Dandu*. He invited Gandhiji to visit Chirala. Accepting this invitation Gandhiji visited Chirala and advocated that there would be no municipality when the people vacate their houses. Consequently all the people of these two villages vacated their houses and settled on the outskirts and built a town and named it as *Ramnagar*. They suffered a lot under the scorching heat and heavy rains but they remained in unity.

Sing the following patriotic song with melody and grasp the meaning of it after discussion in the class. Though India has multiple diversities it continues with unity.

*"Bhasahalanni vaeriena bhavamokkatae,
Rashtralu vaeriena Rajyamokkatae.
Mathalanni vaeriena manushulokkatae,
Thathavalu vaeriena Dharmamokkatae."*
"Ee sema la seemalenni Laechina Theeriena Ma thalli Deshamokkatae."
"Veshalu, Bhedalu VeluThochina Varu, Veeranthanu Bharatiyulae."
"Nadulatho, Girulatho Nindiyunnadi Papalu Kadigaeti Punya Bhoomidi."
"Dharma dharmamulanni Telisyunnadi Nee desha Kyatyhulanu Nilupu sodara"

Key words

Diversity
Colonial
Culture

Lama
Patriotic

Improve your learning

- Mention any two examples that reveal diversity in your neighbourhood.
- Prepare a table which consists of similar items of different religions which depicts unity.
- How do you say that national sports meet develops unity in diversity?
- Prepare a list of festivals that are celebrated in your locality. Which of these celebrations are shared by members of different regional and religious communities?
- In what ways living in India with its rich heritage of diversity adds to your life?
- Choose another region of India and do a similar study of the historical and geographical factors that influence the diversity found there. Are these historical and geographical factors connected to each other? How? Describe.
- Collect pictures and contributions of freedom fighters of different regions and prepare a book containing their biographies.
- Design a pamphlet giving illustrations that depict unique feature of India's Unity in diversity.
- Fill up the following table:

S.No	Item	Myself	Friend (Male)	Friend (Female)
1	Food			
2	Dress			
3	House			
4	Mother Tongue			
5	Religion			
6	Festivals			
7	Any other			

Do you consider differences above items as obstacles to continue your friendship? Justify.

Read about the incident of Chirala-Perala movement and discuss in the classroom.

Chirala-Perala Movement

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Diversity	Lama
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CHAPTER 16

Towards Gender Equality

Women in Andhra Pradesh have been increasingly taking up jobs outside their homes. Today, more women participate in public life such as contesting elections and take important decisions along with men within their family. This has been due to their collective participation in various struggles and pro-active government policies especially in 1980s and 1990s. Yet, women in Andhra Pradesh are still far from reaching the goal of attaining equality and dignity in all spheres of life. For example, fewer young girls are able to survive than ever before. In this chapter, let us discuss some important issues associated with equality among men and women in Andhra Pradesh.

- Do you know about women who go out to work in the fields, in factories or offices? Find out about their daily work and the problems they face.
- Give a list of some works men and women do separately.

Women are expected to do most of the household work like cleaning, cooking, washing, taking care of children, etc., while men go out to work in the fields or factories, do shopping, etc. In many families in which women go out to work also they do most of the household work. In some families men come home drunk, beat up the women and children and women are expected to put up with all this.

Are women naturally like that?

Some people feel that women by nature are physically weaker than men, they are more caring and loving and not the fighting type and they are instinctively tuned to cooking, cleaning and stitching. It is considered that they need to be protected by men. Women take care of children for they alone can love and care. That is why women do all the household work because they are naturally suited to it.

- In the next page, a few statements on the nature of people are given. Can you say which are true for men only, which are true for women only and which are true for both men and women? Each student in the class should fill this table on their own.

S.No	Quality	Women	Men	Both
1.	Brave – aggressive, good in fighting			
2.	Rational – good in mathematics and science			
3.	Artistic – good in painting, dance and music			
4.	Studios – good in studies			
5.	Strong – good in doing heavy work			
6.	Weak – good for light work			
7.	Emotional – prone to crying and irrational anger			
8.	Shy – does not like to come out into the open			
9.	Talkative – always keep chattering			
10.	Reserved – talk very little and silent			
11.	Loving – Good at nursing the sick and caring for children			
12.	Tall and muscular – Good for sports			
13.	Likes dressing up			

- After the entire class has filled up the table, the teacher should put together the majority views of the students on the black board.
- Now discuss each quality and examine to what extent the majority opinion is true – discuss with the help of examples.

If you go deeply into each of these qualities you will find that they apply equally to both men and women. For example, you will find both brave and cowardly. You will find many men who are very caring and loving. But we tend to attribute some qualities to men and some to women even though there is nothing in their physical make up which makes them so. The body make up of men and women are somewhat different - because of this women can conceive babies and give them milk in the early months. This does not mean that only women can clean and bathe the babies or wash clothes or prepare food for them. Men can also do these works. In many

places men do this kind of work very efficiently. But we have got so used to the idea of women doing some roles that we think these are their natural qualities.

These qualities and roles are not really natural in women but evolved by the society over hundreds and thousands of years. Since women were performing these roles all these years we have grown to regard them as natural. In reality these are made by society. For hundreds of years we have been living in a social order which favours men and in which men have control over all resources and the right to make rules. If you look at history, you will note that most

rulers, most religious leaders and people who made laws and rules were men. They made rules in such a way that women were assigned a subordinate role to men and were controlled by them just like the land or cattle.

Thus, there are two kinds of differences between men and women. Firstly, there are natural physical differences, but these need not cause discrimination against women. The second kind of differences are made by our society which tries to subordinate women to men and treat them unequally. Differences which lead to such inequality and discrimination are called 'socially caused differences' or 'gender differences'.

Growing up as boys and girls

From their very birth, girls and boys are brought up according to many discriminatory ideas. Here are some statements about how boys and girls are treated - discuss them in the class and find out to what extent they are true.

Why in some families,

- while the birth of boy is welcomed and celebrated in the house, the birth of girls is considered a burden to the family?
- boys are encouraged to go out, make friends, play freely while girls are encouraged to be at home and do household work?
- boys are encouraged to play with toys like guns, cars and trucks while girls are encouraged to play in 'house' with dolls and toys related to kitchen or household articles?

- boys get to wear dresses which allow them to run or climb or go about freely while girls get to wear dresses which cover their entire body and obstruct their movement?
- boys are given food first while girls are given only what is left over?
- boys are encouraged to go to school and study while girls are neither sent to school nor given sufficient time to their studies?
- fewer girls are allowed to study in higher classes than boys?
- when boys fall ill they get early medical treatment while girls do not get proper medical attention when they are sick?
- various careers for the boys are planned while girls are told that they have to get married and settle as housewives?

Fewer girls, fewer women

All this discrimination has had very sad consequences. For example we find that the proportion of females in Indian population is constantly decreasing. In 1951 there were 945 females for every thousand males. In 1981 it declined to 931 per thousand males. After that it rose to 940 females per thousand males by 2011.

Let us look at the situation in Andhra Pradesh. In 1991 there were 972 females to thousand males. The situation has improved and in 2011 there were 992 females to thousand males. This places Andhra Pradesh among the best states in the country with regard to the sex ratio. However, among children under six years

we see that the number of girls per thousand boys is rapidly declining. You can see this from the following table:

Year	Boys	Girls
1991	1000	975
2001	1000	961
2011	1000	943

This means that actually the situation is not improving, but on the other hand deteriorating.

Normally equal number of girls and boys should take birth. If the proportion of girls is less, it means that girls and women are not able to live a healthy life in our country and are dying earlier than men. But why is this proportion constantly declining?

This may be due to many reasons. In some families, young girls do not get sufficient nutritious food and are not able to survive when they meet with any disease. Girl children in few other families face discrimination - do not receive proper medical treatment. In recent times, the proportion of girls is less also due to foeticide, a practice in which girls are killed before they are born. This also means technological advancement makes people the choice of giving birth to only male children.

- Find out from your teachers and parents about these practices in your area and prepare a report for your class wall newspaper.

Differences in Literacy Levels

Going to school and to learn read and write are important things in life for all of us.

Look at the Fig 16.1. Two differently coloured bars in the figure show the proportion of literates – the number of males and females aged 7 years and above who are able to read and write in Telugu or any language. There are more male literates compared to females in Andhra Pradesh. You will notice that for every 100 females in Andhra Pradesh, the number of female literates in 1991 was only 33. This has increased to 60 in 2011. The proportion of male literates has increased from 55 to 76 during this period. You will also notice that the gap between the males and females is declining.

Andhra Pradesh has a large educational system in India with nearly 1.50 crore students studying in more than one lakh schools and colleges. Children dropping out of school is an important problem. Thirty years before, this problem was acute particularly among girls. For example, if 100 girl children began going to school, more than 65 of them did not continue their schooling after class 5; in fact not more than 15 girls were able to pursue intermediate education.

Another aspect of discrimination is low literacy levels among women. Girls are not encouraged to go to school and are kept at home to do the household work or work in

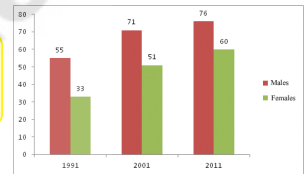


Fig: 16.1 Literacy Level in Andhra Pradesh (%)

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fields and shops. The girls who go to school have little time to study at home as they have to do a lot of household work after school time. Even when girls manage to go to school and study, they are discouraged from taking subjects like mathematics and science which are considered more apt for boys. Girls are told that they can only learn subjects like literature and 'home science'. In fact many schools practice gender bias by not allowing boys to learn subjects like 'home science' and forcing girls alone to learn them.

Now the situation has improved. Yet one-sixth of children - both boys and girls stop going to school after class 5. There are no major differences one could find between girls and boys in this regard.

- If you study in a school which has both boys and girls can you make a list of things which you feel are discriminatory?
- Each one in the class can talk to 2 persons – both men and women who have attended school only for a few years and find out the reasons why they stopped. Discuss all the reasons in the class.
- Find out if there were girls in your locality or village who stopped coming to school during last year. Find out the reasons and discuss in class.

Access to property

In India most resources like land and factories are in the name of men. Even though the law provides that property of parents should be divided equally between

all children (both sons and daughters), in actual practice very few girls get a share of their parents' property which is usually given only to sons. As a result women have little or no control over any productive resource like land, shop or factory. They therefore have to be economically dependent upon their fathers, husbands, sons or brothers.

The situation in Andhra Pradesh in recent times is relatively better. This is due to laws made in the state in 1980s which made it mandatory that the ancestral property of parents should be equally divided between sons and daughters. In fact Andhra Pradesh was the first state in the country to make such property laws to reduce discrimination.

Employment

Women going out of the house and taking up jobs enable women to stand on their own. Most women workers in Andhra Pradesh are employed in agriculture, doing casual jobs, and a small section of them run their own shops, farms and other enterprises. Thus, while women are taking up employments they are in a vulnerable situation.

We have also seen that girls in some families are brought up in such a way that they are undernourished and under-educated. Therefore they have less opportunity to gain proper employment in which they get good salaries. Even women who are well educated are not allowed by their families to take up professional jobs which will mean that they will have to be away from their homes for long time. They are allowed only to take up part time or less demanding jobs. Most of the women who are without proper educational

qualifications are forced to do physical labour in the fields or mines or as domestic servants in houses of the rich people. Not only are these kinds of work physically back breaking and exhausting, but the women doing them often face lack of dignity and respect and security. They have to face insults and abuses all the time. Read what Malini, a woman domestic worker in the capital of our country, Delhi, has to say:

"My first job was with a rich family that lived in a three storeyed house. The lady would shout to get any work done. My work is in the kitchen. There are two other girls for cleaning. Our work begins at 5 o'clock in the morning. We get a cup of tea and two stale rotis for breakfast – never even a third roti. In the evening, when I cook food the two cleaning girls would beg me to give them an extra roti. I would secretly give them the rotis and also make myself some. I used to feel scared of the lady but also felt angry and humiliated. Did we not work all day? Don't we deserve to be treated with some respect?"



Fig: 16.2 First woman Loco driver in India- Surekha Yadav

- If you know about more such people discuss how they are treated, what problems they face and how much do they earn.
- Why do you think people like Malini earn less than hundred rupees a day even though they work hard for several hours?
- What are the other professions that are commonly taken up by women? Discuss in the class about what you know about their conditions.

In the last few decades the employment scene for women has been changing gradually. Many women have acquired degrees and are entering into jobs which were earlier considered as male professions. The reservation policies pursued from 1980s in Andhra Pradesh for admission to women in all colleges and in government jobs have led to more and more girls joining colleges and taking up salaried jobs. Some leading scientists, mathematicians, diplomats, engineers, etc. are women. Women are now also recruited

into the police, army, navy and air force and there are many women pilots today. In fact we have women who are train engine drivers. This has been possible because women have fought to get higher education and also broken gender biases in many professions.

Unrecognised work of women

If we look at the daily routine of any woman we will realise that they are working all the time. But for most of the time the work they do is not recognised and not paid for. Even though everyone can see them working hard, their work remains invisible.

- Can you draw a figure of farmers working in the field in the blank space given below? After drawing it show it to the teacher.

- How many of you drew a picture of a man working in the field and how many showed a woman farmer? How many showed both men and women working in the field?

You can see that when we say farmers, we only think of men but never of women. In fact nearly eight out of every ten Indian working women work in the fields. They till the land, they do the seeding, weeding, transplanting, harvesting, threshing and countless jobs. Of course it is also true that many farm jobs are 'reserved' for women – like transplanting rice, weeding or plucking groundnuts pods. Women do these and many other jobs also in



Fig: 16.3
Look at this picture. A woman even if employed, has to do all these tasks. Yet do we count household work as labour?

agriculture. A large number of farms are fully managed by women farmers only as the men go out in search of work in factories and towns.

Many women are working on their family farms, yet their work is not recognised. Women who work on other people's farms get wages which are lower than what men get.

If you study the work done by women within your own house you will realise the hard work that goes into running the house. Just imagine if women were to charge for the work they do at home (for cleaning, cooking, making pickles, taking care of children, teaching children, nursing the sick, stitching clothes, filling water, purchasing provisions, etc) how much would they get paid every month?

The reality is that they do not get paid for any of this work, and instead they are constantly abused for not doing this work on time or not to the taste of the others. On the other hand most of the work that men do is paid for and they control the money and spend it as they wish.

- Can you list all the work that your mothers, sisters or sisters-in-law do in the house? When do they get up, when do they eat, when do they rest and sleep?

Things are changing now

You might have studied in Lessons 13 and 14 about the functioning of a village Panchayat and an urban self government body in Andhra Pradesh. Being a member in such organisation would help in taking important decisions to improve the conditions of the village, community or the place in which we live. Although females including young girls are half the population, hardly few women take active interest are allowed by their families or husbands to become member or leader of such political bodies. Due to government initiatives which made it mandatory to involve women in Pandhayati Raj bodies, more and more women are now coming forward to participate in public affairs - contesting Panchayat and other elections.

Recall how Indra in Lesson 8, the dry chilly seller runs her shop, taking loans from a self help group. Women forming self help groups at village and mandal levels help them to generate resources for the

family. Many of them are also able to take important decisions along with their husbands or other male members within the family. The self help groups also provide space to discuss important issues and problems associated with the community or village and help women to participate in political bodies. Even though they face much resistance, women have been taking these new roles successfully.

Key words

Employment	Literacy
Property Rights	Sex Ratio

Projects :

1. Find out from your school records how many girls are enrolled in class 1, 5, 8 and 10. Does it support the view that more boys complete schooling than girls?
2. Find out from popular magazines about women who have entered professions which were earlier considered preserve of men and prepare an album about their life and struggles.
3. Find out about Self Help Groups in your area and how they help women to gain independence and dignity.

Improve your learning

1. Is it correct to say that girls are naturally weaker than boys? Give your reasons.
2. List the household work you, your brother or sister do?
3. Make a list of ten employed women you know of personally. Find out what work do they do and how much do they earn.
4. If you have any elder woman in the family who went to school some twenty years ago find out their experience of schooling and compare it with that of your own times.
5. Why do you think daughters are not given equal share of the property of the parents?

Religion and Society in Early Times

India is a multi religious country. People worship gods and goddesses in many ways. Some people offer flowers to their sacred idols, some perform yagnas, some chant holy hymns silently and some do not worship any idols. Some people never pray at all. Now let us know some religious practices and beliefs of early people of the Indian Society.

Hunter-Gatherers

You had read about the early hunter-gatherers. We know a little about their religious beliefs from their paintings and some burials. We can also try to imagine their religion by studying the religion of today's hunter-gatherers like the Chenchus.

- What do you think they would pray for? Who do you think they would pray to?

It appears that painting and dance were important parts of the religious lives of the hunter-gatherers. They probably painted hunting scenes or danced to imitate a hunting scene in the belief that this will give them a good hunt. Some times they dressed themselves as animals, wore masks and danced. All of them also danced hand in hand. Hunter-gatherers believed that the forests and wild animals were sacred and had to be worshipped. Animals should not be killed except in need. They worshipped many animals too by drawing their pictures on caves.



Fig: 17.1. Masked dance

Doesn't this masked dancer look powerful and awe inspiring? Look at his head dress the decorations on his arms, and the staff in his hand.



Fig: 17.2. Wild boar of Bhimbheta.

Archeological excavations show that many early hunters buried the dead along with some objects of use – probably they believed that life continues even after death and hence made these arrangements for the after life of the dead persons.

A twelfth century book in Tamil called Periyapuramam describes the religious practices of hunter-gatherers living near Sri Kalahasti while narrating the famous story of Bhakta Kannappa. An old woman acted as priestess and made offerings of meat, honey, fruits and flowers to the gods and goddesses of the forest.

The Chenchus of Nallamala hills to this day worship forest goddess called Garelamsamma or Gangamma by making offerings to her and by dancing. They also worship Mallayya of Srisailem and Narasimha of Ahobilam. They believe that these gods had married Chenchu girls and therefore they were their sons-in-law.



Fig: 17.3. Chenchu dance

- What kind of change do you think would have come about in the religion of the early farmers and herders?

Early farmers and herders

Archeological excavations in early villages show that they probably worshipped 'Mother Goddesses' or mother earth. They probably believed that the crops and cattle would prosper with her blessings. Mother Goddesses were worshipped in the form of small images, or simply in the form of a stone or a tree or a plant.



Fig: 17.4 Baked clay figure of Mother Goddess from Mehargarh (5000 years old)

The early animal herders of the Deccan have left behind the 'ash mounds'. Some archeologists believe that these may be the remains of seasonal bonfire rituals just as people still do on Holi, Deepawali and Pongal festivals.

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Fig: 17.5 Figures of animals engraved on rocks - (Maski - about 4000 years old)

Shepherds in India today are known by different names across the country. 'Dhangar' in Maharashtra, 'kurubas' in Karnataka and Kuruma/ golla/ yadava in Andhra Pradesh. They worship special dieties like Vitthoba in Maharashtra, Renuka, Yellamma, Mysamma, Pochamma etc in Andhra Pradesh and Karnataka. Farmers rear animals and also have close interaction with herders. Hence both of them worship similar gods. A common mode of worship is the building of small shrines for these gods and goddesses in a corner of the village. On special occasions festivals are organised in which animals like buffalo, ram, cock are sacrificed and cooked rice offerings are made by the entire community. They usually pray for good harvest, freedom from disease, welfare of children etc.

Our people have been worshipping several trees like Peepal, Neem, Jammi, Banyan and plants like Tulasi. Pot shreds from very ancient times have pictures of Peepal leaves painted on them indicating that people had great regard for these trees.

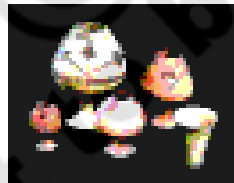


Fig: 17.6 Old painted pot shreds found in Mundigak in Afghanistan five thousand years ago.

Many farmer communities also worship animals like elephants, tigers, snakes, monkeys etc. It is believed that these practices have their origin in very ancient period.

Religion in the Indus Valley Civilisation

Several cities emerged in the North West parts of the subcontinent in the plains of the Indus river some 4600 years ago. These cities lasted for nearly 900 years and then declined. This is also called Harappan culture (after Harappa which was excavated first by the archeologists). These cities were inhabited by many kinds of crafts persons (potters, carpenters, stone bead makers, gold and silver jewellers, weavers, coppersmiths, masons, etc.) besides traders, administrators and rulers. Among the ruins were found baths, graneries, storehouses, public buildings, roads, drains and houses of ordinary people. However, until now no big temple was found. Several mother goddess figures were found. It also seems that they held several trees including the peepal as sacred and also probably worshipped some animals. Pictures of a male god were also found.

- Look at the picture below carefully and describe it. Does it resemble any God you know?

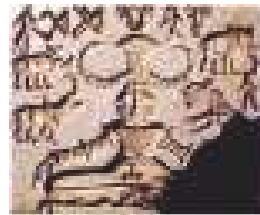


Fig: 17.7 Figure of a male god from Harappa



Fig: 17.8. Mother Goddess of Harappan culture

Some believe that this may be a god similar to Shiva worshipped in later times in various parts of India. From other pictures it seems that the people of Indus took out processions carrying banners in honour of their gods during festival times.

Religion of the Vedas

The Vedas are the earliest surviving literature of Indian subcontinent. There are four Vedas: the Rig Veda, the Sama Veda, the Yajur Veda and the Atharva Veda. Of these the Rig Veda is the oldest and was composed about 3500 years ago. The Vedas composed by *Rishis* consisted of hymns and prayers for welfare.

These hymns were in praise of various gods and goddesses. Three gods were especially important: Agni, the god of fire; Indra, a warrior god; and Soma, a plant from which a special drink was prepared. Priests taught students to recite and memorise each syllable, word, and sentence, bit by bit, with great care. Most of the hymns were composed, taught and learnt by men. A few were composed by women.

The hymns were recited mainly during the performance of *yagnas* or rituals during which offerings were made to the fire. Let us read a hymn and try to see what they prayed for.

Prayer to Indra

Indra, Please come and accept our offerings. Just as the hunter moves in search of prey, we too are going to war in search of wealth.

Indra, please help us to win the war. O Indra, give us limitless wealth, Fulfil our wishes by granting us hundreds of cows.

Vishvamitra and the Rivers

Vishvamitra: O rivers, come down from the mountains like two swift horses, like two shining cows that lick their calves. You move like chariots to the sea,

through the power of Indra. You are full of water and wish to unite with one another.

The rivers: We, who are full of water, move along the path the gods have made for us. Once we start flowing, we cannot be stopped. Why do you pray to us, o sage?

Vishvamitra: O sisters, please listen to me, the singer who has come from a distance with his chariots and carts. Let your waters not rise above our axles, so that we can cross safely.

The rivers: We will listen to your prayers so that you can cross safely.

- Whom are the two hymns addressed to?
- What do you think the Rishis are offering to the Gods?
- What are they praying for?
- Do you think these people would be hunter-gatherers or cattle herders or people living in villages and cities?

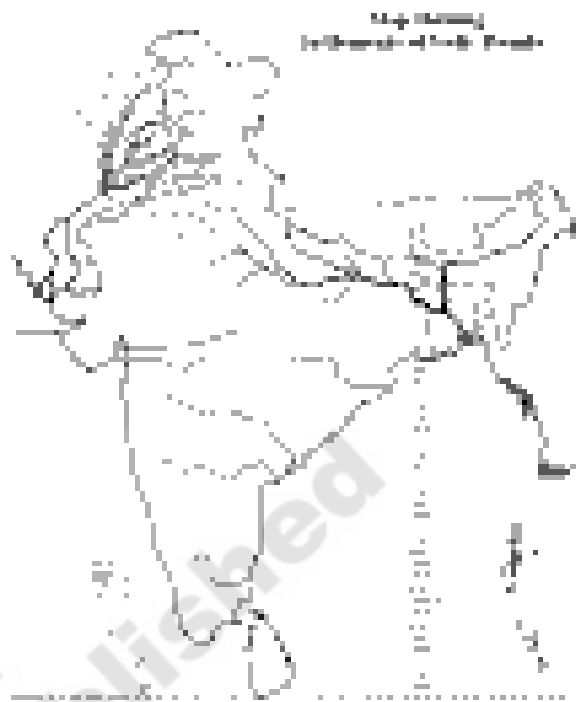
There are many prayers in the Rig Veda for cattle, for children (especially sons) and for horses. Historians who study the Vedas guess from these descriptions that the Vedic people mainly reared animals like cows and horses. They lived in the north western part of India in the region between the Hindukush Mountains and the Yamuna River.

The Vedic people lived in small Janas or tribal habitations, each with its own leader. The tribes also had some priests called Brahmins who performed the sacrifices

and recited the hymns. They were given gifts by the leaders and the ordinary people of the tribe. These tribes often had to fight with each other to control cows and pastures and water sources. Horses were yoked to chariots that were used in battles, which were fought to capture cattle.

Some hundred years later these tribes settled down in villages on the banks of the river Ganges and Yamuna. They began cultivating crops like rice and wheat. During these times the janapadas were getting established and the leaders of the tribes were trying to become kings. During these times the Vedic hymns were compiled in the Yajur Veda and the Atharva Veda. They now describe very elaborate rituals; especially fire sacrifices which lasted not only many weeks and months but also cost a lot of wealth and animals. In these hymns we see the kings praying for power over other members of the tribe, for better crops and victory in wars.

It was during these times that we see the emergence of the idea that society should be divided into castes and that women should be kept out of important roles. The books mention four castes, the Brahmins who were considered the highest and were expected to conduct sacrifices and recite Vedas; the Kshatriyas who were next to them and were expected to rule over the others; the Vaishyas who tended cattle and tilled the fields and gave gifts and tributes to the Brahmins and Kshatriyas; and finally, the Sudras who were lowest in the position and had to serve the other three castes. These ideas were not accepted by all and many people argued against them.



Map showing settlements of Vedic people.

Worshipping dead ancestors - the Megaliths of the Deccan

These stone boulders are known as megaliths (literally big stones). These were carefully arranged by people, and were used to mark burial sites. The practice of erecting megaliths began about 3000 years ago, and was prevalent throughout the Deccan, South India, in the North-East and Kashmir.



Fig. 17.9 Megalith - Burial site.

While some megalithic burials can be seen on the surface, several are underground. Sometimes, archeologists find a circle of stone boulders or a single large stone standing on the ground. These are the only indications that there are burials beneath. Sometimes, megaliths contain more than one skeleton. These indicate that people, perhaps belonging to the same family, were buried in the same place though not at the same time.

All these burials have some common features. Generally, the dead were buried with distinctive pots, which are called Black and Red Ware. Also found are tools

and weapons of iron and sometimes, skeletons of horses, horse equipment and ornaments of stone and gold.

It seems that these people were among the first in the subcontinent to use iron tools on a large scale. They also practiced rice cultivation using tank irrigation. They considered it important to worship the dead ancestors of the tribe by building such megalithic memorials or burials.

- Does your family worship or show reverence to the ancestors? Find out which of your ancestors are worshipped – both male and female. Share it in your class.

New questions in the Age of the Janapadas and cities

You had read about the janapadas, mahajanapadas and the cities in the Ganges Valley. In these places people of different backgrounds, hunter-gatherers, herders, artisans, Vedic people, and others interacted with each other and settled down together. They learnt each other's religious practices and ideas and adopted them. Thus a mixed religious culture developed in which people performed Vedic sacrifices, worshipped fire, sun, rivers, mother goddesses and animals like monkeys, elephants snakes and trees. They also worshipped their ancestors and believed that souls continued to live even after the death of the body and were reborn. But people were not satisfied with just observing these religious rituals – they were raising new questions and were

seeking answers to them and were keen to discuss them with each other. Many people abandoned all other work and set out to find answers to these questions. Would you like to know about some of them?

What happens after death?

There is a famous story about a boy of young age called Nachiketha. Perhaps you have heard this story. A question arose in his mind: "What happens after death?" He thought that since Yama was the god of death, he should ask him for an answer. Nachiketha went straight to Yama to question him. In this quest for knowledge, he did not even fear the god of death! So, Nachiketha went to Yama and asked him, "what happens after death?"

Yama wanted to avoid answering this complex question. He offered Nachiketha lots of gold, silver and cows, if only he would not insist on asking this question; 'For even the gods do not know the answer!' But Nachiketha stuck to his question and

forced Yama to answer. This story is to be found in a book called the Kathopnishad.

- What do you think that happens to us after death? Discuss in the class.

What is it that will never perish?

In those days, many people went to live in the forests in *ashrams*. In these *ashrams*, they meditated and pondered over several questions. They also had discussions with people who came to visit them, and shared their teachings with others. People who lived in *ashrams* like this were called *Rishis* and *Munis* (sages). Several kings too were in the forefront of this kind of thinking. The views of these *rishis* and kings can be read in texts called the Upanishads. Yagnavalkya and Uddalaka Aruni were famed *rishis* of those times.

The *rishis* were in search of something which would neither die nor be afflicted by sorrow. They called this indestructible being the *Atma* or *Brahman*. They believed that by understanding the *atma* or *Brahman*, immortality could be attained. In order to know the *atma*, one had to perform penance or *tapasya*.

- Relate what you have heard about *Atma* and *Tapasya*.



Fig. 17.10 Rishi teaching his disciples in an ashram

Parivrajakas

There were other seekers of truth who did not live permanently in any one place. They left their homes and wandered from village to village and forest to forest. Hence they were called *parivrajakas* (wanderers) or *Bhikshus* (mendicants or those who begged). Among these *parivrajakas*, Vardhamana Mahavira, Gautama Buddha, Makhkhal Goshala and Ajita Keshkambalin became very famous.

How can one attain liberation from the Cycle of Birth and Death? - Vardhamana Mahavira

Vardhamana Mahavira was born in a *ganasangha*. He left his family and home at the age of 30 years, and became a *parivrajaka*. He was seeking an answer to the question, "How can we get rid of the cycle of birth and death in this world?" After years of meditation and hard penance, Mahavira finally found an answer to his question.



Fig:17.11 Sarnath Buddha

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Mahavira taught the people that when we inflict sorrow on other living beings, we add to our load of sins. Therefore, as far as possible we should avoid hurting any living thing, however small. In order to become free from our burden of previous sins, we must be austere, put our bodies through a lot of hardship and perform penance. In this way, we can be freed of our sins and become liberated.

Mahavira kept wandering for spreading his teachings among the people. A large number of people began to follow his preaching. Thus began Jainism.

Why is there sorrow in this world? How can one attain freedom from sorrow? - Gautama Buddha

Like Mahavira, Gautama Buddha too was born in a *ganasangha*. He found that people everywhere were miserable and in conflict with each other. He began to think, 'How can we get rid of this misery?'

Gautama also left his family and home in search of answers to such questions. He became a *Parivrajaka*, and after years of penance and meditation, arrived at some answers to these questions.

According to Gautama Buddha, sorrow is caused by excessive craving and desire. We can attain freedom from sorrow if we control our desires. In order to gain control over our desires, we need to live a balanced and controlled life, and should not cause pain to any living being. Buddha taught that one should avoid extremes - extreme penance or extreme pleasure, but instead follow a middle path. That is why Buddhism is also called the 'Great Middle Path'. The teachings of Buddha came to be known as Buddhism.

The teachings of Buddha and his followers have been compiled in three collections (Thripitikas) called the Sutta Pitaka, the Abhidhamma Pitaka and Vinaya Pitaka.

♦ Fill in the blanks.

- lived in ashrams whereas..... wandered from place to place.
- The views of rishis like Yagnavalkya are recorded in the.....
- The religion spread by Mahavira is known as.....
- The religion spread by Buddha is known as.....

- ♦ What is the question to which Nachiketha was seeking an answer?
- ♦ What were the rishis seeking?
- ♦ Why did Mahavira say that we must not give pain to any living beings?
- ♦ What did Buddha suggest as a way of getting rid of misery?
- ♦ You too must have seen many sadhus who wander from place to place. What do they do and what do they preach? Discuss in the class.

Key words

Ganasangha	Hymns	Parivrajaka
Ash mounds	Sacrifices	Thripitikas
Mother goddess	Megaliths	Great Middle Path
Pot shreds	Penance	

Improve your learning

I. Match the following

- | | | |
|----------------------|-----|--|
| 1. Dancing | () | A. Great Middle Path |
| 2. Megaliths | () | B. Hunter-gatherer society |
| 3. Gautama Buddha | () | C. Ancestor worship |
| 4. Upanishads | () | D. Jainism |
| 5. Ahimsa | () | E. Changeless reality |
| 6. Mother Goddess | () | F. Vedic People |
| 7. Yagnas | () | G. Early Farmers |
| 8. Burning Festivals | () | H. Earliest sacred book of Indian sub continent. |
| 9. Processions | () | I. Early Herders |
| 10. The Vedas | () | J. Harappan cities |

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II. List some Religious practices of the people of the following

Hunter-gatherers	Present day Society

III. Write the common characteristics/ tenets of Buddhism and Jainism

IV. Discuss and Write

- How best do you think we can express our thanks to trees and animals like snakes?
- Prepare an essay on various religious practices continuing since long time in your area and present them in the Literary Association Meeting to be held in your school.
- We sometimes see people causing suffering to, and terrorising animals. What do you think about this? Do we have the right to cause pain to any living being?
- Why did people worship dead ancestors and kept boulders on the buried sites?
- Identify the megalith areas in India map and colour those areas.

V. Project

- Draw pictures of different modes of worship and prepare a small booklet on it for your school library.
- Visit different places of worship in your area. Interact with the Head priest/ Religious Head with the following questionnaire and note down his/ her views and prepare documentation.
 - Why do people come to this place?
 - How do they conduct worship here?
 - What are your views on *Moksha*/ Salvation?
 - Do you think this kind of worship is indispensable/ essential for the mankind? How?

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Devotion and Love towards God

In the previous chapter we acquainted ourselves with various beliefs, traditions and rituals of people living in very ancient times in our subcontinent. During the Mauryan period and after, the religious lives of the people living in different parts of the subcontinent began to change rapidly. This was also the time when traders were contacting the small hunting and farming communities and empires were trying to gain control over all of them. At the same time Brahmins following the Vedas, Buddhist and Jaina Sramanas spread all over the country and interacted with these communities.

The Brahmins established *ashramas* in different areas and performed sacrifices and conducted religious discussions. The Sramanas too established *viharas* and *stupas* and preached the teachings of the Buddha or Jaina. At the same time the Brahmanas and Sramanas also adopted several features of the religion of the people they interacted with. Thus the worship of mother goddesses, snakes, animals, trees and dead ancestors were adopted by the Brahmins, the Buddhists and the Jains. They also adopted the practice of using paintings or sculptures to worship, even though many of them discarded the idea of animal sacrifices as they believed in *ahimsa*. Thus gradually people began following mixed religious practices and beliefs.

- Can you see a similar combination of different religious traditions in the religion practiced in your own home? Discuss in the class.

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Hindu Religion

Hindu religion as we know it today, evolved over thousands of years. Over these years it has assimilated several religious traditions and teachings of saints and thinkers. The term 'Hindu' actually came to be used only after 1000 CE. It derives from the word 'Sindhu' meaning the river Sindhu (or Indus) which has to be crossed to enter the Indian subcontinent from the North West.

However some of the main features of the Hindu religion had taken shape well before 500 CE - this consisted of Vedic yagnas, worshipping deities like Shiva, Vishnu and Durga, building temples, pursuit of Moksha through penance etc. The Vedas, Upanishadas, The Ramayana, The Mahabharata (of which the Bhagavad Gita was a part) and the Puranas came to be regarded as sacred books. In the following paragraphs we will study the Bhakti movement.

stories and the stories about Vishnu or Shiva were written down as *Puranas*.

These Puranas, besides combining various religious traditions also extolled one or the other god as the Supreme God who was all powerful, all knowing etc. They advocated worshipping of the God as the easy way to solve one's problems and attain salvation.

Love for the supreme God – Bhakti Movement

About 550 Common Era, in Tamilnadu there arose a new movement of devotion to God. They were the followers of Vishnu or Shiva. They did not believe in performance of any elaborate ritual like yagnas or animal sacrifices. They were also very opposed to religions like Buddhism and Jainism which did not believe in any God. Instead they believed that intense love for Shiva or Vishnu and a desire for union with Him alone was the path for salvation. They did not pray for solving problems or for riches or power, but for union with God or a vision of the God. They also believed that anyone irrespective of their caste or community could love God. All devotees together sang songs of love for the God and danced in joy.

Some of the Bhaktas went to different temples and composed songs on the deity in the local language so that they are understood by the masses. These songs were sung by the devotees for several generations before they were finally collected and written down around 1100 CE. As a result of their efforts a large number of these temples became famous and important. Temples like Sri Kalahasti and



Fig: 18.1 Gudimallam Lingam

Bhagavatas and Shaivas

The Bhagavatas worshipped Vishnu or Narayana. They believed that Vishnu was the ultimate god, who created this universe and was all powerful and all knowing. They also believed that Vishnu took birth on the Earth in various forms or incarnations (*avatara*) to save the world from evil. The most important *avataras* are Rama and Krishna. They became very popular in different parts of the country around 2000 years ago.

If you remember, the Buddhists or Jainas or Upanishadic thinkers did not emphasise worship of any god as the road to salvation or *moksha*. They advocated meditation, abandoning desires, or purifying oneself through penance etc. But the Bhagavatas believed that intense devotion and worship of Vishnu alone could relieve us from all problems and would lead to salvation. They thought that *yagnas*, or giving alms to Brahmins etc., or even reciting the Vedas was not necessary. They built temples and

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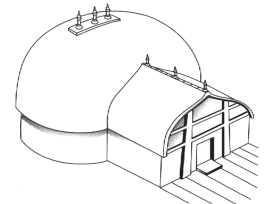


Fig: 18.2 An early temple of Krishna from Vidisha

worshipped images of Krishna. Archeologists have found remains of some of the earliest temples built some two thousand years ago in Vidisha in Madhya Pradesh and also in Rajasthan.

About the same time some other people began to worship Shiva in a similar manner. They too built small temples with images of Shiva or a *Lingam*. If you go to Gudimallam in Chittoor district you can see one of the earliest *Lingam* images of Shiva, probably carved more than 2000 years ago. Some people also worshipped goddess Durga in the same manner.

Even as Vishnu or Shiva or Durga was being worshipped as Supreme God, the Buddhists and Jainas also began worshipping the Buddha and the Tirthankaras (Earliest Jaina gurus). They made beautiful images of the Buddha and the Tirthankaras and set them up in *stupas* or temples called *Chaityas* and worshipped them. These were built in many places in Andhra Pradesh also, like in Amaravati, Nagarjunakonda, Jaggayyapeta, Bhattiprolu, etc. Even though the Buddha or Mahavira did not claim to be gods, they began to be treated as Supreme God's representatives by now.

- Can you see the similarities between the Bhagavatas, the Shaivas and the Buddhists?
- Have you seen worship of gods in temples? Describe the procedure of the worship in temples. Discuss what you know about them in the class with each other.

Story tellers

You probably love listening to stories from your elders, from religious story tellers or performers like puppetry.

- Can you describe any such performance in the class?
- Have you attended any story telling in temples? If so, describe it.

People of ancient period also loved to listen to stories. In those days bards and religious story tellers (like *harikatha*) used to wander around telling stories of the various gods and goddesses like Shiva, Vishnu or Durga or stories of Ramayana and Mahabharata. Stories related to the Buddha were also told. People gathered in large numbers to hear them. These story tellers not only related the stories they had learnt from their elders but also learnt new stories from the people. Suppose some people worshipped snakes and had stories about snake gods, the story tellers learnt those stories and added them to their collection of stories. In this way the story tellers combined various stories of gods and goddesses, religious teachings and methods of worshipping. Gradually these began to be written down. The Buddhist stories were written down as the *Jataka*

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Tirumala are some such temples. It appears that under the influence of these Bhaktas, gradually people took worshipping Shiva and Vishnu.

- Can you compare the religious belief of hunter-gatherers and the Bhakti movement and point out the similarities and differences?
- Can you compare the religious beliefs of the Vedic period and the Bhakti movement?

Alvars and Nayanars

Twelve main devotees of Vishnu were called the Alvars – the most important among them being Periyalvar and Nammalvar. And the daughter of Periyalvar is the only woman among them. Most of them travelled to different temples of Vishnu and composed and sang songs called *Pasurams*. Here we give you some of the songs of Nammalvar to think and understand its meaning.

Creation

In that original moment (Vishnu), our lord and father

Made earth, water, fire, wind and sky

And the mountains;

Made the two lights, sun and moon,

And other such bodies;

Then the rain, and all that lives by rain,

And the gods of rain.

In this verse you can see that Nammalvar considers Vishnu to be the creator of the universe, but at the same time talks of him as being his own father and lord. Thus the all powerful God is as close as a father to his son.

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Hide and Seek

You dwell in heaven

Stand on the sacred mountain, sleep on the ocean, roll around in the earth

Yet hidden everywhere, you grow invisibly;

Moving within numberless outer worlds

Playing within my heart, yet not showing your body

Will you always play hide and seek?

In the above verse Nammalvar is pointing out that the Lord is present everywhere but is not appearing before him. He is desperately seeking a vision of God, but the God is not showing Himself to Nammalvar. He is unable to have a glimpse of God.

- Why does Nammalvar feel that God is playing hide and seek with him?
- In what way is Nammalvar expressing his intense love for Vishnu?

The Nayanars were 63 in number and were devotees of Shiva. They came from different castes, including Kannappa, a hunter and Nandanar, a *Pulaiya*, or an outcaste. Some of them like Appar, Sambandar, Sundarar and Manikka Vasakar went from one temple to another and composed songs in praise of Shiva. A couple of them like Karaikkal Arriyar were women. Here are some verses from *Tevaram* and *Tiruvasakam* composed by them.

We are not the subject of any king.
we are not afraid of the god of death.
we will not undergo torture in the hell.
we will not suffer distress in this life.
we will be feeling joy always.
we will not know what diseases are.
we won't submit to anyone.
we will always enjoy happiness only;
we have no suffering at any time.

(Appar)

In this verse Appar is saying that devotees of Shiva are neither afraid of any king nor of death, disease and hell. They are ever happy.

In another verse Appar is saying that he does not care for those who are offering him worldly riches. On the other hand he only respects those who are devoted to Shiva even if they are poor, sick or of low status.

Shiva grabbed me lest I go astray
I bowed, I wept, danced, cried aloud.
I sang, and I praised him...
Love pierced me like a nail driven into
a green tree.
Overflowing, I tossed like a sea,
Heart growing tender, body shivering,
While the world called me mad and
laughed at me,
I left shame behind, took as an
ornament.

(Manikka Vasakar)

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In this verse Manikka Vasakar is expressing the joy he felt on getting a vision of Shiva and how others could not understand his joy.

Christianity

Just as people in the Indian subcontinent started worshipping a Supreme God and believed that love and devotion to God is the path for salvation, people in other parts of the world too developed similar ideas. In the Middle East in the region now called Israel and Palestine developed a new religion called Christianity started after Jesus Christ.

He was born at Bethlehem near Jerusalem (now in Israel) about 2000 years ago. Jesus Christ preached that all people are equal. He taught us to love one another. He taught the importance of peace, love and compassion. He advised the people not to follow the practice of "Tit for tat". He believed that even an enemy can be won over by love.



Fig. 18.3 St.Thomas Basilica, Chennai. This was built in 1523.

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The Bible is the holy book of the Christians and it contains the teachings of Christ. Read the following extracts from his famous teaching 'Sermon on the Mount':

- *Blessed are the poor in spirit, for theirs is the kingdom of heaven...*
- *Blessed are they that mourn, for they shall be comforted.*
- *Blessed are the meek, for they will inherit the land.*
- *Blessed are they who hunger and thirst for righteousness, for they will be satisfied.*
- *Blessed are the merciful, for they will be shown mercy.*
- *Blessed are the clean of heart, for they will see God.*
- *Blessed are the peacemakers, for they will be called children of God.*
- *Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.*
- *Love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust.*

Christ was arrested and crucified by the rulers of his time.

Saint Thomas a follower of Jesus Christ came to India with Roman traders and brought with him the teachings of Christ. St. Thomas propagated Christianity in South India.

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• Have you seen worship of god in a church? Describe the procedure of the worship.

Islam

In Arabia around the same time of Appar and others in India a new religion arose which emphasised devotion to one God. The new religion was Islam which was founded by Prophet Mohammad.

Prophet Mohammad was born in Arabia at Mecca in 570 CE. Prophet taught that there is only one God and all human beings are His creation. The way all the children are equal before their parents all human beings are equal before god. God or Allah has no shape and therefore it is wrong to worship idols. He taught that all men are brothers. He emphasised the importance of love for the whole of humanity. Mohammad is considered as a Prophet or messenger of Allah. The teachings of Allah are written in a book called Quran. It is the holy book of Islam. Read some of the verses from the Quran in translation:



Fig. 18.3

Cheraman Mosque, in Kerala this is believed to be the first Mosque in India.

Al fatiha

In the name of Allah the most beneficent the most merciful. All praise is due to Allah, Lord of the worlds. The most beneficent the most merciful The lord of the day of Judgement. They alone we worship, they alone we seek for help. Guide us to the right path. The path of those, upon whom thou has bestowed favors. Not of those, who thou has cursed once; not of those whom have gone astray.

Sura al ikhlas

"The truth is: Allah is One. Allah is Besought of all, needing none. He neither begot anyone, nor was begotten. And equal to Him has never been any one."

Islam was brought to India by Arab traders who visited the ports of India.

• Have you seen worship of gods in a Mosque? Describe the procedure of the worship.

The belief in a Supreme God

Can you see some common ideas emerging among the Hindus, Christians and Muslims? They all believed in the existence of one Supreme God and the need to worship Him. They also believed in equality, love and respect for all human beings irrespective of their wealth, education or social status. These ideas were

increasingly adopted by a very large number of people. Kings and rulers also adopted these ideas and started encouraging their subjects to practice these religions. They built vast temples, churches or mosques in which people could worship.

Historians try to understand why these new ideas came about during this period and why did they become popular among so many people. They feel that as tribes and small kingdoms were being merged into larger states, people were attracted to the idea of God of all people and not just of one tribe or caste or small kingdom. Kings and emperors also encouraged such ideas and often tried to claim to be representatives of those Supreme Gods themselves. In this way they may have tried to win the support of their subjects.

Historians also feel that as the difference between rich and poor, powerful and powerless increased, many people were very unhappy about this growing inequality and the suppression of the poor and the powerless. Perhaps they tried to assert the equality of all human beings through devotion to the Supreme God. Some historians feel that Buddhism and Jainism which emphasised meditation and control over ones desires lost their popularity as people preferred to have faith in Gods for solving their problems.

At the same time we should remember that a large number of people did not agree with these new ideas and continued to follow their old religious ideas. Some in fact did not believe in the existence of an all powerful God at all.

Key words

Sculptures	Salvation
Incarnations	Jataka stories

Improve your learning

1. Try to imagine a discussion between a Buddhist monk and a hunter-gatherer and how they learnt from each other. Write a short dialogue between the two of them.
2. Can you see any similarities and differences between the early and the Vedic religion?
3. In what ways were the early Bhagavata and Shaiva thinking different from that of the Buddhists and Jainas?
4. Discuss how the Puranas helped in bringing together different religious practices in the country.
5. Can you point out the most important difference between the early beliefs and the beliefs of the Bhaktas of Tamil Nadu?
6. Underline two lines of the Sermon on the Mount that you like the most. Give your reasons.
7. In what way did the Prophet Mohammad explain the equality of all human beings?
8. Can you list the similarities and differences between the religious feelings?
9. Point out the following in the world map:
 - (a) Jerusalem
 - (b) Mecca
 - (c) Kerala State
 - (d) Chennai
 - (e) Sindhu River (Indus)

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Language, Writing and Great Books

Deepika went to Nellore Railway Station for going to her village. She was surprised to hear the railway information announced in so many languages. She also saw the name Nellore written in three different ways. She started wondering why there are so many languages and ways of writing.

- Try to imitate different animals and birds or the sound of rain or cars or trucks. See the kind of sounds we can make.



Fig: 19.1 Display Board - Nellore Railway station

What is language?

You may have heard dogs bark or birds tweet, but we humans are the only living things on the earth which speak 'language'. Human beings can make a variety of sounds from their mouth that no animal or bird can. This enables us to speak and develop language.

Language has become so much a part of our lives that we seldom stop to think about it. We think and understand with the help of language, we communicate with each other with the help of language, we learn from others with the help of language, we use language to play... We do so many things with the help of language!

First of all we use language to help us to organise and plan our own work. Don't you always speak about your work as you do them?

Secondly, we use language to attract the attention of others and also to ask them to do something or the other: 'Oh just look at the bird!', 'Oh Mother! Please buy me that toy!', 'Stop. Don't move!'

Thirdly, we use language to create new things and just to have fun. Like we make funny sentences, funny words, funny poems and laugh and make others laugh.

Fourthly, we try to understand the world around us with the help of language and also try to imagine things which do not exist around us with the help of language. Can we think if we did not use any language? Or can we imagine stories about far off times and places if we did not have any language? We investigate and use our reason to find out about some thing – but we can't do this without language.

Fifthly, we use language to tell others about what we feel and experience. Suppose an early hunter-gatherer saw a tree full of ripe fruits in a far off place, how could she, if she couldn't use any language, tell her friends what she found and where? Suppose you are hurt and it pains, how can you tell your parents about it if you did not use any language?

Surely you too can think of many more examples of how we use language and what language does for us. It appears that human beings have been speaking and using language right from the earliest times when they gathered food in the forests. Language has helped people to pass to their children information about what they saw, what they learnt and what they felt. So each generation of people can build on what the earlier generation knew and add to it. We can learn from people all over the world and we can tell them about what we think and know. Language thus brings together people who are far away from each other,

even people who are now long dead and those who are living. Isn't it wonderful!

Why are there so many languages?

Language is developed by a group of people living together. They decide to call the drink that quenches their thirst as water. Another group of people who may be living far away from the first group may decide to call the same drink as *NEELLU*. Another group may call it as *THANNI*. They mean the same but they use different sounds or symbols for it. That is why people developed different languages such as English, Sanskrit, Persian, Chinese, Swahili, Hindi, Telugu, etc.

Often it also so happened that one group of people who spoke a language got separated into different sub groups and each group in turn developed different languages based on the old language. We say that all these languages belong to one family. Thus, originally a group of people spoke a language which today we call Early Dravidian. When the people who spoke this language began to live in distant places and mixed with other people, they developed new languages. Among them are Tamil, Telugu, Kannada, Malayalam, Gondi etc. These are today mainly spoken in South India. There is another language family in India called the Indo-Aryan family. The famous languages of this family are Sanskrit, Hindi, Bengali, Marathi, etc. There are some other language families in India about which you will learn in higher classes.



Fig: 19.2 Display Board - Hyderabad Railway station

As people travelled and mixed with each other their languages too mixed with each other and people adopted several words from each other's languages. Thus Telugu today uses many words taken from Sanskrit, Marathi, Arabic, Persian and English.

Writing and Script

We write and read languages with the help of scripts. As you know we use many kinds of scripts – we use Roman script (ABCDEF), Devnagari script (*AA e EE u*), Arabic script... Telugu script and Tamil Script... Actually we can write any language in any script! For example we can write the word Hyderabad in all these scripts –

In the beginning they just drew pictures instead of writing. To say that the goat is running, they would make a picture of a goat and another picture of two running legs! Slowly the scripts as we know them developed. Four thousand years ago the people of Indus Valley used scripts, but we don't know how to read them.

मेरा नाम रघु है।	Hindi
నా పేరు రఘు	Telugu
मेरा नाम रघु है।	Yiddish
میرا نام رگھو ہے	Urdu
jina langu ni raghu	Swahili
Mi Nombre es Raghu	Spanish

Fig: 19.3 Different types of scripts



Fig: 19.4 Indus script

In fact, we can even make new scripts. Would you like to develop your own secret script? Try doing it, you will have some fun!

While it may seem easy and funny to you now, actually it took human beings thousands of years to develop scripts like the ones we use today.

Most of the scripts we use in India today (Devnagari, Telugu and Tamil, for example) actually developed from Brahmi Script used by Ashoka. One of the earliest inscriptions found in Andhra Pradesh region is from Bhattiprolu stupa in Krishna District. This was inscribed around 200 B.C.



Fig: 19.5 Bhattiprolu inscription

- Write your name in as many scripts as possible on a card sheet and display it in the class.

- Take three Telugu words and write them in at least three other languages – you may use Telugu script to write all of them like this:

Telugu – Amma Tamil – Tai
English – Mother Sanskrit – Matru
Persian – Madar Marathi – Aai
Hindi – Maa

- Think how the following persons would have used writing. Who would have needed it more?

Kings and Emperors, Traders
Peasants, Peasant women
Brahmin Priests, Buddhist Monks
Poets, Artisan-women
Labourers, Soldiers

What did people write on?

In the beginning people probably wrote on cloth, leaves, barks etc, which decayed and got destroyed with time. Some people even wrote on pots by scratching on them. Some of these pots have survived. However, the earliest writing of a long text that has survived to our own time is Ashoka's inscriptions which were engraved on rocks or stone pillars.

In many parts of South India people wrote on palm leaves which were cut to a definite size. They used a pin like pen to scratch on the dried leaf and coloured it with black ink. In North India they used the barks of Bhoja trees which grew in the Himalayas. These barks peeled off just like paper and one could easily write on them using ink. In those days paper was not in use.

Poems, Songs and Stories

You may have listened to many poems, songs, sayings and stories from your parents or grand parents. Many of these were not written down but told by one generation to another just like your parents told you. These are called oral literature – that is literature which has been passed from mouth to mouth. This was the earliest form of literature. The earliest people composed poems, songs and stories and told them to their children who in turn told them to their children. They also passed on their understanding of the world through sayings and proverbs which too were similarly taught.

- Collect at least three stories, three songs and ten sayings from your elders and write them down on a poster and display them in the class.
- Try to illustrate the stories and prepare a hand written book.

Vedas

The Vedas were also initially composed and taught orally. They were preserved for over three thousand years in this manner. These were later written down.

Here read a very interesting verse from the Rig-Veda on how the universe started:

Who knows it for certain – out of what it was born and wherefrom this creation came? The Gods appeared only later – after the creation of the world. Who knows, then, out of what it has evolved?

Wherefrom this creation has come, whether he has made it or whether he has not – he who is the superintendent of this world in the highest heaven – he alone knows, or, perhaps even he does not know.

(Nasadiya Sukta, from the Rig-Veda)

Have you also wondered how the world started? This verse tries to imagine how it would have been before the world started and how the world would have started. Can you write about what you think about this problem?

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The great Epics - Ramayana and Mahabharata

Epics are deeds of heroic and legendary figures. They describe conflicts between good and evil, 'dharma' and 'adharma'. Every country has its own epic and in India we have two important epics - Ramayana and Mahabharata. Ramayana is the story of Rama and Sita and the fight between Rama and Ravana. Ramayana tries to portray ideal type of a human being - an ideal son, ideal wife, ideal brother, ideal ruler, etc. This epic is considered the first *Kavya* in Sanskrit literature and composed by Valmiki. Initially it was recited orally by wandering preachers and later on edited and written down.

Mahabharata is the story of the conflict between two sets of cousins, Kauravas and Pandavas. It finally ended in a great war which was won by Pandavas with the help of Krishna. It seeks to portray a very wide range of human beings and the moral dilemmas they face and how they try to resolve those dilemmas. It is one of the largest poems in the world and contains hundreds of small stories. This was composed by Vyasa and again recited orally by wandering story tellers and eventually written down.

Historians believe that even though these epics were composed much earlier they were given their final form about 1600 years ago.

Jataka Stories

You had read about Gautama Buddha in an earlier lesson. His followers believed that he had taken several births earlier to

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preach dharma to fellow human beings and animals. They wrote many stories about these births of the Buddha and compiled them in the form of Jataka stories. These are delightful stories which you may like to read. These too were collected and written down around 1600-1800 years ago.

The story of Kisagotami

Here is a famous story about the Buddha:

Once there was a woman named Kisagotami, whose son had died. She was so sad that she roamed through the streets of the city carrying the child with her, asking for help to bring him back to life. A kind man took her to the Buddha.

The Buddha said: "Bring me a handful of mustard seeds, and I will bring your child back to life."

Kisagotami was overjoyed and started off at once. But the Buddha gently stopped her and added: "The seeds must come from the house of a family where nobody has died."

Kisagotami went from door to door, but wherever she went, she found out that someone or the other - father, mother, sister, brother, husband, wife, child, uncle, aunt, grandfather, grandmother - had died.

What was the Buddha trying to teach the sorrowing mother?

Sangam Literature in Tamil

Tamil was the language that was spoken in a large part of South India in the early days. Sangam literature is a collection of

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poems composed by a large number of poets and poetesses. They wrote about heroes who bravely fought wars in defence of their tribes, about the love of brave heroes and beautiful girls, about the beauty of the landscapes and seasons and their effect on human beings.

Read this poem from the Sangam collection addressed to a small king:

Your land lies within a dense forest with elephants everywhere

As if they were cows, and scattered blacks that look like buffaloes..

I have something to tell you! You must be as careful in watching over your land as you would be in raising children.

Books on Medicine and Surgery

In earlier times there were many people who studied why people fell ill, and how they can be cured, how people hurt in wars could be healed. They collected herbs and other things and prepared medicines and also wrote about these medicines and how to lead healthy lives. Some of these books have come down to us. One famous such book is called *Charaka Samhita*. Another book which focusses on surgery is called *Sushruta Samhita*. These books laid the foundation of Ayurveda the traditional Indian system of medicine and health. They taught people not only on the medicines they should take during illness but also on how to lead a balanced and healthy life.

- Identify the medicinal plants within the premises of your house/ surroundings and prepare a list of the uses of those plants.
- Find out from your parents any sayings about health and medicine and note them down to prepare a small booklet for the entire class.

Books on Astronomy and Mathematics

Our ancestors were fascinated by the heavenly bodies like the sun and moon, the stars and the planets. They observed them day after day and noted that things in the sky kept changing over time. Some changes took place every minute, some took place more slowly over several days or months or even years. They noted all these carefully and found out that the skies had two or three distinct kind of bodies – the sun which rose and set every day and gave us warmth, the moon which grew big and vanished over the month, the planets which moved slowly against the background of the stars and the stars which shone brightly

but did not change their position with reference to each other. Slowly many people felt that these stars, planets and sun and moon contained secrets about the entire universe and that we should understand them better by observing them more carefully and calculating their movements. One such person was Aryabhata who wrote his book called *Aryabhatiyam* in which he said that the earth rotates causing day and night and that actually the sun did not go around the earth. People did not agree with him in those days.

Aryabhata and other mathematicians of ancient India also adopted the decimal system of numbers and place value system writing numbers the way we do today. Earlier Romans wrote one hundred and two as CII or one hundred twenty seven as CXXVII ($C = 100$; $X = 10$; $V = 5$ and $I = 1$). They did not use any zero. This created lot of problem in adding etc.

With the decimal system and place value system we can write this simply as 102 or 127. Today this system of writing numbers is adopted throughout the world.

Improve your learning

- 1) Brief the importance of languages.
- 2) How can you say that Aryabhata was the father of astronomy?
- 3) Differentiate between Charaka Samhita and Sushruta Samhita.
- 4) Mention a few inventions in Mathematics.
- 5) Look at a currency note and write down difference scripts on them. Identify the language in which they are written. Is the same script used for different languages? Which are they?
- 6) Refer to any general knowledge book and list out five great books in Telugu language and other languages.

Project :

Prepare a Flow Chart on the establishment of languages.

Key words

Epic
Inscription
Sangam Literature
Decimal system
Ayurveda

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Improve your learning

- 1) Brief the importance of languages.
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Project :

Prepare a Flow Chart on the establishment of languages.

CHAPTER 20

Sculptures and Buildings

Archeologists digging very ancient cities of Indus Valley found some very nice stone and bronze sculptures besides seals carved on stones and baked clay figurines. These were made some 4000 years ago. You can see some of their pictures here. You can see that these depict everything in a natural manner. We don't know what they were used for.



Fig: 20.1. A small bust of a male person of importance – was he a priest or a king?



Fig: 20.3. A bronze statue of a girl standing – just as the way the sky looks when you look up.



Fig: 20.2. A beautiful Harappan Seal showing a bull



Fig: 20.4. A mother goddess figurine of terracotta.

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A little later the art of casting metal figures spread to Maharashtra. Some very exquisite bronze figures were found during digging. These were probably made some 3000 years ago. Do you think they could have been toys?

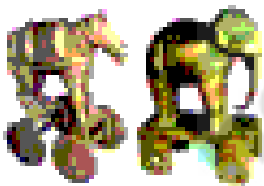


Fig: 20. 5. Daimabad Bronzes

These pillars and the Lion Capital represent the power and majesty of the Mauryan emperors. Compare this capital with the Bull capital in Rampurva. Here you can see that the bull looks more natural and quite similar to the Harappan seal's bull.



Fig: 20.6. Sarnath Lion Capital

Next important phase of sculpture belongs to the Mauryan period, that is around 2200 years ago. King Ashoka set up tall, smoothly polished pillars in many places. These were usually made of one piece of stone. Messages of Ashoka were carved on them. They also had at their top some figures of animals. These are called capitals. The most famous among these is the Lion Capital of Sarnath set up by Ashoka in the place where the Buddha first preached his teachings. These four majestic lions facing the four directions hold on their pedestal the Wheel of Dharma

- Do you feel that the lions look natural or do they look artificially posing for the sculpture?
- You must have seen these often. Where do you see pictures of these lions?



Fig: 20. 7 Rampurva Bull

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Portrait of Ashoka from Kanaganahalli

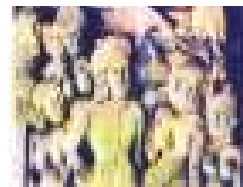


Fig: 20.8 Recent discoveries at Kanaganahalli in Karnataka brought out a stone portrait of king Ashoka, with an inscription in Brahmi letters read 'Ranya Ashoka' (King Ashoka). You should remember that this was made some three hundred years after the death of Ashoka and as such may not have any resemblance with him.

Buddhist Stupas and Viharas

Given below is the picture of one of the most famous stupas in India – the Sanchi



Fig: 20. 9 Sanchi stupa in Madhya Pradesh. It is one of the most important stupas built by King Ashoka. Can you identify the hemisphere, the platform, the umbrella and the fence?

Stupa. Look at the photo. You can see that it is like a hemisphere (half ball) – just as the way the sky looks when you look up.

A stupa is built on a platform. In the centre of a stupa were buried relics of the Buddha or important monks (relics are remains of the body like teeth, bone, hair etc). The hemisphere is fully packed and you cannot enter it like a temple. Above it rises a pillar topped by umbrellas. The stupa is usually surrounded by a stone fence with decorated gateways. Initially in the time of Ashoka these were built of mud, brick and wood and later on made with stones.

The stupa has many meanings – it is supposed to represent the Buddha. At the same time it is believed that the dome of the stupa represents the universe with the central pillar being the axis around which everything revolves and which connects the world below, the earth and the heavens. Pilgrims worship the stupa by offering flowers etc, and going round it in *pradakshina* and meditating in front of it.

- Can you compare a stupa with a temple and tell what the similarities and the differences are between them and how people worship in them?

Archeologists have found remains of stupas from very early times in several places of Andhra Pradesh like Amaravati, Bhattiprolu, Ramathirham, Salihundam etc. At Bhattiprolu stupa was found a crystal casket containing the relics of the Buddha.

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Fig: 20.10. Remains of Salihundam stupa. Can you see a spoke wheel kind of formation in the foundation of the stupa?



Fig: 20.11 Amaravathi stupa.

Amaravathi Stupa in Guntur district is the most famous one in Andhra Pradesh. This was built during the rule of Satavahanas about 1900 years ago.

Fig.20.11 shows a sculpture panel depicting the stupa. Can you see some flying figures on the top? These are supposed to be gods from heavens who came to worship the Buddha. At the bottom you can see some men and women also bowing down and worshipping. You can also see the four lions on the gateway. What do you think they signify?

Today the Amaravathi stupa is just a mound of rubble. All that we have to imagine is how this great stupa was with the help of the panels which show us how it must have looked 1900 years ago. As you can see from the picture the stupa was covered with panels of sculptures depicting the Buddha and his teachings. These panels were found by the British and were taken away by them to

London. Some of the panels that could not be transported were kept in Madras Museum. Based on these panels people have tried to imagine how the stupa would have looked like. See the picture of reconstruction and compare it with the panel.

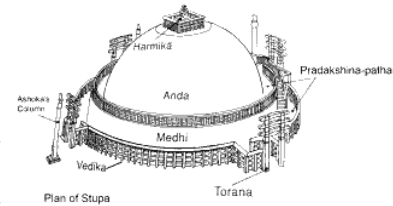


Fig: 20.12 Reconstruction of Amaravathi stupa

Another important stupa was the Nagarjunakonda stupa. It was part of Vijayapuri the capital city of Ikshvaku kings. It was on the banks of the Krishna River. Vijayapuri, had a large number of stupas, viharas and palaces. It also had a beautifully designed amphitheatre and ghats leading to the river. Unfortunately today the entire city lies under water – submerged in the Nagarjunasagar dam. A large number of sculptures and other remains have been removed and kept in a museum nearby.

Look at some of the sculpture panels from Nagarjunakonda and Amaravathi below. These sculpture panels represent the earliest sculptural activity in South India. You can get a glimpse of people of those times from them.



Fig: 20.14 A panel from Nagarjunakonda showing the admission of six princes and the barber Upali into the Sangha. In order to teach the princes humility, the Buddha admitted Upali first and the rest after him. You can see Upali seated on a low stool besides the Buddha.



Fig: 20.15 Panel from Sanchi shows the daily life of villagers. This is a beautiful panel which shows the visit of the Buddha to a village. Can you make a list of activities being done by the people in this panel? Do you get to see similar scenes in today's villages?

As time went on sculptors started making large and complete figures instead of just the reliefs shown above. Large statues of the Buddha tried to give people an idea of the peaceful, calm and serene personality of the Buddha. The most famous sculptures of the Buddha come from Gandhara in the Northwest, Mathura and Saranath in Uttar Pradesh (Fig: 17.11). We also can see some of these sculptures in Nagarjunakonda.



Fig: 20.13 A panel from Amaravathi showing calming of an elephant (Nalagiri) by the Buddha. The royal elephant went out of control and the people on the street were panic stricken. However on seeing the Buddha the elephant calmed down and bowed down to him. Can you see how they show a story in a panel? What could be the message of the story?

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Viharas were the monasteries or living places of Buddhist monks where religious education was imparted. A vihara usually had small rooms around an open courtyard and had a small shrine containing a stupa or an image of the Buddha at one end. This shrine was called a *chaitya* which was also a prayer hall for the monks.

There are cave viharas excavated on hill sides like in Nashik and Karle. These too have some beautiful sculptures carved on them. You will read about them below.

The other viharas were built with brick or stone blocks like in Takshashila, Nagarjunakonda and Nalanda which became great places of learning. In Viharas monks taught Buddhist scriptures to disciples. Apart from imparting education in Viharas, monks were also treating the physical ailments of people. We find many inscriptions from these viharas which tell us that ordinary men and women – farmers, traders, soldiers, and artisans – made liberal donations for building and expenses of these viharas.

Buddhist holy places of learning had attracted the pilgrims from other countries. Chinese pilgrims Fa-hi-an, Itsing and Hu-en-Tsang came to visit places associated with the life of the Buddha as well as famous monasteries.

Pilgrims were the people who took up journeys to holy places to offer worship.

Hu-en-Tsang, and others spent time studying in Nalanda (Bihar) the most famous Buddhist monastery of the period. This is how he describes it:

“The teachers are men of the highest ability and talent. They follow

the teachings of the Buddha in all sincerity. The rulers of the monastery are strict, and everyone has to follow them. Discussions are held throughout the day, and the old and the young mutually help one another. Learned men from different cities come here to settle their doubts. The gate keeper asks new entrants difficult questions. They are allowed to enter only after they have been able to answer these. Seven or eight out of every ten are not able to answer.”

Rock cut Chaityas and Early Temples

Traders, artisans and kings of the time of the Satavahanas donated generously to build a unique kind of chaityas and viharas in several places in Maharashtra like Karle, Bhaja, Kanheri and Nashik. These were built like caves on hill sides. Stone workers using chisel and hammer carved living rocks and reproduced structures which carpenters and wood workers had made. They made large prayer halls, stupas and small rooms for monks – all in the rock. They also carved beautiful images of people and animals and some times of the Buddha. Look at these pictures of the Karle chaitya which was built about 2100 years ago.

- Do you think the man and the woman shown in the sculpture had equal status? Give your reasons.
- Which part of the chaitya do you think was carved out first and which part was carved the last?



Fig: 20.16 Outside gate of Karle cave chaitya



Fig: 20.17. Inside a Chaitya



Fig: 20.18 & 20.19 Sculptures from Karle

Even during these times, carpenters and masons are making temples and chaityas with mud, wood and stones. Some of these temples are for gods like Krishna while others are for the Buddha. But these have not survived. At Sanchi in Madhya Pradesh we get one of the earliest surviving stone temples. This is a very simple structure, with just a small room (called *garbhagriha*) in which the idol of the Buddha was kept, and a small open porch or *mandapa* with no walls but only pillars. The door and the pillars are beautifully carved. However, the temple has a flat roof without any tower or *shikhara* on it. This was built around 1600 years ago. See the pictures.



Fig: 20. 20. Early Buddhist temple from Sanchi

Key words

Chaitya	Monks
Vihara	Stupa
Relics	Monastery

Improve your learning

1. Why do you think Ashoka chose lions and bulls to put on his pillars rather than cows or parrots? What animal would you have chosen if you were in his place? Give reasons for your choice.
2. Look at the sculpture panel from Kanganahalli and identify the features that distinguish the king from other people.
3. Many stupas of Andhra Pradesh are on the banks of rivers (like Salihundam, Nagarjunakonda, Amaravati etc). Why do you think the monks selected these sites to build stupas?
4. Look at the sculpture showing the calming of the elephant. You can see some people watching the event from a height. Who do you think were these people?
5. Carefully look at the dresses of men and women in the sculptures. Can you try to draw them in a notebook? In what way are they different from the dresses we wear today?
6. Why do you think only the rock cut viharas and chaityas survived till today?
7. Compare the features of a Chaitya with that of a temple. Do you think the mode of worship in a Chaitya and a temple would be different?
8. Why the Buddhist Stupas, Chaityas are sacred?
9. How the Buddhist monks probably used the Viharas and Chaityas?
10. Locate Buddhist and Jain sites in Andhra Pradesh outline map?

Project

Visit a place of worship in your village or town and draw a sketch of the structure. Try to get the name of each part of the structure and its use and meaning. Prepare a report about this place of worship and conduct an exhibition in your class.

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ACADEMIC STANDARDS

Time should be spent in making sure that children comprehend the passages given in text. In between questions are useful in this context. These questions are of different types that would include the aspects reasoning, cause and effect, justification, mind mapping / concept mapping, observation, analysis, thinking and imagination, reflection, interpreting etc. The key concepts have been discussed subconceptwise in every chapter with examples and also given in the form of keywords.

1) **Conceptual understanding:** Promoting learning of basic concepts through inquiry, discussion, reflection giving examples through case studies interpreting, observation etc.

2) **Reading the text (given), understanding and interpretation :** Occasionally there are case studies about farmers, labourers in factory, or images that are used in text which do not directly convey the concept. Time should be given for children to grasp the main ideas, interpret images etc.

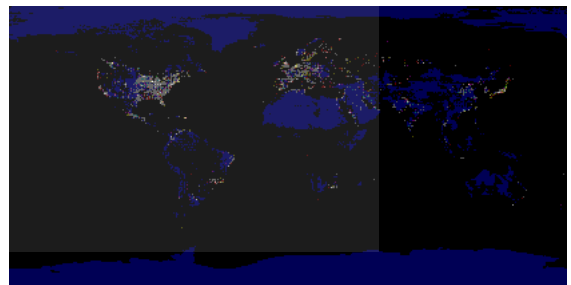
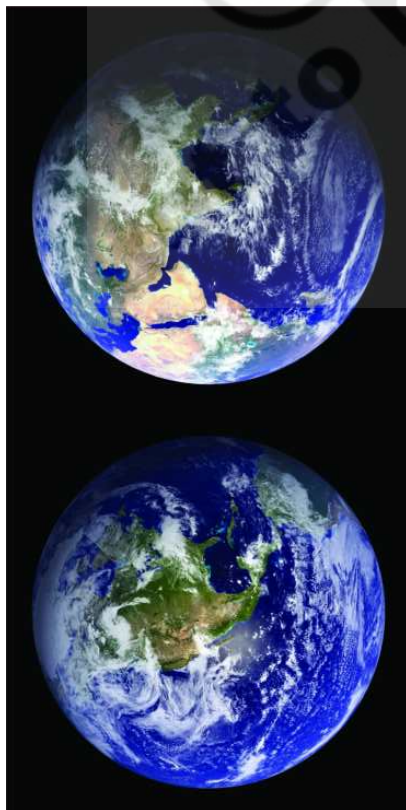
3) **Information skills:** Textbooks alone cannot cover all different aspects of social studies methodology. For example children living in an urban area can collect information regarding their elected representatives or children living in the rural area can collect information about the way irrigation / tank facilities are made available in their area. These information may not exactly match with that of the textbooks and will have to be clarified. Representing the information that they have collected through projects are also an important ability. For example if they collect information about a tank – they may decide to draw an illustration or map etc along with written material. Or represent the information collected through images or posters. Information skill includes, collection of informatic tabulation / records and analysis.

4) **Reflection on contemporary issues and questioning:** Students need to be encouraged to compare their living conditions along with that of different regions or people from different times. There may not be a single answer to these situations of comparison. Giving reasons for certain happening process and justification of informatic and interpretative.

5) **Mapping skills:** There are different types of maps and pictures used in the textbook. Developing ability related to maps as abstract representation of places are important. There are different stages of developing this ability, from creating a map of their classroom to understanding height, distance as represented in a map. There are illustrations, posters and photographs used in the textbook, these images often relate to the text and are not merely for visual effect. Sometimes there are activities like write a caption or read the images that are about architecture etc.

6) **Appreciation and Sensitivity:** Our country has vast diversity in terms of language, culture, caste, religion, gender etc. Social studies does take into consideration these different aspects and encourages students to be sensitive to these differences.

Q. In this page there are two images of the earth taken from space. Would you agree with the title given to the first images as "Blue Marble"? Second image shows the earth by the night. What can you tell about lives in different continents from this image?



ACKNOWLEDGEMENT

We would like to acknowledge the contributions of Dr. K.N.Anandan, Linguist, Kerala, Dr. P. Dakshina Murthy, Retd. Dy. Director, Telugu Academy, Sri A.R.K. Murthy, Retd. Dy. Director, Telugu Academy, Deepa Srinivasan, Krithika Vishwanath and Sri Ramamurthy Sharma who participated in our workshops and contributed in improving the quality of the textbook and who provided the support for layout and design. Our utmost respects to Archeological Museum Dept. Govt. of Andhra Pradesh. Some of the photographs used in the book are taken from flickr or other internet sources, under creative commons licence as follows

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CLASS - VI SOCIAL STUDIES SYLLABUS

S.No.	Theme	Sub Theme	Key Concept
1.	Diversity on the Earth	1. Reading and Making Maps	-Sketch map -Scale -Directions on the map. -Symbols
		2. Globe – A model of the Earth	-Earth is a sphere -Cardinal directions -Latitudes and Longitude (Equator, Poles) -Continents and Oceans
		3. From gathering food to Growing food – The Earliest people	-Gathering, hunting and stone tools -Domestication of animals and plants -Survival of hunting gathering and early farming practices
		4. Land forms of A.P.- Part A Penamakuru - A Village in the Krishna delta - Part B	-Land forms introduction -Plain & Delta (A study of Penamakuru village)
		5. Salakamcheruvu - A Village on the Plateau	-Plateau (study of Salkam cheruvu village)
		6. Kunavaram - Tribal Villages on the Hills	-Hilly region (Study of Kunavaram village)
2.	Production, Exchange and Livelihoods	7. Agriculture in our times;	-Categories of farmers (rich, middle, small and marginal) and agricultural workers. -'Dry', 'wet' and 'garden' agriculture -Rural Credit and marketing -Sustainable agriculture
		8. Trade in Agricultural Produce: Part-A and part-B	- Types of market places -Retail shops: retail shops in villages weekly markets / Rythu bazaars / Mandi / Wholesale markets for paddy. - Buying and selling in the market. - Different kinds of traders retail shopkeepers, wholesale traders -Holding capacity of farmers, transport facilities, ware-housing, sale through public auction

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S.No.	Theme	Sub Theme	Key Concept
3.	Political Systems and Governance	9. Community Decision making in a Tribe	- Popular perceptions of tribal societies - Tribal egalitarianism (minimal gender, age and economic differences), kinship relations, access to common resources, \ collective decision making, tribal religion
		10. Emergence of Kingdoms and Republics	Janapadas Maha Janapadas, Kingdoms, Gana.
		11. First empires	- Mauryan empire, Kingdoms and empires in the Deccan.
		12. Democratic Government	- Kingship & dictatorship - Citizenship - Participatory decision making - Representation - Role of Majority & Minority - Independent Judiciary - Inequality and democracy - Casteism / communalism and democracy
		13. Village Panchayats	- Decentralization of decision making and implementation - Implementation of projects - What is a ward election to ward? - Electoralroll? Gram sabha, Sarpanch, Reservations etc., - Functions of Grampanchayat. - Village secretary and VRO
		14. Local Self- Government in Urban areas.	Urban local self government
4.	Social Organization and Inequities	15. Diversity in Our society	- Diversity in our neighborhood and country - Unity in Diversity - Difference and prejudice - Stereo types - Inequality and discrimination - Discrimination and exclusion based on gender, caste, region, physical capabilities etc - Experiences of discrimination - Struggle for equality

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S.No.	Theme	Sub Theme	Key Concept
		16. Towards Gender equality	- Gender & sex - Sex ratio in the population - Stereotypes about boys and girls - household work - Opportunities and employment for women - Schooling and women - Struggle for women empowerment New forms of gender discrimination and exploitation
5.	Religion and Society	17. Religion and Society in Early times	-Pre historic religion – Folk worshipping and trees and animals -Vedic Religion – Worship associated practices, rituals. Upanishads, Jainism & Buddhism
		18. Devotion and Love towards God	- Early Bhakti Movement - Alwars and Nayanars and their poetry - Ideas about Universal God and Devotion and love - Temples and idol worship - Emergence of Christianity Emergence of Islam
6.	Culture and Communication	19. Language, writing and Great Books	- Story of writing - Epics - Sangam Literature - Books on Science, Maths and Medicine
		20. Sculptures and Buildings	- Buddhist Architecture - Stupas, Viharas and Chaityas. - Temple Architecture - Rock cut and structural Temples

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