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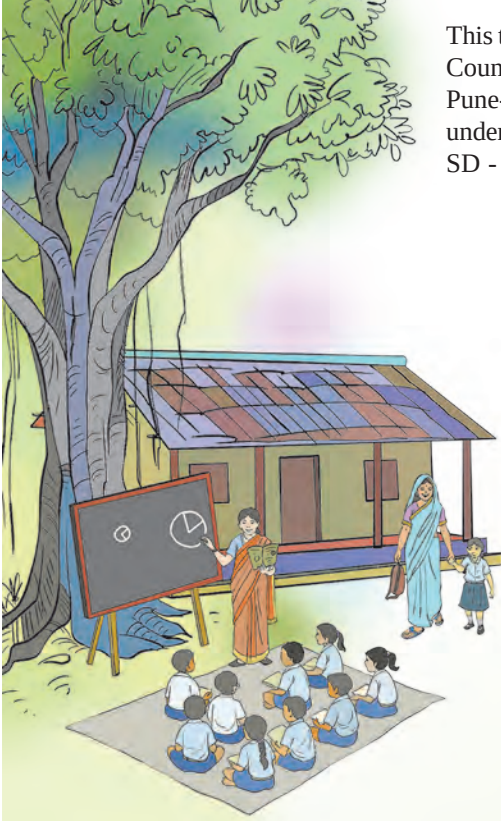
Tele MANAS Program

**Tele MANAS (Tele Mental Health Assistance and Networking Across States)
(14416 / 1800-89-14416)**

Under the National Mental Health Program, the centrally sponsored scheme Tele MANAS is being implemented in the state of Maharashtra from October 2022. Under the Tele MANAS Program, free 24 × 7 integrated and comprehensive mental health services are provided through the helpline number 14416. This includes treatment and counselling by experts for various mental problems. The information provided by you after calling the Tele MANAS helpline remains completely confidential, so students, parents and teachers should feel free to call the helpline number and tell them about their problems and doubts and get guidance on it. Tell others to take help from this facility as well.

Manodarpan

The Manodarpan Helpline (8448440632) is a free telephone service that has been made available since July 2020. It is provided by the Ministry of Education through the Manodarpan Cell at the National Council of Educational Research and Training (NCERT) to offer psychological guidance and support to students, parents and teachers. This service is available every day of the week from 8:00 AM to 8:00 PM. Students, parents, and teachers can call this helpline to receive the necessary guidance and counseling.



This textbook aligns with the curriculum and syllabus developed by the State Council of Educational Research and Training (SCERT), Maharashtra, Pune-30 and has been verified. The Coordination Committee, established under Government Resolution by GR No. Abhyas - 2116/(Pra.Kra.43/16) SD - 4 dated April 25, 2016, approved this textbook in its meeting held on May 19, 2026, for use from academic year 2026-27 onwards.

History and Civics

Standard Six



समग्र शिक्षा



Maharashtra State Bureau of Textbook Production and Curriculum Research, Pune.



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First Edition :
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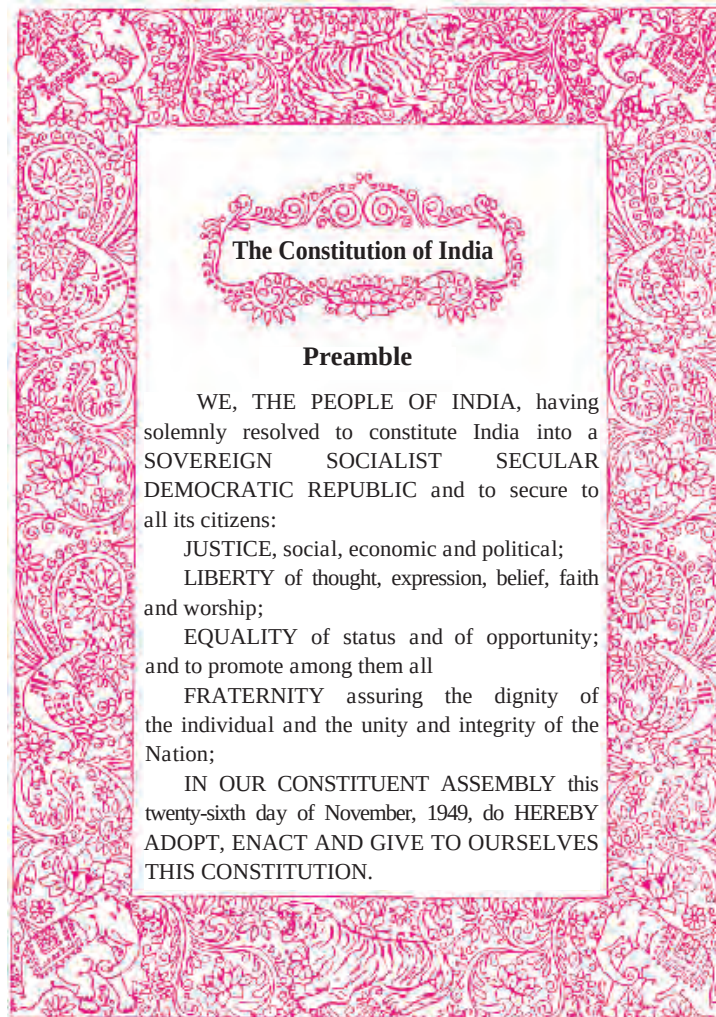
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The Constitution of India

Chapter IV A

Fundamental Duties

ARTICLE 51A

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.

NATIONAL ANTHEM

Jana-gana-mana-adhināyaka jaya hē
Bhārata-bhāgya-vidhātā,

Panjāba-Sindhu-Gujarāta-Marāthā
Drāvida-Utkala-Banga

Vindhya-Himāchala-Yamunā-Gangā
uchchala-jaladhi-taranga

Tava subha nāmē jāgē, tava subha āsisa māgē,
gāhē tava jaya-gāthā,

Jana-gana-mangala-dāyaka jaya hē
Bhārata-bhāgya-vidhātā,

Jaya hē, Jaya hē, Jaya hē,
Jaya jaya jaya, jaya hē.

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.

To my country and my people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

राज्यगीत

जय जय महाराष्ट्र माझा, गर्जा महाराष्ट्र माझा
जय जय महाराष्ट्र माझा, गर्जा महाराष्ट्र माझा ॥धृ॥

भिती न आम्हा तुझी मुळी ही गडगडणाऱ्या नभा
अस्मानाच्या सुलतानीला जबाब देती जिभा
सह्याद्रीचा सिंह गर्जतो शिव शंभू राजा
दरी दरीतून नाद गुंजला महाराष्ट्र माझा
जय जय महाराष्ट्र माझा, गर्जा महाराष्ट्र माझा ॥१॥

काळ्या छातीवरी कोरली, अभिमानाची लेणी
पोलादी मनगटे खेळती, खेळ जीवघेणी
दारिद्र्याच्या उन्हात शिजला
निढळाच्या घामाने भिजला
देश गौरवासाठी झिजला
दिल्लीचे ही तख्त राखितो, महाराष्ट्र माझा
जय जय महाराष्ट्र माझा, गर्जा महाराष्ट्र माझा
जय जय महाराष्ट्र माझा ॥२॥

Preface

In accordance to the 'National Education Policy 2020', the 'School Curriculum framework 2026' for the State of Maharashtra has been developed. The implementation of this government-approved curriculum has commenced in phases from the academic year 2026-27. In this curriculum framework, for Standards 3 to 5, History and Civics are included into 'The World Around Us – Part 2'. There will be a separate textbook for History and Civics from Standard 6 onwards. It gives us great pleasure to present this textbook.

This textbook has been crafted with a comprehensive vision, incorporating elements such as Indian Knowledge System, Panchakosha, 21st century skills, a multidisciplinary approach and an activity-based, student-centric teaching-learning process. At this stage of primary education, the content has been innovatively structured featuring various activities, learning experiences and projects, specifically designed to foster the development of targeted learning outcomes in students. A primary objective of the National Education Policy is to inculcate specific learning outcomes. Thus, this textbook especially emphasises on achieving this goal.

The History section of this textbook covers the 'History of Ancient India'. The objective is to develop holistic understanding of our culture and traditions and to increase awareness regarding social integration.

The history of Ancient India witnesses human evolution, development of human civilization and a rich heritage. The History section of this textbook provides a detailed overview of how the history of Ancient India is reconstructed and interpreted through the analysis of various archaeological sources such as material artifacts, inscriptions, coins and literary texts, travelogues of foreign visitors. This textbook traces the journey of human civilization from the nomadic phase of the Stone Age to the emergence of agriculture, permanent settlements and urbanisation. The political, social and economic history of various periods including the Harappan Civilization, the Vedic Period, the rise of the Mahajanapadas, the Mauryas, Shungas, Satavahanas and Guptas is presented in a easy and scholarly manner. The interrelationship between the administration, economy and social structure of the ancient period is explained. Furthermore, the various aspects of ancient Indian culture such as art, architecture, literature, science, mathematics, ayurveda, philosophy and religion are explained. Influence of ancient India extended beyond the Indian subcontinent in other parts of the world. India's relations with China, Southeast Asia, Central Asia and the Mediterranean region through trade, religion and art are also explained. Inclusion of informative boxes is an effort to make the textbook dialogue oriented and to motivate the students for proactive learning. The primary objective of this textbook is to spark curiosity about history among students, deepen their understanding of the past and foster an appreciation for India's rich heritage.

In the Civics section, while discussing 'Local Government Institutions', particular attention has been paid to the participation of local citizens in development schemes, as well as the involvement of women and the transformative changes resulting from their participation. Students are introduced, in simple language, to the fundamental principle that the governance of our country is conducted in accordance with the Constitution, laws and regulations. The supplementary information provided in the boxes is designed to enhance learning. Specific guidelines have been provided for teachers. Various activities have been suggested to ensure that the teaching-learning process remains activity-oriented. The content in the textbook will prove invaluable in creating responsible citizens who actively participate in the democratic processes.

To ensure that this textbook is flawless and of high quality, it was reviewed by a select group of teachers from all parts of Maharashtra, as well as by various educationists and subject experts. The suggestions and feedback received were considered before finalising the textbook. The members of the Board's History and Civics Subject Committees, along with the authors and illustrators, have prepared this textbook with great dedication. The Board expresses its heartfelt gratitude to all of them.

It is hoped that students, teachers and parents will welcome this textbook.

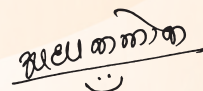
Best wishes for joyful learning of History and Civics !

Pune

Date : 1 May 2026

Indian Solar Year :

Vaishakh 11, Shaka 1948, Maharashtra Din



(Anuradha Oak)

Director

**Maharashtra State Bureau of Textbook
Production and Curriculum Research, Pune.**

Chapterwise Learning Outcomes

Curricular Goals : CG -Understanding and interpreting resources related to various aspects of human life.			
Sr. no.	Competencies given in syllabus	Learning Outcome	Page numbers
1	Sources of History C – 1.1 collects and interprets multiple sources of information (Primary and Secondary) to understand historical, cultural, geographical and socio-political aspects of human life. C – 1.2 presents and analyses information related to various aspects of human life in the form of text content, charts, figures and maps.	- The learner collects and interprets various information by collecting and interpreting historical sources to understand various aspects of human life in ancient times. a) Explains the Primary sources of ancient history. b) States the secondary sources of history. c) States the Material Sources of history and understands the information. d) Recognises the Literary Sources of history and understands various aspects of human life. e) States the oral sources (material/literary/oral) of study of history. - States the names of various excavation sites, heritage sites, museums in Maharashtra, locates these places in map of Maharashtra understand importance of conservation of these places and correlate it with various aspects of life. a) States names of various excavation sites and heritage sites in Maharashtra and mark them on map. b) Visits various museums in Maharashtra and write information. - The learner collects and classifies the information related to aspects of human life in ancient times by observing content, charts/tables, figures and maps. a) Collects information regarding various aspects of human life with the help of classification and understands this information. b) Collect and classifies information regarding various aspects of human life with the help of figures. c) Observes physical and historical maps and marks places that are historically related to various aspects of human life in map. d) Collects and classifies information regarding various aspects of human life in form of tables.	1, 2, 3, 4, 5, 6, 7 2, 3, 4, 5, 6, 7 2, 3, 4, 5, 6, 7 2, 3, 4, 5, 6, 7 2, 3, 4, 5, 6, 7 2, 4, 5, 6, 7 2, 3, 4, 5, 6, 7 5, 6, 7, 13, 14, 15 13, 14, 15 13, 14 8, 9, 10, 11, 12, 13, 14, 15 8, 9, 10, 11, 12, 13, 14, 15 8, 10, 14 9, 14, 15 8, 10, 13, 14, 15
Curricular Goals : CG – 1 To understand and interpret sources related to various aspects of human life. CG - 2 To trace the cultural continuity and cultural change with the help of some specific examples and their context and the historical events.			
2	Prehistoric period C – 1.1 Collects and interprets multiple sources of information (primary and secondary) to understand the historical, cultural, geographical and sociopolitical aspects of human life. C – 2.1 Analyses the major changes in the past and their clear impact on society	- Name various excavation sites, heritage sites, museums in Maharashtra and show them on the map of Maharashtra, explain their information, understand the importance of their preservation and conservation and correlate them with various aspects of human life. c) Marks various heritage sites in map, gives information and correlates it with various aspects of human life. - Based on the human culture in ancient times, explain the impact of various changes on the cultural progress of ancient India, and understand the process of continuity and change in human culture. a) Explain impact of various geographical characteristics on cultural development of ancient India. b) Understands the concept of Prehistoric times and explain information about changes and development in human culture during prehistoric and historic times. - Explain the meaning and information of the stone age and chalcolithic age and explain the impact of changes in human life at that time on society. a) Explains the meaning of stone age and mark prehistoric sites on map of Maharashtra. b) Explain and compares information about Paleolithic, Mesolithic and Neolithic age. c) Explain the changes in human life during Paleolithic, Mesolithic and Neolithic age. d) Explain the meaning of chalcolithic age. e) Mark chalcolithic sites like Savalda, Jorwe, Inamgaon and Daimabad in map of Maharashtra and explain their importance. f) State the characteristics of chalcolithic age. - Understand various stages of development in human society and analyze the impact of various changes over the time on human society in accordance with human settlement, civilization, culture etc.	13, 14, 15 6, 15 10, 11, 12, 13, 14, 15 9, 10, 16, 17, 18 10, 11, 12, 13, 14 10, 11, 13, 14, 15 10, 11, 15 11,12,13,14,15 11,12,13,14,15 13,14,15 13,14,15 13,14,15 8,9,10,11,12, 13, 14,15

Curricular Goals : CG – 2 To trace the culture continuity and culture change with the help of specific examples, references and the historical events.			
3	Harappan Civilisation C – 2.1 Analyses Major changes in the past and their effect on the society.	- Show the historical Harappan excavation sites on the map and discusses the characteristics and changes in the social life of that period and the reasons of decline of the Harappan civilization. a) State the periods of Harappan Civilisation b) Marks the Harappan sites and contemporary world sites in map c) States the characteristics of town planning in Harappan civilization and explain the changes. d) Explain the causes behind decline of Harappan civilization	16, 17, 18, 19, 20 21, 22, 23, 24, 25 17, 24 17, 18, 25 18, 19, 20, 21, 22, 23, 24
4	Vedic culture C -2.1 Analyses the Major changes in the past and their direct effects on the society.	- Explains changes in the field of literature, political, social, cultural life in Vedic culture. a) State the names of Vedic texts and explain their importance in Indian culture. b) State the information about political, social, religious, economic, cultural life and Ashrama system.	26, 27, 28, 29, 30, 31, 32 27, 28, 29, 30, 31, 32 28, 29, 30, 31, 32
Curricular Goals : I: CG -7 (a) To understand rich past and present India with its cultural diversity unity, pluralism, heritage, tradition, literature, art, architecture, Philosophy, medicine, science and other contributions to humanity. (b) To understand the meaning and the importance of being Indian through other essential elements of unity and geographical diversity.			
5	Various Religious trends C – 7.3 Understands the inclusion of communities and social groups in Indian tradition and its global impact through cultural factors	- Introduces various groups and communities in ancient India through the information about their costumes, life style, behavior, culture, traditions, education system, occupation etc. a) State the impact of ancient Indian traditions on various social groups. b) Explain various religious trends in ancient India and their philosophies.	33, 34, 35, 36, 37 38, 39, 40, 41, 42 33, 34, 35, 36, 37 38, 39, 40, 41, 42 33, 34, 35, 36, 37 38, 39, 40, 41, 42
Curricular Goals : CG – 4 Understanding the effects of social, cultural and political institutions and explain how the individuals, and social organizations shape the society.			
6	Janapadas and Mahajanapadas C – 4.1 The student collects, organizes and interprets information about the functioning of various social, cultural, economic and political institutions in the area or region. Recognizes the importance for human society.	- State the functioning of the socio-cultural, economic and political institutions in post Vedic period and Janapadas and explains their importance. a) Collects the information about social, cultural, economic and political institution in post Vedic period and state its importance in human life. b) State the characteristic and importance of Janapadas in ancient India. c) State and compare contribution of various Mahajanapadas in ancient India.	43, 44, 45, 46, 47 48 43, 44, 45, 46, 47 48 43, 44, 45, 46, 47 48 45, 48
Curricular Goals : CG – 4 Understanding the effects of social, cultural and political institutions and how the individuals, and social organizations shape the society.			
7	India during Mauryan period C – 4.2 Evaluates the impact of social, cultural and political institutions on individuals/ groups/ communities in society.	- Evaluate the impact of various empires, individuals and society/social groups on the contemporary society. a) Explain the contribution of Chandragupta Maurya and emperor Bindusara in the establishment and expansion of the Maurya empire. b) Evaluate the causes and consequences of Emperor Ashoka's Kalinga invasion. c) Explain Emperor Ashoka's contribution in the Kalinga war, the spread of religion and welfare oriented work. d) Analyze and evaluate Emperor Ashoka's work of spreading religion e) Explain the importance of Emperor Ashoka's welfare oriented work. f) Explain the Administrative system and social life during the Mauryan period. g) Explain the correlation between the national symbols of India and the architectural art of the Mauryan period by explaining information about the art, architecture and literature of the Mauryan period.	49, 50, 51, 52, 53 54, 55, 56 49, 50, 51, 52, 55, 56 52, 53, 55, 56 52, 53, 55, 56 52, 53, 55, 56 53, 55, 56 53, 54, 55, 56 54, 55, 56

Curricular Goals : CG 3 – To find correlation between causes and consequences behind various social and historical events and correlate them with human life.			
CG – 7 (a) To understand the rich past and present of India with its glorious cultural diversity, unity, pluralism, heritage, tradition, literature, art, architecture, philosophy, medicine, science and other contributions to humanity.			
(b) To understand meaning and importance of being Indian, through essential elements of unity and geographical diversity.			
8	Kingdoms and Dynasties in ancient India and Maharashtra C – 7.4 To identify the important kingdoms and dynasties of ancient India and Maharashtra. C 3.2 Identifies the causes and impact of cooperation conflicts between various social groups their area and different parts of world and their impact on human society	Explain the contribution of important kingdoms and dynasties of ancient India and Maharashtra (Shunga, Kanva, Satavahana, Kushan, Gupta, Vardhana etc.) a) Explain the spread of Shunga Empire and analyse their policy of opposing Greek states. b) Explain the spread of Kanva empire. c) Explain the significant contribution of Satvahana Dynasty in ancient Maharashtra and India. d) Explain the innovative contribution of Indo-Greeks to Indian numismatics. e) Explain the spread of Shaka Empire. f) Explain the spread of Kushan Empire, their administrative system and impact of Indian culture on them. g) Explain an account of political, economic and social life during Gupta period. h) Explain the contribution of Emperor Harshavardhana in expanding his kingdom. d) Explain the contribution of Kushanas in administration and cultural field. e) Explain changes in warfare technique, food habits, rituals and traditions as a result of foreign invasions	57, 58, 59, 60, 61, 62, 63, 64 57, 63, 64 58, 63, 64 59, 63, 64 58, 63, 64 59, 63, 64 60, 63, 64 61, 63, 64 62, 63, 64 60, 61, 64 57, 58, 60
Curricular Goals : CG – 7a) To understand the rich past and present of India, with its glorious cultural diversity, unity, pluralism, heritage, tradition, literature, art, architecture, philosophy, medicine, science and other contributions to humanity.			
b) To understand meaning and importance of being Indian, through essential elements of unity and geographical diversity.			
9	Cultural Heritage of ancient India C- 7.1 Recognizes the similarities between India's rich and diverse cultural elements, language, art, philosophical ideas, values, dress, food, traditions, festivals, trade, commerce, Ayurveda and yoga health practices and explains unity in diversity. C – 7.3 understands the inclusion of communities and resultant global impact through cultural elements.	1) Understand the rich and diverse cultural elements of ancient Indian culture and identify their similarities and explain unity in diversity. a) Explain the elements of language, art, tradition, dress, food, etc. in the cultural life of ancient India with examples b) Explain the factors like trade and commerce in the economic life of ancient India with examples c) Explain and classify the factors like Ayurveda and Yoga and health habits in the medical Science of India. d) Explain the similarities and differences in the cultural factors in various regions of ancient India and Maharashtra with examples and explain the concept of unity in diversity. 1) Identify various communities of ancient times and their dress, livelihood, lifestyle, behavior, culture, tradition, education, profession. c) Compile and understand information about the historical Universities in India. d) Explain the reasons behind prosperous and advanced trade in ancient India with justification	69, 70 65, 66, 67, 72, 73 69 69, 70, 72 70, 71 70, 71, 72, 73 71, 72, 73 69
Curricular Goals : CG – 2 To trace the cultural the continuity and cultural changes with the help of specific examples, and their context and the historical events.			
CG – 3 To find the correlation between the causes and consequences behind various social and cultural events and to correlate them with human life.			
10	Ancient India and the World C -2.2 Recognizes the factors that influence the spread of certain relationships, customs and practices in human life, which persist through major changes in society. C -3.2 Identifies the causes and impact of cooperation and conflict between social groups and communities, within their area and in other parts of the world and their impact on human society.	1) Explains the elements of the amalgamation of Persian and Greek cultures, stating that certain relationships, customs and practices in human life remain unchanged. a) State the favorable and unfavorable impact of Persian Culture on India. b) State the favorable and unfavorable impact of Greek Culture on India. 2) Explains the diversity of human life around us. Explains the contact of many ancient cultures with each other and the harmony and conflict between different regions, and explains their far-reaching impact on human life. a) Explain the correlation of India with the neighbouring countries. b) Explain the relations between Indian subcontinent, Iran and Greece and explain impact political, social, economic trade, transport, administration and education; result of expansion of West Asian countries. c) Explain the change in social and political scenario that was result of Alexander's invasion	74, 75 74, 75, 76 76, 77 78, 80, 81 78, 79, 81 80, 81 76, 77, 80, 81

Guidelines for Teachers

- Since the primary objective of the National Education Policy is to enhance the learning outcomes of all students within the state, it is necessary that every teacher keeps the 'Learning Outcomes' in mind while during teaching learning process. They are listed in the introductory pages of the textbook
- When planning the teaching-learning process for each lesson, teachers should design the learning experiences and various activities in alignment with the specified learning outcomes.
- The lessons incorporate diverse learning experiences presented through a multidisciplinary approach. teachers should give comprehensive consideration Teachers are expected to make the students aware that they can learn easily with the help of various subject in a holistic manner.
- The purpose of teaching the history of ancient India is to provide students with a comprehensive understanding of their culture and traditions. Thereby inculcating a sense of social and national integration. While teaching this subject, teachers should plan their teaching learning process with this specific objective firmly in mind.
- A deeper comprehension of the subject can be effectively cultivated through the implementation of various activities.
- It is not always feasible to provide exhaustive details, examples and explanations for every single point within the textbook lessons. Therefore, teachers must preplan essential materials, that would simplify the context
- Students should be facilitated to collect information about source of various ancient artifacts, coins, ancient architecture that will inculcate pride for our cultural heritage.
- Since Harappan times India had established trade relations with distant lands, which gave prosperity to ancient India. Keeping this in mind, nature of international trade should be explained. This type of trade is impossible without achieving.
- The tradition of stage performance based on the epics Ramayana and Mahabharata continues to thrive to this day in Southeast Asian nations such as Indonesia and Cambodia. Narratives from these epics are also depicted in the ancient sculptures of those regions. Students should be assigned projects to gather additional information regarding this subject and present their findings to the class.
- Before starting the study of Civics, the administrative set up of our country should be explained. The nature of the Union, the State and the Local Government should be briefly introduced.
- A figurative image of Indian map is used to give a glimpse of diverse Indian quoinine is used
- Each state of India has its own laws regarding local government. It is not expected that students acquire detailed knowledge of these specific laws. However, it is necessary to emphasize that the governance of our nation operates strictly in accordance with the Constitution, laws and regulations. Through various illustrative examples, students should be made to appreciate the benefits inherent in the Rule of Law.
- Students should be made aware of the changes that have taken place within local self-governing institutions. It needs to be kept in mind that the 73rd and 74th Constitutional Amendments have significantly empowered these bodies.
- Particular emphasis should be given to highlight the participation of women in local self-governing institutions, as well as the transformative changes that have resulted from their involvement.
- During the British colonial period, local administration was referred to as 'Local Self-Government Institutions.' However, after independence, self-governance is possible at all levels. Thus, these bodies are now designated as 'Local Government Institutions.'
- During the teaching-learning process for the students with special needs, educators should use Sign Language  along with other supplementary pedagogical strategies. Students with special needs should be given the opportunity to express themselves in every possible way.

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1

Sources of History



1.1 Reconstructing History

1.2 Material Sources

1.3 Written Sources

1.4 Oral Sources

1.5 Sources of Ancient Indian History

1.6 Museums and Heritage Sites in Maharashtra

India has a long history, but how did we come to know about it? How did our ancestors live? How are the events that occurred in their lives, their culture, society and administrative systems studied?

Have such questions ever occurred to you? Write down those questions.



Imagine this:

You are walking inside a fort. Suddenly, you find a coin lying on the ground, or you spot an inscription carved into a wall, or perhaps you discover a potsherd hidden among the roots of a tree. You would undoubtedly ask yourself: “To which era do these objects date? What do they mean? What story about the past might these objects tell us?”

To find the answers to these questions, we study the various sources of history.

This offers us the magical key that allows us to take a peek into the lives of people who lived thousands of years ago.

You have already gained some information regarding this aspect in the 5th

standard. Everything we learn in history is based on evidence. Various kinds of material provide us historical evidence. They are the sources of history.

1.1 Reconstructing History

Reconstructing history is similar to assembling a jigsaw puzzle. Objects from the past such as coins, inscriptions, paintings and pottery act as the small, individual pieces of that puzzle. When historians carefully put these pieces together, a beautiful picture of our past emerges. Based on sources of research, we can gain insights into past events, thought patterns, culture and lifestyles. These sources are broadly classified into primary sources, secondary sources and oral sources.

We can reconstruct our history through a diverse range of sources, including objects used by our ancestors, inscribed records, built structures, as well as the customs, traditions, folk art, folklore and historical documents of that era. Collectively, all these are referred to as ‘Sources of History’.

Primary Sources

These sources belong directly to the specific historical time period.

Examples:

Inscriptions, copper plates, coins, original documents (birch-bark manuscripts, deeds, letters, etc.), antique objects, weapons, ancient structures, temples, etc.

Significance: When writing history, these sources provide authentic information regarding the specific era.

Secondary Sources

These sources offer information derived from the study and analysis of primary sources.

Examples :

History related articles and books, documentaries, research papers, lectures by experts, encyclopedias, etc.

Significance: These sources provide a coherent and cohesive account of history. These are created by researchers through careful analysis and interpretation.

Oral Sources

These sources preserve events, traditions, culture, or experiences from the past in an oral form, handed down and preserved across generations.

Examples: Folktales, folk songs, Traditional compositions, Tales of valor and heroism, memories and experiences recounted by villagers and elders, travelogues and stories told by merchants or soldiers

Significance: Oral sources are invaluable for understanding the daily life, traditions and culture of periods for which no written evidence exists.

1.2 Material Sources



Try This.

Old objects in your home tell the history of your house or family. For example, a photo album, an antique utensil, a painting, or your grandmother's treasured saree. Collect all these items and preserve them in a box. Let us call this 'Heritage Box'. Share with your class the stories and history that these objects reveal.

These objects constitute the 'Material Sources' of history. **Material sources are those that we can perceive with our eyes.** These objects play a crucial role in the

study of history. **Material sources provide insights into the lives, culture, traditions, games, arts and sciences of the people of that era. In historical research, these objects are regarded as Primary Sources.** Ancient artifacts used by mankind in ancient times are discovered even today. These include inscriptions, copper plates, old coins, weapons, pottery, stone or metal sculptures, ancient buildings, forts, temples, water bodies and so forth. All of these constitute 'material sources'. Today, these objects are preserved in archaeological museums and historical sites. Potsherds discovered during excavations, the clay used to make them, their surface finish and colourful or artistic motifs help to



Material sources

determine the specific period. We can also guess their probable function. This is done with the help of various scientific methods. Furthermore, the study of excavated remains such as food grains, fruit seeds, and animal bones enables us to reconstruct the dietary habits of that specific period. Inscribed inscriptions provide valuable insights into the administration, as well as the religious and social life of ancient times. The study of weapons, fortifications, palaces and ancient structures reveals information regarding the defense systems, war strategies and architectural styles of the respective period. Additionally, old coins or seals shed light on the economy, the names of rulers, religious traditions and the artistic trends. In essence, material sources are crucial for understanding the history of human life during a specific period.

1.3 Written Sources

Sources that are available in a written form are referred to as '**Written Sources**'. These written records provide information regarding the language, script, culture, political policies, social structure and religious and social ideologies prevalent during that specific period.

During the Stone Age that is, the prehistoric period humans had not yet learnt the art of writing. Consequently, our knowledge of that era is derived primarily from material sources. However, as the thinking ability and language skills developed, people began to express their experiences and information through pictures and symbols. This marked the beginning of the art of writing. However, it took a considerable amount of time for developing writing as a system.



Do you know?

The period for which written evidence is available to write history is known as the 'Historical Period.' The times during which scripts had not yet developed is referred to as the 'Prehistoric Period.'

In ancient times, merchants, travelers, kings and scholars, maintained records of their experience, significant events, or royal orders. Through these written sources, we gain information regarding the scripts, languages and writing styles of that era, as well as the customs, traditions and lifestyles of the people. Based on the chronological records, we are able to define their specific time periods. Historians analyse these sources to reconstruct the history of those respective periods. Written sources from ancient times are preserved at various museums, libraries and temples.



Try This

Speak to your grandparents or any other elders in your family. Ask them about their childhood memories, stories from their village or city, festivals and celebrations, or any historical events they may have personally witnessed. Note down this information in your notebook. Doing so will help you realize how vibrant and fascinating history truly is!

1.4 Oral Sources

Oral sources refer to information that is transmitted by word of mouth rather than writing it down. This information is preserved within the collective memory of the society. These sources include folktales, myths, traditional compositions like *Ovi*, *Povada*, proverbs and folk songs etc. The history, lifestyle, social events and festivals of a particular society are preserved orally and passed down from generation to generation. Although some myths may be based on imagination, they often have some underlying social or historical context. Oral traditions play a significant role in shaping both individual mindsets and collective ideologies. Consequently, when utilizing oral sources for historical research, historians verify the information, by conducting comparative analysis and with the help of other sources reconstruct history.

1.5 Sources of Ancient Indian History

The ancient period covers the time period from the Stone Age to approximately 8th century CE. The history of the Stone Age relies entirely on material evidence obtained through archaeological excavations. For understanding the history of the subsequent periods, written sources prove to be of immense value.

The most ancient sources of Indian history are the Vedas. Initially, the Vedas were not in written form. Ancient Indians had developed a technique for memorizing and orally transmitting them. In course of time, the Vedas were eventually made available in written form. The four Vedas-Rigveda, Yajurveda, Samaveda, and Atharvaveda contain hymns (songs) in praise of the deities and sacrificial rituals. We also get a glimpse of the social life of those times. The Brahmana texts, Aranyakas and Upanishads were composed later. These texts help us to understand ancient Indian philosophy. Furthermore, Ramayana and Mahabharata, the great Indian epics are valuable sources of ancient Indian history.



Find it out.

Sangham literature is the most ancient literature in the Tamil language. Get some information on this subject and write it down.

Based on Jain and Buddhist philosophy a large number of written texts were created in ancient India. The Buddhist texts are collectively known as 'Tipitaka'. Tipitaka contains the teachings of Gautama Buddha, rules for monks and philosophical discussions. These texts are written in Pali, a Prakrit language. The teachings of Vardhamana Mahavira and the importance of Ahimsa (non-violence) are discussed in Jaina texts known as 'Agamas'. These texts are written in Ardhamagadhi, a Prakrit language. In addition to these religious scriptures, various texts were written concerning administration, ethics, laws and social organization. The written information is not only in texts but also on rock and copper inscriptions. Emperor Ashoka conveyed his thoughts on religious teachings and social values to his subjects through rock inscriptions and pillar inscriptions. These inscriptions are primarily carved in the Brahmi script. However, some of them also appear in Kharoshthi and Aramaic scripts. Furthermore, royal decrees regarding land grants and tax exemptions were inscribed on copper plates. These records provide valuable insights into the administrative systems.



Try this.

Using the chart provided below, write your, your friend's or family member's name in the Brahmi script.

ॡ ॡ :: :: ॡ ॡ ॡ ॡ ॡ ॡ ॡ ॡ

अ आ इ ई उ ऊ ए ऐ ओ औ अं अः

ॡ ॡ ॡ ॡ ॡ ॡ ॡ ॡ

क ख ग घ ङ च छ ज झ ञ

ॡ ॡ ॡ ॡ ॡ ॡ ॡ ॡ

ट ठ ड ढ ण त थ द ध न

ॡ ॡ ॡ ॡ ॡ ॡ ॡ ॡ

प फ ब भ म य र ल व श

ॡ ॡ ॡ ॡ ॡ ॡ

ष स ह ळ क्ष ज्ञ

ॡ ॡ ॡ ॡ ॡ ॡ ॡ ॡ ॡ ॡ

क का कि की कु कू के कै को कौ कं कः

Travelogues of foreign travellers are also significant sources of information regarding ancient India. They provide detailed descriptions of the educational systems, religious life, social customs, and other aspects of daily life that they observed here. These accounts help us to understand the life for Indians during the ancient period.

1.6 Museums and Heritage Sites in Maharashtra

■ Museums in Maharashtra

The historical sources are preserved and displayed in museums. Maharashtra is home to numerous renowned museums. Within these museums, one can view objects from ancient times including coins, weaponry, paintings, sculptures, manuscripts, costumes, handicrafts etc. The Chhatrapati Shivaji Maharaj Vastu Sangrahalaya in Mumbai, Maharashtra is well-known. It houses a vast collection of artefacts related to the history of India. The museum at the Deccan College Post-Graduate and Research Institute in Pune offers a glimpse of archaeological artifacts. The Raja Dinkar Kelkar Museum features galleries dedicated to a diverse range of household objects jewellery, weaponry, musical instruments, textiles and artworks. These collections provide insights into the lifestyles of people on this past. The Central Museum in Nagpur, Chhatrapati Shivaji Maharaj Museum in Chhatrapati Sambhajnagar, Shri Chhatrapati Shahu Museum in Kolhapur, Shri Chhatrapati



**Chhatrapati Shivaji Maharaj
Vastusangrahalaya, Mumbai.**

Shivaji Maharaj Museum in Satara and Shanti-Krishna Museum of Money and History located at Anjaneri (near Tryambakeshwar), Nashik district are some of the museums, that are important from historical perspective.

■ Heritage Sites in Maharashtra

Maharashtra is a state endowed with a rich historical and cultural heritage. The state is home to numerous significant heritage sites. There are some heritage sites in Maharashtra, that are recognized by the international organization UNESCO. Also some sites are protected by the State Government. These sites stand as glorious symbols of our history. The most renowned



Ajanta Caves

of these heritage sites are the Ajanta and Verul Caves. They were included in the UNESCO's World Heritage List in 1983. The Gharapuri Caves (Elephanta Caves) and Kanheri Caves, located near Mumbai, are also famous. The Gharapuri caves were declared as World Heritage in 1987. In 2018, seventy six art deco buildings were added to this list.

The Chhatrapati Shivaji Maharaj Terminus in Mumbai stands as an outstanding example of Gothic architecture of the British era. It was declared a World Heritage Site in 1997.

The Sahyadri mountain ranges of Maharashtra are known as the 'Western Ghats'. They are rich in biodiversity. In 2012, UNESCO recognised it as a

Natural Heritage Site. Many rare animals, birds and plant species are found here. UNESCO has recently recognized 12 forts as World Heritage Sites under the collective title 'Maratha Military Landscapes'. Out of these 11 forts are located in Maharashtra, while the fort of Jinji is situated in the state of Tamil Nadu. These forts are regarded as significant symbols of the Maratha Empire's military strategy, architectural brilliance and cultural heritage.

These heritage sites in Maharashtra are symbols of our culture, history and traditions. These sites are the attractions for historical tourism and studying them cultivates a sense of pride for our cultural and historical heritage.

What is your opinion?

Conservation of heritage sites is our duty. What will you do to fulfill that?



Exercise

Q.1 A) Choose the correct option and complete the sentence.

- The teachings of Vardhaman Mahavir are found in the.....texts.
a) Upanishads b) Tipitaks
c) Agama d) Sangham
- The most ancient sources of Indian history are the
a) Aranyaka b) Veda
c) Brahmana texts d) Upanishads

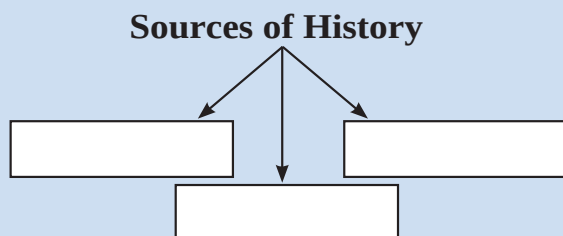
B) Match the pairs.

Group 'A'

Group 'B'

- | | |
|---------------------|--------------------------------------|
| 1) Written sources | a) Folk songs |
| 2) Material sources | b) Travelogues of foreign travellers |
| 3) Oral Sources | c) Coins and weapons |

Q.2 A) Complete the concept map.



B) Identify the type of source of history in following pictures.



Q.3 Write brief answers to the following questions.

- Explain the difference between written and oral sources of history.
- List the types of material sources and describe their significance in the study of history.
- Which sources from the modern times will be useful for generations reconstruct history? Write about them.

Q.4

A) Write the information regarding changes in human life that can be obtained from old objects such as idols, seals, coins, utensils, jewellery, documents, toys, etc.

B) Complete the following table.

Name of City/Place	Name of Museum	Features/ Characteristics
Mumbai		
.....	Raja Dinkar Kelkar Museum	
.....		Museum of various archaeological objects

Activity

- Collect folk songs, Folktales, *Povada*, *Bharud* and *Ovi* related to festivals and celebrations and present them during your school assembly.
- Create a chart of 'Heritage Sites' in Maharashtra with the pictures and use it to prepare a 'Heritage wall'.

Q.5. Find the names of the twelve forts that have been designated under the title 'Maratha Military Landscapes' with the help of internet.

S	H	I	V	N	E	R	I	G	D	K	I
A	L	I	B	A	G	H	G	A	D	H	V
L	A	M	L	O	H	G	A	D	G	A	I
H	J	M	U	L	H	E	R	A	I	N	J
E	G	R	A	I	G	A	D	E	N	D	A
R	A	P	A	N	H	A	L	A	G	E	Y
S	D	I	J	I	N	J	I	G	E	R	D
P	R	A	T	A	P	G	A	D	E	I	U
S	U	V	A	R	N	A	D	U	R	G	R
A	N	D	H	E	R	G	A	D	D	U	G
S	S	I	N	D	H	U	D	U	R	G	D
K	H	A	N	D	E	R	I	D	U	R	G

1. **Raigad**
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____

Project

- Visit the museum near your town/ district and write a report.



2

Prehistoric Period



2.1 Ancient India – Geographical Background

2.2 Prehistoric Period

2.3 Mesolithic to Neolithic

2.4 Chalcolithic Age

2.5 Excavation Sites in Maharashtra

Students, close your eyes for a moment and imagine that you are living in a time where there are no mobile phones, no cars, no toys absolutely nothing at all.... not even houses, villages, schools or roads!



Tell me!

- If you were living in such a time, what would be your daily routine?
- Where would you live?
- What would you do to find warmth in the freezing cold in such a place?
- How would you prepare your food?
- What would you do if you see a wild animal approaching you?

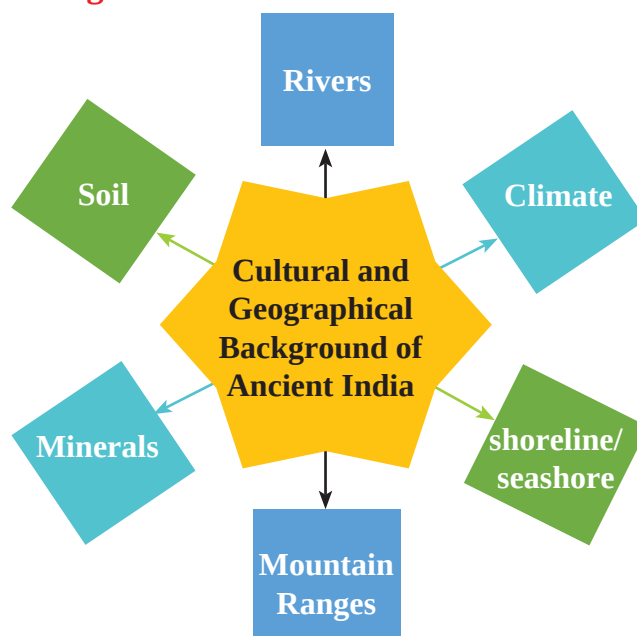
Hundreds and thousands of years ago, early humans had to face similar circumstances. It took millions of years to achieve all the comforts and facilities we currently enjoy. This period of time includes an interesting history of the development from nomadic to a settled life, from living in forests to establishing early settlements and then becoming an advanced civilization. Let us learn about these early stages of human development, step by step.



Do you remember?

Earlier, you have studied the stages of human evolution, as well as the life, dietary habits, tools, art and other aspects of early humans. Recall and revise in class.

2.1 Ancient India : Geographical Background

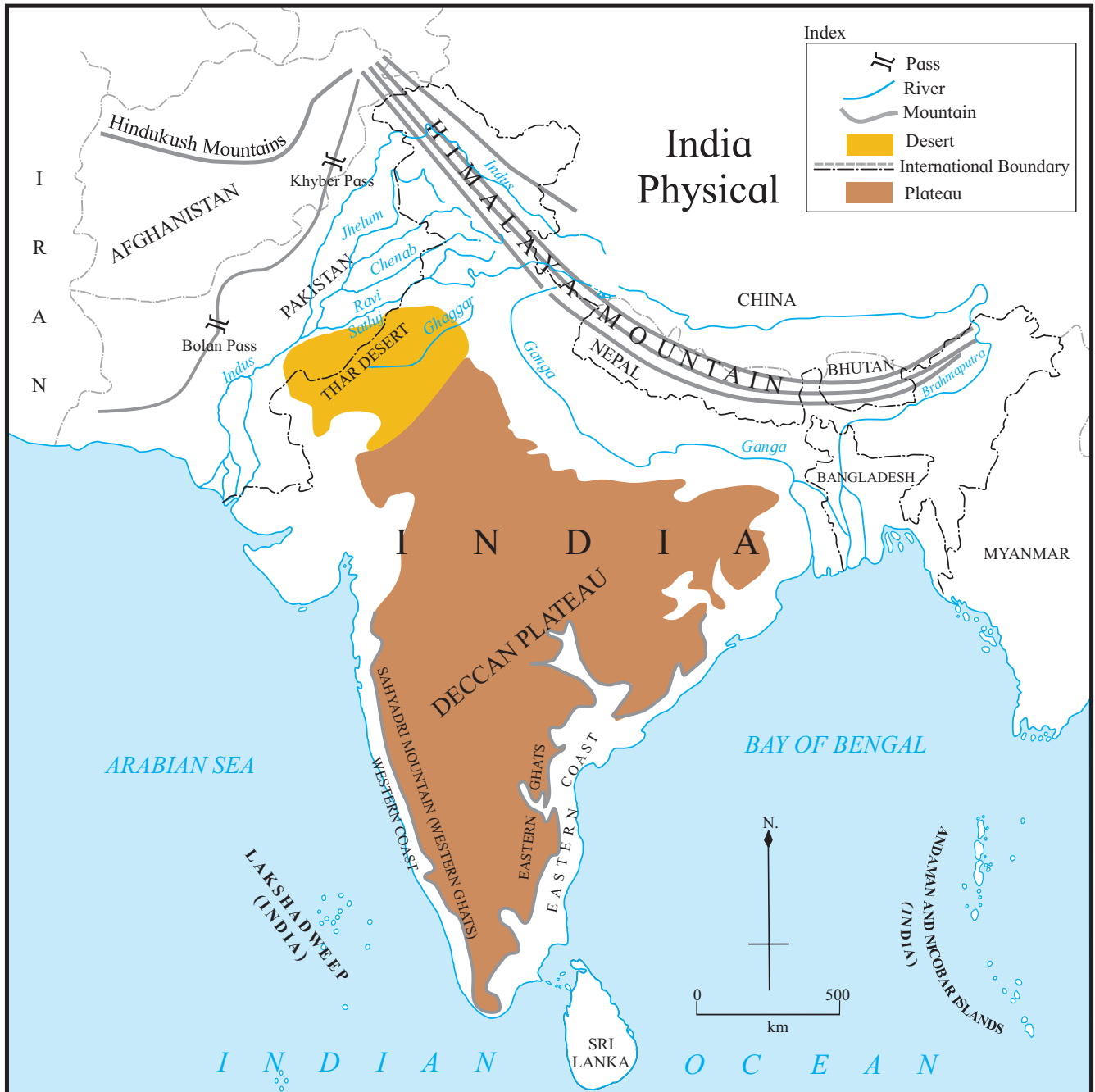


The geographical conditions of respective region play very important role in the development of human history. The mountains, rivers, climate, land and

natural resources in the region where humans live, play an important role in deciding their way of life. Factors such as which crops to cultivate, which animals to domesticate, where to establish settlements, and how to facilitate transportation and communication depend upon the geographical characteristics of that particular region. In ancient India, human civilization progressed in diverse ways.

The primary reason for this was India's geographical diversity.

India is a vast country with great diversity. The high mountain ranges of the Himalayas protect the country from natural calamities such as stormy winds, cyclones and freezing cold waves coming from the north. The climate in North India is cool and dry, whereas in South, it is hot and humid. This leads to diversity in



agricultural practices, crops and human lifestyles.

In ancient times, agriculture flourished in the fertile sedimentary soils of India. The vast plateau of Central India and the Ganga-Yamuna delta were the most fertile regions for agriculture in India.

The black soil of Deccan Plateau is very fertile. The Chalcolithic cultures developed here. Rivers like Godavari, Krishna and their tributaries gave a boost to the establishment of chalcolithic settlements, agriculture and agrarian life style in ancient Maharashtra.

With the Arabian Sea to the west and the Bay of Bengal to the east, sea trade had prospered since ancient times. So the Indians could establish contact with distant regions and cultures.

This geographical diversity gave rise to many cultures, traditions and ways of life within India.

2.2 Prehistoric Period

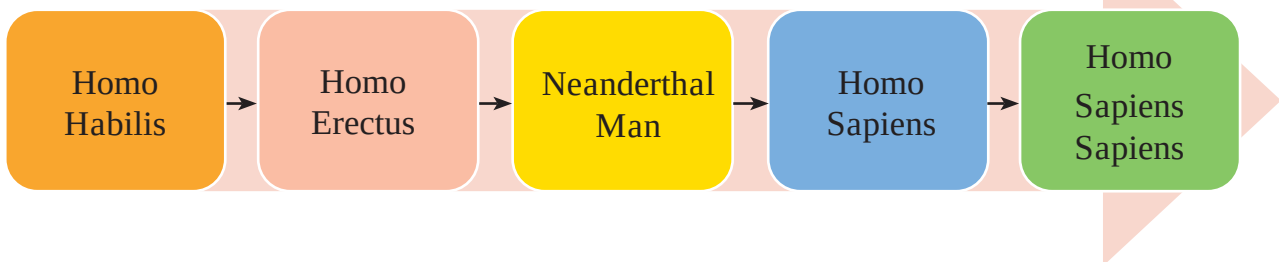
Last year, you have learnt that humans gradually evolved from some ape species.

in the Himalayas. It is called a 'Yeti'. It is also called as the 'fearsome snowman'. It is said that many times large footprints are seen in this region. However, research suggests that the footprints discovered are actually those of Himalayan bears or some other animal. The anthropologists study such myths because they reveal a great deal about culture, traditions and the human imagination.

The life of early humans was extremely difficult. He had to continuously wander in search of food and water. They used to gather roots, fruits and used to hunt. The tools of early humans were crafted from wood, stone or bone. Primitive humans perhaps communicated through gestures, various sounds or facial expressions.

This period is known as the **Prehistoric Period**. In the previous lesson, you learnt that the period during which scripts were not in use, is termed as the 'Prehistoric period'. During this period, humans made remarkable progress. The evidence such as stone tools, bones, pottery and cave

Major steps in Human Evolution -



Do you know?

Would you like to hear something interesting? There is a myth that a mysterious, large and hairy creature exists

paintings constitutes the major source to study their life. In course of time, tools, human lifestyles, dietary habits and settlement patterns gradually changed.

■ The Stone Age

The period in which tools made by humans were primarily of stone is termed as the 'Stone Age'.



Think about it.

For what purpose did Stone Age humans use stone tools?

Stone tools were made by chipping and shaping stone pebbles. The early humans might have used these stone tools for breaking the fruits with hard shells, or to extract the bone marrow. These stone tools are known as 'chopper-chopping tools'. Shaping a stone is the sign of development of human intellect. The Stone Age is broadly divided into three periods: Palaeolithic Age, Mesolithic Age and Neolithic Age.

■ Palaeolithic Age

People in the Palaeolithic Age were entirely dependent on nature. In this period they stayed either in caves or on the branches of large trees. The early tools of the Palaeolithic period were rough. They were used for hunting, scraping and digging. The most significant discovery in human history is the discovery of using fire. It was discovered in this period.



Think about it.

What changes might have occurred in human life as a result of use of fire?

Think about it and write it down.

- It became possible to cook. Cooked food was easy to digest.

- -----
- -----
- -----

Palaeolithic tools are found along the banks

of rivers or streams. Among the Palaeolithic sites in Maharashtra, Gangapur (near Nashik) and Chirki - Nevasa are well-known.

2.3 Mesolithic to Neolithic

■ Mesolithic Age

During this period, Homo sapiens sought shelter in natural caves and rock shelters. A rock shelter is an open space under a mountain cliff. Humans began to stay at such places together in groups. Important progress was made during this period in the technique of manufacturing stone tools. The tools became smaller in size. Humans now began to utilize various types of stone for tool-making. These tools proved useful for a wide range of activities, including hunting, fishing, harvesting. They also began to make sharp tools by grinding and polishing horns and bones. Humans began to domesticate animals such as dogs, goats and sheep. Dog was the first animal to be domesticated. Fishing also began during this period. After that, humans began to live either in caves or in temporary seasonal camps. This period marks a transitional phase in the journey from a nomadic way of life to a settled one. In Maharashtra, Patne located in Jalgaon district is an important Mesolithic site.



Tell me!

Observe the given image. Discuss it in the classroom.



A Natural Cave

■ Neolithic Age

During the Neolithic Age, further progress was made in the tool-making technique. A new type of stone tool called 'axe' was made in this period. Tools resembling an axe blade were made in the Palaeolithic Age, but the new type of axe blade was a polished one. The technique of hafting that axe blade on a handle was developed. This is prototype of the modern axe.



Neolithic Axe

The most important development during this period was the progress in agricultural technology. During the Mesolithic period, humans had learnt to harvest natural crops. In the Neolithic period, they began sowing grains during the appropriate seasons. During this span of agricultural operations from sowing to harvesting, it became necessary for them to remain in one place. Gradually they settled at one place for longer span of time. This led to the emergence of village settlements.



Try this

Prepare a comparative chart illustrating the changes in the human way of life through the Paleolithic, Mesolithic and Neolithic periods.

The invention of agriculture is an important development of the Neolithic period. During this period, humans developed the technique of production food-grains and milk. Women are credited to have started cultivation. They might have used pointed sticks to sow seeds. In order to dig deeper into the soil, the stick



Women sowing seeds using pointed sticks

was weighted using a perforated stone. Women in some tribes still sow seeds by this method. As a steady supply of food grains became available to meet their needs, humans stopped their constant wandering. The stability provided by agriculture made it possible to store harvested food grains for longer periods. They began to produce surplus quantity than was needed. Later on, some men and women within the group could find time to explore new ideas and to develop new skills through innovation and creativity. This gave them stability and enabled them to achieve progress in numerous fields.

Along with agriculture, humans learnt to domesticate animals. Some animals were used for hard work and for carrying heavy loads. Along with the development of agriculture, the art of making earthen pots emerged. Pots of various shapes and colors were made and decorated with beautiful artistic designs. During this same period the art of weaving was mastered. In the Neolithic Age, they learnt the skill of navigating wooden boats.

In the Neolithic Age, along with the advancement of agriculture, people began to settle down in fertile regions along the riverbanks. Their nomadic way of life came to an end. The institution of family began to take shape during this period.

2.4 Chalcolithic Age

Humans discovered the use of copper in the chalcolithic period. However, the stone tools still remained in use. For this reason, this period is designated as the 'Chalcolithic Age' (Copper-Stone Age). Wheel was invented during the Chalcolithic Age. As a result of this, transportation became faster and convenient. During this period, land was brought under cultivation on a large scale.

An expansion of trade became possible with easier transportation of goods. Distant trade increased during the Chalcolithic Age. Similarly, skill-based occupations such as carpentry and metalworking were developed. As a result of this, trade centers emerged and expanded. This was the beginning of urbanisation.

The Chalcolithic people cultivated

crops such as wheat, sorghum (jowar), rice, pulses and cotton. They also occasionally went on hunting and fishing. However, these activities were not their primary means of subsistence. In supplement to agriculture, animal husbandry was an additional activity which became an integral part of their daily lives.

During this period, the dead were buried either inside the home or within the courtyard. At burial sites, objects of daily use and some pots are sometimes found near the body.

2.5 Excavation Sites in Maharashtra

In Maharashtra, sites associated with the Chalcolithic culture have been found on the river banks such as the Tapi, Godavari, Krishna, Bhima and Pravara. Excavations at these sites have provided various objects, including stone tools, pottery, copper objects and large, hand-made storage jars.

Important Excavation Sites	Archaeological evidence from Excavations
Daimabad (District: Ahilyanagar) Daimabad is an important site in Maharashtra. This site was discovered by B. P. Bopardikar of the Archaeological Survey of India.	Four bronze objects were recovered from the site. These four objects include an ox harnessed to a cart, a water buffalo, a rhinoceros and an elephant. They are now known as the 'Daimabad Bronzes.'
Inamgaon (District: Pune) Inamgaon stands as an excellent example of a well-developed Chalcolithic village settlement. The excavation of this site was conducted by archaeologists Dr. H. D. Sankalia, Dr. Z. D. Ansari and Dr. M. K. Dhavalikar.	Evidence regarding the cultivation of wheat, barley, rice, pulses, millet and sesame has been identified. Bones of domesticated animals such as cattle, sheep and goats were discovered. Evidence of hunting wild animals (e.g., deer, nilgai, wild boar) and of fishing was also found. Wheel made pots having geometric patterns painted in black colour on red surface. A distinctive feature of this period was a tradition of twin urn burials. In this type of burial, a child was buried using two earthen pots joined mouth to mouth.

Jorwe (District Ahilyanagar) The Jorwe culture is a well-known Chalcolithic culture in Maharashtra. The first evidence of this culture was discovered at Jorwe. Excavations at this site were conducted under the guidance of archaeologists Dr. H. D. Sankalia and Dr. S. B. Deo.	Black painted designs on red surface pottery, copper bangles and beads. Circular or rectangular house structures, as well as earthen storage bins for grain, were discovered. Evidence of sorghum cultivation was also found.
Savalda (District Nandurbar) Savalda culture belongs to the early farmers in Maharashtra. Dr. H. D. Sankalia excavated this site.	Pottery designs painted in black or red surface.
Nevasa (District Ahilyanagar) Nevasa is a significant chalcolithic excavation site in Maharashtra. Dr. M. N. Deshpande, Former Director General of the Archaeological Survey of India, discovered this site.	Remains of painted pottery, stone axes, copper ornaments and the bones of animals such as cows, goats, sheep and oxen were discovered here.



Find it Out.

With the help of internet, find out that the above mentioned excavation sites are located on which riverbank?



Exercise

Q.1 A) Write the names.

1. Plateau of India having black cotton soil
2. The region in India that is most favourable to agriculture
3. The period prior to the origin or development of scripts
4. The Archaeologist who discovered the site of Daimabad

B) Match the pairs.

Group 'A'

1. Paleolithic Age
2. Mesolithic Age
3. Neolithic Age
4. Chalcolithic Age

Group 'B'

- A) Large, sharp tools
- B) Invention of the wheel
- C) Advancements in agricultural techniques
- D) Discovery of fire

Q2 A) Complete the following chart.

No.	Features	Mesolithic age	Neolithic age
1.	Habitation	Caves	-----
2.	Occupation	-----	Agriculture, Animal Husbandry
3.	Tools	Microliths (small stone tools)	-----
4.	Arts	-----	Painted pottery
5.	Way of life	Nomadic	-----

B) State whether the following statements are True or False, and correct the incorrect statements.

1. Four bronze objects were found at Jorwe

2. The evidence of Jorwe culture was found at Nevasa for the first time.

3. The chalcolithic culture of Inamgaon belongs to the early farmers in Maharashtra.

Q.3 A) Answer the following questions.

- How did the lifestyle of humans change during the Neolithic Age?
- What are the key characteristics of the Chalcolithic Age?

B) Write two characteristics for each of the following ages.

- Palaeolithic Age
- Mesolithic Age

Q.4 Answer the following questions briefly.

- If Neolithic humans had not made progress in agricultural technology, what would human life be like today? Justify your answer.
- Which techniques and arts were developed during the Neolithic Age that transformed the daily life of humans?

Q.5 Suppose you wish to purchase a new house. What essential necessities would you consider before buying it?

E.g., Water supply

Activity -

- Invite an artisan to your school and conduct an interview with him to understand the steps a skilled artisan follows while making pottery using a wheel. Try making a few items yourself.
- The geographical conditions play an important role in the development of our country. Write about it in your notebook with the help of following points :
 - Mountain ranges in India
 - Rivers in India
 - Indian Coasts

Project

- Mark the archaeological excavation sites in Maharashtra on a map of the state.
- If I were the 'Early Man', Where would I have lived? What would I have eaten?' Present a skit or a role-play based on this theme.





3

Harappan Civilisation



3.1 Time span of Harappan Civilisation

3.2 Location and Extent

3.3 Social Life

3.4 Causes for the Decline of the Harappan Civilisation

An urban civilisation developed in the Indian subcontinent approximately 4,500 years ago. It is known as 'Harappan Civilisation.' This civilisation was so advanced that its cities were marked with clean and wide roads, meticulous town planning, flourishing trade and the use of writing. The Harappan Civilisation reveals to us that, even thousands of years ago, the lifestyle of our ancestors was highly disciplined and mature.



Tell me!

You are familiar with the concept of an urban civilisation; discuss this in class.

- **How were the cities planned during the Harappan period?**
- **What was the lifestyle of the people?**
- **What was the nature of their trade systems and agricultural techniques?**
- **Why and how did these cities decline?**

Let us peep through history into Harappan Civilisation and try to find answers to these questions.

'Civilisation indicates development of a way of the life using available natural resources'. Discuss in class what you understand from this statement.

A civilisation is a social and cultural

system. In the previous lesson, we learnt how riverine civilisations emerged. They gradually developed into urban civilisations. Harappan Civilisation is one of the ancient riverine civilisations. Many sites associated with this civilisation have been discovered in the Indus valley, hence, it is also known as 'Indus Valley Civilisation.' A civilisation is named after the site, where it was first discovered. Excavations at Harappa first began in 1921. Harappa is situated on the banks of the River Ravi in Punjab. Therefore, this civilisation is known as the 'Harappan Civilisation.'

River valley civilisations-

Human life was more dependent on agriculture during Neolithic period. That gave rise to stable life. Settled villages came into being.

Where Humans might have established settled villages?

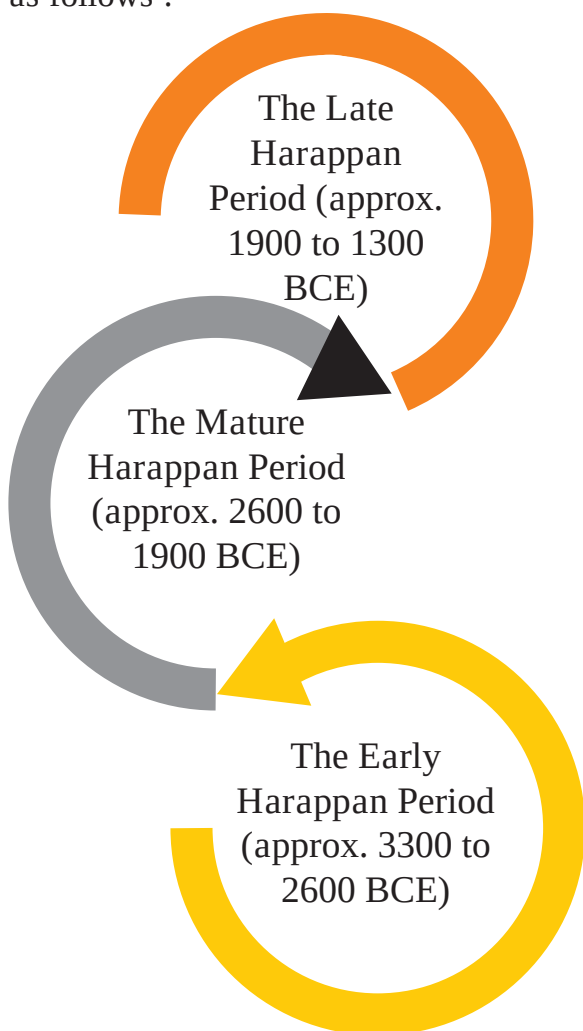
Village settlements were established where needs like availability of water, fertile land and system of transport were satisfied. All these factors were available on the river banks. The ancient river valley civilisations developed in vicinity of rivers. These were Tigris-Euphrates (Mesopotamia), Nile (Egypt), Huang-Ho (China), Indus (Harappa).

3.1 Time span of Harappan Civilisation

Imagine that we are entering into distant past, thousands of years ago. The history of the Harappan Civilisation is not only about a time period but it represents the journey of human civilisation. During this period, various events unfolded. Social and cultural transformations took place. The Harappan civilisation flourished in stages. On course of time it faced various calamities and the civilisation gradually declined. In essence, the timeline of this civilisation was marked by a progression, indicating stages from emergence, progress to decline.

Let us explore the three successive phases of the Harappan Civilisation.

These successive phases are classified as follows :



Village settlements of Harappan Civilisation - The initial phase of village settlements within the Harappan Civilisation is known as the Early Harappan Period (approx. 3300 to 2600 BCE). During this period, a gradual transition from villages to cities took place, marking the beginning of the process of 'urbanisation'.

The flourishing Mature Harappan Civilisation - The Mature Harappan Period (approx. 2600 to 1900 BCE) is considered as the most flourishing period of the Harappan Civilisation. During this time, significant developments occurred in urban planning, administration, trade and handicrafts and sculpture. Major centers of the civilisation such as Mohenjodaro, Harappa, Dholavira and Lothal flourished during this period.

The Period of Decline of the Harappan Civilisation - The Late Harappan Period (approx. 1900 to 1300 BCE) marks the phase when the Harappan Civilisation gradually began to decline. Its major centers were destroyed or abandoned. The remnants of this phase found at some sites provide insights into the cultural changes.

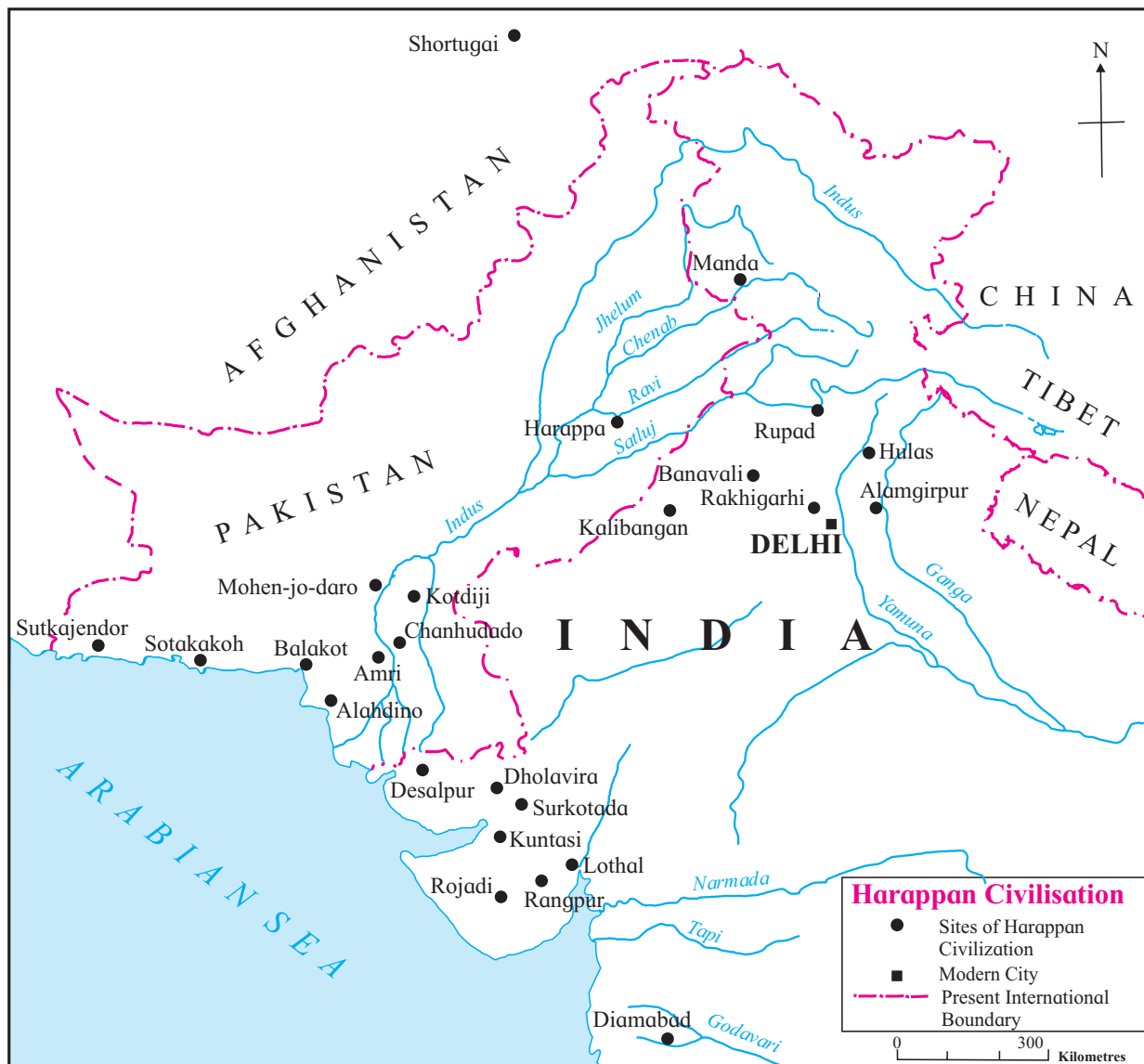


Find it Out.

Trace the geographical extent of the Harappan Civilisation on the map. In which specific regions are the cities of Harappa, Mohenjodaro, Lothal, Kalibangan, Dholavira and Rakhigarhi located? Note down which present-day regions these sites are located in.

3.2 Location and Extent

A large number of settlements of the Harappan Civilisation were found in Indus basin. The fertile soil in this region provided a significant boost to agriculture. Thus, Harappan settlements were established along the riverbanks.



Harappa, Mohenjodaro, Kalibangan, Lothal, Dholavira, Rakhigarhi, Banawali, Chanhudaro are some of the prominent Harappan sites. The geographical extent of this civilisation covered an area of approximately 1.5 million square kilometers. The Harappan Civilisation extended from Manda in Jammu and Kashmir in the north, to Dholavira and Lothal in Gujarat and further upto Daimabad in Ahilyanagar district of Maharashtra. The Harappan Civilisation reached as far as Balochistan (in present-day Pakistan) to the west, while to the east, its extent reached Alamgirpur in Uttar Pradesh. Trade with distant regions

was a primary factor contributing to the widespread expansion of the Harappan Civilisation.

3.3 Social Life

Evidence uncovered during excavations at Harappan sites provides insights into the social life of the people who lived there. The material evidence that has emerged suggests that their way of life was highly organized and disciplined. Town planning, well planned roads, well-built houses, excellent drainage system, seals bearing inscriptions, high-quality pottery and various types of toys are the distinctive features of the Harappan Civilisation.

Lifestyle and Construction of houses

The houses of Harappan people were mainly built by using baked bricks.



Do You Know?

The method employed by the people of the Harappan Civilisation for constructing houses is generally known as the 'English Bond' masonry. In this method, while building a wall, two headers and two stretchers were used alternatively. It made the walls exceptionally strong and durable. The bricks used were of standardized proportion. A typical brick used to have a ratio of 1:2:4. Harappan people adopted this method to ensure the safety of their homes from floods, earthquakes and the gradual wear and tear caused by the passage of time.

The houses featured a central courtyard surrounded by rooms, along with a well and a toilet situated near the entrance. The systems for water supply and waste water disposal were exceptionally efficient. Baked earthen conduits were utilized to drain waste water out of every house. Noteworthy feature was that the street drains were constructed using bricks and were kept properly covered. This demonstrates their high degree of awareness they possessed regarding public health.

What is your opinion?

Beginning with the Harappan civilisation to the 'Swachh Bharat Abhiyan', it becomes evident that cleanliness is a fundamental necessity.



Tell me!

Describe how cleanliness is maintained in your village or city.

The streets in Harappan cities were broad and laid out in a grid pattern. Houses were built in the rectangular blocks created by them. The cities were generally divided into two or more sections. Each section had a separate fortification wall. The section at north-west was constructed on elevated ground, which is called as 'Citadel'. It is likely that administrators resided in Citadel. The section at the south of Citadel was occupied by common residents.



Try This

A Citadel refers to the innermost and most secure part of a fort, often considered the very heart of the fortress. It is typically constructed at the highest elevation within the fort complex. This strategic positioning facilitates easy surveillance of the surrounding landscape and serves as the final line of defense during an enemy attack. The Citadel has key structures such as the royal palace, the royal court, the armory, store house of grains and temples. The Citadel held a position of immense importance in forts, such as Raigad and Rajgad. Try drawing a sketch of one such Citadel on a blackboard or in your notebook.

The Great Bath at Mohenjodaro is an unique example of the Harappan architecture. Some scholars are of the opinion that some religious rituals were



Great Bath at Mohenjodaro

performed within the Great Bath complex and its immediate vicinity. The Great Bath consists of a large water tank measuring approximately 12 meters in length, 7 meters in width and 2.5 meters in depth. It was constructed using baked bricks. Special technique was employed to regulate the inflow and outflow of water in the tank. The tank was surrounded by a series of small rooms.

Dietary Habits

Wheat, barley, peas, sesame seeds, finger millet (Ragi), lentils and various types of pulses formed staple diet of the people. Archaeological evidence suggests that milk, meat and fish were also consumed in certain regions. Earthen pottery was used for cooking. Some of the Harappan pottery featured painted designs and decorative motifs. These motifs were painted in black on a red-colored background. The decorative motifs include symbols such as fish scales, intersecting circles, Pipal leaves etc.



Pottery



Discuss.

Discuss in class, which of the following grains wheat, gram, rice, barley, lentils, black gram, millet, etc. were present during the Harappan period.

Clothing Style and Ornaments:

The clothing style and ornaments of the Harappan people provide insights into

the technology, aesthetic sensibilities and lifestyle of those times. Harappan, people used cotton and silk garments.



Ornaments of the Harappan Civilisation

Based on archaeological evidence, one can have an idea of the attire of Harappan people. Both men and women used a knee-length skirt and an upper garment. The people of the Harappan Civilisation were highly skilled in crafting ornaments. They made beads using clay, colourful semi-precious stones, shells, copper, silver and gold. These beads were in high demand especially in Mesopotamia. The people of the Harappan Civilisation used ornaments like necklaces, earrings, armbands, bangles, rings and waistbands.

Occupations and Trade

The people of the Harappan Civilisation practiced agriculture and cultivated a variety of crops. Wheat and barley were their principal crops. The people of the Harappan Civilisation were familiar with cotton. Harappan artisans were engaged in various occupations, such as making various types of objects from iron, bronze, clay and gold, as well as weaving textiles. They produced exquisite pottery.

They were familiar with sailing, which enabled them to conduct long-distance trade.



Do you know?

The world's oldest ploughed agricultural field has been discovered at Kalibangan. This site is situated on the banks of the Ghaggar River, in the Hanumangarh district of Rajasthan.

This indicates that the people of Kalibangan were advanced in their agricultural practices. They cultivated a variety of grains, including wheat, barley, and chickpeas. Even today, camels are used for ploughing in Rajasthan. A striking resemblance can be observed between the plough marks of the Harappan times and the present day fields of Rajasthan.

Another distinctive feature of Kalibangan is the discovery of fire altars,



which were perhaps used for performing religious rituals. Much like other cities of the Harappan civilisation, this site also features a planned drainage system, brick-built houses and samples of seals.

The people of the Harappan civilisation had established trade relations not only with neighboring villages and cities but also with distant lands. They were engaged in the exchange of goods with regions corresponding to Mesopotamia (modern-day Iraq) and

Egypt. They traded in beads, jewellery, pottery and cotton. In exchange, they imported metals, precious stones and other commodities. Among these, faience and long carnelian beads played a significant role in the Harappan export. Faience is a glass-like material, having in shades of blue, green and turquoise. Faience bangles, beads and jewellery produced in Harappa reached Sumer in southern Mesopotamia in large quantities via established trade routes. Carnelian, a reddish-hued gemstone, was fashioned into both long and spherical beads. These beads were traded in Mesopotamia, where they were used in jewellery as well as making religious artifacts. This trade brought economic prosperity to the Harappan civilisation.



Do you know?

Goddess Inanna was a prominent deity in Sumerian culture. Mythological stories found in Mesopotamian epics



provide us with valuable insights into the Harappan trade. Goddess Inanna

used Lapis Lazuli as a symbol of her divine grandeur. Lapis Lazuli is a deep-blue semiprecious stone. In antiquity, Lapis Lazuli was considered extremely rare and precious. Mines of Lapis Lazuli are located in Afghanistan. Harappan merchants were actively engaged in the trade of this stone, It was in high demand in Mesopotamia. Goddess Inanna's story shows, how myths form a source of history, as they reflect the social, cultural, religious and political situations.

During Harappan period Lothal served as a significant port. A massive dockyard has been discovered at this site. The trade of the Harappan civilisation extended along the coast of the Arabian Sea, reaching as far as the Persian Gulf. The Harappan seals were used primarily for trade purposes. These seals have animal pictures such as ox, elephant, buffalo, rhinoceros and tiger as well as human figures.



Tell me!

Observe the Harappan seal shown in the image; it shows a mythical creature with one horn (Unicorn). Have you ever seen any such mythical creature on any object or structure?



Art and Entertainment

The people of the Harappan civilisation were skilled artisans. They created numerous beautiful objects using clay, metals and precious stones. A bronze figurine discovered from the Harappan civilisation is famously known as the 'Dancing Girl'. In addition to this, the Harappan people created animal figurines, toys and seals. An important artifact of the Harappan civilisation is a distinctive statue discovered at Mohenjodaro. This statue was



Harappan Art

unearthed during excavations at Mohenjodaro and is currently housed in the National Museum, Delhi. It is identified as the 'Priest-King'.



Harappan toys

Objects recovered during archaeological excavations also includes toys. These toys were made of clay. They include animal figurines such as bulls, dogs and elephants as well as wheeled carts, spinning tops and whistles.

3.4 Causes for the Decline of the Harappan Civilisation

The Harappan civilisation was highly advanced and prosperous. However, after a certain period, this civilisation gradually began to decline. Researchers have tried to identify the underlying causes of its decline. Changes in the course of the river might be major cause responsible for it. Perhaps a shift in the river's course led to water scarcity, which, in turn, adversely affected agriculture and daily life. Another reason might be natural calamities such as massive floods, droughts, or earthquakes. Apart from these, there might be one more reason. Around 2300 BCE, trade with the Sumerian civilisation began to slow down, causing the beginning of the decline of Harappan civilisation.



Do you know?

Sargon was a powerful king of the Akkadian Empire. Evidence suggests that, during his reign maritime trade flourished between Mesopotamia and the Harappan civilisation. This trade involved the exchange of valuable commodities such as Lapis Lazuli, gold, silver, copper, beads and other precious items. However, following the era of Sargon, political instability emerged in Mesopotamia. This had an adverse impact on the trade of the Harappan Civilisation. Consequently, the trade that had flourished during Sargon's time gradually came to a halt. As a result, the economy of the Harappan cities was endangered. Trade declined and people

began migrating from the cities toward smaller villages.

However the influence of the Harappan Civilisation was not diminished. Though Harappan cities do not exist in the present times the archaeological remains of these cities provide us with valuable insights into their history, traditions and lifestyle. Thus, the Harappan Civilisation was a prosperous one and it forms the base of our cultural legacy.



Try This.

Find out the names of Harappan cities. What was the nature of those cities? Which artifacts were found? What commodities were traded? write it down.

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Exercise

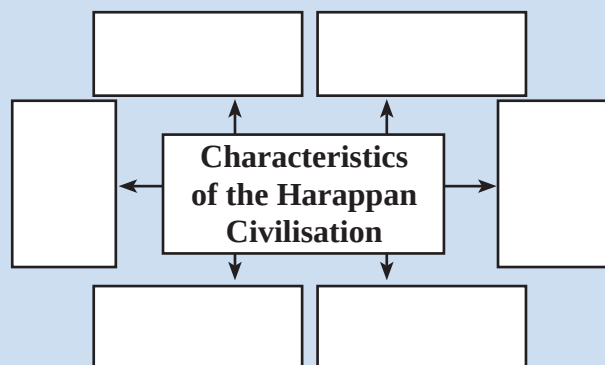
Q.1 A) Select the correct option from the given alternatives.

- The Harappan Civilisation was discovered on the banks of this river:
A) Ganga B) Yamuna
C) Indus D) Godavari
- The Great Bath of the Harappan Civilisation was discovered at this site:
A) Dholavira B) Lothal
C) Kalibangan D) Mohenjodaro
- A dockyard has been discovered at this site of the Harappan Civilisation:
A) Lothal B) Rakhigarhi
C) Banawali D) Dholavira

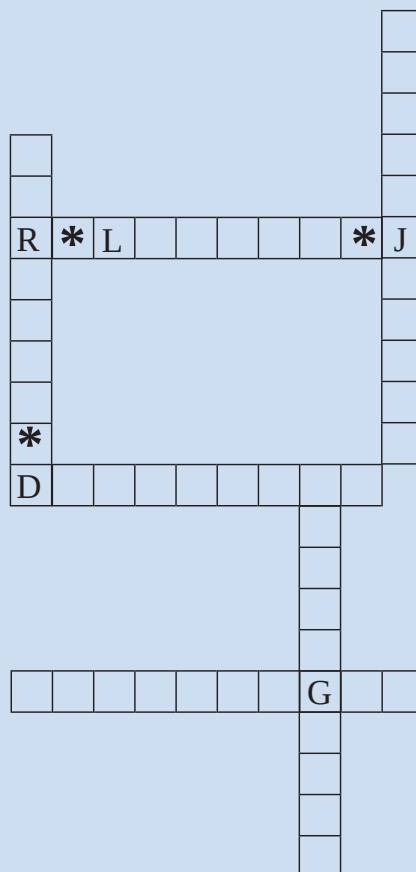
B) Write whether the following statements are True or False.

- Trade with distant regions was the primary reason for the expansion of the Harappan Civilisation. ☐
- The people of the Harappan Civilisation were not aware of public health. ☐
- A decline in trade was one of the reasons for the decline of the Harappan Civilisation. ☐

Q.2 A) Complete the concept map.



B) Complete the names of the excavated cities using the crossword puzzle.



Q.3 Write short notes :

- The Great Bath at Mohenjodaro
- Clothing style and Ornaments of Harappan people
- Arts and Entertainment in Harappan civilisation

Q.4 Observe the map provided in the lesson and answer the following questions:

- Name any Harappan site located in the state of Rajasthan, India.
- Name any Harappan site of the located outside India's present international borders.
- On the banks of which river is the Harappan site of Manda situated?

4. In which Indian state the Harappan site of Daimabad is located?

Q. 5 Write detailed answers to the following questions:

1. Explain how the systematic town planning of the Harappan Civilisation can serve as a model for the planning of modern-day cities.
2. Why did the Harappan economy decline?

Activity

- Create replica of an excavated site of the Harappan Civilisation.
- Compare the road plans in your locality with the Harappan road plans.

Project

1. Create models of the well-planned cities, houses, roads, water management systems and drainage systems of the Harappan period.
2. Get the information about the ‘Sant Gadgebaba Gram Swachhata Abhiyan’ from the website of the Government of Maharashtra <https://water.maharashtra.gov.in/en/scheme/sant-gadgebaba-gram-swachhta-abhiyan/> and present it in class.





4

Vedic Culture



4.1 Vedic Literature

4.2 Life in the Vedic Period

Have you ever played Sudoku?

Sudoku is an interesting game that is developed using logic and numbers. This game was created in modern times. Arrange numbers between 1 to 9 in such a way, that every number comes only once in every horizontal and vertical line.

8		3		7		2	4	
1				2	5		7	8
		5	6			9		
2			9				6	
	9	8				5	3	
	3				8			7
		1			2	4		
9	5		7	4				1
	8	6		3		7		9

Thousands of years ago, when there were no computers, no calculators, Indians already knew mathematical formulae to solve sums of large numbers. Shankaracharya Shri Bharati Krishna Tirtha has written a book entitled, 'Vedic Mathematics'. In this book he has given some formulae to instantly solve sums involving large numbers. Let's take a small example of this:

Suppose, we have to Calculate 98×99

A formula given in the book 'Vedic Mathematics' is '*Nikhilam navatascharamam Dashatah*'. According to it we have to find the difference between each number and nearest base. (ie, 100) Multiply these differences.

According to it -

Step 1

$$98 - 100 (\text{Base}) = (-02)$$

$$99 - 100 (\text{Base}) = (-01)$$

Step 2

$$\begin{array}{rcl} 98 & \swarrow \searrow & (-02) \\ 99 & \swarrow \searrow & (-01) \end{array}$$

$$\begin{array}{r} \text{-----} \\ \text{sum} \qquad \qquad 9702 \end{array}$$

Do cross subtraction, you will get the same answer. The answer is 97

Write this number on the left side and

$$(-02) \times (-01) = 02$$

Write these numbers next to 97

Thus, Answer is $98 \times 99 = 9702$

In our country, long ago, when there were no electricity, computers and mobile phones, Indian knowledge and science was much advanced. Vedic culture is the ancient and rich culture of India. The ‘Vedas’ describe what Vedic education did contain and how was their way of life.

How did the Vedic people acquire knowledge?

What exactly are the Vedas?

What was the social structure during that period?

Have the Vedic traditions continued till today?

Did they know about mathematics, science, Yoga and Ayurveda?

Come on, let us explore the origins of Vedic knowledge and discover the legacy of Vedic culture.

4.1 Vedic Literature

The verbal root ‘Vid’ in Sanskrit means ‘to know’. From this root, the term ‘Veda’ was derived. It signifies ‘knowledge’. Vedic literature is the important collection of texts from India’s ancient past. This literature is primarily used as the principal source of knowledge, understanding religion, philosophy and way of life of the ancient

period. The Vedic Hymns (Suktas or songs praising Gods) were composed by many sages (Rishis). Some of the Vedic Hymns were composed by women.

The four Vedas are Rigveda, Yajurveda, Samaveda and Atharvaveda. The Vedas are composed in Sanskrit. They contain mantras, prayer songs and information about sacrifices (Yajnas). They also contain philosophy and information about the social life of people. The Rigveda is the oldest of all four Vedas.

The text of Veda is called as ‘Samhita’. The Vedic literature contains supplementary texts for every Veda. These supplementary texts are the Brahmana texts, Aranyakas and Upanishads.

Brahmana texts - The Brahmana texts are important part of the Vedic literature. These texts mainly talk about the sacrifices (Yajnas), worship and religious rituals. They provide detailed descriptions regarding the proper manner of conducting sacrifices, the mantras to be recited and the meaning behind Vedic rites.

Aranyakas - The term ‘Aranyaka’ is derived from the word ‘Aranya,’ meaning ‘forest,’ These texts were composed for

Read the table given below. It will help you to understand the main subjects, characteristics and significance of the four Vedas.

 Rigveda	 Yajurveda	 Samaveda	 Atharvaveda
Main Subjects: Mantras, Prayer songs for different Deities	Main Subjects: Sacrifice (Yajna), fire rituals (Havans) and other rituals	Main Subjects: Recitation of Mantras	Main Subjects: Way of life, agriculture, medicinal remedies.
Characteristics: Prayer songs dedicated to deities such as Agni, Indra and Varuna.	Characteristics: Procedures of performing Yajna, methods of conducting Havan.	Characteristics: Recitation of mantras.	Characteristics: Medical Treatment, Domestic rituals.
Significance: The earliest Veda; contains hymns (prayer songs of deities), highlights importance of sacrificial rites.	Significance: Teaches about rites, rituals and religious conduct.	Significance: Facilitates understanding of musical notes; and recitation of Mantras	Significance: Health, medicines and home remedies, and practical wisdom.

seekers of knowledge staying in the forests. These texts discuss the meanings of sacrifices, spiritual practice like meditation and meaning of human life.

Upanishads - The word 'Upanishad' means getting knowledge by sitting close to a Guru. These texts expound upon the philosophy about the individual soul (*Atman*), the Supreme Soul (*Paramatman*), the Ultimate Reality (*Brahman*) and the Universe (*Vishwa*). The Upanishads give importance to practical knowledge, that thinks about life beyond the day-today activities.



Tell me!

1. This Veda primarily contains Prayer songs dedicated to deities. It contains descriptions of nature deities.

Answer: -----

2. This Veda describes the rites and rituals for performing sacrifices (*Yajnas*).

Answer: -----

3. The Prayer songs in this Veda were set to musical notes. The mantras within it are recited accompanied by music.

Answer: -----

4. This Veda is considered the 'Veda associated with the lives of common people,' as it contains information regarding health and home remedies.

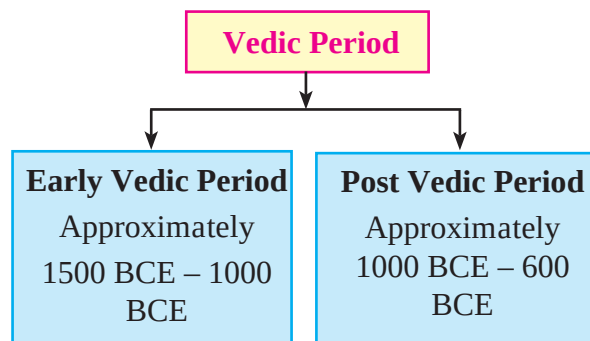
Answer: -----

4.2 Life in the Vedic Period

The Vedic period is broadly divided into two phases: the Early Vedic Period (also referred to as the Rigvedic Period) and the Post Vedic Period.

The Early Vedic Period is generally dated to approximately 1500 BCE to 1000 BCE. Our primary source of information regarding this period is Rigveda. Social life during this period was mainly based on pastoralism. Agriculture had gradually begun to emerge. During this time, the cow came to be regarded as the primary form of wealth.

The post Vedic Period is dated to 1000 BCE to 600 BCE. During this phase, the Vedic people had migrated into the Ganges Valley and established settlements there. In this period agriculture, trade and handicrafts developed significantly. As a result of this, urban centers began to emerge.



Family and Social Structure

During the Vedic period, the family was the smallest unit of society. In every family, members including the father, mother, children, grandparents and other relatives lived together. Like today, the society of that period was patriarchal. The authority to make all family decisions rested with the head of the family. The head of the family was called the '*Grihapati*'. Other family members followed the instructions of the head of the family. **A group of several families formed a '*Gramavasahat*' (village settlement), the group of several villages constituted a '*Jana*' (Kingdom).** The head of a village was referred to as the '**Gramani**' and the head of a kingdom was called the '**Rajan**'. It was considered essential for everyone in the society to adhere to the following principles: righteousness (*Dharma*), truth and justice. People interacted with one another with a spirit of cooperation and affection. Every individual held a specific responsibility and status within society. Vedic society was structured into four Varnas : Brahmana, Kshatriya, Vaishya and Shudra.

Education

Education was regarded important in the Vedic society. Students stayed in the Guru's Ashram and studied. In the *Gurukul*,



Gurukul

students had to live a disciplined life. There they learnt the importance of ethical conduct, knowledge and responsibility. The Guru taught them about an ideal way of life. Students studied subjects like the Vedas, Mathematics, Astronomy, Ayurveda, Ethics and the weaponry. The objective of education was not just to acquire knowledge but also to inculcate values like humility, discipline, righteousness and self-control.



Think about this.

If you were studying in a *Gurukul*, what would your daily routine be? Write an essay on this topic.



Try This.

Stories from ancient Indian literature throw light on various aspects of history and culture. They help us understand the social structure and the core values during those times. Find a few such stories and enact them in your class.

The Ashram System : The Ashram system existed within the Vedic culture of ancient India. Under this system, a person's life was divided into four distinct stages. Each Ashram (stage) was associated with specific duties and objectives.

The Four Ashrams

Brahmacharyashram:

The Brahmacharyashram is considered the

first stage of life. During this stage, a child was supposed to receive education under guidance of Guru. At this stage, the students focused wholly on their studies.

Grihasthashram : After completing their education, a person would enter the Grihasthashram. It was important in this stage to marry and fulfill domestic duties and social responsibilities.

Vanaprasthashram : After fulfilling responsibilities of a householder, at this stage of Vanaprasthashram one was expected to withdraw from the family and engage in meditation, penance and philosophical thinking.

Sanyasashram : The Sanyasashram was considered the concluding stage of life. At this stage, a person was expected to renounce all relations and live only to understand the true meaning of human existence. A person was not supposed to stay at one place for long time.



Try This.

Create a poster titled 'The Four Stages of Life based on the Ashram System.' Include drawings or pictures for each stage, along with written information regarding its specific duties and significance. Display it in your classroom.

The life of Vedic people was simple and disciplined. They were taught the importance of values such as truthfulness, self-control and generosity. In social life values like unity, cooperation and mutual respect were of prime importance. People celebrated life through seasonal festivals, Yajnas, music and dance. Avoiding food wastage, helping the poor and living a disciplined life formed an integral part of their moral values. These moral values instilled positivity in society. These values helped to create a mature society. Harmony with nature and honouring manual labor was characteristic of Vedic society.

What is your opinion?

The Ashram system played an important role in promoting a sense of planning, self-discipline, self control and dutifulness in individual life.

Daily Life

The diet of Vedic people was simple and nutritious. People in that period relied on agriculture and animal husbandry. Their diet consisted of grains, milk, curd, ghee, honey and vegetables. They used various foodgrains such as barley, wheat, rice and millet in their meals. Thus, their diet consisted of plant-based foods. They consumed fruits according to the changing seasons. It was expected that food should be pure and balanced. It was needed to eat at appropriate times. We can say that their dietary routine was healthy and disciplined.



Think About It:

What are your thoughts on the importance of maintaining regularity in your daily routine specifically regarding your wake-up time, diet, exercise, studies and rest?

In the Vedic way of life, great importance was given to health. Ancient Indian medical science promotes a balanced diet, yoga and both physical and mental well-being. This helps to boost immunity. Therefore, people lived healthy and long lives.



Try This.

Create a meal plan for a single day for your family. Discuss with your family members which of the dishes are more healthy, and why.

Music, dance, singing, playing musical instruments, storytelling and philosophical discussions were the part of entertainment in Vedic life. They played games such as archery, chariot racing, wrestling and board games like Saripata (a game like chess). Festivals and religious gatherings

served as a way of entertainment and social integration.

Music held a position of immense importance during the Vedic period. It was not merely a means of entertainment. Musical notes (swaras) were considered essential during the recitation of Vedic texts. Music was regarded as an integral part of religious, spiritual and everyday life. A good knowledge of musical notes was essential for the proper chanting of mantras. Samaveda dwells on this particular aspect. During that period, musical instruments such as Veena, Mridanga, Shankha (conch shell) and Bansuri were widely used. These instruments were played during Yajnas, dance performances and other religious ceremonies. Both men and women actively participated in singing and dancing. In the Vedic period music symbolised pure joy and spirituality. Vedic music formed the base of Indian classical music, which evolved later.

The Status of Women: Women were honoured in the Early Vedic society. They had right to pursue education. Just like men, women had the freedom to study the Vedas. Lopamudra, Ghosha, Gargi, Maitreyi and Apala are some examples of famous female scholars from that period. Women actively participated in religious rituals and sacrificial ceremonies. However, during the post-Vedic period, society became increasingly patriarchal. Restrictions were imposed on women's education. The freedom of women was reduced gradually. The restraints placed upon them continued to increase and women were reduced to a secondary position.

Economic Life: The economic life of the people during Vedic period was based on agriculture and animal husbandry. They cultivated wheat, barley, rice and other grains. Animals held a position of immense value during the Vedic period. Cows, oxen, horses, sheep and goats were the animals of economic value. The cow was used as means of exchange. Horses

were important for warfare and sacrificial rituals, while oxen were employed for ploughing and transportation.

People were engaged in various occupations other than agriculture. Animal husbandry, metalworking, pottery, weaving, goldsmithy and chariot-building were some of the significant occupations. Trade was gradually developing and transactions were made through barter. Small marketplaces had begun to emerge. The references of navigation and waterways are found in Vedic literature. Merchants and artisans had an important place in the social structure. The groups of merchants and artisans were known as 'Shreni' and their head was known as the 'Shreshthi'.

Religious Life: In the Vedic Period, Religion was based on the worship of nature. The Vedic people gave the status of deities to various elements of nature. For example, Fire (*Agni*), water (*Varuna*), Wind (*Marut*), Sun (*Surya*), Dawn (*Usha*), Earth (*Prithvi*) and Moon (*Soma*). Indra was considered the most powerful of all deities. It was believed that the 'Havi' (*Ahuti*) offered in a Yajna reached the deities through the medium of fire. Food, *ghee* and grains were offered as *Havi* during *Yajna*. The rituals were accompanied with singing of the Vedic mantras to please the deities. The foundation of Vedic way of life was truth, justice and 'Rut' the principle of maintaining the sanctity of the natural cycle of life.



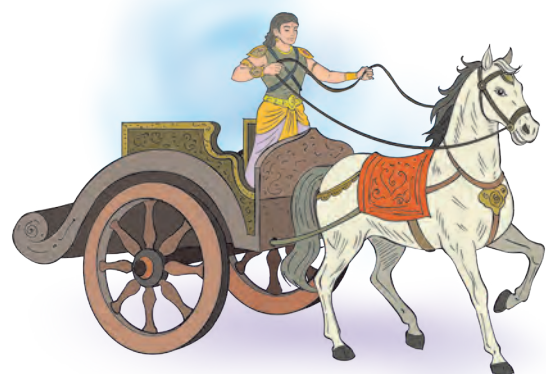
Do you know?

The motto inscribed on the emblem of the Indian Navy — 'Sham No Varunah' (शं नो वरुणः) is taken from a verse in the Upanishads. This phrase can be translated as: "May the deity Varuna protect us." Through this motto, the *Varuna* is honoured by the Navy. *Varuna* is regarded as the controller of the waters and the guide on the

seaways. Following India's independence, while finalising the emblem for the Chief of Naval Staff, the then Governor-General, C. Rajagopalachari, proposed this specific motto. The new emblem of the Indian Navy is inspired by the Royal Seal of Chhatrapati Shivaji Maharaj.



Political System: In the Vedic Period, the King occupied an important position within society. The ideal concept of a king was not merely that of a ruler exercising authority. It was that of a sovereign who upheld the principles of *Dharma* (righteousness) and justice. Two distinct bodies functioned to advise the King in his decision-making process. These two bodies were known as the 'Sabha' and the 'Samiti.' The 'Sabha' was a council comprising elders and distinguished senior individuals, which assisted in making key decisions. The 'Samiti' was the group of common people of the village or community. The institutions known as the 'Vidatha' and 'Jana' also served to guide and counsel the King. Women also played an active role in the proceedings and functioning of the Sabha and the 'Vidatha'.



Chariot of Vedic-period

The King appointed officials to help in the efficient administration of the state. **The Priest (Purohit), Commander-in-Chief (Senapati) and Head of the Assembly (Sabhapati) were officials of particular importance.** The official known as 'Bhagadugh' was appointed to collect the King's 'share' (*bhaga*). During times of

war, the King himself led the army. State administration was primarily based on the principles of *Dharma* (righteousness), justice, defense and social order.

Though the King was the head of the state, he did not possess absolute power. He used to govern in accordance with the counsel of the *Sabha* and the *Samiti*.



Exercise

Q.1 A) Write answers in one word.

1. 'Vid' means -----.
2. Getting knowledge by sitting close to a Guru means -----.
3. A council of senior persons was called -----.

B) Match the pairs.

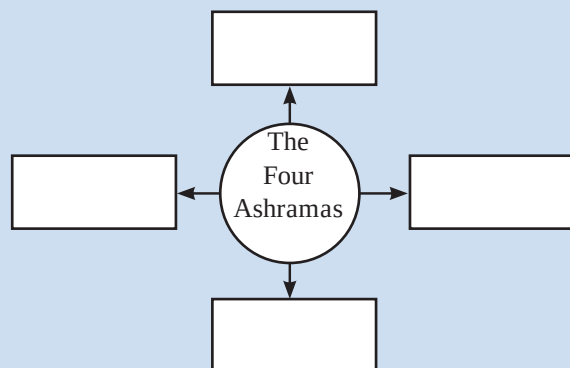
Group 'A'

- 1) Rigveda
- 2) Yajurveda
- 3) Samaveda
- 4) Atharvaveda

Group 'B'

- a) Chanting of mantras during sacrifices
- b) Health and medical treatments
- c) Prayer songs for deities
- d) Description of sacrificial rites and rituals

Q.2 A) Complete the concept map.



B) Write short notes.

1. Education System in the Vedic Period
2. Economic Life in the Vedic Period
3. Status of Women in the Vedic Society

Q.3 A) Explain the following statements with reasons.

1. In the Vedic culture agriculture was very important.
2. In the Vedic society women held a position of honour.

B) Write down the points of similarity and difference between the means of entertainment in the Vedic period and the means of entertainment in present times.

Q.4 Complete the table regarding the political system of the Vedic period.

Position/Institution	Function
Sabha	-----
Samiti	-----
Bhagadugh	-----

Q.5 What changes might occur in our lifestyle after practicing Yoga?

Activities

- Enact and present a play based on the story of Eklavya the disciple who pursued education with devotion.
- Collect a compilation of verses (*Suktas*) from the Vedas with the help of the internet.
- Find the information about the emblems and mottos of the Indian Air Force and the Indian Army and write about it in your notebook.





5

Various Religious Trends



5.1 Vedic Religion

5.2 Jainism

5.3 Buddhism

5.4 Judaism

5.5 Christianity

5.6 Islam

5.7 Zoroastrianism

India is a country of religious diversity. Various religions originated and spread in India. Religious trends such as Vedic religion, Jainism, Buddhism, Judaism, Christianity, Islam and Zoroastrianism have been important in the Indian religious fabric. In the medieval period Sikhism was established. In every religion, emphasis is given on fundamental life values, tolerance, justice and ethics.

This religious diversity has endowed Indian culture with uniqueness. Inclusiveness is an integral quality of Indian culture. This quality has helped to maintain unity in diversity in our country.

Which religions originated and spread in ancient India?

What do the various religious philosophies teach us?

In order to find answers, we are going to explore the philosophy, teachings and practices of various religions that existed in ancient India.

In ancient India, religion gave more importance to understanding human existence than faith. Achieving ultimate goals, finding path of truth and tolerance were given more importance. The Vedic

religion is based on *Shruti* (The Vedas), *Smriti* (Vedic literature) and Puranas. Jainism and Buddhism are ancient religious schools. Christianity and Judaism arrived in India during the 1st Century CE. Followers of Islam and Zoroastrianism arrived in India approximately in the 7th & 8th Century CE.



Think About It:

Learn about the religious festivals, rituals, customs and traditions observed in your family from your grandparents or parents. Discuss with them the possible logical reasons behind the celebration of these festivals and ceremonies and the observance of various customs and traditions.

5.1 Vedic Religion

The Vedic religion is considered to be the oldest religion in India. Vedic literature is the basis of this religion. The Vedic people performed sacrifices (*Yajnas*) and worshipped nature. As a part of worship, *Havi* is offered in fire with the recitation of mantras. The life of the common people in ancient India was simple. It was based on religion and grounded in moral values.

For example, importance was given to truthfulness, respecting family elders, honouring relations and staying away from any behaviour that might harm others. In course of time, sacrificial rituals became more complex.

The basic texts of the Vedic religion include the Vedas, *Upanishads*, *Puranas*, and *Dharmashastras*. The Vedas contain information regarding Yajnas, Mantras and deities. The philosophy in the Upanishads is the discussion about the *Atman*, *Brahman*, the purpose of life and *Moksha*. According to this philosophy, human life, nature and the entire universe are all forms of a single, supreme entity the 'Parabrahman'. This entity is referred to simply as 'Tat' (That). This concept is summarized in two renowned sutras.

These two sutras are as follows:

Aham Brahmasmi - I am Brahman.
Tat Tvam Asi - You are that.

Hinduism is an extended form of the Vedic religion. While Hinduism preserved the knowledge contained in the Vedas, it also popularized concepts related to *Bhakti*, philosophy and the quest for *Moksha*. In Hinduism, it is believed that an individual's destiny is determined by his/her *Karma* (behaviour and actions). The term '*Dharma*' denotes more than just religious rituals. Observing values like truth, morality, the fulfillment of duty and social service makes up an individual's inherent *Dharma*. Every individual should adhere to these values to practice *Dharma*. Performing *Yajna* and *homa*, worship and prayer, celebrating festivals are all integral parts of the Hindu way of life. The Hindu way of life shows a harmonious integration of religious observance with the practices in daily life. These principles of practical

behaviour and religious conduct is reflected in the ancient Indian culture, arts, literature and sciences.

The '*Bhagavad Gita*' is a sacred text of the Hindus. It instructs that every individual should perform their respective duties without a thought to the outcome. Adya Shankaracharya lived in the 8th century CE. He put great emphasis on knowledge and renunciation. He wrote commentaries on texts like the '*Upanishads*', the '*Brahma Sutras*' and the '*Bhagavad Gita*'. He explained the true meaning of these texts. He established four *Muths* in the four cardinal directions of India at Badrinath, Dwarka, Jagannathpuri and Shringeri.



Adya Shankaracharya

Sarve bhavantu sukhinah : May everyone be happy.

Sarve santu niramayah : May everyone remain free from disease.

Sarve bhadrani pashyantu : May everyone experience auspicious and beneficial things.

Ma kashcid dukkhhbhag bhavet : May no one ever suffer.

These Sanskrit verses express the noble thought that the well-being of all living beings should be ensured and everyone may convey a deep sense of compassion toward others.



Try This

Record the good deeds you performed over the last seven days in your notebook. For example: helping a friend, cleaning your house, watering the plants etc. At the end of the week, share with your class what you learnt through these actions.



Do you know?

Six major schools of thought evolved from the diverse streams in the tradition of Indian philosophy. These are collectively known as the '*Shaddarshanas*' (The Six Schools of Philosophy). These six schools form the base of Indian philosophy. The term '*Darshana*' means 'Philosophy.'

The Shaddarshanas consist of six distinct schools: *Samkhya*, *Yoga*, *Nyaya*, *Vaisheshika*, *Purva Mimamsa* and *Vedanta*. These schools, seek answers to fundamental questions concerning things like: the nature of the Universe, life, *Atman* and *Moksha*.

1. ***Samkhya Darshana*** : This school gives an explanation regarding the creation of the universe.
2. ***Yoga Darshana*** : This school gives importance to attainment of self-realization through continuous practice of spiritual discipline (*Sadhana*) and meditation (*Dhyan*) for a healthy body.
3. ***Nyaya Darshana*** : This school is based on the principles of Logic and Epistemology (the theory of knowledge).
4. ***Vaisheshika Darshana*** : The core principle of this school is the theory that the entire universe is composed of atoms.

5. ***Purva Mimamsa Darshana*** : This school analyses the rites and rituals prescribed in the Vedas.

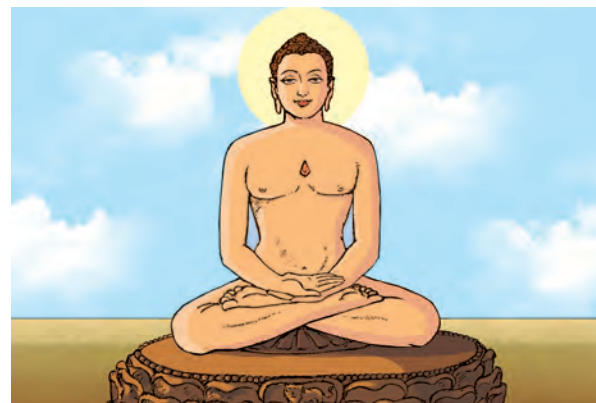
6. ***Vedanta Darshana*** : This school is based on the philosophical teachings of the Upanishads.

5.2 Jainism

Jainism is one of the ancient religions in India. This religion gives importance to the principle of non-violence (*Ahimsa*). According to the Jain tradition, a person who reveals religious knowledge is known as 'Tirthankar'. There have been 24 Tirthankars in all. Vardhaman Mahavir is the twenty-fourth Tirthankar in the Jain tradition.

Vardhaman Mahavir (599 BCE to 527 BCE)

There was a mahajanapada known as Vriji in what is known as the State of Bihar today. Its capital was Vaishali. Vardhaman Mahavir was born in Kundagram, a part of Vaishali. His father's name was Siddharth and mother's, Trishala. Vardhaman Mahavir left his home and all comforts for



Vardhaman Mahavir

the attainment of knowledge. He attained enlightenment after twelve and a half years of rigorous '*tapa*'. This knowledge was pure or *keval*. Therefore, he is also known as '*Kevali*'. He was called '*Jina*' or Conqueror because the joy derived from physical comforts and the discomfort, felt due to undesired things, had no impact

whatsoever on him. The term Jain derives from the word *jina*. Vardhaman is said to be Mahavir because he had the resilience, the courage to conquer all passions. After the attainment of knowledge, he preached for about thirty years to explain the essence of religion to people. To make it easy for people to understand it, he spoke to them in Ardhamagadhi, a people's language. The religion that he expounded laid stress on good conduct. The essence of his teachings for good conduct is contained in the Five Great Vows (*Pancha Mahavratas*) and the Three Jewels (*Tri-ratna*). The assembly held by the Tirthankar to preach was known as 'Samavasaran' in Ardhamagadhi. Samavasaran was based on equality. People of all varnas had entry to it.

The Pancha Mahavratas (The Five Great Vows) : These are five vows to be observed strictly.

1. Ahimsa (Non-violence) : No living being should be hurt, injured or harmed through one's behaviour.

2. Satya (Truth) : Every speech and action should be true.

3. Asteya (Non-stealing) : Steya means theft. Taking what belongs to others without their consent is theft or stealing. Asteya means 'not stealing' anything.

4. Aparigraha (Non-attachment) : Man tends to accumulate property due to greed. Aparigraha means not hoarding or accumulating anything in this way.

5. Brahmacharya (Chastity) : It means giving up bodily pleasures and following the vows.

Tri-ratna (The Three Jewels) : The three jewels are the three principles.

1. *Samyak Darshan* (Right Faith) 2. *Samyak Dnyan* (Right Knowledge) and 3. *Samyak Charitra* (Right Conduct) *Samyak* means 'balanced'.

1. Samyak Darshan : To understand the

truth truth preached by the Tirthankar and to have faith in it.

2. Samyak Dnyan : Studying the preaching and philosophy of the Tirthankar regularly and learning its deep meaning.

3. Samyak Charitra : Strictly following the Five Great Vows.

Essence of his teachings : Among the teachings of Mahavir, *Anekantavada* is considered to be very important in the quest for truth. It means pluralism or multiple viewpoints. In our quest for truth, if we focus on only one or two aspects or viewpoints and draw conclusions, the whole truth is not known. Therefore, it is necessary to pay attention to all aspects of an issue. If people follow this, they develop tolerance towards the opinions of other people in society and give up the attitude of stubborn adherence to one's own opinions.

Vardhaman Mahavir taught the people that the greatness of a human being does not depend on his *varna*, but on his excellent conduct. In the Vedic tradition, the doors of knowledge had slowly been closed to women. But Vardhaman Mahavir gave the right of *sanyas* (the right to renounce the world) to women, too. His teachings were: 'Love all living things', 'Have mercy and compassion' and 'Live and let live'.



Think About It:

How the principle of 'speaking truth' is useful in present times?

If practiced in today's times, how would the philosophy of 'love and compassion' be applicable?

In the present times, what is the significance of the principle of 'non-violence' (Ahimsa)?

As citizens, how can we put this principle into practice?

5.3 Buddhism

Buddhism spread in India and in many countries outside India. Gautama Buddha was the founder of Buddhism.



Gautama Buddha

Gautama Buddha (563 BCE To 483 BCE)

Gautama Buddha was born at Lumbini in Nepal. His father's name was Shuddhodana and mother's name was Mayadevi. His birth name was Siddharth.

He had attained knowledge of human life in its entirety. That is why he came to be known as the 'Buddha'. He wanted to know why there is sorrow and suffering in human life. He left his home and all comforts in pursuit of the answer to this question. On Vaishakha Purnima, he was sitting in deep meditation under a pipal



Bodhivriksha

tree at Uruvela near the city of Gaya in Bihar. That is when he attained 'Bodhi' - enlightenment or the highest knowledge. The tree is now known as the 'Bodhi' tree (*Bodhivriksha*) and the place Uruvela is known as Bodhgaya. He delivered his first sermon at Sarnath near Varanasi. His teachings in the first sermon are termed *dhamma*. He set in motion the wheel of *dhamma* in this sermon. Therefore this event is called *dhamma-chakka pavattan* in Pali and *dharma-chakra pravartan* in Sanskrit. Later, he travelled on foot (*charika*) for nearly forty-five years to preach *dhamma*. He preached in the people's language, Pali. In Buddhism, the concept of taking refuge in *Buddha*, *Dhamma* and *Sangha* is important. It is known as *Trisharan*. The essence of the *dhamma* he expounded is as follows :

Aryasatyas (Noble Truths) : There are four truths at the root of all human affairs. They are called Noble Truths or *Aryasatyas*.

1. Dukkha (Suffering) : There is suffering in human life.

2. The Cause of Dukkha : There is a cause of suffering.

3. Dukkha-nivaran : It is possible to end suffering.

4. Pratipad : Pratipad means the 'way'. This way leads to the end of suffering. This is the way of good conduct. It is known as the *Ashtangik Marg* or Eight-fold Path.

Panchasheel : Gautama Buddha asked people to follow five rules. The rules are called *Panchasheel*.

1. Stay away from killing animals.
2. Stay away from stealing.
3. Stay away from unethical conduct.
4. Stay away from telling lies.
5. Stay away from intoxicants.

Bauddha Sangha : He created a *sangha* of *bhikkhu* to preach his religion. Followers who gave up their domestic life and entered the *sangha* were called *bhikkhus*. They, too, travelled on foot like the Buddha to preach *dhamma* to the people. There was a separate *sangha* of women. They are called *bhikkhunis*. People of all *varnas* and castes could embrace Buddhism.



Do you know?

The Eightfold Path

1. **Samyak Drishti (Right View) :** The knowledge of the four noble truths.
2. **Samyak Sankalp (Right resolve) :** Giving up cruelty, etc.
3. **Samyak Vacha (Right speech) :** Refrain from telling lies, telling tales, rude, harsh and meaningless speech.
4. **Samyak Karmant (Right conduct) :** Stay away from killing animals, stealing and uncontrolled behavior.
5. **Samyak Aajiv (Right livelihood) :** Using only the proper means of livelihood.
6. **Samyak Vyayam (Right effort) :** Making effort to avoid wrong acts, giving up wrong acts, undertaking and maintaining good acts.
7. **Samyak Smriti (Right mindfulness):** Being mindful to remove passions and concentrating on trying to understand one's own feelings and mind.
8. **Samyak Samadhi (Right concentration) :** Experiencing deep meditation with concentration.

Essence of his teachings : Gautama Buddha announced the freedom of human intelligence. He refused the discrimination based on things like *varna*. No one is greater or smaller by birth. Greatness depends on one's behaviour or conduct. One of his

famous quotes is that 'Even the little quail can chirp freely in her nest'. This shows his thinking on the values of freedom and equality. He preached that like men, women, too, had the right to their own upliftment. He opposed the rituals of yajna. His teachings of wisdom (*Prajna*), moral virtue (*Sheel*) and other values are aimed at the welfare of mankind. Compassion (*Karuna*) for all living beings was an extraordinary feature of his personality.



Tell me!

Why does the principle of tolerance taught by Gautama Buddha continue to serve as a guiding principle light not only for Indian society but also for all of humanity, even today?



Try This

Jataka Tales help us to understand teachings of Buddhism. They teach us moral values and life lessons. Select a Jataka Tale either from a book available in your library or with the help of the internet and present it in your class.

Lokayat : The ancient trend of thought known as *Lokayat* or *Charvak* is also important. It emphasized on independent thought and rejected the authority of the Vedas.

In the ancient period, new religious trends and emerged in India. Religions like Judaism, Christianity, Islam and Zoroastrianism also took root in the Indian society.

5.4 Judaism

People belonging to the Jewish religion may have arrived in Kochi in Kerala around the first to third century of the

Christian Era. They believe that there is only one God. 'Torah' is an important religious text of Jews. Judaism emphasizes on justice, truth, peace, love, compassion, humility, charity, ethical speech and self-respect. Their prayer house is known as a 'Synagogue'.



Synagogue

5.5 Christianity

Christianity is a religion founded by Jesus Christ. It has spread all over the world. St. Thomas, one of the 12 disciples of Christ, came to Kerala in the first century of the Christian Era. He established a church at Pallayur in Trichur district, in 52 CE. According to the teaching of Christianity, there is only one God. He is the loving father of all and is omnipotent. It is believed that Jesus Christ is the son of God who came to the earth for the salvation of mankind. According to the teachings of Christianity, we are all brothers and sisters. We should love everyone including our enemies. We should forgive those who err or go wrong. The 'Bible' is the holy book of Christianity and their prayerhouse is known as a 'Church'.



Church



Try This

Write down positive messages from various religions on separate slips of paper and exchange them with one another. Come together as a group to create a chain of these positive messages, and then read them aloud in the classroom.

5.6 Islam

Islam is a monotheistic religion. There is only one Allah and Muhammad is his Prophet. The message of God is revealed through him in the holy book of 'Quran' Sharif. The word Islam means peace. It also means surrender to Allah. The teaching of Islam is that Allah is eternal, absolute, all powerful and merciful. The purpose of human existence is to worship Allah. The Quran Sharif provides guidance on how man should behave in life. Since ancient times there have been trade relations between India and Arabia. Arab traders used to visit the ports on the coast of Kerala. Islam spread in Arabia in the 7th century CE. Islam arrived in India in the same century through the Arab traders. The prayer house of Islam is known as a 'Masjid' (Mosque).



Masjid

5.7 Zoroastrianism

Since ancient times, the Zoroastrian people and Vedic people have shared cultural contacts. The sacred text of the Parsees or Zoroastrian people is the ‘Avesta’. The language of the *Rigveda* and *Avesta* shows similarities. The Parsees came to India from the Pars or Fars province of Iran. Therefore, they are known as Parsees. It is mostly believed that they first came to Gujarat in the eighth century CE. Zarathushtra or Zoroaster was the founder of their religion. ‘Ahur Mazda’ is the name of their God. The elements of fire and water are very important in their religion. The sacred fire burns in the temples which are known as ‘Agyari’. At the core of Parsee philosophy are three main principles of conduct, namely, good thoughts, good words and good deeds.



Agyari

The philosophy of the Parsi religion states:

“There is a constant conflict between Goodness and Evil in the world. Human beings should always choose the path of goodness.”



Try This

Create a poster or chart on the theme of ‘Religious Harmony,’ including the philosophies of various religions. Display your creation in the classroom.

Religious tolerance has existed in India since ancient times. The famous saying ‘Ekam Sat Vipraha Bahudha Vadanti’ (Truth is One. The Wise Call It by Many Names) is deeply rooted in Indian culture. It signifies that the ultimate Truth is singular, even though it is referred to by various names. Therefore, Indian society has consistently embraced and accommodated all religious thoughts. All religions have made a great influence on India’s cultural and religious traditions. The followers of these religions cultivated ideals of cultural enrichment, social harmony and religious tolerance. A land of religious diversity, India remains enriched today by the blend of all these faiths. Its prominent trait is to exist in harmony with all religions.



Do you know?

The philosophy of every religion is based on the principles of morality, peace and social Justice.



Exercise

Q.1 Write answers in one word.

1. An inherent quality of Indian culture: -----.
2. The one who teaches and spreads religious knowledge in Jainism: -----.
3. Gautam Buddha delivered his first sermon near Varanasi at this place: -----.
4. The principal holy text of the Jewish people: -----.
5. The prayer house of Islam is known as: -----.

Q.2 A) Complete the table.

Religion	Holy Scripture	Place of Worship
-----	-----	Synagogue
-----	The Bible	-----
-----	-----	Mosque
-----	The Avesta	-----

B)

Philosophy (Darshana)	Explanation
-----	An explanation of how the universe is originated.
Yoga Darshan	-----
-----	Based on logic and knowledge.
Vaisheshika Darshan	-----
-----	An analysis of the rituals and rites found in the Vedas.
Vedanta Darshan	-----

C) Arrange the following events in the correct chronological order.

1. Gautam Buddha travelled and preached to the people.
2. Gautam Buddha was born at Lumbini.
3. He attained enlightenment while meditating under the Bodhi tree at Bodhgaya.

Q.3 Write short notes on:

1. The Four Noble Truths (*Aryasatya*)
2. The Bhagavad Gita
3. The Principles of Panchasheel
4. The Three Jewels (*Triratna*)

Q.4 Answer the following questions:

1. What is the impact of values such as non-violence, compassion and truth found in various religions on society?
2. Explain, with examples, the similarities found in the teachings of any two different religions.

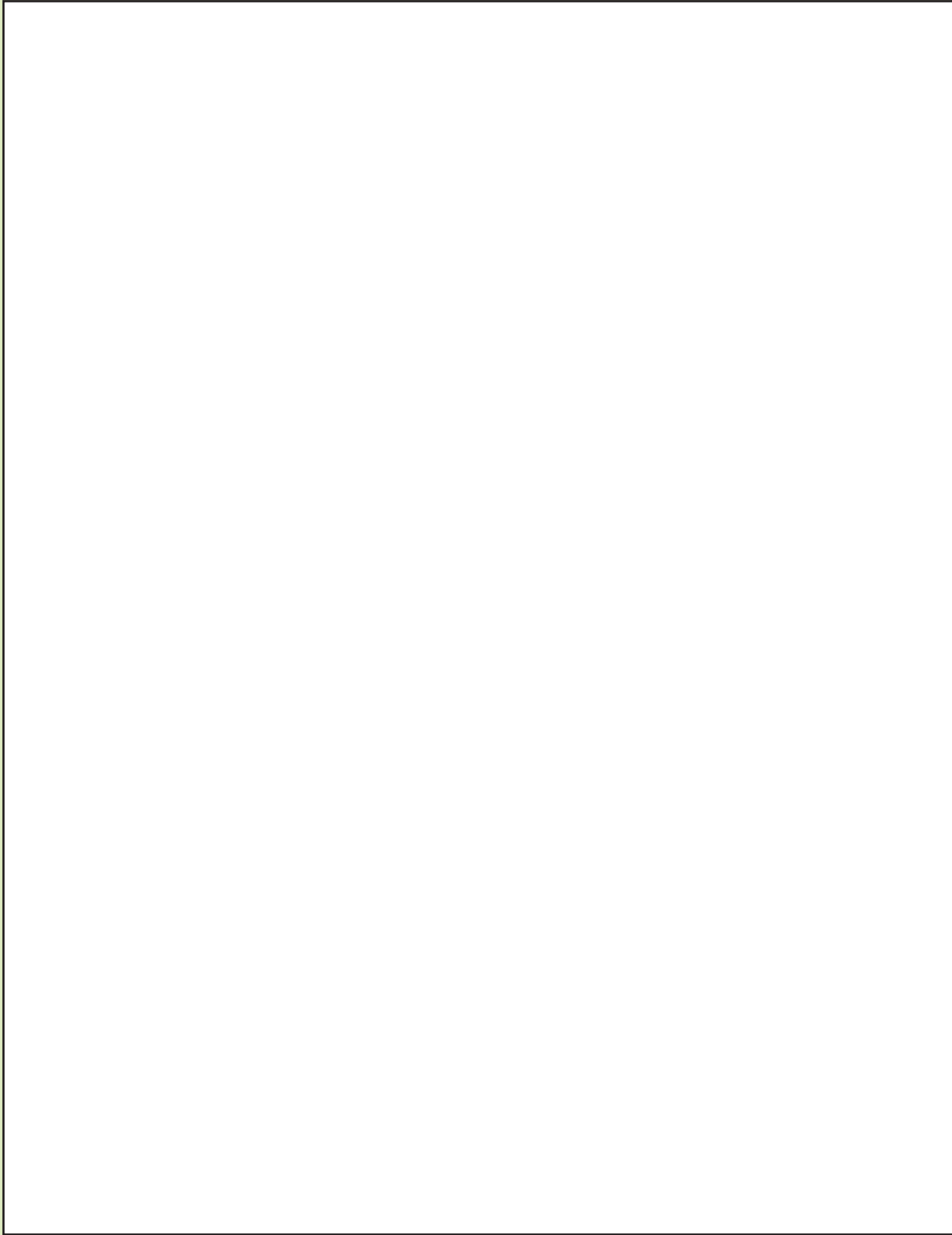
Q.5 What benefits do prayer and meditation, *Vipashyana* bring to human society?

Activities

- collect information about the festivals of various religions.
- Conduct a group discussion on the concept of 'Secularism' (*sarvadharmasambhav*).
- Mark the important places on a map that are mentioned in this lesson. For example: religious sites, stupas, birthplaces, etc.

Project:

Draw a picture of your favourite festival and its connection with the nature.





6

Janapadas and Mahajanapadas



6.1 Janapada

6.2 Mahajanapada

6.3 Ganarajya (Republic)

6.4 The Rise of the Magadha Kingdom



Find out more

Obtain details regarding- who and how governs a village or city.

In ancient India, there were many village settlements. People were engaged in agriculture, trade and lived together collectively. Gradually, village communities had local administrative system. A group of such villages together formed a 'Janapada'.

In course of time, some of these Janapadas became increasingly powerful. They possessed armies, fertile lands, efficient governance and flourishing trade. These Janapadas expanded in course of time evolving into 'Mahajanapadas'.



Discuss

- Among such large kingdoms, which kingdom do you think emerged as the most powerful?
- What could be the possible differences between Janapadas and Mahajanapadas and Kingdoms?
- What could be the possible reasons for expansion of territories of some of the Janapadas?

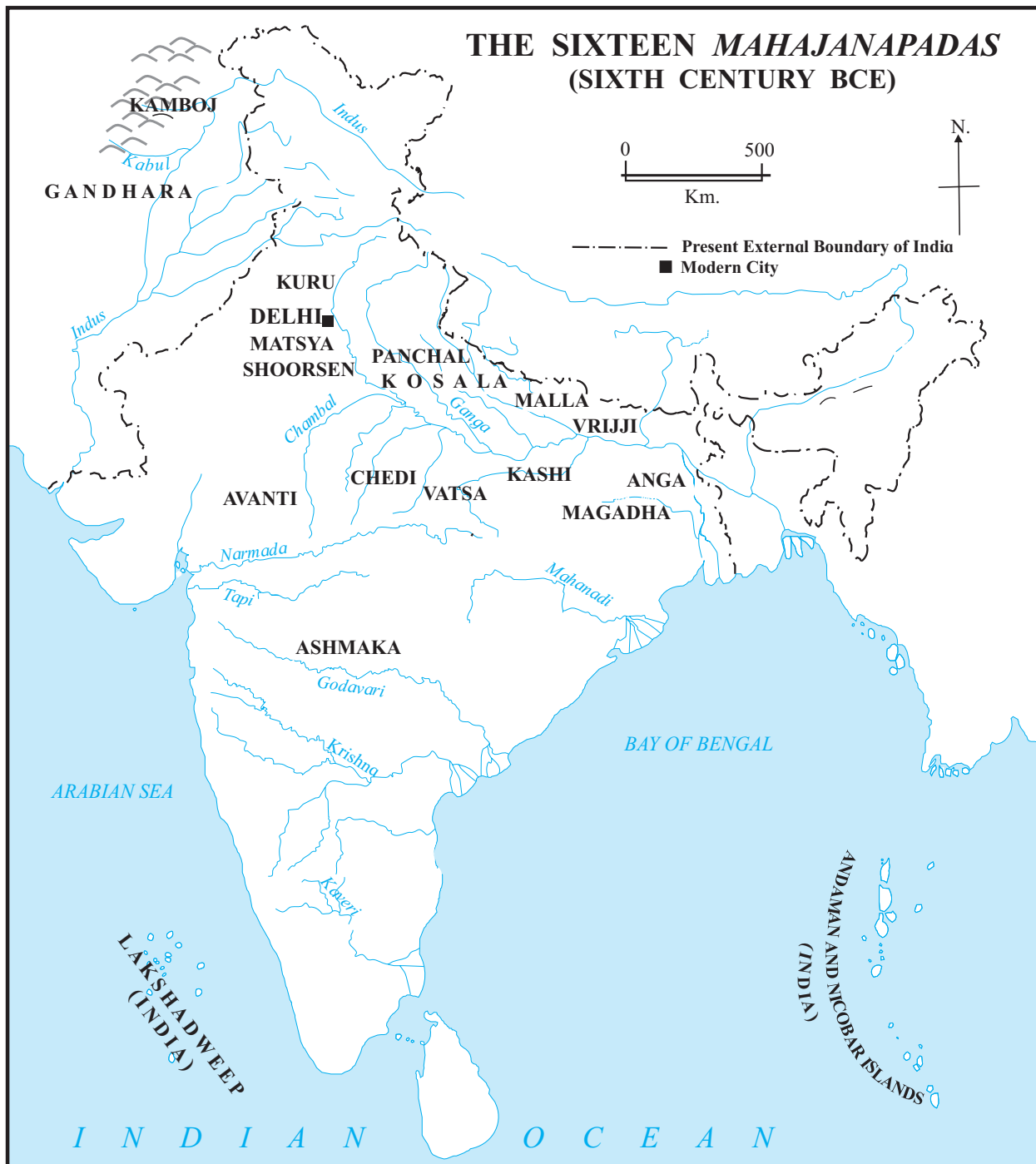
Let us understand the nature of social life and the administrative system during that period.

6.1 Janapada

Generally, the Post-Vedic Period is dated approximately from 1000 BCE to 600 BCE. During this period, gradually people had permanent settlements. These settlements came to be known as 'Janapadas'. A 'Janapada' is a community of people living in a specific geographical region. These people living together were engaged in agriculture, animal husbandry and trade. Since these communities belonged to certain tribe, the Janapadas were named after the respective tribe. Each Janapada had a chieftain. However, most of the decisions were made in consultation with the elders of the community. The way of life in a Janapada was based on mutual cooperation. The Janapada is considered the first of the ancient states in ancient India, wherein importance was given to public participation, collective decision-making and social organization.

6.2 Mahajanapada

Around the 6th century BCE, certain Janapadas became powerful in terms of economic system, military organization and administration. These powerful kingdoms were called as 'Mahajanapadas'. The Mahajanapadas included many villages, towns, trade routes and had armed forces. A King or a Council of Advisors were at the head



of the administration in Mahajanapadas. The administrative system here was well-organized. Agriculture, trade, markets and the arts flourished in the Mahajanapadas. Some Janapadas expanded by conquering the neighboring Janapadas and annexing their territories. By the 6th century BCE, sixteen Mahajanapadas had attained great importance.

Mahajanapadas and their Capital Cities-

1. Kashi – Varanasi
2. Kosala – Shravasti
3. Anga – Champa
4. Magadha – Girivraja / Rajgriha
5. Vrijji / Vajji – Vaishali
6. Malla / Malava – Kushinara / Kushinagara

7. Chedi – Shuktimati / Sotthivati
8. Vamsha / Vatsa – Kaushambi
9. Kuru – Indraprastha / Indrapattan
10. Uttar Panchala – Ahichchhatra,
Dakshina Panchala – Kampilya
11. Matsya – Viratnagar
12. Shoorsena – Mathura
13. Ashmaka / Assaka – Potali / Potan /
Podan
14. Avanti – Ujjayini and Mahishmati
15. Gandhara – Takshashila
16. Kamboja – Rajpur

The development of the Mahajanapadas was an important stage before the emergence of empires. The full-fledged states in ancient India came into existence after that. Out of the sixteen Mahajanapadas, four of them, namely Magadha, Kosala, Vatsa and Avanti gradually became the most powerful. Mahajanapadas were larger in terms of population, territory and resources than the Janapadas.

6.3 Ganarajya (Republic)

In some Mahajanapadas, participation of the common people was an integral part of administration. These Mahajanapadas were known as ‘Ganarajya’ (Republic). In these republics, king was not the absolute authority. The King was assisted in decision-making by an advisory council. This council consisted of elders, warriors or elected representatives of the people. The members of the ‘Ganaparishad’ (Council of the Republic) were seniors of the community. The members of the Ganaparishad together made decisions regarding state administration. The assembly hall where these discussions

took place was known as the ‘Santhagara’. For instance, in the Republic of the Vrijiis common citizens actively participated in the decision-making process. Similarly, the Malla Republic also followed a system of collective leadership. It can be said that these republics marked the democratic traditions in ancient India. It shows that in ancient India, monarchy and oligarchy coexisted.



Find Out More

Voting procedure in Gana Parishad:

In the Gana parishad, decisions were made by majority. Various methods were adopted to decide the majority, such as open vote, voice vote or secret vote. A member’s vote was called ‘*chhand*’. Coloured sticks called as ‘*Shalaka*’ were used as ballot. The person in-charge of the voting process was called ‘*Shalaka-grahaka*’. An absent member was permitted to vote by proxy. However, decisions were generally made based on the votes of those members who were physically present.

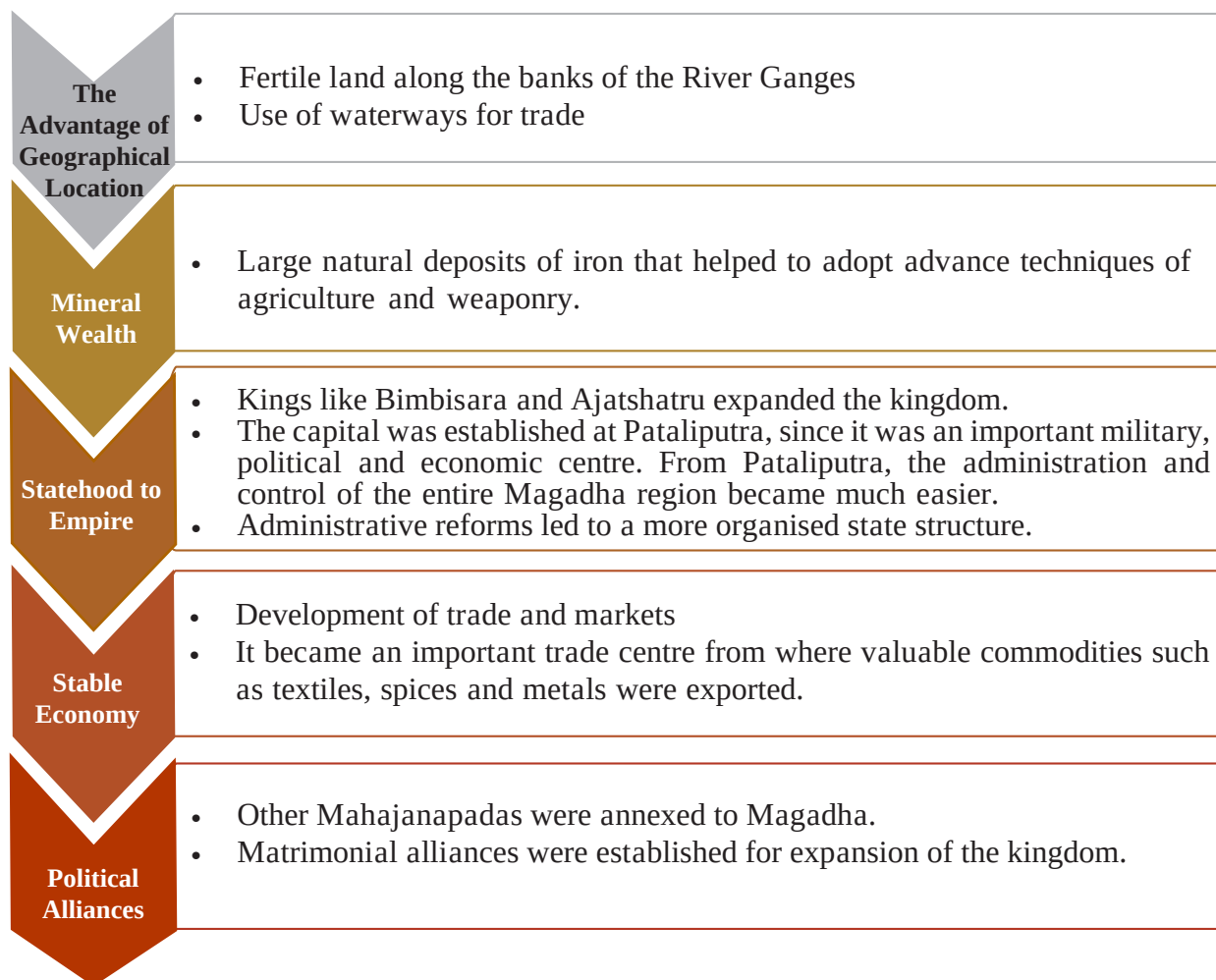


Think about this

Compare the voting system of the Ganarajya with the voting system practiced today.

6.4 The Rise of the Magadha Kingdom

Around 6th century BCE, Magadha emerged as the most powerful and influential Mahajanapada. It was of great importance in the political, economic and cultural formation of ancient India. Several key factors contributed to the rise of the Magadha empire.



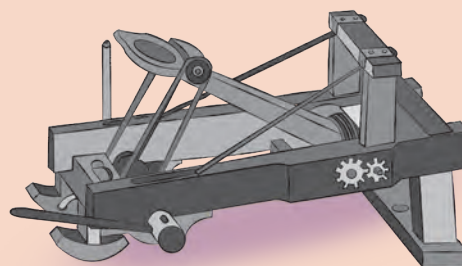
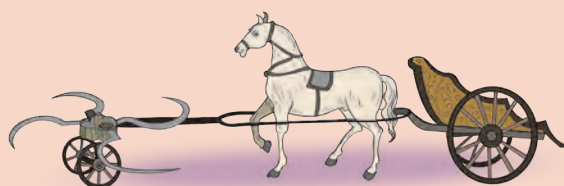
Magadha was the first empire to be established in India.

King Bimbisara laid the foundation of the Magadha Empire. During his rule, Magadha's trade flourished. The agricultural system improved and its economic condition strengthened. He established Magadha's capital at Rajagriha. Ajatshatru, Bimbisara's son, succeeded him. Ajatshatru also adopted a policy of expanding the Magadha kingdom. Ajatshatru conquered Mahajanapadas of Vrijji and Kosala.



Do you know?

Ajatshatru developed some new types of armaments. He created a device



called ‘*Mahashilakantaka*’ a massive machine which hurles stones. It helped to demolish the walls of enemy fortresses. He also designed a specialized chariot known as ‘*Rathamusala*’. It was equipped with spiked iron rods. This chariot would run into troops of enemy, causing heavy casualties. These new armaments made it possible for Ajatshatru to conquer enemies like the Vrijjis. This greatly enhanced the might of Magadha.

Ajatshatru established a new capital at Pataliputra (present-day Patna in Bihar).



Tell me!

Why a capital city is important? What criteria decides the ideal location for a capital? Have a discussion in class on this topic with the help of your teacher.

Ajatshatru became a follower of Gautama Buddha. After Gautama Buddha’s Mahaparinirvana, the First Buddhist Council was held at Rajagriha during Ajatshatru’s reign.

Among the kings who succeeded Ajatshatru, Shishunaga was a significant figure. He conquered the kingdoms of Avanti, Vatsa and Kosala, thereby further extending Magadh’s power. The Nanda dynasty came to power after the Shishunagas. Mahapadmananda was the famous king of the Nanda dynasty. He expanded the Magadha Empire. He brought many small kingdoms of Northern India under his rule. The Nanda kings were known for military might, immense wealth and taxation system.

During Nanda period, Magadha emerged as the most powerful kingdom. The last king of the dynasty, Dhanananda, was very arrogant. The taxation introduced by him created unrest among his subjects. Also, the administrative structure became corrupt. As a result of this the Magadha Empire was weakened. Ultimately, Acharya Chanakya and Chandragupta Maurya ended the Nanda regime and laid foundation of the Mauryan Empire.

The journey from Janapadas to Empires marks a significant phase in the political evolution of ancient India. It shows us how the village settlements came into existence and got transformed into large kingdoms and how the republics developed.



Ajatshatru’s Sculpture



Exercise

Q.1 A) Mark the correct option with ☒.

- What are the groups of village settlements in ancient India called?
a) Janapada ☐
b) Mahajanapada ☐
c) Kingdom ☐
- Who laid the foundation of the Magadha Empire?
a) Shishunaga ☐
b) Ajatshatru ☐
c) Bimbisara ☐
- Which dynasty's rule did Chandragupta Maurya bring to an end?
a) Shishunaga ☐
b) Nanda ☐
c) Maurya ☐

B) Match the pairs.

Group 'A'

- Voting Officer
- Vriji
- Ajatashatru

Group 'B'

- Adoption of Buddhism
- Shalaka grahaka*
- Mahajanapada
- Janapada

Q.2 Write answers in one word.

- The last king of the Nanda dynasty -
- A device used to hurl large stones -
- The one who established the capital at Pataliputra -

Q.3 A) Write brief answers.

- Explain the term 'Janapada'?
- What led to the formation of the Janapadas?
- State the reasons behind the development of the Mahajanapadas.

B) Write in your own words.

- What reforms were introduced by Ajatshatru that made the Magadha Empire more powerful?
- State some similarities and differences between the voting method used in the *Ganaparishad* (Assembly) and the voting method used in present time.

Q.4 Observe the map given in the lesson and answer the following questions.

- Write the names of the Mahajanapadas that are located outside India's current international boundary.
- In which present-day state is the Mahajanapada of Ashmaka located?
- In which river basin are majority of the Mahajanapadas situated?

Project

Using the internet, search which present-day Indian states correspond to the Mahajanapadas mentioned in the lesson and prepare a list pairing the Mahajanapadas with their respective states.

E.g., Avanti – Gujarat





7

India During Maurya Period



7.1 Establishment of the Maurya Empire

7.2 Emperor Ashoka

7.3 Administrative system of the Maurya Empire

7.4 Art, Architecture and Social Life

Turning the wheel of time (*Yugparavartan*) indicates a change of an age, the emergence of a new set of thoughts and social values. When a person's actions or ideas give a new direction to society, that person is recognized as the one who has turned that wheel (*Yugparavartan*).

In the 4th century BCE, a new age began with the establishment of the Mauryan Empire. At that time, India was divided into many small kingdoms. The period witnessed number of foreign invasions. That was also the time when the Magadha empire was growing weaker. At such times Chandragupta established the Maurya empire and a new era began. He was helped in this task by Arya Chanakya.



Think About It.

- How was India's first major and well-organized empire established?
- Why Emperor Ashoka erected pillars inscriptions at various locations throughout his empire?

let us try to get answers to these questions.

7.1 Establishment of the Maurya Empire

We have learnt in the previous lesson, that King Dhananand of the Nanda dynasty was ruling over the Magadha

Empire. He was immensely wealthy. People were unhappy about his rule. King Chandragupta established Maurya empire by defeating Dhananand in 321 BCE. Later he conquered Avanti and Saurashtra and expanded Maurya empire.



Do you know?

Chanakya is also known as 'Kautilya' or 'Vishnugupta'. He was a great statesman and scholar. Chanakya authored a treatise titled 'Arthashastra'. It deals with subject like governance, tax system, defence, Intelligence and politics. Chandragupta as a child, while playing with his friends used to enact the role of a king. He used to hold his 'court' under a tree.



One day, Chanakya was passing by. He observed Chandragupta enacting the role of a king. He noticed Chandragupta's inherent leadership qualities and his way of delivering justice. Chanakya

recognized the potential in him. He was convinced that this boy could end Dhananand's unjust rule.

Then, Chanakya took Chandragupta with him. Trained him in warfare and administration. Later Chandragupta established the Maurya Empire. The Sanskrit play 'Mudrarakshasa', written by Vishakhadatta, gives an account of Chandragupta Maurya coming to power, by defeating Dhananand.



Try this.

Use a library or website and learn about the life of Chandragupta Maurya. Present it in the form of a short play in your class.

The Greek Emperor Alexander (Sikandar) invaded the northwestern region of the Indian subcontinent in 326 BCE. He had reached up to the Punjab province in India. Then he decided to return to his homeland. But Alexander died on his way back. He had appointed governors to administer the territories he had conquered. These governors were known as 'Satrapa'. After his death, conflict began among these Satrapas for power. During this period, the Greek General Seleucus Nicator attempted to invade India. He was defeated by Chandragupta Maurya. As a result of it, the strength of the Mauryan Empire increased. The Greek rule in India did not continue for a long time. The provinces of Kabul, Kandahar and Herat in Afghanistan were incorporated into Chandragupta Maurya's empire. Megasthenes, the ambassador of Seleucus Nicator, was appointed in Chandragupta Maurya's court. The descriptions in 'Indica', a book written by him serves as an important source of Indian history during the Mauryan period.



Do you know?

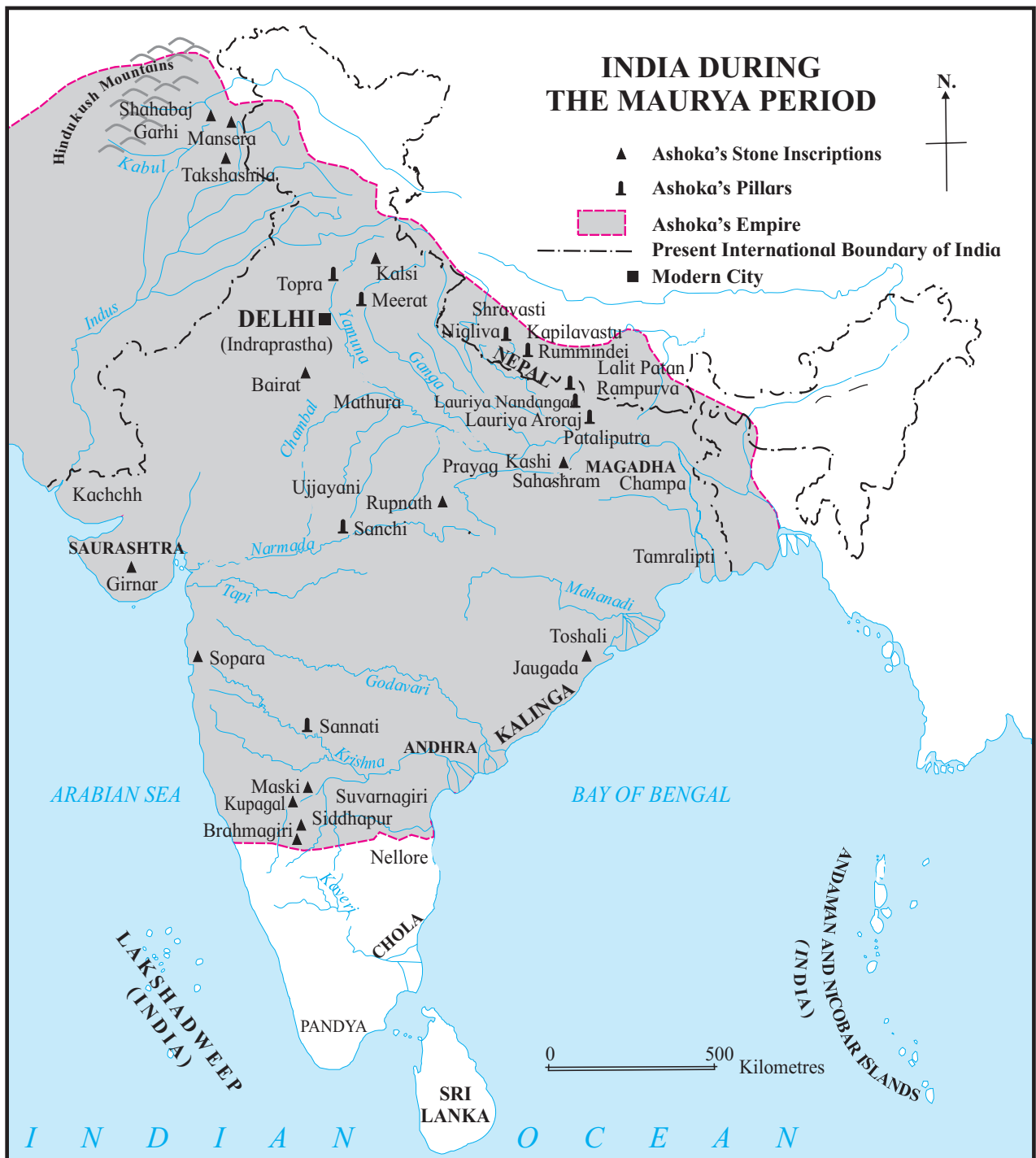
During Chandragupta Maurya's time, a lake named 'Sudarshan' was constructed at Junagadh, located in the present-day state of Gujarat. This lake was useful to facilitate agriculture, irrigation and the supply of drinking water. Special caretakers were appointed to look after the water management systems. The 'Arthashastra' contains details about the penalties to be imposed on a person causing damage to a water reservoir. A well-planned system of taxation and the maintenance of water bodies helped to establish efficient water management during the Maurya period. Later kings also paid attention to the maintenance and repair of this lake. Emperor Ashoka, the Shaka King Rudradaman and rulers of later periods repaired the Sudarshan Lake. The references to these efforts are found in the Rudradaman's Junagadh inscription.

The Sudarshan Lake exemplifies ancient Indian water management and engineering expertise.

What is your opinion?

Do you think, the knowledge of ancient water management systems will be useful in modern times as well?

Towards the end of his rule, Chandragupta gave up his kingship and accepted Jainism. He lived at Shravanabelagola in Karnataka. After Chandragupta, his son Bindusara came to power. Bindusara continued the expansion of the kingdom. He established friendly relations with the Indo-Greek Satrapas. During his rule, the political and economic foundation of the Maurya Empire further strengthened. After Bindusara's death, his son Ashoka became the king.



7.2 Emperor Ashoka



Emperor Ashoka

Bindusara had appointed Ashoka as the Governor of Ujjayini (Ujjain) and Takshashila. He could ascend the throne by virtue of his bravery and courage. Emperor Ashoka's empire extended from Afghanistan in the northwest and Nepal in the north to Karnataka and Andhra Pradesh in the south, as well as from Bengal in the east to Saurashtra in the west.

Emperor Ashoka's Invasion of Kalinga

The most important event in Emperor Ashoka's life was the Kalinga War. The ancient kingdom of Kalinga was situated within present-day state of Odisha. Kalinga was not a part of the Mauryan Empire. Therefore, Ashoka invaded Kalinga. He won this war. In this war, large number of soldiers were killed and many were imprisoned. Ashoka was filled with grief after seeing such enormous loss of life. This war completely transformed Emperor Ashoka.



Think about it.

Imagine that you are a journalist. What questions would you frame, if you were to interview Emperor Ashoka, how the instance of Kalinga war changed his life?

Emperor Ashoka's contribution in the spreading Religion

Ashoka embraced Buddhism. He gave special importance to the principles like non-violence, caring for one's parents, and respect for teachers and elders.

Emperor Ashoka made use of rock and pillar inscriptions to spread his message. Most of these inscriptions are engraved in Brahmi script. In these texts, he refers to himself as 'Devanam Piyo Piyadasi'. The meaning of this is 'Beloved of the Gods and he who looks on with affection'. These inscriptions form an invaluable source for reconstructing the history of the Ashokan period. Through these inscriptions, he appealed to his citizens to cultivate and practice virtues such as non-violence, compassion for all living beings, religious tolerance and ideal character. He appointed officials dedicated to the *Dhamma* throughout his entire empire. These officials were known as '**Dhamma-Mahamattas**'. These officials used to convey the message of morality to the people. To spread these principles, Ashoka sent messengers to distant places as well. Historical records mention that he sent his son Mahendra and his daughter Sanghamitra, to Sri Lanka to spread Dharma. Ashoka dispatched messengers to distant places to the west, including Syria, Egypt and Greece, and Myanmar to the east. Ashoka also held a Buddhist Council at Pataliputra.

Emperor Ashoka's Policy of Welfare Activities

Ashoka started welfare initiatives for the benefit of his subjects. He established hospitals, dispensaries and rest houses. He planted trees on both sides of the roads within cities and along major travel routes. He also made provisions for wells and public drinking water stands. He constructed veterinary clinics. Ashoka's inscriptions clearly tell us about his sense of responsibility, love and spirit of service toward his subject.



Think About It.

Discuss in class: The qualities that an administrator should have. Discuss which works should the administrator prioritise for welfare oriented administration.

7.3 Administrative System of the Maurya Empire

The King held highest position in the Maurya administrative system. A committee of Ministers was appointed

to help the King. This committee consisted of the heads of various departments. These heads were referred to as 'Adhyakshas' (Superintendents) of the respective departments. For example; 'Panyadhyaksha' (Chief Officer of Trade) and 'Sitadhyaksha' (Chief Officer of Agriculture). During the Mauryan period, the intelligence department was extremely powerful. Kautilya's Arthashastra contains a detailed description of the spy system. The nature of the economic and taxation systems was also clearly defined. Funds from the royal treasury were sanctioned for public welfare, defence and religious activities.

For the convenience of governance, the kingdom was divided into four provinces.

Region	Capital
East	Toshali
West	Ujjayini
North	Takshashila
South	Suvarnagiri

The administration was organized across three main levels:

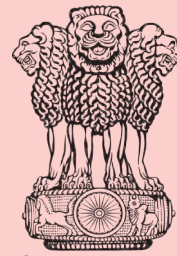
Central Administration: All decisions regarding the empire were made in the capital, Pataliputra. The entire empire was administered effectively by the King with the help of the Council of Ministers and regional officials.

Provincial Administration: The empire was divided into various regions. Each region was governed with the assistance of a Kumar (Prince) and a Mahamatya (Chief Administrative Officer).

Local Administration: At the village and city levels, daily affairs including taxation, justice and law and order were managed by Gramanis (Village head), and in the cities by local committees.



Do you know?



Satyameva Jayate

Have you seen the Indian National Emblem and the Ashoka Chakra on the National Flag? What do you know about it? Collect more information about it and discuss it in the class.

7.4 Art, Architecture and Social Life

Sculptural traditions in India date back to the Maurya period. The pillars and stupas erected by Emperor Ashoka are excellent examples of this. Sculptures of Maurya period featured animals such as lions, elephants and bulls. The sculptural style is realistic.



Ashokan Pillar

The travelogues written by various foreign travellers to India, contain descriptions of the beautiful royal palace at Pataliputra. The Barabar Caves in Bihar of this period are the most ancient rock-cut caves in India. The Sanchi Stupa and the Sarnath Stupa are excellent examples of the architecture of this period. During

the Maurya period, rock surfaces were polished to attain a mirror-like finish.



Barabar Cave

Chariot and horse races, wrestling matches and dance-music competitions were popular forms of entertainment. Indoor board games similar to chess were also played with great enthusiasm.



Try this.

Collect images of pillars of Maurya period, inscriptions and sculptures and paste them into your notebook.

Life was prosperous, comfortable and happy in the Maurya period. Agricultural production was important and the daily diet included items such as milk, curd, clarified butter (ghee), various fruits, rice and barley.



Do you know?

Important information regarding the life during the Mauryan period can be obtained from Megasthenes book, 'Indica'. Megasthenes wrote "the people here are hardworking and frugal. They are skilled in various arts and crafts. Farmers harvest two crops a year. the farmers are left undisturbed even when wars are being fought. Even enemies do not destroy the crops. The people are

happy and honest. Theft happens rarely. People rarely have occasion to go and seek justice. Slavery did not exist".

After Emperor Ashoka, the power of the Maurya Empire gradually began to diminish. Local rulers began to break away and declared independence and the empire disintegrated. Pushyamitra Shunga established the Shunga dynasty by defeating Brihadratha the last king of the Maurya Empire.



Exercise

Q.1 A) Mark the correct option with ☒.

1. The subject matter of the play Mudrarakshasa is:

- a) A description of the intelligence system. ☐
- b) The end of the Nanda dynasty and the achievements of Chandragupta. ☐
- c) Life during the Mauryan period. ☐

2. The 'Arthashastra', authored by Arya Chanakya, covered the following aspects :

- a) Importance of good behaviour. ☐
- b) Description of the Kalinga War ☐
- c) Administrative system, taxation methods, defense, Intelligence and politics. ☐

3. The following details are found in 'Indica' written by Megsthenes:

- a) Guidelines regarding the specific punishment to be given to any individual who causes damage to a

water reservoir. ☐

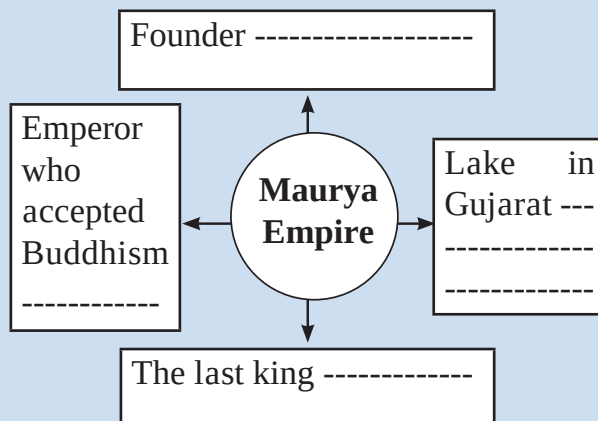
b) An encouragement for the subjects to practice virtues such as non-violence, compassion towards living beings, religious tolerance and ideal character. ☐

c) The people here are hardworking and frugal. They are skilled in various arts. ☐

B) Write the names:

1. The last king of the Nanda dynasty- _____.
2. 'Devanam Piyo Piya-dasi'- _____.
3. The book written by Megasthenes- _____.

Q.2 (A) Complete the concept map:



B) Arrange the events in chronological order:

1. Emperor Ashoka accepted Buddhism.
2. Emperor Ashoka achieved victory in the Kalinga War.
3. Ashoka was appointed as the governor of Ujjayini and Takshashila.
4. His son Mahendra and daughter Sanghamitra were sent to Sri Lanka to propagate the Dharma.

Q.3 A) Write brief notes on:

1. Emperor Ashoka's work regarding the spread of the Dharma.
2. Sculptures of Maurya period.

B) Why did the following events occur? Find the reasons:

1. Emperor Ashoka rejected the path of violence and embraced Buddhism.
2. Chandragupta Maurya defeated Dhananand.

Q.4 Write detailed answers to the following questions:

1. What instructions did Emperor Ashoka give to the citizen through his rock inscriptions?
2. Why is the Sudarshan Lake considered a symbol of ancient Indian water management and engineering skills?
3. What changes did Emperor Ashoka bring about in himself after accepting Buddhism?

Project

1. Present information about the Mauryan Empire during your school assembly through a monologue, titled, "This is Arya Chanakya Speaking..."
2. Collect information regarding water management, rainwater harvesting and the Government initiative 'Har Ghar Jal' (Water for Every Household) in your locality and organize a seminar to discuss these topics.





8

Kingdoms and Dynasties in Ancient India and Maharashtra



8.1. The Shunga Dynasty

8.2. The Kanva Dynasty

8.3. Indo-Greek (Yavana) Rulers

8.4. Shaka Rulers

8.5. The Satavahan Dynasty

8.6. Kushana Rulers

8.7. The Gupta Dynasty

8.8. The Vardhana Dynasty

If the Map of India Could Speak...

Imagine that the map of India is speaking to you.

The map says:

“In ancient times, this land witnessed the rise and fall of many empires. Some rulers arrived from across the seven seas. Others were of this land. After Emperor Ashoka, the Maurya Empire was set on decline.

Later on number of small and large kingdoms came into existence. After the decline of the Mauryas, the Shunga dynasty established their power. During this period, our country witnessed invasions from Greeks (Yavanas), Shakas and Kushanas. These invaders established their rule here. This was the time when satavahan dynasty had established its rule in the South. Later the Vakataka dynasty rose to power in the south and the Gupta dynasty in the North. The Vardhana dynasty emerged as a leading power after the decline of the Gupta Empire”.

The map asks you:

- “What factors have you noticed while observing the map?”
- “How does observing map help

you in understanding history?”

- The **Gupta empire** was an important empire. Tell me, was Maharashtra a part of this empire?

Students, would you like to go on a journey with a map and discuss various aspects of history?

Let us start the journey.....

8.1 The Shunga Dynasty

After Emperor Ashoka, there was political instability in the Maurya Empire. In this turbulent times, Pushyamitra Shunga the Commander-in-Chief of the Mauryan army ascended the throne. Pushyamitra was a follower of the Vedic religion. He performed ‘Ashwamedha’ sacrifice. His kingdom extended up to Jalandhar and Sialkot (Shakala) in the Punjab region.

8.2 The Kanva Dynasty

Devabhuti was the last king of the Shunga dynasty. After that the Kanva dynasty came to power. The founder of the Kanva dynasty was Vasudeva Kanva. The rule of the Kanva dynasty did not continue for a long time. The Kanva rulers encouraged and promoted arts, culture and education.

8.3 Indo-Greek (Yavana) Rulers

Many Greek military officers and administrators of Alexander settled in the northwestern region of India. Later they established independent kingdoms. They are known as 'Indo-Greeks' or 'Yavanas'.



Do you know?

In ancient India, the term 'Yavana' was used for the Greek people. The word Yavana is derived from 'Ionian' in the Greek language. The Indo-Greeks who settled in India are called as 'Yavanas' in Indian literature, inscriptions and texts. In the course of time, all foreigners were referred to as 'Yavanas'.

The Indo-Greeks had established their rule in Afghanistan, Punjab and Gandhara. Menander was the most famous and popular king, who is also known as 'Milinda'. 'Milindpanha', a famous treatise contains questions and answers between Menander and the Buddhist monk Nagasena. This dialogue is about Buddhist philosophy.

Coins issued by the Indo-Greek kings carry inscriptions in two scripts; Greek or Brahmi on the obverse side and Kharoshthi Brahmi on the reverse side. On these coins, king's face and his helmet were depicted on obverse side, while the image of a deity was engraved on the reverse side. During their rule, marine trade and trade by land routes with West Asia expanded.



Indo-Greek Coin : Obverse and Reverse



Do you know?

The Gandhara school of art is considered one of the finest art traditions in India. It shows influence of Greek art. This artistic style developed during the Kushana period. Modern-day Pakistan, Afghanistan and northwestern India together, was the region where this art-



style flourished. In the Gandhara art, the style of depicting human figures is very realistic. There are a number of images of Gautama Buddha in Gandhara style.

8.4 Shaka Rulers

During the post-Mauryan period, various tribes arrived from the northwest. 'Shakas' were one of the tribes among them. They are also known as 'Scythians'. 'Shakastan' (Sistan/Scythia) was their original land. Shakastan consisted of parts of present-day Iran and Afghanistan. They settled in western India, specifically in the regions of Gujarat, Maharashtra and Malwa. Rudradaman-I was the most famous and the powerful Shaka ruler in India. During his rule, trade flourished.



Junagadh Inscription

Rudradaman's inscription at Junagadh is very famous. You have already learnt about this inscription in the previous lesson. This inscription provides detailed information regarding his valour, administrative system and welfare initiatives.

During the Shaka period, maritime trade expanded on massive scale. The Shakas provided better port facilities, protection to merchants. The Shaka coins were mainly made of silver and had inscriptions in the Brahmi script. Shaka coinage is considered important in the study of Indian numismatics. These coins also mention the Shaka Samvat (Shaka Era) and serve as a vital source for reconstructing the history of ancient India.



Do you know?

The 'Shaka Samvat' is an important Indian almanac system. To this day, it has continued in our traditional almanacs (*Panchang*). A year is referred to as 'Samvatsara' and each Samvatsara is assigned a specific name. The Shaka Samvat started in 78 CE.

If you wish to find the corresponding Shaka year for the current calendar year, do the following calculation:

Subtract 78 from the current Gregorian year to identify the current Shaka year.

For Example: $2026 \text{ CE} - 78 = \text{Current Shaka Year, i.e. } 1948.$

Take a look! The Tithi (date) according to Shaka Samvat appears in the preface of your textbook.



Try this.

Based on the above example, calculate the Shaka Samvatsara corresponding to the birth year of your family members or friends.

8.5 The Satavahan Dynasty

The Satavahan dynasty is known as the first powerful empire in the history of Maharashtra. In the post-Mauryan period, in various parts of the country there was political instability. Trade had slowed down. Foreign invasions were increasing. **At such times King Simuka founded the Satavahan dynasty.** The Satavahans expanded their empire across the regions of Maharashtra, Andhra Pradesh, Karnataka and Madhya Pradesh. **Gautamiputra Satakarni was the most powerful ruler of this dynasty.** He built a stable and organized empire by defeating foreign powers such as the Shakas and Yavanas. His empire extended from Madhya Pradesh to Maharashtra. The inscription of Gautami Balashri, Satakarni's mother describes his deeds of valour. This inscription is found in the Trirashmi Caves at Nashik. In this inscription, he is referred to as 'Tri-samudra-toya-peat-vahan'. It means, the "one whose horses have drunk the waters of the three seas." These three seas include the Arabian Sea, the Bay of Bengal, and the Indian Ocean.

Trade expanded during the Satavahan period. The Silk Route and the sea-trade route passed through their kingdom. Indian merchants were engaged in trade with distant lands such as Rome and Greece.

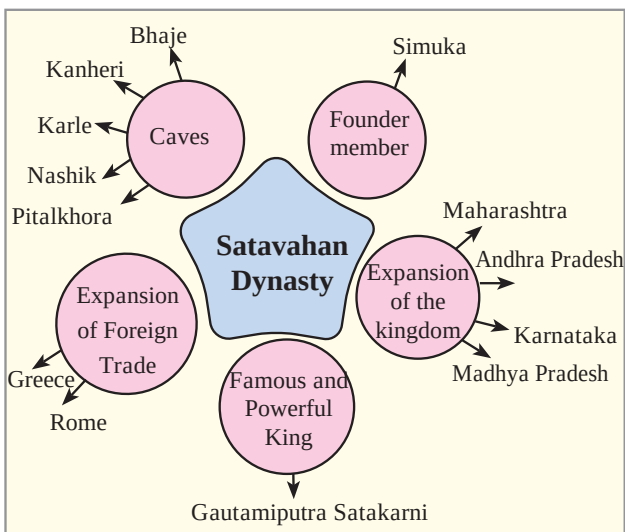


Do you know?

This image of a ship is seen on this coin. This coin belongs to Satavahan King Pulumavi, dated to 1st century CE. This image on the coin serves as an indicator of the sea-trade conducted during the Satavahana period.



Their coins carry inscriptions in the Brahmi script and Prakrit language. From a cultural perspective, the Satavahan period was very prosperous. During this period, Buddhism gained importance and many Buddhist caves were excavated. Among the caves of Satavahan period, those at Nashik, Karle, Kanheri, Bhaje and Pitalkhora are famous.



8.6 Kushana Rulers

The Kushanas were originally from Central Asia. They entered Afghanistan, Pakistan and then they reached North India. Later they established their rule across the Indian subcontinent. **King Kanishka** was

the prominent king of Kushana dynasty.

During Kanishka's rule, the Kushana Empire expanded from Mathura to Punjab, Afghanistan and Kashmir.

Kanishka established his capital at Purushapura (Peshawar). Under Kanishka's patronage Buddhism spread. A Buddhist Council was held during his rule.

Trade and the economy flourished considerably in Kushana period. The famous Silk Route connecting India, China, Central Asia and Rome was under their control. Spices, textiles, metals, silk and jewellery were the commodities traded on a large scale. The Kushanas issued excellent gold and silver coins. Images of various deities are found on these coins. For example, Heracles (Greek), Ardoksho (Iranian) and Shiva (Indian) etc. This indicates the influence of various cultural traits on them.



Do you know?

During the rule of Kanishka, the Fourth Buddhist Council was held at Kundalavana (Kashmir). At this council, the teachings of Buddhism were organised and written down. Two distinct sects 'Hinayana' and 'Mahayana' were established during this council. The Mahayana sect embraced the practice of idol worship. During this period, images of Gautama Buddha were created in the Mathura and Gandhara styles of art.



Think About It.

Numismatists (those who study coinage) study coins in minute detail. Their findings help, in reconstructing history. Give this a try. Observe minutely both the sides of the coin of Kanishka

shown in the illustration. Note down your observations.



8.7 The Gupta Dynasty

The Gupta period is regarded as the 'Golden Age' of ancient India. **Shrigupta was the founder of the Gupta dynasty.** The Gupta empire began to expand during the rule of Chandragupta-I. Samudragupta, who succeeded Chandragupta-I is praised in the eulogy composed by Harishena. This eulogy is inscribed on the Ashokan Pillar at Prayagaraj. This is inscribed below the Ashokan edict on this pillar. Samudragupta's empire had spread from Kashmir in the north to the Narmada River, stretching southward upto Kanchi. Gupta Empire reached the peak of its prosperity during the rule of King Chandragupta-II, also known as Vikramaditya. The victory over the Shakas is considered his most important achievement. During his time, a Chinese traveller named Fa Hien visited India. He has praised the peaceful and prosperous conditions in the Gupta Empire. Great scholars such as Kalidasa, Dhanvantari and Varahamihira belong to this period.



Samudragupta's Coin: Obverse and Reverse

In the Gupta period, arts, literature, mathematics, astronomy, architecture, education flourished. **Skandagupta was the last powerful ruler of the Gupta dynasty.**

What is your opinion?

Why is the Gupta period referred to as the 'Golden Age'?

8.8 The Vardhana Dynasty

After the decline of the Gupta Empire, North India again witnessed political instability. Various local rulers were engaged in fighting with each other to gain political supremacy. Vardhana dynasty gained prominence in this period. A king named Prabhakarvardhana was ruling at Thanesar near Delhi. During his rule the Vardhana dynasty became influential.

However, the dynasty attained true historical significance primarily due to his son, Harshavardhana. He unified the whole of North India and established a powerful empire. Emperor Harshavardhana established his capital at Kannauj. His empire extended across Punjab, Haryana, Uttar Pradesh, Bihar and Bengal.

Emperor Harshavardhana is renowned for his piousness, compassion, concern for his subjects and charity. He actively encouraged religious festivals.



Do you know?

Once, Harshavardhana observed that a poor family in Kannauj, his capital, was suffering greatly due to lack of food and water. The King himself stepped out of the palace to provide help to that family. He felt that merely providing food was



not enough. People also required access to educational and healthcare facilities. He issued an order that schools and hospitals should be built in every village. Food and shelter should be provided to monks. Due to Harshavardhana's compassionate nature, people in his kingdom had great respect for him.

On one occasion, Harshavardhana declared in his court, "The true prosperity of a kingdom lies in the happiness and well-being of its people. A generous king is a truly powerful king." The Chinese traveller Yuan Chwang also wrote about Harshavardhana's generosity in his travelogues. He notes that Emperor Harshavardhana used to organize a grand festival of charity at Prayagraj after every five years. During every festival, he would give away all his personal belongings and wealth.

Harshavardhana's generosity gave him such fame that he is eternally remembered as the 'kind-hearted' emperor.

Harshavardhana had a conflict with the Chalukya Empire of South India. The Chalukya King, Pulakeshin-II did not let him descend in South India. Therefore, Harshavardhana's empire remained restricted solely to the Ganges Valley. After his death, the Vardhana Empire declined.



Try this.

Prepare a mapbook. Using a stencil, trace a map of India to illustrate the territorial extent of each dynasty. Assign a distinct colour to the territory of each dynasty and use independent symbols to represent their capitals, notable sites and trade routes.



Exercise

Q.1 A) Write the answer in one word.

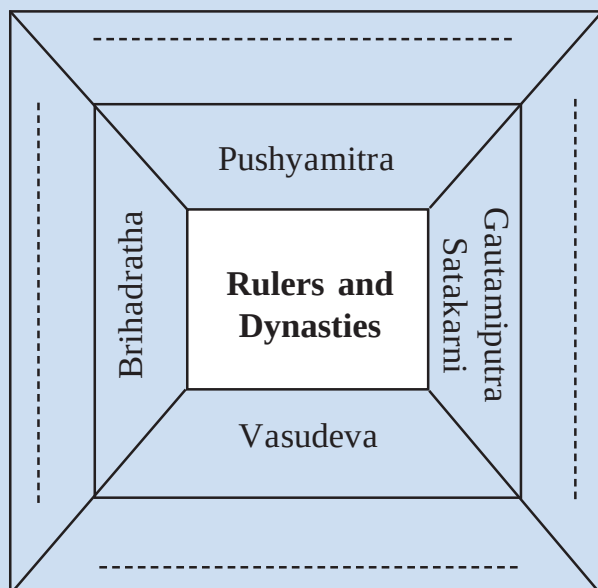
1. The Commander-in-Chief of the Mauryan army.
2. The founder of the Kanva dynasty.
3. The treatise containing the dialogue between the Buddhist monk Nagasena and King Menander.
4. An important Indian almanac-

B) Identify the following.

1. He was addressed as '*Tri-samudra-toya-peed-vahana*.'

2. The Fourth Buddhist Council was held during his rule.
3. He is considered the founder of the Gupta dynasty.
4. He used to give away all his personal belongings and wealth every five years.
5. He defeated Harshavardhana and stopped the southward expansion of the Vardhana Empire.

Q.2. A) Complete the Concept Map.



B) Arrange the following events in chronological order.

1. Instability began to increase in the Mauryan Empire after Emperor Ashoka.
2. Vasudeva Kanva was the founder of the Kanva dynasty.
3. Pushyamitra Shunga, the Commander-in-Chief of the Mauryan army, ascended the throne.
4. Devabhuti was the last king of the Shunga dynasty.

Q.3. A) Write brief notes on:

1. Coins of the Indo-Greek kings.
2. The influence of various cultural trends on the Kushana rulers.

B) Give reasons:

1. Travelogues written by foreign travellers who visited India in the ancient period are important sources of history.
2. The Gupta period is considered the 'Golden Age' of ancient India.

Project

Make notes regarding a trip or tour you took with your parents.

For example :

- Which mode of transport did you use to reach there?
- What did you see there?
- Geographical features of that place.
- The art, language and cuisine of that place.

Project

- Mark the historical sites of the Satavahan period on a map.
- Currency reflects the characteristics, goals and policies of a nation. Observe India's currency notes and write down the distinctive features found on them.



9

Cultural Heritage of Ancient India



9.1 Cultural life in ancient India.

9.2 Trade, occupations and economic life in ancient India.

9.3 Medical science in ancient India.

9.4 Cultural integration in Maharashtra

9.5 Education in ancient India.

Students, imagine that we have a treasure that has come down to us from past generations which contains neither gold, nor rubies, nor coins. Yet, it is immensely valuable! Today, we are going to explore the mystery of this priceless treasure. This treasure is nothing else but 'India's Cultural Heritage'!

So, come along! Let us gently open this treasure chest and explore the unique world of arts, traditions, dance, music and age-old architecture that our country has preserved!



Think about this.

- Why is it said that our country is blessed with unity in diversity?
- Why does India possess so many languages, dance forms, attire, customs and traditions?
- What thoughts cross your mind when you observe the beautiful paintings in the Ajanta Caves?
- Do you know that thousands of students were studying at Nalanda University?
- Maharashtra has an integrated culture. What do you think might have caused this?

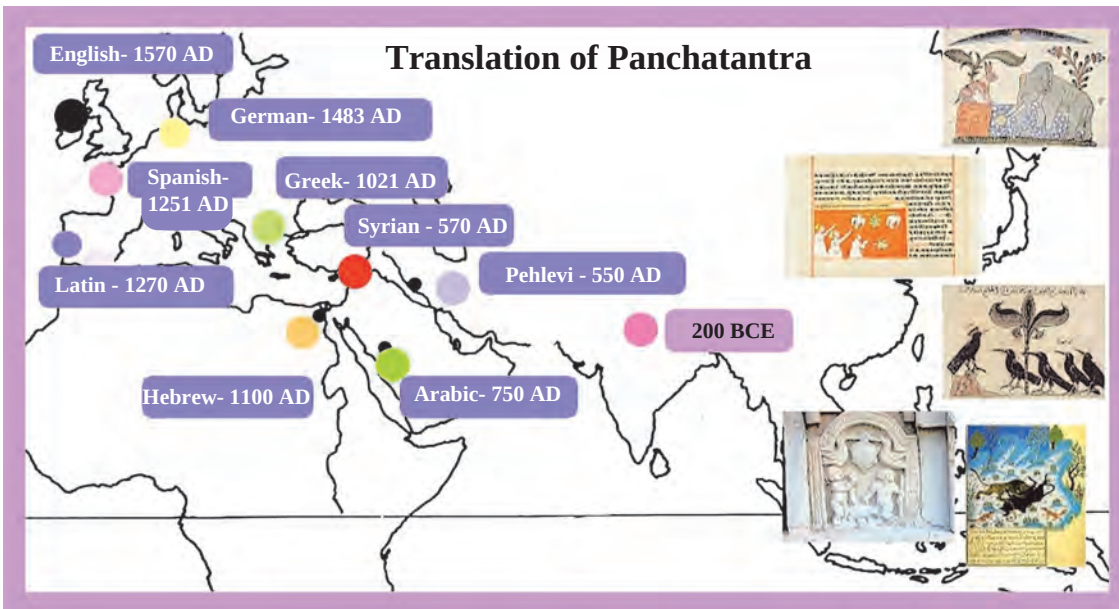
So, be ready to explore the rich cultural heritage!

9.1 Cultural life in ancient India

Cultural life in ancient India was very rich and diverse. The diverse aspects of Indian culture help us to know about religion, philosophies, arts, literature, festivals, social life and daily customs. The characteristic of each region give rise to different languages, attire and culinary traditions. Despite such immense diversity, values like '*Vasudhaiva Kutumbakam*' (The world is one family) are deeply rooted in our culture. Such values help to nurture 'unity in diversity' in Indian society.

■ Literature – Oral Tradition and Written Texts

Knowledge passed down from generation to generation through oral tradition is referred to as '*Vangmaya*' (oral literature), whereas that which has reached us in written form is termed '*Sahitya*' (written literature). The *Vangmaya* includes the Vedas, Upanishads and the epics, Ramayana and Mahabharata. *Sahitya* includes Puranas, Buddhist and Jain scriptures, poetry, drama, ethics, philosophy and other religious texts.



Literature served as a medium for sharing knowledge, philosophy, ethical values, as well as religious and social values. The grammarian Panini wrote 'Ashtadhyayi'. Patanjali then wrote the 'Mahabhashya', a commentary on 'Ashtadhyayi'. Mahabharata and Ramayana were used to instill social ideals and moral values.

The 'Rajatarangini' a text recording the history of Kashmir was composed by the poet Kalhana. Banabhatta's 'Harshacharita' is another important work of historical literature created during the ancient period.



Do you know?

The 'Panchatantra' is a famous collection of stories from ancient India. It is supposed to have been compiled by the scholar Vishnu Sharma. The characters in the Panchatantra stories are animals like lion, tiger, swan, tortoise and rabbit. The moral of these tales is about principles of ethical behaviour.

A wonderful story tells us about the

purpose of Panchatantra -

There lived a king named Amarashakti. He had three sons. None had the interest in studying. The King was worried about their future. The king requested the learned teacher Vishnu Sharma to guide the Princes for practical wisdom. Vishnu Sharma accepted the challenge. He used a unique teaching technique. Rather than relying on texts, he decided to teach them with the help of stories! He composed a series of short fables with various animals as main characters. The moral of these stories guides us about friendship, courage, morality, problem-solving, trust, practical wisdom etc.

The Princes got so involved in these stories that, they could effortlessly absorb its wisdom. Within just a few months, they had transformed into wise, mature and capable individuals. The compilation of these stories is known as 'Panchatantra'. The Panchatantra is read and narrated by many generations across many nations. It

has been translated into more than fifty languages.

Similarly, the Jataka Tales in simple language impart wisdom about what is proper and what is improper.



Try this.

Do you know any of the stories from Panchatantra or Jataka Tales? Read them and enact one of the stories in your class.

Theatrical Art in ancient India	Music in ancient India	Dance in ancient India
*The theatrical art in ancient India was highly advanced. Bharat Muni authored the text 'Natyashastra'. This text explains in detail all aspects of theatrical art. To this date, this text is held as fundamental in the field of theatrical arts. * Some plays from ancient period include: - 'Swapnavasavadatta' written by Bhasa. - 'Sariputtaprakarana' written by Ashvaghosha. - 'Shakuntala', 'Malavikagnimitra' and 'Vikramorvasiya' written by Kalidasa. - 'Mricchakatika' written by Shudraka. - 'Mudrarakshasa' written by Vishakhadatta. - 'Ratnavali', 'Priyadarshika' and 'Nagananda' written by Emperor Harshavardhana.	*The origins of the Indian musical tradition can be traced back to the Samaveda. * 'Ayurveda', 'Dhanurveda', 'Gandharvaveda', and 'Arthashastra' are considered to be the four Upavedas (subsidiary Vedas). Among these, the Gandharvaveda is regarded as the source of Indian music, dance and instrumental music. *The 'Sangeetaratnakar' is a famous text on music. It was written by a musicologist named Sharangadeva.	* References to dance can be found in Indian traditions since the Vedic period. * In various regions of India, diverse forms of dance originated independently. * Indian dance traditions comprise a total of seven classical forms: 'Kathak', 'Kathakali', 'Bharatanatyam', 'Manipuri', 'Odissi', 'Kuchipudi' and 'Mohiniattam'. * In ancient India, various regional traditions of folk dances existed. These dances were performed to celebrate special occasions. Folk dances are performed spontaneously.

■ Art and Architecture

The murals of the Ajanta Caves are known worldwide. The colours used for these paintings were prepared from a variety of plants, soils and minerals. Minute details of the jewellery, attire and hairstyles of the people are portrayed in the murals. The murals also depict, various aspects of life, dance, musical instruments, nature etc. There are caves of Buddhist, Jain and Hindu traditions at Ellora. The Kailasa Temple at Ellora is an outstanding example of architecture. Carved entirely out of a single massive rock, this temple was created beginning from the top to bottom. Perhaps the saying in Marathi language, meaning, “First the pinnacle and then the foundation” originated from this instance.



Ellora - Kailasa Temple

The temple consists of intricate sculptures, columns and a Nandi Mandapa. These sculptures include various deities as well as mythological narratives.

Stupa, Chaityagriha (prayer halls), and Vihara (monasteries) are the essential architectural elements of the Buddhist caves. Free standing stupas represent another important aspect of Indian architecture. The Stupa at Sanchi was constructed during the rule of Emperor Ashoka. Later, four magnificent Toranas (entrances) were built around this Stupa. There are sculptures such as lions, elephants and scenes showing the events from Gautama Buddha's life.



Sanchi Stupa

Similar sculptures are seen on other ancient stupas as well. Halls were constructed around some stupas for religious discourse and prayer. These halls are known as Chaityagrihas. The Chaityagriha at Karle stands as an excellent example of this sculptural art.

Caves next to the Chaityagriha, were the living quarters for Buddhist monks, which are known as Viharas. The Vihara at Bhaje in Maharashtra is the most ancient of its kind. Viharas located at sites such as Nashik, Bedse and Ajanta are also famous. The Jain caves situated at Khandagiri and Udayagiri in Odisha are known for their historical and architectural importance.



Do You Know?

The Iron Pillar located at Mehrauli in Delhi is a unique proof to the advanced metallurgy in ancient India. This pillar was erected during the rule of the Gupta Emperor Chandragupta-II, who is also known as Vikramaditya. It is remarkable that despite being created 1600 years ago, this iron pillar still stands without rusting.



The Iron Pillar

9.2 Trade, occupations and economic life in ancient India

During this period, agriculture was the primary occupation. Agriculture played a crucial role in fulfilling people's needs for food grains, clothing, and daily needs. The fertile basins of Ganga, Yamuna, Godavari, and Krishna provided a favourable environment for cultivation. Both domestic and distant trade flourished through sea trade routes as well as land routes. In ancient India, along with food grains, raw materials such as textiles, spices, metals, jewellery, ivory and precious gems were traded on a large scale. During the Satavahan period trade with the Roman Empire flourished. Commodities such as spices, textile and beads were traded extensively. New market places came up. The monetary system was well-organized. A fair taxation system was implemented. As a result of which, the state's economy remained stable. Apart from agriculture, textile and metal played an important role in economic life. Ports, marketplaces and urban centers developed along trade routes. The influence of prosperity was evident in the social, cultural and political life.



Do You Know?

During Satavahan period, trade and industry flourished in South India. It led to rise of many urban centers like Pratishthan (Paithan), Tagar (Ter), Nasik (Nashik), Karahatak (Karhad) etc. in the South. These cities were fortified. The discovery of Roman coins during excavations at these places are indicative of the advanced trade during that period. Sopara, Kalyan and Bharuch were the major ports of that time.

Inscriptions found at sites such as Junnar and Nashik mention various professionals, including *Kularik* (potters), *Tilpishak* (oil-pressers) and *Kolik* (weavers).



What would you do?

If you were a merchant during that period, which type of occupation or trade would you choose to do? Why?

9.3 Medical science in ancient India

- The origins of Indian medical science goes back to Atharvaveda. Eminent physicians in ancient India such as Jivaka, Sushruta and Charaka wrote about anatomy, surgery, pharmacology, disease management and dietary guidelines. This forms the base of Indian medical science.
- Jivaka was a renowned physician in ancient India. According to Buddhist texts, he served as the personal physician to Gautam Buddha. He studied medical science at Takshashila. He made important contributions in the fields of surgery, diagnosis and medical treatment.
- Sushruta wrote the text the 'Sushruta Samhita'. This text provides a scientific explanation on medicine as a science, treatment, diagnosis, surgery, hygiene etc.
- In 'Charaka Samhita', Charaka has discussed in detail about immunity, the administering medicines and the principles governing diet, daily routines, and lifestyle. This text was widely referred in various regions, including Arabia, Tibet and China.



Do You Know?

In 'Sushruta Samhita', Sushruta has mentioned various surgical procedures

and instruments. Procedures like abdominal surgery, the reconstruction of nose (rhinoplasty) and skin grafting are described in Sushruta Samhita. The text contains a detailed list of 1,120 diseases, along with their symptoms. Sushruta is known as the 'Father of Surgery'. The method he devised for Rhinoplasty was innovative. To correct deformities resulting because of a broken nose, Sushruta devised a method of grafting skin from the cheek. The surgical techniques developed by Sushruta were later studied and adopted by Europeans in the 18th century. The specific section of skin grafting is called as the 'Indian Flap'.



Surgical instruments mentioned by Sushruta

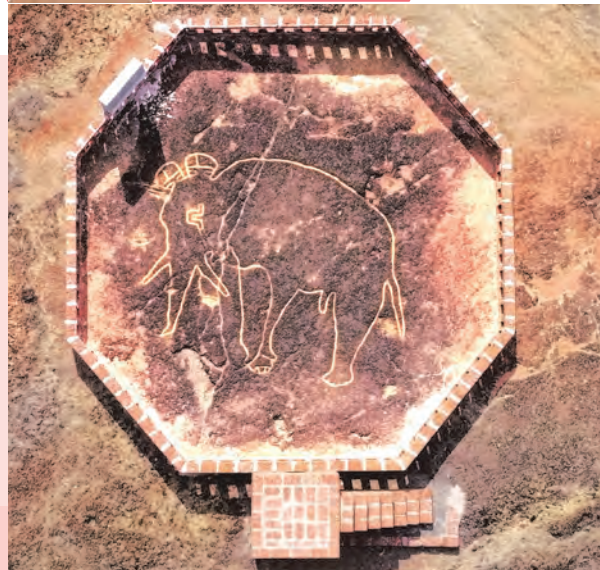
9.4 Cultural integration in Maharashtra

Various dynasties such as the Satavahan and the Vakatak have ruled over Maharashtra. Maharashtra has witnessed a unique fusion of religion, art, language, educational system and tradition. Maharashtra is often described as the 'Melting Pot' of ancient India. Extensive coastline of the Arabian Sea facilitated trade, cultural contact and cultural exchange. During the Satavahan period, trade with Rome flourished. The caves of Ajanta, Ellora and Kanheri are examples of Buddhist, Jain and Hindu traditions, while their architecture, sculptures and inscriptions offer insights into the history of that period. Culture of Maharashtra reflects diversity of language and literature.

There were some famous centres of education in Maharashtra. Education in ancient Maharashtra was primarily based on the Gurukul tradition. Buddhist viharas at many places were also well known as centres of education. Paithan, Ajanta, Ellora and Kanheri were important centres where students studied subjects such as religion, philosophy, languages, medical science and sculptures.



Do You Know?



Students, observe the image carefully.

Do you know what does this image represent?

This was carved on the rocky surface (*Katal*) thousands of years ago.

Other such images depict various motifs like the sun, animals, dancing figures, hunting scenes, and various symbols. These are known as '*Katalshilpe*' (Rock Carvings). They are found in the Konkan region particularly in Ratnagiri and Rajapur.

These rock carvings form an important heritage of Maharashtra.

9.5 Education in ancient India

Initial education began at home and the child was sent to *Gurukul* for further education. One received advanced instructions in the universities such as Nalanda, Takshashila and Vikramshila. Students received in-depth knowledge of various disciplines, including the sciences, mathematics, astronomy, philosophy, languages, music, sculpture, martial arts, Ayurveda and architecture. Under the Gurukul system, students were trained in good conduct, cultural values, ethical principles, and discipline. In ancient India, women, too, had access to education. Names of female scholars such as Lopamudra, Gargi and Maitreyi occur in ancient literature.

■ Takshashila University

Takshashila was one of the oldest and prestigious centres of learning in ancient India. It was situated near present day Rawalpindi, in modern Pakistan. At Takshashila University, in-depth knowledge of various subjects, was given. Students from distant regions used to come here. Chandragupta Maurya, the founder of the Mauryan Empire, had studied at Takshashila University. The grammarian

Panini, as well as the physicians Charaka and Jivaka, were also students of this very university.

■ Nalanda University

Nalanda was famous university in ancient India. UNESCO has declared the archeological site of Nalanda University as a World Heritage Site. Nalanda was established in 5th Century CE, during Gupta period. At Nalanda University, subjects like Buddhist philosophy, the Vedas, mathematics, astronomy, literature, music and the arts were taught. The university provided residential facilities for over 10,000 students. Scholars and teachers from various regions came here to teach. Nalanda University housed an excellent library. One had to pass a very difficult entrance examination.



Nalanda University

■ Vikramshila University

Vikramshila University was established in the 8th century CE. This university was situated near Bhagalpur in the present state of Bihar. Passing an entrance examination was essential for admission in this University. The curriculum here focused on Buddhist philosophy, theology, Tantra texts, Ayurveda and literature.

■ Other Important Centres of Education

Centres of learning Varanasi, Valabhi and Kaushambi were important centers

of learning apart from Takshashila, Nalanda and Vikramshila. These institutions facilitated the in-depth study of the arts, architecture and literature. During Satvahan period, Paithan in Maharashtra was an important centre of learning.

You have seen, how wonderful is

India's cultural heritage! Ancient India was advanced in all fields of knowledge.



Try this.

Search images of ancient India related to cultural aspects. Create colorful charts and posters using these images. Organize an exhibition in your school.



Exercise

Q.1 A) Fill in the blanks with the appropriate words.

1. Patanjali authored a text on grammar
2. Bharat Muni authored the text known as '.....'.

B) Answer in one sentence

1. What is the name of the story book written by Vishnu Sharma?
2. What are the stories based on the life of Gautama Buddha called?
3. Write the name of the book written by poet Kalhana that records the history of Kashmir?
4. What was the major education centre in Maharashtra during the Satavahana period?

Q. 2 A) Match the Pair.

Group 'A'

1. Sharangadeva
2. Bhasa
3. Kalidasa
4. Vishakhadatta

Group 'B'

- a) Shakuntala
- b) Sangitaratnakara
- c) Mudrarakshasa
- d) Svapnavasavadatta

B) Complete the table.

Ancient University Current Location

.....

Rawalpindi

Nalanda

.....

.....

Bhagalpur

Q.3 A) Write short notes.

1. Nalanda University
2. Sushruta Samhita

B) Write brief answers.

1. Write the names of the states where India's seven classical dance traditions are seen.
2. Write information about the Iron Pillar located at Mehrauli in Delhi.

Q.4 Write answers in detail

1. Observe the image of Emperor Ashoka's Stupa at Sanchi and write a description of it.
2. Write brief information regarding the cultural integration in Maharashtra.

Q.5 Compare the ancient education system with the modern education system.

Q 6 Complete the crossword puzzle.

Vertical Words

1. An ancient epic.
2. An ancient university.

Horizontal Words

- ### 3. An ancient university.

Activity

- Visit an Ayurvedic doctor in your locality and write information about the Ayurvedic treatment method.
- Find images of rock carvings (Katalshilpe/Petroglyphs) with the help of the internet.
- Read the Panchatantra and Jataka Tales and enact one of these stories in school assembly.

1) M									2)	
3)										





10

Ancient India and World



10.1 India and Persian Civilisation
10.2 Impact of Greek and Roman Civilisations on India

10.3 India and Neighbouring Countries



Think about it



This is a **Roman coin** found in India. How do you think this coin reached India?



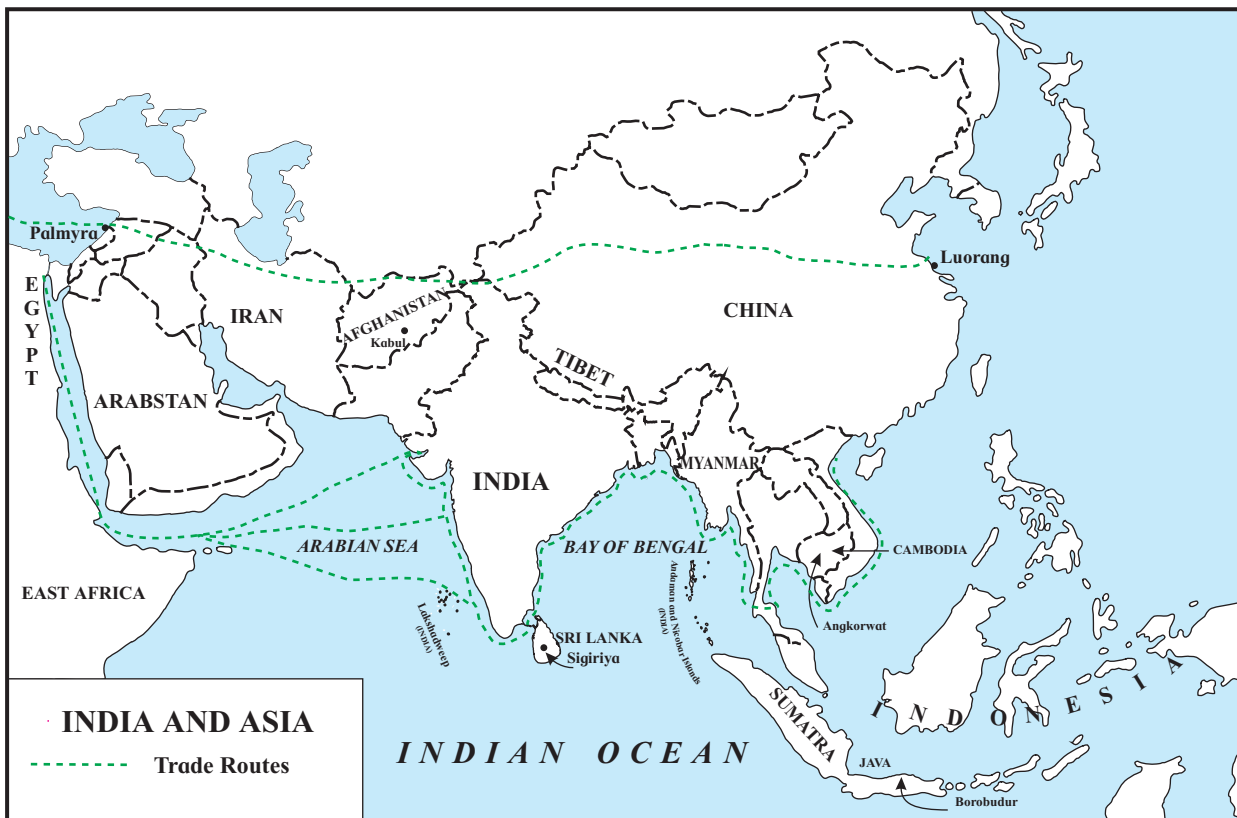
The image on the left shows a pillar from **Persepolis**, the capital of the Iranian Empire, while the image on the right shows an **Ashokan Pillar**. Do you notice any similarities between the two?



You have seen this image in Chapter 8. The influence of **Greek art** is evident in this image of Gautama Buddha. Why do you think this is so?



Of these two images, one is from **India** and the other is from **Sri Lanka**. Do you observe any similarities between the two?



This map illustrates the trade routes between India and West Asia. Which commodities might have been traded along these routes?

From all these pictures, you will know that ancient India had trade contacts with other countries. Naturally cultural exchange also took place between them. In ancient times, India served as a pivotal hub, linked to numerous nations through cultural, religious, and commercial connections. India shared close relation with countries in Central Asia, Iran (Persia), China, Tibet, Myanmar, Sri Lanka, Cambodia and Indonesia. Religions from India spread in these countries. The cultural contacts gave rise to diverse artistic styles in these countries.



Try this.

See picture of the cover of '*Aitihasik Bodhpar Kathamala, Part 4*' on the last page of this textbook. Get that book and know more about the cultural relations between India and other countries.

10.1 India and Persian Civilisation

Ancient India and Persia had cultural, commercial and political relations from ancient times. Ancient Persian civilisation was much advanced. Indian sculptural tradition shows some influence of the Persian sculptural tradition. The Persian Empire had spread up to Rome. Ancient Persia had a well-developed sculptural tradition. The northwestern region of the Indian subcontinent (Gandhara and Sindh) formed a part of the Persian Empire. The Persian Empire was known as the 'Achaemenid Empire'. It was divided into different provinces. The structure of taxation, intelligence network and the hierarchy of officials was decided, based on this division. The administrative system of the Mauryan empire shows some influence of the Persian administrative system.

The Kharoshthi and Aramaic scripts used in some of the Ashokan inscriptions indicate Persian influence.

India exported textiles, pearls, spices and elephants, to Persia. Precious metals were imported from Persia.

The influence of Persian art and architecture is clearly seen in the capitals of Ashokan pillars, which have figures of animals like lion, horse and bull. The influence of the Persian style is observed on them.

10.2 Impact of Greek and Roman civilisations on India

In 326 BCE, Alexander, the King of Macedonia, conquered Persia and marched towards the northwestern region of India. Alexander's invasion of India introduced the people of the Indian subcontinent to



Emperor Alexander

Greek culture. He brought several small kingdoms in the Indus region under his control. After Alexander's death, his empire

was disintegrated in small kingdoms. These are known as Indo-Greek kingdoms. In this period India came into contact with the Greek culture. The Mauryan emperors Chandragupta, Bindusara and Ashoka established political relations with Greek kings. Megasthenes was the Greek ambassador in Chandragupta Maurya's court. He wrote Indica, a book that provides valuable information about the social structure, administration, agriculture, and trade of the Mauryan period.

A new school of art emerged in India during the Kushana period. It is known as 'Gandhara Art'. It was influenced by Greek sculptural traditions. A number of images of Gautam Buddha in Gandhara style are found. Faces of Gandhara sculptures resemble Greek facial features. The coins minted by the Greek kings of Bactria are excellent examples of this art form. These coins are called as 'Indo-Greek coins'. They clearly show a distinct Greek influence.



Guess Who

I am neither an emperor nor a soldier, yet I hold a place in the royal court.

I saw India through the eyes of a foreigner, and recorded what I witnessed,

I authored the book Indica.

Who am I?

During the 1st and 2nd centuries CE, trade between India and Rome flourished. In this trade-network, the ports of South India were important. During the excavations at Kolhapur in Maharashtra bronze objects of Roman make were found. Similarly, many things of Roman origin were found during excavations at Arikamedu in Tamil Nadu.



Do You Know?

Ter was an important trade centre of Indo-Roman trade in the Satavahan period. It is located in the Dharashiv district of Maharashtra.

Excavations at this site have yielded Roman coins, amphorae (storage jars), glass beads and ivory carvings. Ter's textiles, pearls, jewellery and handicrafts were very popular in Roman markets. Among these finds, an ivory doll measuring 12-centimeters, draws special attention. Similar ivory doll was found at Pompeii. This historical city in Italy was buried in a volcanic eruption in 79 CE. These discoveries demonstrate that Ter was a significant trade centre of Indo-Roman trade.

References to many Indian trade centers are found in the literature of that period. The port of Alexandria in Egypt played a crucial role in this trade network. Arab merchants took Indian goods to Alexandria. These goods were shipped to various European nations from Alexandria. Some Roman merchants would travel directly to India via the South Indian ports to purchase textiles, spices,

precious gemstones and medicinal herbs in large quantities. Even today, thousands of Roman coins are found in India's coastal regions. This indicates the scale and importance of this trade.



Do You Know?

In historical times, black pepper exported from India was considered an extremely valuable commodity in Europe. In Rome, it was so expensive that it was referred as 'Black Gold'. Roman cuisine lacked a variety of spices. For the Romans, pepper was important for flavour and health. Pepper was exported in large quantities from ports in South India to the Roman Empire. Roman merchants would buy pepper from Indian traders by paying them in gold coins. The Roman writer Pliny records in his writings: "Every year, a massive amount of gold flows out of Rome to get spices from India".

10.3 India and Neighbouring Countries

Ancient India had very close relations with its neighboring countries, particularly those in Southeast Asia. The maritime trade spread of Buddhism and Hinduism, and the exchange of literary



Borobudur Stupa

and artistic traditions, led to spread India's influence to regions including Sri Lanka, Myanmar, Thailand, Cambodia, Vietnam, Indonesia and Malaysia. Indian merchants travelled to these nations via sea routes, carrying spices, textiles, precious gems, and metals. Some of them settled there permanently, while some established independent kingdoms. Buddhist monks propagated Buddhist philosophy in these regions. The impact of Indian culture is clearly seen in the temples, dance forms, art, architecture and political traditions of Southeast Asia. Beautiful structures such as the Angkorwat temple, the Borobudur Stupa, and art inspired by the Indian epics stand as strong examples of this influence. The relations between ancient India and Southeast Asia were not limited only to the trade. They were symbols of cultural and spiritual exchange.



Murals in the Sigiriya Cave

■ Sri Lanka

To spread Buddhism, Emperor Ashoka sent his son, Mahendra, and his daughter, Sanghamitra, to Sri Lanka. The names of both of them are mentioned in the 'Mahavamsa', a Buddhist treatise from Sri Lanka. Sanghamitra carried a branch of the Bodhi tree with her. According to local tradition, it is that branch which has turned into the Bodhi tree at Anuradhpur.

There was a great demand in India for pearls and other precious raw material from Sri Lanka. At the site of Sigiriya in Sri Lanka, a king named Kashyapa excavated the cave during the 5th century CE. The style of the murals in these caves is similar to the murals in Ajanta caves. 'Mahavamsa' and 'Dipavamsa', the Sri Lankan treatises written in the Pali language, provide information regarding the mutual relations between India and Sri Lanka.

■ China

Trade and cultural connections had been established between India and China since ancient times. Emperor Harshavardhana had sent a representative to the Chinese imperial court. Silk fabric produced in China was known in India by the name '*Chinanshuka*'. Chinese silk was in a great demand in India. Merchants in ancient India used to export it to countries in the West. This trade was conducted via land-routes. The route that passed through India, Afghanistan and Central Asia is known as the 'Silk Route'. Several historical cities in India were located on the Silk Route. One of them was Nalasopara

in the Palghar district, near Mumbai in Maharashtra. The Buddhist monks Fa Hien and Yuan Chwang also arrived in India via the Silk Route.

In the first century CE, at the invitation of the Chinese Emperor 'Ming', the Buddhist monks Dharmarakshit

and Kashyapa Matanga travelled to China. They translated many Indian Buddhist texts into the Chinese language. Afterwards, the spread of Buddhism in China got a momentum. Buddhism also spread to countries such as Japan, Korea, and Vietnam.



Do You Know?

In the seventh century CE, Yuan Chwang a scholarly Buddhist monk from China arrived in India to pursue studies in Buddhism. He continued his studies at the Nalanda University for many years. The scholars there offered him many texts on Buddhist philosophy, grammar, medicine, meditation and various other subjects with him.

When he returned to China he had over 600 manuscripts with him. His purpose was to carry these texts to China and introduce the Chinese people to the teachings of Buddhism. Yuan Chwang travelled by the desert route of Central Asia. On this route he was exposed to scorching heat during the day and freezing cold at night. It was as if his courage was put to test. Yet, he did not stop. The texts and manuscripts he carried were a treasure of knowledge. One day, while he was crossing the Taklamakan Desert, the sky suddenly turned dark. Within no time, a massive sandstorm engulfed him. He began to lose control of his camel. He feared that the precious texts would be ruined. Yuan Chwang was desperately trying to save the texts and manuscripts from the storm. Gradually, the storm began to calm down, and the sky was bright again. Exhausted and coated in a thick layer of dust, Yuan Chwang rose to his feet. The very first thing he did was to check the manuscripts. Fortunately, every single manuscript was intact.

After months of difficult travel, he finally reached China. There, he was received with a grand welcome. Several Chinese scholars began studying the texts and manuscripts brought back by him and undertook the task of translating them. This facilitated the spread of Buddhism throughout East Asia. Emperor of China, welcomed Yuan Chwang and established a special centre dedicated to translating the Indian texts and manuscripts. Over the following years, Yuan Chwang himself translated more than seventy-five Buddhist texts into Chinese.





Angkorwat Temple

■ Southeast Asia

The historical kingdom of 'Funan' located in present-day Cambodia, was established in the first century CE. According to Chinese historical traditions, this kingdom was founded by an Indian named Kaundinya. The people of Funan possessed knowledge of Sanskrit language. An inscription from that period still exists there. It is written in Sanskrit.



Do You Know?

According to the travelogues written by the Chinese travellers, the 'Srivijaya' Empire in Indonesia was an important centre for the study of Buddhist texts and for learning Sanskrit. I-tsing, a Chinese traveller went to Indonesia in 671 CE. He boarded a Persian merchant ship returning back from China. At that time, he stayed in the Srivijaya Kingdom for six months to learn Sanskrit. After that, he continued his journey by sea and arrived in India. In his

writings, I-tsing advised Chinese monks to first stay in the Srivijaya Kingdom for one to two years to master Sanskrit before proceeding to India. According to him, around one thousand monks resided in the *viharas* in the Srivijaya Kingdom. Following his instructions, Chinese monks travelling from China to India would often stay in Indonesia for several months to learn Sanskrit before coming to India.

In other countries across Southeast Asia also, people migrating from India established various kingdoms. Some of these kingdoms eventually evolved into empires. These kingdoms facilitated spread of Indian culture throughout Southeast Asia. The impact of Indian culture is clearly visible in the art and cultural life of Southeast Asia. Even today in Indonesia, dance-dramas based on stories from Ramayana and Mahabharata are highly popular. The influence of Indian culture continued to grow steadily across the kingdoms of Southeast Asia. Buddhism

reached countries such as Myanmar, Thailand and Indonesia in the ancient period. Later, temples dedicated to Shiva and Vishnu were also built.



Find it Out

Several architectural structures in Cambodia, Indonesia, Vietnam, Thailand, and Myanmar are declared as World Heritage by UNESCO. The influence

of Indian architectural style can be seen in these monuments. Gather more information about these sites and make a list of them.

In this lesson, we learnt about the relations of India with other countries of the world in the ancient period. In that process, we also learnt that studying history helps us to strengthen the cultural relations with various countries.



Exercise

Q.1 A) Mark the correct options ☒.

1. Which images of Gandhara style, have been found in large numbers?

- a) Shiva ☐
- b) Vishnu ☐
- c) Gautama Buddha ☐

2. At which university in India did the Chinese monk Yuan Chwang pursued his studies for several years?

- a) Takshashila ☐
- b) Vikramshila ☐
- c) Nalanda ☐

3. In which country are dance-dramas based on stories from the Ramayana and Mahabharata popular?

- a) Indonesia ☐
- b) Thailand ☐
- c) Cambodia ☐

4. Through which of the following countries did the 'Silk Route' pass?

- a) India – Sri Lanka – Cambodia ☐
- b) India – Afghanistan – Central Asia ☐
- c) India – Indonesia – China ☐

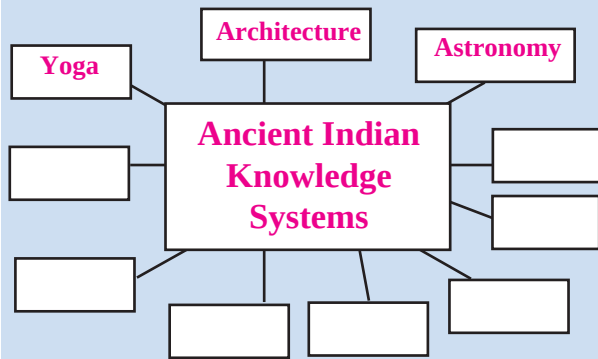
Q.2 A) Write brief answers to the following questions.

- How is the influence of Persian art and architecture is seen in the sculpture and architecture of the Mauryan Empire?
- Give examples showing the spread of Indian culture in other countries.
- India had close relations with countries in Southeast Asia. Explain.

B) Write short notes.

- The Silk Route
- Influence of ancient Indian culture on cultures in other countries
- Gandhara Sculpture

Q.3 Complete the Concept Map.



Activity

- On an outline map of the world, mark the countries where the influence of Indian culture is seen. E.g., Sri Lanka, Indonesia, Cambodia.
- With the help of internet, get an image of the Bodhi Tree located at Anuradhpura, Sri Lanka, and write a brief note about it in your own words.

Project

- Prepare a chart showing the various aspects of exchange between India and other countries.

E.g.

Country	What was exported from India?	What was it's impact on India?
Rome	Black Pepper	Gold flowed into India due to trade.
		
		

- Yuan Chwang took large number of Indian texts to China and translated them. Discuss in the class what was his purpose in doing this?



Sculptural Panel: Gandhara Style



Civics



■ Lesson-wise Learning Outcomes ■

Curricular Goals : CG-5 To understand the various types of inequalities and prejudices in society at all levels, from the matters prevalent in the family to community/regional/national level, and to take initiatives to resolve these issues.			
Sr. no.	Competencies given in syllabus	Learning Outcome	Page numbers
1	Our social life C-5.2: Identifies and explains the efforts made by social , cultural , economic and political institutions at various levels and based on that, studies what individuals can do to ensure equality, inclusion and social justice.	1. Explains the concept of society.	87, 93
		2. Tells the importance of family. a. Tells the importance of relatives. b. Describes social customs	88, 93 88 90, 91
		3. Explains the contribution of social institutions in human life.	89, 93
		4. Explains the functions of social institutions.	89
		5. States that school is a social institution.	89
		6. Tells information about social diversity. a. Tells about religious diversity. b. Tells about linguistic diversity.	90, 92, 93 90, 92 90, 92, 93
		7. Tells about cultural diversity.	91, 92
Curricular Goals : CG-8 To understand the process of development of the Indian Constitution and to understand the importance of the Constitution in instilling democratic values in Indian society.			
2	The Constitution of India C- 8.1 Why any country, especially India, needs a constitution and what are the deeper objectives of a constitution. C 8.2 Explains the process of formation of the Indian Constitution. Understands the ideals of the Indian national movement, as well as the civilizations that emerge from Indian heritage and tradition.	1. Explains the meaning of the Constitution.	95, 99
		2. Tells the types of constitution.	95
		3. Explains the need and importance of the Indian Constitution.	95, 99
		4. Tells the background of the creation of the Indian Constitution.	95, 96, 99
3	The Preamble and Features of the Indian Constitution C- 8.1 Why any country, especially India, needs a constitution and what are the deeper objectives of a constitution. C 8.2 Explains the process of formation of the Indian Constitution. Understands the ideals of the Indian national movement, as well as the civilizations that emerge from Indian heritage and tradition.	5. Tells information about the Constituent Assembly.	96, 97, 98, 99
		6. Tells information about the drafting committee.	97, 98, 99
		7. Explains the importance of the Preamble to the Indian Constitution. a. States the objectives of the Indian Constitution.	100, 102 101, 102, 103
		8. States the features of the Indian Constitution.	101, 103
Curricular Goals : CG-8 To understand the process of development of the Indian Constitution and to understand the importance of the Constitution in instilling democratic values in Indian society.			
4	Local Self Government (Rural) C- 8.3 Explains the functioning of local self-government bodies and praises and encourages their importance in sustaining democracy at the grassroots level.	1. Explain the three-tier structure of local self-government bodies.	104, 111
		2. Tells information about the Gram Panchayat. a. Explains the structure of the Gram Panchayat.	104, 105 104, 105, 111
		b. Explains the work of the Gram Panchayat.	105, 111
		c. Provides information about the Gram Panchayat administration.	106, 110, 111
		d. Tells information about the Gram Sabha.	106, 107
		3. Explains the structure of the Panchayat Samiti. a. Explains the function of the Panchayat Samiti.	108 108
		b. Provides information about Panchayat Samiti administration.	108
		4. Explains the structure of the Zilla Parishad. a. Explains the work of the Zilla Parishad.	108, 110, 111 109
		b. Provides information about Zilla Parishad administration.	109 109, 110, 111

Curricular Goals : CG-8 To understand the process of development of the Indian Constitution and to understand the importance of the Constitution in instilling democratic values in Indian society.			
5	Local Self Government (Urban) C- 8.3 Explains the three-tier functioning of local self-government bodies and praises and encourages their importance in sustaining democracy at the grassroots level.	1. Explains the structure of the Nagar Panchayat. 2. Explains the health and education work of the Nagar Panchayat. 3. Explains the structure of the municipal council. a. Explains the election process of President of Municipal Council. 4. Explain the functions of the Municipal Council. a. Tells the necessary functions of the municipal council. b. Tells about the voluntary work of the municipal council. 5. States the sources of income of the Municipal Council 6. States the structure of the Municipal Corporation. a. Explains the work of the Municipal Corporation. b. Provides information about various subject committees of the Municipal Corporation. c. Explains the administrative system of the municipal corporation. d. Tells the source of income of the municipal corporation. 7. Explains the meaning of the Cantonment Board. a. Explains the structure of the Cantonment Board. b. Tells the characteristics of the Cantonment Board. c. Explains the work of the Cantonment Board.	112, 119, 120 113 112, 113, 114, 119 114, 116 113, 114, 119 113, 114 114 115 115, 116, 119 116, 119, 120 116, 117 116, 120 117 117 118 118 118, 119
Curricular Goals : CG-8 To understand the process of development of the Indian Constitution and to understand the importance of the Constitution in instilling democratic values in Indian society.			
6	District Administration C- 8.3 Explains the three-tier functioning of local self-government bodies and praises and encourages their importance in sustaining democracy at the grassroots level.	1. Names the various departments in the district administration. 2. Explains the structure of the district revenue administration. a. Describes the work of the District Revenue Administration. b. Provides information regarding the powers of the District Revenue Administration. 3. Explains the structure of the district police administration. a. Describes the work of the district police administration. 4. Explains the structure of district judicial administration. a. Explains the work of the district judicial administration.	121 121, 122 122, 126, 127 121, 122, 123, 126 124 124, 127 125, 126 125, 126, 127

Maps in textbooks have been prepared only for educational purposes. They should not be considered as a standard for any geographical or political use. While preparing the maps maximum level of accuracy is maintained. However, any error that may remain could be due technical limitations.

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1 Our Social Life



1.1 Society : Meaning and Need

1.2 Social Institutions and their Functions

1.3 Social Diversity

1.4 Cultural Diversity

You have previously learned how human evolution took place. Today our social life has taken shape through thousands of years of social evolution. Humans have transitioned from a nomadic existence to a settled social life.

1.1. Society: Meaning and Need

Society is not merely a collection of people; rather, it is a system of relationships existing among the individuals living within it. Society encompasses every individual-including the elderly, adults, youth and young children.

1.1.1 Why did humans feel the need for society?

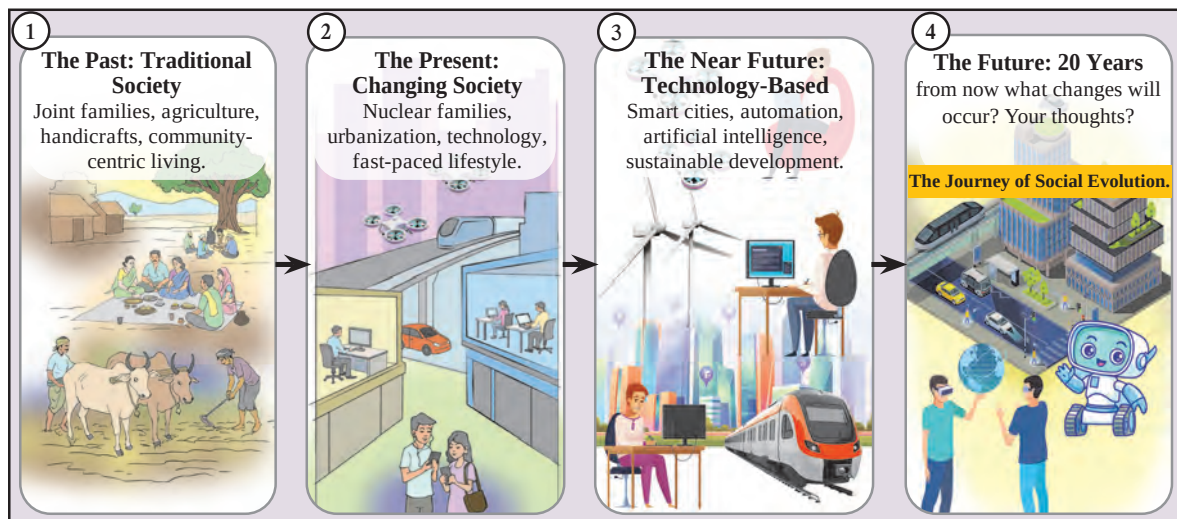
Humans in the nomadic stage lacked stability and security. They came together to fulfill their physical and emotional needs. By acting collectively, they began to combat adverse natural conditions more effectively. Humans began to work together to procure

food and shelter. They realized that if everyone in the group contributed their effort, life would become easier for all. This marked the beginning of the formation of human society.

1.1.2 Human Sociability

By nature, humans are social beings who find joy in being part of a community. We all enjoy living in each other's company. Humans do not live in society solely for the sake of security or to satisfy their physical and mental needs. Rather, they live in society to ensure their holistic development. When we feel happy, we feel an urge to share that happiness with someone. When we experience sorrow, we desire for someone to understand and empathize with us. When new ideas occur to us, we like to share them with our loved ones. It is through such emotional and intellectual exchanges that our sociability becomes evident.

Observe the first three images below and find the answer to the question posed in the final image.

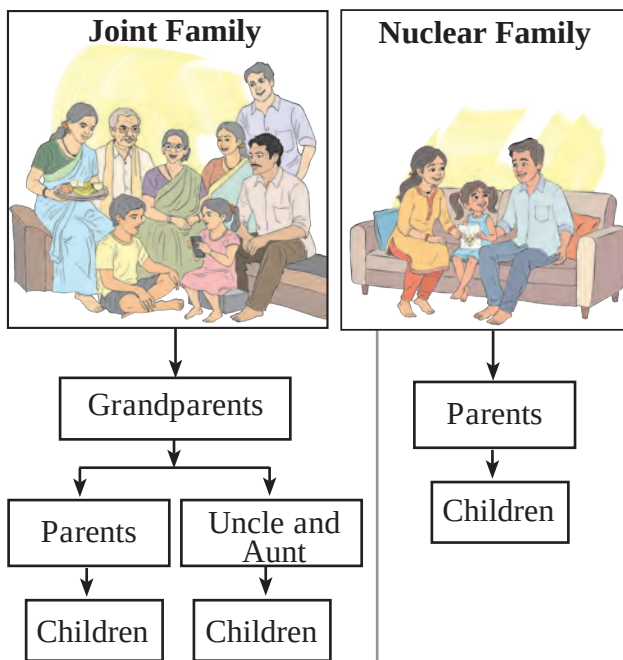


Sociability: Sociability refers to an individual's capacity to interact with others naturally, harmoniously and cooperatively.



Child Development through Sociability

1.1.3 Evolution of the Family Institution



In the early stages of human history, the concept of a ‘family’ was not as clearly defined as it is today. Humans lived nomadic life. As people began to live together to seek

Family : A group of individuals who live together as a collective unit bound by ties of blood, marriage, or adoption and who care for one another, is called a family.

Small/ Nuclear Family : A family in which the number of members is four or fewer is considered a small/ Nuclear family. (e.g., Mother, Father, Brother, Sister).

Large/Joint Family : A family in which parents and their children live together alongside grandparents, uncles, aunts and their children is referred to as a large family or a joint family.

protection from natural hazards, a sense of security emerged among them. To fulfil their need for food, humans began practicing agriculture; this development brought stability to their lives. Since agriculture required a significant workforce, the ‘family system’ came into existence.



Let's Do It.

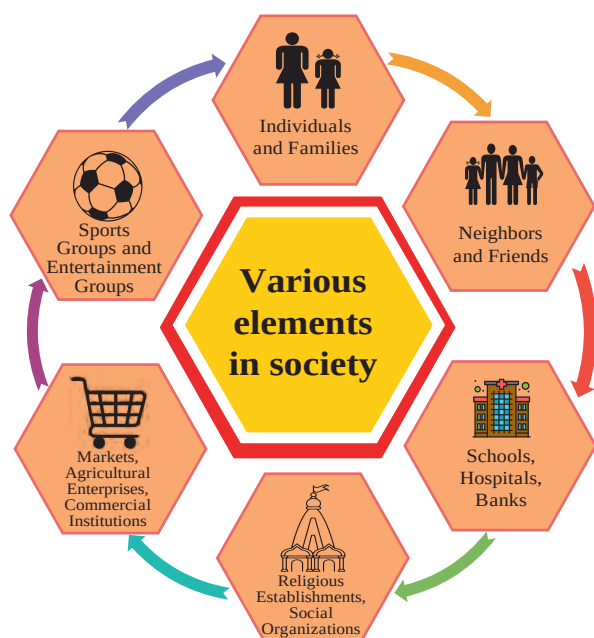
Create a chart depicting your family to illustrate the division of labour within the household. Prepare a list of the various household chores that you personally perform.



1.1.4 Division of Labor in Society

Rules and laws exist in society in accordance with the diverse customs and traditions of its various constituent groups. It was not feasible for every individual within a group to perform every single task. Consequently, the division of labour began within society and it was through this process that society itself was formed. Subsequently, rules were established to ensure the smooth functioning of social interactions.

1.2 Social Institutions and their Functions



Institutions such as family, schools, colleges and religious organizations are recognized as social institutions. Their primary function is to fulfil the fundamental social needs of the community. The principal role of social institutions involves imparting positive values and providing emotional support to society, as well as maintaining discipline within the community.

Every individual in society possesses the capacity for independent thinking. Family members, neighbours, relatives, friends and teachers all play a significant role in the development of this capacity for independent thinking. Similarly, every individual's personality and thoughts are continuously shaped and developed through radio, newspapers, television, broadcasting services, films, plays, the internet, social organizations and religious institutions etc. The capacity for independent thinking gives rise to diverse

preferences and choices among different individuals. Students living within the same village or even within the same locality of a city develop a variety of artistic talents and skills. Based on these talents and skills, students from the very same school eventually go on to work in widely different fields in the future.

The School : A Vital Social Institution

School is a fundamental social institution created by society itself. Through the medium of the school, we learn essential values and concepts such as discipline, cooperation, introduction to various subjects and elements of knowledge, nurturing of artistic talents and the spirit of teamwork. School serves as a crucial link connecting an individual's personal life with the broader social need.



Let's Do It.

- 1) Prepare a list of the various artistic talents and interests that your friends possess.
- 2) Prepare a chart after discussing with your friends what they would like to become when they grow up.

1.2.1 Interdependence within Society

Initially, food and shelter were the fundamental human needs. However, for a human being living within a family unit, the need for clothing also began to emerge. It is the responsibility of society to establish a system to fulfill these basic needs - food, clothing and shelter. For example

- 1) Engaging in agriculture to ensure the supply of food.
- 2) Making tools and livestock available for farming.
- 3) Providing seeds and saplings.

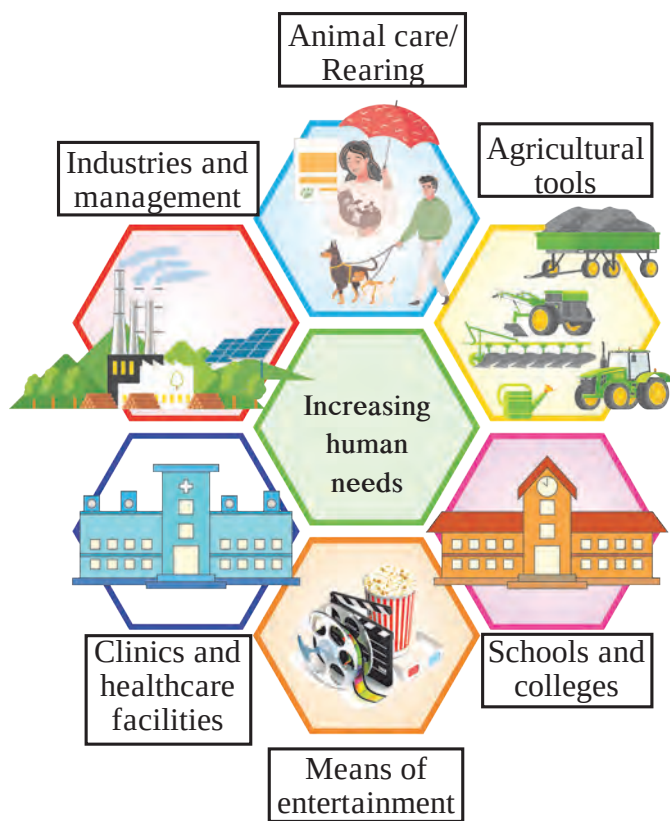
Society : A society is an aggregate of human groups residing in a specific region, possessing their own distinct codes of conduct and a shared outlook on life.

Social Institutions : A social institution is the organized form of human behaviour directed toward the fulfillment of fundamental social functions. The institution of marriage, caste system, family unit and educational establishments are some of the examples of social institutions.

Components of Society : The individual, family, groups, culture, social norms and values, social relationships and social institutions all of these constitute the components of a society.

- 4) Establishing industries for processing agricultural produce.
- 5) To ensure the fulfilment of all these requirements, making financial provisions (such as loans from credit societies or banks).

Such a comprehensive system needs to be established within a society. Services such as education and healthcare emerge from the intellectual capabilities of individuals within society. Cultural richness and means of entertainment are created through the artistic talents of its members. Industries and businesses flourish through the trading skills and entrepreneurial spirit of individuals in society. All people in society depend on one another both for the fulfilment of their material needs and for the satisfaction of their emotional and psychological needs. This mutual reliance among individuals is known as 'interdependence within society'.



1.3 Social Diversity

Indian society is characterized by a plurality of languages, cultures, cuisines, religions, customs and traditions. India's geographical diversity is also remarkable. Geographical diversity plays a significant role in fostering cultural diversity. This diversity is a defining characteristic of India and constitutes its true strength.

1.3.1 Religious Diversity

In India, people belonging to various religions such as Hinduism, Islam, Buddhism, Jainism, Christianity, Sikhism and Zoroastrianism (Parsi) live together in harmony. Every individual possesses the freedom to celebrate festivals and observe religious occasions in accordance with their own faith. This fosters a sense of unity and cohesion within society.

1.3.2 Linguistic Diversity

It is through society that specific qualities and capabilities are nurtured and developed within every individual. We learn a language in order to communicate with one another. This language is not something we possess innately at birth. We learn it in our homes, in our neighborhoods and at school. At school, in particular, we get the opportunity to learn a variety of languages.

People who speak languages such as Marathi, Hindi, Urdu, Gujarati, Kannada, Telugu, Tamil, Bangali and Sindhi are present all around us. Furthermore, our linguistic heritage is enriched by regional dialects such as Ahirani, Konkani, and Varhadi as well as by tribal dialects like Gondi, Bhil and Santhali.

Interdependence in Society : Individuals within a society rely on one another to fulfill each other's needs. This state is referred to as 'interdependence in society.'

Social Diversity : Social diversity refers to the variations found within a society regarding language, religion, caste, culture, traditions, attire, ideologies and so forth.

Religious Diversity : Religious diversity signifies the coexistence of people belonging to various religions within a single society or a country.



Think and Tell.

Which languages are spoken in your locality?

1.4 Cultural Diversity

The development of human social life has emerged through the interplay of various elements such as art, language, attire, food, traditions, sports and so forth. India is a nation rich in cultural diversity. The festivals, celebrations, songs, customs and traditions of each region are distinct. Since the underlying inspiration and faith behind this diversity remain the same, the entire country is bound together by a thread of unity.



Find Out.

In Maharashtra, the festival of Makar Sankranti is celebrated during the month of January. Similarly, what are the festivals celebrating solar transition in the month of January are called in other regions?

1.4.1 : Food Diversity

Agricultural produce varies according to geographical conditions and consequently, the daily diet also differs from region to region. *Pithla-Bhakari* is a dish relished in Maharashtra that is rarely found in other regions.

• **Oils:** Coconut oil is used in Southern India, mustard oil in Northern India and groundnut oil in Western India.

Linguistic Diversity : Linguistic diversity refers to the existence of various languages, dialects and scripts within a single country, state or society.

Cultural Diversity : Cultural diversity is defined by the existence of diverse languages, religions, traditions, customs, festivals, celebrations and lifestyles.

• **Staple Foods:** 'Rice' is the staple food in the southern and coastal regions of India, similarly in the areas where significant number of fresh water bodies are found. The 'wheat, jowar (sorghum), bajra (pearl millet) and maize' constitute the staple diet in Northern and Central India.

• **Unity:** Dishes such as Idli-Dosa and Samosa-Paratha are popular across the entire country today, thereby exemplifying 'Unity in Diversity.'



Find Out.

Prepare a list of popular sweet dishes found in various parts of the country. (For example: Maharashtra - Puran Poli)



Food Diversity in India



Find Out

State	Language	Dance Type	Sport
Maharashtra	Marathi	Lavani	Kabaddi
Gujarat			
Rajasthan			
Punjab			
Haryana			
Uttar Pradesh			
West Bengal			
Odisha			
Assam			
Karnataka			
Madhya Pradesh			
Keralam			
Tamil Nadu			
Chhattisgarh			

1.4.2 Diversity: India's Identity and Strength

Indian society is characterized by diversity in terms of language, religion, culture and cuisine. This diversity constitutes India's true 'strength' and 'defining characteristic.' Due to the harmony prevailing among various communities and the mutual respect shown towards one another's traditions and customs we experience a deep sense of 'Indianness' everywhere, despite country's vast geographical expanse and immense population. Mutual understanding of one another's lifestyles and cultures has enriched all these diverse ways of life and cultural traditions. Similarly, various languages have become more enriched through their interaction with one another. A spirit of social harmony is fostered through mutual tolerance. During times of natural calamities, the spirit of social harmony prompts people to extend a helping hand to one another. Acceptance of a democratic system by all that accommodates India's diversity serves as a testament to the principle of unity in diversity.



Exercise

Q. 1 Identify and write:

- 1) To fulfill their need for food, the occupation humans started
- 2) The social institution where individuals live together and care for one another based on blood ties, marriage or adoption
- 3) The staple food of India's southern coastal region

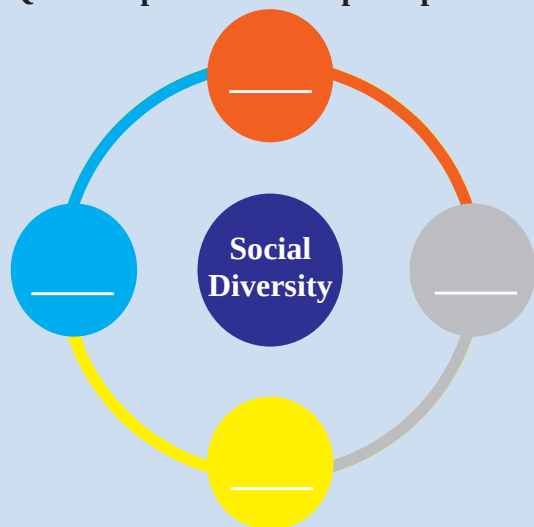
Q. 2 Prepare a list of at least five languages that you are familiar with.

Q. 3 Explain the following concepts:

- 1) Society
- 2) The institution of family

Q. 4 Explain in your own words why society requires rules, norms and laws.

Q. 5 Complete the concept map.



Q. 6 Let's assess ourselves:

Are you an 'Ideal Citizen'?

Mark the appropriate symbol (✓) or (×) next to the following statements.

- 1) I dispose of garbage only in a dustbin. []
- 2) I stand in a queue and do not push or shove others. []
- 3) I do not waste water. []
- 4) I help my neighbours and senior citizens. []
- 5) I do not pluck flowers in public gardens []

Activities :

- Create a chart showcasing the diversity of food items, festivals and dance forms across the various states of India and display it in the classroom.
- Colour the different states on a map of India using distinct colours, and write down the name of one famous feature or specialty associated with that state.
- 'School' is a vital social institution for everyone. With the help of your teacher, create a pictorial chart that illustrates and explains this concept.





2

The Constitution of India



2.1 Meaning, Importance and Need of the Constitution

2.2 Process of Framing of the Indian Constitution

2.3 Functioning of the Constituent Assembly

Samata: Do you know that Independence Day and Republic Day are our national festivals?

Aman: Yes, on Independence Day that is, 15th August and on Republic Day that is, 26th January, flag hoisting ceremonies take place at our school, and various other programs are also held. What an atmosphere of joy and enthusiasm prevails on both these days!

Mary: On 15th August 1947, our country attained independence. We were liberated from British subjugation. Therefore, every year on 15th August we celebrate Independence Day.

Samata: But, what exactly is Republic Day?

Aman: On 26th January 1950, the Constitution which India had drafted to govern the country's administration came into force. That is why, every year on 26th January, we celebrate it's Republic Day.

Mary: But why is this day called Republic Day? What exactly is a Constitution? Who created it and why is a Constitution necessary? Why was the Constitution implemented specifically on 26th January 1950?

The questions and curiosity regarding the Indian Constitution that arose in Mary's mind are likely present in our minds as well. So, let us explore these topics through this chapter.

In the previous chapter, we studied the concept of 'society.' Laws and rules are essential to ensure that the various components of a society coexist harmoniously and that everyone has equal opportunities for progress. To facilitate the functioning of society, almost every nation has created its own 'Constitution'. The administration of our country, India, is conducted in accordance with our Constitution.



Let's think!

Based on the points listed below, explain the difference between a cricket match played on a sports ground and one played on the street; in doing so, explain importance of the following:

- 1) Rules
- 2) Boundaries
- 3) Safety
- 4) Umpires

In a cricket match played on a sports ground, there is a sense of organization and formality and written rules are strictly observed. However, matches played on the street lack written rules, organization

and official umpires. In the same vein, if a country is to be governed effectively, a Constitution is essential. Without a Constitution, the administration of the country cannot function smoothly.



2.1 Meaning, Importance and Need of the Constitution

Constitution is essential for the orderly administration of any country and for the protection of its citizens' rights. The fundamental laws, rules and provisions formulated for the governance of a country are collectively referred to as the 'Constitution'.

The primary reasons for the necessity of a constitution are as follows:

1. Framework of Rules and Order: The Constitution serves as the supreme source of laws within a country. People belonging to diverse castes, religions and schools of thought coexist within a society. To maintain harmony among them and to determine how the country should be governed, certain fundamental rules are required. The Constitution provides this very framework of rules.

2. Limitations on Government Powers: In the absence of a constitution, the government could potentially misuse its power. The Constitution clearly defines the government's powers and imposes limitations upon them.

3. Protection of Citizens' Rights: The Constitution grants certain fundamental rights to the citizens and ensures their protection. (Such as – Freedom of Expression, Freedom of Movement)

4. Separation of Power: The Constitution divides the machinery of governance into three key components.

Legislature: The body responsible for formulating laws is called the Legislature.

Executive: The body responsible for implementing laws is called the Executive.

Judiciary: The body responsible for interpreting laws and administering justice is called the Judiciary.

5. Protection of Minority Interests: In a democracy, the majority is respected; however, Constitution ensures that the majority group cannot inflict injustice upon minorities. It is the responsibility of the Constitution to safeguard their language, culture and educational rights.

6. Clarifying National Goals and Values: The

direction in which the nation is to be steered becomes evident through the 'Preamble' of the Constitution. For instance, Constitution of India has adopted the goals of Justice, Liberty, Equality and Fraternity.

The constitution is a 'soul' of India, which keeps democracy alive in our country.



Try This.

Formulate a set of rules to maintain peace and discipline within your classroom.

2.1.1 Types of Constitutions

Broadly speaking, there are two types of constitutions: Written and Unwritten.

Written : When all the fundamental rules, laws and principles required to govern a nation are systematically compiled into a single document or a specific set of written documents, it is termed a 'Written Constitution'. Examples: India, USA.

Unwritten : When the rules required to govern a nation have not been drafted collectively by a specific Constituent Assembly at a particular point in time, it is termed an Unwritten Constitution.' Example: Britain (United Kingdom)



Let's Explore and Discuss.

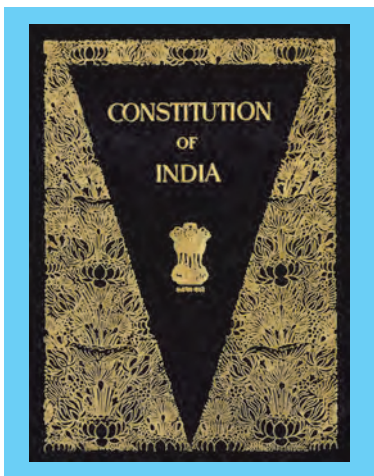
In which countries do written and unwritten constitutions exist? Find this information using the internet and discuss it in the class.

2.2 The Process of Framing of the Indian Constitution

Considering India's vast geographical expanse, large population and cultural diversity, governing the country without a constitution is a difficult task. A Constitution is essential for establishing a democratic system within a country.

The process of drafting the Constitution began in 1946, once it became certain that our country would attain independence. To this end, a Constituent Assembly was established.

The leaders of the freedom movement insisted that "the governance of independent India shall not be conducted according to laws framed by the British, but rather according to laws framed by Indians themselves."



Do You Know?

In 1946, public representatives were elected to administer the various provinces of the country (at that time, the divisions included the Bombay Presidency, Bengal Presidency, Madras Presidency etc.). The representatives from each province selected a few members from among themselves to participate in the proceedings of the Constituent Assembly. Furthermore, at that time, the country comprised various Princely States. The rulers of these Princely States sent their own representatives to participate in the work of the Constituent Assembly. In total, the Constituent Assembly consisted of 299 members drawn from both the provinces and the Princely States. This included a few women members as well.



Let's Check Out.

The members of the Constituent Assembly were of two categories:

1. Number of members elected from the provincial legislatures: 229
2. Number of members nominated by the Princely States: 70



Find Out!

In 1928, at the Olympic Games held in Amsterdam, the Indian hockey team won India's first-ever Olympic gold medal. The captain of that hockey team later became a member of India's Constituent Assembly. Find out what his name was.

2.3 Functioning of the Constituent Assembly

The Constituent Assembly was established for the purpose of drafting the Constitution of independent India. The first meeting of the Constituent Assembly was held on 9th December 1946. Dr. Sachchidananda Sinha was elected as the interim President of the Assembly. On 11th December 1946, Dr. Rajendra Prasad was elected as the permanent President of the Constituent Assembly.



Dr. Sachchidananda Sinha



Dr. Rajendra Prasad

B.N. Rau was appointed as the Legal Advisor to the Constituent Assembly.

A total of 22 committees were constituted to streamline the proceedings of the Constituent Assembly.

Important Committees of the Constituent Assembly

Name of the Committee	Head of the Committee
Constituent Assembly Rules Committee (Steering Committee)	Dr. Rajendra Prasad
Drafting Committee	Dr. Babasaheb Ambedkar
Union Powers Committee	Pandit Jawaharlal Nehru
Fundamental Rights and Minorities Committee	Sardar Vallabhbhai Patel

The Drafting Committee was established to prepare a draft of the Constitution by collectively considering the reports submitted by these and all other committees.

2.3.1 The Drafting Committee

The Drafting Committee was the most important committee responsible for the creation of the Indian Constitution. This committee was established on 29th August 1947. By reviewing the reports received from various committees, the Drafting Committee prepared a concrete draft that gave the Constitution its final form. The final draft thus prepared was adopted by the Constituent Assembly on 26th November 1949.

Members of the Drafting Committee :

The Drafting Committee consisted of a total of seven members, including the Chairman.

1. Dr. B. R. Ambedkar (Chairman)
2. Shri N. Gopalaswami Ayyangar
3. Shri Alladi Krishnaswami Ayyar
4. Dr. K. M. Munshi
5. Shri Mohammed Saadulla
6. Shri B. L. Mitter (Shri K. N. Madhava Rao was appointed following his resignation.)
7. Shri D. P. Khaitan (Shri T. T. Krishnamachari was appointed following his death.)



Do You Know?

During the Lahore Session of December 1929, the Indian National Congress demanded 'Complete Swaraj' (Complete Independence) from the British. In accordance with this resolution, 26th January 1930 was celebrated across the entire country as 'Independence Day' for the very first time. To cherish the significance and memory of this historic day in the Indian struggle for freedom, the Constitution was brought into force on 26th January 1950. For this very reason, this day is celebrated as 'Republic Day'.

Dr. Babasaheb Ambedkar's Contribution to the Drafting Committee



Dr. Babasaheb Ambedkar presenting the draft of the Indian Constitution to the President of the Constituent Assembly, Dr. Rajendra Prasad

Dr. Babasaheb Ambedkar conducted a comparative study of the constitutions of various countries. Furthermore, after conducting an in-depth study of the reports submitted by all the committees of the Constituent Assembly, he prepared the draft and presented it before the Assembly.

Each provision within this draft was discussed in great detail. During these discussions, Dr. Babasaheb Ambedkar competently shouldered the responsibility

of answering the questions and addressing the doubts raised by the members of the Constituent Assembly. He successfully completed the crucial task of incorporating amendments into the draft Constitution in accordance with the suggestions made by the Constituent Assembly, thereby finalizing the ultimate draft of the Constitution. Due to this unparalleled contribution, he is revered as the 'Architect' of the Indian Constitution.

		
Vijayalakshmi Pandit	Sarojini Naidu	Ammu Swaminathan
		
Renuka Ray	Annie Mascarene	Sucheta Kripalani
		
Dakshayani Velayudhan	Hansa Mehta	Begum Aizaz Rasul
		
Malti Choudhury	Leela Roy	Rajkumari Amrit Kaur
		
Durgabai Deshmukh	Purnima Banerjee	Kamala Chaudhri

Women Members of the Constituent Assembly



Do You Know?

- 1) The initial draft of the Constitution, prepared by the Drafting Committee, was published in February 1948 and subsequently subjected to discussion.
- 2) Various subjects were deliberated upon within the Constituent Assembly. Decisions regarding the majority of the provisions were arrived at unanimously.
- 3) The proceedings of the Constituent Assembly spanned a period of 2 years, 11 months, and 18 days (from 9th December 1946 to 25th November 1949).
- 4) During the tenure of the Constituent Assembly, 53,000 people witnessed the proceedings firsthand by observing from the visitor's gallery.
- 5) The members of the Constituent Assembly signed the copies of the Constitution on 24th January 1950.
- 6) The original Constitution consisted of a Preamble, 22 Parts, 395 Articles and 8 Schedules.
- 7) On 26th November 1949, the Constituent Assembly adopted the entire Constitution. Consequently, 26th November is celebrated as 'Constitution Day'.
- 8) 26th January 1950 was designated as the day for the implementation of the Constitution. Therefore, we celebrate this day as 'Republic Day'.
- 9) Following the creation of the Constitution, the Constituent Assembly functioned as India's 'Interim Parliament' from 26th January 1950 until the first general elections were held in 1952.



Let's Check Out.

- Original Constitution's handwritten manuscript in English Language - **Prem Behari Narain Raizada.**

- Original Constitution's handwritten manuscript in Hindi Language - **Vasant Krishna Vaidya.**

- Decoration of both manuscript – **Acharya Nandalal Bose.**



Exercise

Q. 1: Name the following:

- 1) The body responsible for making laws

- 2) Permanent Chairman of the Constituent Assembly

- 3) Architect of the Indian Constitution

Q. 2: Complete the following table:

Committee Head	Name of the Committee
----- -----	Constituent Assembly Rules Committee (Steering Committee)
Dr. Babasaheb Ambedkar	----- -----
----- -----	Union Powers Committee
Sardar Vallabhbhai Patel	----- -----

Q. 3: Explain the concepts:

- 1) Constitution
- 2) Drafting Committee

Q. 4: Write your opinion on why every country needs a constitution.

Q.5: What would you do?

“Generally, a distinction is made between tasks meant for boys and tasks meant for girls.” What would you do to explain the constitutional value of ‘Equality’?

Your Action:

Activity

- 1) Conduct an election process to elect the Class Representative (Monitor) for your class.
- 2) Prepare a chart in your notebook listing the Fundamental Rights and the corresponding duties associated with them.





3

The Preamble and Features of the Indian Constitution



3.1 The Preamble

3.2 The Nature of the State as per the Indian Constitution

3.3 Objectives of the Indian Constitution

3.4 Features of the Indian Constitution



Pandit Jawaharlal Nehru presenting the 'Objectives Resolution' in the Constituent Assembly.

On 13th December 1946, Pandit Jawaharlal Nehru presented the 'Objectives Resolution' before the Constituent Assembly; subsequently, the Preamble (or Preface) to the Indian Constitution evolved from this very resolution.

3.1 The Preamble

The Preamble to the Indian Constitution is also referred to as the 'Introduction', 'Objectives', or 'Preface'. The Preamble to the Constitution elucidates the values and objectives of the Constitution. Therefore, the Preamble is often described as the 'Soul' of the Constitution.

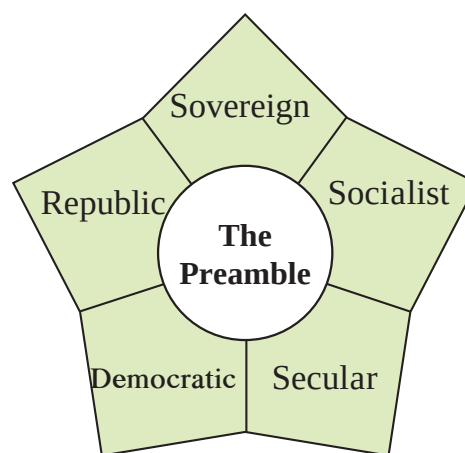


Try This.

Write down the Preamble to the Indian Constitution in your own handwriting.

The Constitution of India has been framed by the people of India and has been voluntarily adopted by them. In the Preamble to the Constitution, India is declared to be a 'Sovereign, Socialist, Secular, Democratic, Republic.'

3.2. The Nature of the State as per the Indian Constitution



Sovereign : A country over which no external power exercises control and which is completely independent to make its own decisions, is termed a 'Sovereign' nation. India possesses the supreme authority to enact its own laws and to formulate its foreign policy.

Socialist : The wealth of the nation is generated collectively by society and the State (government) holds ownership over it. This is known as a 'Socialist' system. Its objective is to reduce economic and social inequalities within society, ensuring that wealth does not become concentrated in a few hands.

Secular : 'Secular' implies that the State (the country) does not have any official religion of its own. All religions are treated with equal respect and every citizen enjoys complete freedom to practice their religion in accordance with their own faith.

Democratic : ‘Democratic’ implies that the people constitute the ultimate source of power and they themselves elect their own representatives. This system is identified as ‘government of the people, by the people and for the people.’

Republic : A republic implies that no public office in the country (for instance: President, Prime Minister, Chief Minister, Mayor, Sarpanch etc.) is held on a hereditary basis. Instead, these offices are held by representatives elected by the people either directly or indirectly for a specific tenure.

3.3 Objectives of the Indian Constitution

The Constitution has adopted the objective of establishing India based on the values of Justice, Liberty, Equality and Fraternity values that emerged from India’s struggle for independence.

1. Justice : Justice means providing equal opportunities for progress to everyone, without subjecting anyone to discrimination based on caste, religion, race, gender or language. This includes social, economic and political justice.

2. Liberty : Liberty implies the absence of any unreasonable restrictions on citizens and the existence of an environment conducive to the development of their personalities. This includes freedom of thought, expression, movement, association, occupation, faith and worship.

3. Equality : Equality means granting equal status to everyone, without treating anyone as superior or inferior based on caste, religion, race, gender, language or place of birth.

4. Fraternity : Fraternity signifies the existence of a sense of unity and belonging among all citizens of the country. This sentiment upholds the dignity of the individual and strengthens the unity of the nation.

3.4 Features of the Indian Constitution

The Constitution of India possesses several salient features. These features underline the significance of the Constitution.

1) The Largest Written Constitution

India’s Constitution is extremely comprehensive, profound and extensive. Among all the written constitutions in the world, the Constitution of India is the largest.

2) Inclusion of Selected Elements from Various Constitutions of the World

After studying various constitutions across the globe, the Constituent Assembly incorporated into India’s Constitution those elements deemed most suitable for the country.

3) A Blend of Rigidity and Flexibility

A constitution in which provisions can be easily amended is termed a ‘flexible constitution.’ Conversely, a constitution in which amending provisions is extremely difficult is termed a ‘rigid constitution.’ The Constitution of India represents a blend of both rigidity and flexibility.

4) Fundamental Rights of Citizens

Indian Constitution has granted fundamental rights to all citizens of India. The responsibility for safeguarding these rights has been entrusted with the Judiciary by the Constitution.

5) Fundamental Duties of Citizens

Along with fundamental rights, the Indian Constitution has also prescribed certain fundamental duties. Every Indian citizen is expected to abide by these fundamental duties.

6) Directive Principles of State Policy

The Indian Constitution outlines a set of Directive Principles. The governance is expected to be conducted in accordance with these guiding principles.

7) Federal System

India is a Union of States. The Constitution has demarcated the powers between the Union (Central) Government and the State Governments. While the Parliament is empowered to enact laws regarding subjects at the central level, the State Legislature is empowered to enact laws regarding subjects at the state level.

8) Parliamentary Democracy

In a parliamentary democracy, voters elect their representatives. From among these elected representatives, country's Prime Minister gets elected and the Prime Minister, in turn, selects his/her Council of Ministers.



Do You Know?

9) Universal Adult Franchise

Any Indian citizen who has attained the age of 18 years possesses the right to vote; this is known as Universal Adult Franchise.

Some Prominent Members from Maharashtra in the Constituent Assembly



Dr. Babasaheb
Ambedkar



Dr. Panjabrao
Deshmukh



Shri Keshavrao
Jedhe



Dr. Durgabai
Deshmukh



Shri Shankarrao
Dev



Shri Narhar
Gadgil



Shri Balasaheb
Khardekar



Shri Dada
Dharmadhikari



Shri Brajlal
Biyani



Shri Madhav
(Bapuji) Aney



Exercise

Q. 1 Recall and Write.

1. "I am the beginning of the Constitution. I am called the 'Soul' of the Constitution. Who am I?"
-

2. "I am a book; I contain the rules and laws for governing the country. Who am I?"
-

Q. 2 Match the Pairs.

'A' Group

1. Liberty
2. Equality
3. Fraternity

'B' Group

- (a) Not discriminating between 'oneself' and 'others'
(b) The feeling that "We, all Indians, are one"
(c) Receiving a conducive environment for one's own development
(d) Performing any action without any restrictions

Q. 3 'Balance the Two Pans of the Scale'

Concept : The Constitution has placed 'Rights' in one pan of the scale and 'Duties' in the other.

Question : How would you maintain this 'balance' in the following situations?

1. Right: 'I have the right to play in a public garden'.
But what is my duty?

2. Right: 'I have the right to use public property (for example, a public transport bus)'.
But what is my duty?

Q. 4 Explain the Concepts:

1. Secularism
2. Democracy

Q. 5 Write your opinion on what your 'Dream India' would look like ten years from now.

Activities

- Obtain a copy of the Constitution from the school library, identify the Fundamental Duties of citizens within it and write them down.
- Create slogans for the Indian Constitution based on the terms 'Sovereign, Socialist, Secular, Democratic, Republic' and display them in the classroom.





4

Local Self Government (Rural)



4.1. Structure of Rural Local self Government 4.2. Gram Panchayat

4.3 Panchayat Samiti 4.4 Zilla Parishad

‘The real India resides in villages.’ – Mahatma Gandhi

Rohan: Hey Siya, we learnt how the administration of the country is conducted. But how is the administration of our own village managed?

Siya : The ‘Panchayat Raj’ system exists to govern the administration of our village, as well as that of our Taluka (block) and our District.



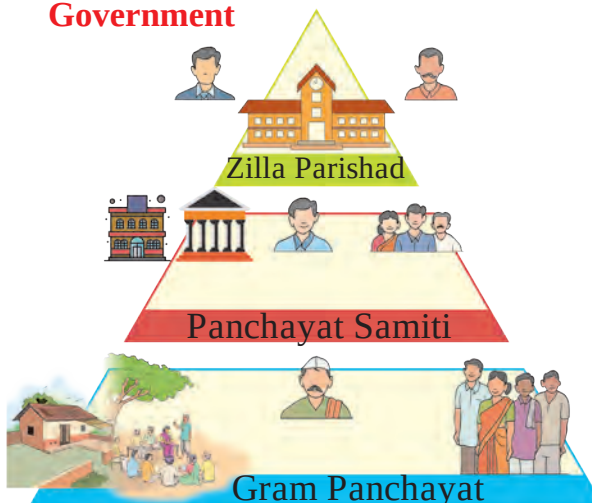
Local self government at both rural and urban areas are collectively referred to as ‘Panchayat Raj.’ The Panchayat Raj system was established to ensure that the governance of villages, Talukas and Districts remains in the hands of local elected representatives. Accordingly, a three-tier structure was created, comprising the Gram Panchayat, the Panchayat Samiti and the Zilla Parishad. This resulted in decentralization of democracy, wherein maximum power was vested in the hands of elected representatives at the local level.



Do You Know?

Through the 73rd and 74th Constitutional Amendments, enacted on 22nd December 1992, Panchayat Raj institutions were accorded constitutional status.

4.1. Structure of Rural Local Self Government



4.2. Gram Panchayat

The local government institution responsible for managing the administration of a village and undertaking village development work is known as the ‘Gram Panchayat’.

The Gram Panchayat is the foundational institution within the Panchayat Raj structure. The number of members in a Gram Panchayat is determined on the basis of the village's population. In the state of Maharashtra, the number of Gram Panchayat members ranges from a minimum of 7 to a maximum of 17, depending on the population size. The tenure of a Gram Panchayat is five years. All members of the Gram Panchayat are elected through adult franchise and a secret ballot system. To contest an election, a candidate must be at least 21 years of age.

Wards are created to elect the members of Gram Panchayat. Members are elected from each ward. Some seats are reserved for the members from the categories of SC, ST and OBC. In Maharashtra 50% of seats are reserved for the women representatives at Gram Panchayats.

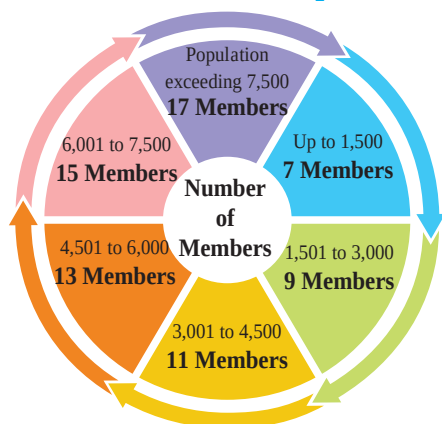


Find Out.

What percentage of seats are reserved for women in the Gram Panchayats of the states neighboring Maharashtra?

Elected members of the Gram Panchayat are referred to as 'Panch' or 'Members.' Earlier, these elected members would select one among themselves to serve as the 'Sarpanch' (Head) and another as the 'Up-Sarpanch' (Deputy Head). Currently, however, in Maharashtra, the Sarpanch is elected directly by the people. The Sarpanch is the popularly elected office-bearer of the Gram Panchayat.

Number of Members of Gram Panchayat : Criteria based on Population

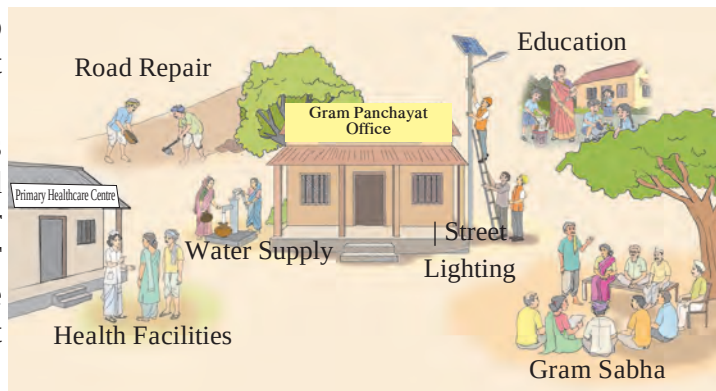


Group Gram Panchayat

When a single Gram Panchayat serves two or more villages with a combined population of less than 600, it is known as a 'Group Gram Panchayat.'

4.2.1 Functions of the Gram Panchayat

To facilitate the development of a village, the Gram Panchayat undertakes following tasks:



- Constructing and repairing roads for the village.
- Managing the village's electricity supply, drinking water and sewage systems.
- Maintaining records of births, deaths and marriages.
- Maintaining cleanliness and sanitation within the village.
- Providing primary education and healthcare facilities in the village.
- Collecting property tax and water tax.
- Disseminating information about government schemes to the village residents.



Let's Check Out.

An Ideal Gram Panchayat in Maharashtra

Hiware Bazar is a small village located in Ahilyanagar district. Persistent droughts and meager agricultural yields were chronic problems for Hiware Bazar. To resolve these issues, initiatives for rainwater harvesting and watershed conservation were undertaken within the village. Due to the extensive tree-planting efforts in the village, the groundwater level rose significantly. With the cooperation

of the villagers, within just a few years, Hiware Bazar transformed into a lush green and prosperous village. The village of Hiware Bazar set a sterling example of an 'Ideal Gram Panchayat'. In recognition of this work, then Sarpanch of the village, Mr. Popatrao Pawar, was honored with the Government of India's civilian award, 'Padma Shri,' in the year 2020.



Let's Discuss.

Observe the image below and conduct a comparative discussion in the classroom highlighting the difference between them.

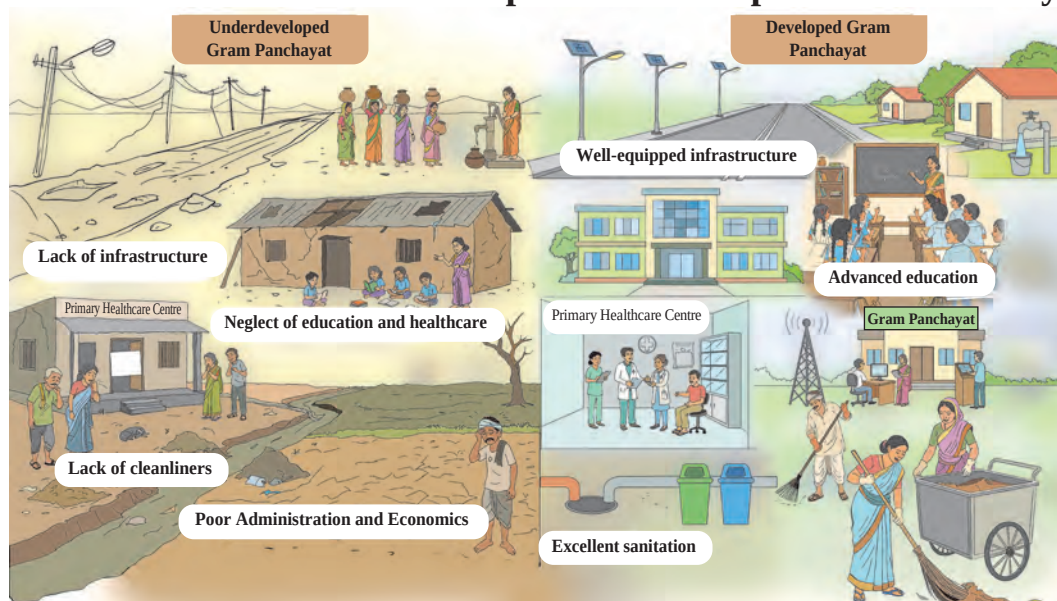
The Gram Sevak acts as the Secretary of the Gram Panchayat. Depending on the requirements of the Gram Panchayat, one or more Gram Sevaks may be appointed. Her/His appointment is made by the Chief Executive Officer (CEO) of Zilla Parishad.



Do You Know?

According to a Government Resolution dated September 23rd, 2024, the designation of the post of 'Gram Sevak' has been officially changed to 'Gram Panchayat Officer.'

Difference between Underdeveloped and Developed Gram Panchayat



Let's Discuss.

- What constitutes an 'Ideal Village'?
- Find out the names of some 'Ideal Villages' in Maharashtra.

4.2.2 Gram Sevak / Gram Panchayat Officer

Gram Sevak serves as the administrative head of the Gram Panchayat. She/He is appointed to oversee the office administration and daily operations of the Gram Panchayat.

4.2.3 Gram Sabha

Gram Sabha consists of all the registered voters residing in the village. The Sarpanch presides over the Gram Sabha. In the absence of the Sarpanch, Deputy Sarpanch assumes the role of the presiding officer for the Gram Sabha meeting. The Gram Sabha is an assembly comprising all voters aged 18 and above.

Its primary functions are to oversee the administration of the Gram Panchayat and to grant final approval to the various development works undertaken in the village.

The Gram Sabha holds a position of significant importance in the administrative functioning of the Gram Panchayat. In Maharashtra, there is a statutory mandate requiring the Gram Sabha to convene at least four meetings annually.

Meetings of Gramsabha are convened on 26th January, 1st May, 15th August and 2nd October. In addition to this, the Sarpanch exercises exclusive power to call special meetings of Gram Sabha. Sarpanch is responsible for organizing meetings of Gram Sabha. A meeting of women representatives are held before the commencement of Gram Sabha.

or Zilla Parishad constitute the primary sources of income for the Gram Panchayat. Furthermore, funds are also raised through market tax, professional taxes and rent generated from Gram Panchayat properties.



Try This.

- Gather information regarding the Gram Sabha meeting that was recently held in your village.
- Interview the Sarpanch of your village. Based on the interview, prepare a list of various development work undertaken in the village.



Functions of Gram Sabha

Examining and approving the Gram Panchayat's income and expenditure accounts; approving the annual budget; and determining the report for the previous financial year as well as the outline for the current year's programs. Discussions regarding these types of matters take place in the Gram Sabha and decisions are subsequently made. A record of all Gram Sabha proceedings is maintained in a register by the Gram Panchayat official.

Local taxes (such as house tax and water tax), along with grants received from the Central Government, State Government



Try this.

Organize a mock Gram Sabha meeting at your school.



Think About It.

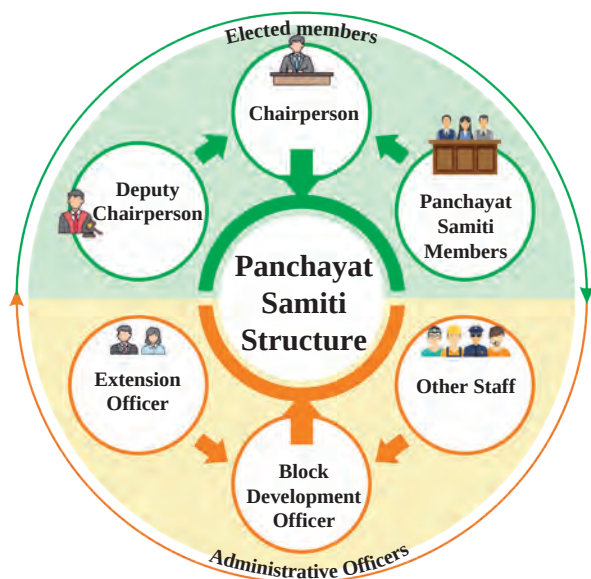
If you were to become the Sarpanch, what kind of work would you like to undertake?

4.3 Panchayat Samiti

All the villages within a single 'Taluka' (administrative block) collectively constitute a 'Development Block.' The institution responsible for administering the affairs of this

Development Block is known as the 'Panchayat Samiti.' The Panchayat Samiti serves as a crucial link connecting Gram Panchayat with Zilla Parishad. A Panchayat Samiti consists of a minimum of 15 and a maximum of 45 members, based on the population size.

Composition of the Panchayat Samiti



4.3.1 Panchayat Samiti Chairperson

The elected members of the Panchayat Samiti elect one member from among themselves to serve as the Chairperson and another as the Deputy Chairperson. The tenure of the Panchayat Samiti Chairperson and Deputy Chairperson is two and half years. Their primary functions include convening meetings of the Panchayat Samiti, presiding over the meetings, regulating the proceedings, implementing orders received from Zilla Parishad and exercising control over the administration of Panchayat Samiti. In the absence of the Chairperson, the Deputy Chairperson oversees his/her duties.

4.3.2 Block Development Officer

Block Development Officer (BDO) serves as the administrative head of the Panchayat Samiti. In Maharashtra, one BDO is appointed for every Panchayat Samiti. Selection for this post is conducted through examinations administered by the Maharashtra Public Service Commission (MPSC); however, the actual appointment is made by the Government of Maharashtra. BDO is responsible for implementing development schemes and decisions pertaining to the Taluka (block). Entire machinery of the Panchayat Samiti functions under his/her supervision and control.

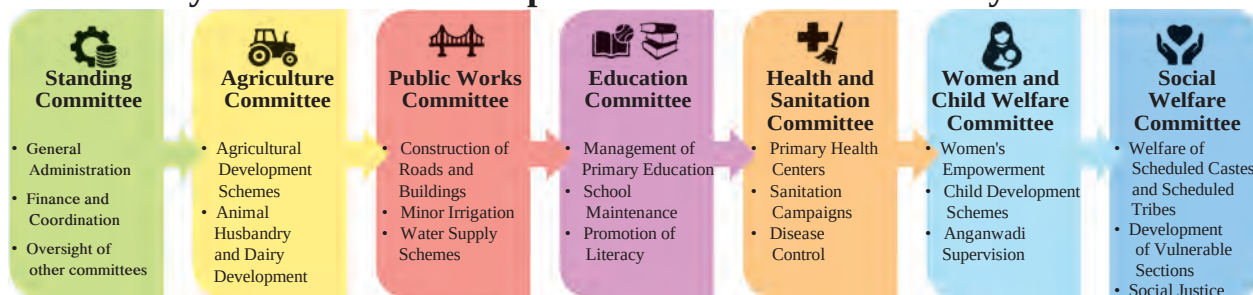
4.3.3 Functions of Panchayat Samiti

- Planning activities within the jurisdiction of the Panchayat Samiti.
- Monitoring the ongoing work within its operational area on behalf of Zilla Parishad.
- Establishing coordination between Zilla Parishad and Gram Panchayats.
- Implementing development schemes within a Taluka.

These constitute the primary functions of Panchayat Samiti. The Panchayat Samiti comprises various departments such as General Administration, Public Works, Finance, Agriculture, Health, Education, Women and Child Welfare and Social Welfare. Through these departments, the planning and execution of various activities are carried out. Panchayat Samiti performs these tasks in accordance with the directives issued by Zilla Parishad and State Government.

Panchayat Samiti does not possess its own independent sources of revenue. Budget of Panchayat Samiti is incorporated into the overall budget of Zilla Parishad. Grants are

Key Functions of the Departments within the Panchayat Samiti



provided by the Zilla Parishad and the State Government for implementation of schemes within the jurisdiction of the Panchayat Samiti.



Find Out.

- Who elects the Chairperson of the Panchayat Samiti?
- Who serves as the administrative head of the Panchayat Samiti?

4.4 Zilla Parishad

Zilla Parishad is the apex body among local self-government institutions operating at the district level. Currently, there are 36 districts in Maharashtra; however, the number of Zilla Parishads stands at 34. The reason for this is that the two districts - Mumbai City and Mumbai Suburban - are entirely urbanized areas; consequently, no Zilla Parishad exists in these districts. Elections for the Zilla Parishad are conducted based on a system of adult franchise. A Zilla Parishad consists of a minimum of 50 and a maximum of 75 members. The Chairpersons of all the Panchayat Samitis serve as ex-officio members of the Zilla Parishad. The tenure of the members is five years.

4.4.1 Zilla Parishad President

The elected members of Zilla Parishad elect one member from among themselves to serve as the President and another as the Vice-President. Their term of office is two and half years. In the absence of the Zilla Parishad President, the Vice-President discharges President's responsibilities. The Zilla Parishad President serves as the ex-officio Chairperson of the Standing Committee.

4.4.2 Chief Executive Officer

There is a Chief Executive Officer (CEO) appointed for every Zilla Parishad. He/She functions as the administrative head of the Zilla Parishad. He/She exercises control over the administration of the Zilla Parishad. CEO of Zilla Parishad is an officer of the Indian Administrative Service (IAS) cadre. He/She is appointed by the State Government. The primary duties of CEO include supervising the operations of the Zilla Parishad and ensuring implementation of decisions taken by the body.

4.4.3 Functions of Zilla Parishad

Zilla Parishad comprises a total of ten committees, namely: the Standing Committee, Finance Committee, Public Works Committee, Agriculture Committee, Social Welfare Committee, Education Committee, Health Committee, Animal Husbandry and Dairy Committee, Women and Child Welfare Committee and Water Management and Water Supply Committee. Among these, Standing Committee is the most important one. A Chairperson is elected for each committee. Important sources of Zilla Parishad's revenue are the water tax, pilgrimage tax, market tax etc. In addition to this, the state Government provides additional grants to the Zilla Parishad in proportion to the land revenue. The Zilla Parishad operates through these committees to facilitate the development of the district. Its functions primarily include the following activities:

Zilla Parishad Departments and Major Functions

Committee	Key Functions
 Standing Committee	1. General Administration, Finance and Coordination 2. Supervision over other committees
 Finance	1. Maintaining accounts of the District Council's income and expenditure 2. Conducting audits
 Agriculture	1. Distribution of seeds, fertilizers and agricultural tools 2. Training in modern farming technologies
 Social Welfare	1. Financial assistance for backward classes 2. Schemes for the differently-abled and destitute
 Education	1. Control and management of primary schools 2. Distribution of scholarships and uniforms to students
 Animal Husbandry and Dairy	1. Formulating animal husbandry development schemes 2. Supervision of veterinary clinics
 Water Management and Water Supply	1. Ensuring the provision of clean drinking water 2. Water conservation
 Public Work	1. Construction of roads connecting villages and small bridges 2. Construction of tanks for drinking water.
 Health	1. Operation of Primary Health Centers 2. Control of epidemic diseases, vaccination and implementing sanitation drives.
 Women and Child Welfare	1. Women's empowerment and Anganwadi supervision 2. Nutritional diet schemes



Try this.

Visit the official website of the Zilla Parishad in your area to understand its functioning and work procedures.

Local Self Government : Comparative Table

Component	Gram Panchayat	Panchayat Samiti	Zilla Parishad
Level	 Village Level	 Taluka Level	 District Level
Number of Members	 7 to 17	 15 to 45	 50 to 75
Office Bearers	 Sarpanch, Deputy Sarpanch	 Chairperson Deputy Chairperson	 President Vice-President
Tenure	 5 Years→Sarpanch 5 Years→Members	 2.5 Years→Chairperson 5 Years→Members	 2.5 Years→President 5 Years→Members
Election	 Every Five Years	 Every Five Years	 Every Five Years
Resignation	 Sarpanch→Chairperson (Panchayat Samiti) Member→Sarpanch	 Chairperson→ President (Z. P.) Member→Chairperson (Panchayat Samiti)	 President→Divisional Commissioner Member→President (Z. P.)
Administrative Officer	 Gram Sevak / Gram Panchayat Officer	 Block Development Officer (BDO)	 Chief Executive Officer (CEO)
Meetings	 Monthly Meeting, Gram Sabha→At least 4 times a year	 Monthly	 Once every 3 months



Exercise

Q. 1: Match the following problems with the officers responsible for resolving them:

Group A

- Block Development Officer
- Chief Executive Officer
- Gram Panchayat Officer

Group B

- Recording births and deaths in the village
- Supervising development works at the Taluka level
- Implementing decisions taken by the Zilla Parishad

Q. 2: Guess Who Am I?

- The 'First Citizen' of the village.

- I oversee all administrative work of the Zilla Parishad.

Q. 3: What would you do?

Scenario 1: The road leading to your school is full of potholes and water accumulates there during the rainy season. To resolve this problem, to whom would you write a letter?

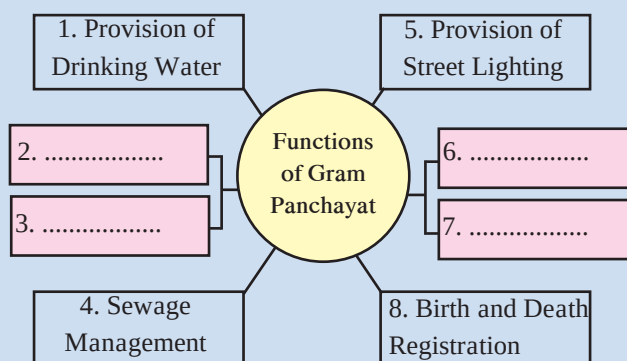
- Police Station
- Gram Panchayat / Municipality
- Bank Manager
- Other

Your Answer and Reason:

Scenario 2: Can a 'Gram Panchayat' be established in a hamlet (settlement) with a population of 250? If not, which governing body will function there?

Your Answer and Reason:

Q. 4 Complete the following concept map.



Q. 5 Complete the following table. (Rural Local Self-Government Bodies in Maharashtra (Three-Tier Structure))

Level	Elected Representative Head	Administrative Head
Gram Panchayat		
Panchayat Samiti		
Zilla Parishad		

Activities

1. Gather information about development works undertaken in your locality in the recent past and discuss them in class.
2. Organize a class discussion, divided into two groups, on the topic: "Did the development works in the locality result in environmental protection or environmental damage?"
3. Find and discuss the forms of administration in ancient India which were similar to the modern-day Gram Panchayat.

For Example:

- Janapada
- The 'Anubhava Mantapa' of Basaveshwara's era
- The administrative structure described in Kautilya's Arthashastra





5

Local Self Government (Urban)



5.1 Nagar Panchayat

5.2 Municipal Council (Nagar Parishad)

5.3 Municipal Corporation

5.4 Cantonment Board

In the previous chapter, we studied local government institutions in rural areas. In this chapter, we will understand the structure and functions of government at the urban level. Urban local government institutions include the Nagar Panchayat, Nagar Parishad, Municipal Corporation and Cantonment Board.

Due to urbanization, the number of cities in our country is increasing. Let us learn about the governance machinery and administration within cities.



Discuss.

Discuss the problems faced by urban areas.

5.1 Nagar Panchayat

When a rural settlement begins to undergo urbanization, the State Government establishes a Nagar Panchayat for that settlement. Nagar Panchayat is an urban local government institution. A Nagar Panchayat is established in an area with a population of more than 11,000 but less than 25,000. Population size is a primary condition for the establishment of a Nagar Panchayat.

5.1.1 Structure of the Nagar Panchayat

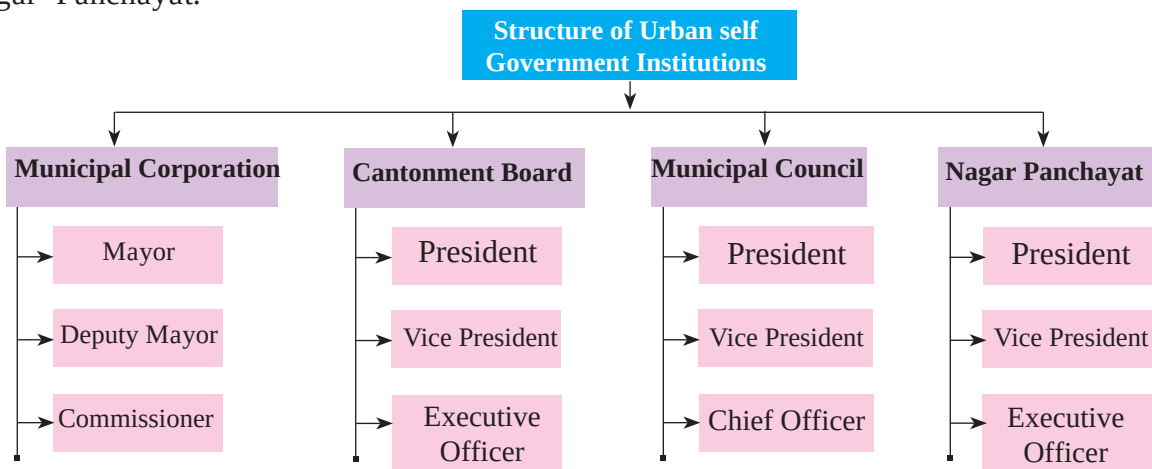
The members of the Nagar Panchayat are elected through adult franchise and a secret ballot system. Wards are created for the purpose of electing Nagar Panchayat members. The members are elected from these specific wards. The President is elected directly by the people. A Nagar Panchayat consists of 17 members. Certain seats are reserved for women and marginalized sections of the society.

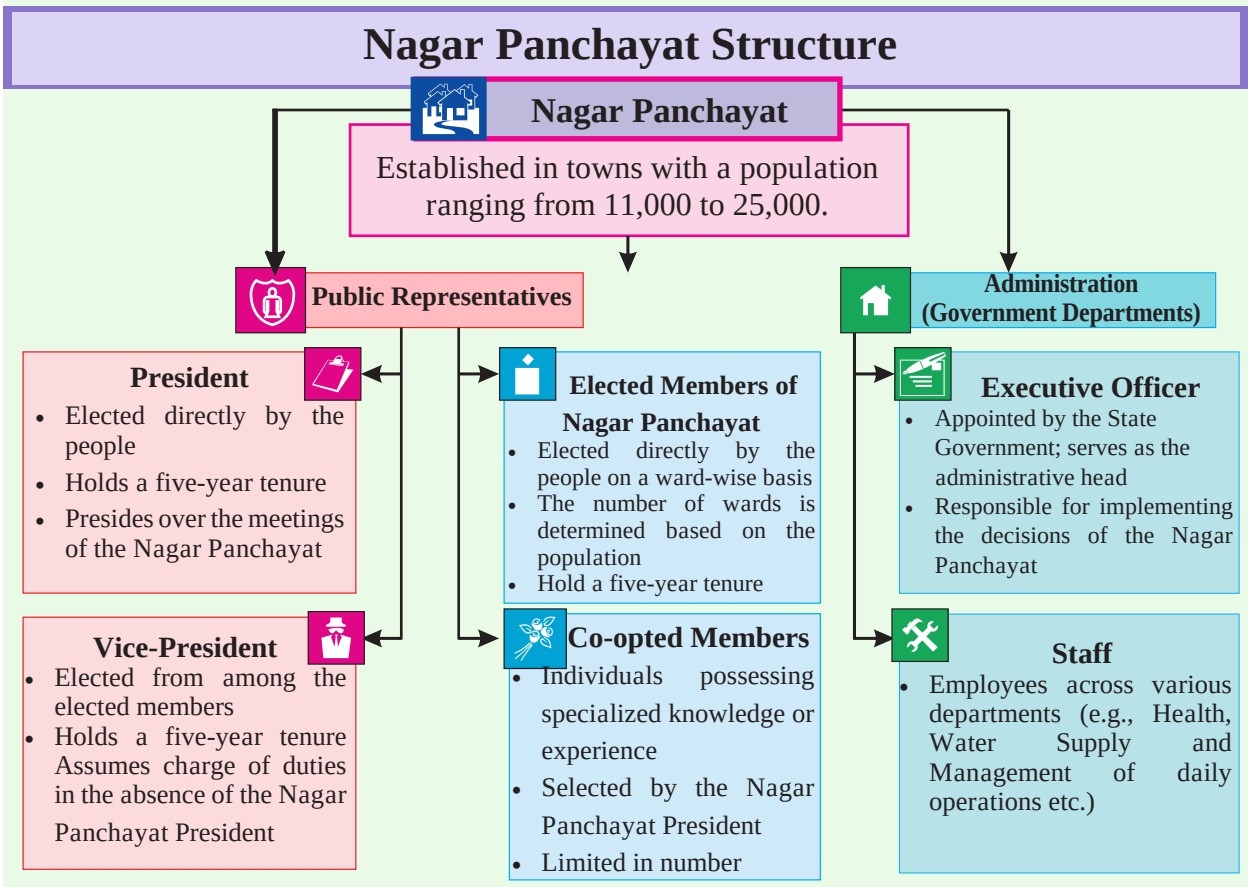


Do You Know?

There are a total of 146 Nagar Panchayats in Maharashtra. The highest number of Nagar Panchayats are located in the Nagpur Division.

The head of the Nagar Panchayat is called the 'President' (*Adhyaksh*). The President is elected directly by the people. His/Her tenure is five years. All functions of the Nagar Panchayat are carried out under his/her presidentship.





Try This.

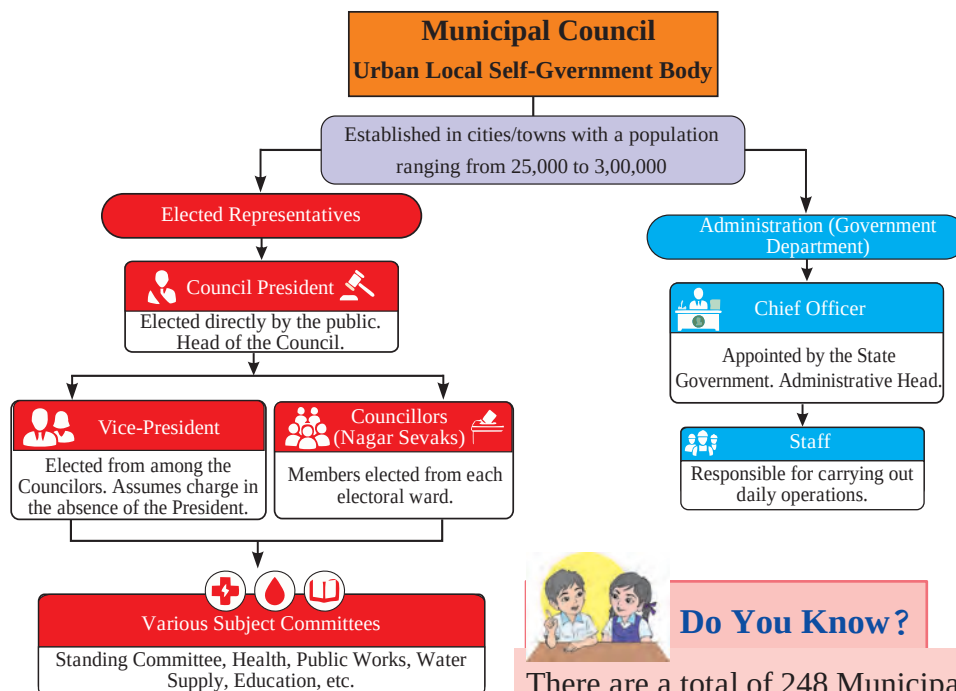
The following illustration depicts the functions of a Nagar Parishad and a Nagar Panchayat. Write their function on the basis of pictures given below.



Nagar Panchayat levies various taxes within its jurisdiction. The Nagar Panchayat carries out all its activities using the revenue generated from these taxes. Additionally, it also receives certain government grants.

5.2 Municipal Council (Nagar Parishad)

A Municipal Council is established in towns with a population exceeding 25,000. Based on population criteria, Nagar Parishads are classified into 'A', 'B' and 'C' categories.



Do You Know?

There are a total of 248 Municipal Councils in Maharashtra. Of these, the highest number-50 Municipal Councils are located in the Pune Division, and 49 Municipal Councils are in the Chhatrapati Sambhajnagar Division. There are 41 in Amravati Division, 45 in Nashik Division, 41 in Nagpur Division, while the Konkan Division has 22 Municipal Councils. Reference: (<https://mahadma.maharashtra.gov.in/>)

5.2.1 Composition of the Municipal Council

Members of the Municipal Council are elected through a system of secret ballot and adult franchise; these members are known as Councillors. The tenure of the Municipal Council is five years. The number of members of municipal council is a minimum 17 to the maximum 38.

Functions of Nagar Panchayat and Municipal Council

Main Categories	Nature of Work	Details
1. Essential work	Health	1. To maintain the cleanliness of the city and provide public health services. 2. To make healthcare facilities available to the public by constructing public hospitals and clinics. 3. To control epidemic diseases. 4. To maintain the cleanliness of public places and manage waste. 5. To manage sewage disposal and ensure the availability of clean drinking water. 6. To create public awareness regarding health-related issues.
	Education	1. To arrange for primary education. 2. To organize various initiatives to bring the underprivileged sections of society into educational mainstream. 3. To open new schools as needed and oversee their management. 4. To provide vocational training.
	Other	1. Providing roads and street lighting facilities. 2. Maintaining records of births, deaths (as well as marriages). 3. Levying various types of taxes. 4. Managing crematoriums and burial grounds within the city.
2. Optional Tasks		1. Developing and managing public parks and gardens. 2. Constructing gymnasiums and rest houses (Dharmashalas). 3. Providing sports grounds. 4. Building homes for the poor. 5. Generating employment.

5.2.2 President of Municipal Council

The head of the Municipal Council is known as the President (Nagaradhyaksha). He/She is elected directly by the people. His/Her tenure is for a period of five years. The President serves as the 'First Citizen' of the town. She/He presides over all the meetings of the Municipal Council. The President oversees the financial administration of the Municipal Council. In his/her absence, the Vice-President (*Up-Nagaradhyaksha*) assumes charge of duties. The Vice-President is elected from among the members who have been elected to the Municipal Council.

5.2.3 Chief Officer

Chief Officer serves as the administrative head of the Municipal Council. She/He is an officer appointed by the State Government. She/He is selected through examinations conducted by the State Public Service Commission. The responsibility for the administrative functions of the Municipal Council rests with the Chief Officer.

5.2.4 Sources of Income for the Municipal Council

Municipal Council possesses its own sources of revenue. The Municipal Council levies various taxes within its jurisdiction. It imposes taxes on land and buildings, imported goods, professions, residential houses, trade and employment, theaters and cinema halls, water supply and similar items. The expenditure of the Municipal Council is primarily met through the revenue generated from these taxes. Furthermore, the Municipal Council receives financial assistance and grants from the State Government.

5.3 Municipal Corporation

A Municipal Corporation is a body of urban local self-government. A Municipal Corporation is established for cities that have a population exceeding 300,000 and an annual income of at least Rs. 20 million (Rs. two crores). The authority to establish a Municipal Corporation lies with the Government of Maharashtra. Mumbai was the first city in Maharashtra to have a Municipal Corporation. Currently, there are a total of 29 Municipal Corporations in Maharashtra.



Brihan Mumbai Municipal Corporation

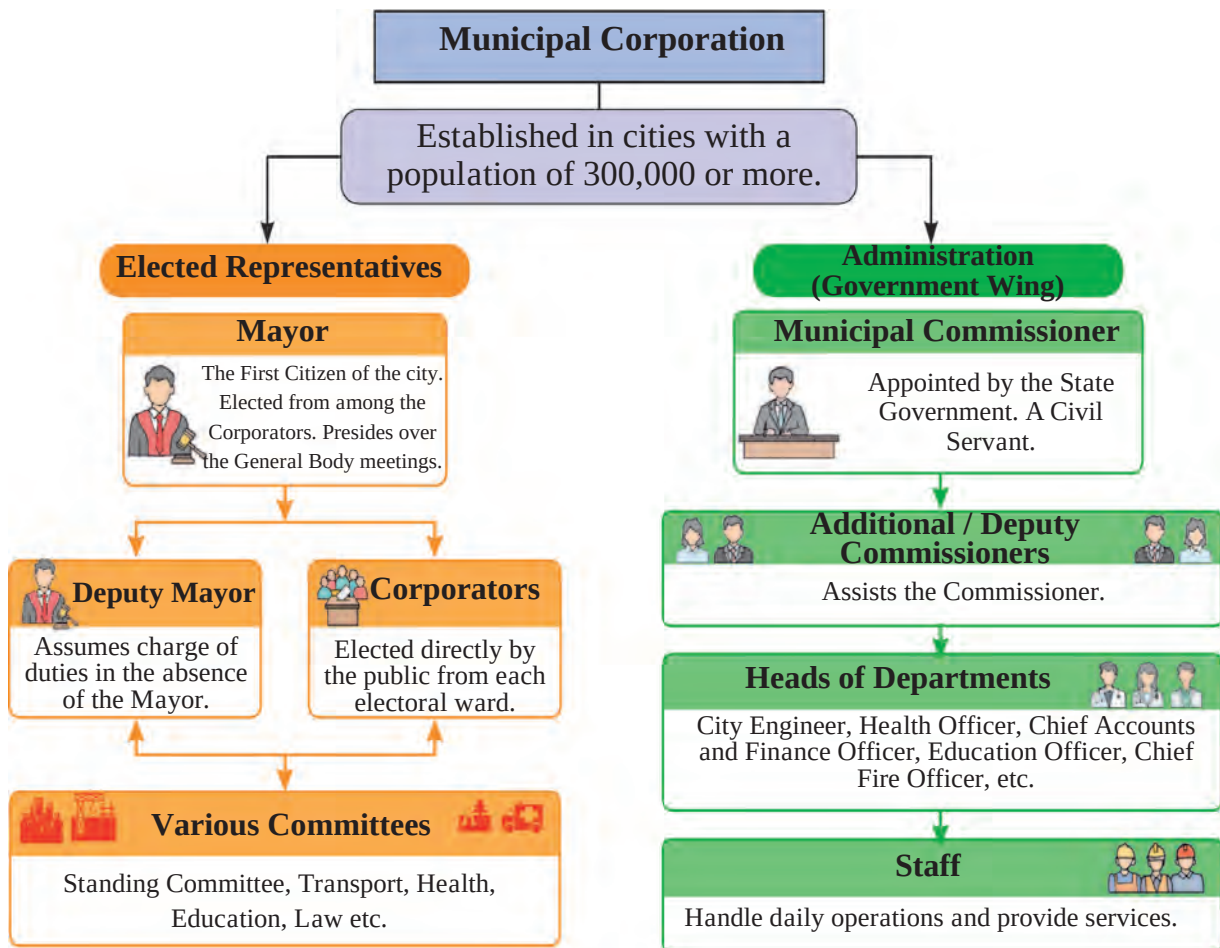
5.3.1 Structure of the Municipal Corporation

The number of members in a Municipal Corporation is determined based on the city's population. The State Election Commission determines the specific number of members for each Municipal Corporation. Once the total number of members is finalized, the city is divided into various wards (prabhags) in proportion to its population. Currently, Maharashtra follows a 'four-member ward' structure. Single-member wards exist exclusively within the Brihan Mumbai Municipal Corporation.

The minimum number of members in a Municipal Corporation is 65. The Brihan Mumbai Municipal Corporation has the highest number of members, totalling 227. A member elected from a ward is known as a 'Corporator'. Corporators are elected through adult franchise and secret ballot. The tenure of a Corporator is five years.

The term of the Municipal Corporation itself is five years. The State Government may dissolve the Municipal Corporation prior to the completion of its term. In the event that the Municipal Corporation is dissolved or its term expires, it is mandatory to conduct elections for the Municipal Corporation within the subsequent six months.

Structure of the Municipal Corporation



The Chairperson of the Municipal Corporation is known as the 'Mayor', while the Vice-Chairperson is known as the 'Deputy Mayor'. The Mayor is the First Citizen of the city. The tenure of the Mayor and Deputy Mayor is two and half years. They may resign from their posts before the completion of their term.

5.3.2 Municipal Commissioner

Municipal Commissioner is the chief

administrative officer of the Municipal Corporation. The entire administration of the Corporation is conducted under her/his guidance. The Municipal Commissioner is appointed by the State Government. The officer holding the post of Commissioner is an officer belonging to the Indian Administrative Service (IAS). Primary responsibility for the city's administration rests with the Municipal Commissioner.

5.3.3 Functions of the Municipal Corporation

The functions of the Municipal Corporation are broadly classified into two categories:

Essential Works	Optional Tasks
Managing the city's water supply and sewage systems.	Developing gardens and parks within the city.
Managing the provision of electricity supply, road construction and repair, urban sanitation and hospitals.	Constructing libraries, theaters, stadiums and museums.
Cemeteries and Burial Grounds: Managing these facilities and maintaining records of births and deaths.	Providing sanitation facilities within the city.

Providing facilities for healthcare and primary education.	Planting trees on both sides of roads and in other areas. Beautifying the city.
Controlling epidemic diseases.	Establishing public reading rooms and libraries.
Managing city's traffic as well as its public transportation system.	Organizing fairs, exhibitions and dealing with stray animals within the city.
Protecting people from dilapidated and dangerous buildings.	Other functions.

5.3.4 Various Committees of the Municipal Corporation

The Municipal Corporation functions through various committees.

For example: the Standing Committee, Education Committee, Transport Committee, Public Health Committee, Law Committee, Public Works Committee, Market Committee etc.

The Standing Committee is the most important committee within the Municipal Corporation.

5.3.5 Sources of Revenue for the Municipal Corporation

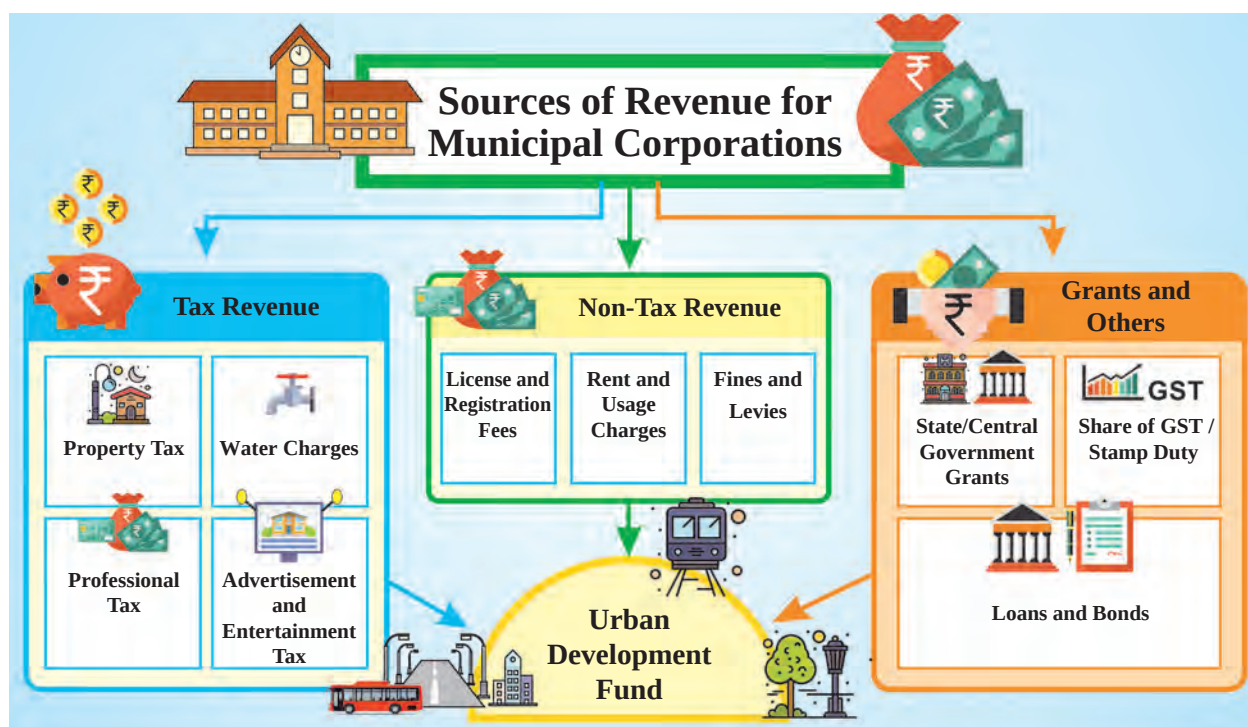
The Municipal Corporation has two primary sources of revenue.

1. The Municipal Corporation generates income by levying direct taxes. Direct taxes include property tax, taxes on transport, taxes on films and advertisements, water charges etc.

2. Indirect revenue includes the collection of various taxes and other revenue recoveries, as well as government grants and financial assistance. Furthermore, the Municipal Corporation possesses the authority with the consent of the government to raise loans in order to implement schemes for the public interest.

5.4 Cantonment Board

Cantonment Board is a form of urban administration. It is also referred to as a 'Chhavani Mandal' (Military Camp Board). Cantonment Boards were established in 1924. In locations where a military cantonment exists, there is often a settlement of other civilians as well. The Cantonment Board was established to provide amenities and fulfill the civic needs of the citizens residing in such military areas.





Do You Know?

There are a total of 61 Cantonment Boards in existence across India. Of these, 7 Cantonment Boards are located in Maharashtra. They are as follows: Khadki, Pune Camp, Dehuroad (Pune), Bhingar (Ahilyanagar), Deolali (Nashik), Chhatrapati Sambhaji Nagar and Kamptee (Nagpur).

All Cantonment Boards in India operate under the control of the Department of Defence, Government of India. The number of members varies across different Cantonment Boards. Administrative head of a Cantonment Board is an Executive Officer appointed by the Central Government. Wards are demarcated within the Cantonment Board area based on its population. Representatives elected by the people from these wards serve as members of the Cantonment Board. Their tenure is five years. In addition to these elected members, military officers appointed by the government also serve on the Cantonment Board. The administration of the Cantonment Board is conducted through the collective efforts of all these individuals. The senior-most military officer commanding the cantonment serves as the ex-officio President of the Cantonment Board. The Vice-President of the Cantonment Board is a representative of the general public residing in the civilian areas of the cantonment.

5.4.1 Features of Cantonment Boards

- Cantonment Boards are established by the Department of Defence, Government of India.
- Cantonment Boards are unique among local government bodies in that they function under direct authority of the Central Government.
- The Department of Defence provides necessary financial assistance to Cantonment Boards to cover their operational expenses.
- They provide essential services to soldiers as well as to the general civilians residing within the cantonment area alongside the military personnel.
- They oversee the administrative affairs of the areas where military bases are situated.

5.4.2 Functions of Cantonment Boards

- To manage the local administration in areas comprising both military and civilian settlements.
- To make arrangements for education, healthcare, market facilities, water supply, roads etc. within the cantonment area.
- To provide basic infrastructure facilities such as street lighting, public gardens, sanitation services etc.
- To operate schools within the cantonment area and provide educational facilities for children.

Cantonment Board Structure: Categories and Member Strength

Category	Population Criteria	Total Members	Composition of Members		
			Elected		Nominated / Ex-officio
First Class (I)	More than 50,000	15	7 Elected	+	8 Nominated/Ex-Officio
Second Class (II)	10,000 to 50,000	15	7 Elected	+	8 Nominated/Ex-Officio
Third Class (III)	2,500 to 10,000	9	4 Elected	+	5 Nominated/Ex-Officio
Fourth Class (IV)	Less than 2, 500	3	1 Elected	+	2 Nominated/Ex-Officio

Special Note: To ensure the dominance of the military administration within the Cantonment Board, the number of nominated/ex-officio members is always one greater than the number of elected members.

- Arranging for fire brigade services.
- Arranging for dispensaries, vaccination drives etc.
- Planting trees on both sides of roads and maintaining them.
- Collecting local taxes and utilizing the revenue generated from these taxes to provide amenities for citizens.

Sources of Revenue for the Cantonment Board

- Revenue derived from direct taxes within the cantonment area.
- Financial assistance from the Central Government and the Union Ministry of Defence.



Exercise

Q. 1: Observe the pictures below and identify the local self-governing body in your area that provides these specific facilities.



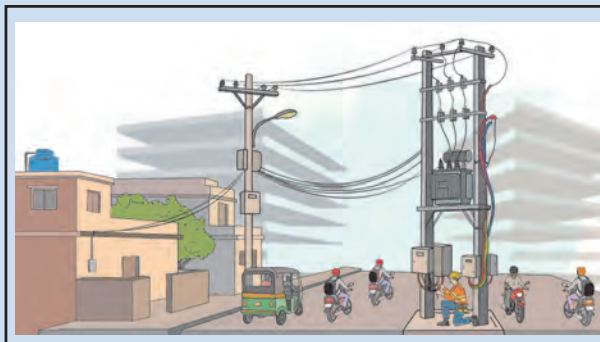
The body providing this facility:

.....



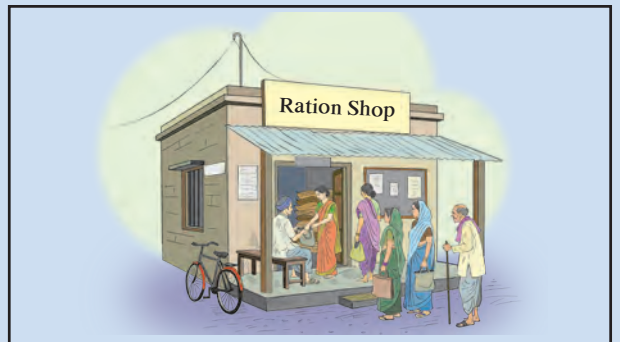
The body providing this facility:

.....



The body providing this facility:

.....



The body providing this facility:

.....

Q. 2: Guess who I am?

1. My population is small, yet the process of urbanization is underway; who am I?
.....
2. Without me, the budget of a Municipal Council cannot be approved; who am I?
.....
3. I am the 'administrative backbone' of a large city and I am appointed by the State Government; who am I?
.....

Q. 3: Complete the following table.

Local Self-Governing Body	Main Elected Office-Bearer	Administrative Officer
Nagar Panchayat	President	
.....		Chief Officer
.....	Mayor	

Q. 4: Draw a concept map (diagram) of an 'Ideal City' that clearly depicts at least five amenities provided by the local urban body.

(For example: bicycle tracks, solar-powered streetlights, waste segregation centers, public parks, drinking water facilities etc.)

Q. 5: Create at least four slogans to help transform your city into a 'Smart and Clean City'.

(For example: "The city is our home; keeping it clean is our duty!")

Your slogans:

1.
2.
3.
4.

Activities

1. Observe the current condition of public parks in your locality and note down what new amenities are required there.
2. Check if the local administration has painted any murals or pictures conveying messages of cleanliness on public walls within the city; record in your notebook what specific messages are being conveyed through them.



6

District Administration



6.1 Introduction to District Administration

6.2 District Revenue Administration: Structure, Functions and Powers

6.3 District Police Administration: Structure, Functions and Powers

6.4 District Judicial Administration: Structure and Functions

“Children, imagine that we are on a very large ship. Thousands of people live on this



ship. Some are hungry, some need to visit a hospital, while others need a safe place to play. Now, tell me to ensure that chaos does not erupt on such a massive ship, wouldn't someone be needed to manage things? That is why ships have a Captain. The Captain is the head of the ship; if any problems arise, the Captain resolves them with the assistance of crew members. The role of the ‘Captain’ is crucial in ensuring the ship reaches its designated destination safely.

Our district is, in essence, this very ‘ship’ and the District Collector is its ‘Captain’!”

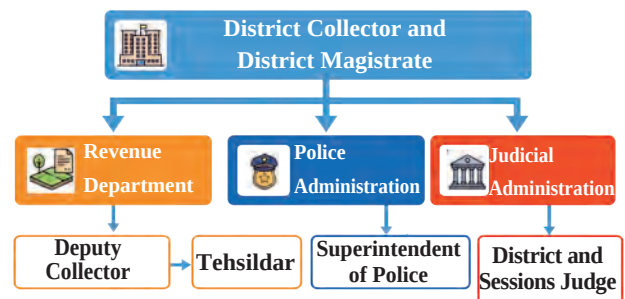


District Collector Office, Sangli

6.1 Introduction to District Administration

A state is formed by the collective union of various districts.

Structure of District Administration



A district possesses its own distinct administrative machinery, which is known as District Administration. The district is recognized as a vital unit of administration. District Administration serves as a crucial link between State Administration and Local Self-Government bodies. Responsibilities of the District Administration include functions such as revenue collection, agricultural irrigation, public welfare activities, disaster management operations, distribution of essential commodities (rationing), organization of elections and supervising the functioning of Local Self-Government bodies.

District Collector is the head of the District Administration. The district is viewed as the primary constituent of the administrative system. District Administration essentially entails the management of all public affairs and transactions conducted through this fundamental administrative framework.

6.2 District Revenue Administration: Structure, Functions and Powers

District Revenue Machinery constitutes a vital department within the District Administration. It comprises the District

Collector, Deputy Collector, Sub-Divisional Officer, Tehsildar, Naib Tehsildar, Mandal Officer and Village Revenue Officer (Talathi). This administrative machinery handles crucial responsibilities such as land administration, revenue management, law and order, citizen services and natural disaster management and relief operations.

District Revenue Administration: Structure

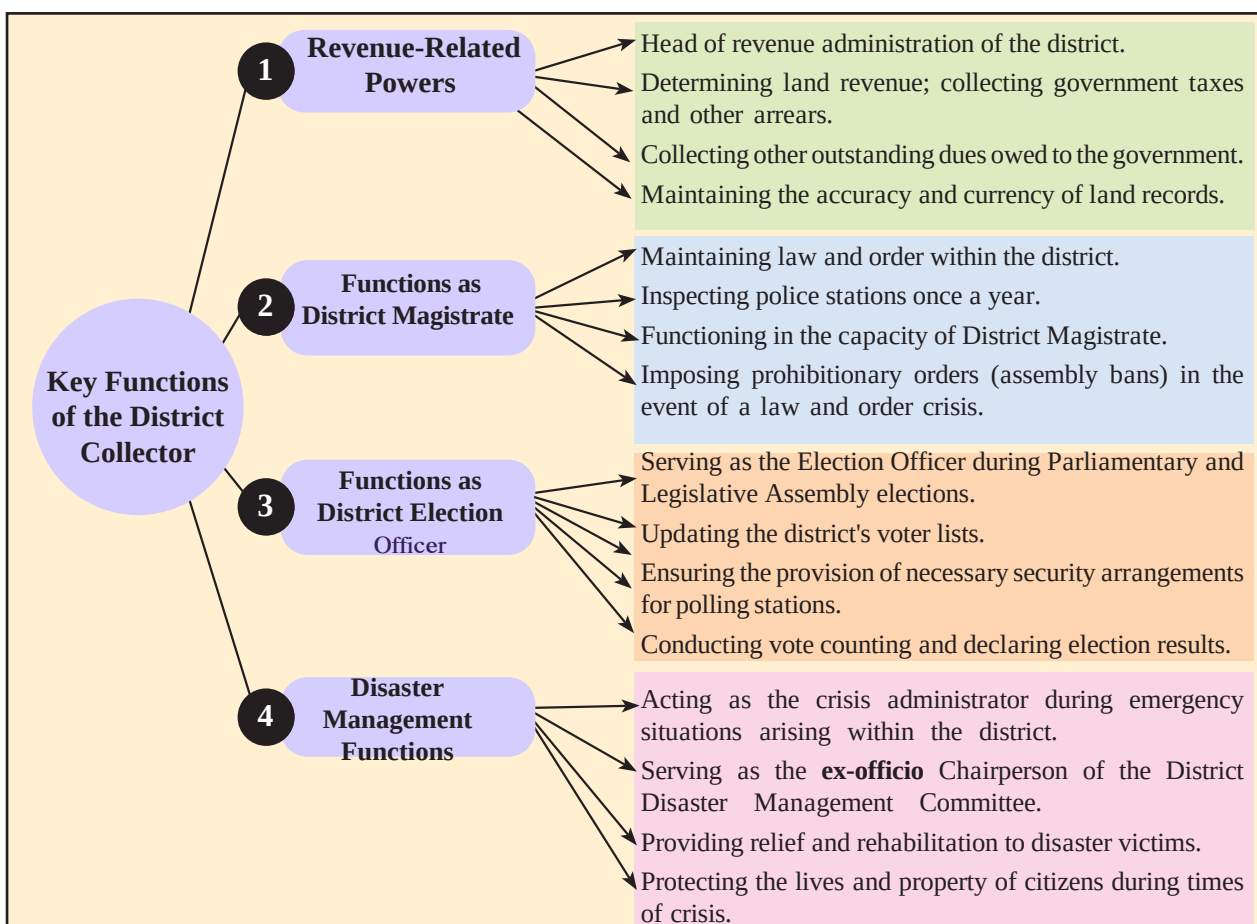
1. District Collector	Chief Revenue Officer of the district.
2. Deputy Collector	Assists the District Collector.
3. Tehsildar	Chief Revenue Officer of the Taluka.
4 .Naib Tehsildar	Assists the Tehsildar.
5.Mandal Officer / Mandal Inspector	Supervises a cluster of several villages.
6. Talathi	Revenue Officer of a village.
7. Kotwal	Assists the Talathi.

6.2.1 District Collector

District Collector is an officer belonging to the Indian Administrative Service (IAS). She/He serves as the head of the district administration. While she/he is selected by the Union Public Service Commission (UPSC), the appointment is made by the State Government. In addition to performing various other functions, the District Collector is entrusted with the critical responsibilities of maintaining law and order, and collecting land revenue. Furthermore, the District Collector holds the authority to implement various welfare schemes initiated at both the state and national levels.

Tehsildar

A district is constituted by combining various smaller subdivisions; these subdivisions are known as Talukas. Tehsildar serves as the head of the Taluka revenue administration. She/He discharges the administrative responsibilities related to revenue for all the villages, hamlets and the Taluka headquarters situated within her/ his jurisdiction. She/He functions under the direct



supervision and control of the District Collector. The Tehsildar's functions are as follows.

- Registering and partitioning land titles.
- Collecting land revenue.
- Removing encroachments on land.
- Participating in disaster management and relief operations.
- Issuing all important certificates related to civic amenities.
- Acting as a Magistrate in certain civil cases related to land matters.



Try This.

1. Observe the picture and describe what do you understand about it.
2. Gather more information about the schemes launched by the Central Government for the development and education of girls, and conduct a group discussion on this topic in the class.



Talathi

Talathi is a village-level employee of the Revenue Department. In the rural civil administration, he/she is required to fulfil the following responsibilities:

- Collecting revenue and managing and recovering 'Tagai' (agricultural) loans.
- Maintaining records of the village's immovable properties and issuing extracts thereof.
- Implementing drought relief measures.
- Executing election-related duties as assigned by authorities.
- Maintaining registers and accounts as prescribed by the District Collector from time to time.
- The Talathi is under the direct supervision of the 'Mandal Adhikari' (Circle Officer), who, in turn, reports to the Tehsildar.



Let's Learn.

Notable contributions of some civil servants in Maharashtra.

Dr. Rajendra Bharud (Civil Servant-IAS)

To combat the COVID-19 pandemic, Dr. Rajendra Bharud, the then District Collector of Nandurbar, utilized his medical expertise to establish 'Oxygen Plants'.

Consequently, Nandurbar district became self-reliant in terms of oxygen availability. For the isolation of COVID-infected tribal individuals, he set up oxygen facilities in schools community halls, hostels and 'Dharmashalas' (rest houses).

E. Z. Khobragade

(Former Civil Servant – IAS)

During his tenure in the Indian Administrative Service (IAS), E. Z. Khobragade implemented an initiative titled 'Reading of the Preamble to the Constitution' in every school across the Nagpur district, with the objective of fostering awareness about the Constitution. Taking cognizance of this initiative, the Government of Maharashtra made reading of the Preamble mandatory in every school across the state starting from the year 2008.

6.2.2 Key Schemes Implemented by the District Administration

Responsibility for implementing various schemes of the Central and State governments rests with the District Collector. The District Collector implements various schemes of a developmental and welfare-oriented nature. Details regarding these are as follows:

1. Social and Welfare Schemes: Welfare schemes aimed at various sections of society such as women, children, marginalized groups, and socially and economically weaker sections for instance, 'Beti Bachao, Beti Padhao' scheme, 'Antyodaya' scheme etc.

2. Rural Development and Employment Generation Schemes: Schemes related to livelihood and the transportation infrastructure

in rural areas. For example: *Pradhan Mantri Gram Sadak Yojana* (Prime Minister's Rural Roads Scheme), National and Maharashtra State Rural Livelihood Missions, Chief Minister's Rural Roads Scheme etc.

3. Agriculture-related Schemes : Schemes aimed at increasing agricultural productivity, improving irrigation and storage facilities, promoting crop diversification, making credit available to farmers, etc. are implemented by the District Administration. For example: *Pradhan Mantri Krishi Sinchai Yojana* (Prime Minister's Agricultural Irrigation Scheme) etc.



Think and Tell!

If you were to become the 'District Collector', what would be your priorities at work?

6.3 District Police Administration : Structure, Functions and Powers

The primary functions of the District Police machinery include ensuring public safety, maintaining law and order, and preventing crime, among others. The vigilance of the police force provides a sense of security and ensures justice for the people. It safeguards the lives and property of citizens.

The head of the police machinery at the district level is the Superintendent of Police, who leads the District Police Force. The entire police apparatus within the district operates under the control of the Superintendent of Police. He/She is selected through the Union Public Service Commission (UPSC).



Find Out!

'Sadrakshanaya Khalanigrahanaya' is the motto of the Maharashtra Police Force. Find out the meaning of this motto.



Structure of the District Police Administration
1. Superintendent of Police
2. Additional Superintendent of Police
3. Deputy Superintendent of Police
4. Police Inspector
5. Assistant Police Inspector
6. Sub-Inspector
7. Assistant Sub-Inspector
8. Police Head Constable
9. Police Constable

6.3.2 Functions and Powers of the Superintendent of Police

- To prevent crime within the district and keep it under control.
- To instill a sense of security among the general public.
- To manage traffic.
- To play a supportive role in disaster management and during emergency situations.

Responsibility for the security of Very Important Persons (VIPs) rests with the District Police Administration.



Do You Know?

Cybercrime

Actions such as gaining unauthorized access to the computer systems of individuals, organizations or similar entities, facilitated through computers and the internet in order to hack information, misuse data, transmit viruses, commit fraud via email, issue threats, or demand ransom are collectively termed as 'cybercrime'.

Cyber Helpline Phone Number: 1930.

6.4 District Judicial Administration: Structure and Functions

District Judge is the principal judicial officer at the district level. When presiding over civil cases, this officer is designated as the 'District Judge'; while presiding over criminal cases, the designation becomes 'Sessions Judge.'

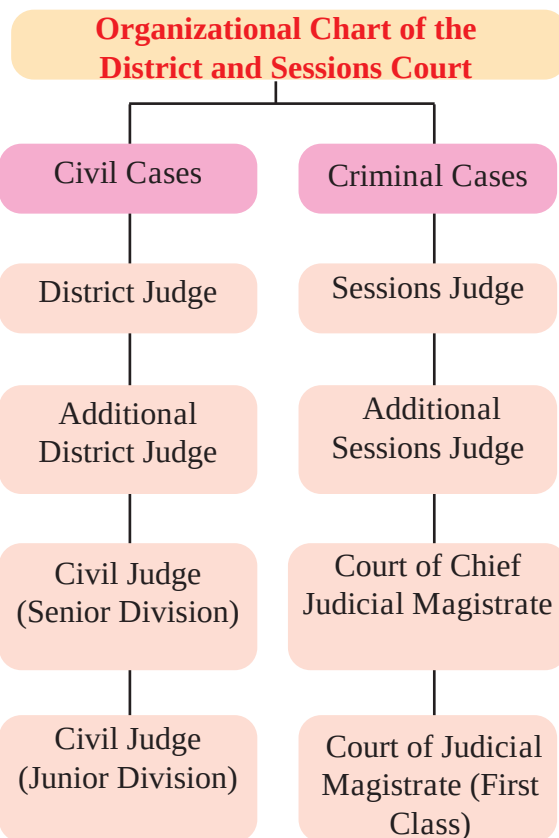
6.4.1 The District Court

Judiciary, or the judicial system, is recognized as the guardian of the Constitution. The High Court functions under the superintendence of the Supreme Court, while the District Court functions under the superintendence of the High Court. The Governor of the State appoints the District Judge on the recommendation from the High Court. The District Court possesses authority to adjudicate all legal matters arising within the district.



District Court

Each district court is headed by a Principal Judge, who is designated as the 'District and Sessions Judge.' They are assisted in their duties by several subordinate judges. The District Court handles both civil and criminal cases.



6.4.2 Functions of the District Court

1. Judicial Powers: District Court conducts hearings for both civil and criminal cases at the district level.

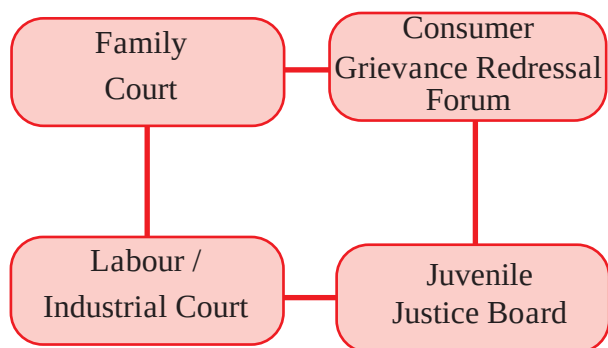
Civil Cases: a) Adjudicating disputes regarding ownership rights, possession, encroachment etc., concerning land and other property. b) Adjudicating claims related to the partition of family property, inheritance rights etc.

Criminal Cases: All cases involving offenses punishable by imprisonment exceeding three years are tried in the Sessions Court. Examples include serious crimes such as dacoity (armed robbery), murder etc.

2. Appellate Hearings: District Court serves as the primary appellate court within the district. It functions as an 'Appellate Court' for reviewing orders and judgments delivered by subordinate courts. The District Court has the authority to hear appeals filed against judgments of Civil Judges (Senior Division) and Chief Judicial Magistrates.

3. Administrative Powers: District Court possesses full authority regarding the appointment, promotion, transfer and disciplinary action concerning the staff of all courts falling under the jurisdiction of the District and Sessions Court.

Other District-Level Courts



Let's Find Out

What is the Legal Services Authority?

The Legal Services Authority was established in India in 1987 with the objective of providing free legal aid to the weaker sections of society. The primary goal of the Legal Services Authority is to provide free judicial or legal services and assistance to the vulnerable segments of society. A key objective of this Legal Services Authority is to ensure that no citizen is denied justice on grounds of economic or other disabilities.



Exercise

Q. 1: Guess Who Am I?

1. I am the chief administrative officer of the district and the Chairperson of the Disaster Management Committee.

2. I assist the police in maintaining peace at the village level.

3. I collect revenue at the Taluka level and am also known as the 'Taluka Magistrate'.

4. I lead the police force in the district to curb crime.

Q. 2: Which officer would you approach in the following situations?

1. If you require the '7/12' extract (land record) of your land.

2. If a theft has occurred in your locality and you wish to register a complaint.

3. If you wish to take a land dispute between two individuals to court.

4. To conduct a damage assessment (panchnama) for crop loss caused by a natural calamity (for example, hailstorm).

Q. 3 Complete the following table.

Official	Functions
District Collector	Collecting district revenue and maintaining law and order
District Superintendent of Police	
Tehsildar	
District Judge	
Talathi	

Q. 4 Explain the concepts:

1. District Collector
2. Tehsildar

Q. 5 Imagine and write: ‘If I were the District Collector...’

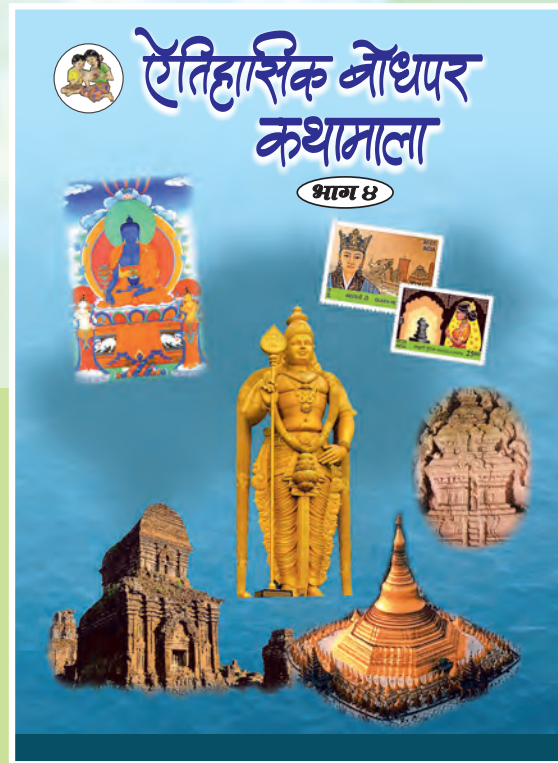
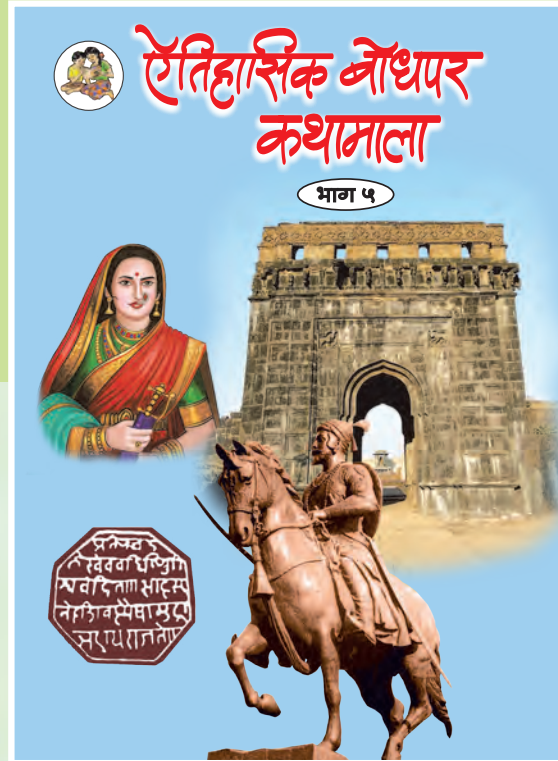
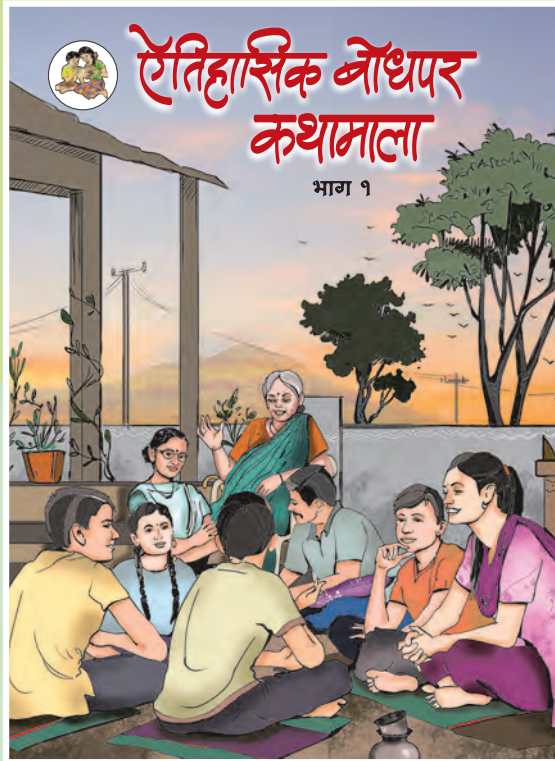
A flood situation has arisen in your district due to heavy rainfall. In such a situation, as the District Collector, which three tasks would you prioritize above all others and why?

Activities

1. Gather information regarding the ‘Disaster Management’ mechanism implemented by the district administration and compile a list of emergency contact numbers.
2. Stage a short play depicting the District Collector and heads of other departments (e.g., Education, Health) discussing the development of the district.
3. Interview any administrative official in your locality.
4. Find out which examinations one must pass to become a District Collector or a Tehsildar and discuss this information in your class.



Students, read this for additional information.



Hello Children!

If you feel uneasy about someone touching you inappropriately, you should not keep quiet. You must :

1. Not blame yourself.
2. Tell someone whom you trust.
3. You can also inform National Commission for Protection of Child Rights through the **POCSO e-box**.

When you get an unsafe touch, you may feel bad,
confused and helpless.

You need not feel “bad” because it’s not your fault.



Press This Button

POCSO e-box available at ncPCR@gov.in

If you are below 18 years of age, and are troubled or confused
or abused or in distress or know some other child who is...

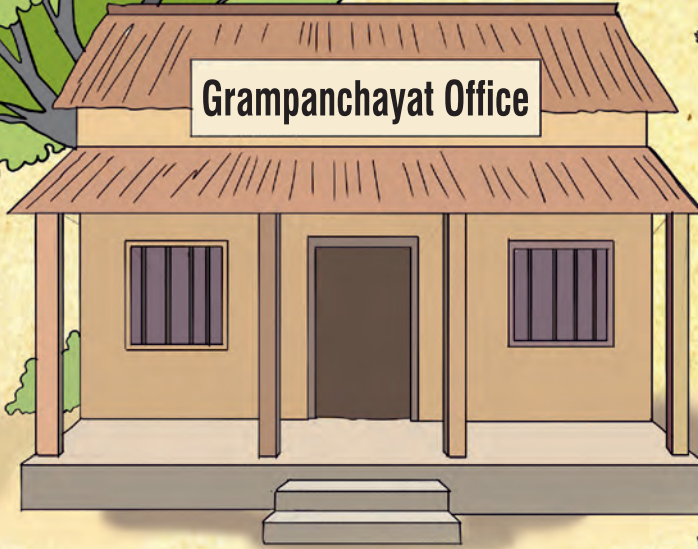
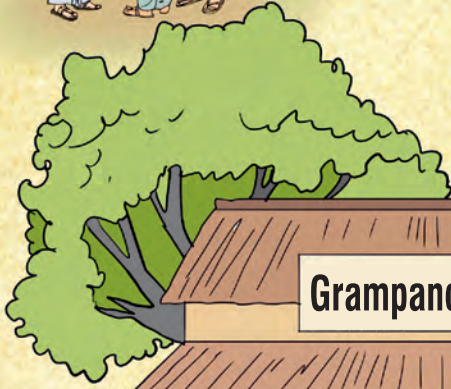
*Call 1098...because some numbers are good!
They change lives!!!*



CHILDLINE 1098 - a national 24 hours toll free
emergency phone service for children in distress is an
initiative of CHILDLINE India Foundation supported
by Ministry of Women & Child Development.



नए समाज की ओर
Towards a new dawn



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समग्र शिक्षा
Samagra Shiksha

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