CHAPTER:16
Making of Laws
in the State Assembly

In this section, so far we have been reading about how people managed their public affairs – how they ruled or were ruled. Last year, we studied about tribal societies which were small and which managed all their public affairs through consultation in meetings and had a headman who carried out the decisions. In kingdoms and empires we saw how these matters were decided by Kings and their officials, how kings fought with each other to gain control over more people and lands. We also saw how chiefs and warriors controlled the lives of people and levied taxes on them at their will and used the money to build large palaces for themselves, to fight wars and also to build some public utilities like tanks, canals and temples or mosques. We also saw how the British established their power so as to exploit the resources of our country and how this was resisted by our people.

Today we don't have any kings or warriors ruling us. We became independent of the British rule more than sixty years ago. So how do we rule ourselves now? You know that there are MPs, MLAs, Ministers, Chief Ministers and high officials. Are they like the kings of olden times? Can they do what they please? No, modern governments are run according to laws. No one is above the law and all ministers and officials have to function according to laws. But who makes the laws? How are the laws made? Are they made as per the whims of the rulers? No, the laws are made by the Legislative Assemblies and the Parliament. The Constitution of India lays down how these bodies can make laws. They make laws according to these procedures. In this chapter we will read in detail about how state legislatures make laws.

Fig 16.1 AP-Assembly

Bill for ban on public smoking passed

Our Special Correspondent

The Andhra Pradesh State Legislative Assembly on Wednesday passed a bill providing for prohibition of smoking in places of public work or public use and in public service vehicles. It also provides for conviction and levying of fines ranging from Rs. 100 to Rs. 1,000 on those who contravene the provisions.

Some of the concerns expressed by the Opposition members include implementation of ban on sale of cigarettes within 100 metres of educational institutions, sale to those below 18 years and prohibition of advertisement of cigarettes. Others spoke of the effect it would have on the livelihood of tobacco farmers and pan shop owners. The Minister allayed their apprehensions.

The Minister said the legislation was necessary in view of the harmful effects of smoking on the health of people and in pursuance of the Supreme Court directions given on November 2, 2001. Those contravening Sections 5, 6 and 10 relating to ban on smoking in public places and public service vehicles and display of no smoking board, would be punishable with a fine, which may extend to Rs. 100 and for second or subsequent offence with a fine of Rs. 200 which may extend to Rs. 500.

Adapted from *The Hindu March 27-02*

- Newspapers are often written with the assumption that they are read by adults. So first, find out the word meanings – *conviction, allayed, apprehension, pursuance, contravening, implementation.*

- In the context of above news item fill in the following

1) A _____ was passed to prohibit smoking in public places (bill, custom, law, rule).

2) Prohibition of smoking does not include _____ (place of work, public vehicles, private garden, bus stand).

3) The legislation was in order to _____ the directions from Supreme Court (silence, punish, follow, dismiss).

4) The bill was passed in the _____ (Supreme Court, Ministry, Collectorate, Assembly).

- Does the newspaper article suggest that everyone had the same opinion about the bill?

- What are the provisions for punishment mentioned in the newspaper?

The Constitution of India provides for a Legislature for every State. The legislature of every State consists of the Governor and one or two Houses. The legislatures in the State are either bicameral (consisting of two Houses) or unicameral (consisting of one House). The Lower House is always known as the Legislative Assembly and the Upper House wherever it exists as the Legislative Council. At present, very few States have bicameral legislature.

Legislative Assembly

This is the most important body for making the laws for the state. The Government of Andhra Pradesh, which is responsible for implementing these laws and also formulating policies for the welfare of the state is largely composed of Members of the Assembly. Our state Assembly has 175 members (MLAs) who are elected by the people just as panchayat members are elected.

The normal tenure of the Legislative Assembly of every State is of five years but it may be dissolved earlier by the Governor. Likewise, its term can be extended by one year at a time by the Parliament during National emergency.

The State Legislature must meet at least twice a year and the interval between any two sessions should not be more than six months.

Assembly Constituency

Each of these 294 members is elected from a constituency. Thus, there are 175 constituencies in the state. The number of constituencies in a state will depend upon its population. A constituency in Andhra Pradesh has about 1,70,000 voters. You may remember that all men and women of 18 years of age or above have the right to vote. They have to get their names registered as voters in the area where they live. All voters of one constituency will vote to elect one member for the Assembly.

Each constituency comprises of a number of villages, towns and cities. Or a big city like Vijayawada is divided into three constituencies. Look at map of Andhra Pradesh. You can see that districts which have larger population have more constituencies while those with less population have fewer constituencies.

Map 1: Assembly Constituencies

of Andhra Pradesh
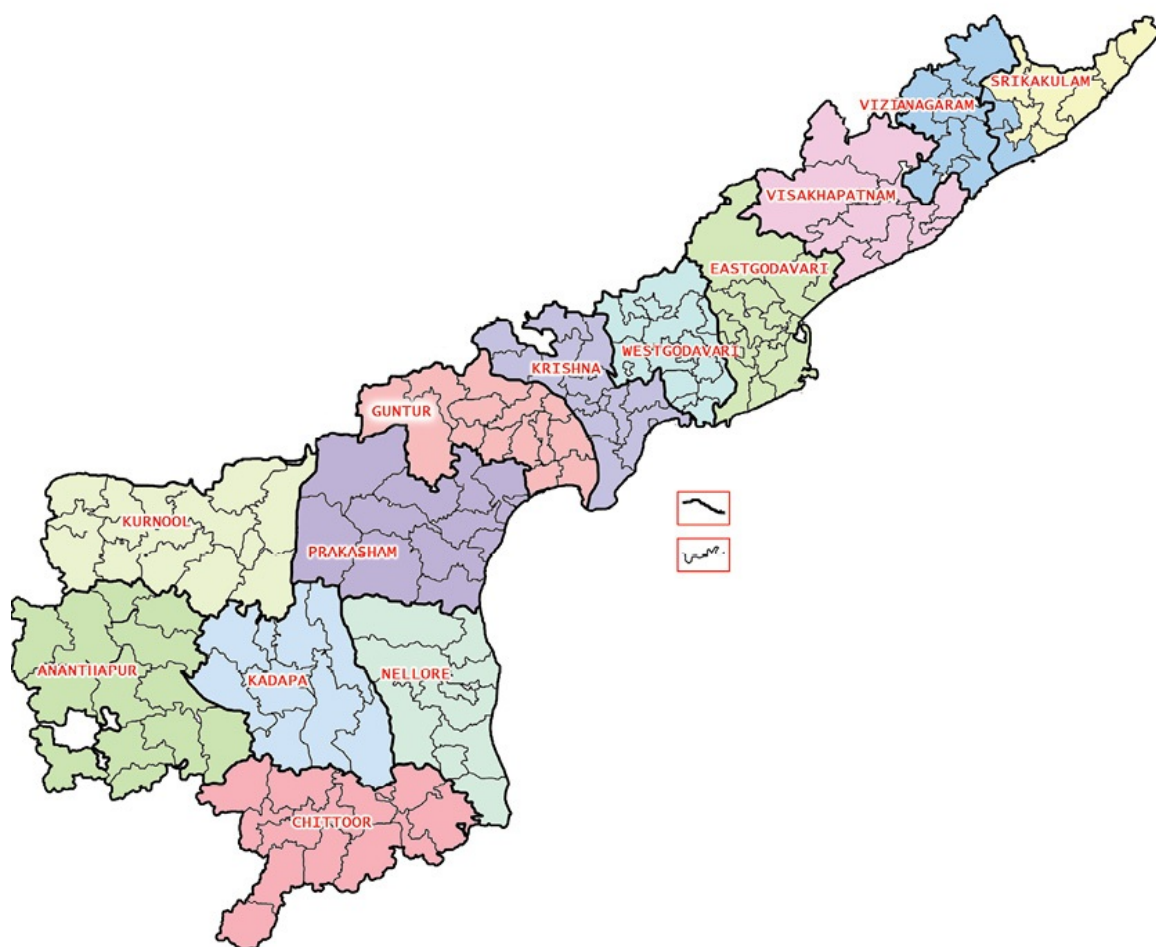
In Andhra Pradesh, laws are made by the state legislature, which has two chambers:

Chamber Short Form	Member
Legislative Assembly MLA	Member of Legislative Assembly
Legislative Council MLC	Member of Legislative Council

Election of MLA

Usually elections to the state legislative assembly are held once in every five years. Persons aspiring to become MLAs contest these elections. Various political parties field their candidates. There are also individuals who contest election but do not belong to any political party. They are known as "Independents". To contest elections a person should be a citizen of India, and should have completed twenty five years of age. He or she should not hold any office of profit under the State or Central government and should possess such other qualifications as may be prescribed by law.

In elections, political parties play a major role. All political parties and candidates come out with election manifestoes. These manifestoes are descriptions of programmes that they intend to undertake and promises that are relevant to the local context. The candidates and their supporters conduct campaign by holding meetings and visiting the voters door to door.

o Make a list of active political parties in your area and in your state along with their symbols

o If you were to contest elections from your district, prepare an Election Manifesto – your promises to the people of the constituency.

o Some people feel that contesting in elections requires spending huge amounts of money, which is possible only for very rich people. Do you agree with this?

o If only rich people are able to contest elections, how will it affect the decisions taken in the Assembly?

Fig 16.2

o Here are images (Fig 18.2 & 18.3) from a calendar published by Election Commission. They show different aspects of elections in our country from different times. Based on these images discuss with your teacher or elders what changes have occurred during the last many years.
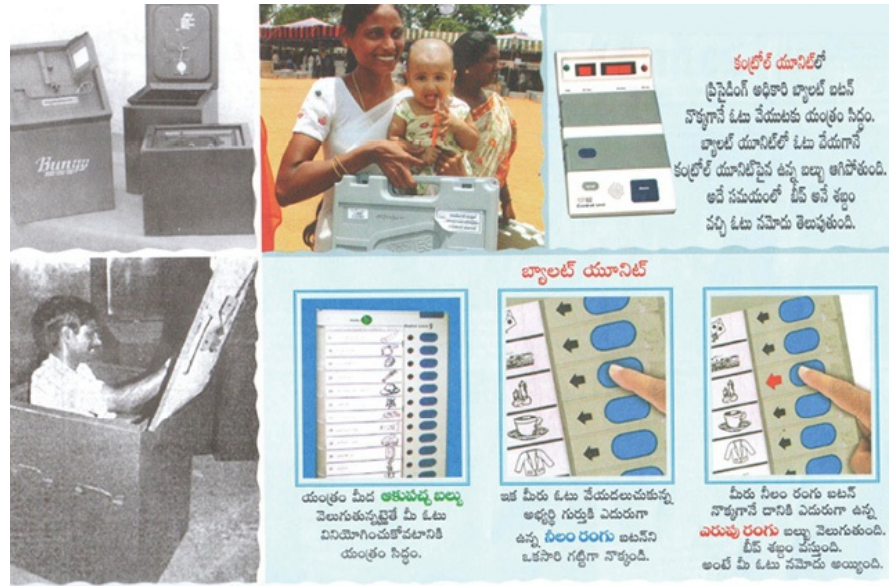
Fig 16.3

On the election day, people vote one by one. The officer in the booth is responsible for checking the identity of the voters. In most cases, the Election Commission has given Voter Identity Cards to all voters. These cards have to be shown to the officer. The voters do not reveal whom did they vote for; it is a secret.

○ Why do you think this has to be kept a secret?

○ Examine the Photo Identity Card of your parents and prepare an imaginary Identity Card for you with all the details

After voting, all votes are counted on a scheduled date and candidate who secures the highest number of the votes is declared elected.

○ Suppose, In a constituency 1,50,000 votes were polled. Following is the number of votes polled for various candidates. Who do you think will be declared as elected?

Ellamma 45,000

Raghavulu 44,000

Narasimha 16,000

Gulam Mohammad 20,000

Badeyya 15,000

Pooja 10,000

○ To what extent do you think this winning candidate really represents the opinions and needs of the people of the constituency?

Find out with the help of your teacher:

○ The name of your constituency_____

○ Identify three other constituencies in your district _____ _____

○ The name of the MLA_____

o   Identify the reserved constituencies in your district
_____

o   Name the members of the family who voted in the last elections
_____,_____

Formation of Government

We have read that there are 175 constituencies in AP. Now what happens after elections? Look at **Table 1.** It shows results after an assembly election.

We see that the political party A got 102 second largest number of candidates, i.e. number of seats is considered to have got majority. If any law has to be made, they can easily get it passed, as more than half the members will support it. The majority members will elect one member among themselves as their leader. He or she will be made the Chief Minister of the state by the Governor. The Chief Minister will select from among party MLAs to be ministers. Together they will be called the Cabinet (or ministry). In popular terms, the Cabinet is also called the 'Government'. The Cabinet is responsible for implementation of the laws, for preparing and passing new laws and welfare schemes in the Assembly.

o   Look at **Table 2** showing results of another Assembly elections. Which party could have formed the Government?

o   If the seats among various parties are distributed as in **Table 3**, how could a new government be formed? Discuss with your teacher.

Table 1	Political party	No. of Candidates Elected
1	Political Party - A	102
2	Political Party - B	67
3	Political Party - C	04
4	Political Party - D	02
5	Political Party - E	00
6	Political Party - F	00
7	Political Party - G	00
8	Political Party - H	00
9	Political Party - I	00
10	Political Party - J	00
	Total	**175**

Table 2	Political party	No. of Candidates Elected
1	Political Party - P	82
2	Political Party - Q	60
3	Political Party - R	14
4	Political Party - S	11
5	Political Party - T	04
6	Political Party - U	03
7	Political Party - V	01
	Total	**175**

Table 3	Political party	No. of Candidates Elected
1	Political Party - Abcd	91
2	Political Party - Mnop	42
3	Political Party - Wxyz	32
4	Political Party - Stuv	10
	Total	**175**

In case no single party gets more than half of the seats, two or more political parties come together to form a Government. It is called Coalition Government.

Council of Ministers

The Chief Minister allots different ministries to the members of the Cabinet - he or she makes someone the Finance Minister, another the Education Minister or the Home Minister, and so on. The Minister directs the policy of the departments under his or her charge. These policies are implemented according to the rules by officials of the departments. The ministry is responsible for preparing policies and plans which are submitted to the Assembly, for approval. After the approval of the Assembly, the ministry formulates rules and methods for implementing them and

takes action to implement them.

While each ministry works independently, major policies are decided upon by the entire cabinet. So, if anything goes wrong, the entire cabinet and especially the Chief Minister is held responsible for it. The cabinet also takes the credit for the good work done.

The State Assembly

All MLAs together elect a person as the Speaker. The Speaker conducts the Assembly meetings – he or she decides what should be discussed, when and who will speak in what order. If any one disobeys, Speaker has the power to punish them.

As mentioned above, the Assembly has to approve all laws, policies and levying of taxes by the government. Before giving approval, the members discuss the proposals very carefully and different points of views are expressed. Thus, the benefits and ill-effects of such measures are discussed in great detail. These are also reported through newspapers and TV to the public.

The MLAs also keep track of all developments in their constituencies and place the problems of the people before the Assembly. The minister of the concerned department has to make enquiries and find solutions. The minister and the cabinet, including the Chief Minister, are responsible to the Assembly – that is, they have to answer any question raised by a member with regard to their work. If the answer is not satisfactory, the members may force the concerned minister to resign.

Legislative Council

Earlier, we said that Andhra Pradesh has two houses. The second house is called the Legislative Council. It has been in existence in two spells from 1958-1985 and from 2007 till today. It is a permanent house. Members of this house, known as MLCs are elected for six years. After every two years, one-third of its members retire. To contest in this house, a person should be a citizen of India and above 30 years of age. He or she should not hold any office of profit under the State or Indian government and must possess such other qualifications as may be prescribed by the Parliament. It consists of 50 members. The *Composition is as follows:*

- 17 members (1/3) are elected by the MLA's.
- 17 members (1/3) are elected by the members who were elected to
Local Bodies like panchayats and municipalities.
- 3 or 4 members (1/12) are elected from Graduates.
- 3 or 4 members (1/12) are elected from Teachers.
- 8 members (1/6) are nominated by the Governor.

In order to make any law in the state, it has to be approved by both the houses.

Governor : The Governor of a state is appointed by the President of India. Her/his job is to ensure that the state government is functioning according to the

Constitution of India.

The Governor appoints the Chief Minister and other members of the council of ministers. The constitution vests in the Governor all the executive powers of the State government.

Find out who is the governor of Andhra Pradesh.

System of Reservation

It has been observed that it is very difficult for weaker sections of the population, like the dalits or adivasis to fight and win elections. As such, very few of them get elected to the assemblies. In order to ensure that they are adequately represented in theAssemblies, the Indian Constitution reserve certain constituencies for the Scheduled Castes and Scheduled Tribes.

Reserved Constituencies in Andhra Pradesh State Legislative Assembly:

Total Number of Constituencies : 175

Constituencies Reserved for SCs : 29

Constituencies Reserved for STs: 07

o Many people feel that similar reservation of seats for women too should be ensured. What do you feel?

The Making of Laws

How do the assemblies make laws? Usually laws are drafted by the ruling party as it alone has the majority support in the Assembly to pass them. However, on some issues, a member can also propose a law and it can be adopted if the majority supports it. Let us look at the procedure for making a law in detail.

Before a law is passed, the proposed law is called a 'Bill'. After being passed by both the chambers and after the approval of the Governor, it becomes a law and is called an 'Act' of the state legislature.

The minister who brings the Bill will describe in detail the reasons for the new law in the Assembly.

Fig 16.4

There will be a lot of discussion and sometimes opposition from different MLAs. There could be suggestions to improve the provisions in the Bill. A small committee consisting of both ruling party and opposition members is set up to discuss these suggestions. After taking all such aspects and necessary changes into account, it will be first approved by the Cabinet. Then it will be placed before the Assembly for voting. If more than half the members of the Vidhan Sabha accept the bill it will be passed and taken to The Vidhan Parishad. If the Vidhana Parishad passes it, then it will be sent to the Governor for approval, After his or her approval the bill will be called an Act and published in gazettee.

Discussions in the Assembly

Let us read an *imaginary* example of discussions that can take place in the Legislative Assembly.

MLA (1) : Honourable Speaker, due to lack of rains for the past three years, the groundwater level in my constituency has decreased too much. The Government has not taken any steps in this regard. Moreover, there has been an increase in the number of borewells. I wish to know from the Honourable Minister the steps being taken for underground water and Hydrology.

MLA (2): Hon. Speaker, yes it is true. The situation in my constituency is no better. The work of the officials is not satisfactory. The people have to walk a long distance to fetch drinking water.

MLA (3): Hon. Speaker, the Government should provide money to strengthen the bunds of the tanks, remove the silt, and should take suitable steps to store the rain water during rainy seasons. Moreover, trees should be planted on the bunds to prevent breaching of the tank bunds.

MLA (4): Hon. Speaker, the Government is aware of the situation. It has already taken up the necessary measures to prevent further damage. The Mandals affected by the depletion of groundwater have been identified.

MLA (5) : Hon. Speaker, the opposition should appreciate the steps taken and should offer constructive suggestions.They should not unnecessarily criticise the Government. Bunds were built on the hill slopes in my constituencies and as a result, there has been considerable rise in the level of groundwater in my constituency. Government officials are within the reach of the people.

MLA (6) : Hon. Speaker, the Industrial units in my area are discharging polluted water into the river and it has adverse effects on the health of the people. I would like to know the steps being taken by the government in this regard since drinking water is a serious issue in my constituency.

Minister: Hon'ble Speaker, the Government has great concern for the health of the people. It has taken up all the remedial and protective measures in the drought prone mandals. Development of tanks, plantation of trees, and banning sand mining are some of them. The Government takes into consideration the

suggestions of the honourable members and also seeks the support of all for the successful implementation of the programme.

- What would be your response on the above issue if you were an MLA?

- What is the difference between the role of a ruling party MLA and an opposition party MLA?

Key words :

1. Manifesto   2.Cabinet   3.Speaker   4. Assembly
5. Ruling party   6. Opposition party

Improve your learning

1. Name the few areas related to life of people on which laws should be made. AS_1

2. Your school belongs to the department of School Education. Find out some laws which are applicable to your school (students, teachers, headmaster/ principal/ PTA). AS_4

3. There is a law that no child in the age group of 6 to14 should remain out of school. What steps should be taken to implement this law? Discuss among yourselves with the help of your teacher. AS_4

4. Read the para the making of laws and answer the question given below.

   Suppose you are a member of the AP Legislative Assembly, which issue will you raise for the making of law and why? Explain with an example. AS_4

5. Suppose there is a state under the name of Purabgarh with MLA seats of 368. After an election, different political parties got seats as shown below: AS_3

   Party A = 89
   Party B = 91
   Party C = 70
   Party D = 84
   Others = 34
   Total = 368

   Read the above table and answer the following questions:

   a) Of the 368 seats, how many seats are needed for getting a majority to form the government in the state?

   b) Which is the single largest party?

   c) Can the single largest party form the government? If not, what can be the alternatives to form the government?

   d) How would a coalition government be different from a one party government?

6. At present, very few States in our country have a bicameral legislature. Can you name them? AS_1

7. Write an imaginary dialogue for the following picture in the context of the chapter. AS_1

8. Locate the Assembly constituencies of your district in your district map (Take the help of map. 1).AS_5

   - List out the people represnetatives of your locality and exhibit in wall magazine.

   - Organise model elections and Mock assembly/Parliament with your teacher's assistance.

Chapter :17
Implementation of Laws in the District

In the previous lesson, we saw how laws are made and how welfare and development plans are made. But how are they implemented? Do you think people elect those who implement laws? Do you think once the laws are made people implement them themselves? You would be knowing how these things are done.

i. Building dams and canals

ii. Supplying electricity to houses

iii. Running ration shops

iv. Running trains

v. Printing currency notes

vi. Collecting taxes from people

vii. Preventing child labour and educating all children

viii. Defending the borders of the country

ix. Identifying those below the poverty line and implementing schemes
    for their benefit

x. Preventing people from stealing from other people's houses

o You may have heard of many kinds of government functionaries. Can you name a few and discuss what they do?

We saw in the last lesson that there are various departments of the government to do various kinds of activities. These departments are under the control of ministers, but they have a large number of officials who carry out the orders of the government. Some of these officials are posted in the state capital like Hyderabad from where they plan the implementation in all parts of the state. At the same time the entire state is divided into a number of districts and most departments have their offices in them for the implementation of the government's laws and plans. There are 13 districts in Andhra Pradesh.

o What is the name of your district and where is its headquarters?

Each district has a District Collector & Magistrate who coordinates the work of all departments in the district. Let us learn more about their work.

The District Collector & Magistrate

Here is an imaginary district of Nallavaram. This district has the following Mandals - Garipalli, Mallepalli, Narasapet, Gurthur. The office of the district magistrate of the Nallavaram is in Nallavaram town.

Nallavaram

Narasapet

Mallepalli

Garipalli

Gurthur

Fig 17.1 Nallavaram District

The district magistrate, Manisha Nagle, reaches her office at 10:30 every morning. At 11:30 today. there is a meeting of the officers of all departments in the office. The heads of all the departments have come for the meeting. The Collector asks the head of each department about the progress of the work during the previous month. She also asks them about the problems they face in the work. The meeting continued till about 2 O'clock in the afternoon.

After the meeting, Manisha Nagle goes through files. There is a stack of files. Each file deals with the activities of different departments. She reads them and writes her comments or orders on them. It is about 3.00 PM when Manisha Nagle finishes looking at the files. From 3.00 PM. to 4.30 PM everyday, she meets the people of the district. People from all the Villages come to meet her with their problems.

Some farmers of Mallepalli mandal had come to discuss the absence of irrigation in their village. Their tanks were dry for two years. This year the crops failed. They wanted to know if their loans could be waived and if they can get some repair work on tank bund. In the neighbouring villages tank bunds were repaired. They wanted such work to be done in their village as well.

Manisha Nagle told them that since their village was not in the state list of drought affected areas they could not get any loan waiver. Collector suggested that they approach the MLA and present their problems. She promised to instruct the concerned department to attend to the tank bund of the village.

At 5.00 A.M. on the next day morning, Collector received a phone call from a town in Narasapet Mandal. The cotton stored at the ginning mill there caught fire in the night. People were trying to put out the fire. The fire service had already reached the area. It was necessary to ensure that fire did not spread to neighbouring areas. Nagle immediately left for Narasapet Mandal. She rang up the Superintendent of Police and the civil surgeon and asked them to come along.

Fig 17.2 District Collector at the cotton factory

The Collector reached Narasapet at around 7.00 AM and went straight to the cotton ginning mill. A lot of the cotton had been destroyed but the fire was now under control. The Municipal Chairperson and the police officers were also there. The Collector asked them about the extent of damage. The Chairperson told her that two labourers in the mill had suffered severe burns and had been admitted to hospital. A few houses nearby had also been burnt down.

Nagle announced a compensation of ten thousand rupees each to the owner of the houses, which were burnt and promised to inquire into the causes of fire. The Collector then visited the injured labourers at the hospital. She also announced a relief payment of twenty thousand rupees each to the two labourers.

On the way back she visited the Municipal Office. It was pointed out that due to encroachment in many parts of the city the fire engine arrived late. Sidewalks of the roads were encroached by shop keepers. Many houses and other offices illegally extended their boundary walls beyond the permitted limits. This was creating traffic jams in many parts of the town. She talked to the Municipal Officials and asked them to take strict actions during the next few weeks and report to her at the next monthly meeting. Manisha Nagle reached Nallavaram only after it was dark.

Nallavaram is an imaginary district. But what you saw the Collector of Nallavaram doing is the work that they are expected to do in every district.

- What explanation did Collector give for not waiving the loan for farmers?
- Who were the other officials mentioned in the incidents?
- Who were the non-officials mentioned in the above incidents?

Tahasildar (MRO) and Village Revenue Officers

You may have noted that Nallavaram district is divided into different Mandals. There are many villages in each of these Mandals. In the map here, you can see that Nallavaram is divided into many Mandals. Many villages together form a Mandal. Just like in the district headquarter there are different offices at the Mandal. There are Mandal Parishad Development Officer Revenue, Education, agriculture, and so on.

- Find out the name of your Mandal.
- Name some of the Mandals in your district.

Among others, the Revenue Officer keeps the land records. If you live in a village or own land, you may know that your parents have some record for the land that is owned by them. All the land all over the country is measured and this information is kept in these offices. They also have maps of the land showing land owned by different people, showing crops, tanks, drainages, wells, neighbouring plots, roads, hillocks, and so on. These documents become extremely useful. If there is a dispute between the boundaries of land owned by two individuals, maps and written documents can be used for settling it. Or, if someone buys or sells the land, this information needs to be written in this office as well. These maps also have records of the forest or uncultivated grazing lands. So if someone encroaches into these lands, they can be evicted.

It is the responsibility of the Village Revenue Officer and Mandal Revenue Officer to keep track of these records of the land. They also have the responsibility for updating and issuing ration cards.

How Laws are Implemented

To understand this, first we need to understand an actual law. In the previous chapters we have read about the significance of groundwater, how it has historically been important in our agriculture development etc.

Fig 17.3 Village Accountant (V.R.O) with land records

We also have perennial rivers and forest areas. Yet today we find in many parts of Andhra Pradesh that borewells are dug up to 1,500 feet or more. In the long run, it may not be viable to have such system of irrigation, or drinking water.

Andhra Pradesh Water, Land and Trees Protection Act, 2002

It is important to protect these resources for the benefit and survival of the next generations. In this connection, the Government of Andhra Pradesh enacted the Andhra Pradesh Water, Land and Trees Protection Act in 2002. It is being implemented from 19-04-2002. Some of the features of this law are:

a. Permission from Mandal Revenue Officer is essential to drill/ dig new well.

b. Specific depth and distance should be maintained between the wells to avoid unnecessary competition.

c. Steps to prevent wastage of rain water.

d. Industrial units should have waste water treatment plants.

e. Protection of Drinking water.

f. In the regions affected by groundwater depletion sand quarrying from river beds is prohibited.

g. Social forestry to be taken up on large scale.

h. Cutting trees without permission is prohibited. When a tree is cut, two saplings should be planted.

After the law was passed, government formed an authority to implement the act. It was called the Water, Land and Trees Protection Authority or WALTA. If you look carefully, in order to implement a law like this – it is necessary that different departments of the government work together. You can note that forest department has to be taken into account, because forests

are important for saving water and the department in charge of Industry to ensure that the factories are not polluting water.

So we can build a table such as the following to show how different persons in the government could be responsible for implementing the law:

Department	Subject
Groundwater Department	Registration of Rigs, Sand Mining, classification of Groundwater basins, etc.
Municipal Administration & Urban Development Department	Construction of Rain-water harvesting structures, tree planting, permission for construction of new buildings.
Mines and Geology Department	Monitoring Sand Mining in water bodies
Forest Department	Granting permission for felling trees.

Now if this law is properly implemented what will it mean? Considering the following possibilities, can you identify which departments will be responsible if their activities are to be evaluated – it is possible that there are more than one department which looks at them:

○ Satyavathi is a farmer who wants to dig a new bore well, but there is another bore well in her neighbouring land. What are the rules she has to follow?

○ Padmanabham wants to build a new house and and wants to get sand from the river bed near the house. For this, whose permission is required?

○ Apparao is a contractor who wants to start a stone quarry near the forest. From which departments should he take permission.

Thus, in a democratic country like ours there are different roles played by elected representatives and appointed government officials. In many ways, these are different from the way kings and priests dictated different aspect of our lives. That is not to say that all different forms of marginalisation, disparities and discrimination have gone away from the society. But we can work towards achieving them.

Key words :
Magistrate
Loan waiver
V.R.O
Ginning
WALTA
Tahsildar

Project:

1. Interview your teacher, or any government school teacher to get the following details:

When was she or he ppointed?

To which department of the government does s/he report?

Has the teacher been transferred?

How are they promoted or punished? Who is responsible for their salaries?

If they have complaints about working conditions, whom do they report to?

2. What has been their experience in implementing the new rules/ programmes like ensuring enrolment of children, mid-day meals; or any other program? Make a presentation of your findings in classroom.

Improve your learning

1. Make a list of activities done by the District Collector. AS_1

2. Correct the following statements : AS_1

a. Law is implemented by the elected representatives.

b. The Collector is in charge of a Mandal.

c. People approach the Mandal Development Officer to solve the problems of the entire district.

d. Tahasildar (MRO) keeps the record of land revenue.

3. Read the first two paragaphs of page 161 and answer the question given below. AS_2

Why do you think land records are kept at village and mandal levels?

4. Compare the roles of people who make laws with those who implement them in the following aspects: AS_1

a) has to contest elections; b) are part of different departments of government;

c) responsible for making laws; d) responsible for implementing laws;

e) usually elected for 5 years; f) are appointed into jobs;

Member of Legislative Assembly   **Persons in Administration**

5. Here is another brief description of Manisha Nagle. Read this carefully and compare with the text given under the head "Mansabdar's and Jagirdars" in chapter 14 and "Captains of the troops' - The *amaranayakas*" in Chapter 13 and fill the following table. AS₃

Manisha Nagle has been the Collector of Nallavaram for the last 5 months. Earlier, she worked as the Deputy Secretary in the Ministry of Public Health Department in the state capital. It is possible that she may be transferred as a Collector of another district or taken back to the State Secretariat. She is an employee of the Indian Government. Often, some of them have to go to Delhi and work for the central government. They are all selected through an examination conducted by the government.

Item	Government employees	Amara Nayakas	Mansabdars
Process of selection			
Paid through			

6. Colour the mandals surrounding your mandal in your district map. AS₅

Discussion :

Organise a problem of "Students interaction with revenue officials" (Tahasildar/Mandal Revenue Inspector/Village Revenue Officer) about "the implementation of laws".

Chapter:18

Caste Discrimination and the Struggle for Equality

Caste system has created one of the major forms of inequality in our country. For centuries, people have fought against this discrimination and our constitution too strives to end it. Elimination of caste discrimination has been one of the major aims of our governments. Let us read how caste system works and what steps have been taken to end caste discrimination.

A large number of people in our country think of themselves as belonging to some caste or the other. They even put the names of their castes as a part of their own names. Usually, people of a caste follow some common customs and worship a particular deity. Many people who follow the caste rules, marry only within their own caste. In olden days, people of one caste followed the same profession or work, though in our times, this is changing fast. Thus, you can see that the caste system creates some bonds among a particular group of people and separates them from the other groups.

o To what extent are the above true in your area and to what extent are they changed? Discuss.

However, the caste system has also given rise to great inequalities and discrimination in our society. Let us see how this happens.

People are engaged in different kinds of work like teaching, carpentry, pottery, weaving, fishing, farming etc. to earn their livelihood. However, certain kinds of jobs are valued more than the others. Activities like cleaning, washing, cutting hair, picking garbage are seen as tasks that are of less value and people who do this work are seen as dirty or impure. This belief is an important aspect of the caste system. In the caste system, communities/ groups of people were placed in a sort of ladder where each caste was either above or below the other. Those who placed themselves at the top of this ladder called themselves upper caste and saw themselves as superior. The groups who were placed at the bottom of the ladder were seen as unworthy and are called "untouchables". Caste rules were set which did not allow the so-called "untouchable" to take on work, other than what they were meant to do. For example, some groups were only allowed to pick garbage and remove dead animals from the village. But they were not allowed to enter the homes of the upper castes or take water from the village well or enter temples. Their children could not sit next to children of other castes in school. Thus upper castes acted in ways, which did not give the so-called "untouchables" the same rights as they enjoyed.

o In what ways do you think the caste system promotes inequality among people?

When some people are not allowed to do what they want to do – like get education, or take up jobs of their choice, we can say that they are facing discrimination. Dr. Bhimrao Ramji Ambedkar, one of the greatest leaders of India, shares his first experience of caste-based discrimination, which took place in 1901 when he was just nine years old. He had gone with his brothers and cousins to meet his father in Koregaon which is now in Maharashtra.

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

Chairperson of the committee for drafting of the Constitution of India and the first Union Law Minister of India.

"Long did we wait, but no one turned up. An hour elapsed and the station master came to enquire. He asked us for our tickets. We showed them to him. He asked us why we tarried. We told him that we were bound for Koregaon and that we were waiting for father or his servant to come, but that neither had turned up and that we did not know how to reach Koregaon. We were well-dressed children. From our dress or talk no one could make out that we were children of the untouchables. Indeed the station master was quite sure we were brahmin children and was extremely touched at the plight in which he found us in. As is usual among the Hindus, the station master asked us who we were. Without a moment's thought, I blurted out that we were Mahars. (Mahar is one of the communities which are treated as untouchables in the Bombay Presidency.) He was stunned. His face underwent a sudden change. We could see that he was overpowered by a strange feeling of repulsion. As soon as he heard my reply, he went away to his room and we stood where we were.

Fifteen to twenty minutes elapsed; the sun was almost setting. Our father had not turned up nor had he sent his servant, and now the station master had also left us. We were quite bewildered, and the joy and happiness, which we felt at the beginning of the journey, gave way to a feeling of extreme sadness.

After half an hour, the station master returned and asked us what we proposed to do. We said that if we could get a bullock-cart on hire we would go to Koregaon, and if it was not very far we would like to start straightway. There were many bullock-carts plying for hire. But my reply to the station master that we were Mahars had gone round among the cart men and not one of them was prepared to suffer being polluted and to demean himself carrying passengers of the untouchable classes. We were prepared to pay double the fare but we found that money did not work. The station master, who was negotiating on our behalf, stood silent, not knowing what to do.

Source: Dr B. R. Ambedkar, Writings and Speeches, Volume 12, Edited Vasant Moon, Bombay Education Department, Govt. of Maharashtra.

o Despite the children offering money, the cartmen refused them. Why?

o How did people at the station discriminate against Dr Ambedkar and his brothers?

o How do you think Dr Ambedkar felt as a child, when he saw the station master's reaction to his statement that they were Mahars?

o Have you ever experienced prejudice or witnessed an incident of discrimination?

o How did this make you feel?

Imagine how difficult it would be if people could not move easily from one place to the other, how insulting and hurtful it is to have people move away, refuse to touch you or allow you to drink water from the same source as they do.

This small incident shows how a simple task of going from one place to another in a cart was not available to the children – even though they could pay the money. All the cart men at the station refused to take the children. They acted in a discriminatory manner. So, clearly, as this story shows us, caste based discrimination is not only limited to preventing dalits from undertaking certain economic activities but it also denies them the respect and dignity given to others.

An example of Discrimination in schools

Omprakash Valmiki is a famous dalit writer. In his autobiography, *Joothan*, he writes, *"I had to sit away from the others in the class, and that too on the floor. The mat ran out before reaching the spot I sat on. Sometimes I would have to sit way behind everybody, right near the door…sometimes they would beat me without any reason."* When he was in Class IV, the headmaster asked Omprakash to sweep the school and the playground. He writes, *"The playground was way larger than my small physique could handle and in cleaning it, my back began to ache. My face was covered with dust. Dust had gone inside my mouth. The other children in my class were studying and I was sweeping.* The headmaster was sitting in his *room and watching me. I was*

not even allowed to get a drink of water. I swept the whole day,…From the doors and windows of the school rooms, the eyes of the teachers and the boys saw this spectacle." Omprakash was made to sweep the school and the playground for the next couple of days and this only came to an end when his father, who happened to be passing by, saw his son sweeping. He confronted the teachers and then walking away from the school holding Omprakash's hand, he said loudly for all of them to hear, *"You are a teacher…So I am leaving now. But remember this much Master…(He) will study right here…in this school. And not just him, but there will be more coming after him."*

- ○ Why do you think Omprakash Valmiki was treated unequally by his classmates and the teachers?

- ○ If you were Omprakash Valmiki, how would you feel? Write four lines about it.

When persons are treated unequally, their dignity is violated. The dignity of Omprakash Valmiki was violated because of the way in which he was treated. By picking on him and making him sweep the school, because of his caste, Omprakash Valmiki's schoolmates and teachers hurt his dignity badly and made him feel as if he was less than equal to all other students in the school. Being a child, Omprakash Valmiki could do very little about the situation that he was in. It was his father who, on seeing his son sweep, felt angry by this unequal treatment and confronted the teachers.

Has it always been like this?

No, there was a time when there was no caste system. We saw the lives of hunter gatherers and tribes. They did not have any caste system. Some aspects of the caste system emerged in the times of the Vedas in which the four major caste groups – Brahmana, Kshatriya, Vaishya and Shudra are mentioned. Later on, many new aspects like untouchability and restrictions on marriage, eating together, etc. emerged. It was said that the lower castes should serve and obey the higher castes. These ideas spread all over India including Andhra Pradesh in the times of the kingdoms you studied in chapters 13 and 14. As these ideas spread, many people criticised them. Thinkers like Buddha, Mahavira, Ramanuja, Basava, Kabir, Vemana, etc. criticised the idea of some people being superior to others by birth. They felt that all people, irrespective of their birth or profession, can perform good deeds and attain salvation. You will read about them in greater detail in later chapters.

Striving for Equality

You read about the establishment of British rule and the beginnings of struggle against it. The struggle for freedom from British rule also included within it the struggle of large groups of people who not only fought against the British but also fought to be treated more equally. Dalits, women, tribals and peasants fought against the inequalities they experienced in their lives.

In the nineteenth and the twentieth centuries, several social reformers fought to create a new social system based on freedom, equality, brotherhood, human dignity and economic justice. They include Jyotirao Govindarao Phule, Savitri Bai Phule, Periyar E.V. Ramasami Naickar, Sri. Narayana Guru and Ayyankali.

Jyotirao Govindarao Phule (1827-1890)

Jyotirao Govindarao Phule also known as Mahatma Jotiba Phule was a social reformer from Maharashtra. Jotiba Phule and his wife Savitri Bai Phule were pioneers of women's education in India. In 1873 he founded the Satyashodhak Samaj (Truth Seekers Society), which was devoted to securing human rights and social justice for low-caste people.

He is most known for his efforts to educate women and the lower castes as well as the masses. He, after educating his wife, opened a school for girls in India in August 1848.


Savitri Bai Phule
(1831-1897)

Savitri Bai Phule was the first headmistress of the country's first school for girls in Pune. She devoted her life to educating dalits. She started a night school for agriculturists and labourers. She died while serving plague patients.

Periyar E.V. Ramasami
(1879-1973)

Periyar is known as a rationalist and the leader of the lower caste movement in South India. He aroused people to realise that all men are equal, and that it is the birthright of every individual to enjoy liberty and equality.
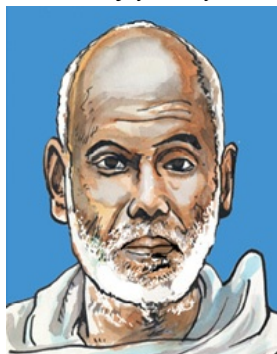
Sri Narayana Guru, born in Kerala, preached brotherhood for all and fought against the ill effects of the caste system. He led a quiet but significant social revolution and gave the watchwords 'One Caste, One Religion, One God for all men'.

When India became a free nation in 1947, our leaders too were concerned about the different kinds of inequalities that existed. The people who wrote the Constitution of India, a document that laid out the rules by which the nation would function, were aware of the ways in which discrimination had been practised in our society and how people had struggled against this. Many leaders of these struggles such as Dr.Ambedkar had also fought for the rights of the dalits.

So, these leaders set out a vision and goals in the Constitution to ensure that all the people of India were considered equal. This equality of all persons is seen as a key value that unites us all as Indians. Everyone has equal rights and opportunities. Untouchability is seen as a crime and has been legally abolished by the law. People are free to choose the kind of work they wish to do. Government jobs are open to all people. In addition, the Constitution also placed responsibility on the government to take specific steps to realise this right to equality for poor and other such marginal communities.

The two ways in which the government has tried to implement the equality that is guaranteed in the Constitution is through laws and through government programmes or schemes to help disadvantaged communities. There are several laws in India that protect every person's right to be treated equally. In addition to laws, the government has also set up several schemes to improve the lives of communities and individuals who have been treated unequally for several centuries. These schemes are to ensure greater opportunities for them.

One of the steps taken by the government includes the mid-day meal scheme. This refers to the programme introduced in all government elementary schools to provide children with cooked lunch. Tamil Nadu was the first in India to introduce this scheme, and in 2001, the Supreme Court asked all the state governments to begin this programme in their schools within six months. This programme has many positive effects. These include the fact that more poor children have begun attending school. Teachers reported that earlier children would often go home for lunch and then not return to school. But now with the midday meal being provided in school, their attendance has improved. Their mothers, who earlier had to interrupt their work to feed their children at home during the day, now no longer need to do so. This programme has also helped reduce caste prejudices because both lower and upper caste children in the school eat this meal together. In Andhra Pradesh in almost all the rural schools, mid-day meal is prepared by the members of women self help groups, who are invariably from deprived classes, and in quite a few places, dalit women have been employed to cook the meal. The mid-day meal programme also helps reduce the hunger of poor students who often come to school and cannot concentrate because their stomachs are empty.

- What is the mid-day meal programme?
- Can you list three benefits of the programme?
- How do you think this programme might help promote greater equality?

While government programmes play an important role in increasing equality of opportunity, there is much that needs to be done. While the mid-day meal programme has helped increase the enrolment and attendance of poor children in school, there continues to be big differences in our country between schools that the rich attend and those that the poor attend. Even today, there are several schools in the country in which dalit children, like Omprakash Valmiki, are discriminated against and treated unequally. These children are forced into unequal situations in which their dignity is not respected. This is because people refuse to think of them as equal even though the law requires it.

One of the main reasons for this is that attitudes change very slowly. Even though persons are aware that discrimination is against the law, they continue to treat people unequally on the basis of their caste, religion, disability, economic status and sex. It is only when people begin to believe that no one is inferior, and that every person deserves to be treated with dignity, the present attitudes can change. Establishing equality in a democratic society is a continuous struggle. Individuals as well as various communities in India should contribute to achieve this.

Key words :

1. Untouchability 2. Scheme
3. Constitution 4. Autobiography

Improve your learning

1. What is the difference between being punished for a mistake and being discriminated against? Was the child Ambedkar being punished or discriminated against? AS_1
2. Do you think it is possible to make friends across castes – what kind of problems will you have to overcome for this? AS_4
3. Our constitution abolished the practice of untouchability and declared it a crime. Do you think it has been fully abolished in practice? AS_4
4. Why do you think people want to marry within their caste? Will this help to preserve caste inequality? AS_4
5. How can your school help in ending caste based inequalities? AS_6
6. Read the third para of page 168 and comment on it. AS_2

Project :

1. Find out about a government scheme in your area. What does this scheme do? to whom this scheme intended to benefit.
2. Discuss with your parents or grandparents about how caste system functioned earlier to find out what has changed and what has not. Prepare a report and present it in the class.

Chapter:19
Livelihood and Struggles of Urban Workers

In Chapter 12, we read about workers in a paper mill. Most paper mill workers were like Anand – they get high wages, bonus (share of profit of the company), Provident Fund (savings for future) and other allowances. They also get healthcare and housing facilities. Such workers constitute only a small section of all workers in India. We also learnt about other kinds of workers in the same paper mill - Umar and Pushpa who get low wages and do not get any other allowances or facilities required for a decent living. Most workers in India are like Umar and Pushpa. In this chapter, we will learn about why and how workers negotiate with their employers for a decent life through their organisations and laws. We will also learn about an organisation working for those who work on their own.

We have learnt that government makes laws in the interest of the people. Laws are also made to protect the welfare of workers employed in fields, factories, private and government offices. Factories which are properly registered with the government are expected to follow these laws and provide better wages and other facilities required for workers. Governments also have Labour Departments, which have the responsibility to ensure that these laws are followed. If the laws are not followed, workers can file cases in courts. At times, factories protect the welfare of only a section of workers who are called the 'Regular Workers' and those called 'Casual' or 'Contract workers'.

.However, there are many factories which do not get properly registered with the government. Let us look at the conditions of workers in such factories closely.

Working as 'Permanent Workers' in Factories

Read the following accounts of two factories in Vishakapatnam. This was recorded in 2002.

Fibrotex (not its real name), a large scale factory producing fibre glass began working in 1976. In 2002, out of 570 workers, 140 were permanent workers; 60 workers were employed on contractual basis and they were called badli workers, i.e. they replaced permanent workers in case of their absence and about 300 workers were employed daily on casual basis. (A permanent worker cannot be dismissed without a proper procedure and payment of compensation while other workers can be removed easily.)

This factory has a Trade Union. Initially it was set up with the encouragement of the company, which wanted a union that will be more agreeable to its policies. Soon the Union developed into a strong workers' organisation as workers participated in the union actively. It negotiated with the management to fix wages etc.

All workers get wages fixed through agreements with the union and medical facilities through Employees' State Insurance (ESI) and Provident Fund (PF). The Trade Union secured other benefits also – health checkup in big private hospitals, leave in case workers become sick, safety-wear in the work place, safe drinking water in the factory, educational allowance for workers' children, conveyance allowance and also leave travel allowance. They also get loans from the company when needed and the company has also provided quarters for them to live in. The company also took interest in training workers who have been working for long in the factory, sending them to foreign countries to improve production quality. The Trade Union also made agreements with factory owners to regularize contract labourers after a definite period of work.

The Trade Union of Fibrotex was quite active in the town as well. This had helped many other small Trade Unions in other factories to improve their bargaining power from their employers.

Trade Union

A Trade Union is an organisation formed by workers to protect their interests. If every single worker has to negotiate with the employer separately, they will not be in a strong position. However, if all of them negotiate, their position will become stronger. Trade Unions negotiate on be- half of all workers with government and the employers. They seek to ensure proper wages, other benefits and decent working conditions for their members. Collectively with their member workers, they secure social security benefits, medical facilities, houses, Provident Fund and pension. If any worker is harassed or is in need of help, the Trade Union takes up his or her cause. Unions adopt a variety of measures like negotiations, filing cases in the law courts and even strikes or stoppage of work to pressurise the employers.

The details of workers' salaries
(in 2002) in Fibrotex are as follows:

Permanent worker	*Rs.4500 – 10,000 per month*
Contract /Badli workers	*Rs.3000-4000*
Casual labourers	*Rs.58 per day for eight hours*

As you can see, most of the benefits are available only to the 140 'Permanent Workers'. About 360 workers, called badlis and contract workers, get low salary and few benefits like Provident Fund and ESI.

- What is the difference between a permanent worker and a *badli* worker?
- Calculate the difference between the monthly salary of a permanent worker and casual labourer.
- Invite one or two factory workers who are getting ESI and PF benefits to class and collect more details about how these facilities are made available to her / him and the steps a worker has to follow to get these benefits. You may also invite a parent of your class also to talk about these things.

KRS Medicines Factory

This company (not a real name) mixes and packs medicines for another big medicine company. It employed about 118 workers of whom about 104 workers were employed as daily casual workers. That is only 14 workers were regular and permanent and were used for the skilled work of mixing the chemicals to prepare the medicine powder. They were paid about Rs. 1500 to Rs 2500 per month and had a security of employment. They also got ESI and PF. The remaining 104 workers who were engaged on a daily basis mainly did the packaging and labelling of the medicine. About 56 of them were women. These daily workers were engaged by a labour contractor who was told everyday by the manager how many workers to engage. These workers mainly came from nearby villages and were usually illiterate. The women workers had to work for about 12 hours a day and were paid just Rs.30 whereas the men were paid Rs.42 for the same work. This is much below the minimum wage fixed by the government for this kind of factories. The managers do not allow the workers to form any Trade Union and threaten that they will close down the factory if any union is formed.

These days a large number of companies are adopting policies similar to this company, reducing the number of regular workers and replacing them with contract and casual workers.

- Why was no Trade Union allowed to form in KRS Medicines Factory?
- Why do you think there were more women in the 'contract worker' category rather than in the category of 'permanent workers'?
- Is it fair to pay women workers less than men for the same kind of work?
- Do you think it would have been different if the workers had been educated and literate?

Working on Construction Sites and Brick Kilns

Uma, her husband and ten year old daughter work in a brick kiln in a village in East Godavari district. She comes from a village in Odisha where they have a small plot of land. They had taken a loan of twenty thousand rupees and could not repay it. They were at the verge of selling their land when a contractor who was recruiting workers for brick kilns in Andhra Pradesh approached them. He offered them an advance of Rs.10,000 so that they could repay a part of their debt. They would have to work for six months in a brick kiln and they would also be paid additional wages and provided with a hut to live in. The work

will start in December and end in June when they could return work on their land. That is how Uma and her family came to work in the kiln. They are not alone. About two lakh such workers from Odisha come to Andhra Pradesh to work in brick kilns. It is also common to see thousands of worker families from Andhra Pradesh go to other states like Tamil Nadu and Maharashtra to work in kilns of those states.

Uma wakes up around four o'clock in the morning to prepare some kanji. Her husband is still sleeping as he worked till 2 o'clock in the morning. She wakes up her daughter and both of them get ready to work. They have to fetch water and mix sand and clay and prepare the clay for making bricks. They begin work around 5 AM in the morning and work non-stop till about 9 o'clock when they take a break for tea. By then her husband too joins them and he puts the clay in moulds. Once the clay has been shaped into bricks, the daughter smoothens them and marks the seal of the company on the bricks. These are then allowed to dry, then loaded on bullock carts and taken to kilns for baking. The work goes on continuously till about 2 o'clock in the night. Uma and her husband work for nearly 14 to 16 hours. They don't want to stop work because they are paid according to the number of bricks they make. They are paid about Rs 108 per every thousand bricks they make. They normally manage to make about 1000 bricks a day. If they fall ill, they will not be able to earn anything. In this way, they work day and night for nearly 6 months – on some days they just can't work as they grow too tired or ill. They usually eat broken rice and dal and on some days some vegetable. At the end of the six month period, they often just manage to clear the advance they got and actually have to go back empty handed. Sometimes they manage to take home about four or five thousand rupees.

- Can you calculate how many days it will take them to clear the advance of Rs 10,000 they got from the *sardar* (Contractor)?
- What is the average wage for one person per day in this work?

Fig 19.1 Construction Labour

- Why there are no Trade Unions in brick kilns?
- Do you think government should help workers to form Trade Union among brick kiln workers?
- In what way can the government help brick kiln workers to improve their working conditions?

Fig 19.2 Cotton Pickers

Such is the story of lakhs of brick makers and other labourers who work in different activities all over the world. They are given advance by a contractor; they are taken to far off states whose languages they do not know; they work day and night for five to six months with their family and children and earn just enough to clear the advance they had taken. In some cases even when people are too tired to work, they are forced by the contractor to work. They live like bonded slaves. Whenever these workers bring their plight to the government, government officials intervene and 'free' these 'bonded labourers' from brick kilns and contractors and send them home. Since they have no other employment opportunity at home, they are again forced to take advances from the contractor and come back to the kilns again. There are no Trade Unions that fight for their rights, as they are

migrant workers

spread out in a number of sites.

- ° What kind of machines, tools and sources of power are used in brick production?
- ° What kinds of skills are needed for this job? How are they acquired?
- ° Why do you think they are made to work in distant states?

Ensuring Workers' Rights -
A Global Concern

Ever since the Industrial Revolutions about which you have studied in Chapter 10, workers all over the world have been fighting for a dignified life and a just share of their produce. They have fought for several kinds of securities and rights:

1. **Right to Productive and Safe Employment:** so that every worker can work according to his or her skill and capacity and work under safe conditions without endangering their health.

2. **Right to Leisure and Rest:** so that they have time to rest from their tiring work and also have time to attend to other cultural and social interests.

3. **Right to Employment Security:** so that every worker knows that he/she has an employment which will ensure her/him a livelihood and will not be arbitrarily thrown out of work. If it is inevitable for a company to remove a worker, he or she should be paid adequate compensation for the loss of work.

4. **Income Security:** so that every worker has adequate and regular income for taking care of the needs of their families and savings for living a dignified life in their old age.

5. **Work Security:** so that when they fall ill or meet with an accident, they can get proper care and get paid for the period of illness.

6. **Skill Improvement:** so that they can improve their skills and capabilities while at work.

7. **Collective Voice:** so that they can form unions to express their problems and needs without fear and negotiate with the employers as a group rather than as individuals.

Fig 19.3 Knife Sharpeners

Over the last two hundred years workers all over the world have fought to get these rights recognized, even though they may not be implemented in all places. In most countries the governments have agreed that these are basic needs of workers and made laws that ensure workers these rights.

Read the previous sections again and colour the whole box (in the next page) against rights and benefits available to workers. If only a part of workers are covered, shade a part of the box depending on the proportion of coverage. Cross mark the box if no right/ benefit is available.

S.No	Rights	Fibrotex Brick Kilns	KRS Medicine Factory
1.	Right to Productive and Safe Employment		
2.	Right to Leisure and Rest		
3.	Right to Employment Security		
4.	Income Security		
5.	Skill improvement		
	Work Security		
6.	Right to Collective Voice		
7.	work security		

Informal Work and Workers in Towns

In Andhra Pradesh and other states of India, towns and cities are becoming bigger and bigger. People are rapidly shifting from villages to these towns. But many of them do not get sufficient regular employment there and doing a variety of odd jobs. They sell vegetables or other items, make and sell snacks, work in tea stalls, or small factories, stitch clothes, load and unload in markets, work as domestic maids, etc. Many of them produce goods at home – weaving clothes, papads, pickle, doing embroidery, etc. and are engaged through 'putting out' system. Most of these activities do not get registered with the government. Workers of these kinds can be called informal workers and the nature of such work is called informal work.

Fig 19.4 Workers laying cables

What is common about all these areas of employment is that they require very little capital or skill training but the employment is both irregular and very low paying. As such, these workers are in a very vulnerable position. Unlike 'permanent workers' in factories and offices who get employed and paid regularly, these workers do several jobs in a day - they may distribute newspaper in the morning, work in a tea shop in the day time and cook in some houses in the night. This keeps them busy throughout the day without any rest. In most cases, all members of their families, including childen, work to earn. So, the children usually remain uneducated. When faced with financial problems, they try to cut expenditure –

like taking children out of schools or cutting down on food or medicines. Even after all this, they are not able to meet their needs. They are forced to take small loans from friends and relatives and at times from moneylenders. Almost all of them are heavily indebted to these moneylenders and often have to work for them.

Fig 19.5 Road Laying Work

Most of them do not have any Trade Union to defend their rights. As we mentioned earlier, the number of such workers is increasing constantly in the country. They are increasing not only because people are moving in from villages, but also due to the closing down of old large factories and mills. The workers of these factories now have to join the ranks of the casual workers.

Looking at these problems some trade unionists of Gujarat formed what is considered the largest trade union of the informal workers in the world. Let us know more about it.

Self Employed Women's Association (SEWA)

In 1971, a small group of migrant women cart-pullers in Ahmedabad's cloth market approached Textile Labour Association (TLA) to help them in improving their housing facilities. TLA was the oldest and the largest textile workers' union with which Mahatma Gandhi was closely associated. The Union helped these women to form SEWA in in 1971, which later became a Trade Union in 1972.

Since then SEWA grew continuously, with women working in different occupations becoming its members. SEWA members have no fixed employee employer relationship and depend on their own labour for survival. They barely have any assets or working capital. Any self-employed women can become a member of SEWA by paying Rs.5 as membership fee. The SEWA helps self-employed women in addressing their grievances, improving their work culture and to become financially self-reliant in running their businesses. Hawkers/ vendors selling vegetables, fruits, fish, eggs, food items, household goods, new and old clothes; workers working in houses like weavers, potters, bidi and agarbatti workers, papad rollers, readymade garment workers, artisans; manual labourers and service providers like agricultural labourers, construction workers, contract labourers, handcart pullers, head-loaders, domestic workers, laundry workers, cattle rearers, salt workers, gum collectors, etc. became members of SEWA.

About 13 lakh workers in 9 states in India are now members of SEWA. The SEWA is also running a bank cooperative for its members and provides health insurance facility. The SEWA also helps its members in marketing their produce and ensuring them fair wages. Do you think such organisations could be of some help in improving the conditions of hundreds of women self-employed in selling vegetables on roadsides, market places and on streets in Andhra Pradesh?

Key words :

1. Compensation   2. Provident Fund   3. Badli Worker

4. Wages   5. Workers on contract basis

6. ESI   7. Permanent Workers

Improve your learning

1. Compare the condition of a worker in brick kiln, a permanent worker and a contract worker in a factory. AS$_1$

2. Can you make a list of jobs done by casual and self employed workers in your area? AS$_3$

3. Make a list of different types of unions discussed in this chapter. Fill in the table: AS$_3$

Company in which

**union was working   Type of labour   Main problems
     Suggested solution**

4. Talk to a Trade Union member (leader) and find out why did he/ she join the union, what their rights and duties as a union member. AS₃

5. Observe the figures 19.1 and 19.3 and comment on them. AS₂

Chapter:20
Folk Religion

Discuss the following questions in your class :

1. Which gods / goddesses are worshipped in your area?
2. Which saints, pirs and babas do your family respect?
3. Which animals and trees are worshipped by people?
4. Do you know how people worship?
5. How are the deities worshipped and who performs the worship?
6. In which languages are the deities addressed by the worshippers?

You may have listened to conversations like the following:

Lakshmi: In recent months, my children have been falling ill repeatedly.

Ankamma : My husband also had been unwell for one month.

Satthemma: I think our goddess Muthyalamma is angry with us. We should offer her a special worship to appease her. Let us take Bonalu and sacrifice a cock to the Goddess.

***

Rama Krishna : My daughter is very weak and does not eat properly.

Suresh: Why don't you go to the Pir Baba's dargah and ask the Maulvi to tie a tawiz ? She will become all right.

Many people in our country worship and pay reverence to gods in large temples, churches or mosques. On the other hand, people also worship many village deities. Who are these popular deities and how, when and by whom are they worshipped?

There are a large number of village deities – some of them belong to particular castes, or particular villages or even particular families. Some of the more common goddesses are as follows:

Pochamma: Pochamma is the most popular folk goddess of Andhra Pradesh. In every village, there is a small shrine dedicated to her. This is distinct from temples to Gods like Rama or Shiva. A very simple temple under a neem tree with goddess in the form of a stone inside, is built. In modern towns and cities, these temples are built with some architecture and with a stone idol inside.

Fig 20.1 & 20.2 Here are two idols of Pochamma.

In villages, on special occasions, of all castes go to the shrine with *bonalu*. They wash the deity and clean the shrine area. There are no priests and people pray according to their customs and traditions with flowers, etc. in their own language: "Mother, we have seeded the fields, now you must ensure good crop." "My daughter is sick, you must cure her." "Mother, keep away all infectious diseases and evils from our family." They offer a part of the *bonam* and sometimes also offer a chicken or a sheep.

20.3 Maisamma

Maisamma: She is believed to protect the cattle. Among the cattle sheds, a niche is whitewashed and decorated with "*Kumkuma*" and called as 'Maisamma Goodu'. In many places, Katta-Maisamma is also worshipped as a goddess of water and is worshipped in the form of a small stone on the tank bund. People believe that she will ensure that the tank is full. Thus, due to her blessings the crops flourish.

Gangamma: She is a water goddess who protects fishermen who go out into the sea. It is believed that the poor and the orphans are protected by the goddess Gangamma.

Yellamma: Yellamma is also called as Polimeramma, 'Mariaemma', 'Renuka' Mahankali, Jogamma, Somalamma and by other names. It is believed that she guards the boundaries of the village and will not allow any disease or evil to enter the village. People mainly pray to her to prevent epidemics like cholera.

Potharaju: The farmers of Andhra Pradesh believe that Potharaju looks after their agricultural lands and crops and protects the crops from dreadful diseases, thieves and animals. The farmers keep a small stone painted white in a corner of their fields.

Fig 20.4 Yellamma Fig

The worship of Potharaju is very simple. Prayers are offered to the deity when the crop is harvested. He has sisters who are called by various names like Peddamma.

Beerappa and Katama Raju: They are worshipped by cowherd and shepherd communities. They are considered protectors of cattle and sheep. Have you heard of the story of Beerappa and Akkamankali – how Beerappa, a poor shepherd, worked and fought to marry Kamarathi and how his sister helped him? Have you heard of the story of Katama Raju who fought against the kings of Nellore for the grazing rights of the animal herders?

○ You may have participated in the worship of many of these village and community deities and may also have been to some of the temples of Shiva or Vishnu. Can you compare how the worship is conducted in these places? What are the similarities and differences? Discuss them in the class.

Fig 20.5 Potharaju

It is a general practice to offer animal sacrifice in most of the folk festivals. This results in the killing of thousands of such animals. . Tp prevent this, the sacrifice of any animal or bird in any religious worship is banned in our State.

Community Worship of Folk Deities

Many of the folk gods and goddesses were actually local heroes who either died fighting in defence of their people or were themselves wronged by the powerful people of their times. Common people believed that such persons attained special powers to help people or cause problems if not worshipped. Two such folk heroines who laid down their lives in defence of the tribal people were Sarakka and Sammakka in whose honour a *Jatara* is conducted.

Sammakka, Sarakka (Medaram) *Jatara*: It is a celebration by the tribal people of Taadwai mandal in Warangal District at Medaram village. People from Telangana Andhra Pradesh, Maharashtra, Madhya Pradesh, Odisha, Chattisgarh, and Jharkhand assemble to celebrate the *jatara*. Nearly one crore people attend it.

Fig 20.6 Scenes from Medaram Jatara

Sirimanu Utsavam - Vijayanagaram

From the past, in the rural areas, after reaping the harvest, the villagers spend their time in leisure from the month of April till the first showers of monsoon in June. During that time, they used to celebrate festivals (jataras) of village deities. All villagers would attend and pay their offerings to the village dieties. "Sirimanothsavam" is one of such festivals. It was started at the time of Vijayanagara Kings in North Andhra region and still continues. It is also known as "Pyditalli ammavari utsavam". *Siri means lean and small and manu means stump or stick..* It got the name as the deity, Pyditalli is placed on sirimanu during the celebration of the festival.

Fig 20.8 Ameenpeer Dargah

The villagers treat the pujari as Pyditalli and decorate him with a saree and make him sit on sirimanu. They throw coin and bananas at the diety on sirimanu. This festival is celebrated during the month of September or October.

"Tolella utsavam" is an important aspect in this festival. The farmers place their seedlings infront of the deity, seeking her blessings to give a good crop. The word "Toli Yerulu" which means ploughing the land, later turned into tolella festival. Thousands of people participate in this festival. These festivals give life to the fading folk art forms like Puli Vesham, Karra Saamu, Katti Saamu, Burra Katha which are exhibited during the celebration of the festival as an entertainment for the people.

Moharram (*Peerla*) and Urs

The Muslims too pay respects to the heroes who fought against evil. One such festival is Moharram, which commemorates the battle of Karbala (in Iraq) in which the grandson of Prophet Mohammad was killed. Processions (*Peeri*) with decorated Tazias are taken out in which people of all communities participate. A *peeri* is prepared with bamboo strips in a dome shape. It is covered with glittering clothes. A bamboo pole is fixed in the dome to handle the *peeri* and at the top metallic crescent or palm shape is attached to it. Finally, it is garlanded with flowers and coconuts.

Similarly, Urs or anniversaries of Muslim saints, who lie buried in various parts of the state, are celebrated. People visit the *dargahs* in large number, offer flowers and *chadars(* sheets on the grave) and listen to the singing of Qawwalis. They believe that in this way they will receive the *'barkat'* or blessings of the *pir* or saint. People who seek some specific blessings like children or job, etc. come to the dargahs and pray there.

Dargah is built on the tombs of Sufi saints who propagated Sufism. The tomb or dargah of a sufi saint becomes a place of pilgrimage to which thousands of people of all faiths throng. Often people attribute sufi masters with miraculous powers (*Karamaths*) that could relieve others of their illnesses and troubles.

Ameenpeer Dargah – A symbol of Religious Tolerance

Ameenpeer Dargah in Y.S.R Kadapa District, which is Khajapeerullah Hussaini's tomb, was founded around 400 years ago. In memory of his great grandson, Syed Shah Arifullah Hussainy, Urs is celebrated for seven days in which both Hindus and Muslims participate.

fig 20.8 **Ameenpeer Dargah**

Offerings of sandal wood paste (*Gandhapu Chandanam*) on the first day, '*Chadar*' offer on the second day and '*Mushaira*' on the third day take place in this seven day Urs in a grand manner. Qawwali programme is held during the nights.

Rottela Panduga - Nellore :

"Rottela Panduga" or Rotiyaan ki eid is an annual three days Urs (festival) held at Bara Shaheed Dargah in nellore in Andhra Pradesh. It starts from the 11th day of Moharram month. This festival is a symbol of communal harmony. On these days Hindus and Muslims visit the Bara Shaheed Darga to make their wishes. After fulfillment of their wishes they exchange 'rotis' to one another at Nellore Tank (Swarnala Chervu). Hence it is called "Rottela Panduga."

Fig 20.9 Bara Shaheed Darga

According to the story told by the local people, 12 warriors (Bara Shaheed) came to India from Mecca Shareef, when Nellore was under the rule of Nawabs. A battle was fought near Gandavaram Tank in Kodavaluru Mandal in Nellore District between Tarakmans and Non Muslims. The 12 tarakmans sacrificed their lives in the battle. The horses brought the torsos of the martyrs to the Dargamitta tank in Nellore and left there. The piligrims constructed their tombs and began to worship them. Lakhs of people attend the Urs (Gandha Mahotsavam) from different parts of India every year in the month of Moharrum.

Women Exchanging Rotis

Bonalu

Bonalu is one of the folk festivals popular in the Telangana region of Andhra Pradesh. The Godesses are worshipped by offering food, which is later shared among the family members.

Women folk participate in the procession carrying *'Ghatams'* or ornamented pots filled with flowers on their heads.

- o If you have participated in any of these *jataras* or *urs* or *bonalu*, describe them in your class room and discuss their important features.
- o How are these different from the worship of village deities or worship in large temples or mosques?

The antiquity of Folk Traditions

Many historical books tell us that such folk gods were worshipped in very old times too. We learn about the worship of *nagas* (snakes)*,* trees, *yakshas* and *yakshinis* even some 2500 years ago. The *Palnati Virula Katha* written by Srinatha around 1450s

mentions the worship of Potharaju. In turn, Vallabharaya's *Kridabhiramamu* written around the same time describes in detail the worship of the *Palnati Veeras*, *Mailara* and many mother goddesses in Warangal.

You would have noticed by now that the folk deities are worshipped quite differently from the Gods in large temples, mosques or churches.

Most of these deities are worshipped by people irrespective of their caste or religion or economic status. For example, even Muslim farmers participate in many of the rituals of village gods. Similarly, people of all religions throng to the dargahs to seek the blessing of the *peers*. They tie strings on a tree or on the walls of the dargah making a vow in return for the wishes granted. They request the *pirzadas* to prepare *tawiz* for them to drive away evil spirits.

The intermixing of Village deities and High Religious traditions

In India, there has been a constant process of interaction between different kinds of people and their religions leading to intermixture of traditions. Thus religious beliefs, which originate in folk worship and folk wisdom, are adopted by higher religions and the folk religious beliefs adopt a lot from the higher religions.

Thus high religious traditions too worship *peepul* tree, snakes and the mother goddess. This is how the integration of snakes, trees animals, and birds in the present Puranic religion took place. Gradually the village deities became part of the worship of deities like the Buddha, Shiva or Vishnu or Durga. You can see snakes, lions, nandi, and trees being worshipped as part of their worship too.

In the case of Islam, this took a different form. The high religion of Islam believes in strict monotheism or worship of one and only God – Allah. However, the folk followers of Islam began to revere Sufi saints and believed that worshipping at the darghas will solve their problems. So a very strong tradition of pilgrimages to darghas and urs developed in which people of all faiths participate.

Folk Wisdom and Higher Religion

Many saints like Kabir, Yogi Vemana and many sufi saints who came from the common people expressed their deeper religious ideas. They also combined the ideas preached by the higher religions with that of the common people. Read the following lines of Yogi Vemana who lived about 300 years ago and composed poems of great wisdom in Telugu.

"Without personal experience, the mere repetition of scriptures will not remove fears just as darkness is never dispelled by a mere painted flame."

"The six tastes are diverse, but taste is one; various are the creeds regarding the truth, but truth is one; and saints differ among themselves, while he on whom they meditate is one."

"Bald heads, matted hair, daubing ashes, recitations, religions dress! No man is a saint who is not pure in heart."

Such ideas and wise sayings became part of ordinary people's thinking.

Key words :

1. Folk Deities   2. *Jatara*
3. Urs   4. *Peeri*
5. *Bonamu*

Project :

1. Get detailed information from your grand parents about any *Jatara* of your area. Prepare a report.
2. Collect stories and songs about any of the folk deities of your area and prepare a small booklet about it.

Improve your learning

1. What are the common elements in the worship of most of the village deities? AS_1

2. When people go to towns and settlethere, do they continue to worship their old village deities? How do they do it? AS_1

3. Why do people use different languages while worshipping different kinds of deities? AS_1

4. Do you think the way people worship the village deities is changing now? What kind of changes do you see? AS_4

5. Point out the Main places of important jataras and urs in Andhra Pradesh Map? AS_5

6. Read the fourth paragraph of page 186 and comment on it. AS_2

7. Collect the following particulars by talking to the people of different religions of your area. AS_3

S.No.	Name	Religion practised	God worshipped	Festivals celebrated

Chapter: 21
Devotional Paths

to the Divine

You may have seen people perform rituals of worship, or singing *bhajans*, *kirtans* or *qawwalis*, or even repeating the name of God in silence. Haven't you noticed that some of them are so moved that they burst into tears? Such intense devotion or love of God is the legacy of various kinds of *bhakti* and Sufi movements that have evolved since the eighth century. In class VI, you would have read about the Bhakti poems of Alvars and Nayanars who worshipped Vishnu and Siva, respectively. Soon kings and chiefs built large temples for these gods, made land grants, and other gifts to perform various rituals. Temple worship became elaborate, complex and expensive. Specially trained priests performed the rituals. People belonging to some castes were not allowed to enter the temples. Soon, a reaction set in against such rituals and inequalities. New ideas on devotion to god emerged. Read on to know about it.

Philosophy and *Bhakti*

Shankaracharya, one of the most influential philosophers of India, was born in Kerala in the eighth century. He was an advocate of *Advaita* or the doctrine of the oneness of the individual soul and the Supreme God, which is the Ultimate Reality. He taught that Brahman, the only or Ultimate Reality, was formless and without any attributes. He preached renunciation of the world and adoption of the path of knowledge to understand the true nature of Brahman and attain salvation.

Ramanujacharya, born in South India in the eleventh century, was deeply influenced by theAlvars. According to him, the best means of attaining salvation was through intense devotion to Vishnu. Vishnu in His grace helps the devotee to attain the bliss of union with Him. Ramanjua also ensured a place for people of lower castes in temple worship. He propounded the doctrine of *Vishishtadvaita* or qualified oneness according to which the soul even when united with the Supreme God remained distinct. Ramanuja's doctrine greatly inspired the new strand of *bhakti, which* developed in north India subsequently.

Basavanna's *Virashaivism*

We noted earlier the connection between the *bhakti* movement and temple worship. This in turn led to a reaction that was best represented in the *Virashaiva* movement initiated by Basavanna and his companions like Allama Prabhu and Akkamahadevi. This movement began in Karnataka in the mid-twelfth century. The Virashaivas argued strongly for the equality of all human beings and against Scriptural ideas about caste and the treatment of women. They were also against all forms of ritual and idol worship.

These are *vachanas* or sayings attributed to Basavanna:

The rich
Will make temples for Shiva.
What shall I,
A poor man
Do?
My legs are pillars,
The body the shrine,
The head a cupola
Of gold.
Listen, O Lord of the meeting rivers,
Things standing shall fall,
But the moving ever shall stay.

- What were the major ideas expressed by Basavanna?
- What is the temple that Basavanna is offering to God?

The Saints of Maharashtra

From the thirteenth to the seventeenth centuries, Maharashtra saw a great number of saint-poets, whose songs in simple Marathi continue to inspire people. The most important among them were Jnaneshwar, Namdev, Eknath and Tukaram as well as women like Sakkubai and the family of Chokhamela, who belonged to the "untouchable" Mahar caste. This regional tradition of *bhakti* focused on the Vitthala (a form of Vishnu) temple in Pandharpur, as well as on the notion of a personal god residing in the hearts of all people.

Fig 21.1 A fireside gathering of ascetics.

These saint-poets rejected all forms of ritualism, outward display of piety and social differences based on birth. In fact, they even rejected the idea of renunciation and preferred to live with their families, earning their livelihood like any other person, while humbly serving fellow human beings in need. A new humanist idea emerged as they insisted that *bhakti* lay in sharing others' pain. As the famous Gujarati saint Narsi Mehta said, "Vaishnavas are those who understand the pain of others."

This is an *abhang* (Marathi devotional hymn) of Sant Tukaram:

He who identifies
with the battered and the beaten,
Mark him as a saint,
For God is with him.
He holds
Every forsaken man
Close to his heart,
He treats
A slave
As his own son.
Says Tuka,
I won't be tired
to repeat again,
Such a man
Is God
In person.

○ Why do you think Tukaram considers the friends of the poor and suffering as the real devotees of God?

Here is an *abhang* composed by Chokhamela's son:

You made us low caste,
Why don't you face that fact, Great Lord?
Our whole life – left-over food to eat.
You should be ashamed of this.
You have eaten in our home.
How can you deny it?
Chokha's (son) Karmamela asks
Why did you give me life?

○ Discuss the ideas about the social order expressed in these compositions.

Nathpanthis, Siddhas and *Yogis*

Many religious groups of this period criticised the ritual and other aspects of conventional religion and the social order using simple, logical arguments. Among them were the *Nathpanthis, Siddhacharas* and *Yogis*. They advocated renunciation of the world. To them, the path to salvation lay in meditation on the formless Ultimate Reality and the realisation of oneness with it. To achieve this, they advocated intense training of the mind and body through practices like *yogasanas*, breathing exercises and meditation. These groups became particularly popular among low castes. Their criticism of conventional religion created the ground for devotional religion to become a popular force in northern India.

Islam and Sufism

The saints had much in common with the Sufis, so much so that it is believed that they adopted many ideas of each other. Sufis were Muslim mystics. They rejected outward religiosity and emphasised love and devotion to God and compassion towards all fellow human beings.

Islam propagated strict monotheism or submission to one God. It also rejected idol worship and considerably simplified rituals of worship into collective prayers. At the same time, Muslim scholars developed a holy law called *Shariat*. The Sufis

often rejected the elaborate rituals and codes of behaviour demanded by Muslim religious scholars. They sought union with God much as a lover seeks his beloved with a disregard for the world. Like the saint-poets, the Sufis too composed poems expressing their feelings, and a rich literature in prose, including anecdotes and fables, developed around them. Among the great Sufis of Central Asia were Ghazzali, Rumi and Sadi. Like the *Nathpanthis*, *Siddhas* and *Yogis*, the Sufis too believed that the heart can be

Fig 21.2 Mystics in ecstasy.

trained to look at the world in a different way. They developed elaborate methods of training using *zikr* (chanting of a name or sacred formula), contemplation, *sama* (singing), *raqs* (dancing), discussion of parables, breath control, etc. under the guidance of a master or *pir*. Thus emerged the *silsilas*, a genealogy of Sufi teachers, each following a slightly different method (*tariqa*) of instruction and ritual practice.

A large number of Sufis from Central Asia settled in Hindustan from the eleventh century onwards. This process was strengthened with the establishment of the Delhi Sultanate, when several major Sufi centres developed all over the subcontinent. The *Chishti silsila* was among the most influential orders. It had a long line of teachers like Khwaja Moinuddin Chishti of Ajmer, Qutbuddin Bakhtiar Kaki of Delhi, Baba Farid of Punjab, Khwaja Nizamuddin Auliya of Delhi and Bandanawaz Gisudaraz of Gulbarga.

The Sufi masters held their assemblies in their *khanqahs* or hospices. Devotees of all descriptions including members of the royalty and nobility, and ordinary people flocked to these *khanqahs*. They discussed spiritual matters, sought the blessings of the saints in solving their worldly problems, or simply attended the music and dance sessions.

Often people attributed Sufi masters with miraculous powers that could relieve others of their illnesses and troubles. The tomb or *dargah* of a Sufi saint became a place of pilgrimage to which thousands of people of all faiths thronged.

○ If you have ever been to a *Dargah* describe it to your friends in the class. How do people show respects to the *Pir* and what do they pray for?

New Religious Developments in India

The period after the thirteenth century saw a new wave of the *bhakti* movement in North India. This was an age when Islam, Hinduism, Sufism, various strands of *bhakti*, and the *Nathpanths*, *Siddhas* and *Yogis* influenced one another. We saw that new towns and kingdoms were emerging, and people were taking up new professions and finding new roles for themselves. Such people, especially crafts persons, peasants, traders and labourers, thronged to listen to these new saints and spread their ideas. Some of them like Kabir and Baba Guru Nanak rejected orthodox customs and beliefs.

Poets like Bammera Potana, Annamacharya, Chaitanya Mahaprabhu, Tulsidas and Surdas accepted existing beliefs and practices but wanted to make theem accessible to all.

Potana, who lived the life of a peasant in the village Bammera near Warangal, composed the famous *Mahabhagavatamu* in Telugu. Potana was called a *'Sahaja Kavi',* a natural poet. He wrote to express his natural devotional feelings in lucid poetry.

ThallapakaAnnamacharya (1408 – 1503) was a popular saint-composer of Andhra Pradesh and is revered as '*pada kavita pitamaha*'. Annamayya dedicated his life for composing and singing the glories of Lord Venkateswara of Tirupati. His compositions were mostly extempore in spoken dialect, unlike the classics of the age, which were written in the classical (*Grandhika*) style. In *'Annamacharya Charitramu',* it is said that Annamayya composed thirty two thousand *keertanas* on Lord Venkateswara.

In his *keertanas*, he took up subjects such as morality, dharma and righteousness. He was one of the first few who opposed the social stigma towards the untouchable castes in his era. In his sankeertanas, *"Brahmam Okkate Parabrahmam Okkate..."* and *"E Kulajudainanemi Evvadainanemi...",* he describes that the relationship between God and human is the same irrespective of the later's color, caste and financial status, in beautiful yet powerful usage of words.

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Ôá+<ŠH q uó„Þ² ` Ôá+<ŠH q
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- *Annamacharya Keertana*

Chaitanya Mahaprabhu (1486–1534) was a Vaishnava saint and social reformer in eastern India (present day Bangladesh and West Bengal). Chaitanya was a notable proponent for the Vaishnava school of *Bhakti yoga* (meaning loving devotion to Krishna/God) based on the philosophy of the *Bhagavata Purana* and *Bhagavad Gita*. He propagated community singing of Bhajans and dancing with devotion. He worshipped the forms of Krishna and popularised the chanting of the '*Hare Krishna*' *mantra*.

Kancherla Gopanna (1620 - 1680), popularly known as Bhakta Ramadasu, was a 17th century devotee of Sri Rama and a composer of Carnatic music. He is one among the famous *vaggeyakaras* (same person being the writer and composer of a song) in the Telugu language. He is renowned for constructing a famous temple for Sri Rama at Bhadrachalam. He composed devotional lyrics to Rama, which are popularly known as *Ramadaasu Keertanalu*. He wrote *Dasarathi Shatakamu*, a collection of nearly 108 poems dedicated to Lord Rama.

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H ÔásÁeÖ uó„e kÍ>·sÁMT<ŠqT, q[q <ŠÞâ¿£ŒD s eÖ
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¿±sÁTD²«\jáT uó„¿£ï esÁ<Š "qT, ¿£q•~ ¿±qT T|ŸÚ s eÖ…

- *Ramadasu Keertana*

₀ Can you name some *vaggeyakaras* and their *Keertanas*?

Tulsidas conceived of God in the form of Rama. Tulsidas's composition, the *Ramcharitmanas*, written in Awadhi (a language used in eastern Uttar Pradesh), is important both as an expression of his devotion and as a literary work. He was a contemporary of Shankaradeva of Assam (late fifteenth century) who emphasised devotion to Vishnu, and composed poems and plays in Assamese. He began the practice of setting up *namghars* or houses of recitation andprayer, a practice that continues to date

Fig 21.3 A painting of Mirabai.

This tradition also included saints like Dadu Dayal, Ravidas and Mirabai. Mirabai was a Rajput princess married into the royal family of Mewar in the sixteenth century. Mirabai became a disciple of Ravidas, a saint from a caste considered "untouchable". She was devoted to Krishna and composed innumerable *bhajans* expressing her intense devotion. Her songs also openly challenged the norms of the "upper" castes and became popular with the masses in Rajasthan and Gujarat.

A unique feature of most of the saints is that their works were composed in regional languages and could be sung. They became immensely popular and were handed down orally from generation to generation. Usually the poorest, the most deprived communities and women transmitted these songs, often adding their own experiences. Thus, the songs as we have them today, are as much a creation of the saints as of generations of people who sang them. They have become a part of our living popular culture.

₀ Have you listened to any such old *bhajans* in your mother tongue? Find out who composed them. Write down some of them and discuss their meaning in the class.

A Closer Look: Kabir

Kabir, who probably lived in the fifteenth-sixteenth centuries, was one of the most influential saints. He was brought up in a family of Muslim *julahas* or weavers settled near the city of Benares (Varanasi). We have little reliable information about his life. We get to know of his ideas from a vast collection of verses called *sakhis* and *pads* said to have been composed by him and sung by wandering *bhajan* singers. Some of these were later collected and preserved in the *Guru Granth Sahib*, *Panch Vani* and *Bijak*.

21.4 A painting of Kabir working on a loom

Kabir's teachings were based on a complete, indeed vehement, rejection of the major religious traditions. His teachings openly ridiculed all forms of external worship of both Hinduism and Islam, the pre-eminence of the priestly classes and the caste system. The language of his poetry was a form of spoken Hindi, widely understood by ordinary people.

Kabir believed in a formless Supreme God and preached that the only path to salvation was through *bhakti* or devotion. Kabir drew his followers from among both Hindus and Muslims.

Here is a composition of Kabir:

O Allah-Ram present in all living beings
Have mercy on your servants, O Lord!
Why bump your head on the ground,
Why bathe your body in water?
You kill and you call yourself "humble",
But your vices you conceal.
Twenty-four times the Brahmana keeps
the ekadasi fast,
While the Qazi observes the Ramzan.
Tell me why does he set aside the eleven
months
To seek spiritual fruit in the twelfth?
Hari dwells in the East, they say
And Allah resides in the West,
Search for him in your heart, in the heart
of your heart;
There he dwells, Rahim-Ram

A Closer Look:
Guru Nanak

We know more about Guru Nanak (1469-1539 AD) than Kabir. Born at Talwandi (Nankana Sahib in Pakistan), he travelled widely before establishing a centre at Kartarpur (Dera Baba Nanak on the river Ravi). Irrespective of their form creed, caste or gender, his followers ate together in the common kitchen (*langar*). The sacred space thus created by Guru Nanak was known as *dharmsal*.

Fig 21.5 Guru Nanak as a young man, discussion with holy men.

The number of Guru Nanak's followers increased through the sixteenth century under his successors. They belonged to a number of castes, but traders, agriculturists, artisans and craftsmen predominated. This may have something to do with Guru

Nanak's insistence that his followers must be householders and should adopt productive and useful occupations. They were also expected to contribute to the general funds of the community of followers.

The ideas of Guru Nanak had a huge impact on this movement from the very beginning. He emphasised the importance of the worship of one God. He insisted that caste, creed or gender was irrelevant for attaining liberation. His idea of liberation was not that of a state of inert bliss but rather the pursuit of active life with a strong sense of social commitment. He himself used the terms *nam, dan* and *isnan* for the essence of his teaching, which actually meant right worship, welfare of others and purity of conduct. His teachings are now remembered as *nam-japna, kirt-karna* and *vand-chhakna*, which also underline the importance of right belief and worship, honest living, and helping others. Thus, Guru Nanak's idea of equality had social and political implications. This might partly explain the difference between the history of the followers of Guru Nanak and the history of the followers of the other religious figures of the medieval centuries, like Kabir, Ravidas and Dadu whose ideas were very similar to those of Guru Nanak.

Key words :

1. *Advaita*
2. Salvation
3. *Alvars*
4. *Nayanars*
5. *Bhakti*
6. *Yogasanas*
7. *Bijak*
8. *Abhang*

Improve your learning

1. Fill in the blanks: AS$_1$
(a) Ramanuja was influenced by the —————.
(b) ————, ———— and ———— were advocates of *Virashaivism*.
(c) ————————— was an important centre of the *Bhakti* tradition in Maharashtra.
2. Describe the beliefs and practices of the *Nathpanthis, Siddhas* and *Yogis*. AS$_1$
3. What were the major ideas expressed by Kabir? How did he express them? AS$_1$
4. What were the major beliefs and practices of the Sufis? AS$_1$
5. Why do you think many teachers rejected prevalent religious beliefs and practices? AS$_1$
6. What were the major teachings of Baba Guru Nanak? AS$_1$
7. For either the *Virashaivas* or the saints of Maharashtra, discuss their attitude towards caste. AS$_1$
8. Why do ordinary people still remember Mirabai? AS$_6$
9. Read the para under the title 'A closer look: Kabir' of page 195 and comment on it. AS$_2$
10. Write about a festival celebrated by the people together in your area. AS$_6$

Project :

1. Visit any dargahs, gurudwaras or temples associated with saints of the *bhakti* tradition and describe what you saw and heard about them.
2. Get information about other works of the saint-poets mentioned in this chapter. Sing those songs in your school programmes.

Chapter: 22
Rulers and Buildings

Figure 24.1 shows the first balcony of the Qutb Minar. Qutbuddin Aybak had constructed this around 1199 AD. Notice the pattern created under the balcony by the small arches and geometrical designs. Can you find two bands of inscriptions under the balcony? These are in Arabic. Notice that the surface of the minar is curved and angular. Placing an inscription on such a surface requires great precision. Only the most skilled craftspersons could perform this task. Remember that very few buildings were made of stone or brick 800 years ago. What would have been the impact of a building like the Qutb Minar on observers in the thirteenth century?

Between the eighth and the eighteenth centuries kings and their officers built two kinds of structures: the first were forts, palaces and tombs – safe, protected and grandiose places of rest in this world and the second were structures meant for public activity including temples, mosques, tanks, wells, caravan *serais* and *bazaars*. Kings were expected to care for their subjects, and by making structures for their use and comfort, rulers hoped to win their praise. Construction activity was also carried out by others, including merchants. They built temples, mosques and wells. However, domestic architecture – large mansions (*havelis*) of merchants – has survived only from the eighteenth century.
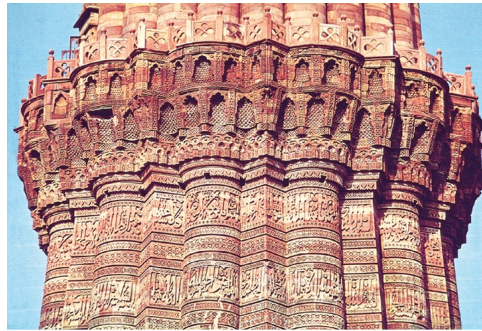
Fig 22.1

Figure 22.1: Qutb Minar is five storeys high. The band of inscriptions you see are under its first balcony. The first floor was constructed by Qutbuddin Aybak and the rest by Iltutmish around 1229. Over the years it was damaged by lightning and earthquakes and repaired by later kings.

Fig 22.2a Screen in the Quwaat al-Islam mosque, Delhi.

Engineering Skills and Construction

Monuments provide an insight into the technologies used for construction. Take something like a roof for example. We can make this by placing wooden beams or a slab of stone across four walls. But the task becomes difficult if we want to make a large room with an elaborate superstructure. This requires more sophisticated skills.

Between the seventh and tenth centuries, architects started adding more rooms, doors and windows to buildings. Roofs, doors and windows were still made by placing a horizontal beam across two vertical columns, a style of architecture called "trabeate" or "corbelled". Between the eighth and thirteenth centuries, the trabeate style was used in the construction of temples, mosques, tombs and in buildings attached to large stepped-wells.

- Visit old temples or Masjids near your place and look for examples of trabeate style (style in which the roof is supported by beams placed on pillars).
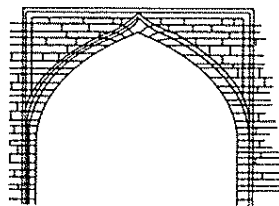

Fig 22.2b Corbelled technique used in the construction of an arch.

- This way of supporting the roofs required placing pillars near each other and large open halls could not be built. Can you figure out why?

Temple Construction in the Early Eleventh Century

The Kandariya Mahadeva temple dedicated to Shiva was constructed in 999 AD by King Dhangadeva.

Fig. 24.3b is the plan of the temple of the Chandela dynasty. An ornamented gateway led to an entrance, and the main hall (*mahamandapa*) where dances were performed. The image of the chief deity was kept in the main shrine (*garbhagriha*). This was the place for ritual worship

Fig 22.3a The Kandariya Mahadeva Temple of lord shiva.

where only the king, his immediate family and priests gathered. The Khajuraho complex contained royal temples where common people were not allowed entry. The temples were decorated with elaborately carved sculptures.
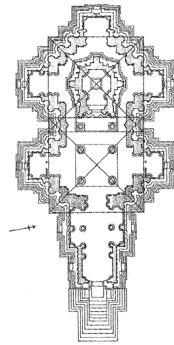

Fig: 22.3b

The Rajarajeshvara temple at Thanjavur had the tallest *shikhara* amongst temples of its time. Constructing it was not easy because there were no cranes in those days and the 90 tonne stone for the top of the *shikhara* was too heavy to lift manually. So the architects built an inclined path to the top of the temple, placed the boulder on rollers and rolled it all the way to the top. The path started more than four kilometres away so that it would not be too steep. The path dismantled after the temple was constructed.
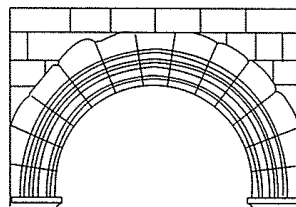

Fig 22.4 Brijadishwara Temple at Tanjore

Fig: 22.5a A 'true' arch. The 'keystone' at the centre of the arch transferred the weight of the superstructure to the base of the arch.
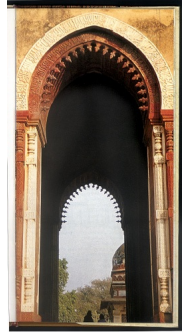
Fig: 22.5b True arch; detail from the Alai Darwaza (early fourteenth century). Quwwat al-Islam mosque, Delhi.

A new way of building

Two technological and stylistic developments are noticeable from the twelfth century:

(1) The weight of the superstructure above the doors and windows was sometimes carried by arches. The roof too used this principle and was converted into vaults and domes. This architectural form is called "arcuate".

○ Compare Figures 24.2a and 24.2b with 24.5a and 24.5b.

(2) Limestone cement was increasingly used in construction. This was very high quality cement, which, when mixed with stone chips hardened into concrete. This made construction of large structures easier and faster. Arches, domes and limestone mortar were used extensively in buildings after 1190 AD. Take a look at the construction site in Figure 24.6.

○ Describe what the labourers are doing, the tools shown, and the means of carrying stones.

Fig: 22.6 A painting from the Akbar Nama (dated 1590-1595), showing the construction of water gate at Agra Fort.

○ Do you think these new techniques could be used to build large halls and tall buildings?

Building Temples, Mosques and Tanks

Temples and mosques were beautifully constructed because they were places of worship. They were also meant to demonstrate the power, wealth and devotion of the patron. Take the example of the Rajarajeshvara temple. An inscription mentions that it was built by King Rajarajadeva for the worship of his god, Rajarajeshvara. Notice how the name of the ruler and the god are very similar. The king took the god's name because it was auspicious and he wanted to appear like a god. Through the rituals of worship in the temple, one god (Rajarajadeva) honoured another (Rajarajeshvara).

You may recall that the Kakatiya capital city – Orugallu was so designed as to have the temple of Svayambhu Shiva at the centre. This was built by the Kakatiyas to proclaim their power and status as independent kings.

The largest temples were all constructed by kings. The other, lesser deities in the temple were gods and goddesses of the allies and subordinates of the ruler. The temple was a miniature model of the world ruled by the king and his allies. As they worshipped their deities together in the royal temples, it seemed as if they brought the just rule of the gods on earth.

The kings and nobles endowed the temples with land, gold and jewels so that worship of the gods could be carried on a grand scale. By 1200 AD, most of these temples had become elaborate institutions,
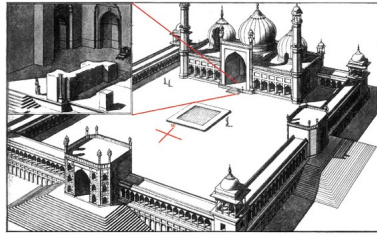
Fig 22.7 Plan of the Jami masjid built by Shah Jahan in his new capital at Shahjanabad 1650-1656.

Qibla - Direction towards Mecca

which employed hundreds of artisans, dancers, musicians, priests, administrators, servants, etc. They collected taxes from the villages, lent money on interest to traders, organised fairs and markets to which thronged buyers and sellers of goods. Several *mathas* of Saivaite and Vaishnavite sects were established around these temples. These temples thus became centres of political and economic power. Kings and rulers wanted to associate their names with these temples by organising their coronation ceremonies in the temples and by making large gifts to them and by adding to the constructions.

Muslim Sultans and Badshahs did not claim to be incarnations of god but Persian court chronicles described the Sultan as the "Shadow of God". An inscription in the Delhi mosque explained that God chose Alauddin as a king because he had the qualities of Moses and Solomon, the great law-givers of the past. The greatest law- giver and architect was God Himself. He created the world out of chaos and introduced order and symmetry.

As each new dynasty came to power, kings wanted to emphasise their moral right to be the rulers. Constructing places of worship provided rulers with the chance to proclaim their close relationship with God, especially important in an age of rapid political change. Rulers also offered patronage to the learned and pious, and tried to transform their capitals and cities into great cultural centres that brought fame to their rule and their realm.

It was widely believed that the rule of a just king would be an age of plenty when the heavens would not withhold rain. At the same time, making precious water available by constructing tanks and reservoirs was highly praised. Sultan Iltutmish won universal respect for constructing a large reservoir just outside *Dehli-i kuhna*. It was called the *hauz-i Sultani* or the "King's Reservoir".

Rulers often constructed tanks and reservoirs – big and small – for use by ordinary people.

Fig 22.8 Harmandar Sahib (Golden Temple) with the holy tank in Amritsar.

○ You have read about the shrines of village gods and about elaborate temples and mosques – why do you think they are so different?

Why were Temples Destroyed?

Because kings built temples to demonstrate their devotion to God and their power and wealth, it is not surprising that when they attacked one another's kingdoms, they often targeted these buildings. In the early ninth century, when the Pandyan king Shrimara Shrivallabha invaded Sri Lanka and defeated the king, Sena I (831-851), the Buddhist monk and chronicler Dhammakitti noted: "he removed all the valuables... The statue of the Buddha made entirely of gold in the Jewel Palace... and the golden images in the various monasteries – all these he seized." The blow to the pride of the Sinhalese ruler had to be avenged and the next Sinhalese ruler, Sena II, ordered his general to invade Madurai, the capital of the Pandyas. The Buddhist chronicler noted that the expedition made a special effort to find and restore the golden statue of the Buddha.

Similarly, in the early eleventh century, when the Chola king Rajendra I built a Shiva temple in his capital he filled it with prized statues seized from defeated rulers. A list included: a Sun-pedestal from the Chalukyas, a Ganesha statue and several statues of Durga; a Nandi statue from the eastern Chalukyas; an image of Bhairava (a form of Shiva) and Bhairavi from the Kalingas of Odisha; and a Kali statue from the Palace of Bengal.

Sultan Mahmud of Ghazni was a contemporary of Rajendra I. During his campaigns in the subcontinent, he also attacked the temples of defeated kings and looted their wealth and idols. Sultan Mahmud was not a very important ruler at that time. But by destroying temples – especially the one at Somnath – he tried to win credit as a great hero of Islam. In the political culture of the Middle Ages, most rulers displayed their political might and military success by attacking and looting the places of worship of defeated rulers.

○ In what ways do you think the policies of Rajendra I and Mahmud of Ghazni were a product of their times? How were the actions of the two rulers different?

Imperial Style of the Vijayanagara Period

The city of Vijayanagara was developed by the Rayas to act as the imperial capital of entire South India. Thus they wanted it to reflect all the important imperial building traditions.

Fig: 22.9 Virupaksha Temple in Hampi.

Fig 22.10a Lotus Temple.

They built large temples for Sri Virupaksha, Ramachandra, Krishna and Vitthala using a style that had been developed by Chola and Pandya emperors of Tamil Nadu. This included the *Vimanas* and the *Gopurams*. The Rayas paid special attention to the *Gopurams, which* were now built on a scale and height as never before. It consisted of a first floor usually built of solid granite and a series of upper floors made of brick and *sunnam*. These structures of immense scale must have been a mark of imperial authority that often dwarfed the towers on the central shrines, and signaled the presence of the temple from a great distance. They were also probably meant as reminders of the power of kings, able to command the resources, techniques and skills needed to construct these towering gateways. Other distinctive features include *mandapas* or pavilions and long, pillared corridors that often ran around the shrines within the temple complex. Let us look closely at the Virupaksha temple.

The Virupaksha temple was built over centuries while inscriptions suggest that the earliest shrine dated to the ninth-tenth century. It was substantially enlarged with the establishment of the Vijayanagara Empire.

Fig 22.10b Queen's Bath.

The hall in front of the main shrine was built by Krishnadevaraya to mark his accession. This was decorated with delicately carved pillars. He is also credited with the construction of the eastern *Gopuram*.These additions meant that the central shrine came to occupy a relatively small part of the complex.

The halls in the temple were used for a variety of purposes. Some were spaces in which the images of gods were placed to witness special programmes of music, dance, drama etc… Others were used to celebrate the marriages of deities. And yet others were meant for showing the replica of deities, which were distinct from those kept in the small central shrine.

While the Vijayanagara rulers built these temples on the Tamil Nadu models, they also built elaborate secular royal buildings, which were modelled on the style and techniques of the Sultanate architecture. The famous Lotus Mahal (named so by British visitors), Queen's Bath and the Elephant Stables are examples of this style. You can see the use of arches and domes in these buildings. They were covered with *Sunnam* plaster and decorated with elaborate floral and bird designs. It appears that these were buildings in which the kings and their nobles lived and displayed their wealth and cosmopolitan taste. However, these buildings do not just copy the designs of the sultanate buildings. They combined designs and features of southern temples with the arches and domes. This can best be seen in the Lotus Mahal, which was probably a place where the kings held their meetings.
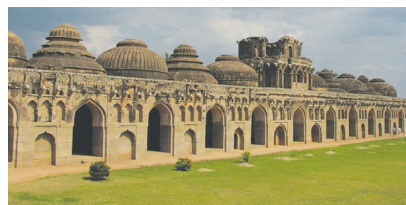

Fig 22.10c Elephant's stable

The most impressive remain of Vijayanagara, the Mahanavami Dibba, is a very high platform of 55feet, that is as tall as a five floor building, and 11000 Sq.feet in area. Its height was increased at least three times during two hundred years. The sides of the platform were covered with sculptures of various kinds. It did not have a complete building on the top. The platform was

covered by cloth shamiana or pandal supported by wooden pillars. On this platform the Vijayanagara kings held their Navaratri Puja and held their Dussera court in which all their subordinate chiefs, *nayakas* and officers paid their tributes to the Emperor. Ambassadors from Europe and other sultanates also attended the festival.


Fig 22.10d Mahanavami dibba

₀ Why do you think emperors of large kingdoms tried to use different styles of buildings?

Gardens, Tombs and Forts

Under the Mughals, architecture became more complex. Mughal emperors were personally interested in literature, art and architecture. In his autobiography, Babur described his interest in planning and laying out formal gardens, placed within rectangular walled enclosures and divided into four quarters by artificial channels.

These gardens were called *chahar baghs*, four gardens, because of their symmetrical division into quarters. Beginning with Akbar, some of the most beautiful *chahar baghs* were constructed by Jahangir and Shah Jahan in Kashmir, Agra and Delhi (see Fig 22.11).

There were several important architectural innovations during Akbar's reign. For inspiration, Akbar's architects turned to the tombs of his Central Asian ancestor, Timur. The central towering dome and the tall gateway (*pishtaq*)
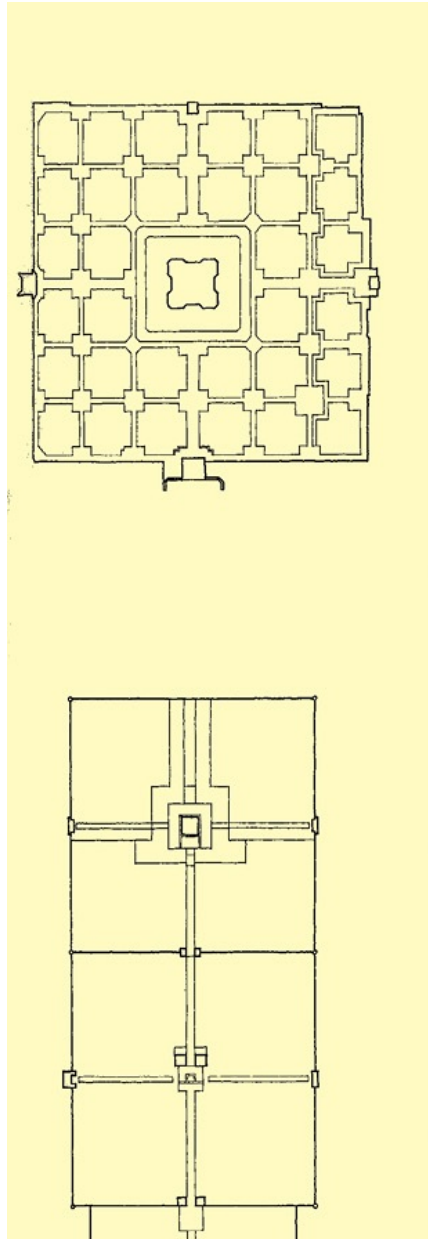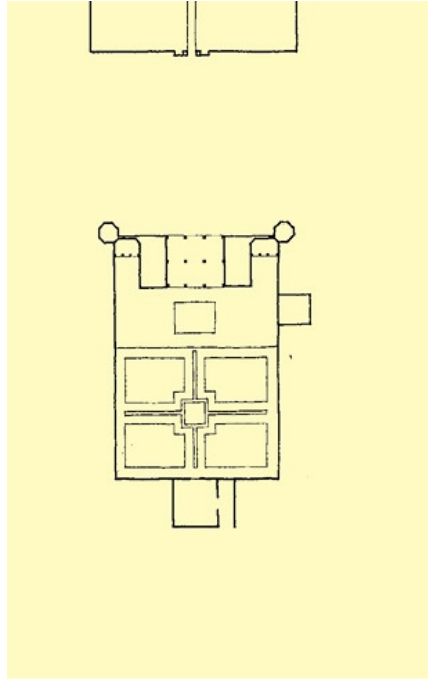
Fig: 22.11 Mughal chahar baghs.

Fig 22.11a The chahar bagh in Humayun's Tomb, Delhi

Fig 22.11b Terraced chahar bagh at Shalimar gardens, Kashmir.

became important aspects of Mughal architecture, first visible in Humayun's tomb. It was placed in the centre of a huge formal *chahar bagh* and built in the tradition known as "eight paradises" or *hasht bihisht* – a central hall surrounded by eight rooms. The building was constructed with red sandstone, edged with white marble.

Fig: 22.12 A painting of Babur supervising workers laying out a chahar bagh in Kabul.
Note how the intersecting channels on the path create the characteristic chahar bagh design.

Fig: 22.13 Tomb of Humayun, Can you see the water channels?

It was during Shah Jahan's reign that the different elements of Mughal architecture were fused together in a grand harmonious synthesis. His reign witnessed a huge amount of construction activity especially in Agra and Delhi. The ceremonial halls of public and private audience (*diwan-i khas* and *diwan-i - aam*) were carefully planned. These courts were also described as *chihil sutun* or forty-pillared halls, placed within a large courtyard.

Shah Jahan's audience halls were specially constructed to resemble a mosque. The pedestal on which his throne was placed was frequently described as the *qibla*, the direction faced by Muslims at prayer, since everybody faced that direction when court was in session. The idea of the king as a representative of God on earth was suggested by these architectural features.

The connection between royal justice and the imperial court was emphasised by Shah Jahan in his newly constructed court in the Red Fort at Delhi. Behind balcony of the emperor's throne were a series of *pietra dura* inlays that depicted the legendary Greek god Orpheus playing the flute. It was believed that Orpheus's music could calm ferocious beasts until they resided together peaceably.
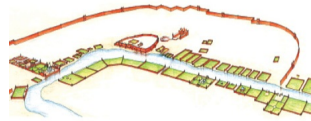

Fig: 22.14 A reconstruction from a map of the river-front garden city of Agra.
Note how the garden palaces of the nobles are placed on
both banks of the Yamuna. The Taj Mahal is on the left.

Fig: 22.15 Tajmahal in Agra.

The construction of Shah Jahan's audience hall aimed to communicate that the king's justice would treat the high and the low as equals where all could live together in harmony.

In the early years of his reign, Shah Jahan's capital was at Agra, a city where the nobility had constructed their homes on the banks of the river Yamuna. These were set in the midst of formal gardens constructed in the *chahar bagh* format. The *chahar bagh* garden also had a variation that historians describe as the "river-front garden". In this, the dwelling was not located in the middle of the *chahar bagh* but at its edge, close to the bank of the river.

Shah Jahan adapted the river-front garden in the layout of the Taj Mahal, the grandest architectural accomplishment of his reign. Here the white marble mausoleum was placed on a terrace by the edge of the river and the garden was to its south. The new city of Shahjahanabad that he constructed in Delhi, the imperial palace commanded the river-front. Only specially favoured nobles – like his eldest son Dara Shukoh – were given access to the river. All others had to construct their homes in the city away from the River Yamuna.

*Fig: 22.16 Decorated pillars and struts holding the extension of
the roof in Jodh Bai palace in Fatehpur Sikri.
These follow architectural traditions of the Gujarat region.*

○ You are an artisan standing on a tiny wooden platform held together by bamboo and rope fifty metres above the ground. You have to place an inscription under the first balcony of the Qutb Minar. How would you do this?

Key words :

1. Inscriptions
2. Monuments
3. Dynasty
4. Architecture
5. Coronation Ceremony

Improve your learning

1. How is the "trabeate" principle of architecture different from "arcuate"? AS_1
2. What is a *shikhara*? AS_1
3. What are the elements of a Mughal *chahar bagh* garden? AS_1
4. How did a temple communicate the importance of a king? AS_1
5. Read the second para of introduction part of page 197 and comment on it. AS_2
6. How did the Mughal court suggest that everyone – the rich and the poor, the powerful and the weak – received justice equally from the emperor? AS_6
7. The rich and the powerful construct large houses today. In what ways were the constructions of kings and their courtiers different from them? AS_4
8. Is there a statue or a memorial in your village or town. Why was it placed there? What purpose does it serve? AS_6
9. Visit and describe any park or garden in your neighbourhood. In what ways is it similar to or different from the gardens of the Mughals? AS_1
10. Locate the following in the India map. AS_5

a) Delhi b) Agra c) Amritsar d) Tanjavur e) Humpi f) River Yamuna g) Kujaraho

ACADEMIC STANDARDS

Time should be spent in making sure that children comprehend the passages given in text. In between questions are useful in this context. These questions are of different types that would include the aspects reasoning, cause and effect, justification, mind mapping / concept mapping, observation, analysis, thinking and imagination, reflection, interpreting etc. The key concepts have been discussed subconceptwise in every chapter with examples and also given in the form of keywords.
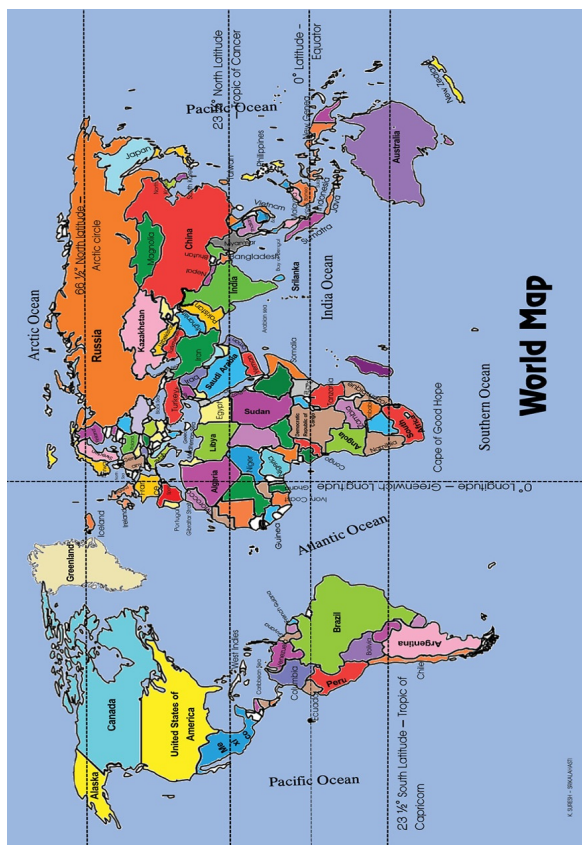
1) **Conceptual understanding:** Promoting learning of basic concepts through inquiry, discussion, reflection giving examples through case studies interpreting, observation etc.

2) **Reading the text (given), understanding and interpretation :** Occasionally there are case studies about farmers, labourers in factory, or images that are used in text which do not directly convey the concept. Time should be given for children to grasp the main ideas, interpret images etc.

3) **Information skills:** Textbooks alone cannot cover all different aspects of social studies methodology. For example, children living in an urban area can collect information regarding their elected representatives or children living in the rural area can collect information about the way irrigation / tank facilities are made available in their area. This information may not exactly match with that of the textbooks and will have to be clarified. Representing the information that they have collected through projects are also an important ability. For example if they collect information about a tank – they may decide to draw an illustration or map etc along with written material. Or represent the information collected through images or posters. Information skill includes, collection of information tabulation / records and analysis.

4) **Reflection on contemporary issues and questioning:** Students need to be encouraged to compare their living conditions along with that of different regions or people from different times. There may not be a single answer to these situations of comparison. Giving reasons for certain happening process and justification of informatic and interpretative.

5) **Mapping skills:** There are different types of maps and pictures used in the textbook. Developing ability related to maps as abstract representation of places is important. There are different stages of developing this ability, from creating a map of their classroom to understanding height, distance as represented in a map. There are illustrations, posters and photographs used in the textbook, these images often relate to the text and are not merely for visual effect. Sometimes there are activities like 'write a caption' or 'read the images' that are about architecture etc.

6) **Appreciation and Sensitivity:** Our country has vast diversity in terms of language, culture, caste, religion, gender etc. Social studies does take into consideration these different aspects and encourages students to be sensitive to these differences.
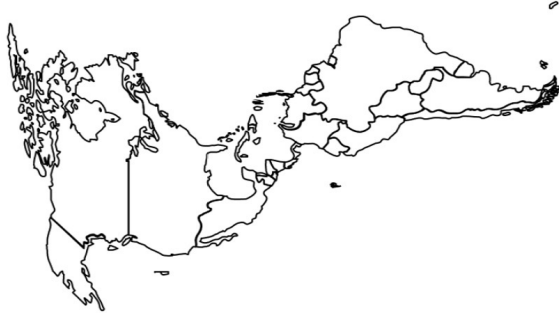
Appendix

(The additional information and the maps are to be used wherever necessary).

1. World Political Map

2. Indian Political Map

India – States – Union territories - Capitals

S T A T E S		
Jammu Kashmir	Srinagar, Jammu	
Himachala Pradesh	Simla	
Punjab	Chandigarh	
Haryana	Chandigarh	
Uttaranchal	Dehradun	
Rajasthan	Jaipur	
Madhya Pradesh	Bhopal	
Uttara Pradesh	Lucknow	
Bihar	Patna	
Jarkhand	Ranchi	
West Bengal	Kolkata	
Odisa	Bhubaneswar	
Chattisgarh	Raipur	
Maharashtra	Mumbai	

Gujarat	Gandhi Nagar	
Goa	Panaji	
Karnataka	Bangalore	
Andhra Pradesh	Amaravathi	
Telangana	Hyderabad	
Tamilnadu	Chennai	
Kerala	Tiruvanantha Puram	
Sikkim	Gangtok	
Arunachal Pradesh	Itanagar	
Assam	Dispur	
Meghalaya	Sahillong	
Nagaland	Kohima	
Manipur	Imphol	
Mizoram	Aizwal	
Tripura	Agarthala	

UNION TERRITORIES	
New Delhi	New Delhi
Chandigarh	Chandigarh
Andaman Nicobar	Portblair
Lakshadweep	Kavarathi
Dadra, Nagar Haveli	Silvassa
Daman & Die	Daman
Pondicherry	Pondicherry

3. Andhra Pradesh Political Map

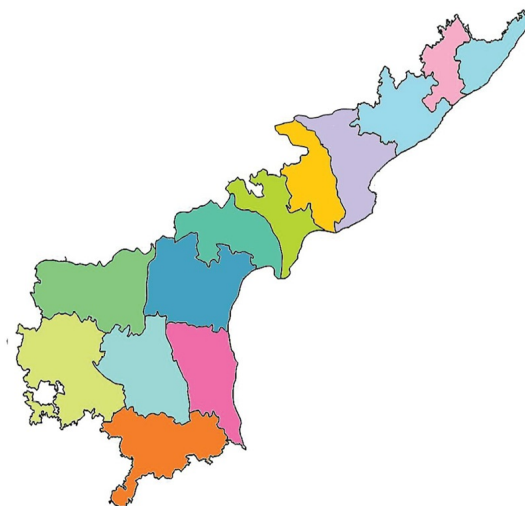## 4. Andhra Pradesh Visiting Places Map

5. World Outline Map

6. Indian Outline Map

7. Andhra Pradesh Outline Map

Andhra Pradesh Fact Sheet

1. Country : India
2. Region : South India
3. Formation Day : November 1, 1956 (First time)
June 2, 2014 (Second time)
4. Capital : Hyderabad (New capital city Amaravathi is under construction near Vijayawada).
5. No. of Districts : 13 (Srikakulam, Vijayanagaram, Vishakapatnam, East Godavari, West Godavari, Krishna, Guntur, Prakasam, Nellore, Chittor, Kadapa, Kurnool and Anathapur).
6. Official Language : Telugu
7. No. of Assembly seats : 175
8. No. of Council seats : 58
9. No. of Lok Sabha seats : 25
10. No. of Rajyasabha seats : 11
11. Rivers : Godavari, Krishna, Tungabhadra, Penna, Swarnamukhi
12. No. of Jilla Praja Parishads : 13
13. No. of Mandal Praja Parishads : 661
14. No. of Municipal Corporation : 13
15. No. of Municipalities : 73
16. No. of Revenue Divisions : 50
17. No. of Grama Panchayats : 1967
18. Total Population (2011) : 49,386,799
19. No. of Males : 24,738,068
20. No. of Females : 24,648,731
21. Sex ratio : 1000 : 996
22. Density of Population : 308/km^2
23. Literacy : 67.41%
24. Male Literacy : 74.88%
25. Female Literacy : 59.15%
26. Area : 160,205 km^2
27. Coastal Line : 972 kms

NATIONAL SYMBOLS

National State Emblem
The Sarnath Lion

National Flag – tricolour Flag

1	Chaitra
2	Vaishakh
3	Jyaishtha
4	Ashadha
5	Shravana
6	Bhadrapad
7	Ashwin
8	Kartik
9	Margashīrsha (Agrahayana)
10	Paush
11	Magh
12	Phalgun

National Calendar
Saka Era

National Flower – Lotus

National Fruit - Mango
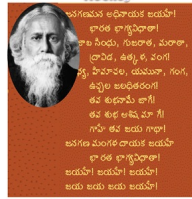

National Tree - Banyan tree

National Game / Sport
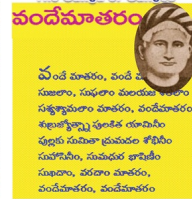Hockey

National Animal - Tiger
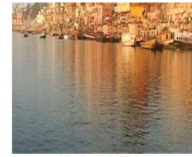
National River
The Ganga or Ganges

National Anthem
Jana gana mana

National Bird
The Indian peacock

National Song
Vande Mataram