SOCIAL SCIENCE

SOCIAL AND POLITICAL LIFE – I

Textbook for Class VI

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राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्
NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

2018-19

ISBN 81-7450-511-3

First Edition
February 2006 *Phalguna 1927*

Reprinted
December 2006 *Pausa 1928*
December 2007 *Pausa 1929*
December 2009 *Agrahayana 1931*
January 2011 *Magha 1932*
February 2012 *Phalguna 1933*
November 2012 *Kartika 1934*
November 2013 *Kartika 1935*
January 2015 *Magha 1936*
January 2017 *Magha 1938*
January 2018 *Magha 1939*

PD 650T + 100T RPS

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OFFICES OF THE PUBLICATION DIVISION, NCERT

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Kolkata 700 114 **Phone : 033-25530454**

CWC Complex
Maligaon
Guwahati 781 021 **Phone : 0361-2674869**

₹ 55.00

Printed on 80 GSM paper with NCERT watermark

Published at the Publication Division by the Secretary, National Council of Educational Research and Training, Sri Aurobindo Marg, New Delhi 110 016 and printed at Hi-Tech Graphics, F-23, Okhla Industrial Area, Phase-I, New Delhi

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FOREWORD

The National Curriculum Framework (NCF), 2005, recommends that children's life at school must be linked to their life outside the school. This principle marks a departure from the legacy of bookish learning which continues to shape our system and causes a gap between the school, home and community. The syllabi and textbooks developed on the basis of NCF signify an attempt to implement this basic idea. They also attempt to discourage rote learning and the maintenance of sharp boundaries between different subject areas. We hope these measures will take us significantly further in the direction of a child-centred system of education outlined in the National Policy on Education (1986).

The success of this effort depends on the steps that school principals and teachers will take to encourage children to reflect on their own learning and to pursue imaginative activities and questions. We must recognise that given space, time and freedom, children generate new knowledge by engaging with the information passed on to them by adults. Treating the prescribed textbook as the sole basis of examination is one of the key reasons why other resources and sites of learning are ignored. Inculcating creativity and initiative is possible if we perceive and treat children as participants in learning, not as receivers of a fixed body of knowledge.

These aims imply considerable change in school routines and mode of functioning. Flexibility in the daily time-table is as necessary as rigour in implementing the annual calendar so that the required number of teaching days is actually devoted to teaching. The methods used for teaching and evaluation will also determine how effective this textbook proves for making children's life at school a happy experience, rather than a source of stress or boredom. Syllabus designers have tried to address the problem of curricular burden by restructuring and reorienting knowledge at different stages with greater consideration for child psychology and the time available for teaching. The textbook attempts to enhance this endeavour by giving higher priority and space to opportunities for contemplation and wondering, discussion in small groups, and activities requiring hands-on experience.

National Council of Educational Research and Training (NCERT) appreciates the hard work done by the textbook development committee responsible for this book. We wish to thank the Chairperson of the advisory committee for Social Science textbooks at the Upper Primary Level, Professor Hari Vasudevan and the Chief Advisor for this book, Sarada Balagopalan, for guiding the work of this committee. Several teachers contributed to the development of this textbook; we are grateful to their principals for making this possible. We are indebted to the institutions and

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organisations which have generously permitted us to draw upon their resources, material and personnel. We are especially grateful to the members of the National Monitoring Committee, appointed by the Department of Secondary and Higher Education, Ministry of Human Resource Development under the Chairpersonship of Professor Mrinal Miri and Professor G.P. Deshpande, for their valuable time and contribution. As an organisation committed to the systemic reform and continuous improvement in the quality of its products, NCERT welcomes comments and suggestions which will enable us to undertake further revision and refinement.

Director
National Council of Educational
Research and Training

New Delhi
20 December 2005

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ACKNOWLEDGMENTS

The collective effort that this textbook represents extends beyond the formal writing team. Several friends and colleagues were involved with this book in many ways. As members of our self-initiated internal review committee Mary John, S. Mohinder, Aditya Nigam and C.N. Subramaniam provided us with detailed feedback and inputs.

In addition, Solly Benjamin, Rajeev Bhargav, Anu Gupta, Sarah Joseph, Prakash Kant, Prabhu Mahapatra, Farah Naqvi, Awadhendra Sharan, Sujit Sinha, Bhupendra Yadav and Yogendra Yadav read particular chapters and commented on them. Alex M. George played multiple roles in terms of providing us with ideas, feedback and information. Keshab Das helped us think through one of our chapters with his detailed draft. Sumangala Damodaran provided us the wording of the IPTA song that we have used in the first chapter. Ben eagerly worked at providing us with information on rice cultivation in Chizami, Nagaland.

We specially would like to thank Urvashi Butalia who generously agreed to edit the book at short notice. Her detailed editing and comments greatly enriched the quality of the book, its presentation of ideas and our writing style.

We would like to thank R.K. Laxman (The Times of India), Sheila Dhir, Poile Sengupta and Anjali Monteiro for permitting us to use their work and writings. We duly acknowledge, Penguin, Tulika and the Government of Maharastra for allowing us to use their publications.

Some of the illustrations in this book have been done by children. The children of Government Middle School, Uda, District Harda have drawn the pictures used in the collage on rural livelihoods. Aditi, Aishwarya, Anisha, Bali, Meenakshi and Sahar also provided us with their drawings. Saswati Chaudhury has painted two of the illustrations that we have used in the first chapter.

The photographs were generously provided by *Down to Earth*, *Hindustan Times* and Nehru Memorial Library. We specially thank Outlook for the help and understanding extended to us and to Jan Breman and Parthiv Shah for their Photographs.

The Centre for the Study of Developing Societies (CSDS); Eklavya; Nirantar – Centre for Gender and Education and Ankur Society for Alternatives in Education played an important institutional role in the evolution of the book by being patient with our constant absences, our excessive demands and lending their help in whichever way we required. Mr. Adhikari, Vikas, Sachin and Ghanshyam at CSDS, Dinesh Patil at Eklavya and Shalini Joshi, Purwa Bhardwaj, Malini Ghosh, Prasanna and Anil Hasda at Nirantar have helped us a great deal.

All of the above individuals – as parents, teachers or students – have a knowledge of textbooks and became involved in this process out of a commitment to bettering the ways in which we introduce children to new ideas.

Special thanks are due to Savita Sinha, *Professor and Head,* DESSH, NCERT for her support during the development of this book.

The Council also gratefully acknowledges the contributions of Arvind Sharma, *DTP Operator* during the preparation of the book.

The efforts of the Publication Department, NCERT in bringing out this book are also highly appreciated. This textbook is a reflection of all of our efforts. Suggestions and critical feedback on this book are welcome.

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ON USING THIS BOOK

Why 'Social and Political Life'?

Members of the team that drew up the National Curriculum Framework 2005 were of the opinion that the subject 'Civics' grew out of a certain colonial past and therefore required to be changed. In addition, members of the curriculum committee felt that civics had been focused only on describing government institutions and programmes and needed to develop a critical outlook. "Social and Political Life" is the new subject that emerged out of this exercise. This new subject has also simultaneously expanded its scope by including within its purview topics that deal with various aspects of social, political and economic life.

What is different about 'Social and Political Life'?

A great deal of effort has gone into consciously devising a different approach while writing this textbook. The textbook incorporates a mix of the following three elements:

1) Recognising that children learn best through concrete experiences. We have tried to discuss institutions and processes through incorporating these either in the form of fictional narratives, or case-studies or exercises that draws on the child's experiences.

2) Introducing concepts with a view to enabling comprehension rather than the retention of facts. Some of the ways in which we have done this is through minimising a listing of information, through asking questions that encourage the child to think, and through avoiding definitions wherever possible.

3) Keeping in mind that the child is already deeply enmeshed within familial and social networks, we have tried to balance the ideal with the real in our discussion of topics.

Children bring in a lot of what happens in the outside world to the classroom. The discussion of topics draws upon as well as interrogates these understandings. The reality is portrayed along with an analysis of how we could move towards the ideal. This ideal is emphasised through the values that are enshrined in the Constitution and through people's struggles to achieve these.

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This book is divided into four sections that focus on different concepts i.e. diversity, government, local government and administration and livelihoods. Each section contains chapters that elaborate and expand on these concepts.

I. Beginning Each Chapter

Each Chapter begins with two elements that have been introduced to create an interest in the child to find out what the Chapter is about. The first of these is the Introductory Box that provides a brief glimpse into the contents of what that Chapter will deal with. At times it has questions that are designed both to generate curiosity as well as to elicit the child's experiences on the particular topic. We have also begun each Chapter with a large visual. The reason behind this is once again to enable the child to conjecture, with the help of the picture provided, what the particular Chapter seeks to get across. Teachers are encouraged to come up with their own questions and visuals in addition to using those provided in this book.

Chapter 2

Diversity and Discrimination

In the previous chapter you have discussed the meanings of diversity. Sometimes people who are 'different' from others are teased, laughed at or not included in a certain activity or group. We feel hurt, angry, helpless or sad when friends or others treat us in such ways. Have you ever wondered why this happens?

In this chapter we will try and explore how such experiences are related to the society we live in. We will look at how they are connected to the inequalities that exist around us.

II. In-text Questions and Exercises

What were Hector and his classmates protesting about?
List five ways in which the non-whites were discriminated against:
1.
2.
3.

You will notice that all of the Chapters include boxes that contain in-text questions, discussion boxes or exercises. These serve several purposes. One is to help the teacher gauge the extent to which the student has understood what has been discussed earlier in the Chapter.

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3. Talk to a vegetable vendor or hawker and find out how do they organise their work, their way of preparing, purchasing, selling etc.

4. Bachchu Manjhi has to think twice before taking a day off from work. Why?

Second is to expand on the student's understanding of concepts by attempting to locate these within a child's own experiences.

The third is to allow the student to recall and make connections with what has been taught earlier.

Exercise: Look at the statements in the column on the left. Can you identify which level they belong to? Place tick marks against the level you consider most appropriate.

	Local	State	Central
The decision of the Indian government to maintain peaceful relations with Russia.			
The decision of the West Bengal Government on whether to have Board exam in Class 8 for all government schools.			
Introduction of two new train connections between Jammu and Bhubaneswar.			

Discuss

Why do you think Samir Do did not attend school? Do you think it would have been easy for him to attend school if he wanted to? In your opinion is it a fair situation that some children get to go to school and others don't?

The discussion boxes are meant for discussion in small groups which then later gets shared with the whole class. These discussion boxes are central to the student experientially expanding upon their understanding of particular concepts and should therefore in no way be ignored for the sake of time constraints.

III. End-Text Questions

In drafting the end-text questions, care has been taken to encourage the student to understand rather than to blindly memorise the contents of the book. Students should be encouraged to write the answers in their own words. Various types of questions have been used. A brief explanation of three different types of questions are provided:

QUESTIONS

1. What is the work of the police?
2. List two things that the work of a Patwari includes.

» One type requires the child to **specifically recall some of the main ideas** of the Chapter.

5. Fill in the following table to show the services provided by people in the markets which you visit frequently.

Name of the shop or office	Nature of the service provided

» Another type asks the student **to answer based on their own experiences.**

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6. Compare the situation of Sekar and Ramalingam by filling out the following table:

	SEKAR	RAMALINGAM
Land cultivated		
Labour required		
Selling of harvest		

» There are compare and contrast questions that ask the student to think through the information presented to them

» Questions also ask the student **to imagine a situation** that they have read about and react to the issues it throws up.

6. Read the following news item.
...The incident came to light when some villagers brought a badly injured Lad to hospital for treatment. In the FIR recorded by the police Lad said that he was attacked when he insisted that the water in the tanker must be emptied into the storage tanks constructed as part of the water supply scheme by Nimone Gram Panchayat so that there would be equal distribution of water. However, he alleged that the upper caste men were against this and told him that the tanker water was not meant for the lower castes.

Adapted from *Indian Express, May 1, 2004*

a. Why was Bhagvan beaten?
b. Do you think that the above is a case of discrimination? Why?

7. **Discuss:**

In the two photographs you see different ways of collecting and disposing garbage.

i) Which way do you think provides safety to the person disposing garbage?

» Another type has used visuals/ photos to ask the student to describe what they see and how it relates to what they have read in the Chapter.

These various types of questions will allow the teacher to evaluate whether the child has not only understood a concept but that this learning includes an ability to relate to the concept meaningfully. The teacher is encouraged to set questions of various types, like the ones described above, when evaluating the student. It is important that we formulate new questions, similar to the end-text questions. We must try to abandon the practice of students 'learning' answers to a fixed set of questions. Expressing opinion, or debating on certain issues is part of engaging with or learning a concept.

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IV. Use of Narratives

I meant it as a joke. A joke for the small ragged boy who sold newspapers at the traffic light at the busy intersection. Every time I cycled past he would run after me, holding out the English paper and screaming out the evening's headlines in a mixture of Hindi and English. This time, I stopped by the pavement and asked for the Hindi paper. His mouth fell open...

This book uses several narratives, both fiction and non-fiction, to enable the child to understand ideas and institutions. These narratives should be used to encourage introspection as well as discussion, with the effort being to have the student identify as much as possible with the story. In some Chapters we have asked students to write narratives of their own based on their experiences of similar situations. The student should be encouraged to be as creative as possible while writing and narrating these stories. The teacher is also encouraged to look for linkages that can be made with concepts that are being taught in the other subjects.

Bachchu Manjhi – A Cycle-Rickshaw Puller

I come from a village in Bihar where I worked as a mason. My wife and three children live in the village. We don't own land. In the village I did not get masonry work regularly. The income that I earned was not sufficient for our family.

After I reached this city, I bought an old cycle rickshaw and paid for it in instalments. This was many years ago...

Imagine that you are a writer or an artist who lives in the place described above. Either write a story or draw a picture of your life here.

Do you think you would enjoy living in a place like this? List five different things that you would miss the most if you lived here.

V. Use of Images

This book contains several illustrations and photographs. These are as integral to the Chapter as the narrative is and the teacher is encouraged to use these in explaining the narrative contents of this book. In addition pictures help the child visualise a situation even if the child is not familiar with it. The teacher is encouraged to use relevant visual material in the classroom in addition to what is provided here. The library, newspaper, magazines, the internet are all a potential source of visuals and should be used whenever possible.

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VI. Use of other Sources

Not bad! One of the taps in the nearby village must be getting water!

Letters to the editor

Ban posters

POSTERS ON walls spoil the city's looks. Further, many times posters are pasted on important sign boards and even road maps. All political parties should arrive at a consensus on banning posters on walls.

MAHESH KAPASI
Delhi

A textbook is important but only one among many sources that can be used in a classroom. Students should be encouraged to read outside their textbooks. One way would be to find out answers to some of the questions raised in the class in other sources like the newspaper, magazines, books etc.

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THE CONSTITUTION OF INDIA

PREAMBLE

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

JUSTICE, social, economic and political;

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

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

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

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

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

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UNIT - I

Diversity

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National Anthem of India

Jana-gana-mana-adhinayaka jaya he
Bharata-bhagya-vidhata.

Punjaba-Sindhu-Gujarata-Maratha
Dravida-Utkala-Banga

Vindhya-Himachala-Yamuna-Ganga
uchchala-jaladhi-taranga.

Tava shubha name jage, tava shubha asisa mage,
gahe tava jaya-gatha.

Jana-gana-mangala-dayaka jaya he
Bharata-bhagya-vidhata.

Jaya he, jaya he, jaya he,
jaya jaya jaya jaya he!

Translation of the National Anthem

Thou art the ruler of the minds of all people,
dispenser of India's destiny.

Thy name rouses the hearts of
the Punjab, Sindh, Gujarat and Maratha,

of the Dravida and Odisha and Bengal.
It echoes in the hills of the Vindhyas and Himalayas,

mingles in the music of Yamuna and Ganga and is
chanted by the waves of the Indian Sea.

They pray for thy blessings and sing thy praise.
The saving of all people waits in thy hand,

thou dispenser of India's destiny.
Victory, Victory, Victory to thee!

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Chapter 1

Understanding Diversity

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

All these different people, who come from all kinds of backgrounds, and belong to all kinds of religions and cultures help to make India so interesting and so diverse. What does diversity add to our lives? How did India become like this? Are all kinds of difference a part of diversity? Can diversity also be a part of unity? Read this chapter to find some answers.

Three children around your age have drawn the figures above. Use the empty box to draw your human figure. Is your drawing similar to any of the others? The chances are that your drawing is quite different from the other three, which you can see are quite different from each other. This is because each one of us has a unique drawing style. We not only don't look exactly like each other but also differ in terms of the language we speak, our cultural backgrounds, the religious rituals we observe and, of course the way we draw!

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Fill out the following information about yourself

When I go out I like wearing

_____

At home I speak in

_____

My favourite sport is

_____

I like reading books about

_____

Now ask your teacher to help you check, how many of you have similar answers. Is there anyone whose list matches yours exactly? Probably not. But many of you may have similar answers. How many like reading the same kind of books? How many different languages are spoken by the students in your class?

By now you must have recognised the many ways in which you are quite like some of your classmates and other ways in which you are different from them.

Making friends

Do you think it would be easy for you to make friends with someone who was very different from you? Read the following story and think about this.

I had meant it as a joke. A joke made up for a small ragged boy who sold newspapers at the Janpat crossing at the busy intersection. Every time I cycled past he would run after me, holding out the English paper and screaming out the evening's headlines in a mixture of Hindi and English words. This time, I stopped by the pavement and asked for the Hindi paper. His mouth fell open.

"You mean you know Hindi?" he asked.

"Of course," I said as I paid for the paper.

"Why? What did you think?"

He paused. "But you look so...so angrez," he said. "You mean you can even read Hindi?"

"Of course I can," I said, this time a little impatiently. "I can speak, read

and write Hindi. Hindi is one of the subjects I study in school."

"Subjects?" he asked. How could I explain what a subject was to someone who had never been to school? "Well, it is something..." I began, but the lights changed, and the honking behind me grew a hundredfold and I let myself be pushed along with the rest of the traffic.

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The next day he was there again, smiling at me and holding out a Hindi paper. "Bhaiyya," he said, "aap ka akhbaar. Ab Bathaaiye yeh subject kya cheez hai?" the English word sounded strange on his tongue. It sounded like its other meaning in English – to be ruled by someone else.

"Oh, it's just something to study," I said. And then because the red light had come on, I asked him, "Have you ever been to school?" "Never," he answered. And he added proudly, "I began working when I was so high." He measured himself against my cycle-seat. "First my mother used to come with me but I can do it all alone."

"Where is your mother now?" I asked, but then the lights changed and I was off. I heard him yell from somewhere behind me, "She's in Meerut with..." The rest was drowned out.

"My name is Samir," he said the next day. And very shyly he asked, "What's yours?" It was incredible. My bicycle wobbled. "My name is Samir too," I said. "What?" His eyes lit up. "Yes," I grinned at him. "It's another name for Hanuman's father, you know." "So now you are Samir Ek and I'm Samir Do," he said triumphantly. "Something like that," I answered and then I held out my hand. "Haath milao, Samir Do!" His hand nestled in mine like a little bird. I could still feel its warmth as I cycled away.

The next day, he did not have his usual smile for me. "There is trouble in Meerut," he said. "Many people are being killed there in the riots." I looked at the headlines. Communal Riots, it blazed. "But Samir..." I began. "I'm a Muslim Samir," he said in answer. "And all my people are in Meerut." His eyes filled with tears and when I touched his shoulder, he would not look up.

He was not at the crossing the day after. Neither the day after nor ever again. And no newspaper, in English or Hindi, can tell me where my Samir Do has gone.

(*The Lights Changed* by Poile Sengupta)

Name three ways in which Samir Ek and Samir Do were different?

Did these differences prevent them from becoming friends?

While Samir *Ek* is more familiar with English, Samir *Do* speaks Hindi. Although they both are more at home in different languages they still communicated with each other. They made the effort to do so because this was what was important to them.

Samir *Ek* and Samir *Do* also come from different religious and cultural backgrounds. While Samir *Ek* is a Hindu, Samir *Do* is a Muslim. Different religious and cultural backgrounds such as these are an aspect of diversity.

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Make a list of the festivals that might have been celebrated by the two boys.

Samir *Ek*:

Samir *Do*:

Can you think of a situation in which you made friends with someone who was very different from you? Write a story that describes this.

In addition to their diverse religious and cultural backgrounds, there are other ways in which Samir *Ek* and Samir *Do* are different from each other. For example, while Samir *Ek* goes to school, Samir *Do* sells newspapers.

Discuss

Why do you think Samir *Do* did not attend school? Do you think it would have been easy for him to attend school if he wanted to? In your opinion is it a fair situation that some children get to go to school and others don't?

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

The caste system is another example of inequality. According to this, society was divided into different groups depending upon the work that people did and they were supposed to remain in those groups. So if your parents were potters you could only become a potter, nothing else. This system was considered irreversible. And because you were not supposed to change your profession, it was not considered necessary for you to know anything more than what you needed in your profession. This created a situation of inequality. You will read more about this and other inequalities in the following chapters.

What does diversity add to our lives?

Just like Samir *Ek* and Samir *Do* became friends, you might have friends who are very different from you. You have probably eaten different kinds of food in their homes, celebrated different festivals with them, tried out the clothes they wear, and learnt some of their languages as well.

Make a list of the food that you have eaten from different parts of India.

Make a list of the languages besides your mother tongue that you can speak at least one or two words of.

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You probably like reading and hearing stories and adventures about different animals, people and even ghosts. Perhaps you even enjoy making up stories yourself! Many young people feel happy when they read a good story because it gives them lots of ideas to make up more stories. People who write stories get their ideas from all sorts of different places – from books, and real life and from their imagination.

Some may have lived in forests close to animals and chosen to write of their fights and friendships. Others read real accounts of kings and queens and wrote stories about love and honour. Some dipped into their own childhood memories of school and friends and wrote stories of adventure.

Imagine if all the storytellers and writers that you have heard and read so far were forced to live in a place where all people wore the same two colours red and white, ate the same food (maybe potatoes!), took care of the same two animals, for example, the deer and the cat, and to entertain themselves played snakes and ladders. What kind of stories do you think they would write?

Imagine that you are a writer or an artist who lives in the place described above. Either write a story or draw a picture of your life here.

Do you think you would enjoy living in a place like this? List five different things that you would miss the most if you lived here.

DIVERSITY IN INDIA

India is a country of many diversities. We speak different languages, have various types of food, celebrate different festivals, practise different religions. But actually, if you think about it, we do many things that are similar except that we do them in different ways.

How do we explain Diversity?

A little more than two hundred years ago or long before the train, aeroplane, bus or car became a part of our lives, people travelled from one part of the world to another, in ships, on horses, on camels or on foot.

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List at least three different ways in which people in India do the following. One of the possible answers has been provided for you already.

Different ways in which people pray	Through singing a hymn		
Different ways in which people get married		Through signing a register in the court	
Different ways in which people dress			In Manipur women wear a *phanek*
Different ways in which people greet each other		In Jharkhand many adivasis say "*johar*" to greet each other	
Different ways in which people cook rice	By making *Biriyani* with meat or vegetables		

Often, they went in search of new lands, or new places to settle in, or for people to trade with. And because it took so long to travel, once they got to a place, people stayed there, often for a long time. Many others left their homes because there were famines and drought and they could not get enough to eat. Some went in search of work while others left because there was a war.

Sometimes, as they began to make their homes in new places, people began to change a little and at other times they managed to do things in the old ways. So their languages, food, music, religions became a mix of the old and the new, and out of this inter-mixing of cultures, came something new and different.

The history of many places shows us how many different cultural influences have helped to shape life and culture there. Thus regions became very diverse because of their unique histories.

Similarly diversity also comes about when people adapt their lives to the geographical area in which they live. For example living near the sea is quite different from living in a mountainous area.

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Not only do people have different clothing and eating habits, but even the kinds of work they do are different. In cities it is often easy to forget how closely people's lives are tied to their physical surroundings. This is because in the city people seldom grow their own vegetables and grain. Instead they depend on the market to buy all the food and other goods that they need.

Let us try to understand what we mean when we say that historical and geographical factors influence the diversity of a region. We can do this by reading about life in two different parts of the country, Kerala and Ladakh.

Look at the map of India in an Atlas and locate Kerala and Ladakh. Can you list three ways in which the different geographical location of these two regions would influence the following?

1. *The food people eat:*
2. *The clothes they wear:*
3. *The work they do:*

Ladakh is a desert in the mountains in the eastern part of Jammu and Kashmir. Very little agriculture is possible here since this region does not receive any rain and is covered in snow for a large part of the year. There are very few trees that can grow in the region. For drinking water, people depend on the melting snow during the summer months.

People here keep sheep and goats. The goats in this region are special because they produce pashmina wool. This wool is prized and pashmina shawls cost a lot of money. The people in Ladakh carefully collect the wool of the goats and sell this to traders from Kashmir. Pashmina shawls are chiefly woven in Kashmir.

The people eat meat and milk products like cheese and butter. Each family owns some goats, cows and dzos (yak-cows). Being a desert did not mean that Ladakh did not attract its share of traders. It was considered a good trade route as it had many passes through which caravans travelled to what is today called Tibet. These caravans carried textiles and spices, raw silk and carpets.

The dry barren landscape of the mountainous desert of Ladakh.

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Buddhism reached Tibet via Ladakh. Ladakh is also called Little Tibet. Islam was introduced in this region more than four hundred years ago and there is a significant Muslim population here. Ladakh has a very rich oral tradition of songs and poems. Local versions of the Tibetan national epic the *Kesar Saga* are performed and sung by both Muslims and Buddhists.

Woman weaving a pashmina shawl

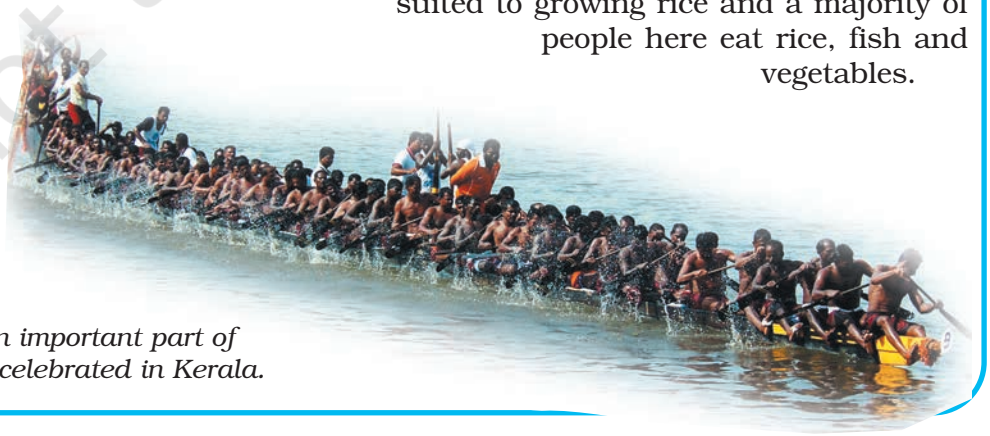
Kerala is a state in the south-west corner of India. It is surrounded by the sea on one side and hills on the other. A number of spices like pepper, cloves and cardamoms are grown on the hills. It is spices that made this region an attractive place for traders. Jewish and Arab traders were the first to come here. The Apostle of Christ, St. Thomas is believed to have come here nearly 2000 years ago and he is credited with bringing Christianity to India.

Chinese Fishing Nets

Many Arab traders also came and settled down here. Ibn Battuta, who travelled here a little less than seven hundred years ago, wrote a travelogue in which he describes the lives of Muslims and says that they were a highly respected community. The Portuguese discovered the sea route to India from Europe when Vasco da Gama landed with his ship here.

Because of all these various historical influences, people in Kerala practise different religions such as Judaism, Islam, Christianity, Hinduism and Buddhism.

The fishing nets used here look exactly like the Chinese fishing nets and are called *cheena-vala*. Even the utensil used for frying is called the *cheenachatti*, and it is believed that the word *cheen* could have come from China. The fertile land and climate are suited to growing rice and a majority of people here eat rice, fish and vegetables.



The boat race is an important part of the Onam festival celebrated in Kerala.

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While Kerala and Ladakh are quite different in terms of their geographical features, the history of both regions has seen similar cultural influences. Both regions were influenced by Chinese and Arab traders. It was the geography of Kerala which allowed for the cultivation of spices and the special geographical location of Ladakh and its wool that drew traders to these regions. Thus history and geography are often tied in the cultural life of a region.

The influence of diverse cultures is not merely a thing of the past. Our present lives are all about moving from place to place for work and with each move our cultural traditions and way of life slowly become part of the new place we are in. Similarly in our own neighbourhoods we live close to people from several communities. Our daily lives are about the ways in which we do things together and hear stories about each other's lives, customs and traditions.

UNITY IN DIVERSITY

India's diversity has always been recognised as a source of its strength. When the British ruled India, women and men from different cultural, religious and regional backgrounds came together to oppose them. India's freedom movement had thousands of people of different backgrounds in it. They worked together to decide joint actions, they went to jail together, and they found different ways to oppose the British. Interestingly the British thought they could divide Indians because they were so different, and then continue to rule them. But the people showed how they could be different and yet be united in their battle against the British.

Don't forget the days of blood, O friend
In the midst of your happiness remember to shed a tear for us
The hunter has torn away every single flower
Do plant a flower in the desert garden dear friend
Having fallen to bullets we slept in Jallianwala Bagh
Do light a lamp on this lonely grave O friend
The blood of Hindus and Muslims flows together today
Do soak your robe in this river of blood dear friend
Some rot in jails while others lie in their graves
Do shed a few tears for them O friend.

Indian People's Theatre Association (IPTA)

This song was sung after the Jallianwala Bagh massacre in Amritsar in which a British general opened fire on a large group of unarmed, peaceful people killing many and wounding even more. Men and women, Hindus, Sikhs and Muslims, rich and poor had gathered to protest against the British. This song was composed and sung to honour the memory of those brave people.

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Pt. Nehru delivering an Independence Day speech

In his book *The Discovery of India* Jawaharlal Nehru says that Indian unity is not something imposed from the outside but rather, "It was something deeper and within its fold, the widest tolerance of belief and custom was practised and every variety acknowledged and even encouraged." It was Nehru, who coined the phrase, "unity in diversity" to describe the country.

Songs and symbols that emerged during the freedom struggle serve as a constant reminder of our country's rich tradition of respect for diversity. Do you know the story of the Indian flag? It was used as a symbol of protest against the British by people everywhere.

India's national anthem, composed by Rabindranath Tagore, is another expression of the unity of India. In what way does the national anthem describe this unity?

QUESTIONS

1. Draw up a list of the different festivals celebrated in your locality. Which of these celebrations are shared by members of different regional and religious communities?

2. What do you think living in India with its rich heritage of diversity adds to your life?

3. Do you think the term "unity in diversity" is an appropriate term to describe India? What do you think Nehru is trying to say about Indian unity in the sentence quoted above from his book *The Discovery of India*?

4. Underline the line in the poem sung after the Jallianwala Bagh massacre, which according to you, reflects India's essential unity.

5. Choose another region in India and do a similar study of the historical and geographical factors that influence the diversity found there. Are these historical and geographical factors connected to each other? How?

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Chapter 2

Diversity and Discrimination

In the previous chapter you have discussed the meanings of diversity. Sometimes people who are 'different' from others are teased, laughed at or not included in a certain activity or group. We feel hurt, angry, helpless or sad when friends or others treat us in such ways. Have you ever wondered why this happens?

In this chapter we will try and explore how such experiences are related to the society we live in. We will look at how they are connected to the inequalities that exist around us.

Difference and Prejudice

There are many things that make us what we are – how we live, the languages we speak, what we eat, wear, the games we play and the things we celebrate. All of these are influenced both by the geography and history of the place where we live.

You will get an idea of how diverse India is if you look even briefly at the following statement:

There are eight major religions in the world. Every single one of them is practised in India. We have more than 1600 languages that are people's mother tongues, and there are more than a hundred dance forms.

Yet this diversity is not always celebrated. This is because we feel safe and secure with people who look, talk, dress and think like us.

Sometimes when we meet people who are very different from us we may find them strange and unfamiliar. At times we may not understand or know the reasons why they are different from us. People also form certain attitudes and opinions about others who are not like them.

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Look at the statements below that you believed to be true about rural and urban life in India. Tick mark those that you agree with.

Do you have a prejudice against rural or urban people? Find out if this is shared by others and discuss the reasons why people have these prejudices.

Can you list some of the prejudices that you have noticed around you. How do they affect the ways in which people treat each other?

On Rural People

- ☐ More than 50% of all Indians live in villages.
- ☐ Villagers do not care about their health. They are full of superstition.
- ☐ People in villages are backward and do not like to use modern agricultural technology.
- ☐ In peak harvesting and plantation season, families spend 12 to 14 hours working in the fields.
- ☐ Villagers are forced to migrate to cities in search of work.

On Urban People

- ☐ Life in the city is easy. People here are spoilt and lazy.
- ☐ In cities families spend very little time with each other.
- ☐ People in cities only care about money, not about people.
- ☐ Living in a city is expensive. A large part of people's earnings is spent on rent and transport.
- ☐ City people cannot be trusted, they are cunning and corrupt.

Some of these statements see villagers as ignorant and superstitious, and see people in cities as money-minded, lazy and cunning. When our opinions about certain people are always negative – seeing them as lazy, cunning, stingy – as some of these statements, then these become prejudices that we carry about them.

Prejudice means to judge other people negatively or see them as inferior. When we think that only one particular way is the best and right way to do things we often end up not respecting others, who may prefer to do things differently. For example, if we think English is the best language and other languages are not important, we are judging these other languages negatively. As a result, we might not respect people who speak languages other than English.

We can be prejudiced about many things: people's religious beliefs, the colour of their skin, the region they come from, the accent they speak in, the clothes they wear etc. Often, our prejudices about others are so strong that we don't want to form friendships with them. At times, we may even act in ways that hurt them.

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Creating Stereotypes

All of us are familiar with gender differences. What does it mean to be a boy or a girl? Many of you would say, "We are born as boys and girls. It is a given. What is there to think about?" Let's see if this is the case.

Arrange the statements given below in these two sections, according to what you think is appropriate for the section.

They are well behaved.
They are soft spoken and gentle.
They are physically strong.
They are naughty.
They are good at dance and painting.
They don't cry.
They are rowdy.
They are good at sport.
They are good at cooking.
They are emotional.

Girls	**Boys**
1	1
2	2
3	3
4	4
5	5

Now check, with your teacher's help, who has put which statement where. Find out and discuss people's reasons for doing this. Are the qualities you put in for boys something that boys are born with?

If we take the statement "They don't cry", you'll see that this is a quality that is generally associated with boys and men. As babies or children when boys fall and hurt themselves, their parents and other family members often console them by saying "Don't cry. You are a boy. Boys are brave, they don't cry." As children grow up they start believing that boys do not cry so that even if a boy feels like crying he stops himself from doing so. He also believes that crying is a sign of weakness. So, even though both boys and girls sometimes want to cry, especially if they are angry or in

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Source: *Why are you afraid to hold my hand*, by Sheila Dhir

The children you see in the illustrations here were seen as 'disabled'. This term has been changed and now the term used is 'children with special needs'. Common stereotypes about them are given in large letters. Their own feelings and thoughts too are given.

Discuss what these children are saying about stereotypes regarding them and why.

Do you think children with special needs should be a part of regular schools or study in a separate school? Give reasons for your answer.

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pain, as they grow older boys *learn* or teach themselves not to cry. If a grown boy cries, then he feels that others will either tease him or laugh at him, and so he stops himself from doing so in front of others.

This is the way boys are and *this is how girls are*: these are statements we hear constantly and accept without even thinking, and we start believing that each one of us must behave accordingly. We fit all boys and all girls into an image that society creates around us.

> You can take other statements such as **They are soft and gentle** or **They are well behaved** and discuss how these are applied to girls. Do girls possess these qualities at birth or do they learn such behaviour from others? What do you think about girls who are not soft and gentle and those who are naughty?

When we fix people into one image we create a **stereotype**. When people say that those who belong to a particular country, religion, sex, race or economic background are "stingy," "lazy," "criminal" or "dumb," they are using stereotypes. There are stingy and generous people everywhere, in every country, in every religion, in every group whether rich or poor, male or female. And just because some people are like that it is not fair to think that everyone will be the same.

Stereotypes stop us from looking at each person as a unique individual with his or her own special qualities and skills that are different from others. They fit large numbers of people into only one pattern or type. Stereotypes affect all of us as they prevent us from doing certain things, that we might otherwise be good at.

Inequality and Discrimination

Discrimination happens when people act on their prejudices or stereotypes. If you do something to put other people down, if you stop them from taking part in certain activities and taking up jobs, or stop them from living in certain neighbourhoods, prevent them from taking water from the same well or hand pump, or not allow them to drink tea in the same cups or glasses as others, you are discriminating against them.

Discrimination can take place because of several reasons. You probably recall from the previous chapter that Samir *Ek* and Samir *Do* were different from each other in many ways. For example, they belonged to different religions. This is an aspect of diversity. However, this diversity can also be a source of discrimination. Groups of people who may speak a certain language, follow a particular religion, live in specific regions etc., may be discriminated against as their customs or practices may be seen as inferior.

Another difference between the two Samirs was in their economic backgrounds. Samir *Do* was poor. This difference, as you have read earlier, is not a form of diversity but of inequality. People who are poor do not have the resources or the money

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to meet their basic needs of food, clothing and shelter. They experience discrimination in offices, in hospitals, schools etc., where they are treated badly because they are poor.

Some people may experience both kinds of discrimination. They are poor and they belong to groups whose culture is not valued. Tribals, some religious groups and even particular regions, are discriminated against for one or more of these reasons. In the following section we will look at how a famous Indian was discriminated against. This will help us understand the ways in which caste was used to discriminate against large numbers of people.

A common stereotype about Muslims is that they are not interested in educating girls and therefore do not send girls to school. However, studies have now shown that poverty amongst Muslims is an important reason why Muslim girls do not attend school or drop out from school after a few years.

Wherever effort has been made to reach education to the poor, there the Muslim community has shown an interest in sending their girls to school.

For example in the state of Kerala the distance between the school and the home is not much. There is a good government bus service that helps teachers reach schools in rural areas and over sixty per cent of the teachers are women. These factors have helped children from poorer families, including Muslim girls, attend school in much larger numbers.

In other states, where such efforts have not been made children from poorer families whether Muslim, tribal or so-called lower castes find it difficult to attend school. Therefore, poverty, not religion, is the cause for non-attendance of Muslim girls in school.

On being discriminated against

People are engaged in different kinds of work like teaching, carpentry, pottery, weaving, fishing, farming etc. to earn a livelihood. However, certain kinds of work are valued more than 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

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Dalit is a term that people belonging to so-called lower castes use to address themselves. They prefer this word to 'untouchable'. Dalit means those who have been 'broken'. This word according to Dalits shows how social prejudices and discrimination have 'broken' the Dalit people. The government refers to this group of people as Scheduled Castes (SC).

caste and saw themselves as superior. The groups who were placed at the bottom of the ladder were seen as unworthy and called "untouchables".

Caste rules were set which did not allow the so-called "untouchables" to take on work, other than what they were meant to do. For example, some groups were forced 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 even enter temples. Their children could not sit next to children of other castes in school. Thus upper castes

Being made to sit seperately in the classroom because of one's background is a form of discrimination.

What is the difference between discrimination and stereotypes?

How do you think a person who is discriminated against might feel?

acted in ways, which did not give the so-called "untouchables" the same rights as they enjoyed.

Dr Bhimrao 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.

Long did we wait, but no one turned up. An hour elapsed and the stationmaster 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 stationmaster was quite sure we were Brahmin children and was extremely touched at the plight in which he found us. As is usual among the Hindus, the stationmaster asked us who we were. Without a moment's thought I blurted out that we were Mahars. (Mahar is one of the communities which were treated as untouchables in the Bombay Presidency.) He was stunned. His face

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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 stationmaster 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 stationmaster 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 stationmaster, 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.

Dr Bhim Rao Ambedkar (1891-1956) is considered the father of the Indian Constitution and is also the best known leader of the Dalits. Dr Ambedkar fought for the rights of the Dalit community. He was born into the Mahar caste, which was considered untouchable. The Mahars were poor, owned no land and children born to them also had to do the work their parents did. They lived in spaces outside the main village and were not allowed into the village.

Dr Ambedkar was the first person from his caste who completed his college education and went to England to become a lawyer. He encouraged Dalits to send their children to school and college. He also urged Dalits to take on different kinds of government jobs in order to move out of the caste system. He led many efforts of Dalits to gain entry into temples. Later in life he converted to Buddhism in his search for a religion that treated all members equally. Dr Ambedkar believed that Dalits must fight the caste system and work towards a society based on respect not just for a few but for all persons.

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

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

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

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

Discuss

In addition to the lower castes being discriminated against, there are also various other communities that are subject to discrimination.

Can you think of a few other examples of discrimination.

Discuss the ways in which persons with special needs might be subject to discrimination.

Striving for Equality

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.

As pointed out earlier, many Dalits organised themselves to gain entry into temples. Women demanded that they should have as much a right to education as men did. Peasants and tribals fought to release themselves from the grasp of the moneylender and the high interest they were charged.

When India became a nation in 1947 our leaders too were concerned about the different kinds of inequalities that existed. Those 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

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Women at a rally demanding their rights

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 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 writers of the Constitution also said that respect for diversity was a significant element in ensuring equality. They felt that people must have the freedom to follow their religion, speak their language, celebrate their festivals and express themselves freely. They said that no one language, religion or festival should become compulsory for all to follow. They said that the government must treat all religions equally.

Therefore, India became a secular country where people of different religions and faiths have

Some of the members who wrote the Constitution of India.

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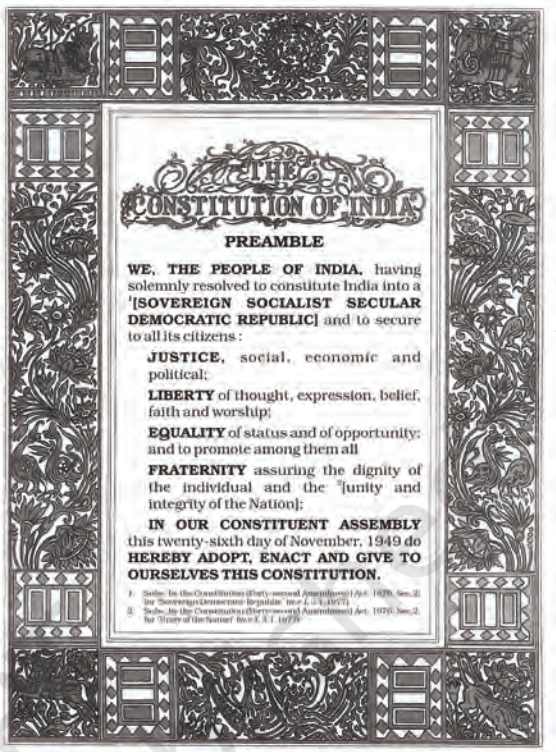
the freedom to practise and follow their religion without any fear of discrimination. This is seen as an important element of our unity – that we all live together and respect one other.

Though these ideals are enshrined in our Constitution, this chapter points out that inequalities exist even today. Equality is a value that we have to keep striving for and not something which will happen automatically. People's struggles and positive actions by the government are necessary to make this a reality for all Indians.



THE CONSTITUTION OF INDIA

PREAMBLE

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

JUSTICE, social, economic and political;

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

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

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

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

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

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QUESTIONS

1. Match the following statements in a way that challenges stereotypes.

a. Two surgeons were sitting down to lunch when one of them made a call on the mobile phone	**1.** suffers from chronic asthma.
b. The boy who won the drawing competition went to the dias	**2.** to become an astronaut which she did.
c. One of the fastest athletes in the world	**3.** to speak with her daughter who had just returned from school.
d. She was not that well-off but had a dream	**4.** on a wheelchair to collect his prize.

2. How can the stereotype that girls are a burden on their parents affect the life of a daughter? Imagine this situation and list at least five different effects that this stereotype can have on the way daughters get treated in the house.

3. What does the Constitution say with regard to equality? Why do you think it is important for all people to be equal?

4. Sometimes people make prejudiced comments in our presence. We are often not in a position to do anything about this because it is difficult to say something right then and there. Divide the class into groups and each group discuss what they could do in one of the following situations:

    a. A friend begins to tease a classmate because he is poor.

    b. You are watching TV with your family and one of them makes a prejudicial comment about a particular religious community.

    c. Children in your class refuse to share their food with a particular person because they think she is dirty.

    d. Someone tells you a joke that makes fun of a community because of their accent.

    e. Some boys make remarks about girls not being able to play games as well as them.

    Discuss in class what the different groups have suggested for the above situations, and also talk about the problems that can come up when raising the issue.

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UNIT - II

Not bad! One of the taps in the nearby village must be getting water!

I told him to make the garland smaller... He is a frail old man and wouldn't be able to stand the weight of such a huge garland!

Government

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A cartoonist's business in a democracy is to exercise his right to criticise, ridicule, find fault with... political leaders, through cartoons...

- R.K.Laxman

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Chapter 3

What is Government?

You must have heard the word 'government' mentioned several times. In this chapter you will learn about what a government is and the important role it plays in our lives. What do governments do? How do they decide what to do? What is the difference between different types of governments such as monarchies and democracies? Read more and find out....

Look at the newspaper headlines above and list the different kinds of activities that the government is reported to be doing in these newspaper headlines.

1.
2.
3.
4.

Isn't this a wide range of activities?

What do you think government is? Discuss in class.

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

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

Perhaps you are wondering how governments manage to do all this. And why it is necessary for them to do so. When human beings live and work together, there needs to be some amount of organisation so that decisions can be made.

Can you list three things that the government does which have not been mentioned.

1.

2.

3.

Some rules have to be made that apply to everyone. For example, there is a need to control resources and protect the territory of a country, so people can feel secure. Governments do this on behalf of their people by exercising leadership, taking decisions and implementing these among all the people living in their territory.

Levels of Government

Now that you know that the government is responsible for so

Some examples of institutions that are part of the government: The Supreme Court, The Indian Railways and Bharat Petroleum.

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many different things, can you think of how it manages to do all these? The government works at different levels: at the local level, at the level of the state and at the national level. The local level means in your village, town or locality, the state level would mean that which covers an entire state like Haryana or Assam and the national level relates to the entire country (see the maps). Later in this book, you will read about how local level government functions, and when you go into the next few classes you will learn about how governments function at the state and central levels.

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Source: www.censusindia.gov.in/2011census/maps/atlas/00part1.pdf

Note: Telangana became the 29th State of India on the 2nd June, 2014 after the reorganisation of the State of Andhra Pradesh.

Laws and the Government

The government makes laws and everyone who lives in the country has to follow these. This is the only way governments can function. Just like the government has the power to make decisions, similarly it has the power to enforce its decisions. For example, there is a law that says that all persons driving a motor vehicle must have a licence. Any person caught driving a vehicle without a licence can either be jailed or fined a large sum of money. Without these laws the government's power to make decisions is not of much use.

Discuss

Think of an example of another law. Why do you think it is important that people abide by this law?

In addition to any actions that governments can take, there are also steps that people can take if they feel that a particular law is not being followed. If a person feels, for example, that they were not hired for a job because of their religion or caste, he or she may approach the court and claim that the law is not being followed. The court can then give orders about what should be done.

Types of Government

Who gives the government this power to make decisions and enforce laws?

The answer to this question depends on the type of government there is in a country. In a democracy it is the people who give the government this power. They do this through elections in which they vote for particular persons and elect them. Once elected, these persons form the government. In a democracy the government has to explain its actions and defend its decisions to the people.

Another form of government is monarchy. The monarch (king or queen) has the power to make decisions and run the government. The monarch may have a small group of people to discuss matters with, but the final decision-making power remains with the monarch. Unlike in a democracy, kings and queens do not have to explain their actions or defend the decisions they take.

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Discuss

1. Do you think it is important for people to be involved in decisions that affect them? Give two reasons for your answer.
2. Which type of government would you prefer to have in the place you live in? Why?
3. Which of the statements below is correct? Correct those sentences that you think need correction.

   a. In a monarchy the country's citizens are allowed to elect whomever they want.

   b. In a democracy a king has absolute powers to rule the country.

   c. In a monarchy people can raise questions about the decisions the monarch takes.

Democratic Governments

India is a democracy. This achievement is the result of a long and eventful struggle of the Indian people. There are other places in the world where people have also struggled to have democracies. You now know that the main feature of a democracy is that the people have the power to elect their leaders. So in a sense a democracy is rule by the people. The basic idea is that people rule themselves by participating in the making of these rules.

Democratic governments in our times are usually referred to as representative democracies. In representative democracies people do not participate directly but, instead, choose their representatives through an election process. These representatives meet and make

Nowhere in the world have governments willingly shared power. All over Europe and USA, women and the poor have had to fight for participation in government. Women's struggle to vote got strengthened during the First World War. This movement is called the women's suffrage movement as the term suffrage usually means right to vote.

During the War, many men were away fighting, and because of this women were called upon to do work that was earlier considered men's work. Many women began organising and managing different kinds of work. When people saw this they began to wonder why they had created so many unfair stereotypes about women and what they were capable of doing. So women began to be seen as being equally capable of making decisions.

The suffragettes demanded the right to vote for all women and to get their demands heard they chained themselves to railings in public places. Many suffragettes were imprisoned and went on hunger strikes,and they had to be fed by force. American women got the right to vote in 1920 while women in the UK got to vote on the same terms as men some years later, in 1928.

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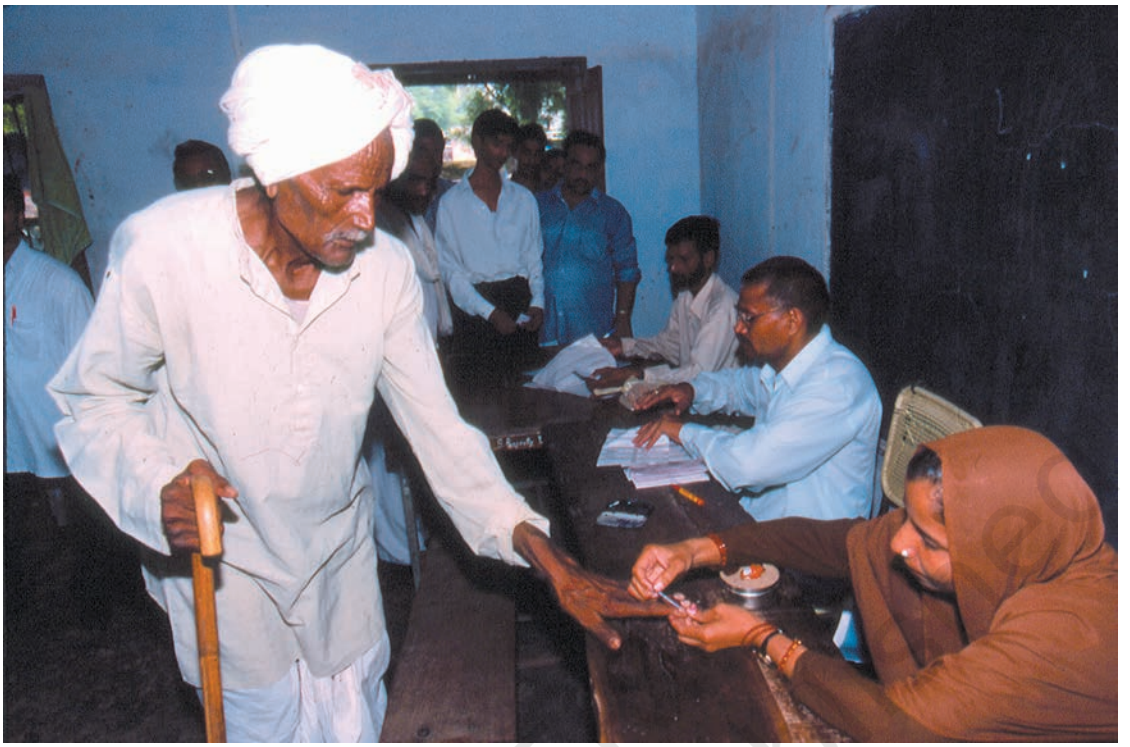

Voting in a rural area: A mark is put on the finger to make sure that a person casts only one vote.

decisions for the entire population. These days a government cannot call itself democratic unless it allows what is known as universal adult franchise. This means that all adults in the country are allowed to vote.

But it was not always like this. Can you believe that there was a time when governments did not allow women and the poor to participate in elections? In their earliest forms governments allowed only men who owned property and were educated, to vote. This meant that women, the poor, the property-less and the uneducated were not allowed to vote. The country was governed by the rules and regulations that these few men made!

In India, before Independence, only a small minority was allowed to vote and they therefore came together to determine the fate of the majority. Several people including Gandhiji were shocked at the unfairness of this practice and demanded that all adults have the right to vote. This is known as universal adult franchise.

Writing in the journal *Young India* in 1931, Gandhiji said, "I cannot possibly bear the idea that a man who has got wealth should have the vote, but that a man who has got character but no wealth or literacy should have no vote, or that a man who works honestly by the sweat of his brow day in and day out should not have the vote for the crime of being a poor man…".

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Look at the maps on Pages 29 and 30. They show the States, Union Territories and Districts of India. Find out the following information from these maps and various other resources.

- Names of the neighbours of India
- Names of your State or Union Territory and its neighbours
- Names of your District and its neighbours
- Routes from your District to the National Capital

Exercise: Look at the statements in the column on the left. Can you identify which level they belong to? Place tick marks against the level you consider most appropriate.

	Local	State	Central
❒ The decision of the Government of India to maintain peaceful relations with Russia.	○	○	○
❒ The decision of the Government of West Bengal on whether to have Board exam in Class 8 for all government schools.	○	○	○
❒ Introduction of two new trains between Dibrugarh and Kanyakumari.	○	○	○
❒ The decision to locate a common well in a particular area of the village.	○	○	○
❒ Decision to construct a big children's park in Patna.	○	○	○
❒ The decision of the Government of Haryana to provide free electricity for all farmers.	○	○	○
❒ Introduction of a new 1000 rupee note.	○	○	○

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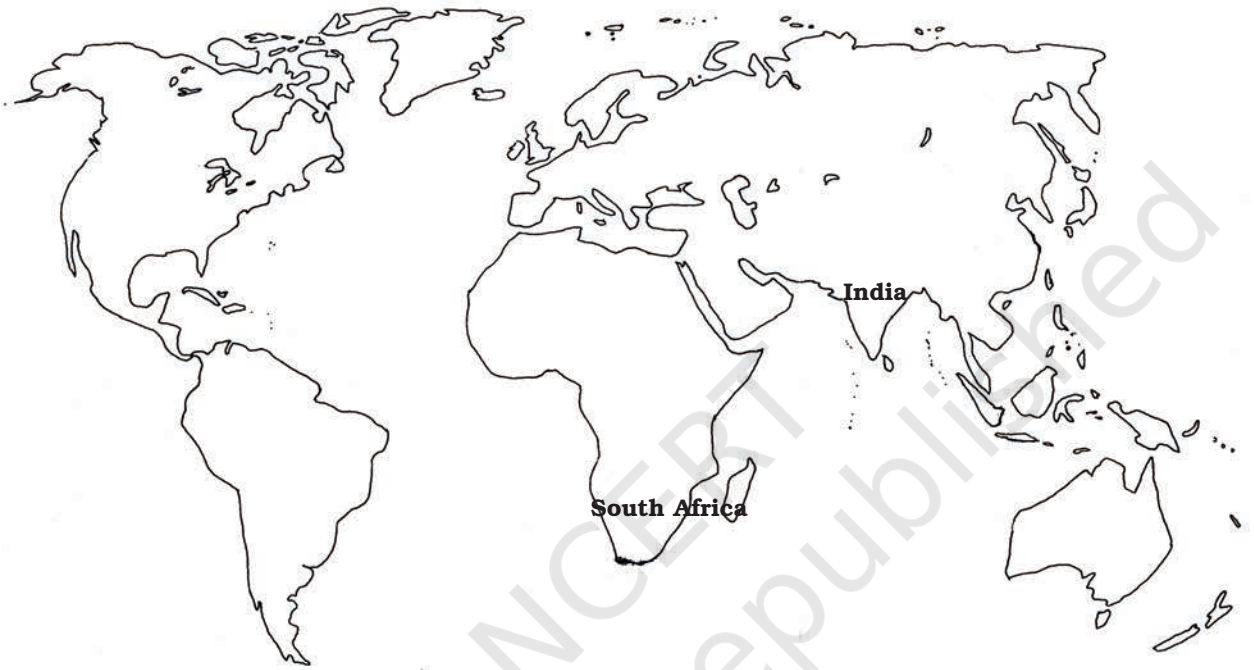
QUESTIONS

1. What do you understand by the word 'government'? List five ways in which you think the government affects your daily life.
2. Why do you think the government needs to make rules for everyone in the form of laws?
3. Name two essential features of a democratic government.
4. What was the suffrage movement? What did it accomplish?
5. Gandhiji strongly believed that every adult in India should be given the right to vote. However, a few people don't share his views. They feel that illiterate people, who are mainly poor, should not be given the right to vote. What do you think? Do you think this would be a form of discrimination? Give five points to support your view and share these with the class.

Chapter 4

Key Elements of a Democratic Government

In this chapter you will read about some of the key elements that influence the working of a democratic government. These include people's participation, the resolution of conflict and equality and justice.



South Africa is a country that has people of several races. There are black people who belong to South Africa, whites who came there to settle, and Indians who came as labourers and traders.

Maya Naidoo, an eleven-year old South African girl living in the town of Johannesburg, was helping her mother clear up her old boxes. She found a scrapbook full of pictures and newspaper articles. There were many pictures of a young schoolboy of around fifteen years of age. When she asked her mother who the boy was, she was told that he was called, Hector Pieterson. He had been shot by the police. Maya was shocked. "Why?" she asked.

Her mother explained that South Africa was earlier governed by apartheid laws. Apartheid means separation on the basis of race. South African people were divided into white, black, Indian and coloured races. According to the law, these races were not allowed to mingle with each other, to live near each other or even to use common facilities.

Maya could not believe her ears. Maya's mother sounded angry when she spoke about life under apartheid. She told Maya that in those days

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hospitals were separate and so were ambulances. An ambulance meant for white people would always be well equipped while one meant for black people was not. There were separate trains and buses. Even the busstops were different for black and white people.

Non-whites were not allowed to vote. The best land in the country was reserved for the white people, and non-whites had to live on the worst available land. Thus blacks and coloured people were not considered to be equal to whites.

One black township was the South Western Township (Soweto). Hector Pieterson lived here and he and his classmates joined the protest against learning the Afrikaans language in school. This was the language that the whites spoke. Hector and other school students were being forced to learn this language but they wanted to learn their own language, Zulu. The South African police beat up the protestors mercilessly and shot at the crowd. One of their bullets killed Hector. This was on 16 June 1976.

The African National Congress, a group of people who led the struggle against apartheid, and their most well known leader, Nelson Mandela fought the apartheid system for several years. Finally, they succeeded and in 1994 South Africa became a democratic country in which people of all races were considered equal.

What were Hector and his classmates protesting about?

List five ways in which the non-whites were discriminated against:

1.
2.
3.
4.
5.

Do you think it is important for all persons to be treated equally? Why?

Let us now try to understand what a democratic government means to all of us.

PARTICIPATION

Why do we have regular elections? You've already read in the previous chapter that people make the decisions in a democracy. Through voting in elections people elect leaders to represent them. These representatives take decisions on behalf of the

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people. In doing so it is assumed that they will keep in mind the voices and interests of the people.

Discuss

Look at some newspapers and discuss some elections that you may have read about. Why do you think elections are required after a fixed period?

All governments are elected for fixed periods. In India this period is five years. Once elected, governments can stay in power only for that period. If they want to continue to be in power then they have to be re-elected by the people. This is a moment when people can sense their power in a democracy. In this way the power of the government gets limited by regular elections.

Other ways of participating

Elections are usually held once in five years. Besides voting there are other ways of participating in the process of government. People participate by taking an interest in the working of the government and by criticising it when required. In August 2005, when a particular government increased the money people had to pay for electricity, people expressed their disapproval very sharply. They took out rallies and also organised a signature campaign. The government tried to explain and defend its decision but finally listened to the people's opinion and withdrew the increase. The government had to change its decision because it is responsible to the people.

What approval or disapproval is being expressed here?

Not bad! One of the taps in the nearby village must be getting water!

Letters to the editor

Ban posters

POSTERS ON walls spoil the city's looks. Further, many times posters are pasted on important sign boards and even road maps. All political parties should arrive at a consensus on banning posters on walls.

MAHESH KAPASI
Delhi

Take Action

It is worrying to know that the tiger population in India is falling. Tigers are being hunted and killed by poachers for their skins. The government has not taken the issue of poaching seriously enough. It must take action immediately, arrest the poachers and implement the laws protecting the tiger. If this does not happen the tiger will become an extinct animal in the next ten years.

Sohan Pal
Guwahati, Assam

'Government must give compensation to flood victims'

New Delhi: Petroleum Minister Mani Shankar Aiyar has called for involvement of panchayati raj institutions in energy conservation

dustries across eight industrial sectors — fertilizer, power, sponge iron, glass, petrochemicals, LPG fractionators, gas compressor station and

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There are many ways in which people express their views and make governments understand what actions they should take. These include dharnas, rallies, strikes, signature campaigns etc. Things that are unfair and unjust are also brought forward. Newspapers, magazines and TV also play a role in discussing government issues and responsibilities.

While it is true that a democracy allows people to participate, it is also true that not all sections of people are actually able to do so. Another way for people to participate is by organising themselves into social movements that seek to challenge the government and its functioning. Members of the minority community, dalits, adivasis, women and others are often able to participate in this manner.

If a country's people are alert and interested in how the country is run, the democratic character of the government of that country will be stronger.

So the next time we see a rally winding through the streets of our cities and towns or villages we should pause to find out what the rally is about, who is participating in it, and what they are protesting about. This will help to give us a sense of how our government works.

NEED TO RESOLVE CONFLICT

In Maya's story you read about how conflicts can often lead to violence and death because one group decides that it is all right to use force to prevent the other group from protesting.

> Read the story again: Do you think the police shooting of Hector could have been avoided? How?

Conflicts occur when people of different cultures, religions, regions or economic backgrounds do not get along with each other, or when some among them feel they are being discriminated against. People may use violent means to settle their differences. This leads to fear and tension among others living in an area. The government is responsible for helping to resolve conflicts.

Let's read about some of the conflicts in our society and the role of the government in resolving them.

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The Indian Constitution lays down the basic rules or laws that have to be followed by everyone. These laws are for both the government and the people. Conflicts and differences have to be resolved according to these laws. We will read more about this in later classes.

Religious processions and celebrations can sometimes lead to conflicts. For example, the route a procession takes may lead to a conflict. The government, particularly the police, play an important role in getting representatives of concerned communities to meet and try and arrive at a solution. At times there is fear that violence may erupt, with people throwing stones or trying to disrupt the procession. The police is responsible for ensuring that violence does not take place.

Rivers too can become a source of conflict between states. A river may begin in one state, flow through another and end in a third. The sharing of river water between different states that the river goes through is becoming an issue of conflict. For example, you may have heard about the Cauvery water dispute between Karnataka and Tamil Nadu. The water stored in Krishna Raja Sagara dam in Karnataka is used for irrigating a number of districts and for meeting the needs of the city of Bengaluru. The water stored in Mettur dam in Tamil Nadu is used for crops grown in the delta region of that state.

A conflict arises because both dams are on the same river. The downstream dam in Tamil Nadu can only be filled up if water is released from the upstream one located in Karnataka. Therefore, both states can't get as much water as they need for people in their states. This leads to conflict. The central government has to step in and see that a fair distribution is worked out for both states.

Quiet flows the Cauvery despite being at the centre of heated conflict between two states for the last 30 years.

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EQUALITY AND JUSTICE

One of the key ideas of a democratic government is its commitment to equality and justice. Equality and justice are inseparable.

Discuss

In Maya's story did the government support the idea that people are equal?

In Dr Ambedkar's story did the practice of untouchability support the idea that people are equal?

The earlier practice of untouchability is now banned by law. This group of people were denied education, transport or medical facilities and even the chance to offer prayers. Dr Ambedkar, whom you have read about earlier in this book, and many others like him, realised that such practices must not continue and that justice can only be achieved when people are treated equally.

The government also recognises this and makes special provisions for groups within society that are unequal. For instance, in our society there is a general tendency to value and care for the boy child more than the girl child.

This means that society does not value the girl and boy child equally and this is unjust. In this context the government steps in to promote justice by providing special provisions that can enable girls to overcome the injustice that they are subjected to. Thus it is possible that fees for girls might be waived or lowered in government schools or colleges.

How do you think lowering the school fees would help girls attend school?

Can you think of any experience from your life in which you have helped someone out of a situation which you thought was unfair? Did everyone else see it the same way? What did you have to say to convince others that what you did was fair?

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QUESTIONS

1. How would Maya's life be different in South Africa today?
2. What are the various ways in which people participate in the process of government?
3. Why do you think we need the government to find solutions to many disputes or conflicts?
4. What actions does the government take to ensure that all people are treated equally?
5. Read through the chapter and discuss some of the key ideas of a democratic government. Make a list. For example, all people are equal.

UNIT - III

Local Government and Administration

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Chapter 5

Panchayati Raj

What happens after people elect their representatives? How are decisions made? Let's look at how this takes place in rural areas. Here, we look at the Gram Sabha, which is a meeting where people directly participate and seek answers from their elected representatives.

It's a special day today! Everyone's rushing to get to the Gram Sabha! Do you know why? Because the Gram Sabha is holding its first meeting after the election of the new Gram Panchayat.

The Gram Sabha is a meeting of all adults who live in the area covered by a Panchayat. This could be only one village or a few villages. In some states, as in the example above, a village meeting is held for each village. Anyone who is 18 years old or more and who has the right to vote is a member of the Gram Sabha.

The people of Hardas village are keen to find out what their new Panchayat leaders have planned for the village.

Gram Sabha

The Gram Sabha meeting begins with the Panchayat President (who is also called the Sarpanch) and the members of the Panchayat (the Panchs) presenting a plan on repairing the road that connects the village to the main highway. After this, the discussion moves to the subject of water and water shortages.

Every village Panchayat is divided into wards, i.e. smaller areas. Each ward elects a representative who is known as the Ward Member (Panch). All the members of the Gram Sabha also elect a Sarpanch who is the Panchayat President. The Ward Panchs and the Sarpanch form the Gram Panchayat. The Gram Panchayat is elected for five years.

The Gram Panchayat has a Secretary who is also the Secretary of the Gram Sabha. This person is not an elected person but is appointed by the government. The Secretary is responsible for calling the meeting of the Gram Sabha and Gram Panchayat and keeping a record of the proceedings.

A villager called Tijia begins the meeting by saying, "The water problem in Hardas has become very acute. The hand pump water has gone well below the point up to which the ground has been drilled. We hardly get any water in the taps. Women have to go to the Suru river which is 3 k.m. away to get water." One of the members suggests piping water from the Suru and making an overhead tank in the village to increase the supply. But the others think that this will be expensive. It's better, they feel, to deepen the handpumps and clean the wells for this season. Tijia says, "This is not enough. We need to do something more permanent as groundwater levels seem to be going down every year. We're using more water than is seeping into the ground."

Another member, Anwar then tells everyone that he has seen ways of conserving water and recharging (refilling) it in a village in Maharashtra where he'd once gone to visit his brother. It was called watershed development and he had heard that the government gave money for this work.

In his brother's village people had planted trees, constructed check-dams and tanks. Everyone thought this was an interesting idea and the Gram Panchayat was asked to find out about it in detail.

1. What is a Gram Sabha?
2. In the meeting of the Gram Sabha so far what are the problems that are being discussed? What sort of solutions are being suggested?

The next item on the agenda for the Gram Sabha is the finalisation of the list of people below the poverty line (BPL) which had to be approved by the Gram Sabha. As soon as the list is read out people begin to whisper. "Natwar has just bought a colour T.V. and his son has sent him a new motorcycle. How can he be below the poverty line?" Soorajmal mutters to the person sitting next to him. Saroj says to Sukhi bai "How did Birju's name get on to the list? He has so much land. This list should

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The Gram Sabha is a key factor in making the Gram Panchayat play its role and be responsible. It is the place where all plans for the work of the Gram Panchayat are placed before the people.

The Gram Sabha prevents the Panchayat from doing wrong things like misusing money or favouring certain people. It plays an important role in keeping an eye on the elected representatives and in making them responsible to the persons who elected them.

have only poor people. And Om Prakash is a landless labourer who can barely make ends meet, yet his name is not on the list." "You know that both Natwar and Birju are friends of Amirchand. Who can counter Amirchand's power?" Sukhi bai says, "Amirchand was the earlier Zamindar (landowner) of the village and still has control over a lot of land. But we should get Om Prakash's name put in."

The Sarpanch (Panchayat President) notices people whispering and asks if anyone has anything to say. Saroj tries to provoke Soorajmal to ask about Natwar and Birju. But he keeps quiet. Amirchand is sitting in the Gram Sabha keeping an eye on everyone. Then Saroj gets up and says that Om Prakash's name should be in the BPL list. Others agree that he and his family are very poor. The Sarpanch asks how his name had been missed out. The teacher who did the survey of BPL families says, "Om Prakash's house was locked when I went there. He may have gone somewhere to look for work." The Sarpanch gives instructions that Om Prakash's family income be looked at and if it is less than what has been decided by the government, his name should be included in the list.

1. Was there a problem with the BPL list that the Gram Sabha was finalising? What was this problem?
2. Why do you think Soorajmal kept quiet even though Saroj asked him to speak?
3. Have you seen any similar incidents when people are unable to speak for themselves? Why do you think that happened and what prevented the person from speaking?
4. How can the Gram Sabha prevent the Panchayat from doing what it likes?

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The Gram Panchayat

The Gram Panchayat meets regularly and one of its main tasks is to implement development programmes for all villages that come under it. As you have seen, the work of the Gram Panchayat has to be approved by the Gram Sabha.

In some states, Gram Sabhas form committees like construction and development committees. These committees include some members of the Gram Sabha and some from the Gram Panchayat who work together to carry out specific tasks.

Two village Panchs from Maharashtra who were awarded the Nirmal Gram Puruskar in 2005 for the excellent work done by them in the Panchayat.

The work of a Gram Panchayat includes

1. The construction and maintenance of water sources, roads, drainage, school buildings and other common property resources.
2. Levying and collecting local taxes.
3. Executing government schemes related to generating employment in the village.

Sources of funds for the Panchayat

- Collection of taxes on houses, market places etc.
- Government scheme funds received through various departments of the government – through the Janpad and Zila Panchayats.
- Donations for community works etc.

Let's see what the Hardas Gram Panchayat was able to do.

Do you remember the options that were suggested to solve the water problem in the Gram Sabha of Hardas village? When the Hardas Gram Panchayat held a meeting, this point was brought up again by some of the members (Panchs). This meeting was attended by the Sarpanch, Ward Members (Panchs) and the Secretary.

Gram Panchayat members first discussed the suggestion to deepen two handpumps and clean one well, so that the village would not go without water. The Sarpanch (Panchayat President) suggested that since the Panchayat had received some money for maintenance of handpumps, this could be used

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Watershed management has transformed this barren slope to a green meadow in just two years.

for completing this work. The members agreed and the Secretary recorded their decision.

The members then went on to discuss the options for a long-term solution. They were sure that the Gram Sabha members would ask questions at the next meeting. Some Panchs asked whether the watershed programme would make a substantial difference to the water level. A lot of discussion followed. In the end it was decided that the Gram Panchayat would approach the Block Development Officer and get more information on the scheme.

What decisions were taken by the Gram panchayat?

Do you think it was necessary for them to take these decisions? Why?

From the above description, write down one question that people could ask of the Panchayat in the next Gram Sabha meeting.

Three Levels of Panchayats

After reading about what happened in the Gram Sabha and the Gram Panchayat in Hardas village you can understand that the Panchayati Raj System is a process through which people participate in their own government. The Panchayati Raj system is the first tier or level of democratic government. The Panchs and the Gram Panchayat are answerable to the Gram Sabha because it is the members of the Gram Sabha who elected them.

This idea of people's participation in the Panchayati Raj system extends to two other levels. One is the Block level, which is called the Janpad Panchayat or the Panchayat Samiti. The Panchayat Samiti has many Gram Panchayats under it. Above the Panchayat Samiti is the District Panchayat or the Zila Parishad. The

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Zila Parishad actually makes developmental plans at the district level. With the help of Panchayat Samitis, it also regulates the money distribution among all the Gram Panchayats.

Within the guidelines given in the Constitution each state in the country has its own laws with regard to Panchayats. The idea is to provide more and more space for people to participate and raise their voices.

Ask your teacher to invite any of the elected persons such as the Panch, Sarpanch (Panchayat President) or member of the Janpad or Zila Panchayat and interview them on their work and the projects undertaken by them.

QUESTIONS

1. What problem did the villagers in Hardas village face? What did they do to solve this problem?

2. What, in your opinion, is the importance of the Gram Sabha? Do you think all members should attend Gram Sabha meetings? Why?

3. What is the link between a Gram Sabha and a Gram Panchayat?

4. Take an example of any one task done by a Panchayat in your area/nearby rural area and find out the following:
   a. Why it was taken up.
   b. Where the money came from.
   c. Whether or not the work has been completed.

5. What is the difference between a Gram Sabha and a Gram Panchayat?

6. Read the following news item.
   Nimone is a village on the Chauphula-Shirur Road. Like many others, this village has also been facing a severe water shortage for the last few months and villagers depend on tankers for all their needs. Bhagvan Mahadeo Lad (35) of this village was beaten with sticks, iron rods and axes by a group of seven men. The incident came to light when some villagers brought a badly injured Lad to hospital for treatment. In the FIR recorded by the police Lad said that he was attacked when he insisted that the water in the tanker must be emptied into the storage tanks constructed as part of the water supply scheme by Nimone Gram Panchayat so that there would be equal distribution of water. However, he alleged that the upper caste men were against this and told him that the tanker water was not meant for the lower castes.
   Adapted from *Indian Express, May 1, 2004*
   a. Why was Bhagvan beaten?
   b. Do you think that the above is a case of discrimination? Why?

7. Find out more about watershed development and how it benefits an area?

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Chapter 6

Rural Administration

There are more than six lakh villages in India. Taking care of their needs for water, electricity, road connections, is not a small task. In addition to this, land records have to be maintained and conflicts too need to be dealt with. A large machinery is in place to deal with all this. In this chapter we will look at the work of two rural administrative officers in some detail.

A Quarrel in the Village

Mohan is a farmer. His family owns a small agricultural field, which they have been farming for many years. Next to his field is Raghu's land which is separated from his by a small boundary called a bund.

One morning Mohan noticed that Raghu had shifted the bund by a few feet. By doing so, he had managed to take over some of Mohan's land, and increased the size of his own field. Mohan was angry but also a little frightened. Raghu's family owned many fields and besides, his uncle was also the Sarpanch of the village. But even so, he plucked up courage and went to Raghu's house.

A heated argument followed. Raghu refused to accept that he had moved the bund. He called one of his helpers and they began shouting at Mohan and beating him up. The neighbours heard the commotion and rushed to the spot where Mohan was being beaten up. They took him away.

He was badly hurt on his head and hand. He was given first aid by one of his neighbours. His friend, who also ran the village post-office, suggested that they go to the local police station and file a report. Others were doubtful if this was a good idea because they felt they would waste a lot of money and nothing would come out of it. Some people said that Raghu's family would have already contacted the police station.

After much discussion it was decided that Mohan would go to the police station along with some of the neighbours who had seen the incident.

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Area of the Police Station

On the way to the police station one of the neighbours asked, "Why don't we spend some more money and go to the main police station in the town?"

"It is not a question of money. We can register the case only in this police station because our village comes in its area of work," explained Mohan.

Every police station has an area that comes under its control. All persons in that area can report cases or inform the police about any theft, accident, injury, fight, etc. It is the responsibility of the police of that station to enquire, to investigate and take action on the cases within its area.

1. If there is a theft in your house which police station would you go to register your complaint?
2. What was the dispute between Mohan and Raghu?
3. Why was Mohan worried about picking a quarrel with Raghu?
4. Some people said Mohan should report the matter to the police and others said he should not. What were the arguments they gave?

The work at the Police Station

When they reached the police station Mohan went to the person in charge (Station House Officer or S.H.O.) and told him what had happened. He also said that he wanted to give the complaint in writing. The S.H.O rudely brushed him aside saying that he couldn't be bothered to waste his time writing down minor complaints and

then investigating them. Mohan showed him his injuries but the S.H.O did not believe him.

Mohan was puzzled and did not know what to do. He was not sure why his complaint was not being recorded. He went and called his neighbours into the office. They argued strongly that Mohan had been beaten up in front of them and had they not rescued him he

Show the above situation in the police station through a skit.

Then talk about how you felt playing Mohan's role or that of the S.H.O or the neighbours. Could the S.H.O have handled the situation differently?

would have been injured very seriously. They insisted that the case be registered. Finally the officer agreed. He asked Mohan to write down his complaint and also told the people that he would send a constable the next day to investigate the incident.

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Maintenance of Land Records

You saw that Mohan and Raghu were arguing heatedly whether the common boundary of their fields had been shifted. Isn't there a way by which they could have settled this dispute in a peaceful manner? Are there records that show who owns what land in the village? Let's find out how this is done.

Measuring land and keeping land records is the main work of the Patwari. The Patwari is known by different names in different states - in some villages such officers are called Lekhpal, in others Kanungo or Karamchari or Village Officer etc. We will refer to this officer as Patwari. Each Patwari is responsible for a group of villages. The Patwari maintains and updates the records of the village.

The map and the corresponding details from the register on the next page are a small part of the records kept by the Patwari.

The Patwari usually has ways of measuring agricultural fields. In some places a long chain is used. In the above instance the Patwari would have measured both Mohan's and Raghu's fields and compared them with the measurements on the map. If they did not match then it would be clear that the boundary of the fields has been changed.

Find out the term used for the Patwari in your state.

If you live in a rural area find out:

How many villages does the Patwari of your area maintain land records of?

How do people in the village contact him/her?

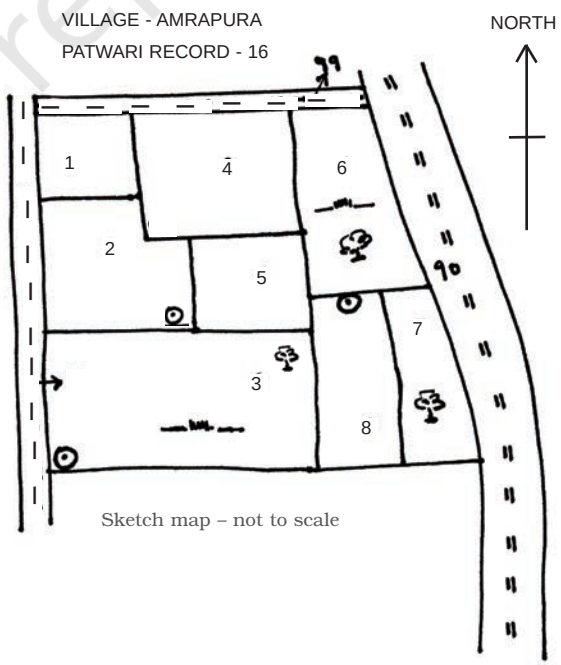
The Patwari is also responsible for organising the collection of land revenue from the farmers and providing information to the government about the crops grown in this area. This is done from the records that are kept, and this is why it's important for the Patwari to regularly update these. Farmers may change the crops grown on their fields or someone may dig a well somewhere,

The Khasra record of the Patwari gives you information regarding the map given below. It identifies which plot of land is owned by whom. Look at both the records and the map and answer the questions given below regarding Mohan and Raghu's land.

Khasra 5

No.	Area in hectare	Name of owner, Father or husband's name, address	If it is rented to some other farmer, their name and rent received	Area cultivated this year			Area not culti-vated fallow land	Facilities
				Crop grown	Area	Sec-ond crop grown		
1	2	3	4	5	6	7	8	
1	0.75	Mohan, Son of Raja Ram, Village Amrapura owner	No	Soya-bean	0.75 Hectare			
2	3.00	Raghu Ram, Son of Ratan Lall, Village Amrapura owner	No	Soya-bean, Wheat, irriga-ted	2.75 Hectare	1.75	0.25	Well -1 working
3	6.00	Madhya Pradesh Government Grassland	No	–				Well -1 working Grazing

1. Who owns the land south of Mohan's field?
2. Mark the common boundary between Mohan's and Raghu's lands.
3. Who can use field no 3?
4. What information can one get for field no 2 and field no 3?



Legend
- Boundary
- Well
- Grassland
- Kachcha Road
- Pakka road
- Tree

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and keeping track of all this is the work of the revenue department of the government. Senior people in this department supervise the Patwari's work.

All states in India are divided into districts. For managing matters relating to land these districts are further sub-divided. These sub-divisions of a district are known by different names such as tehsil, taluka, etc. At the head is the District Collector and under her are the revenue officers, also known as tehsildars. They have to hear disputes. They also supervise the work of the Patwaris and ensure that records are properly kept and land revenue is collected. They make sure that the farmers can easily obtain a copy of their record, students can obtain their caste certificates etc. The Tehsildar's office is where land disputes are also heard.

Farmers often require a copy of their land's record together with a map, as shown in the previous illustration. They have a right to this information. They may have to pay a small fee for this.

However, this information is not easily made available and farmers sometimes have to face many problems to get it. In some states, records are now being computerised and also kept at the Panchayat office so that they are more easily available and regularly updated.

When do you think farmers may require a copy of this record? Study the following situations and identify the cases in which these records would be necessary and why.

* A farmer wants to buy a plot of land from another.
* A farmer wants to sell her produce to another.
* A farmer wants a loan from the bank to dig a well in her land.
* A farmer wants to purchase fertilizers for his field.
* A farmer wants to divide his property among his children.

A daughter's wish

Father inherited our house
from his father
And everyone says he'll
leave it to brother
But what about me and my
mother?
To expect a share in my
father's home,
Is not very womanly, I am
told.
But I really want a place of
my own,
Not dowry of silk and gold.

(Source: Reflections on MY FAMILY, Anjali Monteiro,TISS)

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A New Law
(Hindu Succession Amendment Act, 2005)

Often when we think of farmers who own land, we think of men. Women are seen as people who work on the fields, but not as people who own agricultural land. Till recently in some states Hindu women did not get a share in the family's agricultural land. After the death of the father his property was divided equally only among his sons.

Recently, the law was changed. In the new law sons, daughters and their mothers can get an equal share in the land. The same law will apply to all states and union territories of the country.

This law will benefit a large number of women. For example Sudha is the eldest daughter of an agricultural family. She is married and lives in a neighbouring village. After her father's death Sudha often comes to help her mother with the farming work.

Her mother has asked the Patwari to transfer the land and enter her name along with the names of all the children in his record.

Sudha's mother confidently organises the farming with the help of the younger brother and sister. Similarly Sudha also lives with the assurance that if she ever has a problem she can always depend upon her share of the land.

Other Public Services - A survey

This chapter has looked at some of the administrative work of the government, especially for rural areas. The first example related to maintaining law and order and the second to maintaining land records. In the first case we examined the role of the police and in the second that of the Patwari. This work is supervised by other people in the department, such as the Tehsildar or the Superintendent of Police. We have also seen how people use these services, and some of the problems that they face. These services have to be used and made to function according to the laws that have been framed for them. You have probably seen many other public services and facilities provided by various departments of the government.

Do the following exercise for your village/by visiting a nearby village or looking at your own area.

List the public services in the village/area such as: the milk society, the fair price shop, the bank, the police station, the agricultural society for seeds and fertiliser, the post office or sub post office, the anganwadi, crèche, government school/s, health centre or government hospital etc. Collect information on three public services and discuss with your teacher how improvements can be made in their functioning. One example has been worked out.

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Public service	What did you notice about their work?	Area covered	What do they need to do in order to use the facility?	Problems faced by those managing the service	Problems faced by people	Improvements that can be made
Fair-price shop (ratio shop)	The shop was open. Three people came. They all had yellow cards. They bought sugar and rice. Kerosene was not available.	This shop covers two villages.	They need a ration card. This has to be made at the tehsil office.	There is not enough supply of kerosene.	Rice is of very bad quality.We never get kerosene.	Improve quality of rice. Make kerosene available. The fair price shop should be kept open every day.
Health centre						
Milk society						

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QUESTIONS

1. What is the work of the police?

2. List two things that the work of a Patwari includes.

3. What is the work of a tehsildar?

4. What issue is the poem trying to raise? Do you think this is an important issue? Why?

5. In what ways are the work of the Panchayat, that you read about in the previous chapter, and the work of the Patwari related to each other?

6. Visit a police station and find out the work that the police have to do to prevent crime and maintain law and order in their area especially during festivals, public meetings etc.

7. Who is in charge of all the police stations in a district? Find out.

8. How do women benefit under the new law?

9. In your neighbourhood are there women who own property? How did they acquire it?

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Chapter 7

Urban Administration

A city is much bigger than a village and more spread out. A city has crowded markets, many buses and cars, water and electricity facilities, traffic control and hospitals. Have you ever wondered who is responsible for running all this? Do you know how decisions are made? How the planning is done? Who are the people who do all the work? Read this chapter and find some answers.

One lazy Sunday afternoon Mala and her friends Shankar, Jehangir and Rehana were playing a game of cricket in the street.

Shankar had bowled a good over and although he nearly managed to get Rehana out, she was still batting. Frustrated, he bowled a short ball and hoped she would hit it for an easy catch. Instead, Rehana hit the ball so hard and so high that the street light broke. Rehana screamed, "Oh no, look what I've done!" Shankar said, "Yes! we forgot to make a rule that if you break the street light you are automatically out." But Mala, Jehangir and Rehana were more worried about what had happened and they told Shankar he'd better stop thinking about the wicket.

Last week they had broken Nirmala Mausi's window and had spent their pocket money to have it replaced. Would they have to dish out money again from their pockets? But who would they pay this to? To whom did the lights on the streets belong? Who changed them?

Rehana's house was the closest and they ran and told her mother what had happened. Rehana's mother said, "I don't really know these things in great

detail but I do know that it is the Municipal Corporation of the city that takes care of replacing lights. The best person to ask would be Yasmin Khala. She just retired from the Municipal Corporation. Go and ask her, and Rehana come back home soon."

Yasmin Khala lived in the same lane and she and Rehana's mother were good friends. The children ran to Khala's house and when she opened the door they began to tell her what had happened all at once! When they asked about the street light, Yasmin Khala laughed and said, "There is no one person that you can pay the money to. There is a big organisation called the Municipal Corporation that takes care of street lights, garbage collection, water supply, keeping the streets and the market clean."

"I've heard about the Municipal Corporation. They've put up signs around the city to inform people about malaria," said Mala.

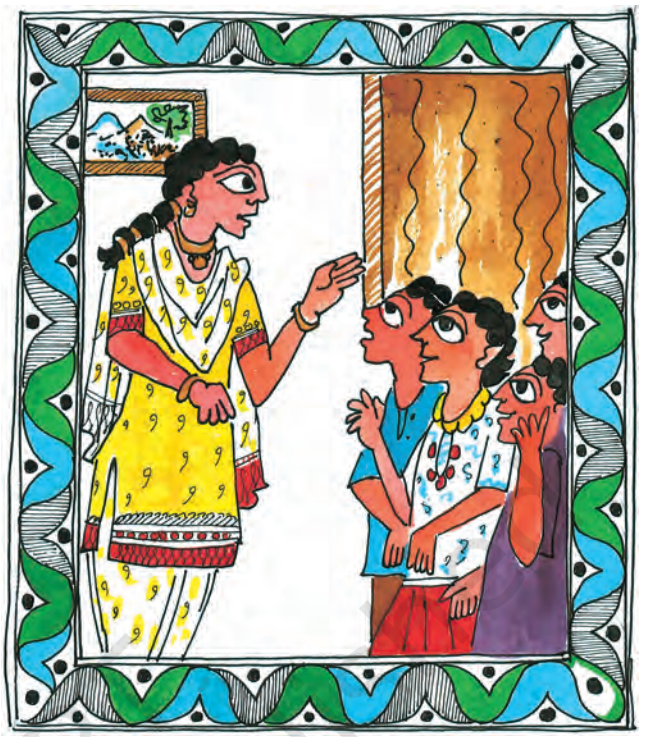
"Yes, you are quite right. The Municipal Corporation is also responsible for ensuring that diseases do not break out in the city. It also runs schools, hospitals and dispensaries. And makes gardens and maintains them," said Yasmin Khala. Then she added, "Our city Pune is a big city and so here it is called a Municipal Corporation. In smaller towns it is called a Municipal Council."

List at least four different tasks that the Municipality does:

1.

2.

3.



The Ward Councillor and Administrative Staff

"Yasmin Khala, I'm curious. Who decides where a park should go? Did you have to make interesting decisions like this when you worked in the Municipal Corporation?" asked Rehana.

"No Rehana, I was working in the accounts office of the Corporation so I just worked on pay slips. Cities are usually quite large so the Municipal Corporation has to make a lot of decisions as well as do a lot of work to keep the city clean. The decisions like where a park or a new hospital should go are usually made by the Ward Councillors."

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The city is divided into different wards and ward councillors get elected. The complicated decisions that affect the entire city are taken by groups of councillors who form committees to decide and debate issues. For example, if bus stands need to be improved, or a crowded market-place needs to have its garbage cleared more regularly, or there is a 'nala' or drain that cuts through the city that needs cleaning etc. It is these committees for water, garbage collection, street lighting etc. that decide on the work to be done.

When the problems are within a ward then the people who live in the ward can contact their councillors. For example, if there are dangerous electrical wires hanging down then the local Councillor can help them get in touch with the electricity authority.

While the Councillor's Committees and the councillors decide on issues, the Commissioner and the administrative staff implement these. The Commissioner and the administrative staff are appointed. Councillors are elected.

"So how are these decisions made?" asked Rehana who never gave up on her train of thought.

"Well, all of the Ward Councillors meet and they make a budget and the money is spent according to this. The Ward Councillors try and ensure that the particular demands of their wards are placed before the entire council. These decisions are then implemented by the administrative staff," said Yasmin Khala, enjoying the questions

Fill in the blanks in the sentences below:

1. In a panchayat the elected members are called _____.
2. The city is divided into several _____.
3. In a municipal corporation the elected members are called _____.
4. Groups of councillors deal with issues that affect the _____ .
5. Elections are held once every _____ years for the panchayat as well as for the municipality
6. While the councillors make decisions the administrative staff led by the Commissioner _____ these.

How does the Municipal Corporation get its money?

Providing and running so many services requires a lot of money. The Municipal Corporation collects this in different ways. A tax is a sum of money that people pay to the government for the services the government provides. People who own homes have to pay a property tax as well as taxes for water and other services. The larger the house the more the tax. Property taxes however form only 25-30 per cent of the money that a Municipal Corporation earns.

There are also taxes for education and other amenities. If you own a hotel or shop then you have to pay a tax for this as well. Also the next time you go to see a movie look carefully at your ticket because you pay a tax for this as well. Thus while rich people account for property taxes, a much wider population pays more general taxes.

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that the children asked. No adults asked her about her job and the children's questions provided her an opportunity to relive some of her experiences.

"But the city is so large. It must take a lot of people to look after it. Does the Municipal Corporation have a lot of workers?" asked Shankar curiously. He had by now luckily forgotten about the cricket match and his incomplete over.

Recycling is not a new thing. People like the man in the photo above have been recycling paper, metal, glass and plastic for a long time. The kabadi wallah plays a major role in recycling household plastic and paper, including your note books.

"Yes, the work in the city is divided into different departments. So there is the water department, the garbage collection department, a department to look after gardens, another to look after roads. I worked on accounts in the sanitation department," said Yasmin Khala and then went on to offer the children some kababs to eat.

Jehangir ate his kababs at top speed and as he wolfed them down he asked loudly from the kitchen, "Yasmin Khala where does the garbage that the Municipal Corporation collects go to?". The others were still eating when Yasmin Khala began to answer, "This question has an interesting answer. As you know you can usually find garbage lying all over the street. Earlier even our neighbourhood used to have garbage lying all over, and if this remains uncollected it attracts dogs, rats and flies. Also, people get ill from the smell. At one point things became so bad that children even stopped playing cricket in the street because their parents were afraid that they'd get sick from staying on the streets too long."

A Community Protest

Yasmin Khala continued, "The women were very unhappy about the situation and even came to me for advice. I said I could try and speak with some officer in the department but I wasn't sure how long it would take. Then it was Gangabai who said that it is the Ward Councillor who we should go to and protest since we are the ones who

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What has changed since Khala retired?

What Yasmin Khala did not mention to the children was that in recent times, in order to save money the Commissioners of several municipalities across the country had hired private contractors to collect and process garbage. This is called Sub-Contracting. This means that the work that was earlier being done by government workers is now being done by a private company.

These contract workers get paid less and their jobs are temporary. Collecting garbage is also quite a dangerous job and often these contract workers do not have any access to safety measures and are not taken care of if they are injured while working.

elected him. She gathered a small group of women and went to his house. They began shouting slogans in front of his house and he came out and asked them what was wrong.

Gangabai described the situation in the locality to him. He promised to go with them the next day to meet the Commissioner. He asked Gangabai to get a petition signed by all of the adults in the locality saying that garbage was not being collected. He suggested that taking the local sanitation engineer with them the next day might be a good idea. The sanitation engineer could also speak with the Commissioner and tell him how bad the situation was. That evening children ran from house to house making sure that as many families as possible signed the petition.

The next morning a large group of women and the Ward Councillor and the sanitation engineer went to the Municipal Corporation office. The Commissioner met with this large group and began giving excuses saying that the Corporation did not have enough trucks. But Gangabai smartly replied, "But you seem to have enough trucks to collect garbage from the rich localities".

"That must have left him lost for words," quipped Jehangir.

"Yes, he said that he would take care of it immediately and Gangabai threatened that if it was not done in two days a larger group of women would protest in front of the Corporation," said Yasmin Khala. "So did the streets get cleaned?" asked Rehana who never let things remain unfinished.

"Well not within two days and then after another larger and more noisy protest the sanitation service in this locality became more regular."

"Wow this sounds just like a Bollywood film with a happy ending,"

What was Gangabai protesting about?

Why do you think Gangabai decided to approach the Ward Councillor?

What did Gangabai say when the Commissioner said that there were not enough trucks in the city?

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said Mala who already began imagining herself in the lead role of Gangabai.

The children enjoyed hearing Gangabai's story immensely. They had sensed that Gangabai was much loved and respected and now they understood why. They got up and thanked Khala for answering their questions and then, before they left, Rehana said, "Oh, I have one last question Khala. The two dustbins that we have at home now, are they also Gangabai's idea?"

Khala began laughing. "No, not really. The Municipal Corporation was the one who suggested that we do this to help keep our streets clean. When we sort our own garbage it reduces their work."

The children thanked Khala and walked back down the street together. It had become quite late and they needed to get back home. For some reason the street seemed darker than usual. They looked up and then looked at each other smiling and ran right back to Khala's house...

The city of Surat had a plague scare in 1994. Surat was one of the dirtiest cities in India. Houses, hotels and restaurants would dump their garbage into the nearest drain or street which made it very difficult for sweepers to collect and transfer the garbage into selected dumps. In addition to this, the Municipal Corporation did not collect the garbage as often as it should have and this led to the situation getting worse. Plague spreads through the air and people who have the disease have to be isolated. In Surat, several people lost their lives, and over 300,000 deserted the city. The scare of the plague ensured that the Municipal Corporation completely cleaned up the city. Surat continues to remain one of the cleanest cities in India.

Do you know when and how often garbage gets collected in your neighbourhood? Do you think it is the same for all neighbourhoods of the city? Why not? Discuss.

Did you know that your taxes enable the government to provide roads, bridges, parks, and street lights? List three more benefits that the taxes help in funding, after discussing with your family:

1.
2.
3.

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QUESTIONS

1. Why did the children go to Yasmin Khala's house?

2. List four ways in which the work of the Municipal Corporation affects the life of a city-dweller.

3. Who is a Municipal Councillor?

4. What did Gangabai do and why?

5. How does the Municipal Corporation earn the money to do its work?

Photo 1

Photo 2

6. **Discuss**

   In the two photographs you see different ways of collecting and disposing garbage.

   i) Which way do you think provides safety to the person disposing garbage?

   ii) What are the dangers of collecting garbage in the manner shown in the first photograph?

   iii) Why do you think that proper ways of disposing garbage are not available to those who work in municipalities?

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7. Several poor people in the city work as domestic servants as well as work for the Corporation, keeping the city clean. Yet the slums in which they live are quite filthy. This is because these slums seldom have any water and sanitation facilities. The reason often given by the Municipal Corporation is that the land in which the poor have set up their homes does not belong to them and that slum-dwellers do not pay taxes. However people living in middle class neighbourhoods pay very little in taxes compared to the amount of money the corporation spends on them in setting up parks, street lighting facilities, regular garbage collection etc. Also as you read in this chapter, the property taxes collected by the Municipality makes up only 25-30 per cent of its money. Why do you think it is important that the Corporation should spend more money on slum localities? Why is it important that the Municipal Corporation provide the poor in the city with the same facilities that the rich get?

8. Look at the image below.

The Government of India launched the Swachh Bharat Mission on 2 October 2014 to promote cleanliness in both rural and urban areas all over the nation. Under the "Swachh Bharat, Swachh Vidyalaya" campaign, many activities are also being carried out in schools to generate awareness on sanitation and hygiene amongst students. Observe the ways in which "Swachh Bharat Abhiyan" is being implemented by municipality / panchayat in your locality. Prepare a poster and display it in your school.

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UNIT - IV

Livelihoods

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Chapter 8

Rural Livelihoods

In the first chapter we looked at the many kinds of diversity in our lives. We also explored how living in different regions has an effect on the work people do, the kinds of plants, trees, crops or things that become important to them. In this chapter we will look at the different ways in which people earn their living in villages. And here too, as in the first two chapters, we will examine whether people have equal opportunities to earn a living. We will look at the similarities in their life situations and the problems that they face.

1. Describe the work that you see people doing in the above pictures.
2. Identify the different types of work that are related to farming and those that are not. List these in a table.
3. In your notebook draw some pictures of work that you have seen people do in rural areas and write a few sentences that describe the work.

Kalpattu village

Kalpattu is a village that's close to the sea coast in Tamil Nadu. People here do many kinds of work. As in other villages, here too there is non-farm work such as making baskets, utensils, pots, bricks, bullock-carts etc.

There are people who provide services such as blacksmiths, nurses, teachers, washermen, weavers, barbers, cycle repair mechanics and so on. There are also some shopkeepers and traders. In the main street, which looks like a bazaar, you will find a variety of small shops such as tea shops, grocery shops, barber shops, a cloth shop, a tailor and two fertiliser and seed shops. There are four teashops, which sell tiffin – such as idli, dosai and upama in the morning and snacks like vadai, bonda and mysorepak in the evening. Near the teashops in a corner lives a blacksmith family whose home serves as their workshop. Next to their home is a cycle hire and repair shop. Two families earn a living by washing clothes. There are some people who go to the nearby town to work as construction workers and lorry drivers.

Transplanting paddy is back-breaking work.

The village is surrounded by low hills. Paddy is the main crop that is grown in irrigated lands. Most of the families earn a living through agriculture.

There are some coconut groves around. Cotton, sugar cane and plantain are also grown, and there are mango orchards. Let us now meet some people who work in the fields in Kalpattu and see what we can learn about farming from them.

Thulasi

All of us here work on Ramalingam's land. He has twenty acres of paddy fields in Kalpattu. Even before I was married I used to work on paddy fields in my parental village. I work from 8.30 in the morning till 4.30 in the evening and Karuthamma, Ramalingam's wife, supervises us.

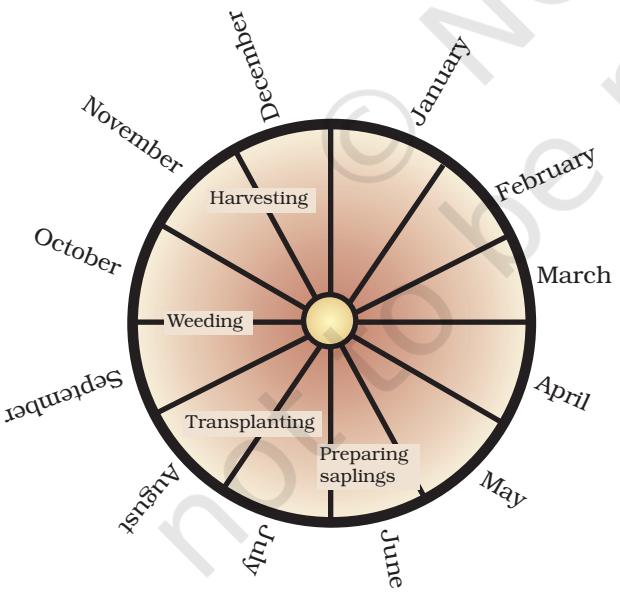
This is one of the few times in the year that I find regular work. Now I am transplanting the paddy, when the plants have grown a bit Ramalingam will call us again for weeding and then finally once again for the harvesting.

When I was young I could do this work with no difficulty. But now as I grow older I find bending for long hours with my feet in water very painful. Ramalingam pays Rs 40 per day. This is a little less than what labourers get in my home village, but I come here because I can depend on him to call me whenever there is work. Unlike others, he does not go looking for cheaper labour from other villages.

My husband, Raman is also a labourer. We don't own any land. During this time of the year he sprays pesticides. When there is no work on the farm he finds work outside, either loading sand from the river or stone from the quarry nearby. This is sent by truck to be used in nearby towns to make houses.

Apart from working on the land, I do all the tasks at home. I cook food for my family, clean the house and wash clothes. I go with other women to the nearby forest to collect firewood. About one kilometre away we have a village borewell from where I fetch water. My husband helps in getting materials such as groceries for the house.

Our school-going daughters are the joy of our lives. Last year, one of them fell ill and had to be taken to the hospital in town. We had to sell our cow to pay back the money we borrowed from Ramalingam for her treatment.



Based on the above diagram would you say that Thulasi earns money throughout the year?

1. Describe the work that Thulasi does. How is it different from the work Raman does?
2. Thulasi gets paid very little money for the work she does. Why do you think agricultural labourers like her are forced to accept low wages?
3. In what ways would her way of earning a living have been different if Thulasi owned some farm land? Discuss.
4. What are the crops grown in your region or nearby rural area? What kinds of work do agricultural labourers do?

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As you saw in Thulasi's story poor families in rural areas often spend a lot of time every day collecting firewood, getting water and grazing their cattle.

Even though they do not earn any money from these activities they have to do them for the household. The family needs to spend time doing this as they are not able to survive on the little money they earn.

Nearly two-fifth of all rural families are agricultural labourers in our country. There are some who have small plots of land while others like Thulasi are landless.

Not being able to earn money throughout the year forces people in many rural areas to travel long distances in search of work. This travel, or migration, takes place during particular seasons.

Sekar

We have to carry this paddy to our house. My family has just finished harvesting our field. We don't own much land, only two acres. We manage to do all the work on our own. At times, especially during the harvest I take the help of other small farmers and in turn help them harvest their field.

The trader gave me seeds and fertilisers as a loan. To pay back this loan I have to sell my paddy to him at a somewhat lower price than what I would get in the market. He has sent his agent to remind farmers who have taken loans that they will sell the paddy only to him.

I will probably get 60 bags of paddy from my field. Some of this I will sell to settle the loan. The rest will be used in my home. But whatever I have will last only eight months. So I need to earn some money. I work in Ramalingam's rice mill. Here I help him collect paddy from other farmers in the neighbouring villages.

We also have a hybrid cow, whose milk we sell in the local milk cooperative. This way we get a little extra money for our everyday needs.

On being in Debt

As you've read above, very often farmers like Sekar need to borrow money to purchase basic things like seeds, fertilisers and pesticides. Often they borrow this money from moneylenders. If the seeds are not of good quality or pests attack their crop there can be a major crop failure.

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The crops can also be ruined if the monsoon does not bring enough rain. When this happens farmers sometimes are unable to pay back their loans. And, for the family to survive, they may even have to borrow more money. Soon the loan becomes so large that no matter what they earn, they are unable to repay.

This is when we can say they are caught in debt. In recent years this has become a major cause of distress among farmers. In some areas this has also resulted in many farmers committing suicide.

1. What work does Sekar's family do? Why do you think Sekar does not usually employ labourers for doing farming work?

2. Why does Sekar not go to the town market to get a better price for his paddy?

3. Sekar's sister Mina had also taken a loan from the trader. She does not want to sell her paddy to him but she will pay back her loan. Write an imaginary conversation between Mina and the trader's agent and the arguments given by each person.

4. What are the similarities and differences between Sekar's and Thulasi's lives? Your answer could be based on the land that they have, their need to work on the land that belongs to others, or loans that they need and their earnings.

Transplanted paddy growing in a few of Ramalingam's 20 acres. A result of hard labour performed by agricultural workers like Thulasi.

Ramalingam and Karuthamma

In addition to land, Ramalingam's family owns a rice mill and a shop selling seeds, pesticides etc. For the rice mill they used some of their own money and also borrowed from the government bank. They buy paddy from within the village and from surrounding villages. The rice that is produced in the mill is sold to traders in nearby towns. This gives them a substantial income.

Read again Sekar's and Thulasi's accounts. What do they say about Ramalingam, the large farmer? Together with what you have read fill in the details below:

1. How much land does he have?

2. What does Ramalingam do with the paddy grown on his land?

3. Apart from farming how else does he earn?

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Terrace Farming in Nagaland

This is a village called Chizami which is in Phek district in Nagaland. The people of this village belong to the Chakhesang community. They do 'terrace' cultivation.

This means that the land on a hill slope is made into flat plots and carved out in steps. The sides of each plot are raised in order to retain water. This allows water to stand in the field, which is best for rice cultivation.

The people of Chizami have their own individual fields. But, they also work collectively in each other's fields. They form groups of six or eight and take an entire mountainside to clean the weeds on it.

Each group eats together once their work for the day is over. This goes on for several days until the work is completed.

Agricultural Labourers and Farmers in India

In Kalpattu village there are agricultural labourers like Thulasi, and many small farmers like Sekar, and a few big farmers like Ramalingam. In India nearly two out of every five rural families are agricultural labourer families. All of them depend on the work they do on other people's fields to earn a living. Many of them are landless and others may own very small plots of land.

In the case of small farmers like Sekhar their land is barely enough to meet their needs. In India 80 per cent of farmers belong to this group. Only 20 per cent of India's farmers are like Ramalingam. These large farmers cultivate most of the land in the villages. A large part of their produce is sold in the market. Many of them have started other businesses such as shops, moneylending, trading, small factories etc.

From the figures given above would you say that a majority of the country's farmers are quite poor? What do you think can be done to change this situation?

We have looked at farming in Kalpattu. Apart from farming, many people in rural areas depend upon collection from the forest, animal husbandry, dairy produce, fishing etc. For example, in some villages in

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central India, both farming and collection from the forest are important sources of livelihood. Collecting mahua, tendu leaves, honey, to be sold to traders, is an important source of additional income.

Similarly selling milk to the village cooperative society or taking milk to the nearby town may be the main source of livelihood for some families. In the coastal areas, we find fishing villages. Let us find out more about the lives of a fishing family by reading about Aruna and Paarivelan who live in Pudupet, a village close to Kalpattu.

Aruna and Paarivelan

Not very far from Kalpattu is the village of Pudupet. People here earn their living by fishing. Their houses are close to the sea and one finds rows of catamarans and nets lying around. At about 7 o'clock in the morning there is a lot of activity on the beach. This is the time when the catamarans return with their catch and women gather to buy and sell fish.

Fisher-woman selling the catch at the local market.

My husband Paarivelan, my brother and my brother-in-law returned late today. I was very worried. They go to the sea together in our catamaran. They said they were caught in a storm. I have kept aside some fish for the family. I

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will auction the rest. The money I get from the auction will be divided into four shares. One each for each person who went fishing and the fourth one is for the equipment. Since we own the catamaran, engine and nets, we get that share too. We have taken a loan from a bank and purchased an engine, which is fixed on to the catamaran. Now they can go far into the sea so that they can get a better catch.

The women who buy fish here will carry them in baskets to be sold in nearby villages. Then there are others like traders who buy for the shops in the town. I'll only finish this auction by noon. In the evening my husband and our relatives will untangle and repair our nets. Early tomorrow morning around 2 a.m. they will set out to sea again. Every year, for at least about four months during the monsoon, they cannot go to the sea because this is when the fish breed. During these months we survive by borrowing from the trader. Because of this, later on we are forced to sell the fish to that trader, and cannot do our auction. Those lean months are the most difficult. Last year we suffered a lot because of the tsunami.

1. Why do both Sekar's and Aruna's families have to borrow? What similarities and differences do you find?

2. Have you heard of tsunami? What is this and what damage do you think it might have done to the life of fishing families like Aruna's?

Rural Livelihoods

People in rural areas earn their living in various ways. Some work on farms while others earn their living on non-farm activities. Working on farms involves operations such as preparing the land, sowing, weeding and harvesting of crops. We depend on nature for the growth of these crops. Hence life revolves around certain seasons. People are busy during sowing and harvesting and less so at other times. Rural people in different regions of the country grow different crops. However, we do find similarities in their life situations and in the problems that they face.

How people are able to survive or earn will depend upon the land that they cultivate. Many depend on these lands for work as labourers. Most farmers grow crops both for their own requirements and also to sell in the market. Some have to sell to traders from whom they have borrowed money. For their survival, many families need to borrow money for their work or when no work is available. There are some families in rural areas which thrive on large acres of lands, business and other activities. However, most small farmers, agricultural labourers, fishing families, crafts persons in the villages do not find enough work to keep them employed throughout the year.

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QUESTIONS

1. You have probably noticed that people in Kalpattu are engaged in a variety of non-farm work. List five of these.

2. List the different types of people you read about in Kalpattu who depend on farming. Who is the poorest among them and why?

3. Imagine you are a member of a fishing family and you are discussing whether to take a loan from the bank for an engine. What would you say?

4. Poor rural labourers like Thulasi often do not have access to good medical facilities, good schools, and other resources. You have read about inequality in the first unit of this text. The difference between her and Ramalingam is one of inequality. Do you think this is a fair situation? What do you think can be done? Discuss in class.

5. What do you think the government can do to help farmers like Sekar when they get into debt? Discuss.

6. Compare the situation of Sekar and Ramalingam by filling out the following table:

	SEKAR	RAMALINGAM
Land cultivated		
Labour required		
Loans required		
Selling of harvest		
Other work done by them		

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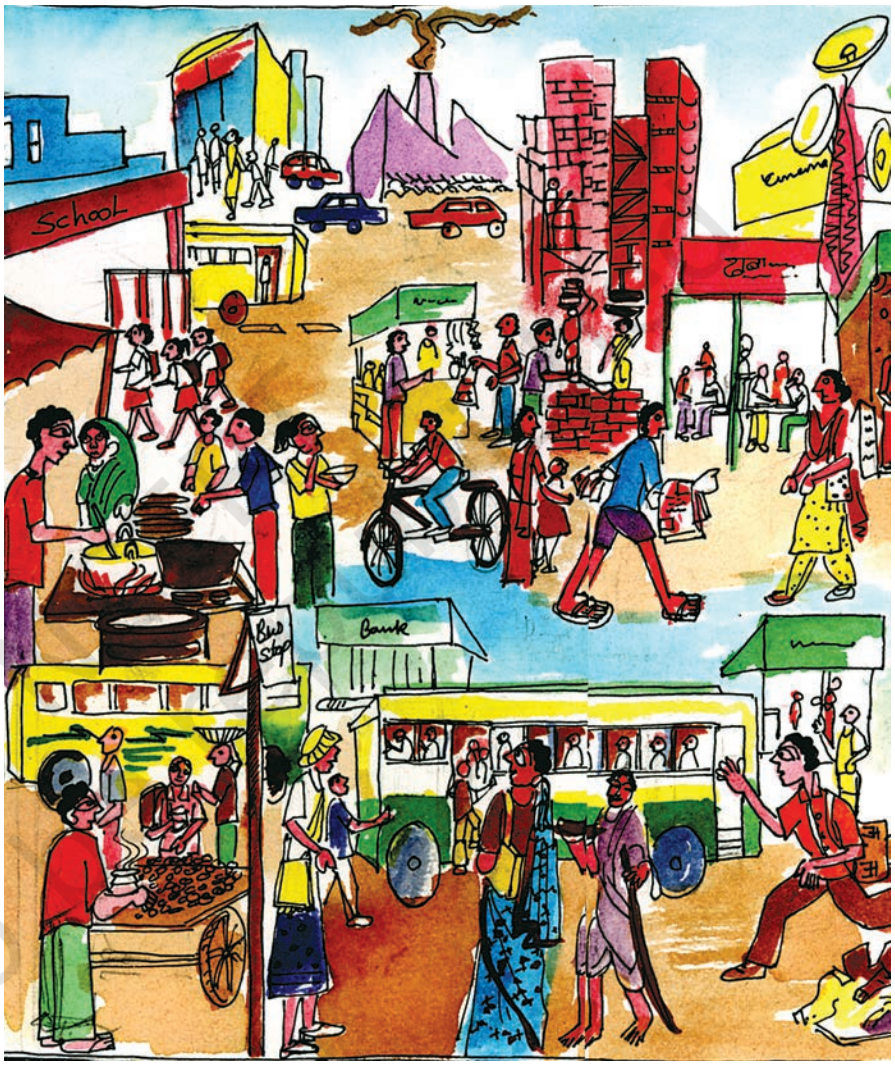
Chapter 9

Urban Livelihoods



1. What do you see in this illustration?

2. You have already read about the work that people do in rural areas. Now compare the work that people in this illustration are doing with the work that people do in rural areas.

3. Some parts of the city are different from others. What differences do you notice in this illustration?

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There are more than five thousand towns and twenty seven big cities in India. Big cities like Chennai, Mumbai, Delhi, Kolkata etc. have more than a million people living and working here. They say that 'the city never sleeps!' Let's visit one and find out about the work people do in the city. Are they employed by someone or are they self-employed? How do they organise themselves? And do they have similar employment and earning opportunities?

Working on the Street

This is the city where my cousin lives. I've been here only a few times. It is very big. Once, when I came here, my cousin took me around. We left the house early in the morning. As we turned the corner onto the main street we saw that it was already buzzing with activity. The vegetable vendor was busy arranging tomatoes, carrots and cucumbers in baskets at her stall so that people could see what

she had to sell. Next to her stall was a lovely, colourful one that sold all kinds of flowers.

We bought a red rose and a yellow rose. On the pavement opposite we saw a person selling newspapers with a small crowd of people around him. Everyone wanted to read the news! Buses whizzed past and there were auto-rickshaws filled with school-children. Nearby, under a tree, a cobbler sat taking his tools and materials out of a small tin box. Next to him the roadside barber had begun his work: he already had a customer who wanted an early-morning shave!

A little way down the road, a woman was pushing along a cart with all kinds of plastic bottles, boxes, hairpins, clips etc. in it while another person on a cycle trolley was carrying vegetables to sell to people in their houses.

We came to a place where rickshaws were standing in a row waiting for customers. We decided to take one to the market, which was about two kilometres down the road.

Bachchu Manjhi – A Cycle-Rickshaw Puller

I come from a village in Bihar where I worked as a mason. My wife and three children live in the village. We don't own land. In the village I did not get masonry work regularly. The income that I earned was not enough for our family.

After I reached this city, I bought an old cycle rickshaw and paid for it in instalments. This was many years ago.

I come to the bus stop every morning and take the customers wherever they want to go. I work till 8.30 in the evening. I take rides of up to 6 kilometres in the surrounding area. Each customer gives me Rs. 5-10 per trip depending on the distance. When I'm ill I can't do this work, so on those days I don't earn anything.

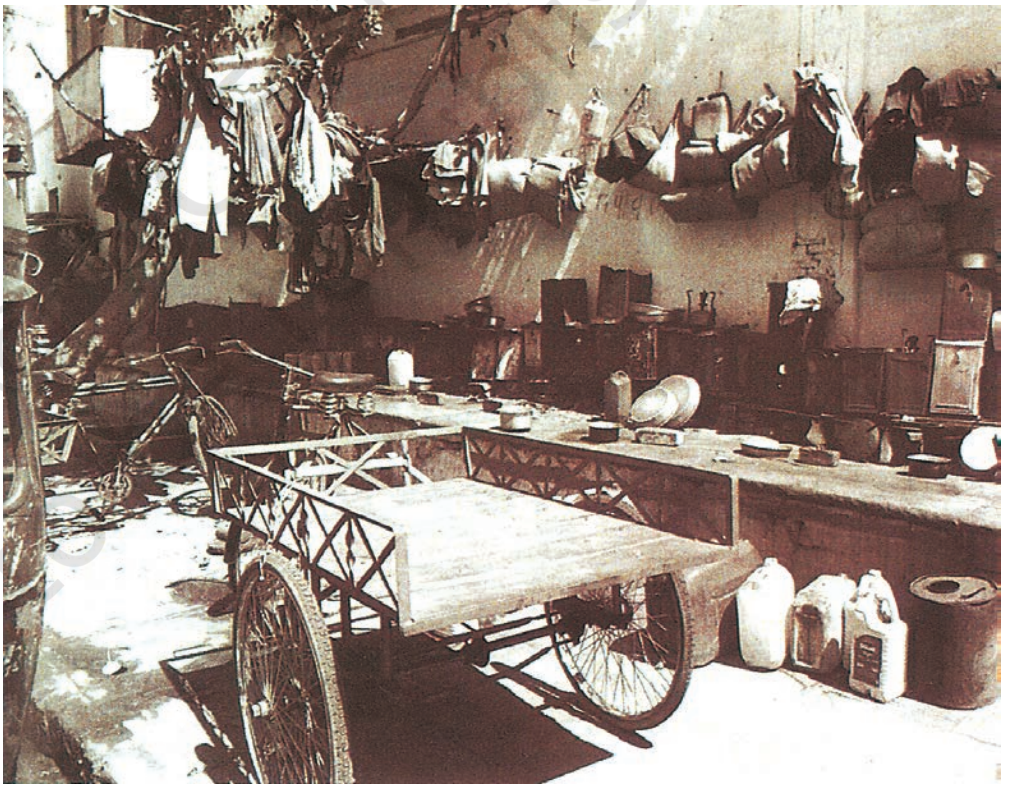
I stay with my friends in a rented room. They work in a nearby factory. I earn between Rs. 80-100 every day, out of which I spend Rs. 50-60 on food and rent. The rest I save for my family. I visit my village two or three times a year to see my family. Though my family survives on the money I send, my wife also earns from agricultural work that she gets once in a while.

1. Why did Bachchu Manjhi come to the city?
2. Why can't Bachchu Manjhi live with his family?
3. Talk to a vegetable vendor or hawker and find out how do they organise their work, their way of preparing, purchasing, selling etc.
4. Bachchu Manjhi has to think twice before taking a day off from work. Why?

Like Bachchu Manjhi a large number of people in the city work on the streets. In a survey of Ahmedabad city it was found that 12 per cent of all the workers in the city were people working on the street. They sometimes sell things or repair them or provide a service.

They work on their own. They are not employed by anyone and therefore have to organise their own work. They have to plan how much to purchase, as well as where and how to set up their shops. Their shops are usually temporary structures: sometimes just some boards or papers spread over discarded boxes or maybe a canvas sheet hung up on a few poles. They may also use their own carts or simply a plastic sheet spread on the pavement. They can be asked to dismantle their shops at any time by the police. They have no security. There are certain parts of the city where these hawkers are not allowed to enter.

Vendors sell things that are often prepared at home by their families who purchase, clean, sort and make them ready to sell. For example, those who sell food or snacks on the street, prepare most of these at home.



Often workers who make a living in the city are forced to set up their homes on the street as well. Below is a space where several workers leave their belongings during the day and cook their meals at night.

There are almost one crore 'street vendors' in the country working in urban areas. Street vending was till recently looked upon only as an obstruction to traffic and to people walking. However with the effort of many organisations it is now recognised as a general benefit and as a right of people to earn their livelihood. The government is thinking about modifying the law that banned street vendors, so that they have a place to work and that there is also a free flow of traffic and people. Hawking zones have been suggested for towns and cities. It has also been suggested that mobile vendors should be allowed to move around freely. Hawkers need to be part of committees that are set up to take these and other decisions relating to them.

In the Market

When we reached the market the shops were just beginning to open. But the place was already crowded because of the festival season. There were rows and rows of shops selling sweets, toys, clothes, footwear, utensils, electronic goods, etc. There was a dentist's clinic also at one end.

My cousin had an appointment with the dentist. We went there first so that we would not miss our turn. We had to wait for a while in a room before she was called inside. The dentist examined her and asked her to come back the following day to get a cavity in her tooth filled. My cousin was scared because she thought the process would be painful and was upset that she had allowed her teeth to go bad.

From the dental clinic she took me to a new garment showroom because I wanted to buy some readymade clothes. The showroom had three-floors. Each floor had different types of clothes. We went to the third floor where clothes for girls were kept.

Harpreet and Vandana: Businesspersons

My father and uncle worked in a small shop. During festival times and on Sundays my mother and I helped them in the shop. I started working there only after I completed my college. (Harpreet)

We opened this showroom some years ago. I'm a dress designer. Our business has changed. These days people prefer to buy readymade clothes, rather than have them stitched. The trend these days is for readymade garments. You also need an attractive display for them. (Vandana)

For our showroom, we buy things from different places. We buy most of

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the materials from Mumbai, Ahmedabad, Ludhiana and Tripura. Some materials also come from Noida and Gurgaon, towns near Delhi. We get some dress items from foreign countries, too.

There are several things we need to do to run this showroom properly. We advertise in various newspapers, cinema theatres, television and radio channels. Currently, this building is rented but soon, we plan to buy it. Ever since this market has become the main market for people living in the surrounding apartments our business has grown. We've been able to buy a car and book a flat in an apartment complex nearby.

Why did Harpreet and Vandana start a showroom? What do they have to do to run the showroom?

Talk to a shop owner in a market and find out how he plans his work. Have there been any changes in his business in the past twenty years?

What are the differences between those who sell on the street and those in the market?

Like Harpreet and Vandana there are many people who own shops in various markets of the city. These shops may be small or large and they sell different things. Most business-persons manage their own shops or business. They are not employed by anyone. But, they do employ a number of other workers as supervisors and helpers. These are permanent shops that are given a licence to do business by the municipal corporation. The Municipal Corporation also decides on which day of the week the market has to remain closed. For example the shops in the above market are closed on Wednesdays. This market also has small offices and shops that provide services, such as banks, courier services and others.

In the Factory-Workshop Area

I wanted to have zari work done on one of my dresses which I needed for a special occasion. My cousin said that she knew Nirmala who works in a garment factory. Nirmala's neighbours do zari work and embroidery. So we caught a bus and headed towards the factory area. The bus was really crowded. At every stop more and more people got on and hardly anyone seemed to get off. People were pushing others to make more space for themselves. My cousin guided me to a corner so that we wouldn't get squashed. I wondered how people travel like this every day. As the bus entered the factory area people started getting off. We also got off soon at a crossing. What a relief that was!

There were a large number of people sitting on railings or in groups at the crossing. They seemed to be waiting for someone. Some groups had people on scooters standing by and talking with them. My cousin explained that this place was called "labour chowk". These were daily wage labourers who work as helpers to masons. They dig at construction sites, lift loads or unload

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At labour chowk, daily wage workers wait with their tools for people to come and take them for work.

trucks in the market, dig pipelines and telephone cables and also build roads. There are thousands of such casual workers in the city.

We entered the factory area to find it full of small workshops. There seemed to be endless rows of them. In one section we saw people working in a small room on sewing machines where cloth was being stitched. One person operated one sewing machine. Clothes that had been stitched were stacked on one side of the room.

We located Nirmala in the stitching unit. She was happy to meet my cousin and promised to get zari work done on my dress.

Nirmala works as a tailor in an export garment unit. The factory where she works makes summer clothes for people in foreign countries like U.S.A., U.K., Germany and the Netherlands. Workers like Nirmala have to work very long hours in the months from December to April. A normal working day begins at 9 a.m. and finishes only by 10 p.m., sometimes even later. She works for six days a week. At times when the work needs to be done urgently, she works on Sundays, too. Nirmala is paid Rs 80 a day for eight hours and Rs 40 extra for working late. By June the work is over and the factory reduces its staff. Nirmala will also be asked to leave. For about three or four months in the year, there is no work for her.

Most workers, like Nirmala, are employed on what is known as casual basis i.e. they are required to

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come as and when the employer needs them. They are employed when the employer gets large orders or during certain seasons. At other times of the year they have to find some other work.

Jobs like Nirmala's are not permanent. If workers complain about their pay or working conditions they are asked to leave. There is no job security or protection if there is ill treatment. They are also expected to work very long hours. For example in the cloth mill units the workers work on day and night shifts, with each shift lasting 12 hours. One worker works on one machine for 12 hours and then is replaced by another on the same machine for the next 12 hours.

Working in Call Centres is a new form of employment in the big cities. A Call Centre is a centralised office that deals with problems and questions that consumers/ customers have regarding goods purchased and services like banking, ticket booking, etc. Call Centres are generally set up as large rooms with work stations that include a computer, a telephone set and supervisor's stations. India has become a major centre not only for Indian companies but also foreign companies. They set up Call Centres here as they can get people who can speak English and will work for lower wages.

1. Why do you think small workshops and factories employ casual workers?
2. Describe the working conditions of people like Nirmala keeping in mind the following: working hours, conditions in the workplace, earnings, and the days of work available.
3. Would you say that domestic workers like housemaids are also casual workers? Why? Describe the workday of one such woman detailing the work she does in other peoples' houses.

In the office area

My aunt, Sudha works as a Marketing Manager. She had asked us to reach her office before 5.30 p.m. We thought we'd get late so we took an autorickshaw that managed to get us there just in time. Her office was in an area surrounded by tall buildings. There were hundreds of people coming out. Some headed for the car park while others went towards the row of buses.

My aunt is a marketing manager in a company which manufactures biscuits. The factory where the biscuits are made is outside the city. She supervises the work of 50 salespersons who travel to different parts

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of the city. They get orders from shopkeepers and collect payments from them. She has divided the city into six regions and once a week she meets the salespersons of each region. She checks their progress report and discusses problems they face. She has to plan the sales in the entire city and often has to work late and travel to different places.

She gets a regular salary every month and is a permanent worker with the company. She can expect her job to continue for a long period of time. Being a permanent worker she also gets other benefits such as the following:

Savings for old age: A part of her salary is kept in a fund with the government. She will earn interest on these savings. When she retires from this job she will get this money and she can then live on that.

Holidays: She gets off on Sundays and national holidays. She also gets some days as annual leave.

Medical facilities for her family: Her company pays the medical expenses up to a certain amount for her and her family members. She gets medical leave if she falls ill and her salary is not cut if she takes this leave.

There are many workers in the city who work in offices, factories, and government departments where they are employed as regular and permanent workers.

They attend the same office or factory regularly. Their work is clearly identified. They get a regular salary. Unlike casual workers they will not be asked to leave if the factory does not have much work.

At the end of the day we got into my aunt's car, exhausted. But it had been so much fun! And I thought, how interesting that so many people do so many different things in the city. They've probably never met each other but it is their work that ties them together and helps to make up city life.

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QUESTIONS

1. Read and discuss the following description of the living conditions of workers who come to the labour chowk.

   Most workers that we find at the labour chowk cannot afford permanent accommodation and so sleep on pavements near the chowk, or they pay Rs 6 a night for a bed at a nearby night shelter run by the Municipal Corporation. To compensate for the lack of security, local tea and cigarette shops function as banks, moneylenders and safety lockers, all rolled into one. Most workers leave their tools at these shops for the night for safekeeping, and pass on any extra money to them. The shopkeepers keep the money safely and also offer loans to labourers in need.

   Source: Aman Sethi, Hindu On-line

2. Complete the following table and discuss how their work is different:

Name	Place of work	Earnings	Security of work	Benefits received	Work on their own or employed
Bachchu Manjhi		Rs 100 a day			
Harpreet, Vandana					Work on their own
Nirmala			No security		
Sudha	Company	Rs 30,000 p.m.			

3. In what ways is a permanent and regular job different from a casual job? Discuss.

4. What benefits does Sudha get along with her salary?

5. Fill in the following table to show the services provided by people in the markets which you visit frequently.

Name of the shop or office	Nature of the service provided

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