

MASTERMIND SOCIAL STUDIES – Grade 8

Answer Key | Lesson 1 : How, When and Where

A. Multiple Choice Questions (MCQs)

1. Industrial Revolution in Europe helped in the growth of : **Ans. (i) industries**
2. A major source for studying modern history is : **Ans. (iii) printed books**

B. Fill in the Blanks

1. In _____ the modern period began around the 18th century. **Ans. India**
2. Aurangzeb died in the year _____. **Ans. 1707**
3. The Battle of _____ and _____ made England masters of Bengal. **Ans. Plassey and Buxar**
4. India became independent in _____. **Ans. 1947**

C. True or False

1. The modern period is said to have begun in Europe in the 16th century. **Ans. False**
2. Renaissance encouraged long sea voyages. **Ans. True**
3. Photographs are archaeological source. **Ans. False**
4. Carnatic Wars were fought from 1744 to 1763. **Ans. True**

D. Short Answer Questions

Q.1. Why did the Mughal power weaken after the death of Aurangzeb ?

Ans. After the death of Aurangzeb in 1707, his successors proved to be incompetent rulers. Provincial kingdoms like Awadh, Bengal and Hyderabad declared independence. The Marathas, Rajputs and Sikhs also rose to power. Foreign invasions by Nadir Shah (1739) and Ahmed Shah Abdali (1761) further devastated the already weakened Mughal Empire, leading to its virtual disintegration.

Q.2. Which inventions helped the voyages of discoveries in the 18th century ?

Ans. The astrolabe, mariner's compass, gunpowder, improved cartography and advances in ship-building facilitated the voyages of discovery. Inspired by the spirit of the Renaissance, explorers like Vasco da Gama, Christopher Columbus and Magellan were able to undertake long sea voyages across the globe.

Q.3. Why did Industrial Revolution lead to imperialism ?

Ans. The Industrial Revolution created mass production of goods, which required a steady supply of raw materials and new markets to sell finished products. To secure these, powerful industrialised nations began controlling the territory, political system and economy of weaker countries — a practice known as imperialism.

E. Long Answer Questions

Q.1. Discuss the various sources used by a modern Indian historian.

Ans. Modern Indian historians use two main types of sources:

(i) **Primary Sources:** These are first-hand, original records. They include archaeological remains such as the Gateway of India, India Gate, Parliament House and Rashtrapati Bhavan; government documents and official correspondence preserved in archives; newspapers, magazines, letters and pamphlets of the period; and photographs, films and videotapes.

(ii) **Secondary Sources:** These are based on primary sources and include reports, reviews, articles and printed books. Biographies and autobiographies give accounts of the lives and thoughts of famous personalities. Books also describe social, economic and political conditions of a period.

Films, photographs and video clippings leave a lasting impression as events are seen directly, making them valuable tools for understanding history.

Q.2. Who fought the Carnatic Wars ? What were their results ?

Ans. The Carnatic Wars (1744–1763) were fought between the British and the French East India Companies, along with their respective Indian allies, mainly in the region of present-day Tamil Nadu.

Results : (i) The British won all three Carnatic Wars. (ii) The French were eliminated as a major political force in India. (iii) The decisive Battle of Wandiwash (1760) saw French General Bussy captured. (iv) By the Treaty of Paris (1763), French factories were restored but could not be fortified or garrisoned with troops — they could only serve as trade centres. (v) British supremacy over India was firmly established.

Q.3. How was India in the 18th century ?

Ans. India in the 18th century was characterised by political instability and disintegration. The death of Aurangzeb led to the collapse of the Mughal Empire. Provincial kingdoms like Awadh, Bengal and Hyderabad declared independence. The Marathas, Rajputs and Sikhs established their own states. Foreign invasions by Nadir Shah (1739) and Ahmed Shah Abdali (1761) further weakened India. European powers — Portuguese, Dutch, French and English — competed for trade, leading to the Carnatic Wars. The Battles of Plassey (1757) and Buxar (1764) made the English Company the master of Bengal, marking the beginning of British colonial rule over India.

Q.4. What do you mean by imperialism ?

Ans. Imperialism is the practice of controlling the territory, political system and economic life of a less powerful country by a more powerful one. The discovery of new sea routes by European explorers opened up trade contacts that eventually led to imperialism. Under British imperialism in India, local industries such as the indigenous textile industry were destroyed, India became an importer of British goods, and agriculture was reorganised to grow only cash crops needed by Britain. This exploitative rule led to widespread resentment and ultimately the freedom struggle, resulting in India's independence in 1947.

Project Activity

Topic : India Gate and Gateway of India

India Gate

Location : Kartavya Path (formerly Rajpath), New Delhi.

Patron of Construction : British Government of India. Designed by architect Sir Edwin Lutyens. Completed in 1931.

Architectural Style : Triumphal arch style, inspired by the Arc de Triomphe in Paris.

Function : Built as a war memorial in honour of approximately 90,000 Indian soldiers who died fighting for the British Empire in World War I.

Relevance Today : It is a national monument, a venue for the Republic Day parade, and houses the Amar Jawan Jyoti — the eternal flame honouring fallen soldiers.

Gateway of India

Location : Apollo Bunder, South Mumbai, Maharashtra.

Patron of Construction : British Government of India. Designed by architect George Wittet. Completed in 1924.

Architectural Style : Indo-Saracenic style — a blend of Hindu, Islamic and European architectural elements.

Function : Built to commemorate the visit of King George V and Queen Mary to India in 1911.

Relevance Today : It is one of India's most iconic landmarks and a major tourist attraction in Mumbai. Symbolically, the last British troops left India through this gateway in 1948.

Lesson 2 : Ruling the Countryside

(HISTORY)

A. Multiple Choice Questions (MCQs)

1. In which year was the Permanent Settlement introduced? **Ans. (ii) 1793**
2. Permanent Settlement of Bengal was introduced by : **Ans. (iii) Lord Cornwallis**
3. In which region was the Ryotwari settlement introduced? **Ans. (ii) Bombay (Mysore and Carnatic, later Bombay and Madras)**
4. The Champaran movement was started by : **Ans. (iii) Mahatma Gandhi**
5. Which rebellion was started by the Muslim mendicants in Bengal? **Ans. (i) Farazi**

B. True or False

1. Shah Alam II appointed East India Company as the Diwan of Bengal, Bihar and Odisha. **Ans. True**
2. The Company introduced the Permanent Settlement in the year 1893. **Ans. False (it was 1793)**
3. A 'Mahal' was a village or a group of villages. **Ans. True**
4. Indigo gave a rich grey colour. **Ans. False (it gave rich blue colour)**
5. Indigo, tea, coffee are called food crops. **Ans. False (they are cash/commercial crops)**

C. Fill in the Blanks

1. Neel Darpan, a novel on the miserable plight of the indigo planters, was authored by _____. **Ans. Dinbandhu Mitra**
2. The _____ became the hereditary owners of the land. **Ans. Zamindars**
3. The demand for indigo increased in the late 18th century Britain because of _____. **Ans. the Industrial Revolution (growth of the textile industry)**
4. Before 1765, East India Company had purchased _____ goods by importing _____ and _____ from England. **Ans. Indian; gold and silver**

D. Answer in One Sentence

1. Who introduced the Permanent Settlement? **Ans. Lord Cornwallis introduced the Permanent Settlement in 1793.**
2. Where was the Mahalwari System introduced? **Ans. The Mahalwari System was introduced in western Uttar Pradesh, parts of Madhya Pradesh and Punjab.**
3. Name two cash crops grown by the planters during the British period. **Ans. Indigo and opium.**
4. Name the three land revenue settlements introduced by the British. **Ans. Permanent Settlement, Ryotwari Settlement, and Mahalwari Settlement.**
5. What were the two methods of indigo cultivation? **Ans. Nij (planter cultivated on his own land) and Ryoti (ryots/peasants grew indigo under a forced agreement).**

E. Define the Following

1. **Ryot:** A ryot was a peasant or cultivator who tilled the land and was obligated to pay revenue to the landlord or the Company.
2. **Mahal:** A mahal was a village or group of villages that formed the unit of revenue assessment under the Mahalwari Settlement.
3. **Diwan:** Diwan referred to the chief revenue officer. The East India Company was appointed Diwan of Bengal, Bihar and Orissa by the Mughal Emperor Shah Alam II in 1765, giving it the right to collect land revenue.
4. **Nij:** Nij was a method of indigo cultivation in which the planter directly controlled the land and produced indigo by employing hired labourers on his own or rented fields.

F. Short Answer Questions

Q.1. What were the features of Permanent Settlement?

Ans. Under the Permanent Settlement (1793) introduced by Lord Cornwallis: (i) Rajas and talukdars were recognised as zamindars and made hereditary owners of land. (ii) They had to collect rent from peasants and pay a fixed amount of revenue to the Company. (iii) The revenue amount was fixed permanently and could not be increased. (iv) If zamindars failed to pay, their land could be auctioned. (v) The high revenue demand forced zamindars to borrow from moneylenders, leading to rural indebtedness.

Q.2. What was the Ryotwari System?

Ans. Introduced by Thomas Munro and Captain Reed, the Ryotwari System settled revenue directly with the cultivator (ryot). The fields were carefully surveyed and revenue was fixed on each plot. Initially applied to Mysore and Carnatic (1820), it was later extended to Bombay and Madras. However, the revenue demand was very high and peasants often deserted their fields when unable to pay.

Q.3. Why did the British force the peasants to cultivate cash crops?

Ans. The British forced peasants to grow cash crops such as indigo, opium, tea, coffee and jute because these were raw materials required for British industries. The British realised that collecting land revenue was not sufficient to meet the growing needs of the Company, so they compelled cultivators to grow crops that were in high demand in Britain and European markets, especially after the Industrial Revolution expanded the textile industry.

Q.4. Discuss the indigo rebellion in brief.

Ans. Indigo planters forced ryots to grow indigo on 25% of their land under the exploitative ryoti system. Ryots who signed an agreement received loans at low interest but were made to cultivate indigo on their best soil, leaving it infertile for rice. In 1860, ryots in Bengal refused to grow indigo and revolted against planters and zamindars. The plight of the peasants was depicted in Dinbandhu Mitra's play Neel Darpan. The government appointed an Indigo Commission in 1860 and removed some abuses. Mahatma Gandhi launched the Champaran Movement in 1917 against indigo planters in Bihar.

Q.5. Why were ryots reluctant to grow indigo?

Ans. Ryots were reluctant to grow indigo because: (i) indigo had to be cultivated on the best soil meant for rice; (ii) indigo plants have deep roots that quickly exhausted soil fertility, making the land unfit for rice after harvest; (iii) the loans offered by planters kept ryots in perpetual debt; (iv) planters paid very little for the indigo produced; and (v) the entire system was exploitative and left ryots worse off than before.

G. Long Answer Questions

Q.1. Discuss briefly the effects of the land revenue systems.

Ans. The land revenue systems introduced by the British had severe effects: (i) Permanent Settlement — zamindars became absentee landlords, rural indebtedness grew, moneylenders replaced traditional zamindars, and land holdings fragmented. By the early 19th century zamindars benefited from rising prices but the Company's revenue stayed fixed. (ii) Ryotwari Settlement — high revenue demands caused peasants to desert fields; fertile land went uncultivated. (iii) Mahalwari Settlement — village headmen collected revenue periodically; revision of rates caused uncertainty. Overall, all systems reduced peasants and artisans to poverty, promoted cash crop cultivation over food crops, destroyed traditional agriculture, and led to frequent famines — the worst being the 1770 Bengal famine which killed one-third of the population.

Q.2. State the impact of the British agrarian policies.

Ans. British agrarian policies destroyed India's self-sufficient village economy. Peasants were forced to grow cash crops for British industry, ruining soil fertility. Land revenue demands were excessively high; failure to pay led to seizure of land. Moneylenders exploited indebted zamindars and ryots. India, once an agricultural surplus nation, became prone to frequent famines. The 1770 Bengal famine wiped out one-third of the

population. Cash crop cultivation enriched British industry while Indian farmers starved. Local artisans were also adversely affected as their goods were underpriced. The exploitation led to widespread peasant rebellions such as the Indigo Revolt, Sanyasi Rebellion, and Champaran Movement.

Q.3. Why did the tribals revolt against the British?

Ans. Tribals revolted against the British because: (i) The British imposed new land laws that took away tribal forest and land rights. (ii) Dikus (outsiders — traders, moneylenders, zamindars) entered tribal areas and exploited them. (iii) Tribals were forced to work as bonded labourers. (iv) The colonial government restricted traditional practices like shifting cultivation and forest gathering. (v) Tribal leaders lost their authority and power. Major tribal revolts included the Santhal Hul (1855) led by Sidhu and Kanhu, and the Munda Rebellion (Ulgulan) led by Birsa Munda, which aimed to drive out the British and restore 'Munda Raj'.

Project Activity: Find out why the British forced Indian cultivators to grow opium / Find out more about the Champaran Movement.

Ans. (Opium): The British forced Indian cultivators in Bihar and Bengal to grow opium because they exported it to China. The profits from the opium trade were used to finance British imports from China (silk, tea, porcelain) and to fund the administrative costs of the Company. This was part of a triangular trade that greatly benefited Britain while destroying Indian agriculture and ruining Chinese society.

Ans. (Champaran Movement): In 1917, a peasant named Rajkumar Shukla requested Mahatma Gandhi to visit Champaran, Bihar, where indigo planters were exploiting ryots. Gandhi launched a non-violent investigation and organised satyagraha, forcing the government to appoint an inquiry commission. The commission ruled in favour of peasants, and the exploitative tinkathia system (forcing farmers to grow indigo on 3/20 of their land) was abolished. Champaran was Gandhi's first successful civil disobedience movement in India.

Lesson 3 : Tribal, Dikus and the Vision of a Golden Age

(HISTORY)

A. Multiple Choice Questions (MCQs)

1. Most tribals lived by _____ and _____ forest products. **Ans. (iii) hunting, gathering**
2. The Santhal Hul (rebellion) occurred in the regions of : **Ans. (i) Jharkhand and Odisha**
3. The tribals did not follow social rules and rituals laid down by the : **Ans. (i) Brahmins**
4. This tribal group inhabited the Central Bharat. **Ans. (i) Gonds**
5. This means 'Great Tumult' and it aimed at driving out the British from the Chotanagpur region. **Ans. (ii) ulugan**

B. Fill in the Blanks

1. The Oraons under the leadership of _____ also rebelled. **Ans. Jatra Bhagat**
2. The _____ of Central Bharat refused to work for others. **Ans. Baigas**
3. _____ cultivation is basically shifting cultivation. **Ans. Jhum / Bewar**
4. Each tribal group had its own _____, _____ and _____. **Ans. language, customs, territory**
5. _____ wanted to bring back the 'golden age' of the Mundas. **Ans. Birsa Munda**

C. True or False

1. The tribal people in Bharat strictly followed social rules laid down by the Brahmins. **Ans. False**
2. Shifting cultivation involved cutting trees, burning vegetation, and moving to a new field after harvesting. **Ans. True**
3. The British allowed tribals to freely collect forest produce and practice hunting. **Ans. False**

4. The Santhal Hul of 1855 was a revolt against exploitation by zamindars, moneylenders and the British.

Ans. True

5. Birsa Munda led a rebellion aiming to establish "Munda Raj" and restore tribal land rights. **Ans. True**

6. Most tribal communities were urban settlers dependent on industrial work. **Ans. False**

D. Short Answer Questions

Q.1. What were the main sources of livelihood for tribal people?

Ans. Tribal people lived by hunting animals and gathering forest products such as fruits, roots, honey and herbs. Some practised jhum (shifting) cultivation — cutting and burning vegetation, growing crops briefly, then moving to new land. Some tribal communities reared animals (nomadic herding) and a few settled and cultivated land. They traded minor forest produce and were largely self-sufficient within their forests.

Q.2. What changes did the British bring to tribal land and forests?

Ans. The British introduced new forest laws that reserved large forest areas and banned traditional tribal activities like hunting, shifting cultivation and collecting forest produce. They allowed outsiders (dikus) — traders, moneylenders and zamindars — to enter tribal areas. Tribals were forced to work as labourers on tea plantations and farms for very low wages. Revenue settlements deprived tribals of their land. These changes completely disrupted the traditional tribal way of life.

Q.3. Who were Sidhu and Kanhu, and what did they do?

Ans. Sidhu and Kanhu were the leaders of the Santhal Hul (rebellion) of 1855–56. They were brothers who claimed to have received a divine message calling on Santhals to fight against zamindars, moneylenders and British rule. They mobilised thousands of Santhal men and women in a massive uprising in Jharkhand and Odisha. The rebellion was eventually crushed by the British with great force, and both Sidhu and Kanhu were killed.

Q.4. What was the main aim of Birsa Munda's rebellion?

Ans. Birsa Munda's rebellion (the Ulgulan or 'Great Tumult', 1899–1900) aimed to drive out the British from the Chotanagpur region and restore the 'golden age' of the Mundas — a time when Mundas owned their land freely. He wanted to establish 'Munda Raj' where his people would be free from exploitation by dikus (outsiders) and the colonial state. Birsa also tried to reform Munda society and establish a new religious identity.

Q.5. Why did tribals become dependent on traders and moneylenders?

Ans. Tribals became dependent on traders and moneylenders because: (i) British forest laws stopped them from collecting forest produce freely, reducing their income; (ii) they needed cash to pay land revenue introduced by the British; (iii) traders charged high prices for goods and paid low prices for tribal produce; (iv) moneylenders gave loans at very high interest rates; (v) once in debt, tribals lost their land to moneylenders. This cycle of debt trapped tribals in permanent dependency.

E. Long Answer Questions

Q.1. What were the reasons for the Santhal Hul?

Ans. The Santhal Hul (1855–56) broke out due to multiple causes: (i) Land alienation — moneylenders and zamindars took away Santhal land through deceit and debt; (ii) Exploitation — traders and moneylenders charged high interest rates and unfair prices; (iii) Police and judicial corruption — the British civil and criminal courts offered no protection to Santhals; (iv) Forced labour — Santhals were made to work without adequate pay; (v) Divine inspiration — Sidhu and Kanhu declared a divine call to fight against all exploiters. Thousands of Santhals took up bows and arrows against zamindars, moneylenders and the British, making it one of the most powerful tribal uprisings of the 19th century.

Q.2. How did British rule affect tribal life?

Ans. British rule severely disrupted tribal life in multiple ways: (i) Forest laws banned traditional practices like hunting and shifting cultivation, destroying livelihoods; (ii) Land settlement policies allowed outsiders to take tribal land; (iii) Tribals were forced into labour on plantations and farms; (iv) Introduction of a cash economy led to debt and dependency on moneylenders; (v) Traditional tribal authority of chiefs and headmen was weakened; (vi) Tribal culture and religious practices were attacked by Christian missionaries. The self-sufficient tribal communities became impoverished and marginalised.

Q.3. How did the British deal with tribal revolts?

Ans. The British dealt with tribal revolts with military force. In the Santhal Hul, the British army used firearms against Santhals armed only with bows and arrows, killing thousands. Leaders like Sidhu and Kanhu were killed. After the Munda Rebellion, Birsa Munda was arrested in 1900 and died in jail. However, the British were also forced to make concessions — the Santhal Parganas were created as a special administrative region (1855), and the Chotanagpur Tenancy Act (1908) protected tribal land rights. Some forest reservation policies were modified too.

Q.4. What was the way of life of various tribals in the 19th century?

Ans. In the 19th century, different tribal groups had distinct ways of life: (i) Jhum cultivators (like Santhals and Gonds) practised shifting cultivation — they cleared forest patches, cultivated briefly and moved on; (ii) Forest gatherers (like Baigas) collected honey, roots, fruits and herbs and refused to work for others; (iii) Nomadic herders (like some hill tribes) moved with their animals; (iv) Settled cultivators had begun to settle permanently and grow crops. Each tribal group had its own language, customs and territory. They were largely self-governing through their own councils and chiefs, lived in close harmony with the forest, and did not follow the caste-based social rules of mainstream Hindu society.

Q.5. Where and when did the Munda Rebellion happen? Who was the leader of the revolt?

Ans. The Munda Rebellion (also called Ulgulan meaning 'Great Tumult') took place in the Chotanagpur region (present-day Jharkhand) during 1899–1900. The leader was Birsa Munda. He was a charismatic young leader who declared himself a prophet and called on the Munda people to drive out dikus (outsiders) and the British, reclaim their land, and restore the 'golden age' of Munda rule. Birsa was arrested by the British in 1900 and died in prison the same year. Despite its suppression, the rebellion led to the Chotanagpur Tenancy Act (1908) which protected tribal land rights.

Project Activity: Prepare a scrapbook showing the tribal way of life, impact of British rule, and major tribal revolts.

Ans. (Suggested Content — Kol/Santhal):

Way of Life: Santhals lived in the Rajmahal hills (Jharkhand/Bengal border). They practised jhum cultivation, gathered forest produce, and were skilled hunters. They lived in close-knit communities with their own "majhi" (headman) system.

Impact of British Rule: The British restricted their forest rights, brought in zamindars and moneylenders (dikus) who seized their land, imposed heavy taxes, and forced them into low-wage labour on plantations.

Major Revolt: Santhal Hul (1855–56) led by Sidhu and Kanhu. Thousands of Santhals rose in revolt against zamindars, traders and British rule. The British army crushed the revolt; leaders were killed. Outcome: Santhal Parganas Tenancy Act gave Santhals some administrative protection.

Lesson 4 : Civilising the Native, Educating the Nation

(HISTORY)

A. Multiple Choice Questions (MCQs)

1. Who among the following supported the study of ancient Indian texts and languages? **Ans. (iii) William Jones**
2. The Asiatic Society of Bengal was founded by : **Ans. (i) William Jones**
3. The English Education Act was passed in : **Ans. (iii) 1835**

4. Wood's Despatch is also known as the : **Ans. (ii) Magna Carta of English Education in India**
5. Which language was promoted as the medium of instruction after 1835? **Ans. (iii) English**
6. Who started Santiniketan? **Ans. (ii) Rabindranath Tagore**

B. Fill in the Blanks

1. The British believed they had a duty to _____ Indians. **Ans. civilise**
2. A madrasa was set up in Calcutta in _____. **Ans. 1781**
3. Macaulay wanted to create Indians who were Indian by birth but _____ in taste. **Ans. English**
4. Universities were established in Calcutta, Bombay and Madras in _____. **Ans. 1857**
5. Gandhi's idea of education is called _____. **Ans. Nai Talim**
6. Traditional village schools were known as _____. **Ans. pathshalas**

C. Match the Following

1. William Jones **Ans. (e) Asiatic Society of Bengal**
2. Macaulay **Ans. (a) English Education Act**
3. Wood's Despatch **Ans. (d) Magna Carta of English Education**
4. Rabindranath Tagore **Ans. (b) Santiniketan**
5. Gandhi **Ans. (e) Nai Talim**

D. True or False

1. Orientalists believed Western education was superior to Indian education. **Ans. False (Orientalists supported Indian learning)**
2. Macaulay supported teaching in Indian languages. **Ans. False (he supported English)**
3. Pathshalas followed flexible rules and oral teaching methods. **Ans. True**
4. Wood's Despatch supported European education in India. **Ans. True**
5. Gandhi supported English education as the best system for India. **Ans. False**
6. Santiniketan later became Visva-Bharati University. **Ans. True**

E. Short Answer Questions

Q.1. What did the Orientalists believe about Indian education?

Ans. Orientalists like William Jones believed that India had a rich tradition of knowledge in Sanskrit, Arabic and Persian. They felt that Indians should be educated in their own classical languages and texts. Jones founded the Asiatic Society of Bengal (1784) to study and promote Indian literature, history and science. Orientalists argued that a knowledge of Eastern learning would help the British understand India better and govern it more effectively.

Q.2. Why did Macaulay support English education in India?

Ans. Macaulay believed that all the knowledge in Arabic and Sanskrit was inferior to a single shelf of English books. He wanted to create a class of Indians who were Indian in blood and colour but English in taste, opinion and intellect — people who could serve as interpreters between the British rulers and the Indian masses. Through the English Education Act (1835), English became the medium of instruction and Western knowledge replaced Oriental learning in government-funded schools.

Q.3. What were the main features of village pathshalas?

Ans. Village pathshalas (traditional schools) had very flexible arrangements: (i) there was no fixed building — classes were held in the teacher's home or under a tree; (ii) the guru (teacher) received payment in kind (grain, cloth, cash) from students; (iii) there was no fixed time, no roll calls and no regular exams; (iv)

students from different castes sat together; (v) teaching was largely oral, with students memorising texts; (vi) the curriculum was tailored to local needs — merchants learned accounting, farmers learned about crops.

Q.4. How did British rules change the functioning of local schools?

Ans. The British introduced a formal system of inspection and control over schools. Schools had to follow fixed curricula, maintain attendance registers, conduct regular examinations and hire only certified teachers. This destroyed the informal, flexible nature of pathshalas. The vernacular languages were sidelined in favour of English. Many gurukuls and indigenous schools closed as government funding went to Western-style institutions. Teachers' income was now linked to student performance in exams, ending the traditional guru-shishya relationship.

Q.5. What was Gandhi's opinion about British education?

Ans. Gandhi strongly opposed British education. He believed it created an inferiority complex in Indians by making them copy the West and look down upon their own culture. He proposed 'Nai Talim' (New Education), which placed manual craft-based work at the centre of schooling. He wanted children to learn through hands-on activity in their mother tongue, develop self-reliance, and build moral character. He argued that education should develop the complete person — body, mind and soul — not just produce clerks for the colonial administration.

F. Long Answer Questions

Q.1. Explain the debate between Orientalists and Anglicists regarding education in India.

Ans. The Orientalist-Anglicist debate was a major controversy over the medium and content of Indian education in the early 19th century. Orientalists (like William Jones and Henry Thomas Colebrooke) believed Indian classical learning in Sanskrit, Arabic and Persian was valuable and should be promoted through government schools and translation projects. They set up the Asiatic Society of Bengal and a Sanskrit College in Benaras. Anglicists (like Macaulay and Charles Grant) dismissed Eastern learning as superstitious and inferior. They argued that only English education and Western science could modernise India. Macaulay's famous Minute on Education (1835) settled the debate in favour of the Anglicists. The English Education Act (1835) shifted government funding from Oriental to English-medium education, making English the language of higher education and administration in India.

Q.2. Describe the impact of the English Education Act of 1835 on Indian education.

Ans. The English Education Act of 1835 had far-reaching effects: (i) English became the official medium of instruction in government schools and colleges; (ii) Government funding was withdrawn from Arabic and Sanskrit institutions; (iii) A new class of English-educated Indians emerged who served as clerks and junior officers in the colonial administration; (iv) Western science and liberal ideas (including democracy and freedom) spread among educated Indians; (v) This eventually contributed to the rise of Indian nationalism, as educated Indians began questioning British rule; (vi) However, the act widened the gap between the English-educated elite and the rural masses who continued in vernacular-medium schools.

Q.3. Discuss the main ideas of Wood's Despatch and its effects on education in India.

Ans. Wood's Despatch (1854), known as the 'Magna Carta of English Education in India', was a comprehensive education policy document. Its main ideas were: (i) a proper system of education from primary to university level; (ii) establishment of universities in Calcutta, Bombay and Madras (done in 1857); (iii) promotion of English and vernacular languages at different levels; (iv) support for teacher training colleges; (v) encouragement of women's education; (vi) a system of grants-in-aid for private schools. Its effects included: a structured education system, growth of vernacular-medium schools, increased access to education, and the foundation of Indian universities. However, it also institutionalised English supremacy and neglected mass rural education.

Q.4. Compare the views of Mahatma Gandhi and Rabindranath Tagore on education.

Ans. Both Gandhi and Tagore were critical of British education but offered different alternatives. Gandhi's 'Nai Talim' emphasised learning through manual craft work, education in the mother tongue, developing self-

reliance and moral character, and rejecting the Western, bookish model of education. Tagore at Santiniketan (which later became Visva-Bharati University) emphasised freedom, creativity and a connection with nature. He wanted education to be joyful, open-air, and holistic — nurturing music, art and literature alongside academics. While Gandhi stressed practical, village-centred education, Tagore stressed cultural and artistic development. Both, however, agreed that British education alienated Indians from their own roots and produced people who blindly imitated the West.

Lesson 5 : Women, Caste and Reforms

(HISTORY)

A. Multiple Choice Questions (MCQs)

1. The Hindu Widow Re-marriage Act was passed in _____. **Ans. (ii) 1856**
2. Raja Ram Mohan Roy was born in a rich Brahmin family of _____. **Ans. (iii) Bengal**
3. The Sharda Act was passed in 1930 as a result of the efforts of _____. **Ans. (iii) Harbilas Sharda**
4. _____ was a great Sanskrit scholar and reformer. **Ans. (ii) Ishwar Chandra Vidyasagar**
5. He started a Girl's school in Poona in 1851. **Ans. (ii) Jyotiba Phule**
6. Veerasalingam led the movement in support of women's education in _____. **Ans. (ii) Andhra Pradesh**
7. He coined slogan, "One God, One Religion, One Caste." **Ans. (i) Narayan Guru**

B. Fill in the Blanks

1. Satya Shodhak Samaj was founded by _____. **Ans. Jyotiba Phule**
2. Sarvajanic Satya-dharma Pustak was written by _____. **Ans. Jyotiba Phule**
3. _____ was founded by Raja Ram Mohan Roy. **Ans. Brahmo Samaj**
4. Prof. _____ founded the Widow Home in _____ in 1896. **Ans. Prof. D.K. Karve; Poona**
5. _____ declared Sati System illegal. **Ans. Lord William Bentinck (Bengal Sati Regulation Act, 1829)**
6. _____ was one of the most famous social reformers of Maharashtra. **Ans. Jyotiba Phule**
7. Sir Syed Ahmed Khan made social reforms among the _____. **Ans. Muslims**
8. In _____ All Bharat Women's Conference was established for the cause of women. **Ans. 1927**
9. The development of caste system in Bharat is of _____ origin. **Ans. ancient / Vedic**

C. True or False

1. Raja Ram Mohan Roy was a true champion of women's rights. **Ans. True**
2. Ishwar Chandra Vidyasagar worked for the oppressed women. **Ans. True**
3. A widow re-marriage association was started in Delhi. **Ans. False (it was in Poona/Bombay region)**
4. Sir Syed Ahmed Khan was a great Passi social reformer. **Ans. False (he was a Muslim reformer)**
5. All reform movements demoted religious tolerance, co-operation and brotherhood. **Ans. False (they promoted these values)**
6. Gandhiji was firmly opposed to the concept of untouchability. **Ans. True**
7. The Sharda Act was meant to restrict women's freedom. **Ans. False (it prohibited child marriage)**

D. Short Answer Questions

Q.1. Why was the condition of women miserable in the 18th and 19th centuries?

Ans. Women in 18th-19th century India suffered greatly due to several social evils: (i) Sati — widows were forced to burn themselves on their husband's funeral pyre; (ii) Child marriage was widespread, leaving young girls trapped in early, often abusive, marriages; (iii) The purdah system confined women to their homes; (iv) Widows were treated harshly — denied remarriage, their heads were shaved and they were forced to wear

white; (v) Women were denied education; (vi) Female infanticide was practised. Women had no economic or social independence and were entirely subject to male authority.

Q.2. What role did Raja Ram Mohan Roy play in women's upliftment?

Ans. Raja Ram Mohan Roy (1772–1833) campaigned vigorously against the Sati system. Through sustained pressure on the British government, he succeeded in getting Sati declared illegal through the Bengal Sati Regulation Act in 1829, under Governor-General Lord William Bentinck. He founded the Brahmo Samaj to promote rational religion, equal rights for women and opposition to caste discrimination. He also promoted women's education and supported widow remarriage. He is widely regarded as the 'Father of the Indian Renaissance'.

Q.3. How did Ishwar Chandra Vidyasagar help widows?

Ans. Ishwar Chandra Vidyasagar (1820–1891) was a great Sanskrit scholar who fought for the rights of widows. He proved through scriptural evidence (Parasara Smriti) that Hindu scriptures did not forbid widow remarriage. He campaigned tirelessly and succeeded in getting the Hindu Widow Remarriage Act passed in 1856, which legalised widow remarriage in India. He also opened many schools for girls and worked to abolish child marriage and the Kulin Brahmin practice of polygamy. He is celebrated as a pioneer of women's education in Bengal.

Q.4. What were the objectives of the Satya Shodhak Samaj?

Ans. Satya Shodhak Samaj (Truth-Seekers' Society) was founded by Jyotiba Phule in 1873 in Maharashtra. Its objectives were: (i) to liberate the lower castes (Shudras and Ati-Shudras) from the oppression of Brahmin priests and landlords; (ii) to spread the message that God is one and all humans are equal; (iii) to promote education for lower-caste men and women; (iv) to oppose idol worship and meaningless rituals; (v) to create a society based on social equality, justice and human dignity. Phule also opened India's first school for girls from lower castes in Pune in 1848.

Q.5. How did western education contribute to social reforms in Bharat?

Ans. Western education introduced Indian intellectuals to liberal ideas of liberty, equality and human rights from European Enlightenment thinkers like Rousseau, Locke and Mill. This helped reformers critically examine Indian social evils such as Sati, child marriage, caste discrimination and untouchability. Educated Indians like Ram Mohan Roy, Vidyasagar and Phule used both Western rational thought and reinterpretation of Hindu scriptures to argue for reform. Western education also enabled Indians to write, petition and lobby the British government for social legislation.

E. Long Answer Questions

Q.1. Who was Raja Ram Mohan Roy? What did he do for the cause of women?

Ans. Raja Ram Mohan Roy (1772–1833) was a pioneering social and religious reformer from Bengal, widely called the 'Father of the Indian Renaissance'. He was a polymath who knew Sanskrit, Arabic, Persian, English and several other languages. For women, he: (i) led a fierce campaign against Sati and succeeded in getting it banned in 1829; (ii) supported widow remarriage; (iii) promoted women's education; (iv) opposed child marriage; (v) argued that Hindu scriptures did not justify the oppression of women. He founded the Brahmo Samaj in 1828, which promoted rational monotheism, equal rights and social reform. He was also the first prominent Indian to travel to England to plead for Indian rights.

Q.2. What were the conditions of women in Bharat in the 18th and 19th centuries?

Ans. Women's conditions in 18th-19th century India were deeply oppressive: (i) Sati — widows were expected or forced to immolate themselves on their husband's funeral pyre; (ii) Child marriage — girls were married off at very young ages, sometimes before puberty; (iii) Purdah — women in many communities were confined behind screens or veils and not permitted to move freely; (iv) Denial of education — women's literacy was practically zero; (v) Widowhood — widows were treated as inauspicious, denied remarriage, forced to shave their heads and wear plain clothes; (vi) Female infanticide was practised in some communities

to avoid the burden of a daughter; (vii) Devadasi system — young girls were 'married' to temples. Women had no legal, economic or political rights.

Q.3. Describe the efforts of Ishwar Chandra Vidyasagar in the women upliftment.

Ans. Ishwar Chandra Vidyasagar (1820–1891) made extraordinary contributions to women's upliftment: (i) Widow Remarriage — using Sanskrit scriptural evidence, he campaigned for the legalisation of widow remarriage, resulting in the Hindu Widow Remarriage Act (1856); he personally arranged several widow marriages; (ii) Women's Education — he opened many schools for girls in Bengal, at a time when female education was deeply stigmatised; (iii) Opposition to Child Marriage — he vigorously fought against the practice; (iv) Opposition to Polygamy — he campaigned against the Kulin Brahmin tradition of polygamy that left women in miserable conditions. His work combined scriptural scholarship with social compassion, making him one of the greatest reformers of 19th century India.

Q.4. Who was the pioneer of social reform movement in the Muslim society? What had he done for the Muslim community?

Ans. Sir Syed Ahmed Khan (1817–1898) was the pioneer of social reform among Muslims in India. He founded the Muhammadan Anglo-Oriental College at Aligarh in 1875, which later became Aligarh Muslim University — a major centre of modern education for Muslims. His contributions include: (i) promoting English and Western scientific education among Muslims; (ii) arguing that Islam and modern science were compatible; (iii) publishing the journal *Tehzib-ul-Akhlaq* to spread rational and modern ideas; (iv) opposing purdah and urging Muslim women's education; (v) encouraging Muslims to enter the British civil service. He is regarded as the founding figure of the Muslim modernist movement in India.

Q.5. Describe various social reform movements of the period.

Ans. The 19th century saw a flowering of social reform movements: (i) Brahmo Samaj (1828) — founded by Raja Ram Mohan Roy; promoted monotheism, opposed Sati and child marriage; (ii) Prarthana Samaj (1867) — founded in Bombay by Atmaram Pandurang; focused on widow remarriage, women's education and caste reform; (iii) Arya Samaj (1875) — founded by Swami Dayananda Saraswati; advocated return to Vedic ideals, opposed idol worship, promoted women's education; (iv) Satya Shodhak Samaj (1873) — Jyotiba Phule; worked for the emancipation of lower castes; (v) Ramakrishna Mission (1897) — founded by Vivekananda; promoted service to the poor as worship of God; (vi) Aligarh Movement — Sir Syed Ahmed Khan; modernised Muslim education. All these movements sought to remove social evils and promote education, equality and rational thinking.

Q.6. Describe briefly about the caste system in Bharat.

Ans. The caste system divided Hindu society into four varnas: Brahmins (priests), Kshatriyas (warriors), Vaishyas (traders) and Shudras (labourers/servants). Below these were the Ati-Shudras or Dalits ('untouchables') who were forced to do the most degrading work. Birth determined caste; inter-caste marriage and inter-dining were strictly prohibited. Untouchables were denied access to temples, wells and public spaces. The caste system was used to justify social hierarchy and the exploitation of lower castes. British rule, Western education and the reform movements gradually challenged the caste system. Reformers like Phule, Vivekananda, Ambedkar and Gandhi fought for the abolition of untouchability and caste discrimination.

Q.7. What was done by social reformers for the removal of caste system?

Ans. Social reformers attacked the caste system through various means: (i) Jyotiba Phule — opened schools for lower castes and Dalits; Satya Shodhak Samaj challenged Brahmin authority; (ii) Swami Vivekananda — declared that serving the poor was service to God, undermining caste hierarchy; (iii) Narayan Guru — established temples open to all castes in Kerala; coined the slogan 'One God, One Religion, One Caste'; (iv) B.R. Ambedkar — fought for Dalit rights, led the Mahad Satyagraha (1927) for Dalit access to public water tanks, converted to Buddhism in 1956; (v) Gandhi — called Dalits 'Harijans' (children of God), campaigned against untouchability; (vi) Constitutionally, caste discrimination was abolished by Article 17 of the Indian Constitution (1950), which made untouchability a punishable offence.

Q.8. Who was Prof. D.K. Karve?

Ans. Prof. Dhondo Keshav Karve (1858–1962) was a great social reformer from Maharashtra who dedicated his life to the cause of women's upliftment. He himself married a widow and set an example for others. In 1896, he founded the Hindu Widows' Home (Widows' Home Association) in Poona, which provided shelter, education and vocational training to widows. He also established the Indian Women's University in Bombay in 1916 — one of the first universities for women in Asia. He was awarded the Bharat Ratna in 1958 on his 100th birthday in recognition of his extraordinary service.

Lesson 6 : The Making of National Movement : 1870s–1947

(HISTORY)

A. Multiple Choice Questions (MCQs)

1. Indian National Congress was formed in _____. **Ans. (i) 1885**
2. In _____, Lord Curzon came to Bharat as a new Viceroy. **Ans. (i) 1905**
3. _____ was the first President of Indian National Congress. **Ans. (iii) W.C. Bonnerji**
4. "Swaraj is my birth right and I shall have it" was said by _____. **Ans. (ii) Bal Gangadhar Tilak**

B. Fill in the Blanks

1. On December 30, 1906 _____ was formed. **Ans. Muslim League**
2. Surat split took place in 1907 at the _____ Session of the Congress. **Ans. Surat**
3. Dada Bhai Naoroji organised the _____ in 1870. **Ans. East India Association**
4. _____ organised the East Bharat Association. **Ans. Dada Bhai Naoroji**
5. Gadar Party was established in the year _____. **Ans. 1913**

C. True or False

1. Swadeshi and Boycott Movements could not work effectively. **Ans. False (they were very effective)**
2. Muslim League was created to promote a sense of loyalty towards the British among the Muslims. **Ans. True**
3. The first session of Indian National Congress was held at Bombay. **Ans. True**
4. Lucknow Pact was held in 1916. **Ans. True**
5. Home Rule League movement was started by Annie Besant. **Ans. True (also by Tilak)**

D. Short Answer Questions

Q.1. How did British economic policies contribute to the rise of nationalism in Bharat?

Ans. British economic policies caused widespread misery that fuelled nationalism: (i) Drain of Wealth — India's revenue was used to pay for British wars and administration, draining Indian resources; (ii) Destruction of Industries — machine-made British goods flooded the Indian market and destroyed indigenous crafts and textiles; (iii) Heavy Land Revenue — oppressive revenue settlements drove peasants to poverty and debt; (iv) Discriminatory Railways — railways mainly served British commercial interests; (v) Export of Raw Materials — India was forced to export cheap raw materials and import expensive British finished goods. Dada Bhai Naoroji documented this 'drain theory' and showed how India was being impoverished.

Q.2. Which sections of Bhartiya society were badly affected by British land revenue and annexation policies?

Ans. (i) Peasants — were crushed by high land revenue demands, forcing them into debt with moneylenders; (ii) Zamindars — those who failed to pay revenue had their estates auctioned; (iii) Artisans and weavers — lost their livelihoods as cheap British machine-made goods replaced Indian handicrafts; (iv) Rulers of native states — were displaced by the Doctrine of Lapse (Dalhousie) and Subsidiary Alliance (Wellesley); (v) Soldiers (sepoys) — particularly those from Awadh, resented the annexation of their homeland; (vi) Tribals — lost forests and traditional lands under new British forest and revenue laws.

Q.3. Why were educated Bhartiya people dissatisfied with British rule?

Ans. Educated Indians were dissatisfied because: (i) Despite their education, they were denied senior government positions which were reserved for the British; (ii) The racial discrimination — Indian Civil Service exams were held in England, making them inaccessible; (iii) They realised from Western liberal ideas that liberty and equality were their birthright, which British rule denied; (iv) The Press Laws and restrictions on freedom of speech angered educated classes; (v) They were aware of India's economic exploitation through works like Dada Bhai Naoroji's 'Poverty and Un-British Rule in India'.

Q.4. How did Western education help in spreading nationalist ideas in Bharat?

Ans. Western education exposed educated Indians to the ideas of liberty, equality, democracy, national self-determination and human rights from thinkers like Rousseau, Locke, Mill and Mazzini. These ideas made Indians question British colonial rule. They studied the history of the American and French Revolutions and drew inspiration. English also became a common language for nationalists from different provinces to communicate and organise. Newspapers and journals in English spread nationalist ideas rapidly among the educated middle class.

Q.5. Which ideas of Western thinkers influenced Bhartiya nationalism?

Ans. Several Western ideas influenced Indian nationalism: (i) John Stuart Mill's ideas on liberty and representative government; (ii) Jean-Jacques Rousseau's concept of the social contract and popular sovereignty; (iii) Giuseppe Mazzini's ideas on nationalism and the nation's right to self-rule inspired revolutionaries like Bal Gangadhar Tilak; (iv) The principle of racial equality and the right of people to govern themselves; (v) The examples of the American Revolution (1776) and French Revolution (1789) showed that colonial oppression could be successfully overthrown through organised struggle.

Q.6. Name any four social reformers who contributed to the social and cultural renaissance in Bharat.

Ans. (i) Raja Ram Mohan Roy — fought against Sati, promoted women's education, founded Brahma Samaj; (ii) Swami Vivekananda — revived Vedantic philosophy, promoted service to the poor; (iii) Jyotiba Phule — fought caste discrimination, opened schools for lower-caste children; (iv) Bal Gangadhar Tilak — used Ganesh festivals and Shivaji festivals to awaken national consciousness.

Q.7. How did the Bhartiya press help in shaping public opinion against British rule?

Ans. The Indian press played a critical role in spreading nationalist ideas: (i) Newspapers like Amrita Bazar Patrika, The Hindu, Kesari (Tilak) and Al-Hilal (Maulana Azad) published articles criticising British policies; (ii) They helped unite Indians across provinces by reporting on events of national importance; (iii) They spread awareness about the economic drain, racial discrimination and injustice of colonial rule; (iv) They mobilised public opinion during the Swadeshi Movement and other agitations. However, the British tried to curb the press through the Vernacular Press Act (1878), which only increased resentment.

E. Long Answer Questions

Q.1. Who were the Moderates? State their policies for achieving freedom.

Ans. The Moderates were the early leaders of the Indian National Congress (1885–1905) who believed in constitutional methods and dialogue with the British. Key leaders included Dada Bhai Naoroji, Gopal Krishna Gokhale, Surendranath Banerjee and Pherozeshah Mehta. Their policies included: (i) petitions and memorials to the British Parliament; (ii) demanding greater Indian representation in legislative councils; (iii) exposing economic exploitation through speeches and writings (Naoroji's drain theory); (iv) seeking entry into the Indian Civil Service for Indians; (v) promoting Western education and rational thinking. They believed that the British had a sense of justice and would reform if approached peacefully. Critics called their methods 'political mendicancy'.

Q.2. What were the causes of the growth of national awakening in Bharat in the later half of the 19th century?

Ans. Several factors led to national awakening: (i) Western Education — exposure to liberal ideas of liberty, equality and nationalism; (ii) Economic Exploitation — Naoroji's drain theory revealed how British rule impoverished India; (iii) Racial Discrimination — Indians were excluded from top government positions; (iv) Social Reform Movements — Brahma Samaj, Arya Samaj and others created a new consciousness; (v) A Common Language — English allowed Indians from different regions to communicate; (vi) Role of the Press — newspapers spread awareness of injustice; (vii) Discovery of India's Glorious Past — scholars like Jones and Rammohun Roy restored pride in Indian history and culture; (viii) Political Unification — British rule for the first time united India under a single administration, creating a sense of shared identity.

Q.3. Who were the Extremists? What was their means of struggle?

Ans. The Extremists (also called the Assertive Nationalists or Lal-Bal-Pal group after Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal) emerged in the early 20th century. They were dissatisfied with the Moderates' slow, petition-based approach. Their means of struggle included: (i) Swaraj (self-rule) as an immediate goal, not a distant dream; (ii) Swadeshi (use Indian-made goods) and Boycott (of British goods) as economic weapons; (iii) National Education — setting up indigenous schools to develop Indian culture; (iv) Passive Resistance — non-cooperation with unjust British laws; (v) Mass mobilisation — using traditional festivals (Ganesh Chaturthi, Shivaji festivals) to awaken national spirit. Tilak declared: 'Swaraj is my birthright and I shall have it!'

Q.4. What was the Gadar Party? When was it founded and by whom?

Ans. The Gadar Party was a revolutionary organisation founded in 1913 in San Francisco, USA, by Lala Hardayal and other Indian immigrants (mainly Punjabi Sikhs working in North America). 'Gadar' means revolution. The party aimed at overthrowing British rule in India through armed rebellion. They published a weekly newspaper called Gadar to spread revolutionary ideas. During World War I (1914–18), Gadar Party members returned to India in large numbers to start an armed uprising. However, the British intelligence had infiltrated the party; the conspirators were arrested, tried and many were hanged or deported. The Gadar Party represents the revolutionary tradition in the Indian freedom struggle.

Q.5. Why did Lord Curzon partition Bengal in 1905? What was the reaction of the Bhartiyans to the partition?

Ans. Lord Curzon partitioned Bengal in 1905, dividing it into East Bengal (Muslim-majority) and West Bengal (Hindu-majority). His official reason was administrative efficiency — Bengal was too large to govern. However, the real motive was to divide the Bengali-speaking people along religious lines and weaken the growing nationalist movement centred in Bengal. The Indian reaction was fierce: (i) The Swadeshi Movement was launched — Indians boycotted British goods and promoted Indian-made products; (ii) Boycott Movement — British cloth was publicly burned; (iii) Mass rallies and protests swept the country; (iv) Rabindranath Tagore composed songs to strengthen national unity; (v) The Congress formally adopted the goals of Swaraj, Swadeshi, Boycott and National Education. The partition was annulled in 1911, proving the power of mass protest.

Q.6. Who were the revolutionaries? What were their objectives?

Ans. Revolutionaries were Indian nationalists who believed that armed struggle was necessary to overthrow British rule. Key figures included Bal Gangadhar Tilak, Bipin Chandra Pal, Bhagat Singh, Chandrashekhar Azad, Sukhdev, Rajguru, Subhas Chandra Bose and the Gadar Party members. Their objectives were: (i) immediate and complete independence from British rule (Purna Swaraj); (ii) to awaken the masses through dramatic acts of defiance; (iii) to show that India would not tolerate British oppression passively; (iv) to inspire others through self-sacrifice. They organised bomb attacks on British officials, robbed government treasuries to fund the movement, and formed secret revolutionary societies like Abhinav Bharat and Anushilan Samiti.

Q.7. When did the Congress come into origin? Name some of the delegates who attended the first meeting.

Ans. The Indian National Congress was founded on 28 December 1885 in Bombay. The first session was presided over by W.C. Bonnerji. It was established with the initiative of A.O. Hume (a retired British civil servant), Dada Bhai Naoroji and Dinshaw Wacha. Seventy-two delegates attended the first session. Some prominent delegates included: Dada Bhai Naoroji, Pheroza Shah Mehta, K.T. Telang, Kashinath Trimbak

Telang, Surendranath Banerjee and Bal Gangadhar Tilak. The Congress initially aimed to create a national platform for political discussions and to present Indian grievances to the British government.

Lesson 7 : Resources

(GEOGRAPHY)

A. Multiple Choice Questions (MCQs)

1. Natural resources include : **Ans. (iii) all of these (sunlight, air, and more)**
2. Resources which are obtained from the biosphere and have life are called as : **Ans. (i) biotic**
3. Which is not a fossil fuel? **Ans. (iii) biogas**

B. Fill in the Blanks

1. All necessities of life are provided by _____. **Ans. nature**
2. A thing becomes a resource when its _____ has been _____. **Ans. utility; identified/discovered**
3. Minerals are example of _____. **Ans. abiotic resources**
4. _____ and _____ have aesthetic value. **Ans. Scenery and waterfalls (natural landscapes)**
5. On the basis of exhaustibility resources are classified as _____ and _____. **Ans. renewable and non-renewable**

C. True or False

1. Rocks, minerals, land are resources for us. **Ans. True**
2. When a thing becomes useful, it becomes a resource. **Ans. True**
3. The use of the resources does not change with the development of technology. **Ans. False**
4. All fossil fuels are non-renewable resources. **Ans. True**
5. We should try to destroy the Earth's vitality and diversity. **Ans. False**

D. Answer in One Sentence

1. Name four metals that can be recycled. **Ans. Iron, aluminium, copper and gold can be recycled.**
2. Name two natural resources which can be generated by man. **Ans. Biogas and compost/manure are natural resources that can be generated by man.**
3. Give four uses of petroleum and natural gas. **Ans. Fuel for vehicles, cooking gas (LPG), production of plastics, and generation of electricity.**
4. Name two renewable resources present in huge quantities. **Ans. Solar energy and wind energy.**
5. Give three examples of man-made resources. **Ans. Machinery, buildings and roads.**
6. Where do we obtain a resource? **Ans. We obtain resources from nature (the environment surrounding us — land, water, air and living organisms).**

E. Short Answer Questions

Q.1. What is a resource?

Ans. A resource is anything that can be used to satisfy a human need or want, has monetary value, and is available in nature or created by humans. A thing becomes a resource only when its utility has been identified. For example, coal is a resource because humans discovered that it could be burned for heat and energy. Resources may be natural (sunlight, water, minerals) or man-made (machinery, roads).

Q.2. What do you mean by natural resources?

Ans. Natural resources are materials and substances that occur in nature and can be exploited for economic gain or used to satisfy human needs. They include land, water, soil, forests, minerals, sunlight, air and

wildlife. Natural resources are classified as: (i) biotic — obtained from the biosphere, having life (plants, animals, forests); (ii) abiotic — derived from non-living things (land, rocks, minerals, water).

Q.3. How can a gift of nature become a resource?

Ans. A gift of nature becomes a resource when humans discover its utility. For example: (i) uranium was just a rock until humans discovered nuclear fission, making it a valuable energy resource; (ii) petroleum was just a sticky liquid until the steam engine and internal combustion engine were invented; (iii) wind was always present but became a resource when windmills and turbines were invented. So the key factors that transform nature's gifts into resources are human knowledge, technology, and the ability to make something useful out of it.

Q.4. What are biotic and abiotic resources? Give three examples of each.

Ans. Biotic resources are obtained from the biosphere and have life. Examples: (i) forests/plants, (ii) animals, (iii) fish/marine life. Abiotic resources are composed of non-living things. Examples: (i) land/soil, (ii) water, (iii) minerals/metals like iron ore. Both types are essential for human existence — biotic resources provide food, clothing and medicine, while abiotic resources provide raw materials for industry and infrastructure.

Q.5. Why is there a need for resource planning?

Ans. Resource planning is essential because: (i) many resources are finite and non-renewable (coal, petroleum) and will eventually be exhausted; (ii) resources are unevenly distributed — some regions are resource-rich, others are not; (iii) overexploitation leads to environmental degradation (deforestation, soil erosion, water pollution); (iv) future generations also have a right to these resources; (v) uncontrolled resource use leads to conflict. Planned, sustainable use of resources ensures that development meets the needs of the present without compromising the ability of future generations to meet their own needs.

F. Long Answer Questions

Q.1. Why are resources necessary for human beings?

Ans. Resources are necessary for human beings because they are the foundation of all human activities: (i) Food and Water — agriculture depends on soil, water and sunlight; (ii) Shelter — buildings use minerals, timber and other natural materials; (iii) Energy — coal, petroleum, natural gas and solar energy power our homes, industries and transport; (iv) Industry — raw materials like iron ore, cotton and timber are processed into goods; (v) Economic Development — resource-rich nations can build strong economies; (vi) Culture and Recreation — natural scenery, rivers and forests provide aesthetic and recreational value. Without resources, no economic activity would be possible and human civilisation could not exist.

Q.2. How can we conserve resources for future generations?

Ans. Resources can be conserved through: (i) Reduce, Reuse, Recycle — minimise waste; recycle metals, paper and plastics; (ii) Afforestation — planting trees to restore forests; (iii) Rainwater Harvesting — collecting rainwater to recharge groundwater; (iv) Using Renewable Energy — solar, wind and hydroelectric power instead of fossil fuels; (v) Sustainable Agriculture — crop rotation, organic farming, minimising chemical use; (vi) Wildlife Conservation — protecting biodiversity through national parks and sanctuaries; (vii) Government Laws — enforcing pollution control and resource management laws; (viii) Public Awareness — educating people about responsible consumption.

Q.3. Classify the resources on the basis of the stage of development.

Ans. On the basis of the stage of development, resources are classified as: (i) Potential Resources — those that exist in a region but have not yet been fully utilised due to lack of technology or funds. Example: uranium deposits in Ladakh; (ii) Developed Resources — those that have been surveyed and their quantity/quality determined, and are being actively used. Example: coal mines in Jharkhand; (iii) Stock Resources — those in the environment that have the potential to satisfy human needs but humans do not yet have the technology to access them. Example: hydrogen in water as a fuel; (iv) Reserve Resources — a subset of stock resources that can be put to use with existing technology but have not been started yet due to high cost. Example: water in rivers for hydroelectric power.

Lesson 8 : Land, Soil, Water, Natural Vegetation and Wildlife

(GEOGRAPHY)

A. Multiple Choice Questions (MCQs)

1. Which one of the following is NOT a factor of soil formation? **Ans. (ii) Soil texture**
2. Which method is most appropriate to check soil erosion on steep slopes? **Ans. (iii) Terrace cultivation**

B. Fill in the Blanks

1. Land is a very _____ and a _____ resource. **Ans. important; limited/scarce**
2. _____ forms the thin upper layer of the Earth's crust. **Ans. Soil**
3. Treatment of _____ is essential to maintain its purity. **Ans. water**
4. The region where trees grow close to each other is called _____. **Ans. forest**
5. _____ and _____ have been started to preserve the genetic diversity. **Ans. Biosphere Reserves and Wildlife Sanctuaries**

C. True or False

1. Fifty percent of the world's population lives in deserts. **Ans. False (very little population lives in deserts)**
2. Planting of trees in large numbers is called afforestation. **Ans. True**
3. Water is essential for all forms of life. **Ans. True**
4. The natural vegetation exists in the atmosphere only. **Ans. False (it exists on land and in water too)**
5. We should save our natural vegetation. **Ans. True**

D. Short Answer Questions

Q.1. What is land resource?

Ans. Land is one of the most important and limited natural resources. It provides space for human settlements, agriculture, industry, transport and forests. Only about 30% of the Earth's surface is land, and only a fraction of this is suitable for farming or living. Land is used for growing crops, rearing livestock, building homes, factories and roads, and conserving wildlife. Land resource is classified based on use (agricultural, forest, wasteland, urban) and topography (mountains, plains, plateaus).

Q.2. What is conservation? Describe its various methods.

Ans. Conservation is the careful and planned use of natural resources to prevent their depletion and degradation, ensuring their availability for future generations. Methods of conservation include: (i) Afforestation — planting new trees in deforested areas; (ii) Crop rotation and fallow land — giving soil rest to restore its fertility; (iii) Contour ploughing — ploughing along contour lines to reduce soil erosion; (iv) Shelter belts — planting rows of trees to protect fields from wind erosion; (v) Terrace farming — cutting steps into hillsides to check soil erosion; (vi) Rainwater harvesting — collecting rainwater in tanks and ponds; (vii) Creating biosphere reserves and national parks to protect wildlife.

Q.3. Why are tall trees in forests regarded as representative form of vegetation of a region?

Ans. Tall trees are regarded as the representative or dominant form of vegetation because they form the canopy — the uppermost layer of the forest. The canopy determines the amount of sunlight reaching the lower layers. The type of tall trees that grow in a region depends on the climate, soil and rainfall of that area. For example, tropical rainforests are dominated by tall, broad-leaved evergreen trees, while coniferous forests have tall pine and fir trees. By identifying the dominant tall trees, geographers can quickly identify the type of vegetation and climate of a region.

Q.4. Which are the two types of evergreen forests?

Ans. The two types of evergreen forests are: (i) Tropical Evergreen Forests — found in areas with heavy rainfall (over 200 cm annually) and high temperatures, such as the Amazon basin, Congo basin and parts of Northeast India. These are dense forests with trees that never shed all their leaves at once. (ii) Temperate Evergreen Forests — found in mid-latitude coastal regions with mild winters and year-round moderate rainfall, such as parts of southeastern China, southern Japan and southeastern USA. Trees include coniferous species like pine, fir and spruce.

Q.5. How can we conserve forests?

Ans. Forests can be conserved by: (i) Afforestation — planting new trees to replace those cut down; (ii) Controlled logging — allowing only selective tree felling, not clear-cutting; (iii) Declaring Protected Areas — establishing national parks, wildlife sanctuaries and biosphere reserves; (iv) Banning slash-and-burn agriculture — discouraging shifting cultivation that destroys forests; (v) Promoting social/community forestry — involving local communities in protecting and planting forests; (vi) Strict enforcement of laws against poaching and illegal logging; (vii) Eco-tourism — making forests economically valuable without destroying them.

E. Long Answer Questions

Q.1. Describe the causes of land degradation. How can we prevent it?

Ans. Land degradation means a reduction in the quality and productive capacity of land. Causes include: (i) Deforestation — removal of trees leads to soil erosion and loss of fertility; (ii) Overgrazing — too many animals strip vegetation cover, leading to erosion; (iii) Excessive irrigation — leads to waterlogging and soil salinity; (iv) Shifting cultivation (Jhum) — burning and abandoning land repeatedly reduces fertility; (v) Mining and quarrying — strip topsoil and scar the landscape; (vi) Industrial effluents and chemical fertilisers — pollute and degrade soil. Prevention measures: contour ploughing, shelter belts, terrace farming, afforestation, controlled grazing, organic farming, land use regulations and waste management.

Q.2. What are the various methods of conservation of soils?

Ans. Soil conservation methods include: (i) Contour Ploughing — ploughing along contour lines of hills, not up and down slopes, to reduce runoff and erosion; (ii) Terrace Farming — cutting step-like terraces on hillsides to slow water flow and reduce erosion; (iii) Strip Cropping — planting crops in alternating strips to reduce wind and water erosion; (iv) Shelter Belts — planting rows of trees around fields to reduce wind erosion; (v) Mulching — covering soil between rows of crops with organic material to retain moisture and reduce erosion; (vi) Crop Rotation — alternating different crops each season to restore soil nutrients; (vii) Check Dams — small dams built across gullies to check water flow and soil erosion; (viii) Afforestation — planting trees reduces erosion significantly.

Q.3. Describe the process of water conservation.

Ans. Water conservation involves: (i) Rainwater Harvesting — collecting rainwater from rooftops into tanks or allowing it to percolate into the ground through recharge pits; (ii) Building Check Dams and Bunds — small structures that slow water runoff and allow it to soak into the ground; (iii) Drip Irrigation — delivering water directly to plant roots, minimising waste; (iv) Sprinkler Systems — more efficient than flood irrigation; (v) Preventing Water Pollution — treating industrial waste before releasing it into rivers; (vi) Reforestation — forests act as water catchment areas, regulating river flow; (vii) Watershed Management — integrated planning of an entire river basin to manage water resources; (viii) Public Awareness — educating people to reduce water waste in daily use.

Q.4. Write an essay on conservation of forests.

Ans. Forests are among our most valuable natural resources. They are home to millions of species, regulate the water cycle, prevent soil erosion, and absorb carbon dioxide — the main greenhouse gas causing climate change. However, deforestation for agriculture, urbanisation and industry is destroying forests at an alarming rate. Conservation of forests requires a multi-pronged approach. Afforestation — planting new trees — helps restore degraded areas. National parks, wildlife sanctuaries and biosphere reserves protect intact forest ecosystems. Sustainable forest management means allowing only selective felling and ensuring regeneration.

Community forestry, where local people share in the benefits of forests, gives them a stake in protecting them. Social forestry movements like the Chipko Movement (1970s) in Uttarakhand showed that mass awareness can protect forests. Governments must enforce strict laws against illegal logging and poaching. Each one of us can help by reducing paper and wood consumption, supporting responsible products and planting trees.

Q.5. Describe the steps taken for preservation of wildlife in India.

Ans. India has taken significant steps for wildlife preservation: (i) National Parks — over 100 national parks have been established, including Jim Corbett (1936, the first), Kaziranga and Sundarbans; (ii) Wildlife Sanctuaries — over 500 wildlife sanctuaries protect specific species and their habitats; (iii) Project Tiger (1973) — launched to save the Bengal tiger from extinction; tiger numbers have recovered significantly; (iv) Project Elephant — protects elephants and their migration corridors; (v) Biosphere Reserves — 18 biosphere reserves protect entire ecosystems and the communities living in them; (vi) Wildlife Protection Act (1972) — makes hunting of listed species illegal and provides penalties; (vii) Crocodile Conservation Project, Sea Turtle Project and Project Hangul — protect specific endangered species; (viii) CITES — India is a signatory to the international treaty regulating trade in endangered species.

Lesson 9 : Agriculture

(GEOGRAPHY)

A. Multiple Choice Questions (MCQs)

1. The rearing of silkworms is called : **Ans. (i) Sericulture**
2. Which is the most ancient type of agriculture? **Ans. (i) Shifting**
3. The leading producer of coffee is : **Ans. (i) Brazil**
4. Golden fibre refers to : **Ans. (iii) jute**

B. True or False

1. Shifting cultivation is also called Jhumming. **Ans. True**
2. Tea and coffee are food crops. **Ans. False (they are beverage/commercial crops)**
3. Rice is the chief food crop of the world. **Ans. True (it feeds more than half the world's population)**
4. Millets are mainly produced in Brazil. **Ans. False (millets are mainly produced in Africa and Asia, including India)**
5. Cotton has originated from U.S.A. **Ans. False (cotton originated in South Asia and Central America)**

C. Fill in the Blanks

1. Subsistence agriculture is practised in _____. **Ans. densely populated regions of monsoon Asia**
2. Tea is a chief crop of _____ agriculture. **Ans. plantation**
3. Synthetic fibres are obtained from plant material called _____. **Ans. cellulose**
4. _____ plant is known as paddy. **Ans. Rice**
5. India is the leading producer of _____. **Ans. jute (and also among top producers of tea, rice and wheat)**

D. Short Answer Questions

Q.1. Explain the two types of traditional agricultural practice.

Ans. (i) Subsistence Agriculture — farmers grow crops mainly to feed themselves and their families. Very little or no surplus is sold. Tools are simple (hoe, digging stick, plough) and farming depends largely on natural rainfall. Two types: Primitive subsistence (shifting cultivation, nomadic herding) and Intensive subsistence (small plots, high labour input, very little land remains fallow). (ii) Nomadic Herding — practised in semi-arid and arid regions. Nomads move with their animals (cattle, sheep, goat, camel, reindeer) in search of pasture and water. Common in Central Asia, the Sahara and northern parts of India. Products include milk, meat, wool and hides.

Q.2. What is shifting cultivation? What are its disadvantages?

Ans. Shifting cultivation (Jhum, slash-and-burn) is a form of primitive subsistence agriculture in which a patch of forest is cleared by cutting and burning the vegetation. Crops are grown for a few years until the soil loses its fertility, and then the farmers move on to a new patch and repeat the process. It is practised by tribal communities in Northeast India, Amazon basin, and Congo basin. Disadvantages: (i) Destroys forests and wildlife habitat; (ii) leads to soil erosion; (iii) the fertility of burnt soil is quickly exhausted; (iv) produces very little surplus; (v) the burning contributes to air pollution and greenhouse gases.

Q.3. What is plantation agriculture?

Ans. Plantation agriculture is a type of commercial farming in which a single crop is grown on large estates (plantations). It involves large-scale production, heavy capital investment, use of scientific methods, advanced machinery, and large numbers of migrant or local labourers. Products are mainly exported. Examples include tea (Assam, Sri Lanka), coffee (Brazil), rubber (Malaysia), sugar cane (Caribbean, Cuba), cotton (USA) and banana (Central America). This type of agriculture was developed mainly by European colonisers who established plantations in tropical regions using cheap local or imported labour.

Q.4. What are the main features of jute as a fibre?

Ans. Jute is called 'golden fibre' because of its golden-brown colour and high economic value. Main features: (i) It is a natural, biodegradable and eco-friendly fibre; (ii) It is obtained from the stem (bast fibres) of the jute plant; (iii) It grows best in hot and humid climates with well-drained soil (suited to the Ganga-Brahmaputra delta — West Bengal, Bangladesh); (iv) It requires temperatures of 25°C and heavy rainfall; (v) It is mainly used to make sacks, bags, carpet backing, ropes and hessian cloth; (vi) India and Bangladesh are the world's largest producers.

E. Long Answer Questions

Q.1. Explain the factors that influence agricultural activity in a region.

Ans. Agricultural activity is influenced by: (i) Climate — rainfall, temperature and sunlight determine what crops can grow. Rice needs heavy rainfall and heat; wheat needs cool, dry conditions; (ii) Soil — fertile alluvial soils of river plains support intensive farming; laterite soils suit tea and coffee; (iii) Relief/Topography — flat plains are best for mechanised farming; terraced hillsides suit rice in Southeast Asia; (iv) Water Availability — irrigation is essential in dry regions; (v) Technology — modern tools, HYV seeds, fertilisers and pesticides increase productivity; (vi) Market — proximity to markets and good transport links encourage commercial farming; (vii) Labour — labour-intensive crops like rice need many workers; (viii) Government Policies — subsidies, minimum support prices and land reforms encourage farming.

Q.2. What is mixed farming? State its two chief features.

Ans. Mixed farming is a type of agriculture in which farmers both grow crops and raise livestock (animals). It is common in Europe, eastern USA, Argentina and Southeast Australia. Chief features: (i) Crops and livestock are grown/reared simultaneously — the crops may be used as animal feed, and animal waste (manure) is used as fertiliser for crops; this creates a self-sustaining cycle; (ii) It reduces risk — if one crop fails or prices fall, the farmer still has income from livestock. Mixed farming is highly scientific and commercially oriented, with high productivity per unit of land.

Q.3. Explain ideal soil and climatic conditions for growing rice.

Ans. Rice requires: (i) Climate — high temperatures (above 25°C), high humidity and high rainfall (more than 100 cm annually); (ii) Soil — well-watered, clayey or loamy soil that can hold water (paddy fields are flooded); (iii) Water — rice needs abundant water, either from rainfall or irrigation; (iv) Labour — rice cultivation is labour-intensive, requiring transplanting, weeding and harvesting by hand in traditional farming; (v) Sunlight — adequate sunshine is needed during the growing season. Rice is mainly grown in the monsoon regions of South and Southeast Asia — China, India, Bangladesh, Indonesia and Japan are major producers.

Q.4. Name important commercial crops and their types.

Ans. Commercial crops are grown for sale and export, not personal use. Important types include: (i) Fibre Crops — cotton (USA, China, India), jute (India, Bangladesh), hemp; (ii) Beverage Crops — tea (India, China, Sri Lanka), coffee (Brazil, Colombia, India); (iii) Sugar Crops — sugarcane (Brazil, India, Cuba), sugar beet (Europe); (iv) Oil Seeds — groundnut (India, China), soybean (USA, Brazil), sunflower (Russia, Ukraine); (v) Rubber — Malaysia, Thailand, Indonesia; (vi) Tobacco — China, USA, India. These crops are processed by agro-based industries and are important for both domestic use and export earnings.

Lesson 10 : Industries

(GEOGRAPHY)

A. Multiple Choice Questions (MCQs)

1. How many types of industries are there on the basis of raw material? **Ans. (ii) Two (agro-based and mineral-based)**
2. Which industry plays an important role in the development of the country? **Ans. (iii) Large scale industries**
3. Which industries are owned and operated by private entrepreneurs? **Ans. (ii) Private Sector**
4. During the revolution, power looms were introduced first in : **Ans. (ii) Britain**
5. It deals with the storage, processing and distribution of information. **Ans. (i) Information Technology**

B. Fill in the Blanks

1. _____ utilise forest products as raw materials. **Ans. Forest-based industries**
2. In a developing country like Bharat _____ sector is indispensable. **Ans. small scale (cottage / rural)**
3. _____ units are also dependent on small units for various needs. **Ans. Large scale**
4. _____ industries are owned and operated by government agencies. **Ans. Public sector**
5. Fibres can be _____ or _____. **Ans. natural or synthetic**

C. True or False

1. Industry uses natural resources and converts them into useful goods for human use. **Ans. True**
2. Agro-based industries use minerals and metal ores as their raw materials. **Ans. False (they use agricultural products)**
3. Cottage industries mainly depend on machines and mechanical power for production. **Ans. False (they depend on human skill and hand tools)**
4. Small-scale industries provide large employment opportunities, especially in developing countries. **Ans. True**
5. Iron and steel industry is known as a feeder industry because it supplies raw materials to many other industries. **Ans. True**

D. Short Answer Questions

Q.1. What is meant by industry?

Ans. Industry refers to economic activity that is concerned with the production of goods and services. It involves extraction of natural resources and their conversion into useful products. Industries can range from small cottage units to large steel plants. Industries are the secondary sector of the economy, where primary raw materials (from agriculture and mining) are processed into finished goods for consumers or as inputs for other industries.

Q.2. On what bases are industries classified?

Ans. Industries are classified on three main bases: (i) Raw Materials — agro-based (cotton, jute, silk, sugar industries), mineral-based (iron, steel, cement, aluminium), forest-based (paper, furniture, rubber), and

marine-based (seafood processing, fish oil); (ii) Size — cottage/household industries, small-scale industries, large-scale industries; (iii) Ownership — public sector (government-owned), private sector (privately owned), joint sector (government + private), and cooperative sector (owned by producers or workers).

Q.3. What are agro-based industries? Give two examples.

Ans. Agro-based industries use agricultural products as their raw materials to produce processed goods. Examples: (i) Cotton Textile Industry — uses raw cotton to produce thread, yarn and fabric (major centres: Mumbai, Ahmedabad, Kanpur); (ii) Sugar Industry — uses sugarcane to produce sugar, jaggery and molasses (major producer states: Uttar Pradesh, Maharashtra). Other examples include jute, silk, rubber and vegetable oil industries.

Q.4. Why is the iron and steel industry called a feeder industry?

Ans. The iron and steel industry is called a feeder industry (or base industry) because it supplies the basic raw material — iron and steel — to a large number of other industries. Without steel, industries like automobiles, railways, construction, defence, machinery, tools and appliances cannot function. It is the foundation of industrial development and hence called the 'mother of industries'. It feeds raw material to downstream industries, just as a mother feeds her children.

Q.5. Mention any two features of cottage industries.

Ans. (i) Small-scale, home-based production — cottage industries are run in the homes of craftsmen or artisans using traditional tools and skills, with little or no mechanical power; (ii) Labour-intensive and skill-based — production depends mainly on human skills passed down through generations. Examples include handloom weaving, pottery, basket-making, leather craft and embroidery. Cottage industries are important in rural India, providing supplementary income to farm families.

E. Long Answer Questions

Q.1. What is an industry?

Ans. An industry is that part of business activity which works to produce satisfying goods with the help of material resources. Its function is to use natural resources and transform them into a form that is useful for further use. For example, farms grow cotton (primary activity); a cotton textile factory (industry) converts the cotton into fabric (secondary activity). Industries can be large or small, located in urban or rural areas, and can be owned by the government, private individuals or cooperatives. The Industrial Revolution, which began in Britain in the 18th century, transformed the scale and nature of industries through mechanisation.

Q.2. Explain the different types of industries on the basis of raw materials.

Ans. On the basis of raw materials, industries are of four types: (i) Agro-based Industries — use plant and animal products as raw materials. Examples: cotton textile, jute, sugar, silk, leather industries. (ii) Mineral-based Industries — use metallic and non-metallic minerals as inputs. Examples: iron and steel (iron ore), aluminium (bauxite), cement (limestone), fertilisers (rock phosphate). (iii) Forest-based Industries — use timber and other forest products. Examples: paper and pulp, furniture, lac, turpentine. (iv) Marine-based Industries — use products from the sea. Examples: seafood processing, fish oil, pearls and seaweed products. These classifications help planners locate industries near their raw material sources to reduce transport costs.

Q.3. How many types of industries are there on the basis of size? What are they?

Ans. On the basis of size, industries are of three types: (i) Cottage/Household Industries — the smallest type, run at home by family members using simple tools and traditional skills. Capital investment is minimal. Examples: basket-making, handloom weaving, pottery. (ii) Small-Scale Industries — use power-driven machinery and employ a small number of workers (up to a few hundred). Capital investment is moderate. Examples: bakeries, garment units, shoe factories. They are vital for employment in developing countries. (iii) Large-Scale Industries — require heavy capital investment, modern machinery, large workforce, and produce goods in bulk. Examples: iron and steel plants, automobile factories, petrochemical complexes. They often cluster in industrial regions with good transport links.

Q.4. How is large scale industry different from small scale industry?

Ans. Large-scale industries: (i) require very large capital investment; (ii) employ thousands of workers; (iii) use highly automated, heavy machinery; (iv) produce in massive quantities; (v) require large land areas and complex infrastructure; (vi) examples include steel plants, automobile companies, oil refineries. Small-scale industries: (i) require modest capital; (ii) employ fewer workers (tens to a few hundred); (iii) use simpler machinery, often semi-automated; (iv) produce smaller quantities; (v) can be set up in small premises; (vi) examples include garment units, small furniture factories, food processing units. Small-scale industries are more labour-intensive, making them crucial for employment generation in developing countries like India.

Q.5. How many types of industries are there on the basis of ownership? What are they?

Ans. On the basis of ownership, industries are of three main types: (i) Public Sector Industries — owned and operated by central or state governments. Examples: Steel Authority of India Ltd (SAIL), ONGC, Indian Railways. Their aim is public welfare and national development. (ii) Private Sector Industries — owned and operated by private individuals or companies. Examples: Tata Steel, Reliance Industries, Infosys. Their aim is to make profit. (iii) Joint Sector Industries — owned jointly by the government and private businesses. Examples: Maruti Suzuki (originally a joint venture). (iv) Cooperative Sector Industries — owned and managed by producers or workers themselves. Examples: Amul (Gujarat Cooperative Milk Marketing Federation), Lijjat Papad.

Lesson 11 : Human Resources

(GEOGRAPHY)

A. Multiple Choice Questions (MCQs)

1. The number of people living per square kilometer of land area is described as : **Ans. (ii) density of population**
2. The average density of population in the whole world is : **Ans. (iv) 44 persons/sq km**
3. The number of live births per thousand people is called : **Ans. (i) birth rate**
4. When a person leaves a country, it is known as : **Ans. (ii) emigration**
5. The average density of population in India according to Census 2011 is : **Ans. (i) 382 persons/sq km**

B. Fill in the Blanks

1. About 60 per cent of world's people stay in just _____ countries. **Ans. 10**
2. Himalayas, Alps and Andes have very _____ Population. **Ans. sparse / low**
3. The population of India is growing _____. **Ans. steadily**
4. The Ministry of Human Resource Development was created in _____. **Ans. 1985**
5. _____ has the highest literacy rate in India. **Ans. Kerala**

C. True or False

1. About 90 per cent of the world population lives in Asia. **Ans. False (about 60% lives in Asia)**
2. Illiteracy is more among females than males. **Ans. True**
3. Migration does not affect population density. **Ans. False (migration greatly affects density)**
4. Uttar Pradesh does not have large population. **Ans. False (it is the most populous state in India)**
5. A Population pyramid helps us to know the population under different age groups. **Ans. True**

D. Short Answer Questions

Q.1. What is human resource?

Ans. Human resource refers to the people of a country who contribute to its economic, social and cultural development through their skills, knowledge, labour and creativity. Unlike other resources, human resources can be developed and improved through education, training and healthcare. People with knowledge, skills and

good health can use other natural resources more efficiently. A country's human resources are its most valuable asset.

Q.2. Why are human resources important for a country?

Ans. Human resources are the most important because: (i) they are the only creative resource — humans can discover, invent, innovate and make decisions; (ii) they transform other resources through labour and knowledge (e.g., farmers produce food from land); (iii) a skilled, educated workforce drives economic growth and technological progress; (iv) human creativity has led to inventions that have transformed civilisation; (v) unlike natural resources, human resources can be enhanced through education and skill training. Countries like Japan, Singapore and Switzerland with few natural resources but highly skilled populations have achieved tremendous economic success.

Q.3. Why do fertile plains attract more population?

Ans. Fertile plains attract more population because: (i) agriculture is the main source of livelihood for much of the world's population, and fertile plains provide the best conditions for crop cultivation; (ii) flat land is easy to build on, so towns and cities develop more easily; (iii) plains usually have rivers providing fresh water for drinking and irrigation; (iv) flat terrain makes transport (roads, railways) easier and cheaper; (v) better agricultural output leads to surplus food, supporting dense populations. This is why the Ganga Plain (India), the Huang He Plain (China) and the Rhine Valley (Europe) are among the most densely populated regions in the world.

Q.4. What do you mean by sex ratio?

Ans. Sex ratio refers to the number of females per 1000 males in a population. It is an important demographic indicator that reflects the social, economic and health status of women in a society. According to the Census 2011, the sex ratio in India is 943 females per 1000 males. States like Kerala have a sex ratio above 1000 (more females than males), while states like Haryana and Uttar Pradesh have low sex ratios due to social biases including female foeticide and infanticide. A low sex ratio indicates discrimination against women and has serious social consequences.

E. Long Answer Questions

Q.1. What is called population change? Explain its three main components.

Ans. Population change refers to the increase or decrease in the number of people in a country or region over a period of time. It is caused by three main components: (i) Birth Rate — the number of live births per 1000 people per year. A high birth rate increases population. Developing countries generally have higher birth rates; (ii) Death Rate (Mortality Rate) — the number of deaths per 1000 people per year. Improvements in medicine and public health have reduced death rates globally; (iii) Migration — the movement of people from one place to another. Immigration (people moving in) increases population; emigration (people leaving) decreases it. Natural increase = Birth rate minus Death rate. When birth rate exceeds death rate, population grows.

Q.2. How does a pyramid help us to know about population composition?

Ans. A population pyramid is a bar graph showing the age and sex composition of a population. Males are shown on the left, females on the right, and age groups are arranged from youngest (bottom) to oldest (top). It helps us understand: (i) the proportion of young, working-age and elderly people; (ii) the sex ratio at different age levels; (iii) the dependency ratio (how many dependants per working person); (iv) future trends — a wide base means a growing population; a narrow base with bulging middle means a stable population. India's pyramid has a wide base (large young population), while developed countries like Germany have a 'barrel' or 'top-heavy' shape (ageing population).

Q.3. Describe the distribution of population in the world.

Ans. World population is very unevenly distributed. About 90% of the world's people live in just about 10% of its land area. Densely populated areas include: (i) East Asia (China, Japan, Korea) — fertile plains, long history of settlement; (ii) South Asia (India, Bangladesh, Pakistan) — fertile river plains, monsoon agriculture; (iii) Southeast Asia (Java, Indonesia); (iv) Europe (Rhine Valley, UK); (v) Eastern USA and

Canada. Sparsely populated areas include: (i) Sahara, Arabian and Gobi Deserts — extreme heat and aridity; (ii) Amazon Rainforest — dense jungle; (iii) Antarctic and Arctic — extreme cold; (iv) High mountain ranges — Himalayas, Alps, Andes.

Q.4. Describe the factors affecting density of population.

Ans. Population density is affected by natural and human factors: Natural Factors: (i) Relief — flat plains attract dense settlement; mountains and deserts repel it; (ii) Climate — moderate temperatures and regular rainfall attract population; extreme climates repel it; (iii) Soil — fertile soils support agriculture and dense population; (iv) Water — rivers and lakes attract settlement; deserts are sparsely populated. Human Factors: (i) Economic Opportunities — industrial and commercial areas attract workers; (ii) Transport — well-connected areas attract more settlement; (iii) Historical Factors — old cities and trade routes developed dense populations; (iv) Political Stability — peaceful regions attract settlers; conflict zones lose population; (v) Social Factors — culturally significant or pilgrimage sites attract population.

Lesson 12 : The Indian Constitution

(POLITICAL SCIENCE)

A. Multiple Choice Questions (MCQs)

1. The constitution is a collection of basic : **Ans. (i) rules**
2. The legislature of India is called the : **Ans. (iii) Parliament**

B. Fill in the Blanks

1. The constitution is adopted to establish _____ to maintain law and order. **Ans. rule of law / government**
2. In a democracy people can _____ their leaders on their behalf. **Ans. elect**
3. The _____ guarantees the fundamental rights to all the citizens of India. **Ans. Constitution**
4. The constitution divides the state into three organs _____, _____ and _____. **Ans. Legislature, Executive and Judiciary**

C. True or False

1. There is no right to freedom of religion in the Indian constitution. **Ans. False (Article 25–28 guarantee freedom of religion)**
2. There is no Preamble in our Constitution. **Ans. False (the Constitution has a Preamble)**
3. The Legislature of India is called the Parliament. **Ans. True**

D. Short Answer Questions

Q.1. How is a constitution helpful in a democratic country?

Ans. A constitution is helpful in a democracy because: (i) it defines the basic framework of government and distributes power between different organs (legislature, executive, judiciary); (ii) it protects the fundamental rights of citizens against arbitrary government action; (iii) it lays down the principles — liberty, equality, justice — on which the country is governed; (iv) it prevents any one person or group from becoming too powerful; (v) it provides for free, fair elections so citizens can choose their representatives; (vi) it defines the duties of citizens. Without a constitution, there would be no legal protection for citizens and governments could become tyrannical.

Q.2. What do you mean by Preamble?

Ans. The Preamble is the introduction or opening statement of the Indian Constitution. It declares the fundamental values and objectives of the Constitution. The Preamble states that India is a Sovereign, Socialist, Secular, Democratic Republic that will secure for all its citizens: Justice (social, economic and political), Liberty (of thought, expression, belief, faith and worship), Equality (of status and opportunity), and Fraternity

(brotherhood/dignity of the individual and unity of the nation). The Preamble is regarded as the 'spirit' or soul of the Constitution.

Q.3. What do you know about Secularism?

Ans. Secularism means the separation of religion from the state. In India, secularism means that the government does not officially adopt any religion. All religions are equal before the law and every citizen has the freedom to practise, profess and propagate any religion. The Indian Constitution (Articles 25–28) guarantees freedom of religion to all. The state does not discriminate between citizens on the basis of religion. However, unlike Western secularism which has strict separation, Indian secularism allows the state to intervene in religious affairs to remove social evils (like the ban on Sati or untouchability).

E. Long Answer Questions

Q.1. Describe briefly the features of the Indian Constitution.

Ans. The Indian Constitution has several important features: (i) Longest Written Constitution — India's Constitution is the longest and most detailed written constitution in the world; (ii) Federal with Unitary Features — power is divided between the centre and the states, but the centre is stronger; (iii) Parliamentary Democracy — the Council of Ministers is responsible to Parliament; (iv) Fundamental Rights — six fundamental rights are guaranteed to all citizens (Right to Equality, Right to Freedom, Right against Exploitation, Right to Freedom of Religion, Cultural and Educational Rights, Right to Constitutional Remedies); (v) Directive Principles of State Policy — guidelines for the government to promote social welfare; (vi) Independent Judiciary — the courts are independent of the legislature and executive; (vii) Single Citizenship; (viii) Universal Adult Franchise — all citizens above 18 can vote; (ix) Secular State — no state religion.

Q.2. Explain the Fundamental Rights mentioned in the Indian Constitution.

Ans. The Indian Constitution guarantees six Fundamental Rights to all citizens: (i) Right to Equality (Articles 14–18) — equality before law; no discrimination on grounds of religion, race, caste, sex or birthplace; abolition of untouchability and titles; (ii) Right to Freedom (Articles 19–22) — freedom of speech and expression, assembly, association, movement, residence, and profession; protection from arbitrary arrest; (iii) Right against Exploitation (Articles 23–24) — prohibition of human trafficking and forced labour (begar); prohibition of child labour below age 14 in factories/mines; (iv) Right to Freedom of Religion (Articles 25–28) — freedom to profess, practise and propagate any religion; (v) Cultural and Educational Rights (Articles 29–30) — minorities have the right to conserve their culture and establish educational institutions; (vi) Right to Constitutional Remedies (Article 32) — the right to approach the Supreme Court for enforcement of Fundamental Rights (this is the 'heart and soul' of the Constitution, per Dr Ambedkar).

Lesson 13 : Understanding Secularism

(POLITICAL SCIENCE)

A. Multiple Choice Questions (MCQs)

1. These were persecuted in Hitler's Germany. **Ans. (i) Jews**
2. A state governed directly by a priestly order is : **Ans. (ii) theocratic**
3. To express opinions and beliefs freely is called : **Ans. (i) freedom of speech**
4. He was severe in secularism is an imitation of his criticism. **Ans. (ii) M.K. Gandhi**

B. Fill in the Blanks

1. _____ generally refers to the separation of religion from a state. **Ans. Secularism**
2. Non-Muslims are not allowed in _____. **Ans. Mecca and Medina (Saudi Arabia)**
3. In _____ secularism the state can interfere in religious affairs. **Ans. Indian**
4. People are _____ to follow the religion of their choice. **Ans. free**

5. The different kinds of secularism are practised in _____. **Ans. India and the West / different countries**

C. True or False

1. Mustafa Kamal Atatürk came to power after the second world war. **Ans. False (he came to power after World War I, in the 1920s)**

2. Freedom of speech enables people to express their opinions and beliefs freely. **Ans. True**

3. The fundamental rights are based on a particular religion in India. **Ans. False (they apply equally to all, regardless of religion)**

4. Education is based on the particular religion in India. **Ans. False (India has a secular system of education)**

5. The state does not have rights to intervene in religious affairs. **Ans. False (the Indian state can intervene to remove social evils)**

D. Short Answer Questions

Q.1. What is meant by secularism?

Ans. Secularism refers to the separation of religion from the state. In a secular state, the government does not promote or favour any particular religion. All citizens enjoy freedom of religion — the right to practise, profess and propagate any religion of their choice. History has shown that when states were based on religion, minorities were persecuted, excluded and denied rights. Secularism protects religious minorities and ensures that state power is not used for religious domination.

Q.2. Why is India described as a secular state?

Ans. India is described as a secular state because: (i) the Constitution does not declare any religion as the state religion; (ii) all citizens have the right to freedom of religion under Articles 25–28; (iii) the state cannot discriminate against citizens on the basis of religion; (iv) government schools do not teach any particular religion; (v) all religious communities can manage their own religious affairs and establish educational institutions. India is unique in that it is a secular democracy with the largest Muslim minority population after Indonesia and Pakistan, and numerous other religious groups — Hindus, Sikhs, Christians, Buddhists, Jains — all living as equal citizens.

Q.3. Mention any two objectives of Indian secularism.

Ans. (i) To ensure that no one is discriminated against or persecuted on grounds of religion — the Constitution guarantees freedom of religion and prohibits religious discrimination; (ii) To prevent any one religion from dominating the state and its institutions — government, law, education and public facilities must be accessible to all regardless of religious identity.

Q.4. What does the term 'principled distance' mean in Indian secularism?

Ans. 'Principled distance' means that the Indian state maintains a careful balance between religion and state — neither complete separation nor interference in favour of any one religion. The state keeps an equal distance from all religions but can intervene in religious practices when they violate Fundamental Rights or human dignity. For example: banning Sati (a Hindu practice), providing equal civil liberties to all Muslims in India, or allowing Sikhs to wear turbans in certain situations. This makes Indian secularism different from strict Western secularism.

Q.5. Why should the state not promote any one religion?

Ans. The state should not promote any one religion because: (i) India is a multi-religious country with Hindus, Muslims, Christians, Sikhs, Buddhists, Jains and others — favouring one religion would be unjust to others; (ii) it could lead to religious discrimination and persecution of minorities; (iii) history shows that theocratic states (governed by religion) have violated human rights and freedoms; (iv) state promotion of religion could create communal conflict and destroy national unity; (v) the fundamental principle of democracy is equal treatment of all citizens — religion is a personal matter and the state must be neutral.

E. Long Answer Questions

Q.1. What is secularism?

Ans. Secularism is a political principle that advocates the separation of religion from the affairs of the state, public life and education. It ensures that the government and its institutions remain neutral on religious matters and do not give preference to any religion over others. In a secular state, citizens are free to practise any religion of their choice, and the state does not interfere in personal religious belief. Secularism emerged historically as a response to the horrors of religious persecution, wars of religion and discrimination by theocratic states. Two main models of secularism exist: the Western model (strict separation of church and state, as in USA) and the Indian model (equal respect for all religions, with the state maintaining 'principled distance' and reserving the right to intervene against religious discrimination).

Q.2. Write about the things which secularism brings along.

Ans. Secularism brings: (i) Religious Freedom — every person has the right to practise, profess and propagate any religion or to have no religion at all; (ii) Equal Citizenship — all citizens are equal before the law regardless of religion; (iii) Protection of Minorities — minority religious communities are protected from domination by the majority; (iv) Freedom of Conscience — individuals can freely hold, change or renounce religious beliefs; (v) Secular Education — schools teach rational, scientific knowledge without religious bias; (vi) Freedom of Speech on Religious Matters — citizens can debate, question or criticise religious practices openly (within limits of law); (vii) Non-discrimination in Government — access to government services, employment and legal protections is not based on religion.

Q.3. What do you mean by a secular state?

Ans. A secular state is one that does not officially adopt or promote any religion, treats all religions and their followers equally under the law, and bases its governance on rational principles rather than religious doctrine. In a secular state: (i) there is no state religion; (ii) all citizens enjoy equal rights regardless of religion; (iii) the government does not fund or control religious institutions; (iv) laws are based on reason, not religious scripture; (v) government offices and schools are religion-neutral. India is a secular state as declared in the Preamble of its Constitution. Other secular states include France, USA and Germany. Saudi Arabia is an example of a non-secular (theocratic) state.

Q.4. What examples does history provide us on the grounds of religion?

Ans. History provides many examples of religious persecution and discrimination: (i) The Holocaust — Adolf Hitler's Nazi Germany systematically persecuted and exterminated six million Jews based on religious and racial hatred; (ii) The Crusades — medieval wars between Christians and Muslims over control of Jerusalem caused immense loss of life; (iii) The Inquisition — the Catholic Church persecuted heretics, scientists and non-believers in medieval Europe; (iv) Partition of India (1947) — religious conflict between Hindus, Muslims and Sikhs led to one of history's largest forced migrations and massive communal violence; (v) Taliban rule in Afghanistan — non-Muslims and women were severely oppressed under an extremist theocratic government. These examples show why secularism is essential to protect human dignity and rights.

Q.5. Write any two objectives of secularism.

Ans. (i) To end religious oppression — secularism ensures that no individual or community is discriminated against, coerced or harmed on the basis of religion. It protects citizens from religious tyranny by powerful majorities or the state itself. (ii) To allow people to leave, criticise or change their religion — in a truly secular society, individuals are free to change their religion, become atheists, criticise religious practices, or live without any religion, without facing legal punishment or social persecution.

Lesson 14 : Parliament and the Making of Laws

(POLITICAL SCIENCE)

A. Multiple Choice Questions (MCQs) — (from book text)

1. The total strength of the Rajya Sabha is : **Ans. (ii) 245**

2. The organ of the government that frames law : **Ans. (i) Legislature**

B. Fill in the Blanks

1. _____ is the supreme representative authority of the people. **Ans. Parliament**
2. The Lok Sabha is normally elected for _____ years. **Ans. 5**
3. The _____ presides over the meetings of the Lok Sabha. **Ans. Speaker**
4. An _____ bill can be introduced in either house. **Ans. ordinary**
5. The proposal for a law is called a _____. **Ans. Bill**

C. True or False

1. The Rajya Sabha is a permanent House. **Ans. True (it is never dissolved; 1/3 of members retire every 2 years)**
2. The Rajya Sabha is presided over by the Vice-President of India. **Ans. True**
3. The members of the Rajya Sabha are elected by the people. **Ans. False (they are elected by state legislative assemblies)**
4. The minimum age for the membership of the Lok Sabha is 30 years. **Ans. False (it is 25 years)**
5. A money bill can be initiated in the Rajya Sabha. **Ans. False (money bills can only be introduced in the Lok Sabha)**

D. Short Answer Questions

Q.1. How are the members of the Lok Sabha elected?

Ans. Members of the Lok Sabha are elected directly by the people of India through universal adult franchise. Every citizen above the age of 18 has the right to vote. India is divided into electoral constituencies, and each constituency elects one member to the Lok Sabha. The candidate with the largest number of votes in a constituency wins (First Past the Post system). There are 543 elected seats in the Lok Sabha (plus 2 members nominated by the President from the Anglo-Indian community, though this provision has now been abolished).

Q.2. What are the qualifications for a person to be a member of the Lok Sabha?

Ans. To become a member of the Lok Sabha, a person must: (i) be a citizen of India; (ii) be at least 25 years of age; (iii) be a registered voter in any parliamentary constituency; (iv) not hold any office of profit under the government; (v) not be of unsound mind; (vi) not be an undischarged insolvent; (vii) not have been convicted of a criminal offence and sentenced to two or more years of imprisonment.

Q.3. Why was the parliamentary form of government chosen in India?

Ans. The parliamentary form of government was chosen for India because: (i) it makes the executive accountable to the legislature — the Council of Ministers can be removed by a vote of no-confidence; (ii) it was already familiar to Indians from the limited constitutional experience under British rule; (iii) it allows for diversity and coalition, suitable for a country with many languages, religions and regions; (iv) the President, as constitutional head, provides stability even when governments change; (v) the framers of the Constitution believed that the parliamentary system would be more responsive to the people's needs.

Q.4. How is the Speaker of the Lok Sabha elected?

Ans. The Speaker of the Lok Sabha is elected by the members of the Lok Sabha from among themselves at the beginning of each new Lok Sabha session. The Speaker is the presiding officer of the Lok Sabha. The Speaker maintains order during debates, decides which members may speak, puts motions to a vote, and has a casting vote in case of a tie. The Speaker is expected to be impartial and non-partisan. The Deputy Speaker is also elected similarly and presides in the Speaker's absence.

E. Long Answer Questions

Q.1. How does Parliament control the executive?

Ans. Parliament controls the executive through several mechanisms: (i) Question Hour — MPs ask questions about government policies and actions, forcing ministers to explain and justify decisions; (ii) Zero Hour — MPs raise urgent public matters immediately after Question Hour; (iii) No-Confidence Motion — if the Lok Sabha passes a motion of no-confidence, the government must resign; (iv) Debates — Parliament debates the budget, government bills and policy matters; (v) Committees — Parliamentary committees scrutinise government spending (Public Accounts Committee) and bills; (vi) Adjournment Motion — used to discuss urgent matters of public importance; (vii) Cut Motions — MPs can move to reduce budget allocations to signal disapproval. These mechanisms ensure that the elected government remains accountable to the elected Parliament and, through Parliament, to the people.

Q.2. What are the functions of Parliament?

Ans. Parliament performs the following major functions: (i) Legislative Function — Parliament is the supreme law-making body; it makes, amends and repeals laws; (ii) Executive Control — the Council of Ministers is collectively responsible to the Lok Sabha; Parliament can remove the government through a no-confidence motion; (iii) Financial Function — no tax can be imposed or government money spent without Parliament's approval; the budget is passed by Parliament; (iv) Constitutional Function — Parliament can amend the Constitution by a special majority; (v) Electoral Function — Parliament participates in the election of the President and Vice-President; (vi) Judicial Function — Parliament can impeach the President and remove judges; (vii) Deliberative Function — Parliament is the chief national forum for public debate on issues of national importance.

Lesson 15 : The Judiciary

(POLITICAL SCIENCE)

A. Multiple Choice Questions (MCQs)

1. The chief justice of a High Court is entitled to get a salary of : **Ans. (iii) ₹90,000 (as per the book's figure)**
2. The court of the sessions judge is the highest district court for cases. **Ans. (ii) Criminal cases**
3. How many types of cases are brought before the court? **Ans. (ii) Two (civil and criminal)**
4. The number of judges is decided by the : **Ans. (ii) President**
5. It is the highest court. **Ans. (iii) Supreme Court**
6. The judiciary protects the : **Ans. (ii) The Constitution**

B. Fill in the Blanks

1. The _____ is the highest court in the country. **Ans. Supreme Court**
2. The Supreme Court of Bharat is located in _____. **Ans. New Delhi**
3. The _____ may request the Supreme Court to advise him/her on legal and constitutional matters. **Ans. President**
4. The highest level of authority of the High Court is the _____. **Ans. Chief Justice**
5. The _____ is the highest revenue court in a state. **Ans. Board of Revenue**
6. _____ provide quick and cheap judicial services. **Ans. Lok Adalats / Nyaya Panchayats**

C. True or False

1. The judiciary protects the rights of citizens. **Ans. True**
2. The judiciary is single and united. **Ans. True**
3. The Supreme Court was inaugurated on 20th January 1950 in Court House at New Delhi. **Ans. False (it was inaugurated on 26 January 1950, Constitution Day)**
4. The high court is regarded as a court of record. **Ans. True**
5. The district judge also acts as the sessions judge. **Ans. True**

D. Short Answer Questions

Q.1. What is meant by the independence of the Bhartiya Judiciary?

Ans. The independence of the Indian Judiciary means that the courts are free from the influence or control of the legislature and the executive. Judges decide cases based on law and the Constitution, not on the instructions or preferences of the government. To ensure independence: (i) judges have security of tenure — they can be removed only through a very difficult impeachment process; (ii) their salaries are charged to the Consolidated Fund of India, so the government cannot threaten them by reducing their pay; (iii) their conduct cannot be discussed in Parliament; (iv) retired judges cannot practice in the same court where they last sat. An independent judiciary is essential to protect the rule of law and citizens' rights.

Q.2. How does the judiciary protect the Fundamental Rights of citizens?

Ans. The judiciary protects Fundamental Rights through: (i) Writ Jurisdiction — citizens can approach the Supreme Court (under Article 32) or High Courts (under Article 226) directly if their Fundamental Rights are violated. The courts can issue writs (Habeas Corpus, Mandamus, Prohibition, Quo Warranto, Certiorari) to enforce rights; (ii) Judicial Review — the Supreme Court can strike down any law passed by Parliament or state legislatures that violates Fundamental Rights; (iii) Public Interest Litigation (PIL) — any citizen can file a PIL in the High Court or Supreme Court to seek justice on behalf of disadvantaged groups; (iv) Interpretation — courts interpret the Constitution to expand the scope of rights over time. Article 32, the right to approach the Supreme Court, was called the 'heart and soul' of the Constitution by Dr Ambedkar.

Q.3. What are civil cases? Give two examples.

Ans. Civil cases are disputes between individuals, organisations or the government over rights, property, contracts or personal relationships. They do not involve criminal offences. The court in civil cases usually orders compensation or a remedy (not imprisonment). Examples: (i) a dispute over property or inheritance — two parties claiming ownership of the same land; (ii) a breach of contract — one party suing another for failing to fulfil a business agreement. Other civil cases include divorce, defamation, consumer disputes and labour disputes.

Q.4. What are criminal cases? Name any two criminal offences.

Ans. Criminal cases involve offences that cause harm to individuals or society and are considered offences against the state. The government (through the police and public prosecutor) brings criminal cases to court. Punishment may include imprisonment or fines. Examples of criminal offences: (i) murder — intentionally killing another person; (ii) theft — taking another person's property without consent. Other criminal offences include assault, robbery, rape, fraud, drug trafficking and corruption.

Q.5. What is meant by the pyramidal structure of the Bhartiya Judiciary?

Ans. The Indian judiciary is organised in a pyramid structure: the Supreme Court at the top, followed by the High Courts of each state, then District Courts, and below them are the subordinate courts (Munsiff Courts, Civil Judge Courts, Magistrates' Courts). The pyramid structure means: (i) cases begin at lower courts and can be appealed upward to higher courts; (ii) higher courts have jurisdiction over lower courts and can correct their errors; (iii) the Supreme Court at the apex is the final court of appeal — its decisions are binding on all courts in India; (iv) as you go up the pyramid, the courts have fewer cases but greater authority and scope.

E. Long Answer Questions

Q.1. What do you understand by civil and criminal cases?

Ans. Civil cases are disputes between private parties (individuals, companies or organisations) over rights, property, contracts or family matters. The aggrieved party (plaintiff) seeks a remedy (compensation, restoration of property, injunction) from the court. No one goes to jail in a purely civil case. Examples: property disputes, breach of contract, divorce, defamation. Criminal cases involve offences against individuals or society that are treated as crimes by the state. The government prosecutes the accused. Punishment can include imprisonment, fines or both. Examples: murder, theft, assault, rape. The standard of proof in criminal cases is 'beyond reasonable doubt', while in civil cases it is 'balance of probabilities'. Both types of cases

follow distinct procedures under the Code of Civil Procedure and the Code of Criminal Procedure respectively.

Q.2. Briefly discuss the structure of Bhartiya judiciary.

Ans. The Indian Judiciary has a three-tier structure: (i) Supreme Court — the apex court, located in New Delhi. It is the final court of appeal in civil and criminal matters. It has original, appellate and advisory jurisdictions. The President appoints judges on the advice of the Chief Justice and collegium. (ii) High Courts — there is a High Court in each state (and union territory). They have original jurisdiction in some matters and appellate jurisdiction over lower courts. The Chief Justice presides. (iii) Subordinate Courts — these include District Courts (Sessions Courts for criminal matters, District Courts for civil matters), Civil Judge Courts, Magistrate Courts and Munsiff Courts. These handle the large majority of cases at the local level. Below these in some states are Gram Nyayalayas and Lok Adalats for speedy, cheap dispute resolution.

Q.3. Name the highest court in the country and the highest court in a state.

Ans. The Supreme Court of India, located in New Delhi, is the highest court in the country. It is the final court of appeal and its decisions are binding on all other courts in India. The Chief Justice of India heads the Supreme Court. The High Court is the highest court in a state. Each state has its own High Court. For example, the Allahabad High Court is the highest court in Uttar Pradesh, and the Bombay High Court is the highest for Maharashtra, Goa and parts of central India. The Chief Justice of the High Court is the head of each High Court.

Q.4. Who appoints the judges of the Supreme Court?

Ans. The judges of the Supreme Court are appointed by the President of India. However, in practice, the President acts on the advice of the Chief Justice of India and a collegium of senior judges. The Chief Justice of India is appointed by the President on the advice of the outgoing Chief Justice (senior-most judge convention). Judges of the Supreme Court hold office until the age of 65. They can only be removed through an impeachment process — a motion passed by a special majority in both Houses of Parliament on grounds of proved misbehaviour or incapacity.

Q.5. Describe the 'original', 'appellate' and 'advisory' jurisdictions of the Supreme Court.

Ans. (i) Original Jurisdiction — the Supreme Court can hear cases directly (without going through lower courts) when: there is a dispute between the Government of India and one or more states; between two or more states; or cases involving enforcement of Fundamental Rights (writs under Article 32). (ii) Appellate Jurisdiction — the Supreme Court is the highest court of appeal. It can hear appeals from the decisions of High Courts in civil, criminal and constitutional matters. If a High Court certifies that a case involves a substantial question of law, or if the Supreme Court grants special leave (SLP), appeals can be filed. (iii) Advisory Jurisdiction — under Article 143, the President of India can refer questions of law or fact of public importance to the Supreme Court for its opinion. The Supreme Court may give its advisory opinion, though this is not binding.

Lesson 16 : Understanding Marginalisation

(POLITICAL SCIENCE)

A. Multiple Choice Questions (MCQs)

1. Marginalisation means : **Ans. (ii) Social exclusion of certain groups**
2. Which group is closely associated with forests? **Ans. (iii) Adivasis**
3. One major cause of marginalisation is : **Ans. (ii) Stereotyping**
4. Displacement is often caused by : **Ans. (ii) Development projects**
5. Minorities are protected by : **Ans. (ii) The Constitution**

B. Fill in the Blanks

1. Marginalisation pushes communities to the _____ of society. **Ans. edges / margins**
2. Loss of _____ affects Adivasi livelihoods. **Ans. forests / land**
3. _____ inequality leads to exclusion. **Ans. Economic**
4. Displacement often forces people to live in _____. **Ans. temporary shelters / slums / relief camps**

C. True or False

1. Marginalised groups enjoy equal opportunities. **Ans. False**
2. Stereotyping leads to discrimination. **Ans. True**
3. Adivasis traditionally depended on forests. **Ans. True**
4. Development always benefits everyone equally. **Ans. False**
5. Education can help reduce marginalisation. **Ans. True**

D. Short Answer Questions

Q.1. What is marginalisation?

Ans. Marginalisation is a social process in which certain individuals or groups are pushed to the edges (margins) of society. Marginalised groups are denied equal access to resources, opportunities, rights and social recognition that others enjoy. They face discrimination, poverty, exclusion from decision-making and social stigma. In India, groups like Dalits, Adivasis, women, religious minorities and persons with disabilities are often marginalised.

Q.2. Mention two causes of marginalisation.

Ans. (i) Stereotyping — negative generalisations about groups (e.g., 'all Adivasis are primitive' or 'lower castes are less intelligent') lead to discrimination and exclusion from opportunities; (ii) Economic Inequality — groups that are poor and lack land, education or skills are excluded from mainstream economic and political life. Poverty and marginalisation reinforce each other in a vicious cycle.

Q.3. How has development affected Adivasi communities?

Ans. Development projects like large dams (Sardar Sarovar), mining, industries and wildlife sanctuaries have displaced millions of Adivasis from their ancestral forests and lands. Their traditional livelihoods based on forests (hunting, gathering, shifting cultivation) have been destroyed. They are forced to move to cities or become landless labourers. Adivasis rarely benefit from the development projects on their land; instead, they bear the costs through displacement, loss of culture and poverty.

Q.4. Why are stereotypes harmful?

Ans. Stereotypes are harmful because: (i) they reduce complex human beings and communities to simplistic, negative labels; (ii) they create prejudice and discrimination — people are judged not as individuals but as members of a group; (iii) they lead to denial of opportunities in education, employment and social life; (iv) they create a self-fulfilling prophecy — if people are told they are inferior, some begin to believe it; (v) they can lead to hatred and violence against communities.

Q.5. What role does education play in reducing marginalisation?

Ans. Education plays a crucial role in reducing marginalisation: (i) it empowers individuals with knowledge and skills to access better jobs and economic opportunities; (ii) it raises awareness about rights — educated marginalised people can claim their Constitutional rights; (iii) it challenges stereotypes and prejudices by promoting critical thinking; (iv) it enables social mobility — education can lift families out of poverty across generations; (v) through reservation policies, the Constitution ensures that Dalits, Adivasis and other backward classes get access to higher education and government employment, breaking the cycle of marginalisation.

E. Long Answer Questions

Q.1. Explain the social, economic and political causes of marginalisation.

Ans. Social Causes: Caste discrimination — the caste system placed Dalits and lower castes at the bottom of social hierarchy, denied them education and dignity. Stereotyping of Adivasis as 'backward' justified denying them opportunities. Gender discrimination marginalises women. Minority status — Muslims and Christians face discrimination in some contexts. Economic Causes: Poverty and landlessness — Dalits and Adivasis often lack land and capital, making them economically vulnerable. Displacement by development projects destroys livelihoods. Unequal access to markets, credit and technology maintains economic exclusion. Political Causes: Lack of political representation — marginalised groups often cannot influence decisions affecting them. Politicians exploit divisions and rarely address root causes. Weak enforcement of laws against discrimination means the system fails to protect the marginalised.

Q.2. Describe the impact of displacement on marginalised communities.

Ans. Displacement by dams, mines, factories and wildlife sanctuaries has devastating impacts on marginalised communities (especially Adivasis): (i) Loss of Livelihood — they lose forests, farms and traditional occupations; (ii) Loss of Culture — ancestral lands are spiritually and culturally significant; displacement destroys cultural identity and practices; (iii) Poverty — they are often paid little or no compensation; rehabilitation is inadequate; (iv) Psychological Trauma — community bonds are broken; people become anonymous individuals in cities; (v) Health deterioration — loss of forest foods leads to malnutrition; living in slums exposes people to diseases; (vi) Political voicelessness — displaced communities have no political clout to demand better treatment. Millions of Adivasis have been displaced since Independence, yet they remain the most disadvantaged community in India.

Q.3. Discuss the problems faced by minorities in society.

Ans. Minorities face multiple problems: (i) Discrimination — in employment, housing and education, minorities are sometimes denied opportunities or treated unfairly because of religion, language or ethnicity; (ii) Cultural Threat — the culture, language and religion of minorities can be suppressed by the majority; (iii) Stereotyping — negative images of minority communities (e.g., that all Muslims are violent or all Christians are agents of foreign countries) lead to prejudice; (iv) Physical Violence — in extreme cases, minorities face communal riots, hate crimes and targeted violence; (v) Underrepresentation — minorities are often underrepresented in politics, government jobs and mainstream media; (vi) Economic Marginalisation — many minority communities have lower incomes, education levels and access to government schemes. The Indian Constitution protects minorities through Articles 29 and 30 (cultural and educational rights).

Q.4. How can an inclusive society be created?

Ans. An inclusive society can be created through: (i) Education — quality education for all, especially marginalised groups through reservation and scholarships; (ii) Enforcing Anti-discrimination Laws — strict enforcement of laws against caste, gender and religious discrimination; (iii) Political Representation — reserved constituencies for Dalits and Adivasis in Parliament and state assemblies; (iv) Economic Inclusion — land reforms, access to credit and skill training for marginalised communities; (v) Changing Mindsets — education, media and public campaigns to challenge stereotypes and promote respect for diversity; (vi) Community Participation — involving marginalised groups in planning and decision-making processes; (vii) Social Dialogue — open conversations between communities to build understanding, trust and solidarity.

Lesson 17 : Confronting Marginalisation

(POLITICAL SCIENCE)

A. Multiple Choice Questions (MCQs)

1. Which Article of the Constitution abolishes untouchability? **Ans. (iii) Article 17**
2. Which group is included among the marginalised? **Ans. (iii) Dalits**
3. Reservation policy mainly aims to : **Ans. (ii) Reduce inequality**
4. The SC/ST (Prevention of Atrocities) Act was passed in : **Ans. (iii) 1989**

B. Fill in the Blanks

1. Article _____ abolishes untouchability. **Ans. 17**
2. The Constitution gives _____ Rights to all citizens. **Ans. Fundamental**
3. Reservation helps correct _____ injustice. **Ans. historical**
4. The SC/ST Act protects Dalits and _____. **Ans. Adivasis**
5. Adivasis demand rights over their _____. **Ans. land / forests**

C. True or False

1. Fundamental Rights are given only to some citizens. **Ans. False (they are given to all citizens equally)**
2. Untouchability is now a punishable offence. **Ans. True**
3. Reservation is meant to increase inequality. **Ans. False (it is meant to correct historical inequality)**
4. Minority groups can preserve their culture under the Constitution. **Ans. True (Articles 29 & 30)**
5. Rights work automatically without struggle. **Ans. False (marginalised groups must often struggle to enforce their rights)**

D. Short Answer Questions

Q.1. Who are called marginalised groups?

Ans. Marginalised groups are those who are pushed to the edges of society and denied equal access to resources, rights and opportunities. In India, they include Dalits (Scheduled Castes), Adivasis (Scheduled Tribes), religious minorities (Muslims, Christians, Sikhs in some contexts), women, persons with disabilities, and the urban poor. These groups face discrimination, poverty and exclusion from the mainstream of social, economic and political life.

Q.2. What does Article 17 of the Constitution state?

Ans. Article 17 of the Indian Constitution abolishes untouchability. It states that the practice of untouchability in any form is forbidden and that enforcing any disability arising from untouchability is an offence punishable according to law. This means that no one can prevent Dalits from entering temples, using public wells, attending schools or accessing any public facility on the grounds of caste. Untouchability is not just discouraged — it is a criminal offence.

Q.3. What is the purpose of reservation?

Ans. The purpose of reservation is to provide equal opportunity to groups that have historically been denied access to education and employment due to caste discrimination. Reservation reserves a percentage of seats in government educational institutions and government jobs for Scheduled Castes, Scheduled Tribes and Other Backward Classes. It is based on the principle of corrective justice — that centuries of denial must be compensated. Reservation is not a special privilege; it is a measure to correct historical injustice and bring marginalised groups into the mainstream.

Q.4. Name one law that protects Dalits and Adivasis.

Ans. The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 (also called the SC/ST Act) protects Dalits and Adivasis. It lists specific crimes against Dalits and Adivasis (such as forcing them to eat inedible substances, stripping them, social boycott, disenfranchisement, and sexual violence) and provides strict punishments. It also provides for special courts to ensure speedy trials and for rehabilitation of victims.

Q.5. Why do people invoke Fundamental Rights?

Ans. Marginalised groups invoke (use) Fundamental Rights because: (i) they provide the legal basis for demanding equal treatment; (ii) they can be enforced in courts — citizens can approach the Supreme Court under Article 32 or High Courts under Article 226 if their rights are violated; (iii) they are a powerful tool to challenge discrimination — for example, Dalits use Article 17 (abolition of untouchability) and Article 15 (non-discrimination) to demand equal access to temples, schools and public spaces; (iv) invoking rights

publicly draws attention to injustice and creates pressure for change. Fundamental Rights are not automatic — they require constant assertion and struggle to enforce.

E. Long Answer Questions

Q.1. Explain how marginalised groups use Fundamental Rights.

Ans. Marginalised groups use Fundamental Rights in two key ways: (i) Demanding recognition of injustice — by publicly invoking their rights, groups like Dalits and Adivasis force the government and society to acknowledge that discrimination and exclusion are constitutional violations, not just social customs; (ii) Demanding enforcement — they take their cases to courts, file Public Interest Litigations (PILs), and organise protest movements to ensure that the government actually enforces the law. For example: Article 17 has been used to challenge practices of untouchability in villages; Article 15 has been used to demand equal access to public facilities; Articles 29–30 protect minority cultural and educational rights. The struggle of Dalits and Adivasis has also led Parliament to create new laws — like the SC/ST (Prevention of Atrocities) Act — that translate the spirit of Fundamental Rights into concrete legal protection.

Q.2. Describe the importance of the reservation policy.

Ans. The reservation policy is one of the most important tools for achieving social justice in India. Its importance includes: (i) Historical Correction — for centuries, Dalits and Adivasis were denied access to education and employment due to caste discrimination. Reservation addresses this historical injustice; (ii) Social Mobility — reservation enables students from Scheduled Castes and Tribes to access higher education and professional courses, breaking the cycle of poverty; (iii) Political Representation — reserved constituencies in Parliament and state assemblies ensure that SC/ST communities have political voice; (iv) Diverse Institutions — reservation creates diversity in educational institutions and government offices, enriching public life; (v) Economic Empowerment — government jobs reserved for SC/ST communities provide stable income and economic security. Critics argue reservation should be based on economic status; defenders argue caste-based reservation is still necessary because caste discrimination continues. Reservation is a measure of equity, not equality.

Q.3. What is the SC/ST (Prevention of Atrocities) Act, 1989?

Ans. The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 is a special law enacted by Parliament to prevent violence and humiliation against Dalits and Adivasis. It was passed in response to the growing violence against Dalits and Adivasis in the 1970s–80s when they began asserting their rights and refusing to perform degrading tasks. The Act lists specific offences against SC/ST members — such as forcing them to eat inedible substances, removing their clothes, parading them naked, disenfranchising them, evicting them from land, and social boycott — and provides strict punishments. It also establishes special courts for speedy trials and mandates compensation for victims. The Act is important because it acknowledges that Dalits and Adivasis require special legal protection beyond ordinary law.

Q.4. Explain the demands of Adivasis related to land rights.

Ans. Adivasi communities have been demanding their rights over land and forests for decades. Their key demands include: (i) Recognition of Community Land Rights — Adivasis demand legal recognition of their traditional rights over forests, rivers, hills and land that they have occupied and managed for generations; (ii) Stop Displacement — they demand that development projects (dams, mines, industries) should not displace them without free, prior and informed consent; (iii) Fair Compensation and Rehabilitation — when displacement is unavoidable, they demand just compensation, proper rehabilitation and a share in the benefits of the project; (iv) Restoration of Forest Rights — the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 partially addressed these demands by giving Adivasis legal rights over forest land they have cultivated. Adivasi land rights are a matter of survival, identity and cultural continuity.

Q.5. Why is constant struggle necessary to achieve equality?

Ans. Constant struggle is necessary because: (i) Laws on paper do not automatically translate into justice on the ground — enforcement requires pressure from below; (ii) Social attitudes change slowly — caste

prejudice, stereotyping and discrimination persist despite legal prohibitions; (iii) Powerful groups resist change — dominant castes, landlords and politicians often block reforms that reduce their power and privilege; (iv) Rights require assertion — as the case of Rathnam (who refused a humiliating ritual) shows, asserting rights often invites backlash, but only struggle can lead to lasting change; (v) New forms of exclusion emerge as old ones are addressed — marginalised groups must constantly adapt their struggles. Historical examples like the anti-Sati movement, the Poona Pact, the Mahad Satyagraha and the Civil Rights Movement in the USA show that equality is never 'given' — it is always won through sustained struggle.

Lesson 18 : Public Facilities

(POLITICAL SCIENCE)

A. Multiple Choice Questions (MCQs)

1. Public facility does not include : **Ans. (iv) fair price shops**
2. Sanitation coverage in India is very low, it is only : **Ans. (iv) 36 per cent**

B. Fill in the Blanks

1. _____ city faces shortage of water supply. **Ans. Chennai**
2. _____ provides right to life. **Ans. Article 21 of the Constitution**
3. _____ shares the responsibility of public facility with _____ companies. **Ans. Government; private**

C. True or False

1. Public facilities relate to our basic needs. **Ans. True**
2. Indian Constitution recognises public facilities like water only as being a part of the Right to Life. **Ans. True (Article 21)**
3. The government has to provide adequate access to proper health facilities to all citizens. **Ans. True**

D. Short Answer Questions

Q.1. What is public facility?

Ans. Public facilities are services and infrastructure provided by the government to all citizens to meet their basic needs and help them lead a decent life. They include water supply, electricity, roads, public transport, health services, hospitals, schools, sanitation, and housing. An important feature of public facilities is that once provided, they can be shared by many people. For example, a school in a village benefits all children in that area. Public facilities are considered part of the Right to Life (Article 21) of the Indian Constitution.

Q.2. Who makes provisions for essential services?

Ans. The government is primarily responsible for providing essential services and public facilities. The central and state governments collect taxes from citizens and use this revenue to build and maintain public infrastructure. In recent years, the government also shares responsibility with private companies through Public-Private Partnerships (PPP). However, while private companies can supply some services (like bottled water or private schools), they cannot replace the government's obligation to provide affordable access to basic services like safe drinking water, public health and sanitation.

Q.3. Are public facilities part of Right to Life?

Ans. Yes. The Supreme Court of India has held that many public facilities — including the right to safe drinking water, clean environment, health care and education — are part of the Right to Life guaranteed under Article 21 of the Constitution. This means that the government has a constitutional obligation to ensure these facilities are available to all citizens. When public facilities are denied or are of very poor quality, it amounts to a violation of the fundamental right to life. This is why governments can be taken to court for failing to provide safe water or adequate sanitation.

E. Long Answer Questions

Q.1. Are public facilities available universally?

Ans. No, public facilities are not yet available universally in India. There are significant gaps: (i) Water Supply — cities like Chennai face acute water shortage; rural areas often lack safe piped water; the poor depend on unreliable tanker water while the rich buy bottled water; (ii) Sanitation — only 36% of India's population had access to proper sanitation as of the time of the book (Census data); open defecation is still widespread in rural areas; (iii) Electricity — many rural and semi-urban areas face frequent power cuts; (iv) Health — public hospitals are overcrowded and understaffed; private healthcare is unaffordable for the poor; (v) Education — while primary schools are more widespread, quality higher education remains inaccessible for the poor. The government has launched many schemes (Swachh Bharat Mission, Jal Jeevan Mission, PM-Poshan etc.) to improve coverage, but universal access remains a work in progress.

Q.2. Explain the 'Right to Life'.

Ans. The Right to Life is guaranteed by Article 21 of the Indian Constitution: 'No person shall be deprived of his life or personal liberty except according to procedure established by law.' Over the years, the Supreme Court has interpreted this right very broadly to include not just the physical right to be alive, but also the right to live with human dignity. The courts have held that Right to Life includes: (i) the right to safe drinking water; (ii) the right to a clean environment; (iii) the right to health and medical care; (iv) the right to livelihood; (v) the right to education; (vi) the right to food. This means that the government cannot just avoid killing people — it must also take positive steps to ensure that people have the basic necessities to live a decent human life. Public facilities like water, sanitation and hospitals are thus constitutional obligations, not optional services.

Lesson 19 : Law and Social Justice

(POLITICAL SCIENCE)

A. Multiple Choice Questions (MCQs)

1. The employment opportunities in the organised sector are very : **Ans. (i) few**
2. It indicates the purity of precious metals. **Ans. (ii) Agmark — No, Correct Ans: (iii) Hallmark**

B. Fill in the Blanks

1. _____ protects child labour. **Ans. The Constitution / Article 24 (prohibits child labour below 14 in factories and mines)**
2. Environment is a part of _____ Right. **Ans. Fundamental (Right to Life, Article 21)**
3. _____ tragedy focused on the need of right to protect environment. **Ans. Bhopal Gas (1984)**

C. True or False

1. Multinational companies have office and production units in many countries. **Ans. True**
2. People work in unorganised sector because of poverty. **Ans. True**
3. Ship-making centre is at Mumbai in Maharashtra. **Ans. False (ship-breaking centres are in Alang, Gujarat)**
4. The weight of the container is weighed with sweets. **Ans. False (shopkeepers sometimes do this unfairly, but it is illegal)**
5. Multinational companies violate safety laws in poor and developing countries. **Ans. True (as seen in the Bhopal Gas Tragedy)**

D. Short Answer Questions

Q.1. How are workers exploited?

Ans. Workers are exploited in several ways: (i) Arbitrary wages — paid below the minimum wage; (ii) Long working hours — made to work beyond legal limits without overtime; (iii) No job security — can be dismissed without notice or compensation; (iv) Unsafe working conditions — exposed to hazardous materials, machinery or gases without safety equipment; (v) No paid holidays or leave; (vi) Child labour — children below 14 are employed in dangerous occupations in violation of the Constitution; (vii) Bonded labour — workers trapped in debt bondage and forced to work; (viii) Denial of unions — workers are not allowed to form or join trade unions to collectively demand better conditions.

Q.2. Who can protect the workers?

Ans. Workers can be protected by: (i) The Government — by making and enforcing laws like the Minimum Wages Act, Factories Act, Child Labour (Prohibition) Act, and Equal Remuneration Act; regularly inspecting workplaces; punishing violators; (ii) Trade Unions — collective bargaining by unions gives workers strength to demand fair wages and conditions; (iii) Courts — workers can approach courts and labour tribunals for justice; (iv) Workers themselves — through awareness of their rights and willingness to organise and protest; (v) Civil Society — NGOs and journalists can expose exploitation and create public pressure for change.

Q.3. What are consumers?

Ans. Consumers are people who buy and use goods and services to satisfy their needs and wants. In everyday life, everyone who purchases food, clothing, medicine, transportation or any other good or service is a consumer. Consumers have rights that protect them from exploitation by sellers and producers, including the right to information, the right to choose, the right to safety, and the right to seek redressal. The Consumer Protection Act gives consumers legal remedies against unfair trade practices, defective goods, and misleading advertisements.

E. Long Answer Questions

Q.1. Why is protection of workers essential?

Ans. Protection of workers is essential because: (i) Power imbalance — employers are powerful and workers, especially in the unorganised sector, are desperate for work and easily exploited; (ii) Basic Dignity — workers have the right to a dignified life; extremely low wages and dangerous conditions deny this; (iii) Child Labour — without strict laws, children are pulled out of school to work in hazardous conditions, perpetuating the poverty cycle; (iv) Safety — without regulations, employers cut costs by ignoring safety, as the 1984 Bhopal Gas Tragedy (8,000+ killed by Union Carbide's toxic gas) tragically demonstrated; (v) Economic Development — a workforce that is healthy, fairly paid, skilled and secure is more productive; exploitation leads to social unrest. The Minimum Wages Act, Factories Act and the Constitution itself (Article 23 — prohibition of bonded labour, Article 24 — prohibition of child labour) provide the legal framework for worker protection.

Q.2. How can we protect the environment?

Ans. The environment can be protected through: (i) Laws — governments must enact and strictly enforce environmental protection laws. India introduced new environmental laws after the Bhopal Gas Tragedy; polluters must pay for the damage they cause; (ii) Clean Technology — industries should adopt cleaner production processes, fit chimneys with air filters, and treat effluents before releasing them into rivers; (iii) Recycling and Waste Management — industrial and household waste must be managed scientifically to prevent pollution; (iv) Renewable Energy — reducing dependence on fossil fuels by switching to solar, wind and hydroelectric power reduces air pollution; (v) Public Awareness — citizens must demand clean air and water, refuse single-use plastics, and hold governments and corporations accountable; (vi) Afforestation — planting trees reduces carbon dioxide and prevents soil erosion; (vii) Right to Life — the Supreme Court has held that the right to a clean environment is part of the fundamental Right to Life (Article 21); citizens can approach courts to stop pollution.