

IX

Social Science I

PART-2



Government of Kerala
Department of Education

TB/IX/2016/900(E)

CONSTITUTION OF INDIA

Part IV A

FUNDAMENTAL DUTIES OF CITIZENS

ARTICLE 51 A

Fundamental Duties- It shall be the duty of every citizen of India:

- (a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- (b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- (c) to uphold and protect the sovereignty, unity and integrity of India;
- (d) to defend the country and render national service when called upon to do so;
- (e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- (f) to value and preserve the rich heritage of our composite culture;
- (g) to protect and improve the natural environment including forests, lakes, rivers, wild life and to have compassion for living creatures;
- (h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- (i) to safeguard public property and to abjure violence;
- (j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievements;
- (k) who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between age of six and fourteen years.

TB/IX/2016/900(E)

SOCIAL SCIENCE I

Standard IX

Part-2



**Government of Kerala
Department of Education**

State Council of Educational Research and Training (SCERT), Kerala

2016

THE NATIONAL ANTHEM

Jana-gana-mana-adhinayaka, jaya he
Bharata-bhagya-vidhata.
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchala-Jaladhi-taranga.
Tava shubha name jage,
Tava shubha asisa mage,
Gahe tava jaya gatha,
Jana-gana-mangala-dayaka jaya he
Bharata-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he!

PLEDGE

India is my country. All Indians are my brothers and sisters. I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.

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

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

State Council of Educational Research and Training (SCERT)

Poojappura, Thiruvananthapuram 695 012, Kerala

Website : www.scertkerala.gov.in

e-mail : scertkerala@gmail.com

Phone : 0471 - 2341888, Fax : 0471 - 2341869

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Dear children

Social Science is the study of different dimensions of societal development and the multi-faceted growth of mankind. Learning of Social Science is essential for analyzing social life and the various social phenomena in a comprehensive and objective manner. Awareness of time and space, cause-effect relationship, scientific outlook, values and broad outlook are all to be made possible by the study of Social Science.

Even though History, Political Science and Sociology are distinct disciplines this textbook has been prepared keeping in mind the possibility of integrating them. The section on History provides a comprehensive picture of the World, India and Kerala during the medieval period. As the citizens of the largest democracy in the world, you are sure to benefit from the chapters included under Political Science. These chapters will give you a clear picture of the importance and irrevocability of a citizen's fundamental duties. The Sociology section in the textbook deals with various social issues and their solutions.

I am sure this Social Science textbook will definitely help you honour diversity, be tolerant and develop an attitude of equanimity towards all organisms, including fellow human beings.

With best wishes

Dr. P. A. Fathima
Director,
SCERT, Kerala

Textbook Development Team

Dr. Abdul Azeez V.P. VPKMM HSS, Puthoorpallikkal, Malappuram
Abhilashkumar K. G. Devadhar Govt. HSS, Thanoor, Malappuram
Amar. HSS, Mattannoor, Kannur
Chithra Madhayan. Research Officer, SCERT
Faisal V. GGSS, Parayancheri, Kozhikkode
Haripradeep S. SVHSS Pulladu, Thiruvalla, Pathanamthitta
Jayakrishnan O. K. KPC HSS Pattannur, Kannur
Jyothishkumar B. MG HSS Idathara, Pathanapuram, Kollam
Muraleedharan Nair P. N. NSS HSS Anickad, Kottayam
Muhammad Mustafa. DIET, Malappuram
Pradeepan T. GHSS Kallachi, Kozhikkode
Prasad V. G. GHSS, Kadammanitta, Pathanamthitta
Ratnakaran T. GB HSS Malappuram
Yusufkumar S.M. Govt. Model Boys HSS Attingal, Thiruvananthapuram

English Version

Dr. S. Unnikrishnan. Assistant Professor, University College, Thiruvananthapuram
Dr. C. Saidalavi. Malayalam University, Tirur, Malappuram
Dr. M. Lalitha. Librarian (Rtd.), SCERT, Kerala
I. P. Joseph. Assistant Professor (Rtd.), SCERT, Kerala
Faisal V. GGSS, Parayancheri, Kozhikkode
Dr. P.T. Sreekumar. MNKMHSS, Vandithavalam, Palakkad.
Dr. Abdul Azeez V. P. VPKMM HSS, Puthoorpallikkal, Malappuram

Experts

Dr. V. Kunhali. Head, Department of History (Rtd.), Calicut University
Dr. B. Shobhanan. Head, Department of History (Rtd.), Kerala University
Dr. Abdul Razak P.P. Associate Professor, Department of History, PSMO College, Thiruvangadi
Dr. N.P Hafiz Muhammad. Co-ordinator, Department of Sociology, Calicut University
Dr. Vijayalekshmi. Head, Department of History (Rtd.), NSS College, Manjeri, Malappuram
Dr. K. P. Rajesh. NSS College, Manjeri, Malappuram

Academic Co-ordinator

Manoj K V, Research Officer, SCERT



State Council of Educational Research and Training (SCERT)
Poojappura, Thiruvananthapuram 695 012, Kerala

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Icons used for the convenience of the learners



For further reading (Need not be subjected to assessment)



Questions for assessing the progress



Learning activities



Significant learning outcomes



Let us assess



Extended activities

About the textbook

Social Science I consists of nine chapters on History, Political Science and Sociology. Six of them deal with History, two with Political Science and the last one, with Sociology.

The chapters in History are arranged in such a way as to ensure continuity and progress focusing on advanced thinking and analysis. Medieval history has been already discussed in standard six. In this textbook, it has been dealt with at a higher level, with more emphasis on facts, concepts and their analysis. The attempt is to present historical processes comprehensively, based on a thematic approach. Various areas depicting the medieval life have been subjected to a detailed analysis, further segregating them as Medieval World, Medieval India and Medieval Kerala.

'Medieval World : Centres of Power', discusses the different power centres that existed in different parts of the world. The chapter presents the powerful nations spread over various continents. Instead of adopting the method of analysing a Europe-centric medieval history, this chapter has tried to record in an objective manner the growth and development of the medieval world in various fields.

'The East and the West :Era of Exchanges' dwells on the progress attained in trade, urbanization, and the cultural progress in different parts of the world during the medieval period. This chapter reveals the brighter side of the Middle Ages, a period usually described as 'the Dark Ages' by the European historians.

The next three chapters deliberate on the history of Medieval India. **'Medieval India : Concept of Kingship and Nature of Administration'** explains the achievements and the salient features of governance in Medieval India. **'Society and Economy in Medieval India'** focuses on the development in the economic and social sectors. **'India, the Land of Synthesis'** discusses the cultural unity that existed in India during the medieval period and explains how the inter-relationship among various philosophical orders and the mutual give and take gave shape to public spaces.

'Kerala : From Eighth to Eighteenth Century' is a detailed description of the life in medieval Kerala and its journey to the modern era.

The next two chapters present some important areas in Political Science. **'Indian Constitution : Rights and Duties'** highlights the fundamental rights, directive principles and the fundamental duties as envisaged in the Constitution of India. **'Election and Democracy'** discusses the importance and relevance of the election process and the various electoral systems.

The last chapter, **'Towards a Bright Future'**, deals with social issues one of the major areas in Sociology and their reasons.



Chapter

06

India, the Land of Synthesis

I went to the Juma Masjid and later visited the unpretentious residences of the minister Abul Fazl and Abul Faizi. As I entered the modest house of Faizi, I felt as if the saint poet were singing a Sri Krishna kirtan sitting in front of the Emperor...I stepped into the Juma Masjid through the royal entrance. The rock surfaces were glowing like gold, reflecting the red hue of the setting sun. Salim Chishti's pure white Samadhi Mandir was shining like a white jewel at that time. No sign of any 'Din-i-Ilahi' followers on the verandahs of the mosque today. I am the lone pilgrim there today...I climbed up the stairs and reached the door. There was a silver horse shoe on the door opening to the tomb of the Emperor Akbar. It was the sound of horse hooves that reminded me of something. I could see in my imagination thousands of mounted Rajputs rushing to my father's side, to help him....

Given above is an excerpt from the autobiography written in Persian language by Jahanara, the daughter of the Mughal emperor, Shajahan. This description throws light on the cultural synthesis of India during the medieval period.

The information on medieval Indian culture could be obtained from different sources such as the autobiographies of the rulers, biographies, travelogues, chronicles and historical works. It was an age of fusion of different cultures. New styles developed in literature, music, painting and sculpture during this period. You have an understanding of different religious beliefs and practices in India. Different religions came to India at different periods. This led to the formation of new ideas in the medieval period. As a result of the mutual influence of these ideas the Bhakti and the Sufi movements emerged.

The Sufi Movement

You have acquainted with Sufism in the previous classes. The



Sufism

In the Islamic texts Sufism was represented by the word 'tasavvuf.' Historians ascribe different meanings to this word. According to some historians the word Sufism was derived from the word 'Suf' meaning wool. They opine that this word represents the loose dress worn by the sufis. To some other scholars it was derived from 'safa', meaning cleanliness.

Sufis were those who showed reluctance to luxurious life and gave predominance to spiritual life. They came to India in the 11th century from central Asia. The sufis settled in different parts of India. They got many followers. They consider devotion as a means to reach close to the God. They believed that one who really loves the God will be close to God as well as the people around him. They preached to respect all human beings. The Sufi saint was known as *Pir* or *Shaikh* and his follower, *Murid*. You have familiarised with Khanqahs, the residences of the Sufis

in the previous classes. These were the centres of socio-cultural life of that period. Khwaja Moinudeen Chishti of Ajmir (Rajasthan) was one of the famous Sufi Saints. He opined that reciting devotional songs is a way to get close to God. The devotional songs reciting in the Sufi centres are the Qawwalis. Shaikh Nizamudin Auliya was a Sufi saint who was respected by the rulers and the people alike. His centre of activity was

Delhi. The sufis helped to maintain relations among different religions during the Sultanate and Mughal periods.

Observe the table given below. From this you will get a picture of the important Sufi saints of the period and the places related to them.



Qawwali in front of Durga of Nizamuddin Auliya

Sufi Saints	Place
<ul style="list-style-type: none"> • Baba Farid • Sayyid Muhammed Jesudaras • Shah alam Bukhari • Bahaudheen Sakaria • Shaikh Shihabudeen Suhrawardi 	<ul style="list-style-type: none"> • Ayodhan • Gulbarga • Gujarat • Multan • Sathette

Examine the role of Sufism in developing cultural synthesis among different sections of people during the medieval period.



Shaikh Nizamuddin Auliya and his disciple Amir Khusrau - an illustration of the 17th century

The Bhakti Movement

Why roam the forests,
wander through the towns?
Perform strict 'tapas'
as in books laid down?
Why fast and starve,
sit gazing at the blue?
One thing alone will to
your rescue come.
Faith in him,
Lord of Wisdom True.

The above lines are taken from the poem of Appar, the famous Saivite saint of the Bhakti movement.

You have discussed the Bhakti movement in previous classes. Bhakti aims at self dedication to the God. The ideas and activities that emerged in the medieval period on the basis of devotion to God is generally known as the Bhakti cult. The Bhakti movement became popular first in South India. The features of early Bhakti traditions are given below.

- Its propagators were the saints who were Bhakti poets.
- Challenged the conservative Brahmanic traditions.
- Provided representation to the lower castes and women.
- Rendered contributions in the field of culture and music.



Why was the Bhakti movement called a religious movement?

The Alwars and the Nayanars



The Literary works

There is reference to 63 Nayanars. They were from different sections such as labourers, peasants, hunters, soldiers, brahmins and chiefs. Appar, Sambandhar, Sundarar and Manikavasagar were important among them. The collection of their literary works was known as 'Thevaram'. There are references about 12 Alwars from different sections. Periyalwar, Andal, Thondaradippodi, and Nammalwar were famous among them. The collection of their compositions is known as 'Nalayira divya prabhandham'.

The Bhakti movement emerged at first in Tamil Nadu. This movement was led by the Alwars and the Nayanars. The Alwars were Vaishnavites and the Nayanars, Saivites. They composed and propagated devotional songs. Both the Alwars and the Nayanars opposed caste inequalities. Among them there were women saints also. The woman saint Andal was one of the famous Vaishnavite saints. Another woman saint Karakkal Ammayar was a Saivite.



Discuss the role played by Alwars and Nayanars in propagating the Bhakti movement in South India.

The Virasaiva Movement

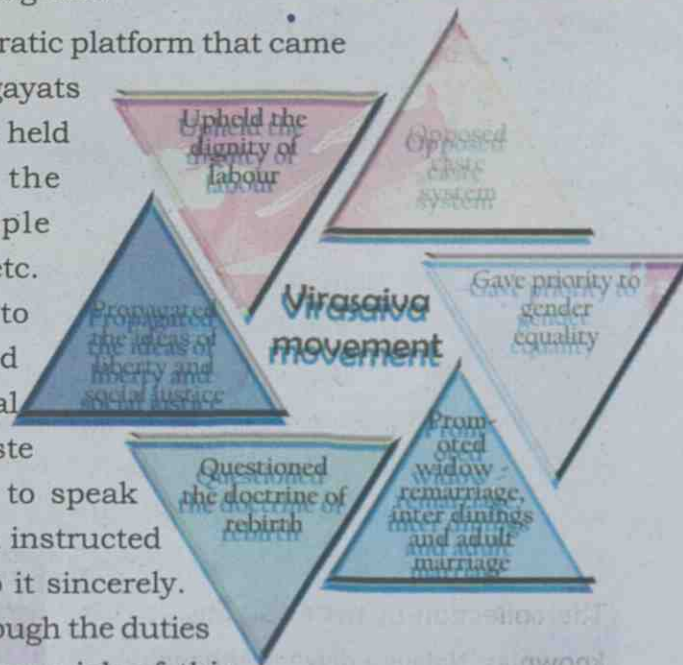
The rich will make temples for Shiva
 what shall I, a poor man do
 My legs are pillars, the body the shrine
 the head a cupola of gold
 Listen, O lord of the meeting rivers
 the immovable shall fall,
 but the moving ever shall stay

The lines given above are from the *Vachana Sahityam* by Basavanna, who lived in Karnataka. The Virasaiva movement was a popular one that emerged in Karnataka in the 12th century. As the Virasaivas wore siva linga in the neck, they are known as the Lingayats. The leader of this movement was Basavanna. The Virasaiva movement was one of the early movements which stood against gender and caste discriminations. They were Saivites. The ideas of Virasaiva movement are given in the following diagram:



Basavanna

The Anubhava Mandapam was a democratic platform that came into being in connection with the Lingayats in the 12th century. In the conference held at Anubhava Mandapam under the leadership of Basavanna, people irrespective of caste, religion, gender, etc. were given entry and were allowed to participate in the discussions. This paved the way for the protests against social inequalities and also led to question caste domination. Basavanna was the first to speak about the dignity of labour. Basavanna instructed every individual to accept a job and do it sincerely. He said that we can understand God through the duties we perform. He also reminded that every job of this world has its own greatness.



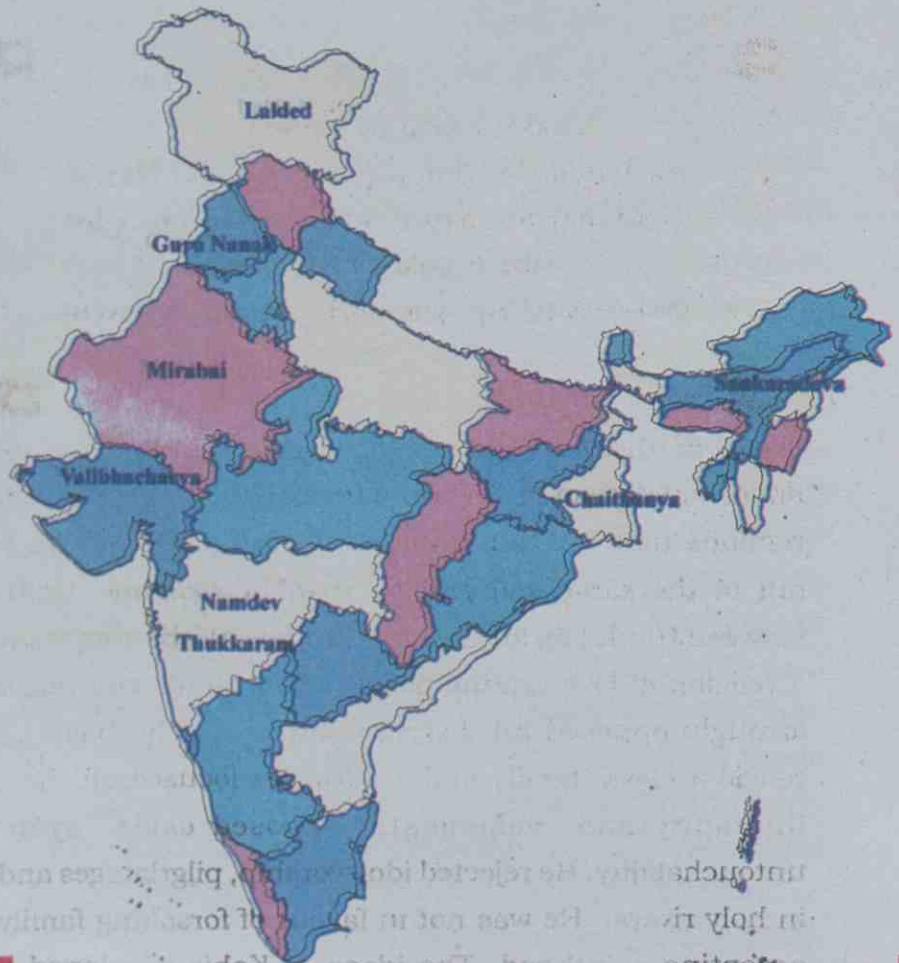
Vachana Sahityam, the literary form of Kannada language, became famous in connection with the Virasaiva Movement. Basavanna, Allamaprabhu, Akka Mahadevi, etc. made tremendous contributions to Vachana Sahityam. Through the Vachanas, Basavanna challenged the primacy of the Vedas and also encouraged social reforms. The Vachana Sahityam helped in the progress of Kannada language.



Discuss the contemporary relevance of the ideas put forward by the Virasaiva Movement.

The Bhakti Movement in North India

The Bhakti Movement, which had its beginning in Tamil Nadu, later spread to North India.

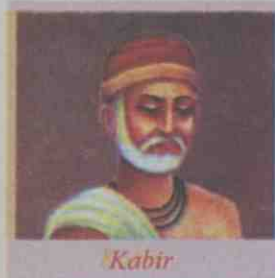


The leaders of the Bhakti movements and their areas of activity are shown in the map. Complete the table by finding out the leaders of the Bhakti movement in North India and the present location of states of their origin.

Leaders	States
<ul style="list-style-type: none"> • Lalded • Sankaradeva • Vallabahcharya • Namdev, Thukkaram • Chaithanya • Mirabai • Guru Nanak 	<ul style="list-style-type: none"> • Kashmir • Gujarat • • • • •

KABIR

God is called by many names
 Allah, Ram, Karim, Keshav, Hari and Hazrat
 Gold may be shaped into rings and bangles
 isn't it gold all the same?
 Distinctions are only in the words we invent



Kabir

A part of the *doha* (meaningful couplets) of Kabir, who was an important figure in the Bhakti Movement is given above. He reminds that the Hindu and the Muslim are two wares made out of the same soil and he tried to promote brotherhood between Hinduism and Islam. The aim of Kabir was to propagate a religion of love uniting people of all castes and religions. He strongly opposed all discriminations on the basis of caste, religion, class, family and wealth. He focused on the unity of humanity and vehemently opposed caste system and untouchability. He rejected idol worship, pilgrimages and bathes in holy rivers. He was not in favour of forsaking family life for accepting sainthood. The ideas of Kabir developed through

discussions and deliberations on the basis of the Bhakti-Sufi traditions.



Examine the role of the idea of Kabir in promoting religious harmony among different sections of people.

Guru Nanak



Guru Nanak

Guru Nanak was another preceptor who focused on the idea of monotheism. He tried to combine the ideas of Hinduism and Islam. He was a spokesman of the ideals of religious tolerance and universal brotherhood. He opposed the rituals of both Hinduism and Islam. He said that one has to maintain purity in character and behaviour to reach God. He vehemently opposed idol worship and pilgrimages. He promoted a middle path which permitted spiritual life along with the responsibilities of a householder. The prayer songs known as 'Shabad' were the contribution of Nanak. He strongly opined that all human beings are equal and hence there is no need of caste distinction among them. He instructed his followers to have food from the common kitchen (lunger). He also instructed that the people from all castes could take food from the lunger. The ideas of Nanak later led to the emergence of Sikhism.



Prepare a note on the ideas of Guru Nanak.

Women representation in Bhakti Movement



Meerabai

Many women were attracted to the Bhakti Movement. Poetess Mirabai of Rajasthan was famous among them. She was a devotee of Krishna. She composed a number of bhajans. All these were prayer songs addressing Lord Krishna. The songs of Mirabai are recited by the people of Gujarat and Rajasthan even today. Mirabai did not have a band of followers or group of her own. Yet she was considered as a source of inspiration even after centuries. Besides Mirabai, the presence of women was visible in the Bhakti movement in different parts of India. Lalded of Kashmir, Bhahinabai of Maharashtra, Akka Mahadevi of

Karnataka and Andal and Karakkal Ammayar of Tamil Nadu were prominent among them.

Results of the Bhakti Movement

Even though the Bhakti Movement evolved with the aim of dedication to God, it created certain qualitative changes in the Indian social system. The propagators of the Bhakti cult, through their words and songs, maintained that every one was equal in front of God. This strengthened the concept of social equality against caste discriminations. The idea of gender equality also began to take shape. The idea of social equality got wide popularity since the Movement was led by low caste people like Thiruppana Alwar, Kabir and Lalded. Regional languages developed. Evil practices were questioned.

What are the changes brought about by the Bhakti movement in the social system of India?



Growth of Regional languages

The propagators of the Bhakti - Sufi movements spread their ideas through their vernacular languages. This was to enable the common people to understand them. This resulted in the growth of the regional languages. The two forms of Hindi-Braj (Vrija language) and Awadhi were used as spoken languages. Many languages such as Punjabi, Kannada, Telugu, Oriya, Assamese, Marathi, Bengali, Sindhi and Malayalam evolved during this period. In almost all parts of the country, Persian was the court language of the medieval period. Hence many Persian words can be found in many regional languages. Out of the relationship between Persian and Hindi, a new language, Urdu, came into being. Urdu is the most important example of the cultural synthesis of India during the medieval period. Urdu, which was spoken in the Deccan, was strongly influenced by the languages such as Telugu and Marathi. Gradually Urdu became the most popular spoken language of the towns. In the Western Coast, merchants used Arabic. Soon it began to influence the regional

Urdu



The word Urdu means camp. The language which was spoken by the army men of different languages was Urdu. Its grammar is that of Hindi. Its words are taken from Persian, Turkish and Hindi languages.

languages of that area. Because of the influence of the Arabic language, a new mixed dialect, Arabi - Malayalam, evolved in Kerala.

People also used Sanskrit during the Middle Ages. Sanskrit was used in the court of Vijayanagara on festive occasions. Sanskrit prevailed as the language of higher education. The popular literature of Sanskrit such as the Puranas, Ramayana and the Mahabharata were available in the regional languages. The Persian literature influenced some poets and writers of the period. The most notable Persian writer of the period was Amir Khusrau. His love towards India and the pride of being an Indian is clearly revealed through the content of his works.

During this period a large number of Indian works were translated into Persian language. Ramayana, Mahabharata, Adharvaveda, Upanishads, etc. belong to this category. The historic chronicle of Kalhana, Rajatarangini, was translated into Persian during the reign of the Kashmir king, Zain-ul-abdin.

Hindi received tremendous impetus during the medieval period. Ramananda and Kabir delivered their moral advice in Hindi. The dohas of Kabir were the finest example of Hindi literature. The Sursagar of Surdas, Ramacharitamanes of Thulsidas, the Bhajans of Mirabai and Padmavati of Malik Muhammed Jayasi enriched Hindi language.

Examine the table given below. The progress of regional languages can be understood from this.



Surdas



Thulsidas



Padmavati of
Malik Muhammed
Jayasi

Languages	Works/Branch of literature	Authros
<ul style="list-style-type: none"> •Bengali •Marathi •Oriya 	<ul style="list-style-type: none"> • Translated Mahabharata into Bengali • Bengali Ramayana • Geethas • Kavyas 	<ul style="list-style-type: none"> • Sreekaranandi, Kaveendran • Krithivasa Ojah • Vamana Pandit • Saraladasa

<ul style="list-style-type: none"> •Telugu •Tamil •Kannada •Malayalam 	<ul style="list-style-type: none"> • Translated Mahabharata into Telugu • Tirumurai • Nalayira Divayprabandham • Kaviraja Margam • Adhyatma Ramayanam Kilipattu 	<ul style="list-style-type: none"> • Nannayya, Thikkana, Yarapragada • Appar, Sambandhar • Alvars • Amoghavarshan • Ezhuthachan
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How did the Bhakti-Sufi movements promote the growth of regional languages? Discuss.



Music

Indian music could captivate the heart and the mind like no other country's music could do. But even after thirty or forty years, a foreigner still found it difficult to comprehend the subtle nuances of Indian ragas.

The above words are of Amir Khusrau, the greatest musician of Medieval India.

It was during the medieval period that music was enriched with different forms. Considerable progress was attained by the Carnatic music, the musical style of South India. The famous Carnatic musician of the period was Naik Gopal. A large number of musicians migrated from Deccan to North India during the medieval period. During the same period, a new music style evolved in North India, due to the influence of Persian music. It came to be known as the Hindustani music. Amir Khusrau, who lived in the Sultanate period was one of the famous Hindustani musicians of the Sultanate period.

Amir Khusrau



Amir Khusrau was a great poet and musician. He played musical instruments and was a singer too. He gave shape to Sama, the special sufi custom of playing musical instruments and singing songs. This is the custom of praising God by chanting a prayer just before and after the Qawwali.



Tanzen

Amir Khusrau received training in different aspects of Indian music from the Carnatic musician, Naik Gopal. The medieval rulers were patrons of this category of music. New forms of music emerged during this period. The techniques of Persia were experimented in Indian music. The singing styles such as Khayal and Thumri got popularity. Many musical instruments like sitar, sarangi, tabla, etc. also became popular. The special interests of some Sufis in singing also were responsible for this. It was through the Sufi saints that Khayal and Gazal became widespread in India. The musical works of Sanskrit were translated into Persian during this period. The work on *Music Ragadarpan* was translated into Persian during the regime of Firoz Shah Thuglaq. Emperor Akbar was a great lover of music. Abul Fazl states that 36 musicians were patronized by Akbar. The most famous among them was Tanzen. The *Durbar raga*, which enriched the Hindustani music was his contribution. The work *Sangeeta Ratnakaram* authored by Sarngadevan of the 13th century was an important contribution of medieval India to music. The carnatic music of South India was influenced by the Persian and Arabic music during the Vijayanagara rule.



How did music help the cultural symbiosis of medieval India?

Architecture and Painting



Brihadeeshwara Temple - Tanjore (Dravida architecture)

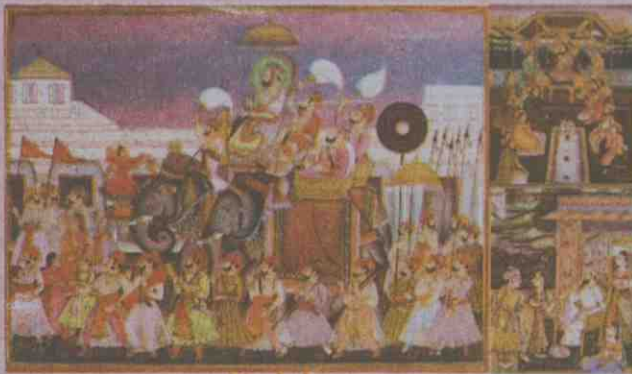
Architecture and painting attained progress in India during the medieval period. You had a discussion on the important constructions and their features of the period in the previous classes. It was during the medieval period that the new styles of architecture such as Dravida, Nagara, Indo-Persian, etc. developed. The blending of different sculptural styles was a speciality of the age.

Observe the pictures. They were painted during the medieval period.

See the specialities of the paintings of the age. The painting style that came into vogue during the Mughal period is known as miniature painting. This is the style of drawing pictures like the pictures in books. It was a combination of both Indian and Persian styles.



Kandariya temple-Khajuraho (Nagara architecture)



Mughal paintings



Red fort - Delhi (Indo-persian architecture)

The Mughal Emperor Humayun contacted Persian artists, and Mir Sayyid Ali and Abdu Samad were brought to his court. The Mughal style of painting was developed by them.

Painting competitions were organized in the royal institutes (Kharkhana) during the reign of Akbar. People from different sections participated in them. The stories of Mahabharata were completely compiled into a series of painting called Raznama by Daswant who lived during the period of Akbar. Indian subjects and natural scenes gradually became the themes of painting.

The painters of the period showed their proficiency in drawing the pictures of birds and animals. The quality of paintings increased considerably during the reign of Jahangir. Bishandas and Abul Hassan were the greatest painters of the period. Kalyandas was a painter during the period of Shajahan.



Illustration of Raznama



Wall painting of Rajasthan



Wall painting of Chola period

There were groups of painters during the medieval period. They were from many parts of India such as Gujarat, Kashmir, Deccan, etc. Their paintings were influenced by their respective regional styles. Their paintings were based on the themes of the puranas and stories of both India and Persia. The wall paintings of that time were also remarkable. The wall paintings on the Tanjore temple during the period of the Cholas were an important feature of medieval painting. The Rajastani style was another style developed during this period. It was a combination of the traditional and the Mughal styles of painting.



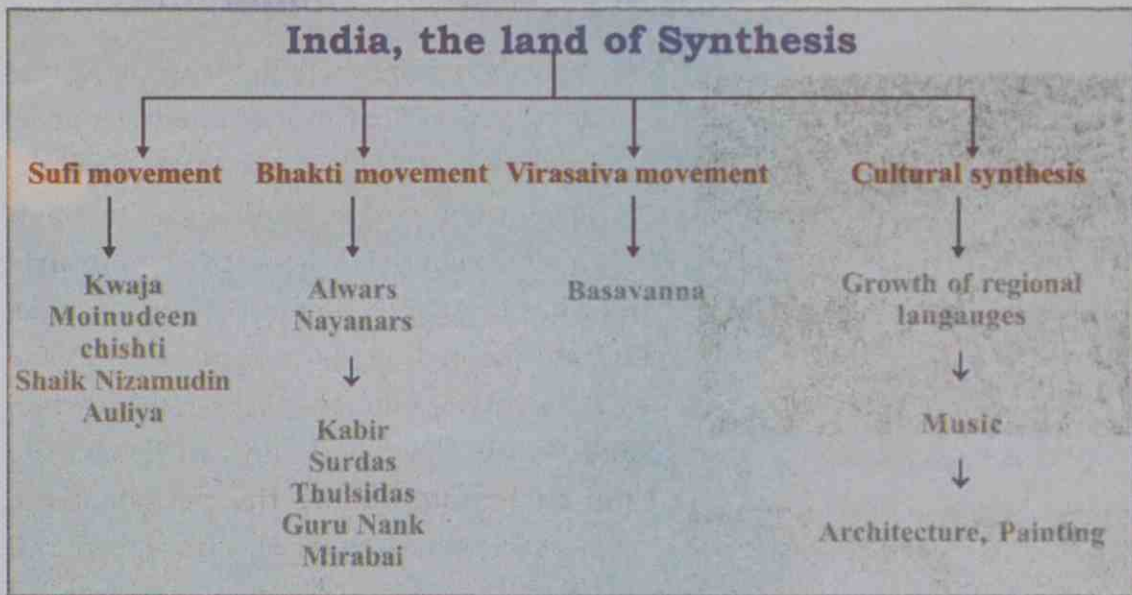
Explain the features of painting in the medieval period.

The cultural synthesis shaped in medieval India brought many changes in the history of India. The greatest models of this synthesis were Din-i-Ilahi and Sikhism. Din-i-Ilahi was developed by the king where as Sikhism emerged from among the people. The new styles introduced in the fields of architecture, painting, literature and music enriched the mixed culture of India. People from different regions of India, followers of different religions and institutions did make their contributions to this cultural synthesis.



Conduct a seminar on the topic 'the cultural life of medieval India'. Areas to be considered:

- *Regional languages.*
- *Music*
- *Painting and architecture.*



Significant learning outcomes

The learner:

- explains the importance of the Sufi Movement.
- examines the features of early Bhakti Movement.
- lists the leaders of Bhakti Movement in North India.
- locates the states in the map of India where Bhakti Movement flourished.
- identifies the influence of Bhakti - Sufi movements in the Indian social fabric.
- explains the growth of regional languages in the medieval period.
- analyses the features of music and painting in the medieval period.



Let's assess

- Explain the features of Sufi Movement in the medieval period.
- Evaluate the contributions of Nayanars and Alwars to the Bhakti Movement.

- "Virasaiva Movement formulated revolutionary ideas" Substantiate the statement.
- Kabir and Guru Nanak are the symbols of Hindu - Muslim unity. Evaluate the statement.
- Explain the circumstances that led to the growth of regional languages in the medieval period.
- Who wrote 'Sangeetharatnakaram'?
 A. Sarngadevan B. Tanzen
 C. Amir Khusrau C. Raja Mansingh
- 'Medieval period is considered as a period of significant changes in Indian music'. Examine the validity of this statement.
- Do you think that painting as an art made significant progress in the medieval period? Why?
- Match the following.

A	B
<ul style="list-style-type: none"> • Chaithanya • Thukaram • Mirabai • Sankaradeva • Basavanna • Lalded 	<ul style="list-style-type: none"> • Kashmir • Assam • Bengal • Karnataka • Rajastan • Maharashtra



Extended Activities

- Collect the songs of Kabir and Guru Nanak and discuss the social relevance of them.
- Conduct a seminar on the growth of regional languages in the medieval period.

Chapter

07



Kerala : From Eighth to Eighteenth century

So far we have discussed the history of the Medieval World and India. You would have understood from the previous classes the history of ancient Kerala which was an integral part of Tamilakam till the 8th century CE. The period between the 8th and the 18th century is considered as the Medieval period of Kerala. Many political, social and economic changes took place during this period.



Tarisappalli copper plate 849 CE

"സ്വസ്തി രാജാവ് സ്ഥാനുരവി പല നൂറായിരം വർഷം ശത്രുക്കളെ എതിർത്തു കീഴടക്കുന്നതി അടയാലുള്ള വർഷങ്ങളിൽ പോയവർഷം അഞ്ച്. ഈയാണ്ടിൽ വേണാട് വാഴുന്ന അയ്യനടികൾ തിരുവടിയും...."

Given above is an excerpt from the Tarisappalli copper plate of 849 CE and its translation.

This plate is in the *Vattezhuthu* script which was prevalent in Kerala during the medieval period. From this document we get the information about land donation to Tarisappali of Kollam town by the ruler of Venadu, Ayyanadikal Thiruvadikal during the fifth regnal year of Sthanu Ravi, the Perumal who controlled all *Nadus* of Kerala.

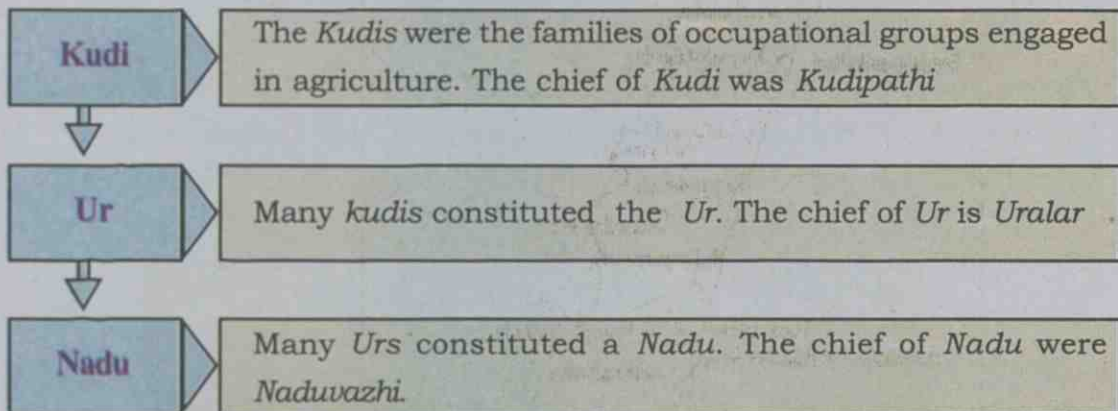


Vattezhuthu documents

Vattezhuthu was a very popular alphabetic system in Kerala from 9th to 14th centuries. It was mostly inscribed on rocks or copper plates. *Vattezhuthu* was prevalent in Tamil Nadu as well.

The most important source of information about the *nadus* of Kerala the *Vattezhuthu* documents. *Nadus* emerged during the period of Tamizhakam about which we have studied earlier. The *nadus* were the places where the people established their agricultural settlement. *Nadus* consisted of

numerous *kudis* and *Urs*. Observe the table given below.



Perumals of Mahodayapuram (800-1122 CE)

- Rajasekharan
- Sthanu Ravi
- Kota Ravi
- Kotakota Kerala kersari
- Indu Kota
- Bhasakara Ravi
- Ravi Kota
- Adhithyan Kota
- Rama Kulshekharan

The *Nadus* were under the *Perumals* who ruled Kerala with their capital at Mahodayapuram (present Kodungaloor). All the 14 *nadus* from Kolathunadu in the north to the Venad in the south accepted the rule of the *Perumals*. It was during this period that a centralised rule came into being in Kerala for the first time. Rulers from Rajasekharan to Ramakulasekharan ruled during 800-1122 CE with Mahodayapuram as their capital. Let us examine the characteristics of the rule of the *Perumals*.

- *Perumals* had representatives called *Koyiladhikarikal*.
- In the matters of administration the *Perumals* were assisted by *Naluthali*, the council of Brahmins.
- *Perumals* had a militia called *Ayiram* (Thousand).
- *Perumals* levied taxes from the *Nadus*, *Nagaras* (towns), Brahmin Gramas, temples, etc.

Examine the map and list out the *nadus* of medieval Kerala.



Had the administration of the *Perumals* a centralised nature? Discuss.



Swaroopams

By the 12th century CE, the centralized rule of the Perumals came to an end. The *Nadus* became independent. The positions of power that developed in the *Nadus* were known as *Naduvazhi Swaroopams*. The major *Naduvazhi Swaroopams* are given below.

Kola Swaroopam (Kolathunadu)

Nediyiruppu Swaroopam (Eranadu)

Perumpadappu Swaroopam (Kochi)

Thrippapur Swaroopam (Venadu)



Marthandavarma

Marthandavarma was instrumental in leading Venadu into modernity. It was under him that Travancore became a modern state. Marthanda Varma developed Travancore into a strong princely state in the 18th century by bringing out many administrative reforms and strengthening its militia.

The Swaroopams were the ruling families with the right of self-rule and they followed matrilineal system of inheritance (*Marumakkathayam*). The *Swaroopams* had their own military. *Arisippadijanam* of Venadu, *Padamalanayanmar* of Kolathu Nadu and *Lokaru* of Nediyiruppu were such armies.

In order to increase their power, the *Nadus* used to clash with one another and used to join forces against the common enemy. The Portuguese and the Dutch who reached the Kerala coast by the end of the 15th century used to intervene in such clashes for their trade interests.

Until the 18th century the *Naduvazhi Swaroopams* continued without much

change. By the second half of the 18th century the Sultans of Mysore, Hyder Ali and Tipu Sultan led military campaigns which created frenzy among the *Naduvazhis* of northern Kerala. *Nediyiruppu*, *Kola* and other smaller *Swaroopams* quickly came under the Mysore Sultans. Fearing the attack from Mysore Sultans many *Naduvazhis* and *Desavazhis* fled to Venadu. The Perumpadappu Swaroopam of Kochi soon accepted the suzerainty of the Mysore Sultans. Only Travancore resisted the attacks.



Mysore Sultans

Hyder Ali and his son Tipu Sultan were the Mysore sultans who marched to Kerala. They ruled Malabar between 1766 and 1792.

It was during this period that Kerala was divided into three regions namely Travancore, Kochi and Malabar. By the close of the 18th century, the East India Company defeated Tipu Sultan. As a result of this the Malabar region which was under Tipu Sultan, came completely under the British rule. With this the independent rule of the *Naduvazhis* of Malabar came to an end. Travancore and Kochi continued to be princely states.

Analyse the political history of Kerala from the eighth to the eighteenth century.



Rights on land

We have been discussing the political history of Kerala till the 18th century. Now let us examine the ownership of land during this period.

There were three broad types of land based on the ownership right during the Medieval period.

Cherikkal	The land under the control of the Naduvazhis
Brahmaswam	The land under the control of Brahmins.
Devaswam	The land under the control of temples.

Owners of devaswam land were called *Ooralars*. The rulers, Brahmins or the people of the temple did not directly cultivate in this land. They used to give the land for cultivation to middle men called, *Karalar*. Accordingly a power hierarchy was formed with *Naduvazhis* at the top, and *Ooralars* and *Karalar* below them.

There were further changes in the land ownership rights between the 12th and 18th centuries CE.

- The rights over the land passed on from one generation to another and became a birth right. This kind of land came to be known as Janmam Land and the people who had the ownership right over those lands as *Janmis*.

Thirunelli Edicts



“...തിരുനെല്ലി ദേവർക്ക് നിത്യം പന്തിരടിക്ക് അരി മൂന്നാഴിയാൽ ആറുനാഴിയും ഒരു നന്താവിളക്കും ഏർപ്പെടുത്തി കീഴ്ക്കാട്ടിയ്പ്പോഴച്ചേരിക്കൽ ഭൂമി അട്ടിക്കോടുത്ത് മുത്തകുറു വാഴുന്ന കുഞ്ഞിക്കുട്ടവർമ്മൻ എന്ന അടികൾ വീരക്കുറുമ്പുറയാർ തിരുവടി അരുളി ചെയ്തു...” (Translation of the edict of Thirunelli referring to the ownership of the land).

- A custom called *Verumpattam* became widely prevalent during this period. The *Verumpattam* land was the land given to the *Kudiyans* by the *Janmis* with the agreement that a predetermined share of the produce would be given to the *Janmi*.

"മാണം വിറ്റാ, മാണം വൃത്തി"


"മാണം വിറ്റാ, മാണം വിൽക്കട്ടെ"

"മാണം വിറ്റാ, മാണം വിൽക്കട്ടെ"

You might have heard these proverbs. We all know what *Onam*, *Manam* and *Varambu* mean. But what is *Kanam*? Was it something that can be sold?

The *Panayapattam* system which was also known as *Kanam* and *Otti* became prevalent after the period of the *Perumals*. According to this, the person who took the land on lease (*kanakudiyar*) used to give an amount as security to the landlord when he leased the land for cultivation. The *Kanakudiyar* did not have the right to sell or transfer this land. He just had the right to cultivate in this land.


Kuzhikanam was a kind of tax rebate that existed during this period. According to this, all the plants which had not yet started yielding were exempted, when the *pattam* was calculated by the *Janmis*.



List out the different systems pertaining to rights of land ownership that existed in Kerala till the 18th century.

- Cherikkal
-
-
-

It was in the second half of the 18th century that the land was measured. Malabar was under the *Mysore Sultans* during this period. The system of tax, the *Mysore Sultans* had developed was based on the total production from the land, of which a share was fixed to be collected as tax. Later the *British* conducted a land survey, divided the land in terms of acres and cents, and allotted them survey numbers. Similar land surveys were conducted in *Kochi* and *Travancore*. In *Kochi* it was known as *Kettezhuthu* and in *Travancore*, *Kandezhuthu*. Accordingly tax was fixed on the assessed land.



Examine a property deed and find out whether there is any indication of land categories like *Cherikkal*, *Pandanavaka*, *Jannam*, *Brahmaswam*, *Kanam*, *Otti*, *Kuzhikanam*, etc. in it.

Agriculture and Occupational Groups

Read the details given by an old woman about the varieties of paddy during the medieval period.

“തമ്പുരാന്മാർ, തുരുങ്കാട്ടി, ഒറ്റലച്ചൻ, കോഴിവാളൻ എന്നീ വിത്തുകൾ വിതച്ചുള്ള രണ്ട് വിളകൾ (കന്നി/കക്കം) വയലിലും മൂന്നു ഓസത്തെ മുപ്പുള്ളി എച്ചിലാടൻ, കറുത്തോടൻ, ചോരാല, പൊരുവിത്ത് (പൊരിയവിത്ത്), നക്കര തുടങ്ങിയ വിത്തുകൾ വിതച്ചുള്ള ഒറ്റവിള പാമ്പിലും കെട്ടാള, ബെല്ലത്തകൊട്ടാള, കറുത്ത കൊട്ടാള, കരാള, വില്ലൻ, എറയൻ, കറുത്തുപുത്താള തുടങ്ങിയ വിത്തുകൾ വിതച്ചുള്ള ഒറ്റവിള മേയിലും കൃഷിചെയ്തിരുന്നു.”

Find out the varieties of paddy cultivated in your locality. Farming was done in *vayals*, *parambus*, *purayidams* and *malampradesangal* in those times. Paddy was the main crop in *vayals*. They used to cultivate paddy, horsegram, millets and tubers in *parambu*. Coconut, arecanut, pepper, ginger, tumeric, pulsus and tubers were also cultivated. Upland paddy was grown in highlands. Forest produces were also collected from highlands.

Farming in those times was dependent on the south-west monsoon (*Edavapathy*) and the north-east monsoon (*Thulavarsham*). Organic manure such as cow dung and leaves was used.

It was during this period that communities engaged in various occupations were formed and they in turn got categorized into castes. Let's have a look at the different occupational groups during the Medieval period.

- People engaged in agriculture and the making of agricultural equipments.
- People involved in handicrafts and the making of metal equipments.
- People engaged in trade.
- People involved in weaving and oil production.
- People involved in temple rituals.
- Officials connected to the *Naduvazhi Swaroopams*.

The descendants of those who were engaged in a particular occupation followed the same occupation. People engaged in the same occupation evolved into one caste. The *Adiyalars* who used to farm during the medieval times occupied the lowest rung in the caste hierarchy whereas the Brahmins were at the top.



Sudham and Asudham

According to the medieval caste system the upper castes were considered pure (sudham), and the lower castes, impure (asudham). It was believed that touch or sight even proximity of a person belonging to the lower caste would make the upper caste person 'impure' (asudham).

Based on the family occupation, all other castes came in between these two categories. On the basis of the caste the concept of purity and impurity sprang up.

By the beginning of the 19th century the population of Malabar, Kochi and Travancore were officially categorized on the basis of caste. Subsequently caste came to be decided on the basis of birth irrespective of the occupation .



Discuss how the caste system formed in Kerala.

Trade Relations

Trade continued through the land route as well as the sea route during the medieval period like during the ancient period. Kodungalloor, Kollam, Kozhikode, Panthalayini, Madayi, Valapattanam, etc. were the major trade centres during this period. Let's examine the different kinds of trade prevailed in the medieval period.

Regional Trade	Long distance Trade	Foreign Trade
<p><i>Chanthas</i> and <i>Angadies</i> were the major regional trade centers. Commodities used daily such as paddy, rice, vegetables, betal nut, salt, fish, etc, were the major items exchanged.</p>	<p>Long distance trade was mainly with Tamil Nadu, Karnataka, Andhra Pradesh and Orissa. Tamil Brahmins and Chettis were the main traders. Rice, chilli, cotton, other cloth materials, silk, and horses were brought to Kerala. Black pepper and other spices were taken from here.</p>	<p>The Arabs, Chinese, Europeans, etc. were the main foreign traders. Black pepper, ginger, cardamom, cinnamon, other spices, coconut, etc. were taken from here. Gold, copper, silver, china clay pottery, silk, etc. were brought to Kerala.</p>

"കൊവലാതച്ചെട്ടി അഞ്ചുവണ്ണം
കുട്ടുമ്മണിക്കിരാമന്താർ മരക്കൽ
നമ്മളാൽ നാലു നകരത്തിലും
നാലെരക്കൊൽക കുടിക്കുചൊന്നാ"

(പയ്യന്നൂർപ്പാട്ട്)

These verses are from the 18th century *Payyanurpaattu*. The Chettis mentioned in these verses were traders.

What is meant by *Anjuvannam* and *Manigramam*?

Anjuvannam and *Manigramam* are the trade guilds existed in medieval Kerala till the 14th century. They were active in both sea and land trade. Until the arrival of the Portuguese by the end of the 15th century, the Arabs and the Chinese were the main traders. With the arrival of the Europeans the Arab- Chinese trade with Kerala got disrupted. The Europeans monopolised the sea trade. They gained the upper hand in sea trade. Consequently the Europeans started controlling the rich resources of Kerala.

Cultural Synthesis



These verses from the *Mushakavamsakavyam* explains that all the people who worshipped different Goddesses co-existed peacefully in the Medieval Kerala like in an ashram premises where the wild animals forgot their rivalry and lived peacefully. Along with the exchange of goods in trade, different cultures also got exchanged.

Tuhafatul Mujahideen



Tuhafatul Mujahideen, written by Sheikh Sainuddin Makhdoom, features the political, social and economic history of medieval Kerala. This 16th century work was written in Arabic language. The book discusses the colonization by the Portuguese, their atrocities and the resistance to such actions. Scholars consider it as the first historical document written in Kerala.

Mushakavamsakavyam



Mushakavamsakavyam, written in the 11th century, is said to be the first royal lineage ever penned in Kerala and India. This poem narrates the rule of about 150 kings from Ramaghata to Srikantan of the Mushaka dynasty that ruled Kolathunadu till the 11th century. It was written by Athula who was the court poet of King Srikantan.

The trade relationships played a crucial role in developing cultural integration in Kerala. It was during the medieval period that Kerala became a land where people of different religions started living in peace and harmony. The Brahmins, the Jains, the Buddhists, the Jews, the Christians and the Muslims spread during this period. The rulers of Kerala viewed all religions equally. As mentioned earlier, the Naduvazhis used to donate land to the Brahmins and temples. Naduvazhis also used to grant the Jains, the Buddhists, the Jews, the Christians and the Muslims different kinds of rights.



Rights conferred by Naduvazhis

- Rights given to the Buddhist mandir at Sreemoolavasam by the Ay King Vikramaditya Varagunan of south Travancore in the 9th century (Paliyam copper plate)
- Gifts granted to the Jain Mandirs in Thazhekkavu, Kinalur, Alathur, Thirumannur and Chithral during the 9th, 10th and 11th centuries (Thirumannur Edict)
- Rights granted to the Christian trader Mar Sapir Easo belonging to the Manigramam trade association by the Venadu Naduvazhi Ayyanadikal, in the 9th century CE for trade in Kollam town and to construct Tharisappali. (Tharisappali copper plate)
- Rights granted to the Jewish trader Joseph Rabban of Anchuvannam trade association by Bhaskara Ravi of the Perumal dynasty in the 10th century to do business in Kodungallore town. (Jewish copper plate)
- Land at Kunmangalath and Pulikkal gifted to the Muchunthi mosque by the Zamorin of Nediyruppu Swarupam in the 13th century CE. (Muchunthi Sasanam)

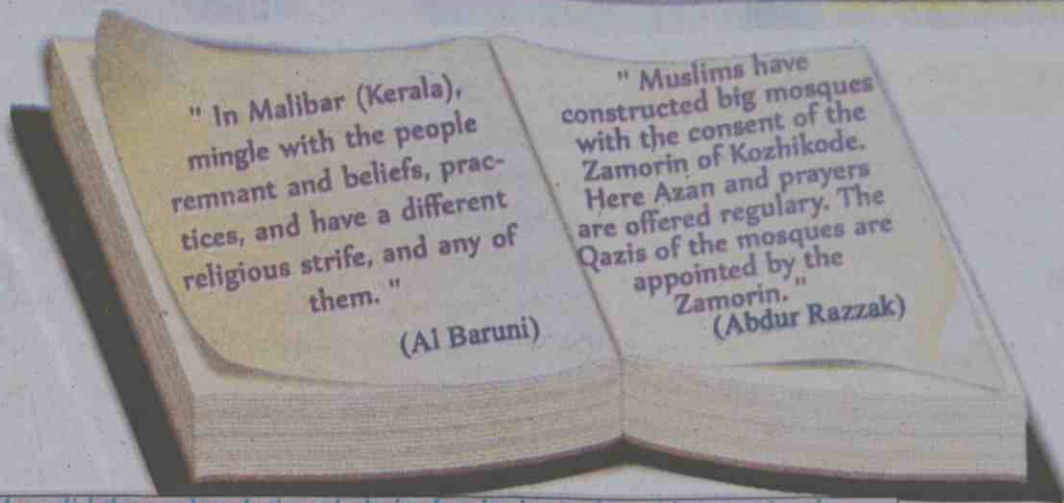


Muchunthi Mosque



Chithral

Read the description given by Al-Baruni who visited Kerala during the 10th and 11th centuries and the description given by Abdur Razzaq who visited Kerala in the 15th century CE.



" In Malibar (Kerala),
mingle with the people
remnant and beliefs, prac-
tices, and have a different
religious strife, and any of
them. "

(Al Baruni)

" Muslims have
constructed big mosques
with the consent of the
Zamorin of Kozhikode.
Here Azan and prayers
are offered regularly. The
Qazis of the mosques are
appointed by the
Zamorin. "

(Abdur Razzak)

How did the trade relations help in developing cultural integration in Kerala?



Societal Controls

There were rules and norms control the social relationships during the Medieval period. During the Perumal period there was a custom called *Muzhikkulam Kacham*. It was mainly applicable to the Brahmins and the temple communities. During the Perumal period traditional customs mainly controlled the society. After this period, "Kachams" disappeared and another set of customs and mores known as "*Keezhmaryada*" gained prominence. There were different *Maryadas*.

- *Desamaryada*
- *Thozhilmaryada*
- *Swaroopamaryada*
- *Shudramaryada*
- *Jathimaryada* which was followed by the occupational groups.

Generally these societal rules were not violated. If they did, it led to conflicts. Previously mentioned land ownership rights and relationships as well as the caste religious relationships were all based on these rules of society.

Tests of Truth



- **Poison test** : The accused person has to keep his hand inside the nest of a poisonous snake. If he was bitten, he was considered as guilty.
- **Water test** : The accused was descended to a pond of crocodiles. If it captures him, he would be considered as guilty.
- **Fire test** : Finger of the accused was dipped into boiling oil or ghee. If the finger singed, he was deemed to be guilty. Finger dipping at Suchindarm was one such fire test in those days.
- **Weigh test** : The person was initially seated in a weighing balance and his weight would be recorded. He was weighed again after tying Palmyra leaves around his body. His crimes were written on the palmyrea. If there was an increase in the weight, he was punished.



Kanthaloor Sala

The centres where the Vedas were taught in the medieval Kerala were known as 'salas'. Kanthaloor sala was very prominent among them. It was established during the reign of the Ay king Karunanthatakkann. Besides the Vedas, language, grammar, logic, philosophy, law, sciences and martial arts were taught at the salas. Some of the other important centres were *Parthivapuram sala*, *Thiruvalla sala* and *Mzuhikkulam sala*.

During the time of *Naduvazhis* truth tests like poison test, water test, fire test, weigh test etc. were conducted in order to punish those who were guilty. Weigh test was applicable for Brahmins and other upper castes. All other tests were applicable to the *Avarna* castes. During the medieval period justice was not rendered equally to all. There were differences in the punishments given to *Savarnas* and *Avarnas*.

The above mentioned customs continued to be practised in the society till the British rule. From the 19th century onwards unified laws came into force.



'Equal justice to all' was maintained during the Medieval period? Discuss.

Language, Literature, Art and Science

We have already discussed in the previous classes the language, literature and science of medieval Kerala.



Manipravalam

Manipravalam was a literary style used in Medieval liturgical texts in South India, which used an admixture of Sanskrit and Malayalam. Many Sandesha Kavyams and Chambus (combination of prose and poetry) were written in Manipravalam.

Kerala was part of the Tamilakam in ancient times. Malayalam language during this period had the influence of Tamil and Sanskrit. We can see examples of this kind of Malayalam from the 9th century in the plates inscribed in *vattezhuthu* script. As indicated earlier Tharisappally and Thirunelli edicts are examples for this.

This kind of script can be seen in the documents till the 12th century CE. Influence of Malayalam is more evident in the works after this period. *Ramacharitham* written in the 12th century is considered as an early Malayalam book. By the 14th century books were written in *Manipravalam*. Some of the famous books in *Manipravalam* during this period were:

- Unnuneelisandesham
- Unniyachee charitham
- Chandrotsawam
- Anthapuravarnanam
- Vaishikathanthram

By the 15th century the writing of this style of literature came to an end.

Ramayanam, Bhagavatham, Shivarathri mahathmyam, etc. written by Rama Panicker (Kannasan) who belonged to the Niranam poets, were important in the growth of the Malayalam language in the 15th century. Another important work of the time is Cherushery's *Krishnagadha*.

We have discussed the Bhakti movement during the medieval period in India. Bhakti literature was present in Kerala. In the 17th century *Jnanapana* and *Srikrishnakamamritham* written by Poonthanam Namboodiri, Adhyathmara mayanam kilipattu and Mahabaratham killipattu written by Thunjathu Ramanujan Ezhuthachan, etc. belong to the genre of Bhakti literature. The 18th century *Thullal* songs by Kunjan Nambiar and *Kuchelavritham Vanchipattu* by

RamapurathuWarrier made a major contribution to the growth of Malayalam language. The *Vadakkan Pattu* and *Thekkan Pattu* also spread orally during this period.

Discuss the role played by the literary works of the medieval period in the development of Malayalam language.



The language and dialects of the people who migrated to Kerala contributed to the growth of the language. Tamil influenced Malayalam in the southern Kerala and influence of Kannada is evident in Malayalam in northern Kerala.

Malayalam was also influenced by the language of the people who had come through the sea route for trade. Influence of the Arabs led to the development of Arab- Malayalam. *Muhyudheen mala* written in the 17th century by Khasi Mohammad is an example of Arab- Malayalam literature. The Christian missionaries who came to Kerala also developed literature in Malayalam. Let's look at the literary works of the missionaries.

- *Samkshepavedartham*
- *Puthan Pana* by Arnos Pathiri
- *Varthamanapusthakam* of Paremakal Thoma Kathanar

Vaymozhipattukal



- **Vadakkan pattukal** : Songs praising the mighty of these. Thacholi pattu extolling the warrid Thacholi Othenan and Puthooram pattu praising Aromal Chekavar are very popular.
- **Thekkan pattukal** : The ballads of the South Kerala povers history, marriage, deities, praises of the brave and the valient egs aare Erankutty pillappore paattu.
- **Thottam pattukal** : The songs related to rituals and practices such as theyyam and thira.
- **The harvest songs** : Songs chanted in group by those working in fields or farms.
- **Ballads** - Songs formed in related to leading a battle.

It was during the medieval period that distinct art forms of Kerala developed. Some of these art forms are given below.



Sangamagrama Madhava

Sangamagrama Madhava was an Astronomer and Mathematician who lived in Kerala during the 15th century CE. It is believed that he was born in Iringalakuda, Thrissur district. He discovered the infinite series in mathematics and defined the value of π precisely. 'Venuvaroham' is the major work of Madhavan who has given valuable contribution to Trigonometry and Algebra. Contributions of Madhavan, Vadassery Parameswaran and Neelakanta Somayaji become famous in the western world as Kerala school of Mathematics.



Mohiniyattam



Kathakali



Ottanthullal



Theyyam



Padayani



Oppana



Margamkali



Duffmuttu



Parichamuttukali



Koodiyattam



Chakyarkoothu



Chavittunatakam

During the medieval period there was progress in the fields of Ayurveda, Mathematics, Astrology and Architecture. In depth experiments were conducted in the field of Mathematics and Architecture. Sankaranarayanan, Sangamagrama Madhavan, Vadassery Parameswaran and Neelakanta Somayaji were the prominent mathematicians of this period.

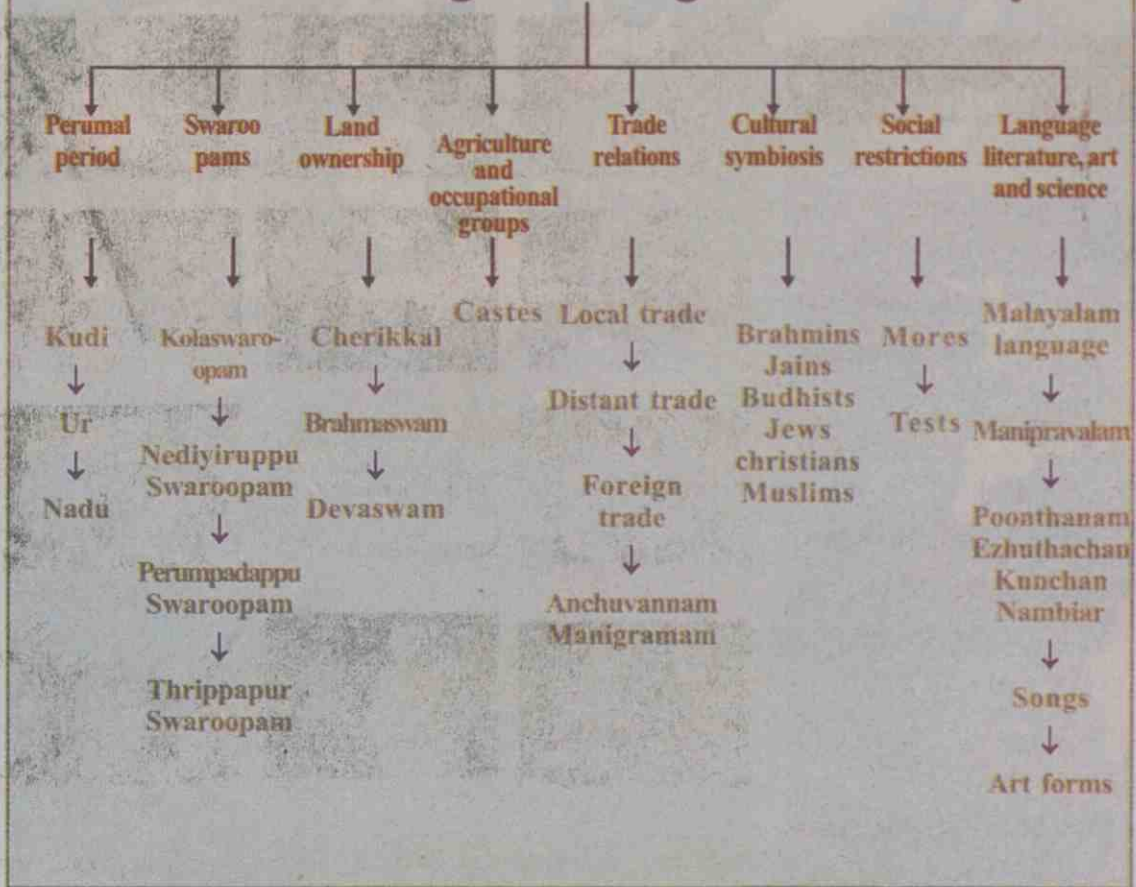
It was during the medieval period that growth in literature and poetry in Malayalam language, distinct art forms, important socio-economic institutions, growth in scientific field etc. happened. In brief, the salient features of Kerala culture developed during this period.



Medieval period is a decisive period in the shaping of Kerala culture
- Substantiate.

identifies the cultural symbols of Kerala

Kerala : From Eighth to Eighteenth century



Significant learning outcomes

The learner :

- identifies the administrative system existed in Kerala before the colonial period.
- explains the formation of the land ownership rights.
- identifies that like paddy field *parambu*, *purayidom*, *malampradesham* also were agricultural lands.
- analyzes how traditional trade associations later evolved into caste system.
- identifies the cultural synthesis of Kerala.

- realizes that the Kerala society was classified based on caste and religion and recorded in government documents during the British colonial period.
- explains the laws of the medieval society.
- analyzes the growth of Malayalam language, literature, art and science.
- recognizes that it was during the medieval period that Kerala was transformed into a region with Malayalam as the mother tongue.



Let's assess

- Prepare a note on the administrative system of Medieval Kerala.
- How did the growth of agricultural villages create the society based on caste? Evaluate.
- Evaluate the role of trade relations in the cultural fusion of Kerala.
- Malayalam language, literature, art forms and sciences flourished during the medieval period. Substantiate.



Extended Activities

- Prepare a political map of Kerala.
- Prepare a short note on about the agricultural crops of Kerala, the related occupational groups and their habitations.
- Conduct an inquiry on the role of the medieval trade relations that led to cultural fusion in Kerala.
- Prepare an article on the growth of Malayalam literature using the library.
- Collect the oral songs and stories popular in your region.
- Collect the pictures of medieval art forms and prepare a digital album.

Chapter 08

Election and Democracy

FIRST VOTER NEGI TO BOOTH AGAIN TODAY

Kinnar (Himachal Pradesh):

The Kalpa polling booth in Kinnar of Himachal Pradesh is waiting for a VIP voter., the 97 year old Shyam Saran Negi. The vote he cast on 25 October 1951 is the first vote in independent India. The first election in independent India was held in 1952. However in Kinnar, a place 2759 m above sea level and where snow falls continuously, the Government decided to hold election six months earlier. Thus Negi



became the first to cast his vote and that became a part of history. "We were all excited when we got independence. I felt unlimited happiness and pride when I came out of the

booth after casting my vote", says Shyam Saran Negi. Since then he executed his vote in 27 elections held thereafter. He is determined not to waste his right to vote even in this election. He is the propaganda ambassador for the 2014 Lok Sabha election.

He tells the youth of India, "Don't abstain from casting your vote. This is our duty towards the nation".

The above given news report contains the message of free India's first voter Shyam Saran Negi to the voters of India. The importance of voting is clear from Negi's words. In democratic nations, elections are held at regular intervals. Election is the method by which the representatives of the people are elected in a democratic system. Without election, democratic system will not exist.

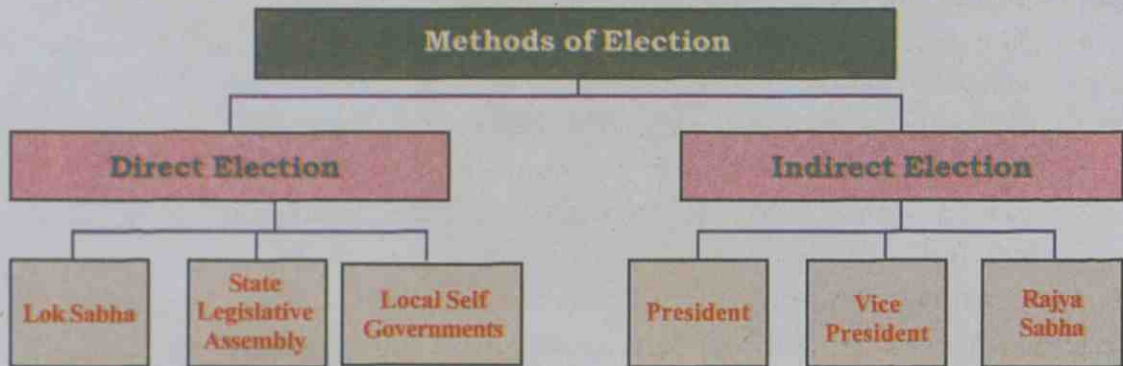
Examine the importance of election in a democratic system.

- Elections reflect the aspirations of the people.
- People can select the rulers of their choice through elections.
- People can participate and respond in democratic process.
- Election is a good reason for the rulers to act according to the aspirations of people.



Elections are indispensable in a democracy. Substantiate

You have understood the importance of election in democracy. Majority of nations in the world have adopted democratic form of Government. However, the methods of election in these countries differ from one another. Some countries follow direct election while in some others it is indirect election. Observe the method of election adopted to various Representative institutions of India in the chart given below.



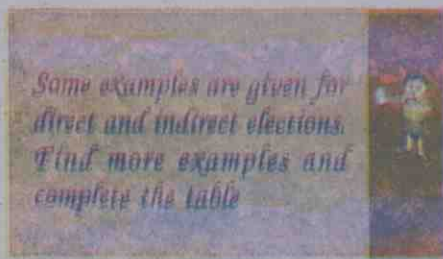
Secret Ballot

In India, voters cast their vote through secret ballot. Thus a voter is able to cast his/her vote maintaining confidentiality. The voter marks his vote against the name of the candidate of his choice in the ballot paper/EVM.

How do we elect our representatives to the Lok Sabha, State Legislative Assembly and Local Self Government Institutions?

People directly elect their representatives. This method is called direct election. But do the people directly participate in the election of the President, Vice President and members of the Rajya Sabha? The elected representatives of people elect them. The

method of election in which representatives are chosen by the elected representatives of people is indirect election.



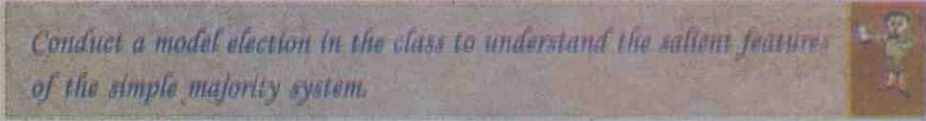
Direct Election	Indirect Election
<ul style="list-style-type: none"> • Class representative • Panchayat member • • • 	<ul style="list-style-type: none"> • School Chairman • Panchayat President • • •

Simple Majority System

You have familiarised direct and indirect methods of election. We have adopted simple majority system for election to Loksabha, State Legislative Assemblies and Local Self Government Institutions. According to this system, elections are held in the following manner.

- The country is divided into various electoral districts known as constituencies.
- One representative is elected from one constituency.
- Any number of candidates can contest.
- The candidate who gets the highest number of votes is elected.

Simple majority system is simple and easy to manage. So majority of the democratic nations in the world, have adopted simple majority system.



Proportional Representation

In India, proportional representation is adopted to elect the President, Vice-President and members of the Rajya Sabha where we follow indirect election. In India, MLAs of State Legislative Assemblies from each state elect members of the Rajyasabha. In proportion to their strength in the state

legislative assemblies at each political party can elect representatives to Rajya Sabha.

Constituencies

The map of Lok Sabha constituencies of Kerala and



Manjerwaram assembly constituency of Kasargod district is given. Do MPs elected from the state to the Lok Sabha and the MLAs elected to the State Legislative Assembly represent the same

constituency?

They represent different constituencies. To elect people's representatives, the states and union territories are divided into small geographical areas. These geographical areas are constituencies. Each constituency has almost equal number of population. In proportion to the population, our country has been divided into 543 constituencies for the Lok Sabha

election. One representative is elected from each constituency. Similarly each state has assembly constituencies in proportion to its population. At present Kerala has 20 Lok Sabha Constituencies and 140 Assembly Constituencies.



Make a list of the Lok Sabha constituencies of Kerala from the map given.

Reserved Constituencies

There is a possibility of some powerful and dominating group winning in all constituencies in the simple majority system. Shouldn't we ensure the representation of the weak and the oppressed section of the society also in the Lok Sabha and the State Assemblies?

The principle of reserved constituency has been introduced by the makers of our Constitution to ensure the representation of such groups. Accordingly seats have been reserved in Lok Sabha and State Assemblies for Scheduled Castes and Scheduled Tribes in proportion to their population. Only those belong to the reserved category can contest in elections from the reserved constituencies. However, people belonging to various categories can cast their votes. At present, 84 seats are reserved for the Scheduled Castes and 47 seats for the Scheduled Tribes in the Lok Sabha.

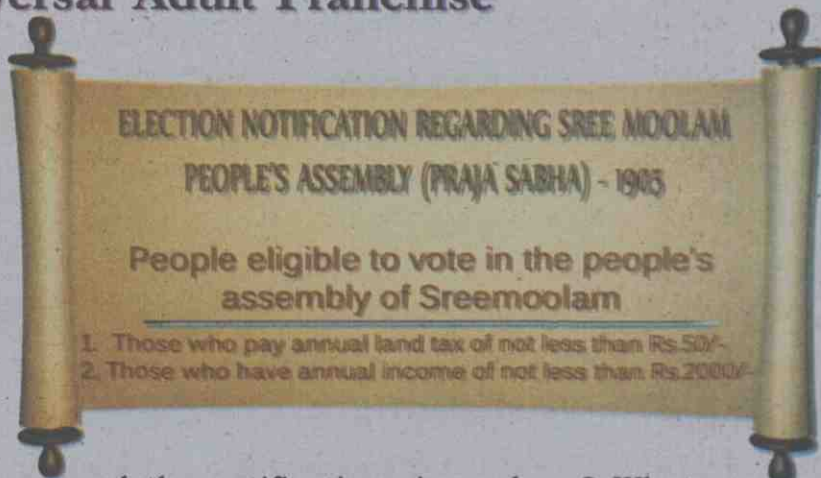
Should the reservation granted to the scheduled castes and the scheduled tribes be extended to the other backward classes and women? Organise a discussion in the class.



Free and Fair Election

A free and fair system of election is essential to make elections impartial and transparent. To fulfill this vision, provisions like universal adult franchise, right to contest in elections, independent election commission, etc. have been included in the Constitution.

Universal Adult Franchise



Have you read the notification given above? What are the indications you get about the right to vote to the Sreemoolam Praja Sabha of Travancore?

•
•

Now, you know aware about the criteria for the right to vote in Travancore. What is the present criteria of Right to Vote ? Let's examine.



Observe the picture,
The voters of the country are waiting in queue to cast their vote. The right to elect the representatives is the right to vote. Those who elect their representatives are called the electors.

Universal Adult Franchise

- Universal adult franchise came into effect with the introduction of Constitution of India on 26 January, 1950
- The Article 326 of the constitution refers to the universal adult franchise.
- The minimum age for the right to vote was 21 years till 1989.
- The 61st amendment of the constitution reduced the voting age from 21 to 18.

The right to vote is the most effective method to ensure a citizen's participation in a democratic system.

The right of all adult citizens to vote irrespective of caste, religion, race, language, sex, place of birth, etc. is universal adult franchise. In India, everyone who has attained 18 years of age has the right to vote.

Is there a need to change the existing criteria of universal adult franchise? Conduct a group discussion in the class.

Changing voting methods

Since the first general election several changes have taken place in voting. In the first two elections, separate ballot boxes displaying the name and symbol of each candidate were arranged in the polling booth. The voters had to drop the blank ballot paper in the box



earmarked for his/her preferred candidate. The method of giving ballot papers with the names and symbols of the candidates was started after the second general election. As per this method every voter has to cast his vote in the ballot paper and put it in a common ballot box.

Towards the end of the 1990s, the Election Commission introduced Electronic Voting Machines (EVM). In India as an experimental basis, the EVM was used first time in Kerala. Today, EVM are used all over India.



The Right to Contest in Election

Every citizen has the right to contest elections and become a representative of the people. As per 'The Representation of People's Act', every Indian citizen whose name is enrolled in the electoral roll has the the right to contest elections if not disqualified otherwise. The minimum age has been fixed for contesting elections.

Observe the table showing the age limit for contesting different elections.

Election	Age limit
• The President	35 years
• The Vice-President	35 years
• Member of Rajya Sabha	30 years
• Member of Lok Sabha	25 years
• Member of State Legislative Assembly	25 years
• Member of Panchayat	21 years
• Councillor of Municipality	21 years

Independent Election Commission

Democracy to be effective, elections should be independent and impartial. To make it possible, there should be an independent body. The Constitution of India has constituted an independent Election Commission.

At present the Election Commission of India is a multi member body with one Chief Election Commissioner and two Commissioners. They are appointed by the President. To help the election commission Cheif Electoral Officer are appointed in all states. The Election Commission does not maintain many officials to conduct the elections. The central and state government employees are deputed for election duty whenever needed. The elections to the offices of the President, Vice-President, Rajya Sabha, Lok Sabha and the state Legislative Assemblies are conducted by the Election Commission of India.



*Sukumar Sen
First Election
Commissioner*



Office of the Election Commission of India



The State Election Commission

The elections to Panchayats and urban local bodies are supervised by the State Election Commission. State Election Commissions were constituted in all the states through the 73rd and 74th amendments of the Constitution.

Observe the collage given. They indicate various activities of election commission. Examine them, and conduct a discussion in the class regarding the functions of the Election Commission. Compare your findings with the functions of the

Election Commission given below.

THE FUNCTIONS OF ELECTION COMMISSION

Supervise the election

Prepare voters' list

Declare the dates of different stages of election

Allot election symbols

Frame code of conduct

The appointment and training of election officials

Voting, counting of votes and declaration of results

Examine election expenses of candidates

Contact the B.L.O. (Booth Level Officer) of your area to know more about the formalities of enrolment and removal of names from the voters' list. Collect necessary data and present in the class.



Drawbacks of the Indian Electoral System

You have understood the procedure adopted to make the electoral process a free and fair affair. But no electoral system is completely free from limitations. The electoral system of India has certain drawbacks. Examine the chart given below.

Influence of money

- Voters are influenced by offer of money.
- Political parties spend large amount of money for election campaign.

Election related violence

- Violence on the polling day.
- Bogus voting and booth capturing.

Influence of caste and religion

- Caste and religious considerations influence selection of candidates.

Lack of representation of women

- Women do not get due consideration during the selection of candidates.
- Poor representation of women in the parliament and legislative assemblies.

Collect newspaper reports of election time and prepare a note on the draw backs of electoral system.



Electoral Reforms

The limitations of the election process make its reform essential. How can the election process be reformed by solving its drawbacks? Some reforms implemented by the Election Commission to correct the election process are given below.

- Identity card with the voter's photo has been introduced.
- Limit has been set on the election expenses of candidates.
- Implemented code of conduct for political parties and candidates.

- Electronic voting machine (EVM) has been introduced in elections.
- Published voters' list with photo of the electors.
- Negative voting system has been introduced.
- Included the photo of candidates on ballot paper.



Negative Vote

In India, negative vote has been introduced, which gives the opportunity to the voters to reject all the candidates contesting in elections. In the electronic voting machine at the end of the names of the candidates, NOTA (none of the above) has been included. The voter can press the NOTA button and cast his negative vote.



The photo of the candidate in the ballot paper

The Election Commission has decided to include the candidate's photo along with the name and symbol. As candidates with same names contest elections and there for confuse the voters, this decision was made by the Election Commission. This will help even the illiterate voters to use their right to vote in the right way.



Prepare a list of the creative suggestions for election reforms.

Election and Political Parties

Many political parties are functioning in India. Political parties are an essential element of democratic system. What is meant by a political party? Political parties are organisations formed on the basis of an ideology which works continuously for attaining political power. Their main functions are given below.



Election Manifesto

Every political party comes out with an election manifesto as part of their campaign. This is a document which states the views of the party in the local, national and international affairs and the programmes and plans the party would introduce if it comes to power.

- Connect the government and the people.
- Form public opinion.
- Create political awareness.
- Contest elections and the party attains majority of seats form the government.
- The parties which do not get majority of seats, functions as responsible opposition.

- Correct the wrong policies of the government.
- Put forward various policies and programmes.

In a democratic system, any individual has the freedom to form a political party.

Make a list of the political parties in India.

Political parties in India

National Parties
•
•
•
•
•

State Parties

-
-
-
-
-

Every political party functioning in our country should register with the Election Commission.

National parties and state/regional parties are functioning in India. The Election Commission has set the criteria for political party to be a national or state party.

Generally those parties which function across the nation and have influence in more than one state are called national parties. Political parties which have influence in only one state are called state parties. There are many political parties functioning in our country which are not able to fulfill the criteria of national or state parties. These parties are called registered parties as they are registered with the Election Commission.

National parties

If a political party is to be declared as national party it should have secured at least 6% of the total votes polled in the Lok Sabha election, from four or more states. Moreover it should have won at least four Lok Sabha seats from one or more states.

State parties

If a party is to be declared as a state party it should have secured at least 6% of the total votes polled and 2 seats in the state assembly election.

Coalition Politics and Election

Lok Sabha election Announced Prominant fronts in great expectation

Delhi: The sixteenth election to Lok Sabha has been notified. The important coalitions at the

centre are approaching the election with great expectations.

Examine the news given above. Now, many political parties form coalition and contest elections at the centre and the state. Let us examine what coalition politics is. On occasion where no political party can get majority in elections, parties who can co-operate, form coalition fronts based on a common minimum programme and contest elections. This is coalition politics. When such coalition fronts win the election and form government it is a coalition government.

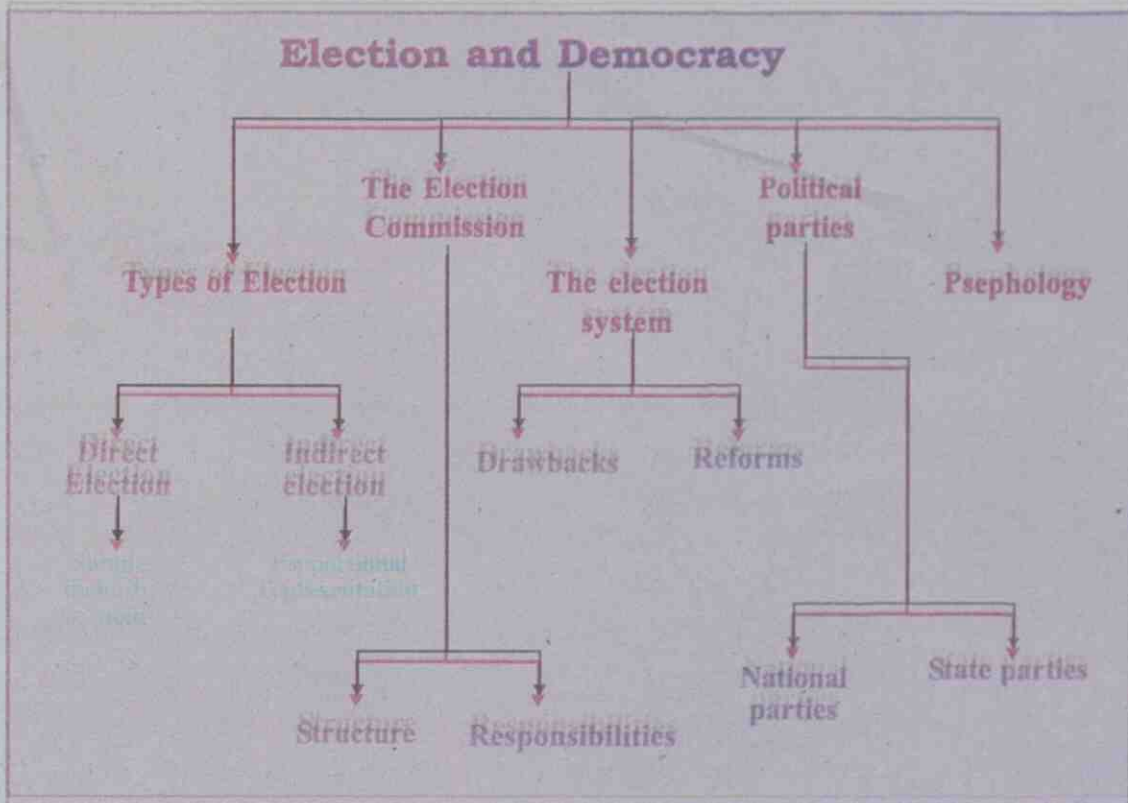
Unlike other states, Kerala has brought coalition politics into practice. Way back in 1960s Coalition Government was established in Kerala. After that, most of the governments which came to power were coalition governments. Coalition Governments have become the order of the day both at the centre and in states.

Psephology

Psephology is the science of predicting election results before the declaration of results, after analysing the possibilities of political parties and coalition fronts. The results are predicted based on opinion polls, media analysis, interviews, exit polls and the previous election results. Through predictions we can understand the public opinion in favour or against the political parties. The election prediction may not be always correct. Election Commission has brought certain restrictions on the prediction of results.

You have familiarised the features of the electoral system of India. From the analysis so far, we can assume that an unbiased independent and impartial election commission, elections at regular intervals, universal adult franchise, freedom of the people to elect their governments etc. have helped to strengthen Indian democracy. In addition to this, the high level of political awareness of the people, their ability to take logical decisions and active political participation also help reinforce democracy. Only then democracy will be meaningful.

parties
role



Significant learning outcomes

The learner :

- explains the importance of election in a democracy.
- analyses the methods of election in India.
- lists the duties of the Election Commission.
- examines the drawbacks of election and suggest reforms.
- lists the functions of political parties.
- explains Psephology.



Let's assess

- Which of the statements given below agrees with adult franchise?
 - A. Every citizen of the country with basic education has the right to vote.
 - B. Every adult of the country irrespective of his/her caste, religion, language or gender, has the right to vote, .
 - C. Every male adult in the country has the right to vote.
 - D. Everyone in the country who pays income tax has the right to vote.
- Find out the importance of election in democracy.
- How is direct election different from indirect election? Find examples.
- The Election Commission has vast duties. Substantiate this view.
- Indian election system has drawbacks. Find ways to rectify them.
- Who allots the symbols for the candidates who contest election?

A. Government	C. The Election Commission
B. Political parties	D. The District Collector
- What is the minimum age for contesting elections to different representative bodies?
- What is Psephology?



Extended Activities

- Prepare an election magazine, by collecting news paper articles and photo clippings of the Lok Sabha/ State Assembly elections.
- Observe the functioning of the political parties and prepare the role played by them in the process of democracy.

Chapter

09

Towards a Bright Future



The photograph that appeared in the New York Times on 26 March 1993 is given above. We can see the image of a hungry child who has fallen down due to poverty in the southern part of Sudan in Africa and of a vulture stalking to make the child its prey.

What does the picture convey to you?

10 22 The picture shows one of the major social problems, poverty, that the world faces today. Besides poverty, we can see many other social problems around us. Such big and small problems that the society faces are discussed in this chapter.

Social problems and solutions

Those problems which affect the society directly or indirectly are considered as social problems. Problems, whether individual or common that exist for a long time affecting the society, are called social problems. To have a better picture of social problems, let's examine the definitions of some sociologists.

Social problem... a way of behaviour that is regarded by a substantial part of society as being in violation of one or more generally accepted or approved norms.

Robert Merton and Robert Nisbet

If individuals exhibit such behavioural changes that can destroy existence of a tolerant society, it can be considered as a social problem.

Lenberg

What are the inferences you can make about social problems from the above definitions?

- Violation of common etiquettes in the society
- Violation of social laws
- Threat to the very existence of society
-
-



Write a short note on different social problems after analysing different news items on the media.

What are the problems faced by the society today?

- Poverty
- Lack of shelter

- Insecurity of the old age people
- Juvenile crimes
-
-
-
-

Assess whether the following are social problems or not on the basis of the indicators given in the table.



Social problems	Social peace is destroyed	Social laws are violated	Individual life is muddled	Social security is lost	Exist for a long time in the society
• Poverty					
• Unemployment					
• Problem of shelter					
• Insecurity of the old age people					
• Offences against women					
• Use of intoxicants					
• Juvenile crimes					
• Cyber crimes					
• Crimes against children					

Poverty

Poverty is the inability to secure the minimum consumption requirements for life, health and efficiency. As per the World Bank records of 2015, 702 million people are poor in the world. Poverty is a social problem not only in India but the whole world. According to the report of the UNO one fifth of the population in developing countries are living below the



Insecurity of old age people

The number of insecure old age people is increasing in our country. The increase of the nuclear families and families moving to cities in search of better living conditions hardly provide the care and consideration that the old age people have enjoyed. This causes loneliness. The old age people face problems like disaffection, disregard, loneliness, uncertainty, economic crisis, health problems and stress. They cause internal conflicts in them. Their loneliness has been growing as a big social problem. That is why old-age-homes are increasing in our country.



You can help the old age people in many ways. Do you keep practising the following things in your life?



	Always	Occasionally	Never
Do you help the old age people by recognising their needs?			
Do you offer your seat in a bus for senior citizens?			
Do you provide priority to the senior citizens when you are in a queue?			
Do you help to the senior citizens while getting in to a bus or a train?			
Do you spend time talking with the senior citizens in your home or in the neighbourhood?			
Do you visit old-age-homes?			
Do you celebrate the Day of Older Persons in your school?			

Violence against women

Violence against women is a big social problem. Have you ever noticed the problems faced by women in the society?

- Crimes against women
 - Atrocities against women.
 - Crime such as denial of the right to education
 - Different wages for the same job
 - Denial of opportunities for proving their abilities
 - From public activities



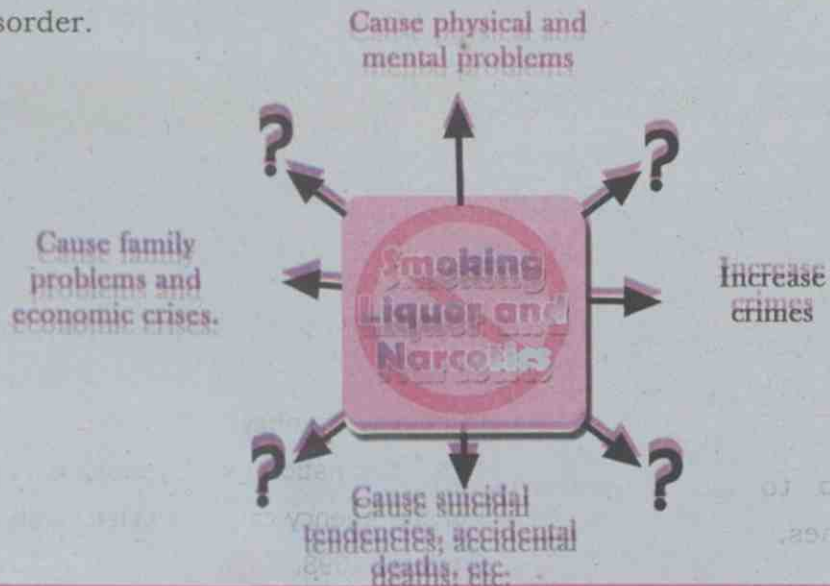
Kerala Womens Commission



Find out the government facilities for the protection of women and present them in the class.

Use of intoxicants

The use of narcotics is increasing in the society. Those who believe that the use of intoxicants such as tobacco, liquor, cocaine, etc can be controlled, may yield to them gradually. Then they become addicts to them. The use of narcotics causes health problems in individuals, family problems, social avoidance, etc. The excessive use of intoxicants is a mental disorder.



We have seen that the use of narcotics adversely affects not only the individuals but the society as a whole. So the use of intoxicants can be treated as a social problem.

What can we do to orient people about the consequence of the use of narcotics?



Make anti-intoxication posters in your Social Science Club and exhibit them.



Juvenile crimes

Crimes among children have become a big social problem. The crimes done by children of below fourteen years of age are called juvenile crimes. They are called juvenile offenders. Different types of such crimes appear in the newspapers. There are many reasons for children to engage in crimes.

- Defects in family relations
- Use of intoxicants
- Misuse of media
- Deterioration of social values
-
-

It is the duty of the society to avoid impulse to do crimes towards children. Schools, police, orientations, support mechanism, social actions, etc. help prevent criminal tendency among children. The following institutions help to avoid juvenile crimes.

Counselling centres



The family has a major role in moulding the character and the personality of children. Counselling centres help the family to realise the needs of children.

Juvenile courts



Juvenile courts deal with juvenile crimes. Their activities are different from those of the ordinary courts.

Child line



The child line is an agency under the Ministry of Women and child development of the central government to identify the problems and difficulties of children and to help and protect them. The credit of establishing it goes to Prof. Jero Billimore, Professor of Tata Institute of Social Sciences(TISS). It was started in Bombay in 1996. Later in 1998-99, its activities were extended nation-wide by the Union Government. The services of this agency can be availed with the help of the toll free number 1098.

Child guidance clinic: The facility helps to find and analyse problems of children.

Counselling centre: This centre helps to provide solution for the behavioural problems of children.



Prepare an enquiry report on the causes and solutions of juvenile crimes.

Cyber crimes



Information Technology has been changed tremendously. Within seconds we can get information of any kind. Almost all people make use of internet, directly or indirectly. The electronic media that we use to collect information and for entertainment include computers, mobile phones, tablets, television, etc. some people tend to misuse Information Technology. Crimes using information technology are increasing. Social media causes many problems in the personal and

social life. Cyber Cells deal with crimes done using information technology.



Organize a debate on the merits and demerits of social media.

Crimes against children

Children are the wealth of the nation. It is the responsibility of the society to provide them food, education, recognition and affection. Withdrawal from this responsibility badly affects the future of the nation and the society. Violence against children is increasing in the world. The given pictures indicate injustice against children. Can you say what are the injustices that these pictures convey?



Prepare a report on different kinds of violence against children

The discussions in the chapter make us aware of the following things.

- Many of the social problems are interrelated.
- The consequences of social problems have common features.
- Social problems change according to the changing times.
- Joint effort and actions are necessary to solve social problems.

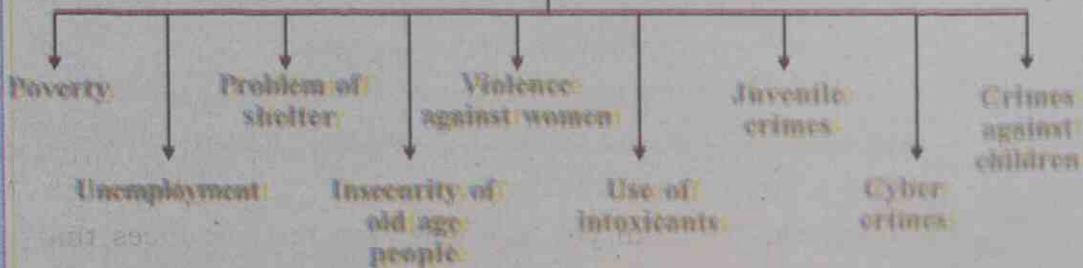
You might have got an idea of the social problems existing in our society. Such social problems prevail in all countries. In certain countries they are severe. The social problems of rural areas are different from those of urban areas. Sociology tries to analyse and defend these problems.



How can we solve different social problems around us? Conduct a discussion. Submit the suggestions to the the government.

Towards a Bright Future

Social problems and solutions:





Significant learning outcomes

The learner:

- defines social problems.
- describes features and consequences of various social problems.
- analyses different social problems.
- identifies how social problems are interrelated.
- finds it possible to defend and find solutions of social problems scientifically.



Let's assess

- What is meant by a social problem?
- Describe different problems that a society faces.
- Analyse the interrelationship of different social problems.



Extended Activities

- Identify a social problem in your area. Conduct a field work and collect data related to the problem. Analyze and prepare a report on the same.
- Make a documentary on any one social problem faced in your area.

Preserve Historical Heritage...

Our country has a rich and varied heritage. It is our prime duty to preserve the monuments and places that carry our rich heritage.

What we can do

- Visit historical monuments, museums and other protected areas as part of activities for learning.
- Collect pictures, information and other details about them and organise discussions and exhibitions.
- Undertake activities that help others know about these places.
- Schools can take up protection of the heritage of their locality. Record and keep the history of your school and the locality.
- Set up a museum and a social science lab in your school.
- Inform the authorities when you notice the misuse of such places or monuments.

What we should not do

- Do not deface the historical monuments and sources making drawings or carvings and pasting posters and notices.
- Do not trespass on such places or possess them.
- Do not engage in any activity that adversely affects the existence of such monuments.

*Preserve rich heritage
transfer them to the future generation.*



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