

- **Kutagarashala** – literally, a hut with a pointed roof where philosophical debates took place.
- **Samsara** = transmigration
- **Nibbana** = literally the extinguishing of the ego and desire.
- **Theris** = respected women who had attained liberation
- **Shalabhanjika** = woman whose touch caused trees to flower and bear fruit.

How Buddhist texts were prepared and preserved?

- The Buddha (and other teachers) taught orally – through discussion and debate. Men and women (perhaps children as well) attended these discourses and discussed what they heard.
- None of the Buddha's speeches were written down during his lifetime.
- After his death, his teachings were compiled by his disciples at a council of "elders" or senior monks at Vaishali in present-day Bihar. These compilations were known as **Tipitaka**.
- They were first transmitted orally and then written and classified according to length as well as subject matter.
- Each pitaka comprised a number of individual texts.
- As Buddhism travelled to new regions such as Sri Lanka, other texts such as the **Dipavamsa** (literally, the chronicle of the island) and **Mahavamsa** (the great chronicle) were written, containing regional histories of Buddhism. Many of these works contained **biographies of the Buddha**.

Ajivikas: They have often been described as fatalists: those who believe that everything is predetermined.

Lokayatas: usually described as materialists, they believed that there is no such thing as this world or the next. Texts from these traditions have not survived, so we know about them only from the works of other traditions.

JAINISM

- The basic philosophy of the Jainas was already in existence in north India before the birth of Vardhamana.
 1. The most important idea in Jainism is that the **entire world is animated**: even stones, rocks and water have life.
 2. **Non-injury to living beings**, especially to humans, animals, plants and insects, is central to Jaina philosophy.
- According to Jaina teachings,
 - The cycle of birth and rebirth is shaped through **karma**.
 - Asceticism and penance are required to free oneself from the cycle of karma.
 - This can be achieved only by renouncing the world; therefore, monastic existence is a necessary condition of salvation.
- The teachings of Mahavira were also recorded by his disciples. These were often in the form of stories, which could appeal to ordinary people. Eg. Prakrit text - the **Uttaradhyayana Sutta**.
- Jaina scholars produced a wealth of literature in a variety of languages – Prakrit, Sanskrit and Tamil.
 - ❖ Jainism mainly aims at the attainment of freedom from worldly bonds. It believes that liberation can be obtained through full knowledge and action and it is not necessary to use any ritual for acquiring such liberation. Full knowledge, action and liberation are considered to be the three gems or 'ratnas' of Jainism.
 - ❖ It recognized the existence of gods but placed them lower than the jina.
 - ❖ It did not condemn the Varna system unlike Buddhism.

BUDDHISM

1. Siddhartha explored several paths including bodily mortification which led him to a situation of near death.

2. Abandoning these extreme methods, he meditated for several days and finally attained enlightenment.
3. For the rest of his life, **he taught dhamma or the path of righteous living.**

According to Buddhist philosophy, the world is transient (**anicca**) and constantly changing; it is also soulless (**anatta**) as there is nothing permanent or eternal in it. Within this transient world, sorrow (**dukkha**) is intrinsic to human existence. It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles.

- **In the earliest forms of Buddhism, whether or not god existed was irrelevant.**
- The Buddha regarded the social world as the creation of humans rather than of divine origin. Therefore, he advised kings and gahapatis to be humane and ethical.
- Individual effort was expected to transform social relations.
- The Buddha emphasised **individual agency and righteous action** as the means to escape from the cycle of rebirth and attain self-realisation and nibbana, literally the extinguishing of the ego and desire – and thus end the cycle of suffering for those who renounced the world.
- The Buddha's foster mother, **Mahapajapati Gotami was the first woman to be ordained as a bhikkhuni.**
- Many women who entered the sangha became teachers of **dhamma** and went on to become **theris**, or respected women who had attained liberation.
- Once within the sangha, all were regarded as **equal**, having shed their earlier social identities on becoming bhikkhus and bhikkhunis.
- The internal functioning of the sangha was based on the traditions of **ganas and sanghas**, where **consensus** was arrived at through discussions. If that failed, decisions were taken by a **vote** on the subject.

The Therigatha:

- Part of the Sutta Pitaka, it is a collection of verses composed by bhikkhunis. It provides an insight into women's **social and spiritual** experiences.

Worshippers entered through the **eastern** gateway of stupa and walked around the mound in a clockwise direction keeping the mound on the right, imitating the sun's course through the sky.

The **empty seat** was meant to indicate the meditation of the Buddha, and the **stupa** was meant to represent the mahaparinibbana. The **wheel** stood for the first sermon of the Buddha, delivered at Sarnath.

According to popular belief, shalabhanjika was a woman whose touch caused trees to flower and bear fruit. It is likely that this was regarded as an auspicious symbol and integrated into the decoration of the stupa. The shalabhanjika motif suggests that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.

The development of Mahayana Buddhism

1. Gradually the idea of a **saviour** emerged. It was believed that Buddha was the one who could ensure salvation.
2. The **concept of the Bodhisatta** also developed. Bodhisattas were perceived as deeply compassionate beings who accumulated merit through their efforts but used this not to attain nibbana and thereby abandon the world, but to help others.
3. The **worship of images** of the Buddha and Bodhisattas became an important part of this tradition.

Hinayana or Theravada?

- Supporters of Mahayana regarded other Buddhists as followers of Hinayana.

- However, followers of the older tradition described themselves as **theravadins**, that is, those who followed the path of old, respected teachers, **the theras**.

The growth of Puranic Hinduism

- In the case of **Vaishnavism**, cults developed around the various avatars or incarnations of the deity. Ten avatars were recognised within the tradition. These were forms that the deity was believed to have assumed in order to save the world whenever it was threatened by disorder and destruction because of the dominance of evil forces.
- Some of these forms were represented in sculptures, as were other deities. Shiva, for instance, was symbolised by the linga, although he was occasionally represented in human form too.
- Much of what is contained in the Puranas evolved through interaction amongst people – priests, merchants, and ordinary men and women who travelled from place to place sharing ideas and beliefs.

Colours and images often represent meanings and concepts.

- Red and yellow are auspicious.
- The Panchavarna murals are in five colours red, yellow, green, black, blue.
- A fish depicts fertility.

The ground determines what colours, adhesives, and tools should be used. Wood has an oily surface therefore water-based paints cannot be used.

It was India that first invented the technique of printing or painting on cotton cloth by using a fixing agent termed a mordant. The most common type of mordant used is myrobalam which is made from unripe karaka fruit and mixed with fresh unboiled milk.

In Mithila painting of Bihar the artists are instructed to:

- ◆ use only fallen leaves and flowers
- ◆ not use edible material
- ◆ never take anything from a neighbour's garden

Kolam: the floor painting made by women at the entrance of their homes with white rice powder in Tamil Nadu

Kalamkari or vrathapani: It's a cloth painting and refers to both printed and painted cloth. In the 17th century Persian influences led to artists experimenting with the depiction of trees, fruits, flowers and ornamental birds.

Virubhadra Temple in Lepakshi have examples of the **Andhra/Vijayanagara style of mural painting**.

All paintings done on walls are not necessarily called mural paintings. This term is usually reserved for classical styles used for temples, churches and palaces. Sometimes these are called fresco paintings.

Edakkal Caves: Kerala murals

1. Two natural caves at Edakkal, in the Wayanad district of Kerala in India's Western Ghats.
2. Inside the caves are **pictorial writings** (petroglyphs) believed to date to at least 6,000 BC, from the Neolithic man, indicating the presence of a prehistoric civilization or settlement in this region.
3. The Stone Age carvings of Edakkal are rare and are the **only known examples from south India**.

Styles of Painting

1. Artists in **Chittorgarh, Rajasthan** make wooden temples with doors that can be opened up to reveal elaborately painted stories of historical or religious importance. These wooden **kavads** are used for worship and on festive occasions.
2. **Warli tribals of Thane district in Maharashtra** decorate their house walls with paintings depicting their lives. On ritual and ceremonial occasions, Warli home walls are plastered with dung. Rice paste is used with red ochre powder to tell stories and to invoke the blessings of their goddess of fertility, Palaghata.
3. **Tanjore Painting** is an interesting combination of art and craft that grew in the region of Thanjavur, Tamil Nadu under Maratha influence.
 - a. The distinctive features were aristocratic or religious figures adorned with **jewellery** and surrounded by elaborate **architectural arches and doorways**.
 - b. Originally done on wood, it is encrusted with semi-precious stones.
 - c. Later the paintings were **executed on glass**. The glass paintings are coloured from outside inwards. The outlines and final touches have to be done first since the artist paints the picture from the reverse side of the glass.
4. **Mithila painting**: Recently the UN in India decided to display Indian folk paintings for the **8th MDG** programme for which Madhubani artists **Satya Narain** and **Moti Karn** created a beautiful expression of prevention of child mortality by showing how elephants and other animals protect their young ones.
5. The **Jharnapatachitra** of West Bengal is a long **vertical paper scroll** used to tell stories from religious epics. The artists compose songs that they sing while they slowly unroll each scene of the painting. Old fabric is pasted on the back of the scroll to make it stronger.

In the UNESCO World Heritage Site of Ajanta the paintings are disappearing because the plaster on the stone walls is falling off due to water seepage and the humidity caused by the breath of thousands of visitors.

Story-telling

Puppetry:

A puppet is a doll or figure representing a person, animal, object or an idea and is used to tell a story. The puppet is made of various materials and can be moved in different ways. Puppets are classified as follows on the basis of the way they are moved in performance:

- ◆ String Puppets
- ◆ Glove Puppets
- ◆ Rod Puppets
- ◆ Shadow Puppets

Scroll Paintings:

There are different kinds of scroll paintings in India. Scroll paintings usually done on cloth are narratives on different social and religious themes. The narrators sing and explain these themes, sometimes accompanied by instrumentalists. Especially famous are the scroll paintings from Rajasthan (**Phad**), West Bengal (**Jharnapatachitra**) and Orissa (**Patachitra**).

Theatre:

It is a great form for story-telling in which one or more actors create a story world for us. Every corner of India has its own unique form of folk theatre:

1. **Nautanki of Uttar Pradesh** which often draws on romantic Persian literature for its themes;
2. Raw vigour and bawdy humour characterise the **Tamasha of Maharashtra or the Bhavai of Gujarat**;

3. The blood and thunder of the **Jatra melodramas of Bengal** which are in great demand during Puja (Dussehra) festivities:
4. The dance-drama form of **Yakshagana from Karnataka**.

Theatre is a composite art form in which many skills, arts and crafts are brought together. A wide range of craft objects are made especially for use in drama, dance or music performances, such as the following:

- masks
- make-up
- head-dresses
- costumes
- lightweight jewellery
- sceneries and stages
- music with drums and trumpets, manjiras.

Why did our ancestors use masks, and why are they still being used in several parts of our country?

In many tribal societies across the world, masks still have a **ritual significance**. People believe that by wearing or putting on a mask, the person becomes the character depicted on the mask.

Excavations have revealed small hollow masks dating back to the Indus Valley Civilisation. In fact in Bihar a terracotta mask of the 4th century has also been excavated. The Natya Shastra speaks of masks and their use in theatre. Here it is mentioned that masks can be made of ground paddy husks applied to cloth.

Chhau dance form

1. Chhau is a style performed **exclusively by men** from the triangular area where Bihar, Bengal and Orissa meet. This is the tribal belt of India home to the tribal groups of Bhulya, Santhals, Mundas, Hos and Oraons.
2. The masks they use vary depending on the style of Chhau practiced: **Seraikella Chhau** and **Purulia Chhau**.
3. It is only in Chhau that all the dancers wear masks. Accompanied by the huge dhamsa drums and two energetic dhol players who provoke and encourage the dancers, the Chhau dancer makes lightning body movements known as **chamak**.
4. In the third form of **Mayurbhanj Chhau**, masks are not worn.
5. Masks are made between February and June as it does not rain at this time, but the fragility of the mask ensures its makers are always in high demand.

Tholu Bomalatta

- Leather puppets from Andhra Pradesh.
- The origins of these puppets can be traced back to about 2000 BCE, as they are mentioned in the Mahabharata.

Musical Instruments

There are essentially two ways to make music: with the human voice and with an instrument. The musical instruments are classified on the basis of the scientific principle used to create the sound they make.

1. **Percussion Instruments:** These instruments are struck to produce sound. Often these are used to produce the taal or beat and do not produce all the musical notes. Eg: manjeera or cymbals.
2. **Wind Instruments:** These need air to flow through them to produce sound. Eg: bansuri or flute.
3. **String Instruments:** These are instruments that use one or many tightly tied strings that when struck vibrate to create sound. Eg: the veena or ektara.

4. **Drums:** A drum is made of a membrane stretched across a hollow frame and played by striking. Eg: the dholak or mridangam.

Naggadda: It is a large, resounding drum used in North India as accompaniment by folk performers in nautanki, or traditionally, to announce the arrival of royalty. It is played using drumsticks. Its South Indian counterpart is the chhenda that produces the sharp percussion that accompanies the Kathakali dance.

Wind Instruments: In folk music a variety of wind instruments are popular. For example, flutes played both horizontally and vertically, algoja, pawa, satara, turhi, shehnai, shankh, been (pungi) etc.

Percussion Instruments:

1. **Chikkha:** It is an instrument unique to **Punjab**. It is made up of 14 wooden sticks joint together as a lattice. By opening and sharply shutting the chikkha, a sharp sound similar to clapping is produced.
2. **Mashak:** usually played by the Dholis of Rajasthan as accompaniment to popular folk melodies.
3. **Manjeeras:** These form an important part of the **terah-tali dance**, where they are worn all over the body. Apart from a pair of manjeeras held in each hand, the terah-tali dancers wear manjeeras on their legs and additional ones on their arms and shoulders.
4. **Khadtaal:** We often see this instrument depicted in the hands of **Meerabai** and other **Bhaktikaleen** poets of the Medieval period. Held in one hand, the khadtaal is made of two similar pieces of wood with brass fittings. One piece of it has space for a thumb, the other for four fingers, these are struck together to produce a simple percussive beat.



String Instruments:

Some of the string (or chordophonic) instruments such as ektara, ravanhattha and gopijantra are used as accompanying instruments in traditional performances.

Bhopas use the ektara while performing **Bapuji ka phad**, a traditional story-telling performance of Rajasthan.

Was India a nation since the Rig-Vedic times?

1. Neither in the Rig Veda nor in the other three Vedas, nor even in the *Brahmanas* which followed them, or, even for that matter, in the still later *Upanishads*, is India mentioned at all.
2. In the Rig Veda, there is not even a mention of any geographical region; but only of rivers and tribes. Even **Sapta Saindhava** (seven rivers) did not mean the region of the Punjab, as it meant later on, but just the main seven rivers that join to form the Indus.
3. The area in which the Rig-Vedic hymns were composed was limited to the Punjab and parts of Afghanistan, and it was inhabited by migratory tribes; so there was not even the concept of a region, least of all, the concept of a “country” in the Rig Veda.
4. As culture developed, political entities arose. The first name of our country was in Prakrit **Sola Maha-Janapada** (Sixteen Great States), which occurs in texts going back to 500 BC. These maha-janapadas ranged from **Kamboja or Kabul** to Anga in eastern Bihar and so were confined only to northern India; and there was not yet any concept of India as we now conceive it.
5. In some Dharma Sūtras, the term **Aryavarta**, ‘the land of the noble’, begins to occur and the **Manusmriti** defined Aryavarta as the country from the Himalayas to the Vindhya; but then again it is only a large part of India and not the whole country that the term encompasses.
6. The first perception of the whole of India as a country comes with the Mauryan Empire. Its first name was **Jambudvīpa**, a name which Ashoka uses in his **Minor Rock Edict-1**, meaning ‘the land of the *Jamun* fruit’.

7. The term ***Bharata*** was also used in a Prakrit inscription in Orissa, at Hathigumpha, of the Kalinga ruler, Kharavela, in 1st century BC; **it is the first known instance of the use of Bharat**, and Kharavela uses it for the whole of India.

So, gradually the concept of India as a country began to arise and a cultural unity was also seen within it as **religions** like Buddhism, Brahmanism and Jainism spread to all parts of the country. **Prakrit** was used, at least literary Prakrit, all over the country, becoming its lingua franca. So, there were things which, as people could see, united us.

Hindustan and Hindu

The word 'Hindustan' came from Persia. This name is used in Sasanid inscriptions in the fourth century AD. So these words and the word 'Hindu' itself are of non-Indian origin. Hindu is Iranian in origin, and is not found in Sanskrit before the fourteenth century. **Its first use in Sanskrit inscriptions comes from the Vijayanagar Empire** where the Vijayanagar emperors call themselves *Hindu raya suratrana*, 'Sultan over Hindu Rays'. They regarded themselves as Sultans and their subordinates as 'Hindu Rays'.

Patriotism

The first patriotic poem in which India is praised, India is loved, Indians are acclaimed as a gifted people is Amir Khusrau's long poem in his ***Nuh Sipahr*** written in **1318**.

In 1350 the poet, **Isami**, said in a poem dedicated to the praise of India:

**"Praise be to the splendour of the country of Hindustan,
for paradise is jealous of the beauty of this flower garden."**

1857 Revolt

The rebellion of 1857 occurred with the revolt of the Bengal Army. A hundred thousand men out of 130 thousand, one of the largest armies in the world at the time, revolted and they were in majority Brahmans sepoy. They decided to go to Delhi and crown Bahadur Shah Zafar as the emperor of India.

For five months, the ***Delhi Urdu Akhbar*** was the major organ through which the rebels spoke about 'Hindustan'. The rebels proclaimed that Hindus and Muslims must come together. The ***Delhi Urdu Akhbar*** actually issued a public declaration against the Wahabis who said Hindus and Muslims could not join in a rebellion against the People of the Book (English).

The Wahabis did not support the 1857 revolt. They occupied the Jama Masjid at Eid-uz-Zuha, and demanded permission for cow slaughter. Bakht Khan, the mutineers' commander drove them out and threatened to suppress them if they persisted in this demand.

So, a concept of India, politically independent, is already present in 1857.

From country to nation

Two stages seem to be very important for turning India from a 'country' into a 'nation'.

1. First of all, there had to be a realisation that an independent country, a free India would be different and better than India governed by the British.
 - a. Very sincere people like Raja Ram Mohan Roy and Syed Ahmad Khan supported British rule because they felt it was the best India could get.
 - b. It was for people to understand that they could have an India which could be much better off than that governed by the British. And here the role of people like Dada Bhai Naoroji, Ramesh Chandra Dutt, Justice Ranade and a number of others was extremely important. They showed that Britain was exploiting India.

2. India could only become a nation if its division into castes and religious communities was overcome. The role of social reform movements is utmost in this regard. With progresses in social reform, everywhere the demands of —abolition of untouchability, equal rights for women, and modern education— arose.

The Ghadar Movement

1. The Ghadar movement arose in the Punjab and among Punjabi settlers in Canada and the United States in 1913-15.
2. Hindus, Muslims and Sikhs, particularly Sikhs, were greatly involved.
3. The biggest uprising was the **mutiny in Singapore by the Muslim sepoys of 5th Light Infantry**, inspired by the Ghadar propaganda and Ghadar agents.
4. Forty-five of them were shot in a public display in Singapore after the Mutiny had been suppressed. By their bold demeanour in facing death, they deprived the British of the propaganda value of public executions. This was the biggest mutiny in the Indian Army after 1857 with the largest number of martyrs.
5. In the Punjab itself and other places, over 50 people were executed in 1914-15 including Sikhs, Hindus, and Muslims.

Response to Ghadarites:

- Few among the public were supporting them.
- The people whom they sought refuge with went and reported to the police.
- They died seemingly unsung.
- Because the national movement was still limited to a very small number, India was a nation in the eyes of a very small number of people.

Mahatma Gandhi

Mahatma Gandhi was one person responsible for bringing the masses into the National Movement, and so hastening the true creation of India as a nation.

In the whole of Indian history before 1913, there wasn't a case of 200 women—Hindus and Muslims—offering to go to prison because Indians were being ill-treated in South Africa. Speaking of 1913, 2000 miners marched into the Transvaal—the Great March of Indian Miners in South Africa.

In 1917, there was the Peasant Satyagraha in Bihar — the Champaran Satyagraha, which he led. For the first time in India peasants were brought into a political agitation.

He realised that the national movement could only succeed if the Indian peasants and masses of the poor joined the national movement. So we had the April Satyagraha of 1919 and then the Khilafat and Non-Cooperation Movement of 1920.

And as more and more ordinary peasants, ordinary women, joined the National Movement, India became more and more of a 'nation'. Because there is no nation unless the larger number or mass of the people feel that they should be independent and they should rule themselves.

Unlike other Congress leaders **Gandhi supported the Indian Councils Act 1909** and its concessions to Muslims. He says, in *Hind Swaraj*, that those Hindu leaders who opposed the concessions to Muslims were wrong.

Nehru

1. From late 1920s, he urged that the National Movement should have precise goals for peasants, workers, women, etc. fully worked out.
2. Right from 1928, he demanded not only independence, he also demanded that in independent India, peasants should get land, workers should get protection, women should get equal rights with men, and there should be total democracy with mass suffrage.

3. These demands were pushed in the Congress by Jawaharlal Nehru with the help of the Left and actually in the **Karachi resolution of 1931**, approved by the Congress.

Importance of the Karachi Resolution of 1931:

1. It was emphasised that:
 - the state should pursue “neutrality” towards religions,
 - women should have equal rights with men,
 - peasants should get land and rent-relief,
 - the state should control the basic industries, indebtedness to moneylenders should be scaled down, etc.
2. Without the Karachi resolution, without these promises, there couldn't have been that support for the national movement which it obtained in the 1930s and 1940s. In the Civil-Disobedience Movement of 1930, unprecedented number of peasants went to prison and lost their properties. Unlike the NCM of 1921, the CDM was the movement largely of the poor and that was the new thing. Once the movement took this form, it became increasingly difficult for British rule to continue.

Subhash Chandra Bose

1. He made Iqbal's poem “*Sare Jahan Se Achchha Hindostan Hamara*” the National Anthem of the Indian National Army.
2. He made Urdu and Hindi official languages of the Azad Hind Fauj.

“The Partition of India in 1947, accompanying independence, was undoubtedly a setback in the battle for minds, in which, as we have seen, the nation dwells.” Discuss.

We lost the battle of minds in the sense we wanted to keep Hindus and Muslims together – but the Partition took place. In this battle the setback was greater (for secular nationalists) among Muslims than Hindus. Whatever you might say about the Hindu Mahasabha and the Rashtriya Swayamsevak Sangh, they were a very small minority of Hindus and were hardly elected. This you can't, obviously, say of the Muslim League. Because of India's secular democracy, Muslims gradually turned to the nation.

It, however, remains an achievement — for which the national leadership of the time deserves the greatest possible credit — that India retained its secular character, and that the principles of the Karachi Resolution were largely incorporated in the Indian Constitution of 1949. There have been regrettable lapses and compromises in law, and still more in practice; but these cannot cast into shade the substance of the achievement.

Secularism

1. The word secularism as used by Pandit Nehru, or by my father, was that religion would be excluded from the state, as it was in the French Revolution.
2. Secularism is morality without religion, without any idea of after-life. It is linked to the idea of welfare (of people).
3. But the Radhakrishnan (Sarvepalli Radhakrishnan, India's second President) idea of secularism opens the door to majority communalism. It says all religions must be tolerated, which should be, but it also says religion can't be separated from the state.

Communalism

1. Communalism in India got its initial start in the 1880s when **Syed Ahmed Khan** counterposed it to the national movement initiated by the National Congress. He and his followers gradually laid down the foundation of all the basic themes of the communal ideology as it was propagated in the first half of the 20th Century.

2. Simultaneously, Hindu communalism was also being born. **The Punjab Hindu Sabha** was founded in 1909. Its leaders, U.N. Mukerji and Lal Chand, were to lay down the foundations of Hindu communal ideology and politics. They directed their anger primarily against the Congress for trying to unite Indians into a single nation and for “sacrificing Hindu interests” to appease Muslims

Indian National Congress - Points to remember

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| 1. The first president of Indian National Congress was Womesh Chandra Banerji |
| 2. The first session of the INC was held in Dec 1885 in Mumbai. |
| 3. Mahatma Gandhi presided over the Belgaum session of INC in 1924. |
| 4. The first woman president of INC was Mrs Annie Besant. |
| 5. The first Indian woman president of the INC was Mrs Sarojini Naidu |
| 6. The first Englishman to become the president of INC was George Yule |
| 7. The first Muslim president of the INC was Badruddin Tayabji. |
| 8. The president of INC at the time of India's independence was Acharya JB Kriplani. |

Important sessions of Indian National Congress

| Year | Place | President | Importance |
|------|-----------|---------------------------|---|
| 1887 | Madras | Badruddin Tayabji | First session to be presided by a Muslim. |
| 1888 | Allahabad | George Yule | First session to be presided by an Englishman. |
| 1896 | Kolkata | Rahimtulla M Sayani | The National Song, Vande Mataram was sung for the first time. |
| 1907 | Surat | Rashbihari Ghosh | The INC split into two, one consisting of Moderates, led by Gokhale and the other consisting of Extremists, led by Tilak. |
| 1911 | Kolkata | Pandit Bishan Narayan Dar | The National Anthem, Jana Gana Mana was sung for the first time. |
| 1916 | Lucknow | Ambica Charan Mazumdar | Joint session with Muslim League in which the historic Lucknow pact was signed. |
| 1917 | Kolkata | Mrs Annie Besant | First session to be presided by a Lady. |
| 1925 | Kanpur | Mrs Sarojini Naidu | First session to be presided by an Indian lady. |
| 1929 | Lahore | Pt Jawaharlal Nehru | The decision to launch a civil disobedience movement to achieve complete independence and to observe 26 Jan as Independence Day was taken. Nehru became the president for the first time. |
| 1946 | Meerut | Acharya JB Kriplani | Last pre-independence session of the INC. |
| 1948 | Jaipur | Dr Pattabhi Sitaramayya | First session after Independence. |

Jyotiba Phule

Jyotiba Phule (1827- 1890), whom Maharashtrais call Jotiba or Jotirao Phule, was **India's first Dalit reformer** who offered a systematic theory of caste and emerged as the most radical opponent of the caste system in the 19th Century.

- Instead of reforming the caste system, he pleaded for complete demolition of its oppressive structure.
- His writings are originally in Marathi.
- As early as 1848, he opened the **first-ever school for Dalit girls in Pune**, a city whose social, cultural and educational life was dominated by conservative Maharashtrian Brahmin values. When he could not find a teacher for it, his wife **Savitribai Phule** took up the challenge. She too became a Dalit icon in due course on account of her dedicated work and progressive ideas.

Jyotiba Phule died in 1890. Is it a coincidence that Ambedkar was born in 1891?

B.R. Ambedkar was in a sense his ideological successor. One of his seminal works carries the title "Annihilation of Caste". He had prepared it in 1935 as a speech and sent it to **Jaat-Paat Todo Mandal** which had invited him to preside over its conference in Lahore. However, his critique of Hindu scriptures was too much to swallow for the organisers and they withdrew the invitation.

Quit India Movement

- Gandhi's Eleven-point demands were not put during Quit India Movement. In January 1930, Gandhiji issued an eleven-point ultimatum to Lord Irwin, combining some general and specific demands. With no positive response forthcoming from the Government on Gandhi's Eleven-point demands, the Congress Working Committee invested Gandhi with full powers to launch the Civil Disobedience Movement (CDM) at a time and place of his choice.

Reasons for launching Quit India Movement:

1. Failure of Cripps Mission in April 1942 made clear that Britain was determined to continue India's unwilling partnership in the War effort.
2. Popular discontent, a product of rising prices and war-time shortages was mounting
3. The news of Allied reverses and British withdrawals from South-East Asia and Burma affirmed an imminent British collapse.

Satyagraha Sabha

1. To protest against the **Rowlatt Act** (this act authorized the government to imprison for a maximum period of two years, without trial, any person suspected of terrorism), in February 1919, Gandhiji founded Satyagraha Sabha.
2. Its members took a pledge to disobey the Act and thus to court arrest and imprisonment.
3. He organized a mass protest at all India level. By March 23, 1919, the volunteers started courting arrests.
4. The three organizations viz, the Home Rule league, Muslim league and the Satyagraha Sabha along with some other small organizations coordinated and organized the biggest Satyagraha ever.

Cabinet Mission

- The Cabinet Mission Plan, 1946 most importantly it rejected the demand of Muslim league for Pakistan and recommended for a Union of India.
- The Plan even though gave the right to draft constitution, but the Constituent Assembly was to be elected indirectly.
- The Plan greatly restricted the powers of the Centre by allocating to it only three subjects i.e.

- Foreign Affairs,
 - Defence and
 - Communications.
- The Centre was deprived of control over such important subjects needing uniformity viz. Currency and Coinage, Customs and Tariffs, Weights and Measures, Planning and Development and Inter-State Commerce. Generally, these subjects are assigned to the Centre in federations in the interest of integrated economic development of the country.

Architectural Style of Temples

- The Kanchi Kailasanathar temple is the oldest structure in Kanchipuram Located in Tamil Nadu, India, it is a Hindu temple in the Dravidian architectural style.
- Hoysala temples are of hybrid or vesara style as their unique architecture seems neither completely dravida nor nagara, but somewhere in between.
- Brihadeshwara temple is an architectural example showcasing the pure form of the Dravida type of temple architecture and representative of the Chola Empire ideology and the Tamil civilisation in Southern India.

Madan Mohan Malviya

1. Malviya is most remembered as the founder of **Banaras Hindu University**.
2. He was the President of the **INC** on **4 occasions**. He left Congress in 1934.
3. One of the founders of **Scouting in India**, Founders of **English-newspaper 'The Leader'**
4. He was a member of the **Hindu Mahasabha**. He was a president of the special session of Hindu Mahasabha in Gaya in 1922 and in Kashi in 1923.
5. He was the Chairman of **Hindustan Times** from 1924 to 1946. His efforts resulted in the launch of its Hindi edition named **Hindustan Dainik** in 1936.

Pavakoothu

- In Kerala, the traditional **glove puppet** play is called Pavakoothu. It came into existence during the 18th century due to the influence of **Kathakali**, the famous classical dance-drama of Kerala, on puppet performances. The theme for Glove puppet plays in Kerala is based on the episodes from either the Ramayana or the Mahabharata.
- In Pavakoothu, the height of a puppet varies from one foot to two feet. The head and the arms are carved of wood and joined together with thick cloth, cut and stitched into a small bag.
- The musical instruments used during the performance are Chenda, Chengiloa, Ilathalam and Shankhathe conch.

Brahmo Samaj

- Brahmo Samaj was founded by Raja Rammohan Roy. He criticised idolatory and re-interpreted Hindu doctrines.
- There was no place for priesthood in the Samaj building. Brahmo Samaj started a campaign for the abolition of Sati, condemned polygamy, denounced casteism.

- Brahmo Samaj took no definite stand on the doctrine of Karma and transmigration of soul and left it to individual Brahmos to believe either ways. As such one cannot say that it opposed the doctrine of Karma and transmigration of soul.

Indigo revolt of 1859-60

- The Indigo revolt not only saw unity among Hindu and Muslim peasants, there was also immense role played by intelligentsia of Bengal. Newspaper campaigns, mass meetings, support in legal battles etc. was provided to the peasants by intelligentsia of Bengal, for e.g. **Hindoo Patriot** published regular reports on planter's oppression.
- The Indigo revolt was largely successful with government issuing notification in 1860 that ryots cannot be compelled to sow indigo. However, the revolt did not see violent repression by the government. The government's response to the revolt was rather restrained, influenced by the support extended to the revolt by the intelligentsia and missionaries. Also, the government has just undergone harrowing experience of Santhal uprising and the revolt of 1857. Hence, to say that government repression was there is wrong.

Mansabdari System

- ❖ The whole nobility, the bureaucracy as well as the military hierarchy, held mansabs. They could be transferred from the civil side to the military department and vice versa.
- ❖ The mansabdars of the Mughal Empire received their pay either in cash (**naqd**) or in the form of assignments of areas of land (**jagir**) from which they were entitled to collect the land revenue and all other taxes sanctioned by the emperor.
- ❖ **The unique feature of Mansabdari was 'Tajwiz System'**, wherein a petition (Tajwiz) was presented by a nobleman to the Emperor, recommending that an applicant be recruited as a 'mansabdar'.

Bhagvatism cult

1. It originated during Post-Mauryan period.
2. It believed in the doctrine of reincarnation or 'avataras'.
3. It was liberal enough to attract foreigners into its fold along with women, vaishyas and shudras.

Traditional Sarees/Fabrics

1. **Pochampally:** Pochampally Saree or Pochampalli Ikat is a saree made in Bhoodan Pochampally, Nalgonda district, Telangana State, India. They are popular for their traditional geometric patterns in Ikat style of dyeing. The Indian government's official air carrier, Air India air hostesses wear specially designed pochampally silk sarees. It has found place in **UNESCO tentative list of world heritage sites** as part of "iconic saree weaving clusters of India".
2. **Paithani:** Paithani is a variety of sari, named after the Paithan town in Aurangabad Maharashtra state where they are woven by hand. Made from very fine silk, it is considered as one of the richest saris in India, it is a gold and silk sari (zari). Paithani is characterised by borders of an oblique square design, and a pallu with a peacock design.
3. **Sanganer:** a town near Jaipur, is famous for block and screen-printed cotton cloth. In the traditional Sanganeri prints, the ground is in white or pastel shades with floral cones and sprays scattered with in symmetrical borders. **Sanganeri Hand block printing received the GI tag in 2010.**
4. **Kota:** in Rajasthan, famous for **Kota doria or Kota Saris**. Sarees are made of pure cotton and silk and have square like patterns known as khats on them. The chequered weave of a Kota sari is very popular. They are very fine weaves and weigh very less.

Dance

1. **Krishnattam:**

- Folk theatre of Kerala, came into existence in the middle of 17th century A.D. under the patronage of King Manavada of Calicut.
- Cycle of 8 plays performed for 8 consecutive days.
- The plays are Avataram, Kaliyamandana, Rasa Krida, Kamasavadha, Swayamvaram, Bana Yudham, Vivida Vadham, and Swargarohana.
- The episodes are based on the theme of Lord Krishna - his birth, childhood pranks and various deeds depicting victory of good over evil.

2. **Koodiyaattam,**

- One of the oldest traditional theatre forms of Kerala,
- Based on Sanskrit theatre traditions.
- The characters of this theatre form are: Chakyaar or actor, Naambiyaar, the instrumentalists and Naangyaar, those taking on women's roles.
- The Sutradhar or narrator and the Vidushak or jesters are the protagonists.
- Emphasis on hand gestures and eye movements makes this dance and theatre form unique.

3. **Mohiniyattam,**

- The classical solo dance form of Kerala.
- It is literally interpreted as the dance of 'Mohini', the celestial enchantress of the Hindu mythology.
- It is one of the 8 classical dance forms of India.
- References of Mohiniyattam can be found in the texts **Vyavaharamala** written in 1709 by Mazhamagalam Narayanan Namputiri and in **Ghoshayatra**, written later by great poet Kunjan Nambiar.
- It traces its origin to the temples of Kerala.

Jamini Roy

1. Roy (1887-1972) was a frontline pupil of iconic Abanindranath Tagore
2. Taking a inspiration from the Kalighat and Pat traditions of Bengal done on cloth, board and paper, he developed a style that scholars note was a reaction against the Bengal School and Western tradition of art.
3. He abandoned the use of European paints in favour of mineral and vegetable-based pigments made from rock-dust, tamarind seeds, alluvial mud and indigo.
4. Roy's admiration for rural folk art was politically motivated. It was part of a nationalistic desire to find an artistic style free from colonialism.
5. His works of men and women explore the economy of line, the beauty of gesture and the compositional clarity of the frontal perspective.

Gods of Zero and Infinity

For Hindus, the world is created when Narayana awakes. **Narayana is thus a visual representation of human consciousness**, which awakening heralds the creation of our world.

The serpent on whose coils Narayana reclines is: **Adi-Ananta-Sesha**, which literally means **Primal-Limitless-Residue**, which is numerically visualised as **One-Infinity-Zero**. For with consciousness, we become aware of the first moment of beginnings, of limitless possibilities, and of nothingness that existed before the first moment.

Hinduism, Buddhism and Jainism, all speak of **rebirth, cyclical time, and a world where there are no boundaries**.

Buddhism came up with ideas such as **nirvana** (oblivion) and **shunya** (which literally means zero).

Jainism spoke of a world of endless possibilities (**an-ekanta-vada**).

The mathematician Brahmagupta, 638 AD, is associated with giving form to the number zero, and formulating the first rules with its usage. The rise of the decimal system enabled the writing of vast numbers, of huge value, a practice that has been traced to even Vedic texts written around 1000 BCE, values that are not seen in any other parts of the world.

Pandit Deendayal Upadhyaya

- ♣ He was a man of soaring idealism and had a tremendous capacity for organization. He started a monthly magazine "**Rashtra Dharma**", a weekly '**Panchajanya**', and a daily '**Swadesh**'.
- ♣ Deendayal was a deep and original thinker. **His philosophy of Integral Humanism**, which is a synthesis of the material and the spiritual, the individual and the collective, bears eloquent testimony to this.
- ♣ In the field of politics and economics, he was pragmatic and down to earth. He visualized for India a decentralized polity and self-reliant economy with the village as the base.
- ♣ He welcomed modern technology but wanted it to be adapted to suit Indian requirements.
- ♣ Deendayal believed in a constructive approach. He exhorted his followers to co-operate with the Government when it was right and fearlessly oppose when it erred.