

UNIT -2: NATIONAL INTEGRATION

Content	Comprehension	Analysis	Synthesis	Evaluation
Religions, culture, traditions and customs of India.	Develop an insight into the religion, cultural and tradition of India. Understand the impact of different races that came and left a mark here.	Analyse the religio-cultural diversity of the country and its impact on the lives of the people and their beliefs.	Appreciate the spirit of oneness despite the diversity.	Worksheets, comprehension questions, discussion and activities.
National Integration: Importance and necessity.	Understand the concept of National Integration and its importance.	Assess the different areas that bring out the necessity of National Integration.	Appreciate the spirit of National Integration in the citizens of India.	Worksheets, comprehension questions, discussion and activities.
Freedom struggle and nationalist movements in India.	Acquire knowledge of freedom struggle and nationalist movements in India.	Make an in depth analysis of each movement and its impact on the freedom struggle.	Appreciate the role of all the freedom fighters, sung unsung.	Worksheets, comprehension questions, discussion and activities.

Unit-2

National Integration

National integration is the awareness of a common identity amongst the citizens of a country. It means that though we belong to different castes, religions and regions and speak different languages. India is a secular democratic country we recognize the fact that we are all one. This kind of integration is very important in the building of a strong and prosperous nation. A unique feature of our country is that all the major religions of the world are practiced here. There are also great varieties in costume, food habits, and social customs. Geographically our land is diverse and there are amazing differences in climate. Despite all these differences India is a political entity, every part of which is governed under the same Constitution.

1. Religions in India

Major: Religion for the Hindus is an experience or attitude of mind. It is not an intellectual proposition, but a life conviction; it is consciousness of ultimate reality. Man becomes aware of God through experience. The source of Hindu thought is the Vedas. The Hindus believe in meditation and yoga. The goal of religious quest is earned by intellectual and moral discipline. The Hindus believe in re-birth, spirit and salvation. Perfection in life is attained through knowledge of truth. The theory of Hinduism lays stress on Bhakti, Karma and Re-birth.

Islam: Islam means 'Submission' or resignation to Allah (God). The Quran, the highest authority is revealed as the eternal word of God incarnate. All the prophets from Adam to Mohammad and the books revealed to them are regarded as religious heritage of Islam. Muslims have to bear witness to the oneness of God and message of Muhammed and have to observe prayer five times daily with a weekly Juma prayer on Friday noon. They keep dawn to dusk fast for purity of soul in the ninth month of Ramzan of the Islamic year. The Islamic teaching highlights the purity of life, charity to the poor and spread of brotherhood.

Christianity: Christianity was founded by *Jesus Christ*, and commands the largest following in the world. Christ was born in 4 BC in Judaea. He started preaching about the kingdom of God when he was thirty. His activities roused the opposition of the Jewish high priests. He was crucified on the orders of Pontius Pilate, the Roman Governor. Christianity preaches charity, love and peace. The message of Jesus Christ is given in the Holy Bible. Christianity is not a religion but a way of life, which guides the actions and life for mental peace and love of humanity.

Jainism: Jainism derives its name from Jaina (the Conqueror). *Mahavira* belonged to a princely family in Vaishali. At the age of 30, he renounced the world and spent 12 years in austerity and meditation in search of truth. At the age of 47, while meditating, he

received enlightenment. As per Jainism teachings, anger, pride, deception and greed must be counteracted by the ten best virtues such as forgiveness, humility, straight forwardness, contentment, truthfulness, restraint, austerity, purity, chastity and renunciation. To keep himself steady on path of liberation and to destroy karma, a monk has to bear all the trouble that might cause him pains and practise austerity both external and internal. It is pure meditation which ultimately leads to liberation.

Buddhism: Buddhism was founded by *Gautam Buddha* who was the son of Indian Prince *Suddhodan*. The sorrow and suffering of the world tormented his heart. He abandoned his house in pursuit of enlightenment. Gautam found enlightenment while meditating under a Pipal tree at the age of 42. Buddha preached that emancipation from cycle of re-birth i.e., Nirvana can be attained by path of self purification, with doctrine of love and mercy. Buddhism is essentially a religion of kindness, humanity and equality. It denounces all claims to superiority on grounds of birth or caste.

Sikhism: God, the original Guru, imparted his message to his disciple *Nanak*, who having absorbed the divine spirit, became the Guru himself. The message is known as *Gurmat*. He, who follows the teaching of *Gurmat*, is a pure person and known as Sikh. The same spirit was passed on to the successive Gurus and ultimately the divine spirit has been passed onto the sacred script of '*Guru Granth Saheb*'. The teachings of Sikhism are that 'God is one'. Equality in society and leading a life of purity are important. The institution of *Gurudwara* and common kitchen (langar) are noble examples of equality in Sikhism.

1.1 Culture of India

Our country has witnessed arrival of people from different races. They affected the indigenous cultures and through the process of assimilation and synthesis, Indian culture grew all the more richer.

Arrival of various races in India and their effect:¹

- I. **Negrito Race:** According to J H Huntton, the oldest race reaching India was Negrito. They did not know how to make use of instruments made of stones and bones, cultivate land, make earthen wares or build houses. They are now found only in the Andaman Islands.
- II. **Proto-Australoid Race:** After the Negrito race, came the Proto-Australoid or the primitive Australian race. They are specially found in Central India or in South - East India in the present age. They are also called 'Austic' in English and 'Agneya' in Hindi. Santhal, Munda, Birho, Asur, Kobra, Coorg, Jaung and such other tribes are related to the Proto- Australoid race. The people of Australoid race

¹ <http://www.preservearticles.com/essay-india-has-been-the-meeting-place-of-conflicting-races-and-civilizations.html>

influenced the material and religious life in India. Indians learnt, how to cultivate land with the help of pick - axe and to grow rice, bananas, coconuts, brinjals, betel leaves, lemons, jamboo fruit and cotton from them.

In the religious field, they brought to India the belief in rebirth, various fabulous stories about the origin of creation, a myth about incarnation of God. The interesting stories in *Mahabharata* and *Ramayana* about Vasuki, the ruler in 'Patal Lok', the origin of the creation from snakes and eggs, interesting stories about *Ganesh* have been taken from the myths of this race. Perhaps, this very race taught the Indians, how to count the dates according to moon phases and fixation of sacred festivals etc.

- III. **The coming of Aryans:** Aryans made the greatest contribution towards the development of Indian culture. Their Vedas are the main roots of Indian culture. The contribution of the Aryans has been described by *Dr. Jadunath Sarkar*, 'as a feeling of sympathy and adjustment, a wonderful evolution of science and philosophy, fixation of adjustment among different castes through their principle of 'Varna' system and the spread of civilization through 'Tapovan' system.'
- IV. **The coming of Islam:** The followers of Islam came to India after the Aryans. In his book titled 'Influence of Islam on Indian Culture', *Dr. Tarachand* has written that the influence of Islam on the Indian life has been noticeable, specially on many customs, music, dress, cooking methods, marriage traditions, festivals, fairs and on the institutions and manners of the Maratha, Rajput and Sikh courts.
- V. **Influence of the British:** The British deeply influenced all aspects of Indian culture. The English language brought hundreds of English words into the Indian languages. The influence of western culture on the prose, novel, one-act plays and poetry in Indian literature can be clearly seen. Western education created a wave of reformation in the whole country. On one hand, the ideas of equality, freedom and nationality helped in uprooting social evils like *Sati* custom, female foeticide, child marriage and prohibition of widow marriage. On the other hand, they also created a political awakening in the country. The present form of administration in India is the outcome of the great influence of the British ideology. The present economic organization, joint stock companies, managing agencies, big factories, production through machines, railways, telegraphs, telephone, aeroplanes and other means of conveyance and communication were brought to India from the West. This influence has been profound and has helped for the country's progress, although its assimilation is equally necessary.

1.2 Customs and Traditions of India

India is a multi-racial, multi-lingual civilization with rich cultural heritage and has provided peaceful atmosphere for the development of many religions. Indian culture and customs are influenced by these religions. The customs of India depict a very colourful panorama. There are certain customs which are prevalent in a particular region and some are common to all regions of the country.



Diwali Fireworks

Indian festivals are famous the world over. Since India is an agro-based economy most of the festivals are related to the change of weather and harvesting. The most famous Indian festivals are Diwali, Holi, Dussehra and Basant Panchami. There are certain festivals which are prevalent in particular regions only like Bihu in Assam, Baishakhi in Punjab, Pongal in Tamil Nadu, Onam in Kerala, to name a few.

Customs and Traditions:

- (a) Indian customs are mostly related to local practices. The customs of a Hindu marriage are different from that of Christians or Sikhs. Similarly, there are different customs for festival celebrations. All these customs have been protected by law.
- (b) Certain religious customs pertain to a particular religion only, like Mundan ceremony among Hindus and the naming ceremony in Sikhs. Apart from religious value, these customs are a means of entertainment.
- (c) There are some customs regarding dresses and ornaments of women. These are associated with particular regions, which give a very colorful dimension to Indian customs and traditions. Similarly, all regions have their distinctive ornaments.
- (d) India with different races and religions, has rich customs related to festivals, religious ceremonies, dresses, marriages, architecture, painting, song, dance and food habits. The customs and traditions of India though varied, are a binding force, which ultimately serves as a unifying factor for a secular India.



Bharatnatayam dance

Today, modern thinking has broken all barriers in society. People have become more tolerant and celebrate most festivals, even if they happen to belong to other religions.

2. National Integration: Importance and Necessity

Indian civilisation is one of the oldest in the world. In the past, people belonging to different races and religions came and settled here. They brought with them their distinctive language and life style. Different tribes with their distinct languages intermingled with the tribes of our country. Our culture is described as an example of composite culture. It consists of all communities, races and religions.

2.1 Importance of National Integration

National integration implies a feeling of togetherness and unity among the people of a country. It also means an atmosphere in which all citizens, irrespective of their caste, religion and region live together peacefully. It refers to integration in all respects, social, political, economic and above all emotional. In an integrated country people share common goals. They all work together and co-operate with each other for the prosperity of the nation.

We must understand that national integration does not mean uniformity of religion, dress and food habits etc. It means both, preservation of diverse cultures and, at the same time, living and working in harmony. No country or society can survive if its people do not remain united. The feeling of togetherness and a sense of belonging are absolutely necessary for a nation to survive. Such a feeling can only be generated through the process of integration. Thus national integration is a positive concept which provides strength to fight against all divisive forces. It provides a congenial condition in which people can make good progress.

Importance

National integration has assumed greater importance in the recent years due to the fast changing ethos and moral values in the society. The turbulent atmosphere and the deteriorating law and order situation in the country due to various religious, social and political factors, have led to the realisation of the necessity for national integration.

The realisation of its importance in itself is a step in the right direction. The government is taking positive steps towards achieving national integration. NCC, one of the prime organisation of the country training the youth, provides the ideal ground to start with. National integration has been made part and parcel of NCC training. A great deal of emphasis is laid on national integration by conducting national level camps and number of other activities where cadets from all over the country participate.

2.2 Necessity of National Integration

National integration is necessary, particularly in a country like India, where people with different languages, religions, races and culture are required to be woven together. The unity in diversity, of which we are proud of, can only be maintained, if we have the understanding and respect for each other's religion, customs and traditions. If we have to survive as a nation and safeguard our sovereignty and national integrity, we have to remain united. National integration is a pre-requisite for the survival and prosperity of any nation. Hence, national integration is a basic necessity for the following reasons:-

- (a) Maintenance of sovereignty and territorial integrity of the nation.
- (b) Maintenance of peace and harmony.
- (c) Growth and development of the nation.
- (d) Eradication of poverty and illiteracy.
- (e) Internal security, law and order.
- (f) Culture and religious development.
- (g) Economic and industrial growth.
- (h) Attract foreign investment and increase import and export.
- (j) Exchange of technological know-how and culture
- (k) Dignity and self-respect as a nation.
- (l) Welfare and well-being of the people.
- (m) Foreign relations and better standing among the nations of the world.

It is the duty of every citizen to strive to achieve unity in spite of diversity and further cement it. We must remember that there should be no divisions between North and South or East and West of India. There is only one India; we all Indians are inheritors of this great nation.

3 Freedom Struggle and Nationalist Movement in India

India is a free nation with a rich variegated history, an extraordinarily multifaceted cultural diversity and a commitment to democratic values and well-being for all. Its civilisation is one of the oldest civilisations in the world. In the past, people belonging to different races and religions came and settled here. They brought with them their distinctive language and lifestyle. Different tribes with their distinct languages intermingled with various tribes of our country. That is why our culture is described as

an example of a composite culture. It is made up of diverse communities, races and religions.

The Britishers came and ruled India for nearly 200 years. After the battle of Plassey in 1757, the British achieved political power in India. Their supremacy was established during the tenure of Lord Dalhousie, who became the Governor-General in 1848. He annexed Punjab, Peshawar and the Pathan tribes in the north-west of India. And by 1856, the British conquest and its authority were firmly established. While the British power reached its height during the middle of the 19th century, the discontent among the local rulers, the peasantry, the intellectuals, common masses as also of the soldiers who became unemployed due to the disbanding of the armies of various states, became widespread. This soon broke out into a revolt which assumed the dimensions of the 1857 Mutiny.



Map of India 1857

The Indian Mutiny of 1857

The conquest of India, which could be said to have begun with the Battle of Plassey (1757), was practically completed by the end of Dalhousie's tenure in 1856. It had been, by no means, a smooth affair as the simmering discontent of the people manifested itself in many localized revolts during this period. However, the Mutiny of 1857, which began with a revolt of the military soldiers at Meerut, soon became widespread and posed a grave challenge to the British rule. Even though the British succeeded in crushing it within a year, it was certainly a popular revolt in which the Indian rulers, the masses and the militia participated so enthusiastically, that it came to be regarded as the First War of Indian Independence.



The Mutiny of 1857

The introduction of the 'zamindari system' by the British, ruined the peasants due to exorbitant charges by the new class of landlords. The craftsmen were destroyed by the influx of the British manufactured goods. The religion and the caste system which

formed the firm foundation of the traditional Indian society was endangered by the British administration. The Indian soldiers as well as people in administration could not rise in hierarchy as the senior jobs were reserved for the Europeans. Thus, there was all-round discontentment and disgust against the British rule, which burst out in a revolt by the 'sepoys' at Meerut whose religious sentiments were offended when they were given new cartridges greased with cow and pig fat, whose covering had to be stripped out by biting with the teeth, before using them in rifles. The Hindu as well as the Muslim soldiers, who refused to use such cartridges, were arrested, which resulted in a revolt by their fellow soldiers on 9 May 1857.

The rebel forces soon captured Delhi and the revolt spread to a wider area and there was uprising in almost all parts of the country. The most ferocious battles were fought in Delhi, Awadh, Rohilkhand, Bundelkhand, Allahabad, Agra, Meerut and western Bihar. The rebellious forces under the commands of Kanwar Singh in Bihar and Bakht Khan in Delhi gave a stunning blow to the British. In Kanpur, Nana Sahib was proclaimed as the Peshwa and the brave leader, Tantya Tope led his troops. Rani Lakshmibai was proclaimed the ruler of Jhansi, who led her troops in the heroic battles against the British. The Hindus, the Muslims and the Sikhs fought shoulder to shoulder to throw out the British. The revolt was controlled by the British within one year; it began in Meerut on 10 May 1857 and ended in Gwalior on 20 June 1858.

Source: <http://nccindia.nic.in/hand-book-common-subject-sdsw>,
http://www.archive.india.gov.in/knowindia/culture_heritage.php?id=5

End of the East India Company

Consequent to the failure of the Revolt of 1857 Rebellion, it also saw the end of the East India Company's rule and many important changes took place in the British Government's policy towards India which sought to strengthen the British rule through winning over the Indian princes, chiefs and landlords. Queen Victoria's Proclamation of 1 November 1858, declared that, thereafter, India would be governed by and in the name of the British Monarch through a Secretary of State.

The Governor General was given title of 'Viceroy', which meant the representative of the Monarch. Queen Victoria assumed the title of the Empress of India, and thus, gave the British Government unlimited powers to intervene in the internal affairs of the Indian states. In brief, the British supremacy over India, including the Indian States, was firmly established. The British gave their support to the loyal princes, zamindar and local chiefs, but neglected the educated people and the common masses. They also promoted the other interests like those of the British merchants, industrialists, planters and civil servants. The people of India, as such, did not have any say in running the

government or formulation of its policies. Consequently, people's disgust with the British rule kept mounting, which gave rise to the birth of Indian national movement.

The leadership of the freedom movement passed into the hands of reformists like Raja Rammohan Roy, Bankim Chandra and Ishwar Chandra Vidyasagar. During this time, the binding psychological concept of National Unity was also forged in the fire of the struggle against a common foreign oppressor.

Raja Rammohan Roy (1772-1833), founded the Brahmo Samaj in 1828, which aimed at purging the society of all its evil practices. He worked for eradicating evils like *sati*, child marriage and *purdah* system, championed widow marriage and women's education and favoured the English system of education in India. It was through his effort that *sati* was declared a legal offence by the British.

Swami Vivekananda (1863-1902), the disciple of Ramakrishna Paramahansa, established the Ramkrishna Mission at Belur in 1897. He championed the supremacy of Vedantic philosophy. His talk at the Chicago (USA) Conference of World Religions in 1893, made the westerners understand the philosophy of Hinduism for the first time.

Source: <http://nccindia.nic.in/hand-book-common-subject-sdsw>,
http://www.archive.india.gov.in/knowindia/culture_heritage.php?id=5

Nationalist Movement in India

Formation of the Indian National Congress (INC)

The foundations of the Indian National Movement were laid by Surendranath Banerjee with the formation of Indian Association at Calcutta in 1876. The aim of the Association was to represent the views of the educated middle class, inspire the Indian community to take the value of united action. The Indian Association was, in a way, the forerunner of the Indian National Congress, which was founded, with the help of A.O. Hume, a retired British official. The birth of the Indian National Congress (INC) in 1885 marked the entry of new educated middle-class into politics and transformed the Indian political horizon. The first session of the Indian National Congress was held in Bombay in December 1885, under the presidentship of Womesh Chandra Banerjee and was attended among others by Badr-uddin Tyabji.

At the turn of the century, the freedom movement reached out to the common unlettered people through the launching of the Swadeshi Movement by leaders such as Bal Gangadhar Tilak and Aurobindo Ghose. The Congress session at Calcutta in 1906, presided by Dadabhai Naoroji, gave a call for attainment of '*swaraj*', a type of self-government elected by the people within the British Dominion, as it prevailed in Canada and Australia, which were also the parts of the British Empire.

Meanwhile, in 1909, the British Government announced certain reforms in the structure of Government in India which are known as Morley-Minto Reforms. But these reforms came as a disappointment as they did not mark any advance towards the establishment of a representative government. The provision of special representation of the Muslim was seen as a threat to the Hindu-Muslim unity on which the strength of the National Movement rested. So, these reforms were vehemently opposed by all the leaders, including the Muslim leader, Muhammad Ali Jinnah. Subsequently, King George V made two announcements in Delhi: Firstly, the Partition of Bengal, which had been effected in 1905, was annulled and, secondly, it was announced that the capital of India was to be shifted from Calcutta to Delhi.

The disgust with the reforms announced in 1909 led to the intensification of the struggle for *swaraj*. While, on one side, the activists led by the great leaders like Bal Gangadhar Tilak, Lala Lajpat Rai and Bipin Chandra Pal waged a virtual war against the British, on the other side, the revolutionaries stepped up their violent activities. There was a widespread unrest in the country. To add to the already growing discontent among the people, the Rowlatt Act was passed in 1919, which empowered the Government to put people in jail without trial. This caused widespread indignation, led to massive demonstrations and *hartals*, which the Government repressed with brutal measures like the Jallianwala Bagh massacre, where thousands of unarmed peaceful people were gunned down on the orders of General Dyer.

Source: <http://nccindia.nic.in/hand-book-common-subject-sds>,
http://www.archive.india.gov.in/nowindia/culture_heritage.php?id=5

Jallianwala Bagh Massacre

The Jallianwala Bagh massacre of 13 April 1919, was one of the most inhuman acts of the British rulers in India. The people of Punjab gathered on the auspicious day of Baisakhi at Jallianwala Bagh, adjacent to Golden Temple (Amritsar), to lodge their protest peacefully against the persecution by the British Indian Government. General Dyer appeared suddenly with his armed police force and fired indiscriminately at innocent empty-handed people leaving hundreds dead, including women and children.



Jallianwala Bagh Massacre

After the First World War (1914-1918), Mohandas Karamchand Gandhi became the undisputed leader of the Congress. During this struggle, Mahatma Gandhi had developed the novel technique of non-violent agitation, which he called *Satyagraha*, loosely translated as 'moral domination'. Gandhi, himself a devout Hindu, also espoused a total moral philosophy of tolerance, brotherhood of all religions, non-violence (*ahimsa*) and of simple living. With this, new leaders like Jawaharlal Nehru and Subhash Chandra Bose also emerged on the scene and advocated the adoption of complete independence as the goal of the National Movement.

The Non-Cooperation Movement

The Non-Cooperation Movement was started under the leadership of Mahatma Gandhi and the Indian National Congress from September 1920 to February 1922, marking a new awakening in the Indian Independence Movement. After a series of events, including the Jallianwala Bagh Massacre, Gandhiji realised that there was no prospect of getting a fair treatment at the hands of British, so he planned to withdraw the nation's co-operation from the British Government, thus launching the Non-Cooperation Movement and thereby marring the administrative set up of the country. This movement was a success as it gave great encouragement to millions of Indians. This movement almost shook the British authorities.

Source: <http://nccindia.nic.in/hand-book-common-subject-sdsw>,
http://www.archive.india.gov.in/nowindia/culture_heritage.php?id=5

Simon Commission

The non-cooperation movement failed. Therefore, there was a lull in political activities. The Simon Commission was sent to India in 1927 by the British Government, to suggest further reforms in the structure of the Indian Government. The Commission did not include any Indian member and the Government showed no intention of accepting the demand for Swaraj. Therefore, it sparked a wave of protests all over the country and the Congress as well as the Muslim League gave a call to boycott it under the leadership of Lala Lajpat Rai. The crowds were lathi charged and Lala Lajpat Rai, also called Sher-e-Punjab (Lion of Punjab), died of the blows received in an agitation.



Protest against Simon Commission

Civil Disobedience Movement

Mahatma Gandhi led the Civil Disobedience Movement that was launched in the Congress Session of December 1929. The aim of this movement was a complete disobedience of the orders of the British Government. During this movement, it was decided that India would celebrate 26th January as the Independence Day. On 26th January 1930, meetings were held all over the country and the Congress tricolour was hoisted. The British



Civil Disobedience Movement led by Mahatma Gandhi

Government tried to repress the movement and resorted to brutal firing, killing hundreds of people. Thousands were arrested along with Gandhiji and Jawaharlal Nehru. But, the movement spread and following this, the Round Table Conferences were arranged by the British, and Gandhiji attended the second Round Table Conference at London. But nothing came out of the conference and the Civil Disobedience Movement was revived.

During this time, Bhagat Singh, Sukhdev and Rajguru were arrested on the charges of throwing a bomb in the Central Assembly Hall (which is now Lok Sabha) in Delhi, to demonstrate against the autocratic alien rule. They were hanged to death on March 23, 1931.

Source: <http://nccindia.nic.in/hand-book-common-subject-sdsw>,
http://www.archive.india.gov.in/knowindia/culture_heritage.php?id=5

Quit India Movement

In August 1942, Gandhiji started the 'Quit India Movement' and decided to launch a mass civil disobedience movement 'Do or Die' call to force the British to leave India. The movement was followed, nonetheless, by large-scale violence directed at railway stations, telegraph offices, government buildings, and other emblems and institutions of colonial rule. There were widespread acts of sabotage, and the government held Gandhi responsible for these acts of violence, suggesting that they were a deliberate act of Congress policy. However, all the prominent leaders were arrested, the Congress was banned and the police and army were brought out to suppress the movement. Meanwhile, Netaji Subhash Chandra Bose, who escaped from the British detention in

Calcutta, reached foreign lands and organized the Indian National Army (INA) to overthrow the British from India.

The Second World War broke out in September of 1939 and without consulting the Indian leaders, India was declared a warring state (on behalf of the British) by the Governor General. Subhash Chandra Bose, with the help of Japan, preceded fighting the British forces and not only freed Andaman and Nicobar Islands from the Britishers, but also entered the north-eastern border of India. But in 1945, Japan was defeated and Netaji proceeded from Japan, by aeroplane to a place of safety but, met with an accident. It was given out that he had died in the air-crash. "Give me blood and I shall give you freedom" - was one of the most popular statements made by him, where he urged Indians to join him in his freedom movement.

Source: <http://nccindia.nic.in/hand-book-common-subject-sdsw>,
http://www.archive.india.gov.in/nowindia/culture_heritage.php?id=5

Partition of India

At the conclusion of the Second World War, the Labour Party, under Prime Minister Clement Richard Attlee, came to power in Britain. The Labour Party was largely sympathetic towards Indians who were calling for freedom. A Cabinet Mission was sent to India in March 1946, which after a careful study of the Indian political scenario, proposed the formation of an interim Government and convening of a Constituent Assembly, comprising of members elected by the provincial legislatures and nominees of the Indian states. An interim Government was formed headed by Jawaharlal Nehru. However, the Muslim League pressed for a separate state. Lord Mountbatten, the Viceroy of India, presented a plan for the division of India into India and Pakistan, which the Indian leaders had to accept.

India became free at the stroke of midnight, on 14 August 1947. Since then, every year, India celebrates Independence Day on 15th August. Jawaharlal Nehru became the first Prime Minister of free India and continued his term till 1964. Giving voice to the sentiments of the nation, Prime Minister, Pandit Jawaharlal Nehru said, "Long years ago we made a tryst with destiny, and now the time comes when we will redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends and when the soul of a nation, long suppressed, finds utterance.... We end today a period of ill fortune, and India discovers herself again."

Source: <http://nccindia.nic.in/hand-book-common-subject-sdsw>,
http://www.archive.india.gov.in/nowindia/culture_heritage.php?id=5

SUMMARY

- ❖ Religion should never be mixed with the political affairs.
- ❖ All religions spread the message of peace and love for humanity.
- ❖ Our country has benefited immensely by the arrival of different races from other parts of the world.
- ❖ Indian festivals, customs and traditions unify the people of India.
- ❖ National integration creates an atmosphere in which people from different castes, religions and regions live together in harmony.
- ❖ The deteriorating law and order situation in the country makes us realise the necessity of National Integration.
- ❖ National Integration assumes a greater importance in a democracy like ours.
- ❖ India has always been a centre of attraction for people from all over the world.
- ❖ The British rule in India was threatened by the 1857 mutiny.
- ❖ Harsh British policies caused anger and subsequently led to 1857 mutiny.
- ❖ The 1857 rebellion was crushed. The British Government decided to strengthen their rule by changing their policy.
- ❖ The leadership of the freedom movement passed into the hands of reformists like Raja Rammohan Roy, Bankim Chandra and Ishwar Chandra Vidyasagar.
- ❖ The Indian Association was formed in 1876 by Surendranath Banerjee.
- ❖ The Swadeshi Movement in 1906 took the freedom movement to the common people.
- ❖ The Rowlatt Act of 1919 and Jalianwala Bagh massacre fuelled anger against the British.
- ❖ M. K. Gandhi emerged as a leader and guided the non-violent agitations.
- ❖ India became a free nation at the stroke of midnight on August 14, 1947. We celebrate our Independence Day on 15th August.

Comprehension Questions:

Q.1. Answer the following in about 15 words:

- i) What role did religion play in ancient and medieval times?
- ii) How did the arrival of people of different races affect the indigenous culture of India?
- iii) Why is our culture described as an example of a composite culture?
- iv) What do you understand by National Integration?
- v) Why has national integration assumed greater importance in recent years? Give one reason.
- vi) Which is one of the prime organizations of the country working in the field of national integration and how?
- vii) What is the duty of each and every citizen with respect to National Integration?

Q.2. Answer the following in about 50 words:

- i) Write a note on the oldest race reaching India, according to J H Huntton.
- ii) What was the influence of Dravidian race on the Indian worship methods?
- iii) Write any two points related to the customs of India.
- iv) What was the contribution of Proto- Australoid Race in the Indian religious field? Write any three points.
- v) Which race made the greatest contribution towards the development of Indian culture and how?
- vi) How does national integration provide strength to fight against all divisive forces?
- vii) What are two most important ingredients of national integrity, survival and prosperity of any nation?
- viii) Explain the concept of National Integration in detail with the help of examples from day to day life?

Q.3. Answer the following in about 75 words:

- i) What is the present perspective of people about religion?
- ii) Why do we say that National Integration does not mean uniformity? Write three points justifying the statement.
- iii) Which three factors led to the realization of the necessity of National Integration?

Q.4. Answer the following in about 150 words:

- i) 'All religions spread the message of love and peace?' Substantiate your answer with the help of suitable examples from different religions.
- ii) Make a comparison of Proto-Australoid and Dravidian influence on the Indian religious field with reference to gods and ways of worship.
- iii) 'The realization of the importance of National Integration in itself is a step in the desired direction'. Explain the statement with the help of suitable examples.
- iv) Why is National Integration necessary particularly to a country like India? Cite suitable examples.

Q.5. Answer the following in about 250 words

- i) 'British influence on Indian culture has left a positive impact in many ways'. Elaborates
- ii) 'Indian festivals, customs and traditions unify the people of our nation'. Explain and substantiate your answer with the help of suitable examples.
- iii) Why is National Integration is a basic necessity? Explain any five reasons, in detail.

Let's Discuss:

HOTS (Higher Order Thinking Skills)

- 'Religion should never be mixed with the political affairs'. Critically analyze the statement in present day perspective, with the help of suitable examples.
- 'The deteriorating law and order situation in the country makes us realize the necessity of national integration'. What are your views regarding the said statement and how far you agree with it and why?

Group Activities:

- 'National Integration is the need of the hour for India'. Organise an inter class/intra class/inter house debate on the motion.

Other Suggested Activities:

- Celebrate National Integration Day in your school. Students may come dressed in various traditional costumes, perform a dance/sing a song and speak a few lines on the race/religion/state they are representing. Movie shows/debates/discussion/speeches may also be organized.
- A number of people worked very hard to help India attain its freedom. Enact the roles of some famous freedom fighters. Time limit 1-2 mins each.
- Listen to these inspirational songs written on the freedom struggle. Now fill the given grid. You may add other songs.

S. No.	Song	Singer	Lyric Writer	Music composer	Film/album
1	<i>Sare Jahan se Accha</i>				
2	<i>Ekla Chalo Re</i>				
3	<i>Ae Mere Watan ke Logon</i>				
4	<i>Kar chale hum fida</i>				
5.	<i>Ae mere pyare vatan</i>				

- Conduct an intra-class/inter class quiz about India's freedom struggle.

Research activities:

- Research on the reformists like Raja Rammohan Roy, Ishwar Chandra Vidyasagar, and Swami Vivekananda. Tell the class or speak in the assembly about their role in the eradication of various social evils.