

3. Effects of Forest Law on Hunting:

Earlier people living near the forests, used to hunt small animals and birds, which was a source of their livelihood, however, the government through forest acts/laws restricted their entry into the forest. On the other hand, they promoted the hunting of dangerous flesh eating animals like tigers, lions, hyenas etc.

Hunters of these animals were given cash prizes. If villagers violated these rules, the entry of the entire village into the forest was banned.



Hunted Animals



Do you know ?

According to an estimate, in the last 50 to 60 years (1875-1925) 2,00,000 hyenas, 80,000 tigers and 1,50,000 panthers were hunted.

Condition of Forest Dwellers in Contemporary India:

After Independence, Forest Policy of 1952 did not bring much change in the plight of forest dwellers. In this policy, shadow of colonial laws was visible, especially in the context of classification of the forests. This policy emphasized 'national interests' in place of 'public interest', which aimed at procuring the raw materials for the industries. In this way, plundering of forests remained continuous for fulfilling the Urban and Industrial needs. This policy recommended that animal grazing be permitted after taking appropriate tax.

After Independence, the subject of forest has been included in the Concurrent List by the constitutional amendment, it implies that both Centre and State Governments can make laws on any issue related to the forests. Since then, Central Government prepares the structure of forests policy which works as guidelines for the states to be followed.

Do you know?

In 1980, Law for the protection of forests was reframed in which it was felt that the rapid deforestation still continues. The basic feature of this law was to recognize some rights of forest dwellers, which includes among others collection of wood for fuel, fodder, forests produce and wood for buildings at nominal rate etc. It was also recognized that there is an integral relationship between the forests and forest dwellers for the better management of forests, along with forest department the participation of the local inhabitants was also necessary. This law was aimed to prevent deforestation and use of forest land for non-commercial purposes.

Forest Right Act, 2006 was passed on 18th December, 2006. It was associated with the rights of the forest dwellers. The objective of this law was not only the protection of forests but also to ensure that the forest dwellers got their rights which they had been enjoying for centuries. This law provides rights of ownership on the land which is used by them along with the right to graze their animals in the forests. This law ensures the rehabilitation of the forest dwellers in case of displacement. Furthermore, the law ensures participation of these inhabitants in the forest management.

In spite of these laws, forest dwellers of different parts of the country are still struggling for their rights related to the forest.

Along with the above facts it is also essential to know about the different movements by the forest dwellers to attain their rights such as 'Munda Movement.'

Munda Movement

Munda Movement occupies an important place amongst the movements for tribal rights on land, water and forest. It was carried out under the leadership of Birsa Munda.

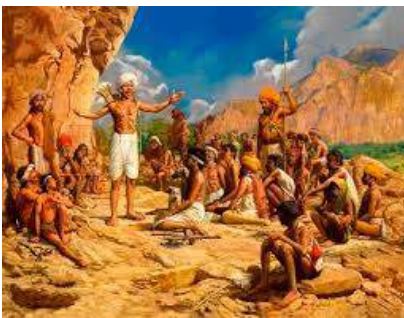
Birsa Munda (the tribal leader) was born in 1875 in a village called Lehatu near Ranchi (present Jharkhand). His father's name was Sugna Munda and his mother's name was Rakmi Hatoo. His family lived a nomadic life but he spent his childhood in the village Chalkarh. He used to graze sheep and goats. Due to poverty his parents sent him to his maternal uncle, where he was admitted to a Christian school. Due to conversion to Christianity his name was changed to Birsa David. Birsa Munda developed a sense of resentment against Britishers due to their racial discrimination. Birsa Munda left the school and came into contact with Vaishnava devotee Anand Pandey from whom he learnt about Hindu religion.



The period from 1886 to 1890 was a turning point in Munda's life. He developed a sense of rebellion against the British. The laws made by the Britishers deprived the tribal people from their right on Water, forests and land. They use to worship the forests as their father and land as their mother. The Christian priest Doctor Notrate inspired the people to become Christian and promised them that they will also get their land back (if they adopted Christianity). But later on the government did not accept their demands. Birsa Munda integrated the socio-economic and cultural aspects of the society in his movement and inspired the people to educate themselves, leave the superstitions while raising the issues of protecting water, forest and land along with the rights of the tribal society. Birsa Munda linked the economic aspects of the people's life with his movement. He raised the slogan of saving the religion and culture and organized the tribal people.

In 1895, the tribals raised the demand to get the forest tax waived off but the government refused it. Birsa Munda gave a slogan of self-rule in his own country (Abua Desh Mai Abua Raj) and started the struggle against the Britishers. On 8th August, 1895, he was arrested from 'Chalkat' and imprisoned for two years. There was a famine in that region in 1897. By that time, Birsa Munda was freed from prison. He saved people and created awareness with his thoughts amongst people. People started worshipping him as 'Dharti Baba'. A struggle continued between Britishers and Munda rebels from 1897 to 1900 and hundreds of tribals were put to death by the British army. In 1897 all most 400 Munda rebels attacked the Khunti police station. In 1898 rebels pushed back the British army in the region of Tanga river.

But later on, the British army put hundreds of rebels to death.



**Birsa Munda Inspiring People
for education**

On 14th December, 1899 Birsa declared war against the British. By January 1900, it spread in the whole region. Britishers announced an award on the arrest of Birsa Munda. On 3rd February, 1900 some local people helped the government to arrest him and he was sent to a prison in Ranchi. There he was slowly poisoned and he died on 9th June, 1900. To prevent the anger of Munda Community, it was pretended that Birsa Munda

died of cholera. His wife, children and other companions were put on trial and were given severe punishments.

Birsa Munda will always be remembered for his contribution to organize the tribals and for creating awareness about their rights amongst them. He is credited to assert the cultural and social identity of the tribals. The kind of struggle that he led in a short span of 25 years of his life was unique in his own way.

Struggle for the Protection of 'Jand' Trees

In Rajasthan (the desert of Thar) people greatly value vegetation and trees due to scarcity of the same. People of this area worship the Jand (Khejri). This tree is like a lifeline of these people as there is hardly any other vegetation in this area. Its beans are used for raita (An Indian side dish of yogurt containing chopped vegetables and spices) and as vegetable also. The leaves of Jand are used as animal fodder. After cutting its trunk the wood is used as fuel.

Almost 300 years ago, the people of Marwar region of Rajasthan struggled hard to save these trees. The king of Jodhpur, Abhay Singh, needed wood for making his new palace. In 1787, he sent his soldiers to Khejartli village to fell the 'Jand' trees. A woman of this village namely Amrita Devi Bishnoi opposed this move and clung to the trees. Her three daughters also



supported her. The soldiers beheaded them and the Bishnoi community opposed it fiercely. The struggle turned violent. The king's soldiers killed 363 people during this struggle. On seeing the anguish of people, the king stopped the felling of trees and this area was reserved for the trees and animals. Even today, the Bishnois are known as saviours of the trees and animals.

Like the above movements, there were a number of other movements which were undertaken by the people to save the forest and environment. People were conscious about the protection of forests as it is not only a lifeline for forest dwellers rather forests are the saviour of environment.



POINTS TO REMEMBER

1. Forest Society refers to those people who live in and around the forest for livelihood.
2. Commercial Crops – Cotton, Jute, Tea, Coffee, Rubber, and Wheat
3. A German expert Dietrich Brandis was appointed as Director General of Forests in India. He is considered as the founder of scientific forestry in India.
4. In 1855, Lord Dalhousie made laws for the protection of forests.
5. According to the Indian Forest Act of 1878, the forests were divided into three categories – Reserved Forests, Protected Forests and Village Forests.
6. The Forest Right Act 2006, was passed on 18th December, 2006 and it was associated with the rights of the forest dwellers.
7. Birsa Munda was the leader of Munda movement.

Exercise

Objective Type Questions



A. Multiple Choice Questions-

- In which continent did the Industrial Revolution begin?
 - Asia
 - Europe
 - Australia
 - North America
- Imperial Forest Research Institute is situated in....
 - Delhi
 - Mumbai
 - Dehradun
 - Abohar
- Who is considered as the founder of modern forestry in India?
 - Lord Dalhousie
 - Dietrich Brandis
 - Captain Watson
 - Lord Hardinge
- The wood of which tree is considered to be the best for ship building?
 - Babul
 - Oak
 - Neem
 - Teak
- Munda Movement occurred in which area?
 - Rajasthan
 - Chota Nagpur
 - Madras
 - Punjab

b. Fill in the blanks

-,..... and are very important resources for Man.
- The term 'colonialism' has been derived from the Latin word.....
- In Europewas used for ship building.
- Birsa Munda was arrested from..... on 8th August, 1895.
-is known as traditional method of cultivation.

C. Match the Columns

A	B
Birsa Munda	2006
Ship Building	Babul
Jand	Dharti Baba
Forest Right Act	Khejri
Malabar Hills	Teak

D. Difference between

- Reserved forests and Protected forests.
- Scientific forestry And Natural Forests.

II. Very Short Answer Type Questions



- What do you understand by the term Forest Society?
- What do you understand by the term Colonialism?
- Mention any two reasons of deforestation.
- Which kind of wood was used to build Indian ships?
- Name the ancient Indian emperor who prohibited the killing of animals.
- Which trees were planted on the Nilgiri hills?
- Write down the name of four commercial crops.
- Which slogan was given by Birsa Munda?
- Which community of the people prevented the king of Jodhpur from felling the trees by their sacrifice?

II. Short Answer Type Questions



- What do you mean by colonialism? Give an example.
- What is the relationship between forest and livelihood of the people?

3. How forests were used for the expansion of the railways?
4. Describe the different categories of forests according to the Forest Law of 1878.
5. What is the state of forests in contemporary India?
6. Write a note on 'Jhoom System'.

IV. Long Answer Type Questions



1. What are the causes of deforestation? Explain.
2. What was the impact of the forest laws on the forest society during the colonialism? Explain.
3. Write a detailed note on Munda Movement.

Project

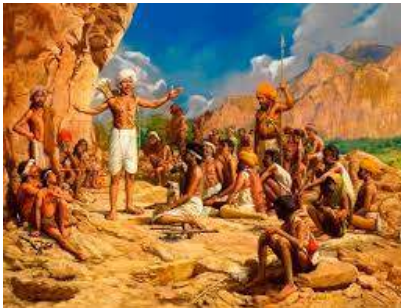
1. What can you do for the safety and development of the forests? List them.
2. Prepare a brief note on the 'Environment Day' celebrated in your school.
3. Collect details about the 'Chipko Movement'. Prepare a chart for your class.



The period from 1886 to 1890 was a turning point in Munda's life. He developed a sense of rebellion against the British. The laws made by the Britishers deprived the tribal people from their right on Water, forests and land. They use to worship the forests as their father and land as their mother. The Christian priest Doctor Notrate inspired the people to become Christian and promised them that they will also get their land back (if they adopted Christianity). But later on the government did not accept their demands. Birsa Munda integrated the socio-economic and cultural aspects of the society in his movement and inspired the people to educate themselves, leave the superstitions while raising the issues of protecting water, forest and land along with the rights of the tribal society. Birsa Munda linked the economic aspects of the people's life with his movement. He raised the slogan of saving the religion and culture and organized the tribal people.

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SOCIAL HISTORY OF CLOTHING

8

Clothing is a distinct identity of any culture. One can be easily identified by one's clothing as to which area and culture one belongs to. Clothing of a person denotes one's intellectual, mental and economic state.

Clothing is not merely used to cover the body it is also an indicator of one's culture and social status in the society. You will be surprised to know that clothing has its own social history. We shall discuss the same in this chapter.

Clothing: A Social History

From the time immemorial Man has lived in caves in order to protect himself from heat, cold and unpleasant weather. Later, he began to use leaves of the trees, bark of the trees and animal skins to cover their bodies.



Early Man Without clothing

Activity



Look at the following pictures and note down your observations about them.



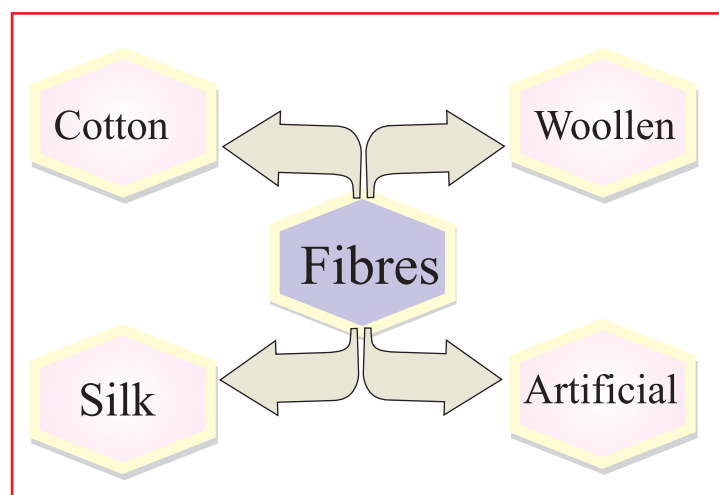
With the invention of new fibres, people began to wear different types of clothes. Due to the change in weather and under the influence of socio-cultural, economic and political trends, there were considerable changes in the clothing of people which still continue. Men, women, children and elderly people used to wear clothes according to rules prescribed by classes which lent them the social identity. A glance at the changes in their ideas and views can be judged from their clothing. To understand the history of clothes we must read about the different type of fibres.



During the excavation near Kostyonki (Russia) archaeologists found needles which were made of bone and ivory. This reveals that clothes must have been stitched with hands for thousands of years. Before that, people might have worn unstitched clothes.



Different Types of Fibres



Clothes made from different Fibres

Cotton Cloth: This type of cloth is made from cotton. Indian people have been wearing cotton clothes for centuries. There is historical evidence which reveals that in ancient civilization people used to wear cotton clothes. In this, context archaeologists found some evidence during the excavation of some of the Indus Valley sites. Reference to cotton is also found in Rigvedic Hymns.

Woollen Cloth: In fact, wool is made of fibre which itself is made of particular cells of the skin. Wool is procured from sheep, yaks, goats and rabbits etc. The remains of the woollen clothes are found from Egyptian, Babylonian and Indus Valley civilizations. Thus we infer that people in those days also used to wear woollen clothes.

Silk Cloth: This type of cloth is made from the fibres, prepared by silkworms. In fact, a silkworm prepares a cocoon around it for its security, which is made of its saliva. Silk threads are prepared from this cocoon. Silkworms are nurtured on Mulberry trees. China was the first ever country to develop the technique of making silk cloth. In India, people have used silk cloth for thousands of years. Earlier only the rich used to wear silk clothes.



Cotton Plants



Charkha- A Spinning Wheel



Merino Sheep

Do you know ?

The wool of the Merino sheep is considered to be the best wool.



Outer Shell made by Silk Worms



Silk Worms

Do you Know?

According to a popular story, silkworms were not allowed to be taken out of China. But a princess hid silkworms in a bamboo stem and took it out of China. In this way, silk was produced all over the world.

Cloth prepared from artificial fibre

These days, many people use clothes made from artificial fibres. An English scientist, named Robert Hook, hit upon the idea of making artificial fibre. Later on, a French scientist also wrote about it, but he could not give it a practical shape. In 1842, another English Louis Subab prepared a machine to make cloth from artificial fibre. To prepare artificial fibre, mulberry, alcohol, rubber, raisins, fat and some other vegetations are used. Nylon, polyester and rayon are some of the of artificial fibres. Terrycot made from polyester and cotton is widely used in India.



Artificial fibre

Activity



Draw a picture of the process of making the artificial Fibre on chart paper and paste it in the class room.

Industrial Revolution and Clothing

Socio-economic, political changes in the 18th and 19th century along with Industrial Revolution had a deep impact on socio-economic and political structures of the world. It brought changes in the life-style and views of the people. As a result, clothing of the people also changed.

The production of cloth was done through machines. As a result cloth was available in plenty in various designs at affordable price. People were able to afford many dresses at a time.



Do you know?

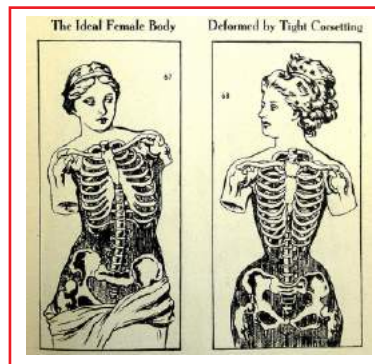
Industrial Revolution first began in the continent Europe. Many European nations had their colonies in different parts of the world. Industrial Revolution brought a great change in the clothing sense of the people.

1. Impact on the Clothing of Common People:

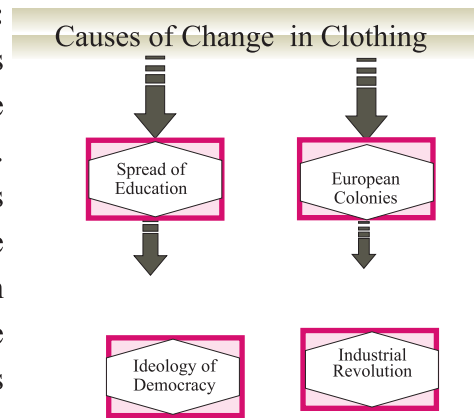
In the 18th century, the Europeans used to wear clothes according to their social status, class and gender. There was a great difference in the clothes of men and women. Women used to wear skirts and high heel sandals whereas men used to wear neckties. Clothing of the people of high class of the society varied from commoners. French Revolution of 1789 ended the privileges of aristocracy. The poor and the lower class people began to wear colourful clothes. The French, who considered themselves patriots and revolutionaries, began to wear blue, white and red coloured clothes. Red caps were donned as a symbol of liberty. Thus colourful clothes became fashionable throughout the world.



A picture of a woman helping a lady to wear tight laced clothes



The women also rejected the restrictions on clothing imposed by the Sumptuary Law. This led to the agitation against reforms made in this clothing by some women organizations. In 1830, many women organizations began to demand democratic rights for women. As the Suffrage Movement got momentum, clothing reforms started in the 13 British colonies of America. Press and literature highlighted the ill-effects of tight clothing and the diseases caused by them.



Clothing of the Elite women

2. Impact on Clothing of Women:

In European countries, women were asked to wear tight laced clothes from childhood, so that their bodies might not expand, looked beautiful and attractive. They wanted the women to be obedient, tolerant and dutiful. During the Victorian regime, popular clothing of women was responsible for making the women submissive.



French Dress