



ON TIPS NOTES

Note making is a skill that we use in many walks of life : at school, university and in the world of work. However, accurate note making requires a thorough understanding of concepts. We, at Oswaal, have tried to encapsulate all the chapters from the given syllabus into the following ON TIPS NOTES. These notes will not only facilitate better understanding of concepts, but will also ensure that each and every concept is taken up and every chapter is covered in totality. So go ahead and use them to your advantage..... go get the OSWAAL ADVANTAGE!!

Theme 9

CHAPTER 1 : Kings and Chronicles

The Mughal Empire and The Production of Chronicles

- The period of the Empire was 1526–1707.
- Jalal-ud-din Muhammad Akbar (1556–1605) was considered the greatest Mughal ruler. He expanded and consolidated the empire and made it as the strongest empire.
- Courtiers were the authors of Mughal chronicles and these chronicles were written mostly in Persian. The chronicles consisted of the events related to the king, the royal family, the imperial court, the officials and the administration.
- All books in Mughal India were manuscripts; it means that they were handwritten.
- There were two important illustrated Mughal official histories, Akbarnama of Abu'l Fazl and Badshah Nama of Abdul Hamid Lahori.
- Edited versions of the Akbarnama and Badshah Nama were first published by the Asiatic Society in the 19th century.
- In Sulh-i-Kul (absolute peace), all religions and classes had freedom of expression but were under the authority of the State.
- Abu'l Fazl mentioned that the Mughal Emperors used to protect life (jan), property (mal), honour (namus) and faith (din) of their subjects. In turn, they demanded obedience and a share of resources for them.

Capitals and Court of the Mughal Empire

- The heart of the Mughal Empire was its capital city, where the court assembled. The capital cities of the Mughal shifted frequently during the 16th and 17th centuries.
- Chronicles lay down with great precision, the rules defining status amongst the Mughal elites and in court, status was determined by spatial proximity to the King.
- The Emperor began his day at sunrise with personal religious devotions or prayers and then appeared on a small balcony in the east. The crowds awaited the sight of the king. Jharokha was introduced by Akbar with the aim of popularly accepting the imperial authority as part of popular faith.
- The granting of titles to men of merit was an important aspect of Mughal polity.
- The Mughal Kings commissioned court historians to write accounts. These accounts recorded the events of the Emperor's time.
- Mughal marriages were a way of continuing political relationships and forging alliances.
- A distinction was made in the Mughal wives – between those who came from Royal families (Begums) and other wives (Aghas) who were not from royal families.
- Control over resources enabled important women of the Mughal household to commission buildings and gardens.

- Humayun Nama written by Gulbadan Begum gives a glimpse of the domestic world of the Mughals. Gulbadan was the daughter of Babur, Humayun's sister and Akbar's aunt.
- When Akbar commissioned Abu'l Fazl to write his history, he requested his aunt to write a record of earlier times under Babur and Humayun.

The Imperial Officials and the Reign Beyond the Frontiers

- Mughal chronicles, Akbarnama in particular, have given a vision of the Empire, in which power rested solely with the king, though the rest of the kingdom followed his order.
- One important pillar of the Mughal State was its Corps officers, also called nobility, recruited from diverse groups.
- Two ruling groups of Indian origin entered the imperial service from 1560 onwards– The Rajputs and the Indian Muslims.
- The first to join was a Rajput Chief, Raja Bharmal Kachhwaha of Amber, to whose daughter Akbar got married.
- Jahangir's queen Nur Jahan was an Iranian, hence during his period Iranians gained high offices.
- Aurangzeb appointed Rajputs and Marathas for higher posts.
- All holders of government offices held ranks (Mansabs) having two positions–Zat and Sawar.
- Nobles participated in military campaigns with the armies and also served as officers of the Empire. Akbar, who designed the Mansab system.
- The nobilities saw imperial service as a way of acquiring power, wealth and high reputations.
- The keeping of exact and detailed records was a major function of the Mughal administration. The public and private lives of the Kings, nobles and the court were recorded systematically.
- New reports and important official documents travelled across the length and breadth of the regions under Mughal rule by imperial post.
- The division of functions established by the centre was followed in the same manner as in the provinces (Subas).
- The head of the provincial administration was the Governor (subadar) who reported directly to the king.
- The relationship between local landed magnates, the zamindars, and the representatives of the Mughal emperor was sometimes marked by conflicts over authority and a share of the resources.
- Mughal Emperor's had high-sounding titles like Shahenshah (King of Kings) or specific titles by individual kings like Jahangir (world conqueror), Shah Jahan (King of the world), etc.
- The relationship between the Mughals and Ottomans was to ensure free trade and pilgrimage, especially for Haj where Mecca and Medina were located.
- Europe received knowledge of India through the account of Jesuit Missionaries, Travellers, Merchants and Diplomats.
- Akbar showed deep respect for the Jesuits and was keen on to know more about Christianity.



Theme 10

CHAPTER 2 : Colonialism and the Countryside

Bengal and the Zamindars

- During the 16th and 17th centuries, about 85 percent of the population of India lived in its villages and were involved in agricultural production.
- English East India Company (EIC) established the empire in the countryside and implemented its revenue policies.
- The rural economy in Bengal was in crisis with recurrent famines and declining agricultural output.
- The Permanent Settlement had come into operation in 1793. The East India Company had fixed the revenue that each Zamindar had to pay. The estates which failed, were auctioned, but 95% of the sale of the auction was fictitious.

- Thus, revenues were permanently fixed and property rights were brought.
- The permanent settlements were made with the existing rajas and Taluqdars of Bengal, who were classified as Zamindars and had to pay the fixed revenue.
- Zamindar was the revenue collector of the State, collected rent from different villages, paid the revenue to the Company and retained the differences as his income. He had to pay the Company regularly, failing which his Estate could be auctioned.
- But, in the early decades after the Permanent Settlement, the Zamindars regularly failed to pay the revenue demand and the dues.
- A group of rich peasants consolidated their position in the villages and were known as Jotedar. They had acquired vast areas of land. They controlled the local trade, money lenders and produce of the poor cultivators.
- A large part of their land was cultivated through sharecroppers (Adhiyars) who brought their own ploughs, worked in the field and handed half the produce to the Jotedars after harvest.
- When the Estates of the Zamindars were auctioned because of their failure to make revenue payment, Jotedars were often the buyers.
- Many of the changes were documented and reported to the British Parliament in 1813. The fifth report ran into 1002 pages. It was one such report produced by a selected committee headed by Firminger.
- It became a basis for debate on the nature of East India Company's rule in India.

Santhals and Paharias

- Francis Buchanan toured the Rajmahal Hills in the early years of the 19th century. These hills were impenetrable and he felt that the people were hostile and were not willing to talk.
- People living around the Rajmahal Hills were known as Paharias. Their sustenance was on the produce of the forest and they practiced shifting cultivation.
- The Paharias regularly raided the plains where agriculturists and the Zamindars had to pay regular tribute to save themselves.
- The last decade of the 18th century witnessed the extension of agriculture in Eastern India for British. The extension of settled agriculture was necessary to increase land revenue and the production of crops. This intensified the conflict between the Paharias and the settled agriculturists.
- In 1810, the Santhals arrived in the Hilly areas of Rajmahal. They cleared the forests and cut wood and started growing rice and cotton by ploughing the land. Since Santhals started establishing their authority, the Paharias had to recede further deep into the Rajmahal forests.
- The Paharias were not willing to use plough for cutting the forests. Contrary to this, Santhals appeared to be ideal dwellers and tilled the land. The settled area, a very large part of land, was demarcated as Damin-i-Koh and was declared as the land of Santhals.
- They expanded rapidly and due to this expansion of agriculture by Santhals, there was an increase in the revenue amount of Company.
- Paharias retreated further into the upper hills of arid regions, which had a bad impact on their lives and they became poor.
- Santhals settled at one place, started growing commercial crops and started dealing in trade with moneylenders.
- Moreover, Zamindars were claiming their control over Damin regions. Hence, Santhals revolted.
- After the revolt, Santhal Pargana was constructed and the British felt that by creating new Pargana and by appointing ruler, Santhals would be satisfied.
- When Company strengthened its power and trade. They wanted to know more about natural resources, it organised search travels for Geologists, Geographers, Botanists and Physicians. Buchanan was one such individual with extraordinary observing powers.
- When Buchanan, with his people, arrived at a village, he was perceived as an agent of the Sarkar.
- Buchanan wrote and described not only what he saw, but also how it could be transformed and be productive to the British.
- He was critical of the lifestyle of forest dwellers and felt that forests could be turned into agricultural lands.

Theme 11

CHAPTER 3 : Rebels and the Raj

The Pattern of the Rebellion

- In Meerut Cantonment on 10th May 1857, the sepoys broke out in mutiny which spread to infantry and cavalry and then in the city. The people of the city joined the sepoys.
- On 11th May, these sepoys reached the Red Fort in Delhi and convinced the Mughal Emperor, Bahadur Shah Zafar to lead the mutiny.
- When the news reached Delhi that Bahadur Shah had supported the rebellion, mutiny spread to the Gangetic valley and further to the west of Delhi.
- With specific signals like the firing of the evening gun and sounding of the bugle, the sepoys began their activities like, they seized the British arms and plundered the treasury, burnt government buildings records, etc.
- The rebels made the Mughal ruler lead the Revolt. The Mughal Emperor, Rani of Jhansi, the successor of Peshwa Baji Rao, Nana Saheb and also the Zamindar Kunwar Singh in Arrah of Bihar joined them.
- Rumours and prophecies played a great role in mobilising people. There was a rumour that the British Government was conspiring to corrupt the caste and religion of Muslims and Hindus. Sepoys felt that if they would bite the bullets with their mouth, it would be against their religions referring to the cartridges of Enfield Rifles which were given to them.
- It was suspected that the British wanted to convert Indians into Christianity.
- Under Lord William Bentinck, the British Government introduced western education and western institutions. They passed laws to abolish the Sati custom (1829) and passed the law for the remarriage of Hindu widows.
- The British annexed kingdoms like Awadh, Jhansi and Satara and introduced their own laws.
- Awadh was one of the major centres of the Revolt of 1857. This kingdom was formally annexed into British Empire in 1856.
- British conquered more lands which included the Maratha lands, Carnatic, Doab, Punjab and Bengal. With the annexation of Awadh, the Nawab Wajid Ali Shah of Awadh was dethroned and exiled to Calcutta on the issue of misgovernance.
- Entire social order was broken down with the dispossession of taluqdars. Before the British, these taluqdars were oppressed but some of them were the guiding figure to the peasants. The rapport and personal touch were there between them, but now, during the British rule, peasants were directly exposed to payment of revenue and non- flexible method of revenue collections.
- Dissatisfaction of peasants were now carried to the sepoys lines. For many years, the sepoys were dissatisfied with low wages and leave cancellations.
- The link between the sepoys and the rural world had a great impact on the nature of the uprising.
- When the sepoys defied the orders of their superiors and took up arms, then they were joined very quickly by their relatives of villages.

What the Rebels Wanted?

- The Rebel of 1857 Proclamation repeatedly appealed to all sections of people, Hindus and Muslims, even though most of these proclamations were issued in the names of the Muslim rulers. But still, these Proclamations addressed the sentiments of Hindus as well.
- British tried to create religious divisions between Hindus and Muslims but these were hardly seen during the uprising.
- The Proclamation completely rejected everything associated with British Rule.
- They condemned the British for the annexations. They had broken the trust of Kings and Nawabs and the rebels felt that Britishers could not be trusted.
- There was discontentment among people. The land revenue settlements had dispossessed land holders and low trade had driven artisans and weavers to ruins. Rebels wanted to restore their ancient world.
- With the collapse of British rule, rebels tried to establish authority and administration in places like Delhi, Lucknow and Kanpur. Orders were given with the help of old court culture.

- Plans were made to carry out the battles against the British. Rebels took motivation and help from the Mughal ruler of the 18th century.
- British, were finding it difficult in putting down the rebellion. They had put the whole of North India under martial law. Military officers and even ordinary Britons were given the power to try and punish Indians, suspected of rebellion.
- The British government began suppressing the revolt. They understood the symbolic value of Delhi and attacked one side from Calcutta and the other side from Punjab, to conquer Delhi.
- In early June, 1857, British attempted to recapture Delhi and were successful in September 1857.
- Landlords and peasants of Uttar Pradesh collectively offered resistance to the British. The British tried to break up this unity and promised landlords to give back their estates.
- A large number of landlords either died while fighting with the British or ran away to Nepal where they died of starvation or illness.

Images of the Revolt

- We have few records of the rebel's point of view, proclamations, notifications and some letters that the rebels wrote.
- Official accounts were plenty: letters, diaries, autobiographies by colonial administrators and military men.
- One of the important records of the Mutiny of 1857 is the pictorial images prepared by the British and Indians.
- Paintings, pencil drawings, posters, etchings, cartoons, banner prints, etc. about the revolt were available.
- British pictures offer a variety of images that were to provoke different emotions. One of the painting, "Relief of Lucknow", painted by Thomas Jones Barker of 1859 is an example of British heroes who saved the English and repressed the rebels.
- Newspaper reports have a power over the imagination of the public. They shape feelings and attitudes for events. Provoked particularly by tales of violence against women and children, public in Britain demanded revenge and retribution.
- British artists expressed these sentiments through the visual representation of suffering and trauma.
- In other paintings and sketches, women and children were shown in other forms, appearing heroic and defending themselves against the attack of the rebels.
- The National Movement of 20th century took inspiration from the rebellion of 1857. This rebellion was remembered as the First Freedom Struggle in which all sections of the people came together to fight against the British rule.
- The Revolt of 1857 was celebrated as the First War of Independence.
- Art and literature, have helped in keeping alive the memory of 1857. The rebel leaders were presented as heroes who were the leaders in the battle.
- Heroic poems were written about the valour of the Queen of Jhansi, Rani Lakshmi Bai, who fought for the freedom of her motherland with a sword in one hand and the reins of her horse in the other. She was represented as a masculine figure chasing the enemy and fighting till her last breath. Her picture is a symbol of the determination to resist injustice and alien rule.
- Through the paintings and cartoons, we know about the public who viewed the paintings, no matter whether they appreciated or criticised the images they bought the copies and put up in their homes.
- These images reflected the emotions and feelings of the times that was produced in Britain. Fed by the images, the public there, sanctioned the most brutal forms of repression of the rebels.



Theme 13

CHAPTER 4 : Mahatma Gandhi and the Nationalist Movement

Mahatma Gandhi and the Making of Non-Cooperation Movement

- The National Movement of the 20th century took inspiration from the rebellion of 1857. This rebellion was remembered as the First Freedom Struggle in which all sections of the people came together to fight against British rule.

- The India that Mahatma Gandhi came back to in 1915, was rather different from the one that he had left in 1893. Although still a colony of the British, it, was far more active in a political sense.
- On Gokhale's advice, Gandhiji spent a year travelling around British India, getting to know the land and its people. His first major public appearance was at the opening of the Banaras Hindu University (BHU) in February 1916.
- Gandhiji's speech at Banaras in February 1916 was the first public announcement of his own desire to make Indian nationalism as a proper representative of the Indian people a whole.
- In the last month of 1916, he got the opportunity to put his ideas into practice. At the Annual Congress Summit, held in Lucknow in December 1916, a peasant from Champaran in Bihar, told him about the harsh treatment of peasants by British indigo planters.
- Gandhi went to Champaran seeking the security of tenure as well as the freedom to cultivate the crops of their choice for the peasants.
- In 1918, Gandhiji was involved in two campaigns in his home state of Gujarat. First, he intervened in a labour dispute in Ahmedabad, demanding better working conditions for the textile mill workers. Next, he joined the peasants in Kheda asking the state for the remission of taxes, following the failure of the harvest.
- These interventions made Gandhiji a nationalist with a deep sympathy for the poor, but these were local struggles.
- During the First World War (1914-18), the British had instituted censorship of the press and permitted detention without trial. On the recommendation of a committee headed by Sir Sidney Rowlatt, these tough measures continued and Gandhiji called for a country-wide campaign against the "Rowlatt Act".
- Life came to a standstill and Gandhiji was detained while proceeding to Punjab, as other prominent local Congressmen were arrested. The situation in the province became tense, reaching a bloody climax in Amritsar in April 1919, when a British Brigadier ordered his troops to open fire on a nationalist meeting.
- In Jallianwala Bagh Massacre, more than 400 people were killed.
- Gandhiji planned that by combining Non-Cooperation with Khilafat, India's two major religious groups Hindus and Muslims could collectively bring an end to colonial rule.
- Students stopped going to schools and colleges run by the Government, lawyers refused to attend court. The working class went on strike in many towns and cities. According to official figures, there were 396 strikes in 1921, involving 600,000 workers and a loss of seven million workdays. The countryside was equally discontent.
- Peasants and workers interpreted and acted upon the call to "Non-Cooperation" with the colonial rule in their own way.
- In February 1922, a group of peasants attacked and torched a police station in the hamlet of Chauri-Chaura in the United Provinces (now Uttar Pradesh and Uttarakhand). Several constables perished and this act of violence prompted Gandhiji to call off the movement altogether.
- In February 1924, Gandhi was released and he chose to devote his attention to the promotion of home spun cloth (Khadi) and the abolition of untouchability, his role was more like a social reformer rather than a Political Leader.

Salt Satyagraha and the Quit India Movement

- In 1928, Gandhiji began to think of re-entering politics. That year, there was an all-India campaign in opposition to the Simon Commission, sent from England to enquire into conditions in the colony. Gandhiji did not participate in the movement, although he gave his blessings, as he did to a peasant satyagraha in Bardoli in the same year.
- After the observance of the 'Independence Day', Gandhi announced that he would lead a march to break one of the most widely disliked laws in British India, which gave the state, a monopoly in the manufacture and sale of salt.
- On 12th March 1930, Gandhiji began walking from his ashram at Sabarmati towards the sea. He reached his destination after 3 weeks, making a fistful of salt and making himself a criminal in the eyes of the law.

- The Salt March was highly successful. It was the first Nationalist Movement in which women participated in large numbers. It brought Gandhiji to the world attention. This March was widely covered by the European and American press.
- It was the Salt March which forced the British to realise that their Raj would not last forever and that they have to devolve some powers to the Indians.
- The First Round Table Conference was held in November 1930, but without the prominent political leaders in India, thus rendering it as an exercise in futility.
- Gandhiji was released from jail in January 1931 and the month had several long meetings with the Viceroy and that was called the Gandhi-Irwin Pact. According to the terms, Civil Disobedience would be called off, all prisoners were released and salt manufacture was allowed along the coast.
- Second Round Table Conference was held in London in the latter part of 1931. Gandhiji represented the Congress and his claim that his party represented all of India came under challenge from 3 fronts, the Muslim League, the princely states who claimed that Congress had no stake in their territories and from B. R. Ambedkar who argued that the minority was not represented.
- In 1940, the Muslim League passed a resolution committing itself to the creation of a separate nation called "Pakistan". The political landscape became complicated, it was a three-way struggle between the Congress, the Muslim League and the British.
- After the failure of the Cripps Mission, Mahatma Gandhi decided to launch his third major movement against the British Rule and it was called the "Quit India" Campaign, which began in August 1942. Although Gandhiji was jailed at once, younger activists organised strikes and acts of sabotage all over the country.
- "Quit India" was genuinely a mass movement, bringing into its ambit, thousands of ordinary Indians.
- While the Congress leaders were in Jail, Jinnah and his colleagues in the Muslim League worked patiently in expanding their influence.
- In 1946, fresh elections were held, Congress swept the general category and the Muslim League won a majority in the seats for Muslims.
- Thus, the political polarisation was complete and Jinnah called for a "Direct Action Day" to press for the League's demand for Pakistan.
- When talks with Mountbatten failed, he announced that India would be freed but with division.
- On 15th August, the day was celebrated with gusto in different parts of India.
- In Delhi, there was "Prolonged Applause" when the President of the Constituent Assembly began the meeting by invoking the Father of the Nation—Mohandas Karamchand Gandhi. Outside the Assembly, the crowds shouted "Mahatma Gandhi Ki Jai".

The Last Heroic Days

- On 15th August 1947, Gandhi did not attend the festivities in the Capital. Instead, he marked the day with a 24 hour fast. The freedom he had struggled for so long had come with an unacceptable price, with a nation divided and Hindus and Muslims confronting each other.
- Gandhi went around hospitals and refugee camps giving consolations to distressed people.
- Congress passed a resolution as "The Rights of Minorities". The party never accepted the "The Two Nation Theory". It was forced against its will to accept partition and believed that "India is a land of many religions and races" and must be so.
- Many scholars have written of the months after independence as being Gandhiji's "Finest hours".
- After bringing peace to Bengal, he moved to Delhi from where he hoped to move on to Punjab.
- He was equally concerned with the sufferings of the minority community in Pakistan.
- There was an attempt to his life on 20 January 1948, but he carried on undaunted. At his daily prayer meeting on 30th January evening, he was shot dead by a young man, Nathuram Godse.
- Gandhiji fought a lifelong battle for a free and united India, yet the country was divided. He urged the two parts to respect and befriend each other.
- There were many different kinds of sources from which we can reconstruct the political career of Gandhiji and the history of the nationalist movement.

- Another source was government records, for the British kept close tabs on those that they regarded as important. The records were kept as secrets.
- Newspaper accounts were biased, for the accounts that were published in London newspaper were different from the report in Indian Nationalist paper.



Theme 15

CHAPTER 5 : Framing the Constitution

Tumultuous Time and the Making of the Constituent Assembly

- The Indian Constitution came into effect on 26th January, 1950. It is the lengthiest Constitution in the world. At the time of independence, India was not merely large and diverse, but also deeply divided. Hence, under such circumstances, an elaborate and carefully drafted Constitution was necessary for the unity and progress of the country.
- The Constitution of India was framed between December 1946 and December 1949. During this time, every clause was discussed in the Constituent Assembly of India. Eleven sessions of the Constituent Assembly were held in 165 days.
- Before the making of the Constitution, the situation in the country was very tumultuous. India became free on 15th August, 1947 but was divided.
- Independence Day was marked with joy and hope. But it was a traumatic moment for innumerable Muslims in India and Hindus and Sikhs in Pakistan, who had to move away from their roots.
- Another concern was that during the British Rule, almost one-third of the subcontinent area was under the control of Nawabs and Maharajas.
- The members of the Constituent Assembly were not elected based on of universal franchises.
- The Muslim League boycotted all the early sittings, that is, before independence, thus making it one party members' of the Congress.
- Congress also sought the opinion of religious groups, law experts and the representatives of women. The discussions were influenced by the newspapers as well.
- The Assembly had 300 members but six members played vital roles. Three important members of Congress were Jawaharlal Nehru, Vallabh Bhai Patel and Rajendra Prasad. Nehru moved the Objective Resolution and also proposed that the flag of India be a "Horizontal tri-colour of saffron, white and dark green in equal proportion with the wheel of navy blue colour at the centre".
- Other than these, there was a very important member of the Assembly i.e., Dr. B. R. Ambedkar. He was a lawyer and economist, who was the Chairman of the Drafting Committee of the Constitution.
- Dr. Ambedkar had the responsibility of guiding the Draft Constitution through the Assembly. It took 3 years and 11 bulky volumes of this record of documents to be printed. Two lawyers, K. M. Munshi from Gujarat and Alladi Krishnaswamy Aiyar from Madras, were also working with him.

The Vision and Making of the Constitution

- On 13th December 1946, Nehru introduced the 'Objectives Resolution' within Constituent Assembly. It was a significant resolution which defined ideals of the Constitution of free India.
- It proclaimed India to be an "Independent Sovereign Republic", guaranteeing Justice, Equality and Freedom and also safeguarding the minorities, tribal areas as well as depressed and other backward classes.
- The Objective of the Indian Constitution was to fuse the liberal ideas of democracy with the socialist ideas of economic justice and rework all the ideas within the Indian framework.
- The Constituent Assembly was expected to express the ideas of the people who participated in the freedom movement. Democracy, Equality and Justice were the main ideals emphasised during social struggles in India since the 19th century.

- Nationalist leaders severely opposed the idea of separate electorates. They were haunted by the possibility of riots, violence and civil war.
- Sardar Patel declared that the separate electorates will act as a poison that will enter the politics of our country.
- Even among the Muslims, not all supported the demand for separate electorates.
- Dr. B. R. Ambedkar during the National Movement, demanded separate electorates for the depressed castes and Mahatma Gandhi opposed it, saying it would permanently segregate them from the rest of the society.
- Nagappa pointed out that numerically the depressed castes were not a minority and they formed 20% to 25% of the population. They were isolated as they had no education and no share in administration.
- After the partition and violence, Ambedkar too no longer argued for separate electorates and Assembly recommended that Untouchability should be abolished.
- Hindu temples were opened to all castes, while seats in Legislature and jobs in government offices were reserved for lower castes.
- Many felt that law alone cannot solve all problems and social discrimination can be removed only if the attitudes of people change.

The Powers of the State and the Language of the Nation

- In the Constituent Assembly, one of the most debated topics was the respective rights of the Central Government and the States. Jawaharlal Nehru argued for a strong centre.
- In the Constitution Draft, all the subjects were divided in three lists — Central list, State list and Concurrent list. Article 356 gave the powers to central government to take over a state administration on the recommendation of the governor.
- The Constitution mandated a complex system of fiscal federalism. The taxes like custom duties and corporate taxes were retained by the Centre, the income tax and excise duties were shared with the states and the estate duties were completely given to the states.
- K. Santhanam from Madras defended the rights of the states and felt that the reallocation of power is necessary to strengthen the position of States and Centres. For the centre to function strongly, states must be given the responsibility.
- Many echoed the same fears and felt that the centre will break, since powers are more centralised under the Constitution.
- By the 1930s, Congress had accepted that Hindustani must be given the status of National Language. Mahatma Gandhi believed that everyone should speak in a language that common people can easily understand. Hindustani, a blend of Hindi and Urdu was a popular language of the people. Gandhi felt that this language could unify the Hindus, the Muslims and people from North and South.
- R.V. Dhulekar, a Congress member strongly favoured the use of the Hindi language as the language of the Constitution.
- Dhulekar wanted Hindi to be declared as the National Language and not as an Official Language.
- Shrimati Durgabai explained that most of the South Indians are against Hindi.
- Thus, the Constitution of India had arrived through discussions and debates, at a process of giving and take and by adopting the middle path between two opposed positions.
- One main feature was granting the right to vote to all adult Indians. After a long struggle, peasants, the working class, and women were given the right to vote.
- The next important feature was Secularism. The State had to give a guarantee of equal treatment to all the religions through Fundamental Rights as Freedom of Religion (Article 25-28), Cultural and Educational Rights (Article 29, 30) and Right to Equality (Article 14, 15, 17).
- Thus, Constituent Assembly's debates help us to understand the conflict that went into negotiating in framing the Constitution and the principles that went into the making of the Constitution.