**NCC**

**CHAPTER-I**

|  |  |  |  |
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**NCC**

**SECTION-1**

**GENERAL**

**Introduction**

1. The National Cadet Corps (NCC) has its genesis in the ‘University Corps’, which was created under the Defence Act, 1917 with the object to make up the shortage of the Army. In 1920, when the Indian Territorial Act was passed, The `University Corps’ was replaced by the ‘University Training Corps (UTC)’ In 1942, the UTC was renamed as the ‘University Officers Training Corps’ (UOTC). The need to create a youth organisation at National level to train the young boys and girls to be better citizens and future leaders of our great country in all walks of life, including Defence forces, was rightly realized by our leaders. A Committee under Pandit HN Kunzru was set up in 1946 at the behest of our first Prime Minister, Pandit Jawaharlal Nehru. The NCC came into existence on 16th July, 1948 under the NCC Act XXXVI of 1948 under the Ministry of Defence (MOD).

**NCC Motto**

2. The Motto of the NCC is ‘Unity and Discipline’ which was adopted on 23 Dec 1957. In living upto its motto, the NCC strives to be and is one of the greatest cohesive forces of our nation, bringing together the youth hailing from different parts of our country and moulding them into united, secular and disciplined citizens of our nation.

**Selection of NCC Flag**

3. In 1954 the existing tricolour flag was introduced. The three colours in the flag depict the three Services of the Corps, red for the Army, deep blue for the Navy and light blue for the Air Force. The letters NCC and the NCC crest in gold in the middle of the flag encircled by a wreath of lotus, give the flag a colourful look and a distinct identity. Each lotus represents one NCC Directorate (Dte).

**Aims**

4. The aims of NCC as approved by MOD in Mar 2001 are as under:-

(a) To develop character, comradeship, discipline, leadership, secular outlook, spirit of adventure, sportsmanship and ideals of selfless service among the youth of the country.

(b) To create a human resource of organized, trained and motivated youth, to provide leadership in all walks of life and always be available for the service of the nation.

(c) To provide a suitable environment to motivate the youth to take up a career in the Armed Forces.

**SECTION 2**

**ORGANISATION**

1. The NCC organization is administered through the MOD. The Defence Secretary is overall in-charge, who is responsible to the Govt, of India for efficient functioning of the NCC and other matters.

2. The NCC is headed by Director General (DG), an Army Officer of the rank of Lieutenant General, who is responsible for the functioning of the NCC in the country through the Dte Gen NCC situated at Delhi. The DG at the Dte Gen NCC is assisted by two Additional Directors General (ADsG), one Major General from the Army and the other a Rear Admiral from the Navy or an Air Vice Marshal from the Air Force. There are five Deputy Directors General (DDsG) of the rank of Brigadier and equivalent; three Brigadiers and one Commodore/Air Commodore and one civilian officer.

3. At the state level, the country has been divided into 17 Directorates (Dtes) covering all States and Union Territories. These Dtes are headed by an officer of the rank of Brigadier or its equivalent from the other two Services. Each of the State NCC Dte controls two to fourteen Group Headquarters (Gp HQ), headed by an officer of the rank of Colonel or its equivalent. In all, there are 95 Gp HQs in the country, who exercise control over a network of 657 Army Wing Units (including Technical and Girls’ Unit), 59 Naval Wing Units and 58 Air Squadrons. Details of NCC Dte’s and Gp HQs are given in Appendix ‘A’ & ‘B’ respectively. The NCC unit is commanded by a Lt Col/ Col (TS) or equivalent. In addition the NCC has two training establishments- Officers Training School (OTS), Kamptee (near Nagpur) and Women Officers Training School (WOTS), Gwalior where professors and teachers from colleges and schools are specially trained to impart training to the cadets as Associate NCC Officers (ANOs).

**ORGANISATIONAL STRUCTURE**

DG NCC

Lt General

2x ADsG

5x DDsG

OTA

Gwalior

OTA

Kamptee

17 State Dtes

Army - 12

Navy - 02

AF - 03

**Army -657**

Armd Arty Sig Engrs Med R&V EME Compo Inf Girls

22 22 14 13 13 18 8 23 415 109

**Air Force - 58**

Flying - 47 Technical-11

**Navy – 59**

Tech -1 Med –I Dock-1

Non Tech-56

95 Gp HQs

Army-85

Navy -04

AF-06

**774 units**

4. The NCC has been organized into three wings i.e. Army, Navy and Air Wing. Each Wing consists of Junior Division (JD) and Senior Division (SD). Each Wing in addition to JD and SD also has a Girls Division, consisting of Junior Wing (JW) and Senior Wing (SW).

5. The NCC is staffed by personnel drawn from the three Services

(a) Regular officers drawn from the three Services.

(b) Whole Time Lady Officers.

(c) Associate NCC Officers.

(d) Girl Cadet Instructors

(e) Permanent Instructional (PI) Staff.

(f) Civilian Gliding Instructors.

(g) Civilian Staff

(i) **Regular Officers**. The NCC Directorates are headed by Service Officers of the rank of Brigadier and equivalent, Group Headquarters are headed by Service Officers of the rank of Colonel and equivalent and Units are headed by Service Officers of the rank of Colonel (TS)/Lieutenant Colonel/Major and equivalent. They are responsible for proper training, planning and execution of NCC activities.

(ii) **Whole Time Lady Officers(WTLOs**). A cadre of Whole Time Lady Officers (WTLO) with cadre strength of 110 officers has been sanctioned in 1995. They are to be commissioned partly through departmental channel and partly through UPSC in a phased manner.

(iii) **Associate NCC Officers (ANOs**). ANOs are teachers or lecturers in the respective schools or colleges, who volunteer to serve in the NCC. They are responsible for training and administration of the NCC sub units attached to their schools/colleges and for the overall discipline of the cadets placed under their charge. They are paid an honorarium for their service by the State Government. They are granted commission in NCC on a part time basis.

(iv) **Girl Cadet Instructors (GCIs)**. For training of Girl Cadets, a cadre of Girl Cadet Instructors (GCIs) was instituted in the sixties. This is a group `C’ post. The GCIs look after the administration in the Girl’s Battalions and also perform escort duties for Girl Cadets when they go for camps and adventure activities. In order to give them better promotional avenues, the cadre has recently been restructured into three grades viz Grade I, II and III instead of two grades earlier.

(v) **Permanent Instructional Staff (PI Staff)**. PI staff for the NCC consisting of Junior Commissioned Officers and Non-commissioned Officers of the Armed Forces are posted on tenure basis on Extra Regimental Employment.

(vi) **Civilian Gliding Instructors (CGIs)**. CGIs are posted to NCC Air Wing Squadrons. Their primary task is to train NCC cadets in flying.

**SECTION-3**

**PHILOSOPHY OF TRAINING**

**Introduction**

1. Training in NCC instils qualities like nationalism, patriotism, discipline, team spirit, esprit-de-corps, leadership and self confidence and promotes overall personality development. NCC gives a tremendous opportunity to one and all for betterment, irrespective of caste, creed, religion or economic status. Based on the aims of NCC, the organisation has laid down training syllabi for the cadets. The syllabi for the Junior Division cadets covers a period of two years and for Senior Division cadets a period of three years. Except for minor variations, the syllabi for each Division is similar for both Boy and Girl cadets. The training year matches the academic and financial years.

**Training Activities**

2. The training activities of NCC can be broadly classified as under:-

(a) **Institutional Training Camps and Attachment Training**

(i) Camp Training.

(ii) Attachment Training (Service/Units).

(iii) Naval Wing Activities.

(iv) Air Wing Activities.

(b) **Social Service and Community Development Activities**.

(c) **Youth Exchange Programme (YEP)**.

(d) **Adventure Training and Sports**.

**Institutional Training**.

3. This training is mostly carried out in schools and colleges by the cadets. In addition, depending upon the type of wing, basic knowledge of that Service is imparted to the cadets e.g gliding and powered flying for Air Wing cadets and boat pulling and sailing for Naval Wing cadets.

4. **Camp Training**. Camp training constitutes the most important part of NCC training. Every cadet in the NCC is expected to attend at least two camps during one’s tenure to complete the Training Syllabi.

(a) **Annual Training Camps (ATC)**. These are held within the state under the aegis of respective NCC Directorates. The camps are of 12 days duration for senior boys/girls and 10 days duration for junior boys/girls.

(b) **Centrally Organised Camps (COC**). These camps are of an all India nature and are planned by HQ DGNCC in consultation with the Directorates nominated to conduct them. Selected cadets, as per the vacancies allotted to each Directorate, participate in these camps. The following types of centrally organised camps are conducted.

(i) **Leadership Camps**. These camps are conducted on all India basis. There are four Advance Leadership Camps (ALC) and three Basic Leadership Camps held each year.

(ii) **Thal Sainik Camp (TSC**). Two TSCs are conducted at RD parade ground, Delhi Cantt every year i.e. one for SD/JD boys and the other for SW/JW girls.

(iii) **Vayu Sainik Camp (VSC)**. This Centrally Organised Camp is organised for Air Wing Cadets. Cadets from all Directorates attend the camp. VSC is generally conducted in the month of Oct.

(iv) **Nau Sainik Camp(NSC)**.This Centrally Organized Naval Camp is conducted annually for selected Naval Wing Cadets. Boat pulling, regatta and sailing competitions are the main attractions of this camp.

(v) **Rock Climbing Camps**.Rock climbing camps are held each year to expose the cadets to the basics of rock climbing and to inculcate the spirit of adventure.

(vi) **National Integration Camps (NIC)**. The Camps are conducted on an all India basis and help bridge the cultural gap among various states of India. In addition the NCC conducts NICs at remote and forward areas to promote national integration. Special NICs are conducted regularly at Leh, Srinagar, North Eastern Region and at Port Blair.

(vii) **Republic Day Camp (RDC) and Prime Minister’s (PM’s) Rally**. The Republic Day Camp is a prestigious camp inaugurated by the Vice President of India and visited by the Raksha Mantri, Raksha Rajya Mantri, Chief Minister of Delhi, the three Service Chiefs and other dignitaries. During the Camp a Horse show and cultural programmes are held wherein important dignitaries are invited as Chief Guests. The camp culminates in the Prime Minister’s Rally on 27 January every year which showcases all the activities of NCC.

5. **Attachment Training**. NCC Army Wing cadets are given an opportunity to live and work in regular Service units in the form of attachment training. Every year a large number of officers and cadets including women officers and Senior Wing girl cadets get attached to various units of the Army for a duration of two weeks.

(a) **Attachment to Indian Military Academy (IMA) and Officers Training Acadamy (OTA)**. Every year selected SD/SW cadets are given attachment training with IMA and OTA respectively.

6. **Naval Wing Activities**. Naval wing syllabus is common for both boys & girls. During sea training naval subjects like Seamanship, Navigation, Communication, Gunnery, Damage Control and Ship Safety are taught to cadets. Swimming, Scuba Diving and Wind Surfing are other interesting activities.

7. **Air Wing Activities**.Gliding, Microlite Flying and attachment training with Air Force Stations/Establishments are the main activities.

**Social Service and Community Development**

8. NCC has adopted community development activities with the aim of NCC cadets imbibing selfless service to the community, dignity of labour, importance of self help, need to protect the environment and to assist weaker sections of society in their upliftment. Some of the major activities are:-

(a) **Tree Plantation**. NCC cadets plant saplings and look after them in conjunction with the concerned State Departments.

(b) **Blood Donation**.Cadets donate blood as voluntary service whenever needed by Hospitals/Red Cross.

(c) **Old Age Homes**. Old Age Homes in the country are patronised and regularly visited by NCC cadets.

(d) **Adult Education**. NCC cadets visit remote areas, villages and underdeveloped areas to emphasise the need for education and to assist in the conduct of the Adult Education Programmes.

(e) **Community Work**. Cadets of NCC participate in the rural and urban community projects and other development works like village track improvement, cleaning of streets and ponds, sanitation drives etc.

(f) **Disaster Relief**. NCC has always extended immediate support during natural disasters and accidents. NCC cadets are trained to provide services during floods, earthquakes, cyclones and major train accidents etc.

(g) **AIDS Awareness Programme**. NCC participates actively in the AIDS Awareness Programme and is presently working alongwith UNAIDS and DG AFMS in carrying out AIDS Awareness Programmes throughout the country.

(h) **Cancer Awareness Programme**. NCC cadets actively participate in Cancer Awareness Programmes organised at various cities.

**Youth Exchange Programme (YEP)**

9. The aim of YEP is a country-to-country exchange of cadets belonging to NCC/equivalent Govt/Youth Organisations of friendly countries and participation in NCC activities of the host country to create an increased awareness among participants and appreciation of each others’ socio-economic and cultural realities.

**Adventure Training and Sports**

10. NCC takes part in Subroto Cup Football Tournament, Jawahar Lal Nehru Hockey Cup Tournament and Mavlankar Shooting Championship on regular basis. Other than this, NCC cadets take part in Mountaineering, Trekking and Cycle/Motorcycle expeditions, Parachute Sailing, Para Courses, Slithering , Desert Safari and White Water Rafting.

**Cadet Induction in NCC**

11. Induction into NCC is on voluntary basis and students both boys and girls can join at the age of 13 years in Junior Division (JD)/Junior Wing (JW) (Class VIII to X) and in Senior Division (SD)/Senior Wing (SW) from class XI onwards.

12. **Eligibility Conditions for Certificate Examination**

(a) **‘A’ Certificate**

(i) The candidate must have attended a minimum of 75% of total training periods laid down in the syllabus for the first and second years of Junior Division/ Wing NCC (All Wings).

1. Must have attended one Annual Training Camp.

(b) **‘B’ Certificate**

(i) The cadet must have attended a minimum of 75% of total training period laid down in the syllabus for the first and second years for Senior Division Wing NCC (All Wings).

(ii) Must have attended one Annual Training Camp/NIC.

1. Cadets possessing ‘A’ certificate will be awarded 10 bonus

marks.

(iv) An Air Wing Cadet must do a minimum of 10 Glide Launches.

(c) **‘C’ Certificate**

(i) The candidate must be in possession of Certificate ‘B’.

(ii) The cadet must be in third year of SD/SW NCC Training.

(iii) The cadet must have attended a minimum of 75% of the periods of 3rd year syllabus during the academic session.

(iv) Must have attended Two ATCs or one ATC and in addition one of the following:-

(aa) RD Camp at Delhi (RDC).

(ab) Centrally Organised Camp (COC).

(ac) Para Training Camp (PTC).

(ad) National Integration Camp (NIC) (when applicable for SD/SW Cadets).

(ae) All India Trekking Expedition (DG NCC organised).

(af) All India Mountaineering Expedition (DG NCC organised).

(ag) Attachment Training with Service units.

(ah) Any one of the Adventure Courses approved by DG NCC.

(aj) Sailing Expedition , with actual sailing exceeding 10 days, duly approved by DG NCC.

(ak) Any cadet participating in National Rifle Association of India (NRAI) matches as part of DG NCC team.

(al) Special Services Camps (essentially with 50% Service training).

(am) Successfully done Scuba Diving Course.

(an) Youth Exchange Programme.

(ao) Foreign cruise (Navy).

(d) **Grading**

(i) A cadet has to obtain 45% marks in each paper and 50% marks in the aggregate to pass the examinations. Grading based on total marks obtained will be awarded as follows:-

(aa) Grading `A’ - Cadets obtaining 80% marks or above.

(ab) Grading `B’ - Cadets obtaining 65% marks and above but below 80%.

(ac) Grading `C’ - Cadets obtaining 50% marks and above

but below 65%.

(ad) Fail - Cadets obtaining less than 45% in any

paper or less than 50% of the aggregate.

13. **Authorisation of Clothing Items**. On joining NCC a cadet does not have to pay for his/her uniform. Certain clothing items are given to cadets on retention basis and few items on returnable basis. Details of these items are given as at Appendix ‘C’ & ‘D’ respectively.

**SECTION-4**

**NCC SONG**

**Introduction**

1. The desirability of composing a NCC song was considered in January 1956. The official song of the NCC – ‘Kadam Mila Ke Chal’- was adopted in 1963 and registered in 1969 with the approval of the Ministry of Defence. In 1974, it was felt that the NCC song has failed to catch the imagination of the youth and there was a need for a change.

2. Director of documentary film on NCC , ‘A Cadet’s Diary’, happened to hear the song- ‘Ham Sab Hindi Hain’- which appears to have been first sung at a Youth Festival at Chandigarh, sometime during 1968-69 and he introduced it in the documentary film. The song was a hit and played repeatedly in Republic Day Camps. In 1980, the word ‘Hindi’ was substituted with ‘Bhartiya’.

**NCC Song**

*Hum Sab Bhartiya Hain, Hum Sab Bhartiya Hain.*

*Apni Manzil Ek Hai, Ha, Ha, Ha, Ek Hai, Ho, Ho, Ho, Ek Hai*

*Hum Sab Bhartiya Hain*

*Kashmir Ki Dharti Rani Hai,*

*Sartaj Himalaya Hai,*

*Sadiyon Se Hamne Isko Apne Khoon Se Pala Hai*

*Desh Ki Raksha Ki Khatir, Hum Shamshir Utha Lenge,*

*Hum Shamshir Utha Lenga.*

*Bikhere-Bikhere Tarey Hain Hum Lekin Jhilmil Ek Hai*

*Ha, Ha, Ha, Ek Hain*

*Hum Sab Bhartiya Hain,*

*Mandir Gurdware Bhi Hain Yahan*

*Aur Masjid Bhi Hai Yahan,*

*Girja Ka Hai Ghadiyal Kahin*

*Mullah Ki Kahin Hai Ajaan.*

*Ek Hi Apna Ram Hai, Ek Hi Allah Taala Hai,*

*Ek Hi Allah Taala Hai, Rang Birange Deepak Hai Hum,*

*Lekin Jagmag Ek Hai Ha, Ha, Ek Hai, Ho Ho, Ho, Ek Hai.*

*Hum Sab Bhartiya Hain, Hum Sab Bhartiya Hain.*

**SECTION- 5**

**INCENTIVES FOR NCC CADETS**

**Introduction**

1. From time to time Central and State Governments announce number of incentives for NCC Cadets. These incentives are in the field of employment as well as academics and personal incentives including medals, trophies, cash awards etc. These are listed as under:-

**Concession in Employment**

2. (a) Vacancies reserved for Army 64 per year- Indian Military

commission in Defence Forces Academy (IMA), Dehradun through

for NCC `C’ Certificate UPSC and Service Selection Board

(SSB) Interview.

100 per year - in Officers Training Academy

(OTA), Chennai for Short Service

Commission Non Technical No UPSC

Exam, only SSB.

Navy -6 per Course. No UPSC Exam,

Only Naval SSB.

IAF – 10 % in all courses including

Flying Training courses. No UPSC

Exam only Air Force SSB.

(b) For ORs, Sailors, Airmen 5 to 10% bonus marks awarded for

recruitment.

(c) Para Military Forces 2 to 10 bonus marks awarded for

recruitment.

(d) Department of Bonus marks awarded for recruitment.

Telecommunication

(e) CRPF NCC Cadets holding third division

degree eligible for recruitment to

gazetted post.

(f) National Cadet Corps Civilian Gliding Instructors/Girl Cadet

Instructors and NCC WTLOs.

(g) State Governments Preference in State Services in certain

States.

(h) Industry Some Industries give preference to

NCC ‘C’ Certificate holders for various

jobs.

3. State-wise incentives are given as Appendix ‘E’

**Financial Benefits**

4. The expenditure incurred on NCC training is borne by the Govt. A cadet does not have to pay for uniform, camps, parade, adventure sports, or transportation from a central place to the place of training. In addition they are given good refreshment during parade and wholesome meals during camps. In order to make cadets’ association with NCC more pleasant and rewarding, various kinds of financial assistance are also given to the deserving cadets.

**Cadets Welfare Society**

5. In order to provide financial assistance and relief to cadets who sustain injury/death during NCC related activities, a Society named ‘NCC Cadets Welfare Society’ was established and registered in Feb 1985 under the Societies Registration Act 1860.

# 6. Aims of the Society. The present aims of Cadets Welfare Society are:-

(a) To give financial assistance to cadets NOK/nominee in case of a demise during NCC activity.

(b) To give financial relief to cadets on sustaining injury / disability during NCC activity.

(c) To grant scholarships to academically brilliant students.

(d) To grant Best and 2nd Best Cadet awards at Group level.

(e) To conduct sports and adventure activities which cannot be funded by Public Funds.

## 7. **Financial Assistance/Relief**.The Society is granting financial assistance and relief, as under, to cadets who sustain injury or death during NCC related activity as well as for sports and adventure activities.

|  |  |  |  |
| --- | --- | --- | --- |
| **NCC Related Activities** | **Death Cases** | **Permanent Disability** | **Temporary Disability** |
| **High Risk** | Rs.2,00,000/- | Upto Rs. 2,00,000/ | Upto Rs.1,00,000/ |
| **Other Activities** | Rs.1,50,000/- | Upto Rs. 1,50,000/ | Upto Rs.1,00,000/ |

## 8. **Scholarships**. A scholarship scheme was introduced in 1991 where 250 scholarships of Rs.2,000/- each were awarded to academically brilliant NCC cadets. The scheme in its present form awards Rs.5,000/- each which are distributed amongst the 17 Dtes based on their enrolled strength of cadets.

## 9. **Best Cadet Awards**. Best Cadet Cash Awards are given to two cadets from each category i.e. JD, JW, SD, SW in every Group HQ with Rs 3,000/- to each Best Cadet and Rs. 2,000/- to each 2nd Best Cadet. A total of 760 cash awards are given every year.

10. **Sports and Adventure Activities.** In Oct 1996 the scope of the Society was expanded to fund such sports and adventure activities which cannot ordinarily be funded by Public Funds. The Society also grants loans for conduct of sports/adventure activities pending sanction of funds from MOD.

### Sahara Scholarships.

11. In 2002 the Sahara Group introduced an Annual Sahara Scholarship Scheme with a corpus fund of Rs 3 Crores. Rs 1 Crores is to be given annually as scholarships to academically brilliant cadets.

12. A total of 1016 scholarships with the following breakdown are given as follows:-

|  |  |  |  |
| --- | --- | --- | --- |
| **Category** | **No. of vacancies per Group HQ** | **Total** | **Amount per Scholarship** |
| JD | 3 | 285 | Rs 6,000/- |
| JW | 3 | 285 | Rs 6,000/- |
| SD | 2 | 190 | Rs 12,000/- |
| SW | 2 | 190 | Rs 12,000/- |
| Professional | A total of 66 Scholarships. | 66 | Rs 30,000/- |
|  | **Total** | **1016** |  |

**Appendix ‘**A’

(Ref to Para 3 Sec 2 of Chapter 1)

**LIST OF NCC DIRECTORATES/TRAINING ESABLISHMENTS**

|  |  |  |
| --- | --- | --- |
| **Ser No** | **Directorates/Training Establishments** | **Location** |
| 1. | Andhra Pradesh | Secundrabad |
| 2. | Bihar & Jharkhand | Patna |
| 3. | Delhi | Delhi |
| 4. | Gujarat, Dadra & Nagar Haveli and Daman and Diu | Ahmedabad |
| 5. | Jammu & Kashmir | Jammu |
| 6. | Karnataka & Goa | Bangalore |
| 7. | Kerala & Lakshadweep | Thiruvanthapuram |
| 8. | Maharashtra | Mumbai |
| 9. | Madhya Pradesh & Chattishgarh | Bhopal |
| 10. | NER | Shillong |
| 11. | Orissa | Bhubneshwar |
| 12. | Punjab, Haryana, Himachal Pradesh & Chandigarh | Chandigarh |
| 13. | Rajasthan | Jaipur |
| 14. | Tamil Nadu, Pondicherry, Andaman & Nicobar | Chennai |
| 15. | Uttar Pradesh | Lucknow |
| 16. | Uttaranchal\* | Dehradun |
| 17. | West Bengal & Sikkim | Kolkata |
| 18. | NCC Officers Training Academy | Kamptee |
| 19. | NCC Officers Training Accademy | Gwalior |

\***Note**:- **New NCC Dte for State of Uttaranchal has become effective wef 01 Aug**

**2006.**

**Appendix** ‘B’

(Ref to Para 3 Sec 2 of Chapter 1)

**DETAILS OF GP HQs**

|  |  |  |
| --- | --- | --- |
| **Ser No** | **Directorate** | **NCC Gp HQ** |
| 1. | AP | Guntur |
|  |  | Hyderabad |
|  |  | Kakinada |
|  |  | Secunderabad |
|  |  | Tirupati |
|  |  | Vishakhapatnam |
|  |  | Warangal |
|  |  | Niizamabad |
|  |  | Kurnool |
| 2. | Bihar & Jharkhand | Bhagalpur |
|  |  | Gaya |
|  |  | Muaffarpur |
|  |  | Patna |
|  |  | Ranchi |
| 3. | Delhi | Delhi ‘B’ |
|  |  | Delhi ‘C’ |
| 4. | Gujarat | Ahmedabad |
|  |  | Baroda |
|  |  | Rajkot |
|  |  | V V Nagar |
| 5. | J&K | Jammu |
|  |  | Srinagar |
| 6. | Kar & Goa | Bangalore ‘A’ |
|  |  | Bangalore ‘B’ |
|  |  | Belgaum |
|  |  | Bellary |
|  |  | Mangalore |
|  |  | Mysore |
| 7. | Kerala & Lakshadweep | Calicut |
|  |  | Eranakulam |
|  |  | Kollam |
|  |  | Kottayam |
|  |  | Trivandrum |

|  |  |  |
| --- | --- | --- |
| 8 | MP & Ch | Bhopal |
|  |  | Gwalior |
|  |  | Indore |
|  |  | Jabalpur |
|  |  | Raipur |
|  |  | Saugor |
| 9. | Maharashtra | Amaravati |
|  |  | Aurangabad |
|  |  | Kolhapur |
|  |  | Mumbai ‘A’ |
|  |  | Mumbai ‘B’ |
|  |  | Nagpur |
|  |  | Pune |
| 10 | NER | Dibrugarh |
|  |  | Guwahati |
|  |  | Imphal |
|  |  | Jorhat |
|  |  | Shillong |
|  |  | Silchar |
|  |  | Tezpur |
|  |  | Kohima |
| 11. | Orissa | Berhampur |
|  |  | Cuttack |
|  |  | Sambalpur |
| 12. | PHH &C | Ambala |
|  |  | Amritsar |
|  |  | Chandigarh |
|  |  | Jalandhar |
|  |  | Ludhiana |
|  |  | Patiala |
|  |  | Rohtak |
|  |  | Shimla |
| 13. | Rajasthan | Jaipur |
|  |  | Jodhpur |
|  |  | Kota |
|  |  | Udaipur |
| 14. | TNP& AN | Chennai ‘A’ |
|  |  | Chennai ‘B’ |
|  |  | Coimbatore |
|  |  | Madurai |
|  |  | Pondichery |
|  |  | Trichy |

|  |  |  |
| --- | --- | --- |
| 15 | UP | Agra |
|  |  | Aligarh |
|  |  | Allahabad |
|  |  | Bareilly |
|  |  | Ghaziabad |
|  |  | Gorakhpur |
|  |  | Kanpur |
|  |  | Lucknow |
|  |  | Meerut |
|  |  | Varanasi ‘A’ |
|  |  | Varanasi ‘B’ |
| 16. | Uttaranchal | Dehradun |
|  |  | Roorkee |
|  |  | Nainital |
| 17. | WB & Sikkim | Burdwan |
|  |  | Kolkata ‘B’ |
|  |  | Kolkata ‘C’ |
|  |  | Darjeeling |
|  |  | Kalyani |
|  |  | Kharagpur |
|  | **Total Gp HQs** | **95** |

**Appendix** ‘C’

(Ref to Para 13 Sec 3 of Chapter 1)

**DETAILS OF RETENTION ITEMS**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Ser No** | **Item** | **Scale of Authorisation** | | | | **Remarks** |
| **SD** | **JD** | **SW** | **JW** |
| **ARMY BOYS** | | | | | | |
| 1. | SHIRT PWPC KHAKI | 2 | 2 | - | - |  |
| 2. | SHORT PWPC KHAKI | 1 | 2 | - | - |  |
| 3. | TROUSER PWPC KHAKI | 2 | - | - | -- |  |
| **ARMY GIRLS** | | | | | | |
| 4 | SHIRT PWPC KHAKI | - | - | 2 | 2 |  |
| 5. | TROUSER PWPC KHAKI | - | - | 2 | 2 |  |
| **NAVY BOYS** | | | | | | |
| 6. | SHIRT PWPC WHITE | 2 | 2 | - | - |  |
| 7. | SHORT PWPC WHITE | - | 3 | - | - |  |
| 8. | TROUSER PWPC WHITE | 2 | - | - | - |  |
| 9. | SHIRT PWPC NAVY BLUE | 1 | 1 | - | - |  |
| 10. | SHORT PWPC NAVY BLUE | 1 | 1 | - | - |  |
| **NAVY GIRLS** | | | | | | |
| 11. | SHIRT PWPC WHITE | - | - | 2 | 2 |  |
| 12. | TROUSER PWPC WHITE | - | - | 2 | 2 |  |
| **AIR FORCE BOYS** | | | | | | |
| 13. | SHIRT PWPC LBG | 2 | 2 | - | - |  |
| 14. | SHORT PWPC LBG | 1 | 2 | - | - |  |
| 15. | TROUSER PWPC LBG | 2 | - | - | - |  |
| **AIR FORCE GIRLS** | | | | | | |
| 16. | SHIRT PWPC LBG | - | - | 2 | 2 |  |
| 17. | TROUSER PWPC LBG | - | - | 2 | 2 |  |
| **COMMON ITEMS** | | | | | | |
| 18 | SALWAR WHITE | - | - | 2 | 2 |  |
| 19. | KAMIZ WHITE | - | - | 2 | 2 |  |
| 20 | BERET RIFLE GREEN | 1 (a) | 1(a) | 1 | 1 | (a) For all cadets less SIKHS |
| 21. | PAGREE RIFLE GREEN |  | | | | For Sikhs only. |

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Ser No** | **Item** | **Scale of Authorisation** | | | | **Remarks** |
| **SD** | **JD** | **SW** | **JW** |
| 22. | SOCKS NTP WHITE | 2X3\*=6  (Navy) | 2x2\*= 6  (Navy | 2x3\*=6  (Navy) | 2x2\*=4  (navy) | \*Tenure |
| 23. | SOCKS NTP BLACK | 2X3\*=6  (Army, Air ) | 2x2\*= 6  (Army, Air) | 2x3\*=6  (Army, Air) | 2x2\*=4  (Army, Air | \*Tenure |
| 24. | SHOES LEATHER BLACK | 1(Air) | 1(Less Army in J&K and NER) | 1 | 1 |  |
| 25. | BOOTS ANKLE DMS | 1 (Army and Navy | 1 (Army in J&K & NER) | - | - |  |
| 26 | SHOES CANVAS BROWN | 1 (For all less Navy) | 1 (For all less Navy) | - | - |  |
| 27. | SHOES CANVAS WHITE | 1 (Navy) | 1(Navy) | 1 | 1 |  |
| 28. | VEST WOOLEN | - | 1(Army,J&K and NER) | - | - |  |

**Appendix** ‘D’

(Ref to Para 13 Sec

3 of Chapter 1)

**DETAILS OF LIFE CYCLE ITEMS**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ser No** | | **Item** | **Assessed fair life in Army (in months)** | **Scale of Authorisation** | |
| (a) | | (b) | (c) | (d) | |
| 1. | | Bag Kit Universal | 120 | Army SD & Army JD, 15% of cadet str. | |
| 2. | | Blanket Barrack | 120 | At 10% of auth strength of SD & JD in cold regions & 3% in hot regions. | |
| 3. | | Cap FS Disruptive | 72 | Army SD and JD minus Sikh cadets @ 10%. | |
| 4. | | Durries IT | 120 | Army SD, JD, SW, &JW @ 9%. | |
| 5. | | Coat Combat | 168 | Army SD & JD @ 2%. | |
| 6. | | Ground Sheet | 120 | Army SD JD SW & JW @ 6%. | |
| 7. | | Water Bottle | 60 | All wings @ 15% of cadet strength. | |
| 8. | | Anklet Web | 240 | Army SD @ 10% of cadet strength. | |
| 9. | | Belt Waist Web | 168 | Army wing SD and JD, SW (Army& Air). JW and Air Wing (SD & JD) @ 100%. | |
| 10. | | Cape water proof | 240 | Army SD and JD @ 20% for units located in J&K and NER and @ 5% for the rest. | |
| 11. | | Over-all combination | 36 | Army SD (Army, Arty, Engrs, Sigs &EME) @ 100% of cadet strength. | |
| 12. | | Net Mosquito | 60 | Army wing @ 15% of total cadet strength. | |
| 13. | | Jersey P/O Woollen Khaki | 60 | SD Army and JD Army  SW (Army) & JW (Army) | AP, Bihar, Gujarat, Karnataka, Kerala, Mah, Orissa, Tamil Nadu and West Bengal @ 10% of authorized str. Delhi, MP, Punjab Raj and UP @ 25% of auth str.J&K and NER @ 80% of auth str. |
| 14. | | Jersey P/O Woollen Black | 60 | SD Navy and JD Navy |
| 15. | | Jersey P/O Woollen Grey | 60 | SD Air and JD air |
| (a) | | (b) | (c) | (d) | |
| 16. | | Shirt Angola | 60 | SD Army and JD Army, SW and JW | AP, Bihar, Gujarat, Karnataka, Kerala, Mah, Orissa, Tamil Nadu and West Bengal @ 15% of authorized str.  Delhi, MP Punjab, Raj and UP @ 100% of auth str. |
| 17. | Trouser Serge Khaki | | 60 | SD Army and JD Army, SW and JW |
| 18. | Trouser Serge Black | | 60 | SD Navy and JD Navy |
| 19. | Trouser Serge LBG | | 60 | SD Air and JD Air |
| AIR CLOTHING | | | | | |
| 20. | Overall flying | | 36 | 50% of the auth str of SD and JW Air wing Cadets in the Air sqn on loan basis @ scale 01. | |
| 21. | Boot flying | | 36 | 50% of the auth str of SD and SW Air wing cadets in the Air sqn on loan basis @ scale 01. | |
| 22. | Gloves flying | | 36 | 50% of the auth str of SD and SW Air wing Cadets in the Air Sqn on loan basis @ scale 01 | |
| 23. | Boot Rubber Knee | | 24 | For NER and Kerala @ 20% of auth str and for Karnataka, AP, Orissa and West Bengal @ 10% auth str. | |

**Appendix** ‘E’

(Ref to Para 3 Sec 5 of Chapter 1)

**STATE WISE INCENTIVES**

|  |  |  |  |
| --- | --- | --- | --- |
| **State** | **Employment Field** | | **Academic Field** |
| Andhra Pradesh | (a) Preference is being given to National Cadet Corps ‘B’/‘C’ certificate holders for recruitment in police service and for recruitment in transport department | | (a) One seat is reserved for admission to various degree and diploma courses and 5% seats for LLB Courses in Osmania University.  (b) Seats are reserved in Govt Polytechnics and PG Degree Diploma Courses.  (c) 1% of total seat in courses of study reserved in Engineering Colleges.  (d) 0.25% of seats are reserved for admission into Medical Courses. |
| Bihar & Jharkhand | Bonus marks are given to NCC `B’ and ‘C’ certificate holders for recruitment in the Police and Forest Department | | Bonus marks are awarded to NCC Certificate holders for admission in various courses in the Universities of Patna, Ranchi, Mithila and Bhagalpur |
| J&K | 10% or one post, whichever is higher, reserved in non-gazetted service in Police, Home guards, Forest and Excise Departments for NCC ‘C’ Certificate holders. Similar reserve-tions are for Girl Cadets in Police and as nurses, receptionists and telephone operators | |  |
| Karnataka & Goa |  | | 10 seats in Medical, 5 in Non-allopathic, 50 in Engineering, 10 in Technical , 8 in B ED, 3 in Post Graduation and 47 in Polytechnics for outstanding NCC Cadets. |
| Kerala & Lakshadweep |  | | (a) Reservation of seats in Engineering Colleges, Poly technics, Ayurveda College, Medical Colleges, and BSc Nursing |
| **State** | **Employment field** | **Academic Field** | | |
|  |  | (b) Bonus marks for Pre- Degree courses, Degree courses, Post Graduate courses, B.Ed Courses and Teachers Trg. Course  (c) Weightage Marks for admis-sion to higher studies. | | |
| Madhya Pradesh | Preference being given to ‘C’ certificate holders for recruitment in all state jobs. | (a) Preferance is given for admission to the potgraduate/professional/degree college.  (b) 10 Marks being added to final marks to NCC Cadets selected for participation in Republic Day Camp. | | |
| Maharashtra |  | (a) University of Mumbai gives maximum of 10 grace marks to NCC cadets appearing at various degree examinations.  (b) 2% marks are given to NCC Cadets of Maharashtra University.  (c) 3 Marks are given for admission in medical colleges.  (d) 10 Seats are reserved in Engineering Colleges for NCC cadets representing State in the all India competition.  (e) Weightage of 4 marks for admission in ITI. | | |
| NER-Assam | Preference is being given to National Cadet Corps `B’/`C’ certificate holders for recruitment to Police Service and Govt.jobs. | (a) Two seats are reserved for best National Cadet Corps cadets for admission in diploma & certificate courses in engineering and tech-nology.  (b) One seat each in Assam Engineering College and Jorhat Engineering College, Jorhat.  (c) Preference for admission in Post Graduate courses in Gauhati Univer-sity. | | |

|  |  |  |
| --- | --- | --- |
| **State** | **Employment field** | **Academic Field** |
| Arunachal Pradesh  Manipur  Meghalaya  Nagaland  Tripura | Preference in recruitment to the state Police Service. Reservation of 10% posts in the Police Department. Posts of women constable and women Hawaldar are reserved for girl cadets.  Preference to NCC `B’ and `C’ certificate holders in the matter of recruitment to the State Police Force.  Preference to NCC `B’ and `C’ certificate holders in the matter of recruitment to the State Police service and Government jobs. | Relaxation of 5% marks for admission to educa-tional institutions including technical institution under State Govt.  Relaxation of 5% marks for admission to educational institutions including tech-nical institutions under State Govt. |
| Orissa | Preference for recruitment to State Police Force. | Additional weightage of marks over and above the aggregate marks obtained for admission in various colleges. |
| Haryana  HP  Punjab | Preference for recruitment in Home Guard Deptt and State Police Force. Preference for recruitment to State Police Force. | Weightage for admission to various courses of study in Himachal Pradesh University  Weightage of marks given for admission in various courses in State Govt Polytechnics, Colleges and Universities. |
| Rajastan | Preference in the recruitment to the State Police Force. | Weightage of marks is given by the university of Rajasthan for the purpose of admission to various courses of the university. |
| TN and Andaman Niccobar | (a) Tamil Nadu Public Commission while selecting candidates to the post in Civil Services, takes into consideration the NCC Certificates possessed by the candidate.  (b) Out of 12 marks for the oral test in the B.T and P.G Assistance recruitment/ appointment in Tamil nadu, ½ mark is awarded for NCC activities. | 1 seat reserved in Under Graduate Courses in each college and 1 seat in any Post Graduate Course and Polythchnic, where NCC Scheme is available |
| **State** | **Employment field** | **Academic Field** |
| Pondicherry | Preference for selection to various posts in all Departments of Pondicherry especially in Police. | A weightage of 2% of marks for BA/BSc/B.Com course |
| Uttar Pradesh  Uttaranchal | Preference to NCC cadets in recruitment to the service in State Government. 8% posts are reserved in State Government for part time NCC officers and NCC cadets who become disabled during the course of training. | Bonus marks/weightage by various Universities for admission in various Degree, B.Ed and Post Graduation courses.  One seat in each branch in Kumaon Engineering College, GB Pant Engi-neering College and Govt Polytechnics and two seats each in Kumaon Univer-sity and Garhwal Univer- sity for B.Ed. |
| West Bengal & Sikkim | Weightage being given for enrolment in police. 20% weightage is being given to NCC cadets for recruitment in Home Guard. |  |

In the case of state’s like Delhi, Gujarat, Dadra Nagar Haveli, Chattisgarh and Mizoram incentives in the form of concessions for employment, education are not being given. However, other incentives like scholarships and cash awards are being given in these States.

**CHAPTER-II**

**NATIONAL INTEGRATION**

|  |  |  |  |
| --- | --- | --- | --- |
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| SECTION-2 | Religion and Customs of India | **√** | **√** |
| SECTION-3 | Unity in Diversity | **√** | **√** |
| SECTION-4 | National Integration and its Importance | **√** | **√** |
| SECTION-5 | Famous Leaders of India like Mahatma Gandhi, Bhagat Singh, Lal Bahadur Shastri, Chander Shekhar Azad, Subash Chandra Bose, Swami Vivekanand, Jawaharlal Nehru, Maulana Abul Kalam Azad and Sardar Vallabh Bhai Patel | **√** | **-** |
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**SECTION-1**

**INDIAN HISTORY AND CULTURE**

**General**

1. India was one of the oldest centres of the prehistoric cultures of the world . India was also the cradle of one of the earliest civilizations in history - the Harappan culture. The Harappan culture was the first urban culture to flourish in India. Many of its features distinguished it from all its contemporary cultures in other parts of the world and made it a distinctly Indian civilization. Larger in extent than any of its contemporary civilization, it spread over parts of Baluchistan, Sind, Punjab, Haryana, Rajasthan, Western Uttar Pradesh and Gujarat and had links with some other parts of India as well as with contemporary civilization in West Asia.

2. The next major phase in ancient Indian history is the Vedic age which began with the coming of the Indo - European speaking people. It laid the culture that began to emerge during this phase and was the result of the inter- mixing of the Indo - Aryans with the pre-existing inhabitants of India. The next phase covering the period from about the sixth century BC to about 200 BC is marked by far reaching changes in almost every aspect of life in India. This period saw the spread of agriculture over large parts of the country, the rise of cities and the formation of the state. The period also saw the rise and decline of the first all - India empire in Indian history. This period is important not only for political unity but also for culture unity. Two major religions, Jainism and Buddhism which arose in the sixth century BC, left a lasting influence on Indian life and culture. This period saw the spread throughout the country of belief and practices associated with Hinduism, including Vedic religion as well as Buddhism. The Varna system of social organization popularly known as the caste system, which had arisen in the Vedic Age, now became well established and gradually became the dominant form of social organization throughout the country. This form of social organization was peculiar to India. The process of cultural unity is best exemplified by Ashoka. He unified almost the entire country under the empire but renounced the use of war as state policy. Instead he declared the victory of righteousness as the real victory.

3. The next phase in Ancient Indian history cover the period from about 200 BC to about AD 300. This phase is extremely important for the changes that took place in economic and political life, and significant developments in various aspects of culture including religion, art and science and technology. In economic life this period is significant for advancement of India’s international trade both by land and sea routes and the emergence of cities and towns unknown to earlier phase of ancient Indian history. In political life, large parts of North Western, Northern and Western India were ruled by dynasties of non Indian origin. These were the Indo-Greeks, the Sheiks, the Parthians and the Kushanas. A significant event was the growth of the Mahayana sect of Buddhism, which the Kushana ruler Kanishka patronized and the development of the great Buddhist art associated with it.

4. The last phase of the ancient period of Indian History starts in early fourth century AD and ends in about the eighth century. The Guptas built a large kingdom during this period which remained powerful for about a century. In the Deccan and the South, there were two major Kingdoms during this period of the Pallavas and of the Chalukyas. Some of the finest achievements in various fields of culture-art, architecture, literature, philosophy, science, technology can, however, be dated to this period. Because of these achievements, this period is often described as the classical age of the Indian civilization. In religion, this is a period of decline of Buddhism and the rise of Brahmanical religion of Hinduism as we know it today. Great progress was made in literature, both religious and secular, in Sanskrit which also became the language of the court in most part of the country. In spite of the dominant position of Sanskrit in most part of the country. This period marks the beginning of many modern Indian languages as well as distinct scripts in different parts of the country. The period is also important for some of the most significant advances in science and technology. Most of the major works in astronomy, mathematics and medicine belong to this period.

**The Mediaeval Period**

5. During the mediaeval period, some of the achievements of the ancient times were carried forward and new magnificent structures were built on those foundations. The period from the eighth to twelfth century in political life is dominated mainly by the presence of large number of states the bigger ones among them tried to establish their supremacy in Northern India and the Deccan. The main contenders in this struggle for supremacy were the Pratiharas, the Palas and the Rashtrakutas. In the South the most powerful kingdom to emerge during this period was that of the Cholas. In the tenth century, the Turks emerged as a powerful force in Central and West Asia and carved out Kingdoms for themselves. The Turks first invaded India during the late tenth and early eleventh century and Punjab came under Turkish rule. Another series of Turkish invasions in the late twelfth and early thirteenth century led to the establishment of the Sultanate of Delhi. Within a few centuries after the rise of Islam in Arabia, it became the second most popular religion in India with followers in every part of the country.

6. The establishment of the Sultanate of Delhi marked the beginning of a new phase in the history of mediaeval India. Politically it led to the unification of Northern India and part of the Deccan for almost a century. Its rulers, almost from the time of the establishment of the Sultanate, succeeded in separating it from the country from which they had originally come. The Sultanate disintegrated towards the end of the fourteenth century leading to the emergence of a number of kingdoms in different parts of the country. Some of these, for example the Bahimani and Vijayanagaram Kingdoms, became very powerful. In society, the period is important for the introduction of new elements - the Turks, the Persians, the Mongols and the Afghans, besides the Arabs who had settled down in some coastal regions of India.

7. The growth of a composite culture reached its highest points under the Great Mughals in the sixteenth and seventeenth centuries. The Mughals built an empire which once again brought about the political unification of a large part of the country. Like Ashoka earlier, Akbar, the greatest of the Mughal emperors, followed a policy of ‘sulk- kul’ (peace with all).

**The Modern Period**

8 . The eighteenth century marks the beginning of the modern period of India’s history . Politically, the period saw the decline of the Mughal empire and the rise of a number of small and big independent States in different parts of the country for about 150 years. In spite of this, however, the process of the growth of a composite culture continued. The process of colonization of vast areas of the world by a few European countries had been underway since the sixteenth century. Changes of a comparable nature failed to take place in India, as also in other countries of Asia and Africa. There was also no awareness of the importance of the changes taking place in Europe inspite of contacts with European traders, missionaries and others. From about the middle of the eighteenth century, the conquest of India by the British began. It was completed in a few decades and by the middle of the nineteenth century, the entire country was under the direct or indirect rule of the British. For the first time in her history. India came under foreign rule. She was ruled by foreigners who had not come to settle but to rule in interest of their mother country. A new system of exploitation of a country came into being. Under the new conditions created by foreign rule, the people of India were awakened and this awakening expressed itself, finally, in the struggle for independence, the end of imperialist exploitation of India and building of a new India. The nationalist movement united the Indian people on a new basis. It recognized and cherished the unity in diversity and the composite nature of India’s culture as its unique feature.

9. As early as in the nineties of the eighteenth century Raja Ram Mohan Roy came to the forefront of Indian National struggle. Before him Surendra Nath Banerjee and others had set the ball rolling though not with great momentum. The Indian National Congress established by AO Hume in 1885 was the first All India Organisation. The birth of the Indian National Congress gave a new direction to the National movement in India. In the beginning the Congressmen were loyal to the British Crown. They only demanded some favours for the educated people of India . In the first stage extending from 1885 to 1900 the members of the Congress only wanted to get a share in the British administration. The second phase of Congress politics extends from 1900 to 1918. During this period revolutionary groups began to take the lead. During the third stage from 1919, Gandhiji began to dominate the Congress organisation. During World War-1, Gandhiji co-operated with the British Government. The Jallianwala Bagh tragedy and the Rowlatt Act resulted in the non-cooperation movement on a widest possible scale. The Congress organisation under Gandhiji became a mass movement representing the interests of the whole of India. The National movement for freedom began to spread among the workers and the peasants as well. The socialists and the communists also joined in. As the National movement spread, British rulers pursued their policy of ‘Divide and Rule’. They set the Muslims against the Hindus and the Hindus against the Muslims. In 1927, the Simon Commission visited India to study the political situation. The Commission was received with black flags at Lahore. Lala Lajpat Rai received a lathi blow on account of which he died. This ugly incident created a stir in the whole country. The Congress started the Civil Disobedience Movement in which more than 90,000 people were arrested. The movement was withdrawn in 1931 as a result of the Gandhi-Irwin Pact. Ramsay MacDonald gave his communal award in 1932. Gandhiji observed a fast unto death to undo the separate presentation given to Harijans under the leaders of the suvarna Hindu and the Harijans.

10. The Government of India Act 1935 was put into force in 1937. The Congress contested elections for the provincial legislatures, won a vast majority of seats in 8 out of 11 Indian provinces and formed Ministry. However, World War II broke out in 1939 and the Congress party resigned from the Ministry. Gandhiji again took the reins in his hands. He wanted complete independence for India. The British Government sent Sir Stafford Crips to solve the political dead - lock. The mission proved a failure. Next came the Cabinet Mission. As the political parties of India could not reach an agreement, the Mission gave its own award. The Executive council of the Governor General was to be selected in order to frame the Constitution of India. The Congress and the Muslim League did not agree. The League clamoured for the creation of Pakistan. Lord Atlee, the British Prime Minister, fixed June 1948 as the final date for the transfer of power. Lord Mountbatten was sent to India as Viceroy. He held talks with the leaders of the Congress and the League. Both agreed to part company. India was partitioned according to the Indian Independence Act 1947.

**Dimensions of Indian Culture**

11. Various races have been coming to India from time immemorial. The civilizations of these races differed a great deal from one another. On entering India, they had conflicts with the earlier inhabitants of the country. These conflicts affected their respective cultures and through the process of assimilation and synthesis, Indian culture grew all the more richer.

**Effect of Negrito Race**

12. According to J H Huntton, the oldest race reaching India was Negrito. They were not very high from the point of view of civilization. They did not know how to make use of the instruments made of stones and bones, how to cultivate the land, how to make earthenwares or how to build houses. They are now found in Andaman Island only. The race which arrived in India after the Negrito race was Proto-Australiod 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 ‘Austric’ 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 influenced the material and religious life in India. Indians learnt, in the material field, how to cultivate the 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 many things like the belief in rebirth, various fabulous stories about the origin of creation, a myth about incarnation of God in a tortoise, belief about the existence of Gods in stones, the worship of various creatures like snakes, crocodiles, monkeys etc. The interesting stories in Mahabharat and Ramayan about Vasuki, the ruler in ‘Patal Lok’, the origin of the creation from snakes and eggs, interesting stories about Ganesh, etc have been taken from the mythical 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.

13.  **Arrival of Dravidians and Their Influence**. The people of Dravidian or Mediterranean race came to India after the Proto-Australoid race. They were more civilized than the people of both the races which came to India earlier. Under their influence new Gods and new methods of worship came to the Indian religious field. In fact, the word ‘Pooja’ (worship), belongs to Dravidian language. The acceptance of an idol, as representative of some God, to offer it flowers and tree leaves, to offer it vermilion and sandal paste, to burn incense before it to ring bells, to sing to dance before it, to offer and accept sweets and such other ways of worship were given to India by the Dravidians. The chief new Gods, who began to be worshiped under the influence of the Dravidians, were Shiva, Uma, Kartikeya, Hanuman, Shitla and Ganesh etc. Under the Dravidian influence, the number of Gods increased. Gods and Goddesses, village God, family God and other Gods of Hindu religion supposed to be 330 million in number, are all the result of their influence. The importance of the sacred places of worship increased under the influence of the Dravidians. In the same way, they also preached the worship of the trees, like workship of tulsi, banyan, peepal, bel and many others. It was the Dravidians who gave Indians the festivals of Holi and Basant.

14.  **Arrival of Aryans and Their Influence**. Aryans made the greatest contribution towards the development of Indian culture. It is their tongue which is in use today in major parts of India. Their Vedas are the main roots of Indian culture. The contribution of the Aryans towards the Indian culture has been thus described by Dr Jadunath Sarkar: (1) A feeling of sympathy and adjustment (2) Wonderful evolution of science and philosophy (3) Aryans’ fixation of adjustment among different castes through their principle of ‘Varna’ system (4) Spread of civilization among the demons and wild tribes through ‘Tapovan’ system.

15. **Muslim Influence**. Muslims came to India after the Aryans. In his book titled ‘Influence of Islam on Indian Culture’, Dr Tarachand has written that the influence of Muslims on the various parts of Indian life has been very great and this influence has been seen specially on Hindu customs, on the very minute things of their family, on music, dress, cooking methods, marriage traditions, festivals, fairs and on the institutions and manners of the Maratha, Rajput and Sikh courts.

16.  **Influence of the British**. After the Muslims, the British deeply influenced all aspects of Indian culture. The spread of 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, etc in Indian literature can be clearly seen. Western education created a wave of reformation in the whole country. On the one hand, the ideas of equality, freedom and nationality helped in uprooting the social evils like Sati custom, killing of female child, child marriage and prohibition of widow marriage, on the other hand, they 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 regularly been on the increase and it is also needed for the country’s progress, although its assimilation is equally necessary.

**Conclusion**

17. India’s culture has been such that it did not develop into a finished form in any period. Throughout her long history, India’s culture has been changing and developing due to internal factors and contacts with other cultures. This process of change and development continues. The culture of India, as of any other country, is not a fixed entity. Many aspects of culture, if they progress, get discarded others are changed, sometimes beyond recognition, some others continue to survive and remain impertinent, while many new elements are added. A remarkable feature of Indian historical and cultural development has been its continuity. This continuity has few parallels in the history of other civilisations.

**SECTION -2**

**RELIGIONS AND CUSTOMS OF INDIA**

**Introduction**

1. India is a multi religious democratic country. There are six major religions in India with percentage of population as under :-

(a) Hindus - 83.5 %

(b) Muslims - 10.7 %

(c ) Christians - 2.44 %

(d) Sikhs - 1.79 %

(e) Buddhists - 0.74 %

(f) Jains - 0.46 %

(g) Others - 0.37 %

2. The historical analysis has proved that religion has played an obstructive role in the rise of nationalism. In ancient and mediaeval time it has worked as a system of exploitation. Under the British rule religion acted as a main barrier against national unity. The creation of Pakistan was final blow rendered by political mobilization on communal lines. The above problem was due to some religion oriented political parties, which is on the decline. Secondly the public has realized the fact that religion is a private affair of an individual and it should not be mixed with political affairs of the state. That is why most of the advanced democratic states have adopted secularism in their constitution, which is a factor for unity in multi-religious societies like ours.

**Main Religions of India**

3.  **Hinduism**. Religion for the Hindu is experience or attitude of mind. It is not an idea but a power, 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 as per Hinduism is attained through knowledge of truth. Divinity can be realised in mind and spirit. We must attain an integrated vision, a wholesome life, health and strength of body, alertness of mind through meditation and yoga. The theory of Hinduism lays stress on Bhakti, Karma and Re-birth.

4. **Islam**. Islam means ‘Submission’ or resignation to Allah (God). The Quran, the highest authority is revealed and created being 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 have to pay Zakath (religious tax) to the rightful beneficiaries and the minimum is two and half percent of the net annual income. They keep dawn to dusk fast for purity of soul in the ninth month of Ramzan of the Islamic year. The wealthy Muslims and who can afford make pilgrimage to Haj once in life time. Islam has its influence in three continents of Asia, Africa and Europe. It gives right of properties to women also. The Islamic teaching highlights are purity of life, charity to the poor and spread of brotherhood.

5. **Christianity**. Christianity founded by Jesus Christ, 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 who accused him. He was crucified on the orders of Pontius Pilate, the Roman Governor. Christianity preaches charity, love and peace. The massage 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.

6. **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. The monk has to practice austerity external and internal. It is pure meditation which ultimately leads to liberation.

7.  **Buddhism**. Buddhism was founded by Gautam Buddha who was son of Indian Prince Suddhodan. The sorrow and suffering of the world tormented his heart and he abandoned his house and started pursuit for 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. The status of man in society is determined by his own conduct and actions.

8. **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. Man can attain God while leading a normal family life. The institution of Gurudwara and common kitchen (langar ) are noble examples of equality in Sikhism.

**Customs of India**

9. India is a multiracial, multilingual civilization with rich culture 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 very colourful panorama. There are certain customs which are prevalent in a particular religion and some are common to all religions of the country.

10. Indian festivals are famous in the world. Most of the festivals are related to the change of weather and crop harvesting since India is an agro based economy. 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 etc. The customs are of various types in relation to local customs, caste customs and family customs. There are different customs of Hindu marriage as compared to a Muslim marriage or a Sikh marriage. Similarly there are different customs of celebrations. All these customs have been protected by law.

11. There are certain religious customs which pertain to particular religion only like Mundan ceremony in Hindus and Naming ceremony in Sikhs. These customs have religious value and are a means of entertainment also.

12. There are certain customs regarding dresses and ornaments of women. These are associated with particular regions which gives a very colorful dimension to Indian customs and traditions, Similarly, all regions have their distinctive ornaments.

13. India being a big country with different races and religions has rich customs related to festivals, religious ceremonies, dresses, marriage, architecture, painting, song, dance and food habits. The customs and traditions of India though varied has binding force in them which ultimately serves as a unifying factor of Secular India.

**SECTION-3**

**UNITY IN DIVERSITY**

**Introduction**

1. India is a vast country with diversity in caste, religion, customs and traditions where people from different ethnological groups having different languages or dialects, follow different rituals in daily life and work together shoulder to shoulder. Inspite of diversity in physical features and social systems, there is unity in India. It is held together by many ties like territory, language, culture and economic inter-dependence etc. Our history is replete with examples that illustrate the set-backs suffered by us because of our disunity. Mohammad Gauri was able to set his foot on Indian soil because of internal friction and disunity between two Indian rulers. The British too followed the policy of ‘Divide and Rule’ and kept the doors of freedom closed, because they could disunite Indians easily.

**Importance of National Unity**

2. National unity is also essential for social peace and harmony. We can enjoy peace and security, if there is a mutual trust and goodwill among all the sects of people of the country. No progress can be made in the field of art and literature, science and cultural advancement and economic well–being if disruptive tendencies and divisive forces are around to tear asunder the very fabric of national life. Also we can play an effective role in the international field if we can set our own house in order first.

**Fundamentals of Unity**

3. Some of the essentials for National Unity are as given below:-

(a) **Language**. Narrow minded love towards one’s own language and negative feeling towards others is a major hindrance to unity. No country can stand on the pillars of an alien language. A language, instead of dividing, should be a unifying force. A via media acceptable to all would go a long way in bringing about linguistic unity in the country. Alongwith regional languages one national language should be fully developed. Languages of different states should be encouraged in the educational institutions.

(b) **Casteism**. It is felt in offices and colleges, in politics and almost in all walks of life. The feeling of belonging to an upper caste and hatred for the lower caste is not only an offence against mankind it is a threat to India’s unity. The system of casteism and untouchability would eat into the very vitals of a society. Casteism should be tackled with an iron hand. There should be no communal or special constituents. The minority communities should be given their due share of advancement and communal favouritism should be sternly dealt with.

(c) **Education**. In India about half of the total population is illiterate. An illiterate person cannot understand what is good or bad for himself or his country. Literacy is an important ingredient for unity. The pattern of education should be so oriented that it encourages love, brotherhood and unity amongst various communities. There could be exchange of teachers from one state to another and there should be no bar on the students of one state for admission into the universities of other states. It would help to cement the bonds of unity which is an essence of any nation.

(d) **Communalism**. Communalism means discriminatory feelings of an individual against another on the basis of religion or caste. This also endangers the unity of our country. Fundamentalism is the greatest challenge to India’s unity. This has to be sternly dealt with. The politicians who encourage provincialism and regionalism should be debarred from elections as members of legislative bodies. All citizens should regard themselves as Indians first and build unity between different sections of our society.

(e) **Regionalism**. India is a vast country where regional diversities exist. The feeling of loyalty towards one’s own state or region first is also a major hindrance in unity. People from different parts of the diversified subcontinent should meet under a common wing of national consciousness, forgetting the regional differences, sharing the feelings of togetherness and realise the proud feeling in themselves of being part and parcel of a common Indian diaspora.

**Relevance of NCC in Unifying India**

4. NCC creates awareness amongst youth about the diverse heritage of our country and fosters national integration despite linguistic, cultural, religious and geographical barriers. It helps cadets gain experience to live together, co-operate with each other and work in harmony with cadets of other states whom they have not known before, thus helping in strengthening unity as under:-

(a) **Ethics and Social Values**. These are very important values in day-to-day activities on the ground and are the essentials of personality. NCC helps to cultivate these values through which the spirit of unity and value of personal sacrifice are ignited in the minds of cadets.

(b) **Cultural and Traditional Values**. Our country has diverse groups which have been divided on grounds of religion, caste, creed and language. NCC organises various camps and group activities where ample opportunity is given to the cadets to closely watch the cultural and traditional shows of other regions. It provides the cadets with an opportunity to appreciate each other’s uniqueness and cultivate friendship.

(c) **Discipline and Patriotism**. A cadet is trained to give selfless service to society and be available anytime for national cause. NCC can be described as the nation’s disciplined, trained and motivated young force available for national service to provide assistance in various places as well as provide future leadership and participation in all walks of life.

**SECTION-4**

**NATIONAL INTEGRATION AND ITS IMPORTANCE**

**Introduction**

1. Indian 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 life style. Different tribes with their distinct languages intermingled with various tribes of our country. That is why our culture is described as an example of composite culture. It is made up of all communities, races and religions.

**National Integration**

2. National integration means 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.

3. We must understand that national integration does not mean uniformity of all. It does not stand for 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 with each other. 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 the people to fight against all evil forces. It provides a congenial condition in which people can make good progress.

**Importance**

4. National integration has assumed greater importance in the recent years due to the fast changing ethos and moral values in the society. The need for national integration was probably never felt before as is felt today. 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 of national integration.

5. The realisation of its importance in itself is a step in the desired direction. The Government having appreciated the urgency and seriousness of the subject is taking positive steps towards achieving the national integration. NCC, one of the prime organisations of the country training the youth, the future of this great nation, makes the ideal ground to start with. National integration has been made part and parcel of NCC training. Lot 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.

6. National integration assumes greater importance particularly in a country like India where people with different languages, religions, races and culture are required to be weaved 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. It is said that ‘United we stand and divided we fall’. 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 and hence needs no emphasis. National integration is a must to achieve the basic for survival of any nation such as:-

(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 and 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.

7. It is the duty of each and every citizen of our country to strive to achieve unity inspite 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 of which we all Indians are inheritors. We are Indian first and Indians last.

**SECTION –5**

**FAMOUS LEADERS OF INDIA**

**General**

1. Though there are many famous leaders in India, post independence and pre-independence , only a few of these are being discussed here like Mahatma Gandhi, Bhagat Singh, Lal Bahadur Shastri, Chander Shekhar Azad, Subash Chandra Bose, Swami Vivekanand , Jawaharlal Nehru , Maulana Abul Kalam Azad and Sardar Vallabh Bhai Patel.

**MAHATMA GANDHI**

**Birth And Upbringing**

1. Mohandas Karamchand Gandhi, in later life called Mahatma Gandhi as also Gandhiji, was born on 02 October 1869, at Porbandar. He was born in a middle class family. His grandfather had risen to be the Dewan and was succeeded by his son Karamchand, the father of Mohandas. Putlibai, Mohandas's mother, was a saintly character, gentle and devout, and left a deep impression on her son's mind.

**Youth and Study in England**

2. After matriculating from high school, Gandhi joined the Samaldas College in Bhavnagar, where he found the studies difficult and the atmosphere uncongenial. Meanwhile, his father had died in 1885. A friend of the family suggested that if the young Gandhi hoped to take his father's place in the state service he had better become a barrister which he could do in England in three years.

3. During the early period of his stay in England Gandhiji went through a phase which he has described as aping the English gentleman. He got new clothes made, purchased a silk hat costing nineteen shillings. Having passed his examinations, Gandhiji was called to the Bar on 10 June 1891, and sailed for India two days later. Gandhijis life career can particularly be divided into three stages. The first stage started when after completing his studies he came to India where he settled himself as a lawyer but could not get a roaring business with the result that he had to accept a business engagement with a muslim firm for South Africa. Upto this time he was known only to a few persons as a lawyer. Second period is from 1921 to1947 and his third period is from 15 August, 1947 to 30 January, 1948.

**On the Threshold of Manhood**

4. After completing his studies when he reached Bombay he learnt to his profound sorrow that his mother had died. The news had been deliberately kept back from him to spare him the shock in a distant land.

5. Having failed to establish himself as a lawyer in Bombay, Gandhiji returned to Rajkot where he started again. But he did not make much headway and was unhappy and out of tune with the atmosphere of petty intrigue that was rampant in the small state of Kathiawar. In this predicament came an offer from Dada Abdulla & Co. to proceed to South Africa on their behalf to instruct their counsel in a lawsuit. It was a godsend opportunity. Gandhiji sailed for South Africa in April 1893. There he was shocked to see the ill treatment being meted out to Indians and the contempt of the white men towards the coloured race to the extent they were not even allowed to travel in the 1st class compartment of the trains. They were considered as coolies and Gandhiji himself was called a coolie barrister. The incident of Gandhiji being thrown off the train at the behest of a white man, although he had a legitimate ticket, had a profound effect on Gandhiji and he organized the people to fight against this racial discrimination peacefully. He achieved some success.

**Emergence of Mahatma**

6. He left South Africa in the middle of 1896 and came to India. The three years stay in South Africa persuaded Gandhiji that he could not now desert a cause he had so warmly espoused. He, therefore, took six months leave to visit India. He tried to educate and convince the Indian public about the conditions of Indians in Africa. However, in the meanwhile he received urgent message to come back to Natal by the Indian settlers. He left for Africa in the middle of December 1902. He found that the conditions in South Africa had become deplorable and the government was so harsh that in Transvaal no person could enter the colony without a permit and Indian settlers were usually not issued such permits. In 1906 the Transvaal government proposed ordinance requiring all Indians to register themselves and carry a certificate with them all time. Gandhiji explained the consequences of such an ordinance to the people and got their full support to agitate against this, in a new type of passive resistence which Gandhiji termed as Satyagraha. The state become independent and the ordinance became an act and Indians were asked to register, Gandhiji successfully advised the people not to register and only 500 out of 13,000 registered. The authorities holding Gandhiji responsible for the resistance arrested him and put him in jail for approximately 3 months. A compromise was worked out. However, the government did not keep up their part of the promise. This resulted in Gandhiji resuming his struggle which was joined by the masses including women. Gandhiji could arouse the sympathies of the British public and also the secretary of State for India. His struggle bore fruits and the Indians in South Africa were made to live an honourable and respectful life.

**Great Soul in Beggar's Garb**

7. In 1914 Gandhiji returned to India with honours and decided to guide Indian political life. Gandhiji settled down on the bank of the river Sabarmati, on the outskirts of Ahmedabad, where he founded an ashram in May 1915. He called it the Satyagraha Ashram. The inmates, about twenty-five men and women, took the vows of truth, ahimsa, non-stealing, non-possession and control of the palate and dedicated themselves to the service of the people.

8. His first satyagraha in India was in Champaran, in Bihar, where he went in 1917 at the request of poor peasants to inquire into the grievances of the much-exploited peasants of that district, who were compelled by British indigo planters to grow indigo on 15 percent of their land and part with the whole crop for rent.

9. In 1918 Gandhiji tried to improve the working conditions of workers in the textile mills of Ahmedabad. His confidence in British sense of justice was rudely shaken due to passing of Rowlatt Act and Jallianwala Bagh tragedy and he became a non-co-operator. He lost his faith in British impartiality and entered Indian politics with full vigour and force. He was determined to win freedom for India through his weapon of non-violence and passive resistance. He also realised that Hindu-Muslim unity was most essential for India’s freedom and decided to struggle for it as well.

**Mahatma and the Masses**

10. From 1919 till his death in 1948, he occupied the centre stage and was the hero of the great historical drama which culminated in the independence of his country. He changed the entire character of Indian political scene.

11. In March 1930 Gandhiji started his famous Dandi March and was arrested for the same and finally released in 1931. In the same year Gandhi-Irwin Pact was concluded. In 1931 he went to London to attend a conference as the sole representative of the Indian National Congress. In January 1932 Gandhiji was again arrested. It was at this stage that by observing fast unto death he foiled government attempts to separate Harijans from Caste Hindus. In 1942 Gandhiji started his famous ‘Quit India’ movement which awakened the mind of the Britishers and made them realize that India was not going to bear any injustice now. Gandhiji was, however, much shocked to learn that Hindus and Muslims were fighting with each other on political issues. He could easily see that a great sacrifice was required to harmonise and promote mutual goodwill and relations between the two communities. He decided to go on fast until people of both communities decide not to resort to communal hatred as a political weapon.

12. It is unfortunate that the father of the nation who sacrificed and guided the nation so ably could not reap the fruits of Independence. On 30th January, 1948 when he was going to address a prayer meeting the sage who preached non-violence was shot dead by Nathu Ram Godse.

**BHAGAT SINGH**

**Introduction**

1. **Bhagat Singh** ([September 27](http://en.wikipedia.org/wiki/September_27), [1907](http://en.wikipedia.org/wiki/1907)-[March 23](http://en.wikipedia.org/wiki/March_23), [1931](http://en.wikipedia.org/wiki/1931)) was an [Indian](http://en.wikipedia.org/wiki/India) revolutionary, considered to be one of the most famous martyr of the Indian freedom struggle. For this reason, he is often referred to as **Shaheed Bhagat Singh**. He is also believed by many to be one of the earliest [Marxists](http://en.wikipedia.org/wiki/Marxist) in India and has been labelled so by the [Communist Party of India (Marxist)](http://en.wikipedia.org/wiki/Communist_Party_of_India_%28Marxist%29) .He was one of the leader and founders of the [Hindustan Socialist Republican Association](http://en.wikipedia.org/wiki/Hindustan_Socialist_Republican_Association).

**Birth and Upbringing**

2. Bhagat Singh was born into a [Sikh](http://en.wikipedia.org/wiki/Sikh) family to Sardar Kishan Singh and Vidyavati in the Khatkar Kalan village near Banga in the [Jalandhar](http://en.wikipedia.org/wiki/Jalandhar_District) district of [Punjab](http://en.wikipedia.org/wiki/Punjab_region). As a child, he was deeply affected by the [Jallianwala Bagh massacre](http://en.wikipedia.org/wiki/Amritsar_Massacre) that took place in Punjab in [1919](http://en.wikipedia.org/wiki/1919). When [Mahatma Gandhi](http://en.wikipedia.org/wiki/Mahatma_Gandhi) started the Non Co-operation Movement in [1920](http://en.wikipedia.org/wiki/1920), he became an active participant at the age of 13. He had great hopes that Gandhiji would bring freedom in India. But he was disappointed when Gandhiji called off this movement following the [Chauri Chaura](http://en.wikipedia.org/wiki/Chauri_Chaura) riot in [1922](http://en.wikipedia.org/wiki/1922). At this point he had openly defied the [British](http://en.wikipedia.org/wiki/British_Raj) and had followed Gandhiji's wishes by burning his government-school books and any British-imported clothing. In 1923, Bhagat Singh famously won an essay competition set by the Punjab Hindi Sahitya Sammelan. This grabbed the attention of members of the Punjab Hindi Sahitya Sammelan including its General Secretary Professor Bhim Sen Vidyalankar. At this age, he quoted famous Punjabi literature and discussed the problems of Punjab.

**Bhagat Singh as a Revolutionary**

3. In the face of actions by the revolutionaries, the British government enacted the Defence of India Act to give more power to the police. The purpose of the Act was to combat revolutionaries like Bhagat Singh. The Act was defeated in the council by one vote. However, the Act was then passed under the ordinance that claimed that it was in the best interest of the public. In response to this act, the [Hindustan Socialist Republican Association](http://en.wikipedia.org/wiki/Hindustan_Socialist_Republican_Association) planned to explode a bomb in the assembly where the ordinance was going to be passed. It was decided that Bhagat Singh and [Batukeshwar Dutt](http://en.wikipedia.org/wiki/Batukeshwar_Dutt), another revolutionary, would throw the bombs in the assembly.

**Inquilab Zindabad**

4. On [April 8](http://en.wikipedia.org/wiki/April_8), [1929](http://en.wikipedia.org/wiki/1929), Singh and Dutt threw bombs onto the corridors of the assembly and shouted "*Inquilab Zindabad!*" ("Long Live the Revolution!"). This was followed by a shower of leaflets stating that it takes a loud voice to make the deaf hear. The bomb neither killed nor injured anyone; Singh and Dutt claimed that this was deliberate on their part, a claim substantiated both by British [forensics](http://en.wikipedia.org/wiki/Forensics) investigators who found that the bomb was not powerful enough to cause injury, and by the fact that the bomb was thrown *away* from people. Singh and Dutt gave themselves up for arrest after the bomb blast. He and Dutt were sentenced to 'Transportation for Life' for the bombing on [June 12](http://en.wikipedia.org/wiki/June_12), [1929](http://en.wikipedia.org/wiki/1929).

**Marxism**

5. Bhagat Singh's political thought evolved gradually from Gandhian [nationalism](http://en.wikipedia.org/wiki/Nationalism) to revolutionary [Marxism](http://en.wikipedia.org/wiki/Marxism). By the end of 1928, he and his comrades renamed their organisation the [Hindustan Socialist Republican Association](http://en.wikipedia.org/wiki/Hindustan_Socialist_Republican_Association). He had read the teachings of [Karl Marx](http://en.wikipedia.org/wiki/Karl_Marx), [Friedrich Engels](http://en.wikipedia.org/wiki/Friedrich_Engels) and [Vladimir Lenin](http://en.wikipedia.org/wiki/Vladimir_Lenin) and believed that, with such a large and diverse population, India could only survive properly under a [socialist](http://en.wikipedia.org/wiki/Socialist) regime. These ideals had been introduced to him during his time at the National College at Lahore and he believed that India should re-enact the [Russian revolution](http://en.wikipedia.org/wiki/Russian_revolution). In the case that India were not [socialist](http://en.wikipedia.org/wiki/Socialist), he believed that the rich would only get richer and the poor would only get poorer.. He became the first socialist leader in India to make any gain. Even today, socialist leaders sometimes refer back to him as the founder of Indian socialism.

**Bhagat Singh and Mahatma Gandhi**

6. Mahatma Gandhi, always maintained that he was a great admirer of Singh's [patriotism](http://en.wikipedia.org/wiki/Patriotism), but that he simply disapproved of his violent methods. He also said that he was opposed to Singh's execution (and, for that matter, [capital punishment](http://en.wikipedia.org/wiki/Capital_punishment) in general) and proclaimed that he had no power to stop it.

**Death**

7. Bhagat Singh was known for his fearlessness of death and his appreciation of [martyrdom](http://en.wikipedia.org/wiki/Martyr). His mentor as a young boy was [Kartar Singh Sarabha](http://en.wikipedia.org/wiki/Kartar_Singh_Sarabha) and he eventually was hanged for avenging the death of [martyr](http://en.wikipedia.org/wiki/Martyr) [Lala Lajpat Rai](http://en.wikipedia.org/wiki/Lala_Lajpat_Rai). In the leaflet he threw in the Central Assembly on 8th April 1929, he stated that it is easy to kill individuals but you connot kill the ideas. Great empires crumbled while the ideas survived. He hoped his death would inspire the youth of India to unite and fight the British Empire

**Quotation by** [**Bhagat Singh**](http://en.wikiquote.org/wiki/Special:Search/Bhagat_Singh)

8. "The aim of life is no more to control the mind, but to develop it harmoniously; not to achieve salvation here after, but to make the best use of it here below; and not to realise truth, beauty and good only in contemplation, but also in the actual experience of daily life; social progress depends not upon the ennoblement of the few but on the enrichment of democracy; universal brotherhod can be achieved only when there is an equality of opportunity - of opportunity in the social, political and individual life”, from Bhagat Singh's prison diary.

**Lal Bahadur Shastri**

**Introduction**

1. **Lal Bahadur Shastri**. (02 [October](http://en.wikipedia.org/wiki/October_2) [1904](http://en.wikipedia.org/wiki/1904)–11 [January](http://en.wikipedia.org/wiki/January_11) [1966](http://en.wikipedia.org/wiki/1966)) was the second Prime Minister of independent [India](http://en.wikipedia.org/wiki/India) and a significant figure in the struggle for independence. He was born in [Mughalsarai](http://en.wikipedia.org/wiki/Mughalsarai), in [United Province](http://en.wikipedia.org/wiki/United_Province) (now Uttar Pradesh). To take part in the non-cooperation movement of [Mahatma Gandhi](http://en.wikipedia.org/wiki/Mahatma_Gandhi) in [1921](http://en.wikipedia.org/wiki/1921), he began studying at the nationalist [Kashi Vidyapeeth](http://en.wikipedia.org/w/index.php?title=Kashi_Vidyapeeth&action=edit) in Kashi, and upon completion, he was given the title Shastriji or *Scholar, Doctor* at Kashi Vidyapeeth in [1926](http://en.wikipedia.org/wiki/1926). He spent almost nine years in jail in total, mostly after the start of the [*Satyagraha*](http://en.wikipedia.org/wiki/Satyagraha) movement.

**Political Career**

2. After India's independence, he was Home Minister of Uttar Pradesh under [Govind Ballabh Pant](http://en.wikipedia.org/wiki/Govind_Ballabh_Pant), the Chief Minister. He was appointed General Secretary of the [Lok Sabha](http://en.wikipedia.org/wiki/Lok_Sabha) before gaining a ministerial post as Railways Minister. He resigned as Minister following a rail disaster near Ariyalur, [Tamil Nadu](http://en.wikipedia.org/wiki/Tamil_Nadu). He returned to the [Cabinet](http://en.wikipedia.org/wiki/Cabinet) following the General Elections and became Minister for Transport. In [1961](http://en.wikipedia.org/wiki/1961) he became Home Minister.

**Rise to Premiership**

3. [Jawaharlal Nehru](http://en.wikipedia.org/wiki/Jawaharlal_Nehru) died in office on 27 [May](http://en.wikipedia.org/wiki/May_27) [1964](http://en.wikipedia.org/wiki/1964) and left a vaccum. The major figures of the [Congress Party](http://en.wikipedia.org/wiki/Congress_Party) were unable to find enough support thus the name of Lal Bahadur Shastri came up as the compromise candidate and he became Prime Minister on 09 [June 1964](http://en.wikipedia.org/wiki/June_9). Shastriji, though mild-mannered and soft-spoken, was a Nehruvian [socialist](http://en.wikipedia.org/wiki/Socialist) and thus had wide appeal among the masses.

4. Shastriji worked by his natural characteristics to obtain compromises between opposing viewpoints. He commanded a great deal of respect from the masses, and he used it to advantage in pushing the [Green Revolution](http://en.wikipedia.org/wiki/Green_Revolution) in India; which directly led to India becoming a food-surplus nation, although he did not live to see it.

**War with Pakistan**

5. The chief problem was [Pakistan](http://en.wikipedia.org/wiki/Pakistan) laying claim to half of the [Kutch peninsula](http://en.wikipedia.org/wiki/Rann_of_Kutch), Pakistan sent incursion forces in August 1965, who skirmished with Indian tanks. But Pakistan's main aggressive intentions were upon [Kashmir](http://en.wikipedia.org/wiki/Kashmir). And in September 1965, major incursions of militants and Pakistani soldiers began, hoping not only to break-down the government but incite a sympathetic revolt in Kashmir valley. The revolt did not take place, India sent its forces across the [Line of Control](http://en.wikipedia.org/wiki/Line_of_Control) and war broke out on a general scale. Massive tank battles took place in [Punjab](http://en.wikipedia.org/wiki/Punjab_region), and while Pakistani forces made little gains, Indian forces captured the key post at Haji Pir, in Kashmir, and brought the Pakistani city of [Lahore](http://en.wikipedia.org/wiki/Lahore) under artillery and mortar fire.

**Tashkent**

6. A ceasefire was declared, and the soft-spoken, mild-mannered Shastriji became a national hero. In January [1966](http://en.wikipedia.org/wiki/1966) Shastriji and Pakistani President [Muhammad Ayub Khan](http://en.wikipedia.org/wiki/Muhammad_Ayub_Khan) attended a summit in [Tashkent](http://en.wikipedia.org/wiki/Tashkent) (former [USSR](http://en.wikipedia.org/wiki/USSR), now in modern [Uzbekistan](http://en.wikipedia.org/wiki/Uzbekistan)), organised by President [Kosygin](http://en.wikipedia.org/wiki/Alexey_Kosygin) of USSR. Shastriji signed a treaty with Pakistan on 10 [January](http://en.wikipedia.org/wiki/January_10) 1966 known as [Tashkent Declaration](http://en.wikipedia.org/wiki/Tashkent_Declaration), but to the shock of nation the very next day he died of a heart attack. He is the only Indian Prime Minister to have died in office overseas. All his life, he was known for his honesty and humility.

**Memorial**

7. He was the first person to be posthumously awarded the [Bharat Ratna](http://en.wikipedia.org/wiki/Bharat_Ratna) and a memorial ‘[Vijay Ghat](http://en.wikipedia.org/wiki/Raj_Ghat_and_other_memorials)’ was built for him in Delhi. The slogan Jai Jawan, Jai Kisan ([Hindi](http://en.wikipedia.org/wiki/Hindi) for "Hail the soldier, Hail the farmer") is attributed to Shastriji.

**CHANDER SHEKHAR AZAD**

**Introduction**

1. Chander Shekhar Azad was a revolutionary freedom fighter. Azad was born at a place called Jhalra in Madhya Pradesh. He ran away from home when young, reached Kashi (Benaras) and joined the freedom struggle when still young. In 1921, he received his first punishment for revolutionary activities. He was sentenced to fifteen lashes. With each stroke of the whip the young patriot shouted "Bharat Mata Ki Jai". He was undaunted and scared the British with his courage and rebellion against the oppression of the Indians.

**Exploitation by the British**

2. The Indian National Congress was founded in 1885 with the motive to end the British rule over India. The British government imposed a tax on salt and essential commodities of the Indian masses and in 1888 the tax was raised to unbearable proportions.

3. Gopal Krishna Gokhale, addressed the eleventh session of the Congress held at Pune, creating a sense of national consciousness among the Indian people over this inhuman tax. Mohandas Karmachand Gandhi launched the Non-Cooperation Movement in 1920. Chander Shekhar, a 14-year-old student of Banaras Sanskrit Pathasala, was arrested for taking part in the movement.

# Azad

4. On being produced in court, the British magistrate asked what his name was. He replied, "My name is Azad (free), my father's name is Swatantra (independent) and my residence is “Prison”. There was steel in his voice and his eyes shone with pride. He was hand-cuffed and the magistrate was infuriated and ordered fifteen lashes. Flogged with every lash the boy shouted ‘Vande Mataram’ and ‘Mahatma Gandhi Ki Jai’ (Worship of Mother India and Long Live Mahatma Gandhi). The entire public who witnessed the resolute endurance of the boy hailed him as 'Azad'. Since then he came to be referred by the name.

**Azad as a Revolutionary**

5. After the withdrawal of Non-Cooperation Movement, the Revolutionary movement reasserted itself. Azad was introduced to the revolutionaries by Manmath Nath Gupta and he joined the Hindustan Socialist Republican Army in 1922.

6. He was appointed the leader of the army in Uttar Pradesh and the Commander-in-Chief of the Army in 1924. He thus became ‘instant terrible' to the Police in Punjab and Delhi. The first armed insurrection took place on 09 August 1925, conceived by Ramprasad Bismal and ably assisted by Chander Shekhar. He was involved in the 'Kakori Train Case' in which the government treasury was seized while the train was in Lucknow, Police unearthed Azad's involvement in it. Ramprasad and Ashfaqullah were hanged. Then came the murder of British officer Saunders at Lahore on December 17, 1928. Azad master-minded the throwing of a Red Pamphlet on the floor of the Legislature on 08 April 1929. The investigators discovered a huge bomb factory of the revolutionaries in Lahore. Many members of the Army were arrested because of betrayals. Chander Shekhar was left alone.

7. On 06 July 1930 Azad initiated an armed robbery in Delhi and collected Rs. 14,000. Police was now on the trail of Azad and a reward of Rs. 10,000 was on offer to capture him dead or alive. On 27 February 1931 at 09.30 AM Azad went to Alfred Park to meet his comrades-in-arms. Someone had tipped the Police and Azad was encircled by them. Knowing he was cornered, he took the small pistol in his possession and a few cartridges. He fought single handed with the police.

8. His body was riddled with bullets. One bullet was left in Azad's pistol. He put the pistol on his temple and fired the last shot. He fell dead.

9. His people christened him 'Azad'. He was not a man but a movement for Swaraj or Swatantra. Chander Shekhar Azad left the following message for his countrymen. "**Let the representatives of the people return to their constituencies and prepare the masses for the coming revolution. We want to emphasize the lesson often repeated by history that it is easy to kill individuals, but you cannot kill ideas. Great empires crumbled while the ideas survived**". He will always remain immortal in the annals of history as a man who sacrificed his life for the freedom of his country.

**SUBHASH CHANDRA BOSE**

**Introduction**

1. Netaji Subhash Chandra Bose was one of the great leaders of India`s national struggle who felt that sacrifice alone could prepare a nation for independence. He believed in action rather than words and had faith in Indian culture and civilization. According to him though Gandhiji had raised the movement for national struggle to great heights yet non-violence and Satyagraha were not the methods for acquiring independence. He properly understood the value of propaganda at national and international levels as an instrument and useful weapon for national liberty. He was opposed both to communism and communist philosophy. He appreciated fascism because it believed in concrete action rather than theory. Beyond that he did not subscribe to fascist philosophy. His individual life was full of struggle for the independence of his nation. National independence was the sole object of his life. In the economic field his ideas were close to socialist philosophy. He pleaded for the use of scientific inventions for large scale production for the economic regeneration of the country.

**His Early Life**

2. Subhash Chandra Bose was born at a village in 24 Paraganas district of West Bengal. His father Janaki Nath was a lawyer in Orissa. The family was well educated and cultured. Subhash got his early education in a missionary school at Cuttack from where he passed his high school examination.

**Influences on Subhash Bose**

3. Subhash Chandra Bose was influenced by the writings and teachings of Swami Vivekanand and was highly inspired by him. He not only learnt from him broadness in outlook but also the pride in the glory of the India’s past. It was from him that he got the idea that India had a mission of spreading civilization in the world, which India alone could do as a free Nation. Among others who influenced him was Aurobindo Ghosh. Subhash Chandra Bose neither wrote nor spoke too much. His ideas and thoughts are available in his book ‘Indian Struggle’ (1920-1934) which is a specimen of his patriotism and inspired career.

**His Ideas**

4. (a) **On Politics**. Subhash Chandra Bose was working at a time when the national congress was on the crossroads and required to decide between Gandhian right wing views and Subhash Chandra`s left wing philosophy. He appreciated Gandhiji for his devotion to the cause of national freedom, but beyond that Gandhian philosophy and method of working did not appeal to him. According to him Gandhian ethical approach was not the only solution to national problems.

(b) **On Communism**. Subhash Chandra Bose was very critical of Communist philosophy. No doubt he was a leftist in the Congress but his interpretation of leftist philosophy was different from that of commonly understood Communist philosophy. He was a supporter of socialism and aimed at wiping out poverty and illiteracy from India. He also stood for the abolition of Zamindari system and wanted to relieve the agriculturists of their dependence. He also felt that there should be no system of land lordism. According to him, one of the methods of achieving it was cultivation and introduction of co-operative system in all important walks of life.

(c) **On Indian History**. According to Subhash Chandra Bose India`s past was very glorious and the nation could rightly take pride in her heritage. It was a dynamic culture which not only changed with the passage of time but also adjusted very conveniently to changed circumstances. Decay, however, came when dynamic instinct was replaced by stagnancy and nation beacame inactive. Modern times bring new outlook introducing inaction in life but according to him such preachings as ‘Fate’ and ‘Ahimsa’ are the cause of decline of the nation.

(d) **On Hindu - Muslim Unity**. According to Bose separatist distinction between the Hindus and Muslims was only an artificial creation. He said that political system of pre- British days could not be characterised as Muslim rule because important Hindu personalities were associated with Muslim rule both at the centre as well as in the provinces.

(e) **On Fascism**. Subhash Bose was very much influenced by the fascist method of the struggle and their determination and will power. He was convinced that the nation will have to show determination and get ready to struggle hard for attaining independence and freedom. He was also inspired by the onslaught which the fascist leaders made on the social, economic and political institutions of their time in order to rid the society of its evils.

**Formation of Forward Bloc**

5. In 1939 Subhash Bose was elected as president of the Congress defeating Gandhi’s candidate Dr Pattabhai. The victory was a symbol of Subhash Bose`s popularity but some members of Congress Working Committee could not adjust themselves to Subhash Bose’s ideas, uncompromising attitude and opposition to British rule in India, as well as criticism made by him about Gandhiji’s philosophy of ‘ahimsa’ and ‘non-violence’. The result was that there was friction in the organisation and Subhas Bose left and founded a new organization known as Forward Bloc. Its aim and objects were to make an attempt to bring congressmen closer to the Bloc.

**Assessment of his Work**

6. There is perhaps little doubt that Subhash Bose was one of the top ranking nationalists and patriots of India. The very fact that he left the land of his birth to organise his struggle for liberating Mother India from a foreign soil is in itself sufficient proof of his patriotism. The vigour and energy with which he could manage affairs both in Japan and Germany and the capability with which he organized Indian National Army are themselves proof of his administrative capability and presence of mind.

7. The British realised the magnitude of the Indian National Struggle for freedom and also the brewing discontentment among Indian Armed Forces only due to him and his INA. It was also due to his untiring efforts that the struggle for freedom got world-wide outlook leading to the British Government’s bowing before Indian nationalism. He was perhaps one of the few Indian leaders who vigorously pleaded that social and political reforms must go hand in hand. He was a patriot of the first order and lived and died while struggling for the freedom of Mother India. His death has been shrouded in controversy as some believe that he infact did not die in the air crash as known.

**SWAMI VIVEKANAND**

**Introduction**

1. Swami Vivekanand had a burning love for the country and believed that India has both to give to the West as well to take from it. According to him Indian religion is the most rational and dynamic one. He was a true Sanyasi and chief exponent of Hindu philosophy with remarkable power of understanding and that of giving exposition of Indian religion and its spirit. He undoubtedly inspired the Indian youth and his lectures and ideas were torch-bearers for the nationalists. He believed in the theory of Vedanta and Maya and his source of influence were Upanishads and Brahmans. He had deep love for the down-trodden and the poor because, according to him, true religion is in uplifting those who have been neglected by the society.

**His Early Life**

2. Swami Vivekananda`s birth name was Narinder Nath Dutta. He was born on 12th January, 1863 in a very well-to-do and educated family. From his very childhood the influence of his mother on him was immense and this was subsequently reflected in his ideas as well. It was in a very dramatic manner that he came in contact with Rama Krishna Paramahansa after he completed his early education. It is usually believed that Rama Krishna Paramahansa saw him in meditation and recognised him as soon as he came in his contact. Gradually Vivekanand began to get the confidence of his Guru and became his most popular and loving disciple. The greatest influence on Swami Vivekanand was that of Shri Ram Krishna Paramahans. He learnt everything which his Guru could teach.

**His Works**

3.Swami Vivekanand’s ideas are available to us mostly in what he said at the Congress of Religions at Chicago and also in his lectures from Almora to Colombo. It was through these lectures that he tried to expound his Philosophy. However, his other works are the ‘Jnana Yoga’, ‘The East and West’, ‘Modern India’, ‘The Mission of Vedanta’, ‘India and Her Problems’, ‘Own Duties to the Masses’, ‘The Cycle of Caste’ and ‘Karma Yogi’. The works of Swami Vivekanand have been brought out in eight volumes by Rama Krishna Mission under the title ‘The Complete Works of Swami Vivekanand’.

**His Ideas**

4. (a) **On Politics**. Swami Vivekanand very clearly and without any ambiguity declared that his ideas in no way should be interpreted as a political philosophy. The main reason behind it perhaps was that he did not wish that he should indulge in political controversies.

(b) **On Religion and Politics**. According to Swami Vivekanand religion was life and soul of India and in our land no political philosophy can flourish unless it is closely associated with religion. Religion spiritualises politics and makes it healthy.

(c) **On State Activities**. It was during his tour of the country that he saw with his own eyes the miserable condition of millions of Indians with poverty writ large on their faces. He, was stricken on seeing the agony and starvation. He therefore, came to the conclusion, that it is the foremost duty and function of a State to see that the poor and the needy are uplifted and essential unity of India is maintained.

(d) **On Socialism**. Swami Vivekanand was essentially a socialist in the sense that he stood to help the poor and down-trodden. His showed genuine concern for the poor than most of the so called socialists. He associated religion and God more with the poor than rich.

(e) **On Freedom**. Swami Vivekanand believed in the concept of freedom as it is most essential for proper development of all human beings. He advocated freedom both at national and international levels.

(f) **On Indian National Congress**. He was not satisfied with Indian National Congress working under the control of the liberals. He coaxed Congress to make more positive and constructive efforts to get some benefits from British Government for the people of India.

5. Inspite of the fact that Swamiji desired that his philosophy should not be interpreted to have political bias, the fact remains that his ideas left a great bearing on political life of the country and influenced many leaders.