

Exploring Society: India and Beyond

Social Science Textbook for Grade 6



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NCERT

राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्
NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

First Edition

June 2024 Jyeshtha 1946

Reprinted

February 2025 Phalguna 1946

PD 2200T BS

**© National Council of Educational
Research and Training, 2024**

₹ 65.00

*Printed on 80 GSM paper with NCERT
watermark*

Published at the Publication Division
by the Secretary, National Council
of Educational Research and
Training, Sri Aurobindo Marg,
New Delhi 110 016 and printed at
Manipal Technologies Limited,
Udayavani Building, Press Corner,
Manipal, Karnataka-576104

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Foreword

The National Education Policy 2020 envisages a system of education in the country that is rooted in Indian ethos and its civilisational accomplishments in all domains of human endeavour and knowledge while at the same time preparing the students to constructively engage with the prospects and challenges of the twenty-first century. The basis for this aspirational vision has been well laid out by the National Curriculum Framework for School Education 2023 across curricular areas at all stages. Having nurtured the students' inherent abilities touching upon all the five planes of human existence, the *pañchakośhas*, in the Foundational and the Preparatory Stages has paved the way for the progression of their learning further at the Middle Stage. Thus, the Middle Stage acts as a bridge between the Preparatory and the Secondary Stages, spanning three years from Grade 6 to Grade 8.

This framework, at the Middle Stage, aims to equip students with the skills that are needed to grow, as they advance in their lives. It endeavours to enhance their analytical, descriptive, and narrative capabilities, and to prepare them for the challenges and opportunities that await them. A diverse curriculum, covering nine subjects ranging from three languages — including at least two languages native to India — to Science, Mathematics, Social Sciences, Art Education, Physical Education and Well-Being, and Vocational Education promotes their holistic development.

Such a transformative learning culture requires certain essential conditions. One of them is to have appropriate textbooks in different curricular areas as these textbooks will play a central role in mediating between content and pedagogy — a role that will strike a judicious balance between direct instruction and opportunities for exploration and inquiry. Among the other conditions, classroom arrangement and teacher preparation are crucial to establish conceptual connections both within and across curricular areas.

The National Council of Educational Research and Training, on its part, is committed to providing students with such high-quality



textbooks. Various Curricular Area Groups, which were constituted for this purpose, comprising notable subject-experts, pedagogues, and practising teachers as their members, have made all possible efforts to develop such textbooks. This textbook of Social Science closely follows the vision of the NCF-SE 2023. It innovates in minimizing the text by focusing on core concepts and major developments. These are also conveyed through abundant pictures, drawings, maps and other graphics, which are brought to life by a pleasant and attractive overall design. The textbook seeks to keep students engaged through a variety of exercises, occasions for reflection, activities and projects, all of which invite them to explore and discover by themselves. The selection of five themes takes care of the important requirement of maintaining a multidisciplinary perspective. Cultural rootedness, another requirement, is thus not limited to the theme 'Our Cultural Heritage and Knowledge Traditions', but pervades the other themes as well. It is hoped that students and teachers alike will find using this textbook an enjoyable and enriching experience.

However, in addition to this textbook, students at this stage should also be encouraged to explore various other learning resources. School libraries play a crucial role in making such resources available. Besides, the role of parents and teachers will also be invaluable in guiding and encouraging students to do so.

With this, I express my gratitude to all those who have been involved in the development of this textbook and hope that it will meet the expectations of all stakeholders. At the same time, I also invite suggestions and feedback from all its users for further improvement in the coming years.

31 May 2024
New Delhi

Dinesh Prasad Saklani
Director,
National Council of
Educational Research and Training



Letter to the Student

Dear Student,

You have now entered the Middle Stage, about to explore new subjects. One of them is Social Science. You had a brush with it earlier, but from this Grade 6 onward you will discover more of this world of ours, beginning with our country, India. We have done our best to make this textbook stimulating:

- Whenever possible, we have used your immediate environment — the world as you know it — as a starting point.
- We have tried to keep the text to a minimum by focusing on the 'big ideas' — ideas you will encounter in your life for sure. Ideas that will help you understand India and the world.
- We have encouraged you to reflect on these ideas or important facts — to explore, discover, think, create, ask questions and propose answers. Rote learning is not the goal of good education; understanding and reflection are.
- We have included more illustrations than ever before, as they often convey a message better than long explanations. They also make the textbook more lively and pleasant to browse through.
- We have selected five main themes — you will see them in the Table of Contents. This has enabled us to combine in a single theme inputs from several disciplines — whether history, geography, political science or economics. This brings us closer to real life.
- Finally, we have given some emphasis to understanding India's foundations. India is a young nation but an old civilisation. The former would not exist without the latter.

Preparing this textbook has been a labour of love. If you have felt attracted to a few pages here and there, to some picture



or map, if you have felt tickled by a question or a challenging quotation, we will feel rewarded. We hope you will enjoy this journey of discovery. It's about all of us, yourself included!



We need to add an important detail. In this textbook, every part of it — text, side box, image or map — can be subject to evaluation and assessment. There are, however, five exceptions:

- *The quotation or quotations* on the first pages of chapters. Some are straightforward, others offer deep thought. Do not worry if you do not understand them at the first reading; they are meant to stimulate you or inspire you.
- *Wherever we have mentioned in the text, “You need not remember this”.*
- *The diacritical signs on some Sanskrit words* — do look at ‘Your journey through this book’ in the next few pages to understand what we mean.
- *The Introduction* (page 1).
- *The Glossary* (at the end of the textbook).

No evaluation should bear on these five aspects.



Your journey through this book

This textbook has been written with care and love for you, our Grade 6 learners. This year you will be studying Social Science for the first time. This field helps us to understand ourselves, the land and the people around us. How did people live in the past? What does our country, India or Bharat, look like? What do her mountains, rivers, and plains look like? ... and so many other such questions.

This new textbook has many features, which we hope you will find interesting and fun too. As you flip through it, you will see colourful illustrations, including pictures, maps and drawings of many kinds. Let us give you a quick tour of the book and its features. Your Teacher will also guide you through it.

Each chapter begins with an **inspiring quotation** from a renowned person or text. Read it and let it stay with you. Some of these quotations are profound thoughts. Don't worry if you do not understand right away; you can return to them later, and they can also be discussed in the class. Here's an example —

Oh, grant me my prayer, that I may never lose the sense of the touch of the One in the play of the many.

— Rabindranath Tagore

— The principle of unity in diversity which has always been normal to India and its fulfilment the fundamental course of her Dharma and its very nature, the Many in the One, would place her on the sure foundation of her Swarajya and Swadharma.

— Sri Aurobindo

The **main text** is written in simple language. You will learn about people and places in India and beyond.

Technical words are explained in the margin right next to the text. They are also listed in the **glossary** (or mini-dictionary) at the end of the textbook. In addition, we have included a few words you may not be familiar with. Do consult the glossary often.

- **Geologists** (Fig. 4.2.1) study the physical features of the Earth, like the soil, stones, hills, mountains, rivers, sand, ocean and other static parts of the Earth.
- **Palaeontologists** (Fig. 4.2.2) study the remains of plants, animals and humans from millions of years ago in the form of **fossils**.
- **Anthropologists** (Fig. 4.2.3) study human societies and cultures from the oldest times to the present.
- **Archaeologists** (Fig. 4.2.4) study the past by digging up remains that people, plants and animals left behind, such as tools, pots, bronzes, figurines, toys, bones and teeth of animals and humans, burnt grains, parts of houses, or beliefs, among others.

Fossils:
Impressions of organisms, or parts of organisms, that are buried alive and preserved within layers of soil or rock.

‘The Big Questions’, just two or three, give you an idea of what you are going to explore in the chapter.

The Big Questions

1. What are the different types of activities that people engage in?
2. What is their contribution to our everyday lives?

As we move through the chapter you will find some sections called ‘Let’s explore’,

LET’S EXPLORE

Do you know the term for a society where people select their leaders? How do you think people can benefit from such a system? What could happen if they live under leaders that they did not choose? Often, think back to what you’re learning in the theme ‘Governance and Democracy’. Write your thoughts in a paragraph of 100–120 words.





'Think about it'
which propose
activities,
in-text exercises,
or will invite
further
reflection.

 **THINK ABOUT IT**

Have you ever seen ornaments, beads, stationery, jewellery or utensils made around your house? What type of information can we gain from such objects? Or from old houses or buildings?



DON'T MISS OUT

Many of our institutions have mottoes inspired by the wisdom of our ancient texts. The Government of India's motto, for example, is *Sarvam Kaumaranam*, which means "Truth alone triumphs". The Supreme Court's motto is *Vive Dharma*—*Truth*, or "Where there is dharma, there is victory".

'Don't miss out' brings out intriguing or fun facts that will trigger your curiosity.

At the end of every chapter, '**Before we move on**' sums up some of the core ideas that the chapter tried to convey. A choice of exercises, questions or projects follow.



Before we move on ...

- Family is the foundation of human society. Family members of a family support each other in their many duties and tasks.
- Community, a bigger unit, also implies that people in their localities support each other. 'Community' can be defined in several ways and there are many kinds of community.
- Ultimately, communities are interdependent.

Finally, on the first page of every chapter, you will find a **QR code** leading you to interesting videos, puzzles, games, stories, and so on, which are related to the content of the chapter and will lead you to further explorations. Do scan it, or take an adult's help to scan it, and browse through the material.

Your Teacher will be with you on this journey of exploring this textbook. We hope you will read parts of it with your



parents or guardians too. Maybe you can try out some of the activities with them!

We wish you an enjoyable journey through Social Science and its rich insights into human life and society.



A note on the pronunciation of Sanskrit words

Since this textbook is in English, we use the Roman alphabet. But we will also encounter some words in Sanskrit and a few other Indian languages. The Roman alphabet cannot make their pronunciation clear without some additional marks or signs, such as dashes, dots or accents, called ‘diacritical signs’ or ‘diacritics’. You can ignore all these signs if you wish, and you don’t need to remember them. However, as we are using only a few simple signs, you will find it easy to get used to them. You will also find that they help you pronounce Sanskrit words fairly correctly.

Here is how they work:

- A short dash (called ‘macron’) over a vowel makes it long. For instance, *dāna* is pronounced ‘daana’; *lilā* is pronounced ‘leelaa’; *sūtra* is sootra.
- *śh* and *ṣh* are pronounced similar to ‘sh’ in ‘shall’ (there is a slight difference, since they correspond to श and ष in the Devanagari script; see next point). So *śhāstra* is pronounced ‘shaashtra’; *kṣhīra* is ‘ksheera’.
- Consonants with a dot below them (*d t śh* and *ṇ* mainly) are pronounced by hitting the tongue on the roof of the mouth; without a dot, they are pronounced with the tongue on the teeth. Examples of consonants pronounced with the tongue hitting the roof of the mouth: *Āryabhaṭa*, *gāṇa*, *paṭhana* (studying), *pīṭha*, *goṣṭhī* (association, assembly), *dhanāḍhya* (rich), *aṇu* (atom).
- Finally, *r* is the Devanagari letter र. We choose to write it as *ri*, although in some parts of India it is also pronounced as *ru*. So we write ‘Rig Veda’, for instance.

For those who wish to know the precise correspondence between the Devanagari alphabet and the Roman script in our system, the tables of short and long vowels are as follows:

Devanagari	Roman script
अ	<i>a</i>
इ	<i>i</i>
उ	<i>u</i>
ऋ	<i>ri</i>
ए	<i>e</i>
ओ	<i>o</i>
आ	<i>ā</i>
ई	<i>ī</i>
ऊ	<i>ū</i>
ऋ	<i>ṛi</i>
ऐ	<i>ai</i>
औ	<i>au</i>

And the table of consonants:

Guttural	क	ka	ख	kha	ग	ga	ଘ	gha	ঁ	ନା	ହ	ha
Palatal	চ	cha	ছ	chha	জ	ja	ঝ	jha	ঁ	ନା	য	ya
Cerebral	ট	ṭa	ঠ	ṭha	ঁ	ḍa	ঁ	ḍha	ণ	ନା	ର	ra
Dental	ত	ta	থ	tha	দ	da	ধ	dha	ନ	ନା	ଲ	la
Labial	প	pa	ফ	pha	ব	ba	ভ	bha	ମ	ମା	ବ	va
Sibilants	শ	śha	ষ	ṣha	স	sa						

Note: Our pronunciation guide is an adaptation of what is known as the International Alphabet of Sanskrit Transliteration or IAST system.

Constitution of India

Part III (Articles 12 – 35)

(Subject to certain conditions, some exceptions
and reasonable restrictions)
guarantees these

Fundamental Rights

Right to Equality

- before law and equal protection of laws;
- irrespective of religion, race, caste, sex or place of birth;
- of opportunity in public employment;
- by abolition of untouchability and titles.

Right to Freedom

- of expression, assembly, association, movement, residence and profession;
- of certain protections in respect of conviction for offences;
- of protection of life and personal liberty;
- of free and compulsory education for children between the age of six and fourteen years;
- of protection against arrest and detention in certain cases.

Right against Exploitation

- for prohibition of traffic in human beings and forced labour;
- for prohibition of employment of children in hazardous jobs.

Right to Freedom of Religion

- freedom of conscience and free profession, practice and propagation of religion;
- freedom to manage religious affairs;
- freedom as to payment of taxes for promotion of any particular religion;
- freedom as to attendance at religious instruction or religious worship in educational institutions wholly maintained by the State.

Cultural and Educational Rights

- for protection of interests of minorities to conserve their language, script and culture;
- for minorities to establish and administer educational institutions of their choice.

Right to Constitutional Remedies

- by issuance of directions or orders or writs by the Supreme Court and High Courts for enforcement of these Fundamental Rights.



THE CONSTITUTION OF INDIA

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a ¹**[SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC]** and to secure to all its citizens :

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all

FRATERNITY assuring the dignity of the individual and the ²[unity and integrity of the Nation];

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949 do **HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.**

1. Subs. by the Constitution (Forty-second Amendment) Act, 1976, Sec.2, for "Sovereign Democratic Republic" (w.e.f. 3.1.1977)
2. Subs. by the Constitution (Forty-second Amendment) Act, 1976, Sec.2, for "Unity of the Nation" (w.e.f. 3.1.1977)



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Acknowledgements

The National Council of Educational Research and Training (NCERT) acknowledges the guidance and support of the Chairperson and members of the National Curriculum Frameworks Oversight Committee (NOC), Chairperson and members of the National Syllabus and Teaching Learning Materials Committee (NSTC), Chairpersons and members of Curricular Area Groups (CAGs) for Social Science and for Economics, and other concerned CAGs on cross-cutting themes in developing this textbook.

The participation and contributions from members of the Social Science and Economics CAGs have been indispensable. Additional thanks are due to the Chairpersons and members of other CAGs involved in integrating crosscutting themes into this textbook.

The unstinted efforts and exemplary dedication of the Social Science team of Programme Office (NSTC) in assisting the making of this textbook at every stage are gratefully acknowledged. Dr. Shweta Uppal, former Chief Editor of the Publication Division, NCERT, and the dedicated editors from the division, have provided valuable assistance in the editing and proofreading process. Special recognition goes to Anjasi N.N. and Riddhi Garg for their professional editing efforts through multiple versions of the text. Shweta Rao's outstanding contribution to the textbook's appealing design and visual quality, and her steadfast work throughout the entire process, are acknowledged with gratitude.

The illustrators Albert Shrivastava, Ashutosh Kambli, Attri Chetan, Chandrima Chatterjee, Nutan Kishor, Prachi Sahasrabudhe, and Prashant Singh—deserve commendation for their innovative designs, drawings, and sketches, which have significantly enriched the visual quality of the textbook. The contribution made by the cartographer Satish Maurya is appreciated. The generosity of Prof. V.N. Prabhakar in sharing his maps is acknowledged with gratitude.



Contents

<i>Foreword</i>	<i>iii</i>
<i>Letter to the Student</i>	<i>v</i>
<i>Your journey through this book</i>	<i>vii</i>
INTRODUCTION: WHY SOCIAL SCIENCE?	1
THEME A — INDIA AND THE WORLD: LAND AND THE PEOPLE	
1. Locating Places on the Earth	7
2. Oceans and Continents	27
3. Landforms and Life	41
THEME B — TAPESTRY OF THE PAST	
4. Timeline and Sources of History	59
5. India, That Is Bharat	75
6. The Beginnings of Indian Civilisation	85
THEME C — OUR CULTURAL HERITAGE AND KNOWLEDGE TRADITIONS	
7. India's Cultural Roots	105
8. Unity in Diversity, or 'Many in the One'	125
THEME D — GOVERNANCE AND DEMOCRACY	
9. Family and Community	137
10. Grassroots Democracy — Part 1: Governance	149
11. Grassroots Democracy — Part 2: Local Government in Rural Areas	163
12. Grassroots Democracy — Part 3: Local Government in Urban Areas	173
THEME E — ECONOMIC LIFE AROUND US	
13. The Value of Work	183
14. Economic Activities Around Us	195
<i>Glossary</i>	<i>209</i>
<i>Images and maps from external sources</i>	<i>218</i>



Vasudhaiva Kutumbakam:
The whole world is a family