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Sub-Topic- 1. India that is Bharat.
2. The Great Indian Heritage (art, culture, mythology, language, fairs and festivals)
3. Landmarks in Indian Freedom movement (history, reforms, refer series- Bharat Ek Khoj by Shyam Benegal)
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1. India that is Bharat.

The Republic of India has two principal short names in both official and popular English usage, each of which is historically significant, "India" and "Bharat". The first article of the Constitution of India states that "India, that is Bharat, shall be a union of states," implicitly codifying "India" and "Bharat" as equally official short names for the Republic of India. A third name, "Hindustan", is sometimes an alternative name for the region comprising most of the modern Indian states of the subcontinent when Indians speak among themselves. The usage of "Bharat", "Hindustan", or "India" depends on the context and language of conversation.

"Bharat" the name for India in several Indian languages, is variously said to be derived from the name of either Dushyanta's son Bharat or Rishabha's son Bharata. At first the name Bharata referred only to the western part of the Gangetic Valley in North India, but was later more broadly applied to the Indian subcontinent and the region of Greater India, as was the name "India". Today it refers to the contemporary Republic of India located therein. The name "India" is originally derived from the name of the river Sindhu (Indus River) and has been in use in Greek since Herodotus (4th century BCE). The term appeared in Old English as early the 9th century and reemerged in Modern English in the 17th century.

2. The Great Indian Heritage (art, culture, mythology, language, fairs and festivals)

Art & culture

India's diversity has inspired many writers to pen their perceptions of the country's culture. These writings paint a complex and often conflicting picture of the culture of India. India is one of the most ethnically and religiously diverse countries in the world. The concept of "Indian culture" is a very complex and complicated matter. Indian citizens are divided into various ethnic, religious, caste, linguistic and regional groups, making the realities of "Indianness" extremely complicated. This is why the conception of Indian identity poses certain difficulties and presupposes a series of assumptions about what concisely the expression "Indian" means. However, despite this vast and heterogeneous composition, the creation of some sort

of typical or shared Indian culture results from some inherent internal forces (such as a robust Constitution, universal adult franchise, flexible federal structure, secular educational policy, etc.) and from certain historical events (such as Indian Independence Movement, Partition, wars against Pakistan, etc.)

According to industry consultant Eugene M. Makar, for example, traditional Indian culture is defined by a relatively strict social hierarchy. He also mentions that from an early age, children are reminded of their roles and places in society. This is reinforced, Makar notes, by the way, many believe gods and spirits have an integral and functional role in determining their life. Several differences such as religion divide the culture. However, a far more powerful division is the traditional Hindu bifurcation into non-polluting and polluting occupations. Strict social taboos have governed these groups for thousands of years, claims Makar. In recent years, particularly in cities, some of these lines have blurred and sometimes even disappeared. He writes important family relations extend as far as 1 gotra, the mainly patrilinear lineage or clan assigned to a Hindu at birth. In rural areas & sometimes in urban areas as well, it is common that three or four generations of the family live under the same roof. The patriarch often resolves family issues.

Others have a different perception of Indian culture. According to an interview with C.K. Prahalad by Des Dearlove, author of many bestselling business books, modern India is a country of very diverse cultures with many languages, religions, and traditions. Children begin by coping and learning to accept and assimilate in this diversity. Prahalad – who was born in India and grew up there – claimed, in the interview, that Indians, like everyone else in the world, want to be treated as unique, as individuals, want to express themselves and seek innovation. In another report, Nancy Lockwood of Society for Human Resource Management, the world's largest human resources association with members in 140 countries, writes that in the past two decades or so, social change in India is in dramatic contrast to the expectations from traditional Indian culture. These changes have led to Indian families giving education opportunities to girls, accepting women working outside the home, pursuing a career, and opening the possibility for women to attain managerial roles in corporate India. Lockwood claims that change is slow, yet the scale of cultural change can be sensed from the fact that of India's 397 million workers, 124 million are now women. The issues in India with women empowerment are similar to those elsewhere in the world.

According to Amartya Sen, the India born Nobel Laureate in Economics, the culture of modern India is a complex blend of its historical traditions, influences from the effects of colonialism over centuries and current Western culture – both collaterally and dialectically. Sen observes that external images of India in the West often tend to emphasise the difference – real or imagined – between India and the West. There

is a considerable inclination in the Western countries to distance and highlight the differences in Indian culture from the mainstream of Western traditions, rather than discover and show similarities. Western writers and media usually misses, in important ways, crucial aspects of Indian culture and traditions. The deep-seated heterogeneity of Indian traditions, in different parts of India, is neglected in these homogenised descriptions of India. The perceptions of Indian culture, by those who weren't born and raised in India, tend to be one of at least three categories, writes Sen:

- Exoticist approach: it concentrates on the wondrous aspects of the culture of India. The focus of this approach of understanding Indian culture is to present the different, the strange and as Hegel put it, "a country that has existed for millennia in the imaginations of the Europeans."
- Magisterial approach: it assumes a sense of superiority and guardianship necessary to deal with India, a country that James Mill's imperialist history thought of as grotesquely primitive culture. While a great many British observers did not agree with such views of India, and some non-British ones did, it is an approach that contributes to some confusion about the culture of India.
- Curatorial approach: it attempts to observe, classify and record the diversity of Indian culture in different parts of India. The curators do not look only for the strange, are not weighed by political priorities, and tend to be freer from stereotypes. The curatorial approach, nevertheless, has an inclination to see Indian culture as more special and extraordinarily interesting than it actually may be.

The curatorial approach, one inspired by a systematic curiosity for the cultural diversity of India within India, is mostly absent.

Susan Bayly, in her book, observes that there is a considerable dispute in India and Orientalist scholars on perceived Indian culture. She acknowledges that many dispute claims of the pervasiveness of caste and strict social hierarchy in modern India. Bayly notes that much of the Indian subcontinent was populated by people for whom the formal distinctions of caste and strict social hierarchies were of only limited importance in their lifestyles.

Tanisha Rathore from *Thousand Miles Online Magazine* wrote, "Our Prime Minister Narendra Modi (since his government 2014) has taken many initiatives for a better environment, like to throw the trash in dustbins. I don't understand how graduates, post-graduates and sometimes doctorates fail to understand this; Trash should be thrown in bins which a toddler easily understands. Is this the successive evolution of the human brain in its educational years?"

According to Rosser, an American sociologist, Americans of South Asian origins feel the Western perception of the culture of India has numerous stereotypes. Rosser notes that the discourse in much of the United States about the culture of India is rarely devoted to independent India. People quickly make sweeping and flawed metaphysical assumptions about its religion and culture but are far more circumspect when evaluating civil society and political culture in modern India. It is as if the value of South Asia resides only in its ancient contributions to human knowledge whereas its pathetic attempts to modernise or develop are to be winked at and patronised. Rosser conducted numerous interviews and summarised the comments. The study reports a stark contrast between Western perceptions of the culture of India, versus the direct experience of the interviewed people. For example:

The presentation of South Asians is a standard pedagogic approach which runs quickly from the "Cradle of Civilisation"—contrasting the Indus Valley with Egypt and Mesopotamia—on past the Aryans, who were somehow our ancestors—to the poverty-stricken, superstitious, polytheistic, caste-ridden Hindu way of life ... and then somehow magically culminates with a eulogy of Mahatma Gandhi. A typical textbook trope presents standard Ancient India Meets the Age of Expansion Approach with a colour photo of the Taj Mahal. There may be a sidebar on ahimsa or a chart of connecting circles graphically explaining samsara and reincarnation or illustrations of the four stages of life or the Four Noble Truths. Amid the dearth of real information, there may be found an entire page dedicated to a deity such as Indra or Varuna, who admittedly are rather an obscure vis-à-vis the beliefs of most modern Hindus.

Indian art consists of a variety of art forms, including painting, sculpture, pottery, and textile arts such as woven silk. Geographically, it spans the entire Indian subcontinent, including what is now India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan and eastern Afghanistan. A strong sense of design is characteristic of Indian art and can be observed in its modern and traditional forms.

The origin of Indian art can be traced to pre-historic settlements in the 3rd millennium BC. On its way to modern times, Indian art has had cultural influences, as well as religious influences such as Hinduism, Buddhism, Jainism, Sikhism and Islam. In spite of this complex mixture of religious traditions, generally, the prevailing artistic style at any time and place has been shared by the major religious groups.

In historic art, sculpture in stone and metal, mainly religious, has survived the Indian climate better than other media and provides most of the best remains. Many of the

most important ancient finds that are not in carved stone come from the surrounding, drier regions rather than India itself. Indian funeral and philosophic traditions exclude grave goods, which is the main source of ancient art in other cultures.

Indian artist styles historically followed Indian religions out of the subcontinent, having an especially large influence in Tibet, South East Asia and China. Indian art has itself received influences at times, especially from Central Asia and Iran, and Europe.

Culture plays an important role in the development of any nation. It represents a set of shared attitudes, values, goals and practices. Culture and creativity manifest themselves in almost all economic, social and other activities. A country as diverse as India is symbolized by the plurality of its culture. India has one of the world's largest collections of songs, music, dance, theatre, folk traditions, performing arts, rites and rituals, paintings and writings that are known, as the 'Intangible Cultural Heritage' (ICH) of humanity. In order to preserve these elements, the Ministry of Culture implements a number of schemes and programmes aimed at providing financial support to individuals, groups and cultural organizations engaged in performing, visual and literary arts etc.

Mythology

Indian-origin religions Hinduism, Jainism, Buddhism, and Sikhism, are all based on the concepts of dharma and karma. Ahimsa, philosophy of nonviolence, is an important aspect of native Indian faiths whose most well-known proponent was Mahatma Gandhi who through civil disobedience brought India together against the British Raj and this philosophy further inspired Martin Luther King, Jr. during the American civil rights movement. Foreign-origin religion, including Abrahamic religions, such as Judaism, Christianity and Islam, are also present in India, as well as Zoroastrianism and Bahá'í Faith both escaping persecution by Islam have also found shelter in India over the centuries.

India has 28 states with different culture and the second most populated country in the world. The Indian culture, often labeled as an amalgamation of several various cultures, spans across the Indian subcontinent and has been influenced and shaped

by a history that is several thousand years old. Throughout the history of India, Indian culture has been heavily influenced by Dharmic religions. They have been credited with shaping much of Indian philosophy, literature, architecture, art and music. Greater India was the historical extent of Indian culture beyond the Indian subcontinent. This particularly concerns the spread of Hinduism, Buddhism, architecture, administration and writing system from India to other parts of Asia through the Silk Road by the travelers and maritime traders during the early centuries of the Common Era. To the west, Greater India overlaps with Greater Persia in the Hindu Kush and Pamir Mountains. Over the centuries, there has been a significant fusion of cultures between Buddhists, Hindus, Muslims, Jains, Sikhs and various tribal populations in India.

India is the birthplace of Hinduism, Buddhism, Jainism, Sikhism, and other religions. They are collectively known as Indian religions. Indian religions are a major form of world religions along with Abrahamic ones. Today, Hinduism and Buddhism are the world's third and fourth-largest religions respectively, with over 2 billion followers altogether, and possibly as many as 2.5 or 2.6 billion followers. Followers of Indian religions – Hindus, Sikhs, Jains and Buddhists make up around 80–82% population of India.

India is one of the most religiously and ethnically diverse nations in the world, with some of the most deeply religious societies and cultures. Religion plays a central and definitive role in the life of many of its people. Although India is a secular Hindu-majority country, it has a large Muslim population. Except for Jammu and Kashmir, Punjab, Meghalaya, Nagaland, Mizoram and Lakshadweep, Hindus form the predominant population in all 28 states and 9 union territories. Muslims are present throughout India, with large populations in Uttar Pradesh, Bihar, Maharashtra, Kerala, Telangana, Andhra Pradesh, West Bengal and Assam; while only Jammu and Kashmir and Lakshadweep have majority Muslim populations. Sikhs and Christians are other significant minorities of India.

According to the 2011 census, 79.8% of the population of India practice Hinduism. Islam (14.2%), Christianity (2.3%), Sikhism (1.7%), Buddhism (0.7%) and Jainism (0.4%) are the other major religions followed by the people of India. Many tribal religions, such as Sarnaism, are found in India, though these have been affected by major religions such as Hinduism, Buddhism, Islam and Christianity. Jainism, Zoroastrianism, Judaism, and the Bahá'í Faith are also influential but their numbers are smaller. Atheism and agnostics also have visible influence in India, along with a self-ascribed tolerance to other faiths. According to a study conducted by the Pew Research Centre, India will have world's largest

populations of Hindus and Muslims by 2050. India is expected to have about 311 million Muslims making up around 19–20% of the population and yet about 1.3 billion Hindus are projected to live in India comprising around 76% of the population.

Atheism and agnosticism have a long history in India and flourished within Śramaṇa movement. The *Cārvāka* school originated in India around the 6th century BCE. It is one of the earliest form of materialistic and atheistic movement in ancient India. Sramana, Buddhism, Jainism, Ājīvika and some schools of Hinduism consider atheism to be valid and reject the concept of creator deity, ritualism and superstitions. India has produced some notable atheist politicians and social reformers. According to the 2012 WIN-Gallup Global Index of Religion and Atheism report, 81% of Indians were religious, 13% were not religious, 3% were convinced atheists, and 3% were unsure or did not respond.

Indian philosophy comprises the philosophical traditions of the Indian subcontinent. There are six schools of orthodox Hindu philosophy—Nyaya, Vaisheshika, Samkhya, Yoga, Mīmāṃsā and Vedānta—and four heterodox schools—Jain, Buddhist, Ājīvika and Cārvāka – last two are also schools of Hinduism. However, there are other methods of classification; Vidyananda for instance identifies sixteen schools of Indian philosophy by including those that belong to the Śaiva and Raseśvara traditions. Since medieval India (ca.1000–1500), schools of Indian philosophical thought have been classified by the Brahmanical tradition as either orthodox or non-orthodox – āstika or nāstika – depending on whether they regard the Vedas as an infallible source of knowledge.

The main schools of Indian philosophy were formalised chiefly between 1000 BCE to the early centuries of the Common Era. According to philosopher Sarvepalli Radhakrishnan, the earliest of these, which date back to the composition of the Upanishads in the later Vedic period (1000–500 BCE), constitute "the earliest philosophical compositions of the world." Competition and integration between the various schools were intense during their formative years, especially between 800 BCE and 200 CE. Some schools like Jainism, Buddhism, Śaiva and Advaita Vedānta survived, but others, like Samkhya and Ājīvika, did not; they were either assimilated or became extinct. Subsequent centuries produced commentaries and reformulations continuing up to as late as the 20th century. Authors who gave contemporary meaning to traditional philosophies include Shrimad Rajchandra, Swami Vivekananda, Ram Mohan Roy, and Swami Dayananda Saraswati.

Language

The Rigvedic Sanskrit is one of the oldest attestations of any Indo-Aryan languages, and one of the earliest attested members of the Indo-European languages. The discovery of Sanskrit by early European explorers of India led to the development of comparative Philology. The scholars of the 18th century were struck by the far-reaching similarity of Sanskrit, both in grammar and vocabulary, to the classical languages of Europe. Intensive scientific studies that followed have established that Sanskrit and many Indian derivative languages belong to the family which includes English, German, French, Italian, Spanish, Celtic, Greek, Baltic, Armenian, Persian, Tocharian, and other Indo-European languages.

Tamil, one of India's major classical language, descends from Proto-Dravidian languages spoken around the third millennium BCE in peninsular India. The earliest inscriptions of Tamil have been found on pottery dating back to 500 BC. Tamil literature has existed for over two thousand years and the earliest epigraphic records found date from around the 3rd century BCE.

The evolution of language within India may be distinguished over three periods: old, middle and modern Indo-Aryan. The classical form of old Indo-Aryan was *Sanskrit* meaning polished, cultivated and correct, in distinction to *Prakrit* – the practical language of the migrating masses evolving without concern to proper pronunciation or grammar, the structure of language changing as those masses mingled, settled new lands and adopted words from people of other native languages. *Prakrita* became middle Indo-Aryan leading to *Pali* (the language of early Buddhists and Ashoka era in 200–300 BCE), *Prakrit* (the language of Jain philosophers) and *Apabhramsa* (the language blend at the final stage of middle Indo-Aryan). It is *Apabhramsa*, scholars claim that flowered into Hindi, Gujarati, Bengali, Marathi, Punjabi, and many other languages now in use in India's north, east and west. All of these Indian languages have roots and structures similar to Sanskrit, to each other and to other Indo-European languages. Thus we have in India three thousand years of continuous linguistic history recorded and preserved in literary documents. This enables scholars to follow language evolution and observe how, by changes hardly noticeable from generation to generation, an original language alters into descendant languages that are now barely recognisable as the same.

Sanskrit has had a profound impact on the languages and literature of India. Hindi, India's most spoken language, is a "Sanskritised register" of the Delhi dialect. In addition, all modern Indo-Aryan languages, Munda languages and Dravidian languages, have borrowed many words either directly from Sanskrit (*tatsama* words), or indirectly via middle Indo-Aryan languages (*tadbhava* words). Words originating in Sanskrit are estimated to constitute roughly fifty percent of the vocabulary of modern Indo-Aryan languages, and the literary forms of (Dravidian) Telugu, Malayalam and Kannada. Tamil, although to a slightly smaller extent, has also been significantly influenced by Sanskrit, Part of the Eastern Indo-Aryan languages, the Bengali language arose from the eastern Middle Indic languages and its roots are traced to the 5th-century BCE Ardhamagadhi language.¹

Another major Classical Dravidian language, Kannada is attested epigraphically from the mid-1st millennium AD, and literary Old Kannada flourished in the 9th- to 10th-century Rashtrakuta Dynasty. Pre-old Kannada (or *Purava Hazhe-Gannada*) was the language of Banavasi in the early Common Era, the Satavahana and Kadamba periods and hence has a history of over 2000 years. The Ashoka rock edict found at Brahmagiri (dated 230 BCE) has been suggested to contain a word in identifiable Kannada. Odia is India's 6th classical language in addition to Sanskrit, Tamil, Telugu, Kannada, and Malayalam. It is also one of the 22 official languages in the 8th schedule of Indian constitution. Oriya's importance to Indian culture, from ancient times, is evidenced by its presence in Ashoka's Rock Edict X, dated to be from 2nd century BC.

The language with the largest number of speakers in India is Hindi and its various dialects. Early forms of present-day Hindustani developed from the Middle Indo-Aryan *apabhramśa* vernaculars of present-day North India in the 7th–13th centuries. During the time of Islamic rule in parts of India, it became influenced by Persian. The Persian influence led to the development of Urdu, which is more Persianized and written in the Perso-Arabic script. Modern standard Hindi has a lesser Persian influence and is written in the Devanagari script.

During the 19th and 20th centuries, Indian English literature developed during the British Raj, pioneered by Rabindranath Tagore, Mulk Raj Anand and Munshi Premchand.

In addition to Indo-European and Dravidian languages, Austro-Asiatic and Tibeto-Burman languages are in use in India. The 2011 Linguistic Survey of India states that India has over 780 languages and 66 different scripts, with its state of Arunachal Pradesh with 90 languages

The Mahābhārata and the Rāmāyaṇa are the oldest preserved and well-known epics of India. Versions have been adopted as the epics of Southeast Asian countries like Philippines, Thailand, Malaysia and Indonesia. The Ramayana consists of 24,000 verses in seven books (*kāṇḍas*) and 500 cantos (*sargas*), and tells the story of Rama (an incarnation or Avatar of the Hindu preserver-god Vishnu), whose wife Sita is abducted by the demon king of Lanka, Ravana. This epic played a pivotal role in establishing the role of dhárma as a principal ideal guiding force for Hindu way of life. The earliest parts of the Mahabharata text date to 400 BC and is estimated to have reached its final form by the early Gupta period (c. 4th century AD). Other regional variations of these, as well as unrelated epics include the Tamil Ramavataram, Kannada *Pampa Bharata*, Hindi *Ramacharitamanasa*, and Malayalam *Adhyathmaramayanam*. In addition to these two great Indian epics, there are The Five Great Epics of Tamil Literature composed in classical Tamil language — *Manimegalai*, *Cīvaka Cintāmaṇi*, *Silappadikaram*, *Valayapathi* and *Kundalakesi*.

Fairs and festivals

India, being a multi-cultural, multi-ethnic and multi-religious society, celebrates holidays and festivals of various religions. The three national holidays in India, the Independence Day, the Republic Day and the Gandhi Jayanti, are celebrated with zeal and enthusiasm across India. In addition, many Indian states and regions have local festivals depending on prevalent religious and linguistic demographics. Popular religious festivals include the Hindu festivals of Navratri, Janmashtami, Diwali, Maha Shivratri, Ganesh Chaturthi, Durga Puja, Holi, Rath Yatra, Ugadi, Vasant Panchami, Rakshabandhan, and Dussehra. Several harvest festivals such as Makar Sankranti, Sohrai, Pusnâ, Hornbill, Chapchar Kut, Pongal, Onam and Raja sankranti swinging festival are also fairly popular.

The Indian New Year festival is celebrated in different parts of India with a unique style at different times. Ugadi, Bihu, Gudhi Padwa, Puthandu, Vaisakhi, Pohela Boishakh, Vishu and Vishuva Sankranti are the New Year festival of different part of India.

Certain festivals in India are celebrated by multiple religions. Notable examples include Diwali, which is celebrated by Hindus, Sikhs, Buddhists, and Jains across the country and Buddha Purnima, Krishna Janmashtami, Ambedkar Jayanti celebrated by Buddhists and Hindus. Sikh festivals, such as Guru Nanak Jayanti, Baisakhi are celebrated with full fanfare by Sikhs and Hindus of Punjab and Delhi where the two communities together form an overwhelming majority of the population. Adding colours to the culture of India, the Dree Festival is one of the tribal festivals of India celebrated by the Apatanis of the Ziro valley of Arunachal Pradesh, which is the easternmost state of India. Nowruz is the most important festival among the Parsi community of India.

Islam in India is the second largest religion with over 172 million Muslims, according to India's 2011 census. The Islamic festivals which are observed and are declared public holiday in India are; Eid-ul-Fitr, Eid-ul-Adha (Bakri Eid), Milad-un-Nabi, Muharram and Shab-e-Barat. Some of the Indian states have declared regional holidays for the particular regional popular festivals; such as Arba'een, Jumu'ah-tul-Wida and Shab-e-Qadar.

Christianity is India's third-largest religion. With over 23 million Christians, of which 17 million are Roman Catholics, India is home to many Christian festivals. The country celebrates Christmas and Good Friday as public holidays.

Regional and community fairs are also common festival in India. For example, Pushkar Fair of Rajasthan is one of the world's largest markets of cattle and livestock.

Fairs of india

1. Kumbh Mela (Haridwar, Allahabad, Nashik and Ujjain)

Kumbh Mela is one of the biggest Hindu festivals which is more than 2000 years old. The dates of the fair are calculated according to the alignment of the planets – Jupiter, Sun and the Moon. It is celebrated by taking a dip in the holy rivers and is believed to help to achieve salvation. The Kumbh Mela takes place once in every three years. Kumbh Mela in 2013 was held at Allahabad and attracted more than 10 crore people – a record human gathering on earth. The traces of Kumbha can be found in Puranas (Scriptures of Hindu Mythology) where there's a story of the Gods and the demons fighting for Amrita Kumbha (elixir pot).

2. Pushkar Camel Fair (Pushkar, Rajasthan)

The **Pushkar Camel Fair** is another famous Indian fair which attracts tourists from all over the world. It is a five-days long affair known for camel trading and interesting competitions like ‘the longest mustache’. Rajasthan is a vibrant and riveting state giving you numerous options for shopping and eating. You can find local people adorned in traditional bright and colorful attires selling junk jewelry, fine fabrics, and intricate artwork. The best part for tourists in Pushkar is that they can choose to reside in either in a palace or a tented camp, both of which will be a pleasant experience. Except that one can enjoy activities like camel rides, elephant rides, desert safari in Pushkar.

3. Hamis Gompa Fair (Ladakh, Kashmir)

Hemis Gompa Fair is celebrated every year on the birth anniversary of Guru Padmasambhava at the Hemis Monastery. It is a 300 years old fair which holds a special place in the hearts of Buddhists. The fair is marked by ceremonial dances known as the mask dance by Lamas, instrumental music, singing, worshipping and chanting by the monks. This will be a mystical experience as the lamas and all the people are dressed in eccentric clothes. The masks of dancing lamas are very interesting as they depict mythical characters and the dance performance represents the story of how Guru Padmasambhava defeated the Devils. The music played using instruments like horns, cymbals and drums are overwhelming. One major attraction of the fair is the country liquor which is served during the celebrations.

4. Goa Carnival (Goa)

The name Carnival itself is quite self-explanatory of what you can expect at the Goa Carnival. The Goa Carnival is a huge celebration across the cities and villages of Goa. This elaborate affair is very much similar to Latino Carnival and therefore live music, dancing, colorful masks, and dresses are an integral part. The origin of the carnival is credited to the Portuguese who once ruled Goa. Now the Goa carnival is organized by State Tourism Board and is a 4 day long extravagant celebration of Goan culture and cuisine. Goa is the only place in India where the Carnival is held and attracts millions of tourists every year. As this is the peak tourist season in Goa, it is advisable to make all the

bookings in advance. Let us tell you that the Goa Carnival is not the only tourist attraction but the Goan beaches, shacks and exotic seafood lures a significant number of travelers throughout the year.

5. Surajkund Crafts Fair (Surajkund, Haryana)

Surajkund Crafts Fair is a celebration of Indian traditions, cultures, cuisines, and artisans of India. The fair is one of the longest celebrations in India which goes on throughout the first fortnight of February. This fair has been acclaimed internationally as the countries outside India have also been participating. In 2015, 20 countries participated in the fair and more than a million visitors attended the fair. Each year, the Surajkund Crafts Fair Authority chooses a state of India as its theme. During the day, the finest handicrafts, handloom items, and other traditional arts are the main attraction for visitors. And the evenings are a joyful celebration of Indian cultures through folk dance and singing performances.

6. Rath Yatra (Puri, Odisha)

Rath Yatra is a sacred Hindu festival celebrated in the honor of Lord Jagannath. It is one of the oldest festivals in the world. The Rath Yatra is a huge procession of the deities – Lord Jagannath, his sister Subhadra and brother Balabhadra. The procession of Lord Jagannath is carried out on a chariot known as Garudadhwaja. On the day of the Rath Yatra, thousands of devotees gather around. The sounds of conches and chants fill the air. The devotees pull the ropes of the chariots to add to their good karmas as it is believed to be a sacrament for one's bad deeds in the past.

7. Desert Festival (Jaisalmer, Rajasthan)

The Desert Festival is held every year in the month of February. This three day long festival amidst the sand dunes of Thar desert is a pure delight. This is a bright and cheerful festival where some very interesting competitions are held. The most famous one is camel polo. Folk dances and folk songs are performed. A large number of tourists visit Rajasthan especially to attend this

desert
Jaisalmer.

festival

in

8. Hornbill Festival (Nagaland)

The 10 days long music festival is also known as the 'festival of festivals'. The Hornbill Festival is a famous music festival celebrated every year in December in Kohima, the capital of Nagaland, North East India. Being home to various communities, there are different festivals celebrated by these different communities in Nagaland. Therefore, the State Tourism Ministry has taken an initiative to bring all the Nagas under one roof for a grand celebration. The different communities showcase their best through the handicrafts exhibitions, paintings, sculptures and wood carvings. The melodious folk music, folk dances, and archery are the most loved activities at the festival.

3. Landmarks in Indian Freedom Movement (history, reforms, refer series-Bharat Ek Khoj by Shyam Benegal)

Landmarks of the Indian Freedom Struggle

1857	The Revolt of 1857
1864	Establishment of Scientific Society by Syed Ahmed
1875	(1) Establishment of Theosophical Society (2) Establishment of Indian League
1876	Vernacular Press Act (Proposed by Lord Lytton, then viceroy)
1882	Hunter Commission (Also known as Indian Education Commission)
1883	Ilbert Bill proposed by Lord Ripon
1884	Ilbert Bill passed

1885	Establishment of INC. 1st INC Session was held at Bombay (Presided over by W.C. Bonnerjee)
1897	Ramakrishna Mission founded by Swami Vivekanand
July, 1905	Partition of Bengal Announced by Lord Curzon
16th October 1905	Partition of Bengal
31st December 1906	All-India Muslim League Founded at Dacca
1907	Surat Split of INC
11th August 1908	Execution of Khudiram Bose
1909 1909)	Minto-Morley Reforms (Also called Indian Councils Act
1910	Indian Press Act
1911	Cancellation of Partition of Bengal
April 1916	Establishment of Home Rule by Bal Gangadhar Tilak
December 1916 League)	Lucknow Pact (agreement reached between INC & Muslim
1917	Champaran Satyagraha
1918	Establishment of Madras Labour Union
1919	Montagu-Chelmsford Reforms
16th February 1919	Rowlatt Act Passed
13th April 1919	Jallianwala Bagh massacre
1920-22	Non-Cooperation Movement
5th February 1922	Chauri Chaura incident took place
Late 1922 - Early 1923	Establishment of Swarajya Party
1925	Kakori Conspiracy
1927	Establishment of Simon Commission
1928	(1) Assassination of Saunders by Bhagat Singh.
(2) Nehru Report	

3rd February 1928	Simon Commission arrives in India
December 1929	Purna Swaraj Declaration (Lahore Session)
8th April 1929 & Batukeshwar Dutt.	Bombing in Central Legislative Assembly by Bhagat Singh
18th April 1930	Chittagong armoury raid
12th March 1930 with Dandi March	Civil Disobedience Movement starts
6th April 1930	Dandi March Ends
30th November 1930	1st Round Table Conference
5th March 1931 Session of INC	(1) Gandhi - Irwin Pact (5th March 1931) (2) Karachi
7th September 1931	2nd Round Table Conference
1932	(1) Poona Act (2) 3rd Round Table Conference
1935	Government of India Act
22th June 1939	All India Forward Bloc formed
18-22 August 1940	August Offer by Lord Linlithgow
1942	Quit India Movement
1942	(1) Cripps Mission (2) Establishment of Indian Independence League. (3) Formation of Azad Hind Fauj (1st September)
1945	Wavell Plan announced in Shimla Conference
1946 Attlee, PM of UK)	Cabinet Mission (Formulated at the initiative of Clement
June 1947	Mountbatten Plan
1947	Indian Independence Act
15th August 1947	Independence Day of India

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