UNIT 7 CULTURAL HERITAGE OF INDIA

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7.1 INTRODUCTION

Our country has a rich cultural heritage developed through centuries. It is the product of our social, economic, cultural and political institutions. Different racial, ethnic and regional groups have enriched this heritage through their valuable contributions. It is this heritage that binds us into one nation. The cultural development of India is often characterised as one with unity in diversity. This has led to the growth of a composite culture. In this unit we will examine various aspects of our great heritage and learn the mode of its instruction to students at the secondary level.

7.2 OBJECTIVES

At the end of this unit, you will be able to:

- explain different aspects of India's cultural heritage;
- identify the major concepts, terms and facts required to be taught at the secondary school level;
- identify the specific objectives of teaching those concepts, terms and facts;
- choose appropriate and effective instructional strategies to achieve the expected behavioural outcomes;
- prepare appropriate teaching aids like maps, charts, models, etc;
- organise students' activities like discussion, field trip, dramatisation etc.; and
- prepare appropriate evaluation procedures for achieving behavioural outcomes.
7.3 CONTENT

7.3.1 The Land and the People

India is known by different names. Let us examine how these names came to be used. People in ancient India referred to this country as Jambudvipa or the continent of Jambu trees. The Persians referred to our country as the land beyond the river Sindhu, and pronounced it as Hindu. The Greeks called it Inde, and the Arabs Hind. In medieval times it was called Hindustan from the Persian Hindu. The Europeans called it India from the Greek Inde. The name Bharat was derived from ancient usage which means the land of the Bharatas, an ancient Indian tribe.

The basic components which have shaped our heritage are the land, the natural and physical environment and the people who inhabited this land. People who lived in this country for centuries have interacted with its environment and through this interaction they created our history, social and political institutions and cultural achievements.

India is a vast country. It extends for nearly 3000 kilometers from Kashmir in the north to Kanyakumari in the south and for the same distance from its westernmost part to the easternmost part. With the Himalayas and other mountains ranges in the north and the Indian Ocean and seas around her, India is a distinct well-defined unit. This vastness of the country has created variations in geographical features and climatic conditions. There are different river systems and mountains which have helped in the emergence of a number of distinct cultural zones. For example the Vindhya ranges divide India into north and south with the people of the Indo-European family of languages dominating in the north and those of the Dravidian family of languages in the southern parts of the country.

The inhabitants of India do not have uniform racial features. One can see among the characteristics of almost all known racial groups. People belonging to various racial and ethnic groups migrated to India at different times and made it their home. In the course of time, these groups intermingled and lost their distinct identities. The main racial types which have gone into the making of the Indian population are the Proto-Astroloids, the Palaeo-Mediterraneans, the Caucasoids, the Negroids and the Mongoloids. In successive historical periods the Indo-Aryans, Persians, Greeks, Kushans, Huns, Arabs, Turks, Africans and Mongols also migrated to India. These racial and ethnic groups have intermingled well with one another and few now retain their original form. All these groups have contributed in their own way to the making of Indian history and culture.

Check Your Progress

Note: Compare your answers with those given at the end of this unit.

1. Fill in the blanks:
   a) The name India is derived from the ................................................... word Inde.
   b) The distance between Kashmir and Kanyakumari is about ......................... kms.
   c) The........................................ ranges divide India into two distinct cultural zones.

7.3.2 Art and Architecture

Generally, the story of Indian art and architecture is traced back to the age of the Harappan culture. The people of Harappa were great builders and artists. Our knowledge of those people is rather limited.

With the Maurya period, Indian art and architecture began to develop on systematic lines. Many structures, like the palaces of this period, are not preserved to this day. Megasthenes, the Greek ambassador, describes the palace of Chandragupta in glowing terms. It was built of carved wood. The monolithic pillars of Ashoka stand testimony to the art and architecture of this period. The Ashokan pillars have finely carved magnificent animal figures. The polish and smoothness of these pillars is amazing. Our national emblem is taken from Ashoka's Samath pillar.
Apart from the pillars, the Maurya period saw the beginning of stupa architecture. The stupa at Sanchi, one of the oldest and known for its artistic quality, was built during this period. A stupa is a holy place of Buddhists where some relics of the Buddha or of some Buddhist monks are kept in a casket inside a small chamber. The surface of the stupa is crowned with an umbrella built of stone. It is also surrounded by a fence with a path for "pradakshina". The stupa at Sanchi has stone railings and beautifully carved gateways around it.

Check Your Progress
Notes: a) Space is given below for your answers.
   b) Compare your answers with those given at the end of this unit.

2. State whether the following statements are true or false:
   a) Chandragupta's palace was built of carved stones. T/F
   b) Our national emblem is taken from the Sarnath pillar of Ashoka. T/F
   c) Inside a stupa relics of the Buddha or of Buddhist monks are kept. T/F
   d) The Sanchi stupa was built during the reign of Chandragupta. T/F

i) Gandharva and Mathura schools of art

After the Greek invasion and during the period of the Kushans in the north-western part of India, known as Gandharva, a highly advanced art form developed. This is called Gandharva art. Many artists from West Asia had settled in this region. They were influenced by the Greco-Roman art. Mahayana Buddhism, which believed in image worship, also became popular during this period. Kanishka, who followed Mahayana Buddhism, encouraged artists to sculpt the Buddha's images and themes from the Buddha's life and Jataka tales. So was born the Gandharva school of art.

In the early centuries of the Christian era another school of art started in Mathura. Figures of the Buddha and Bodhisattavas were produced in Mathura too. The artists of Mathura carried on with the indigenous art traditions.

In the south too during this period art and architecture developed under Satavahanas. Amaravati in the lower Godavari valley had a great stupa. This stupa has been destroyed. But many of its fine pieces are still intact in various museums. Similar remains have been found at Nagarjunakonda.

ii) Cave architecture

Cave architecture is an important type of Indian architecture. More than a thousand caves from about the second century B.C. to the tenth century A.D. have been excavated in different parts of India. Most of these are Buddhist. There are Jain and Hindu caves too. Beautiful chaityas, viharas, mandapas and rathas and cave temples have been cut out of rocks. The stability and permanence of rocks attracted the patrons to encourage building monuments for religious purposes. The rocks were carved into lovely structures with pillared halls and living rooms. The earliest rock cut temples were excavated in the Deccan during the early years of the Christian era. The chaitya (worshipping hall) at Karle belongs to this period. The cave temples at Ajanta, Ellora and Elephanta, the mandapas and rathas at Mahabalipuram were excavated a few centuries later under the Chalukyas, the Rastrakutas and the Pallavas.

In the Elephanta caves we see the magnificent "trimurti". The very idea of a colossal image of three aspects of Godhead is grand. There are 27 caves at Ajanta. They contain some of the finest paintings of ancient India. These paintings depict various themes. The scenes depicted are full of vitality. They are drawn with admirable skill. The murals of Ajanta are known for their efficiency of line and colours. There are also beautiful images of the Buddha. At Ellora there are 35 caves. They have some of the dramatic events of Hindu mythology carved. The greatest work of art here is the Kailasa temple which was executed by the Rastrakutas. This temple has been cut out of a massive rock. It is decorated elaborately with beautiful carvings. In its details, it is like a structural temple and also a gem of a rock-cut temple.
The mandapas and rathas at Mahabalipuram built under Pallava patronage are also good quality rock-cut structures. The splendid panel called “Descent of the Ganga” is a unique sculpture here. The story of Bhagiratha’s penance to bring down the Ganga is the theme of this panel. The rathas are shrines carved out of a single rock. These are named after the Pandavas.

Check Your Progress

Notes:  

a) Space is given below for your answers.  

b) Compare your answers with those given at the end of this unit.

3. Answer the following:

a) Which form of Buddhism gave an impetus to the growth of the Gandharva School of Art?

b) Which school of art was influenced by Greco-Roman traditions?

4. State whether the following statements are true or false:

a) Chaityas are prayer halls. T/F

b) The colossal “trimurti” is found in Ellora. T/F

c) The Kailasa temple was constructed by the Pallavas. T/F

d) “The Descent of the Ganga” is a panel found at Mahabalipuram. T/F

iii) Structural temples

Temple architecture started in India during the Gupta period. The temple at Deogarh belongs to this period. It is a simple structure. The image of God was placed in a small shrine room. The Pallavas, the Chalukyas, the Cholas and the Hoysalas encouraged temple construction in the south. The shore temple at Mahabalipuram and Kailasanath and the Vaikuntaperumal temples at Kanchipuram are well known Pallava temples. The Cholas of Tanjore were also great builders.

The Brihadeeshwara temple at Tanjore was built during the reign of Raja Raja Chola. It has a 65 metre high Vimana and is built in a manner that its shadow does not fall on the ground. The pillared hall and sculptures are fine specimens of Chola art. There are also fine paintings on the inner walls of this temple. Under Pandya rulers high outer walls were built around temples. They paid special attention to entrance gateways called “gopuram”. Attention was now shifted from “shikhara” to “gopuram”. These gopurams became a special characteristic of South Indian temples. The famous temples of Belur and Halebid were built by Hoysala rulers. These temples were built on starshaped raised platforms. The Hoysala temples are known for their carved pillars, panels and beautiful sculptures.

As in Southern India, different styles of temple architecture developed in Northern India too. The Lingaraja temple at Bhubaneswar and the Sun temple at Konark are the two magnificent structural temples of Orissa. The temple at Konark is designed as a chariot with twelve massive wheels drawn by seven horses. The whole temple is built out of black stone and is also known as “Black Pagoda”. The Chandella rulers of Central India built the great temples of Khajuraho. The “shikhara” of these temple is graceful and is adorned with sculptures. The Jain temples of Mount Abu were built by Solanki rulers. These temples are very attractive because of the delicate and intricate carvings in white marble.
iv) **Medieval art and architecture**

The coming of the Turks and the Mughals during the later medieval period started a new era in the history of Indian architecture. They brought with them architectural styles and ideas developed in Central Asia, Persia and Arabia. When they started erecting secular and religious buildings, they used these practices along with the traditions already developed in India. With the interaction of these two traditions a new style of architecture developed. The new architecture was characterised by minars (tall towers), arches and domes. The decorative element was sculpturing the building with geometrical designs and lettering and calligraphic style.

Among the first buildings to be erected were the mosques at Delhi and Ajmer by Qutub-ud-din-Aibak. The Delhi mosques was called Quwwat-ul-Islam mosque. During the reign of Ilutmish the Qutub minar was completed. Allauddin Khilji’s period saw the extension of the Quwwat-ul-Islam mosque and a decorative gateway Alai Darwaza was built. The Tughlaqs who succeeded the Khiljis built new cities like Tughlaqabad and Ferozabad.

The regional kingdoms which came into existence during this period also developed their own distinct styles of architecture. In Bengal, Jaunpur, Gujarat, Malwa, Kashmir and the Deccan local sultans built many structures like mosques and palaces. Though most of these kingdoms adopted Islamic elements in their architecture, the local styles too were incorporated. This has made each of these regional styles a distinct identity. The Vijayanagara rulers encouraged temple construction on a large scale. They revived the traditions of Hoysala and Chola architecture.

Mughal architecture, in the real sense, began with the reign of Akbar. Humayun’s tomb at Delhi was the first important structure of this period. The forts at Agra and Lahore were also built during his reign. His greatest achievement was the building of a new capital at Fatehpur Sikri. The buildings of Fatehpur Sikri are constructed in a variety of styles. The palace of Jodhabai here was built in the ancient Indian style. The Jama Masjid is in the Persian style. The decoration of the Diwan-i-aam and the Diwan-i-Khas is in Indian style. Pancha Mahal is perhaps in the style of Buddhist Viharas. The arch of the Buland Darwaza is about 41 metres high and perhaps one of the most imposing gateway in the world. During the reign of Jahangir were built the Mausoleum of Akbar at Sikandra and the tomb of Itmad-ud-daula, the father of Nur Jahan.

The greatest of the Mughal builders undoubtedly was Shahjahan. Some of the greatest monuments of our country were built during his reign. Under him we see an exceedingly liberal use of marble, delicate decorative designs and a variety of arches and minars. The buildings constructed during his reign include those found in the Agra Fort, the
city of Shahjahanabad. The Red Fort, the Jama Masjid, the Taj Mahal and many other buildings were constructed during Shahjahan's reign. The Badshahi mosque at Lahore and Moti Masjid at Delhi were built during the reign of Aurangzeb. A significant contribution of the Mughals was the laying of gardens. Some of the finest gardens were laid by Jahangir in Lahore and Srinagar.

As in architecture, in the field of painting too the Mughal period reached a high watermark. Humayun brought with him to India two pupils of a great Persian painter named Behzad. They came in contact with their counterparts in India and a process of synthesis in painting too started. By the end of Akbar's reign a distinct Mughal style of painting had emerged. Under Jahangir Mughal painting flourished. Portrait painting and depiction of subjects taken from life and nature became popular. Shahjahan too patronised painting. But under Aurangzeb it lost patronage. As a result many painters left the Mughal court and migrated to other regions and helped in the development of new schools. Thus developed the Rajasthani and Pahari schools.

Check Your Progress

Notes: a) Space is given below for your answers.

b) Compare your answers with those given at the end of this unit.

6. Mention any two characteristics of Islamic architecture which were new to India.

i) .................................................................

ii) ...........................................................................

7.3.3 Languages and Literature

India has a rich heritage of languages and literature. Through the centuries many languages were born. Some of them might not be spoken today but have left a rich literature and a lasting influence over almost all languages of India. Many of the religious texts of the Hindus, the Buddhists and the Jains are available in these languages which include Sanskrit and Pali.

The languages of India are divided broadly into two families, i.e., Indo-Aryan and Dravidian. Most of the languages spoken in northern India belong to the former and the languages of southern India to the latter.

One should remember that these languages did not grow in isolation. Both families have influenced each other. Sanskrit was the language of the Aryans. It was gradually standardised and given a highly scientific grammar by Panini in the 4th century B.C. It was a language of the upper classes and castes. It was the court language for centuries and was used extensively for literary purposes. The common people used not only Sanskrit but also different dialects. They were called Prakrits. Buddhist literature is in Pali, one of the Prakrits. In the course of time many spoken forms called "apabhramasas" developed in different part of the country. These apabhramasas developed into regional languages. Among the Dravidian languages Tamil is the oldest. Other languages developed during the first millenium of the Christian era.

During the medieval period Persian and Arabic languages reached India. During Islamic rule Persian was the court language. Persian helped in the birth of Urdu. The earliest script used in India was Brahmi. Ashokan edicts were written in this script. The scripts of almost all the Indian languages are derived from this script.

i) Ancient literature

The earliest Indian literary work is the Rigveda. It was followed by three more Vedas, i.e., Yajurveda, Samaveda and Atharvaveda. After the Vedas, texts called Brahmanas, Aranyakas and Upanishads were also composed. Most of these works deal with religious rites and questions of philosophy.
Teaching of History

The Ramayana and the Mahabharata were the two great epics of ancient India. They were developed over a period of centuries and perhaps put to writing during the second century A.D. The Puranas, the Shastras and the Smritis were other works of this period. The Puranas were the main influence in the development of the Vedic religion into Hinduism. The Shastras contain works on subjects like science, philosophy, etc. Kautilya's Arthasastra was a treatise on the science of governance. The Smritis deal with the performance of duties, customs and laws prescribed by dharma. Manusmriti is the best known work of this kind.

The early Buddhist literature is in Pali. Suttapitaka, consisting mainly of the dialogues between the Buddha and his followers, and Vinayapitaka, dealing with the rules and regulations of monastic organisation, are two important Buddhist texts. Milinda-panha is another well known work. Jataka stories and Buddhacharita by Ashwaghosha are other Buddhist works.

With the Gupta age started a great period in Sanskrit literature. Great writers like Kalidasa, Bhavabhuti, Bharavi, Bhattarhari, Bana, Magha and others enriched Sanskrit literature in this age. Among these Kalidasa was the greatest. His Abhijnana Shakuntalam, Raghuvamsha, Kumarasambhava and Meghadoot are all immortal works.

In the south, Tamil literature made particularly great progress during this period. According to tradition, three literary gatherings or “Sangam” were held where poets recited their compositions. Tolakkappiyam, Pattupattu, Kural, Shilappadikaram and Manimekhala are some of the important works of this period. The Tamil literature of this period is known as Sangam literature.

ii) Medieval literature

During the early medieval period in northern India Sanskrit was the language of literature. Kalhana's Rajatarangini and Somadeva's Kathasaritsagara were written in Kashmir. Jayadeva's Gitagovind is another work of great poetic quality written in this period. It was also a period when apabhramsha languages began to have literature. Prithviraj Raso by Chandbardai is a work of this period in early Hindi. In the south too Sanskrit flourished at this time. Shankara's philosophical commentaries are dated to the early centuries of the medieval period. Bilhana's Vikramankadeva Charita is a biographical work of his master Chalukya king Vikramaditya. More than the Sanskrit this period is known for the growth of Dravidian languages. Nripatunga wrote a great work on poetry, Kavirajamarga in Kannada. Pampa, Ponna and Ranna were the three all time great writers of Kannada. Jainism influenced Kannada literature greatly during this age. In Tamil, Kamban wrote the Rarnayana. Alwars and Nayanars composed songs in Tamil. In Telugu too the Ramayana and the Mahabharata were translated.

With the coming of Turks and Afghans, Persian became the court language. Under its influence a new type of historical writing started in India. Zia-ud-din Barani wrote Tarikh-i-Firozshahi, in which he gave a detailed account of the reign of the Khiljis and the Tughlaqs. Amir Khusrau was another well known composer of this time who wrote both in Persian and Hindi.

The Bhakti movement which became popular during this period also helped in the growth of Hindi and of other regional languages of north India. Kabir wrote his dohas in Bhojpuri. Malik Muhammad Jayasi wrote Padmavat in Awadhi. Tulasi's Ramacharitmanas is also written in Awadhi. Chaitanya and Chandidas wrote in Bengali. Narasi Mehta used Gujarati for his devotional songs. Eknath and Namdev used Marathi. The Vijayanagara period also saw the growth of Telugu and Kannada literature.

Some of the Mughal rulers like Babar and Jahangir wrote their autobiographies. Hindi literature made significant progress during the Mughal period. Rahim's dohas were written during Akbar's time. Abul Fazal wrote Aini, Akbari and Akbar Nama. Abul Fazal was a great Persian poet who was responsible for the translation of many Sanskrit works into Persian. Urdu literature too began to develop during this period.
7.3.4 Music and Dance

The earliest traditions of Indian music are traced to the Vedas, which prescribed the pitch and accent for chanting the hymns. The music of the vedic chant survives to this day. Bharata's Natyasastra, the earliest known treatise on music, dance and drama, dates back to the second century B.C. Matanga's Brihaddesi composed a thousand years later discusses the concept of raga. A 13th century work, Sarangadeva's Sangitaratnakara, mentions 264 ragas. Indian music, both vocal and instrumental developed with seven basic notes and five others. A variety of string, wind and drum instruments were used from time to time. Indian rulers in general were great patrons of music and dance. Some of them were also expert musicians. Music was also associated with the worship of gods and goddesses.

Though music was not a part of the original Islamic tradition, under Sufi influence it became a part of court life in medieval times. New musical instruments were invented during this period and khayal styles are said to have been introduced by Amir Khusrau, Baz Bahadur and Roopmati. Tansen and many Bhakti and Sufi saints contributed to the growth of Indian music. Both in vocal and instrumental music two classical styles called Carnatic and Hindustani developed. The greatest figures of Carnatic music are Purandaradasa, Tyagaraja, Muttuswamy Dikshitar and Shyama Sastri. In addition to classical music India has a rich tradition of folk music too.

As in music, in dance too we have both classical and folk forms. The temple sculptures found all over the country give us an idea of the status of dance in ancient India.

The representation of Shiva as Nataraja symbolises the place of dance in the life of the Indian people. There was a close link between religion and dance. Like music, dance was also a form of worship. Kathakali, Bharatanatyam, Kuchipudi, Kathak, Odissi, Mohinattam and Manipuri are well known classical dance forms of India. The rich variety in music and dance, both classical and folk, is a major component of India's cultural heritage. These art forms have been inspired by life and in turn have enriched life.
Indian achievements in science and technology during the ancient and medieval times were quite significant. By the third century B.C. mathematics, astronomy and medicine began to develop into separate branches of knowledge. In the field of mathematics the three great achievements were the notation system, the decimal system and the use of zero. There was a close link between mathematics and astronomy. Aryabhata's Aryabhatia and Varahamihira's Brihatsamhita were well known works in astronomy. Bhaskara's Leelavati is another well-known work in mathematics. In the field of medicine the Indian heritage is equally great. A complete system of medicine called Ayurveda developed in India. The writings of Charaka and Sushruta from the second century A.D. are still considered source books by students of Indian medicine. Indians showed great skill in the field of technology too. India made great strides in dyeing and making various colours. Iron metallurgy too reached a high degree of development.

7.3.6 Religion and Philosophy

The Vedic religion followed by the Aryans was highly ritualistic. They made offerings to various gods and goddesses seeking material benefits. This mode of worship did not satisfy people during later periods. This led to the birth of Jainism and Buddhism. They laid emphasis on non-violence and opposed luxurious life. For some time Buddhism and Jainism became quite popular.

The Vedic religion too underwent reforms. It absorbed some of the principles of Buddhism and Jainism. Thus was born Hinduism. By the early centuries of the Christian era most of the features of Hinduism, like temple worship, belief in the trinity of Gods, and belief in the avatars of Vishnu were adopted. The revival of the Vedic religion in the form of Hinduism led to the decline of Buddhism. As the Aryan culture began to spread to new areas the indigenous gods were also included in the pantheon of Hindu gods.

During the medieval period Islam and Christianity reached India. Movements like Bhakti and Sufism began to grow popular. Some of the Bhakti advocates worked towards reducing caste differences. In the field of philosophy many schools developed in ancient India. There were both materialist and idealist schools of philosophy. Indian thinkers looked upon the world as illusion and deliberated deeply on the relationship between the soul and God.

Six systems of philosophy which developed in ancient India are Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta. The Samkhya system developed by Kapila was materialist in nature. The materialist philosophy got the greatest impetus from Charvaka. With the decline of trade the idealist system came to the forefront.

Check Your Progress

Note: Compare your answers with those given at the end of this unit.

10. Fill in the blanks:

a) Bhaskara's ........................................... is a work on mathematics.

b) The writings of ........................................... and ........................................... are still considered authentic source books on Ayurveda.

c) The materialist philosophy was popularised by ........................................... in ancient India.

7.4 INSTRUCTIONAL STRATEGY

Instructional strategy for this unit includes instructional objectives, teaching-learning activities and evaluation of students' performance.
7.4.1 Instructional Objectives

The instructional strategy adopted will enable the students to:

- recognise and appreciate the rich and composite cultural heritage of India;
- identify various elements that constitute our cultural heritage;
- see the relationship between political conditions and cultural developments;
- formulate hypotheses about causes that led to the growth of a composite culture;
- collect, prepare and to display specimens, models, pictures and charts of monuments of India;
- develop an interest in the history of India;
- develop awareness regarding the need to preserve the historical monuments;
- draw maps and pinpoint places of historical importance on them.

7.4.2 Teaching-Learning Activities

In this section let us examine how the content discussed in Section 7.3 is to be transacted in the actual classroom. It should be remembered that there is no prescribed method to teach these topics. Every teacher can adopt appropriate strategies taking into account the place, the situation and the facilities available at the school. The method discussed here is only an example.

i) The land and the people

Through a discussion elicit different names with which our country is known. Ask the students the meaning of those names. Narrate how these various names came to be used to refer to our country.

Ask the students to identify on a map of India the natural boundaries of the country and to measure and estimate the north-south and east-west distances. Also ask them to locate prominent mountains and river systems which have helped to develop various regional and cultural divisions. Ask the students to draw a map of India with its natural boundaries and major mountain and river systems. Explain the role of geographical factors in the growth of culture.

Use a chart to show the characteristic features of various racial groups and make the students recognised those features. Then ask them to which group they would assign the people of India. Through a discussion make them realise that we, as a nation, have the characteristic features of different races.

ii) Art and architecture

You may need a number of pictures, picture postcards, tourism folders and a map of India. Even film strips and films can be used. Discussion, narration, field trip and project work, etc. can be effectively employed to teach this content. While teaching you could highlight the characteristic features of art and architecture in different periods and the antiquity of different monuments. It is desirable to cultivate a proper chronological sense too.

iii) Language and literature

Try to collect audio cassettes of songs, paper clippings or books of different languages of India. Expose the children to the sound and letters of these languages. See if they can identify the names of the languages. Help them locate on a map of India the states and regions where these languages are spoken. Also give them an opportunity to classify these languages into Dravidian and Indo-Aryan families. After that, narrate how these languages developed in different periods.

Divide the class into a few groups and assign each group a language for group work. Ask the groups to make a brief note of major literary works of the past. The note may contain a brief description of the text, its author, the period in which it was written etc. Ask each group to read out its report to the class.
iv) Music and dance

To teach this topic you can seek the help of the music and dance teachers of your school. Cassettes both audio and video of different classical and folk music and dance will make your class interesting. The audio and visual presentations may need some explanations so as to identify the different classical forms.

v) Developments in science and technology and religion and philosophy

Since both the topics are narrative in nature, you can easily adopt the technique of narration or assign group work.

Activity

1. Identify the expected behavioural outcomes which you can achieve while teaching the art and architecture of India.
2. Suggest an alternate activity to teach the above topic.
3. List the teaching aids you may need to teach 7.3.5 & 7.3.6.

7.4.3 Evaluation

Teaching and evaluation are complementary to each other. Evaluation helps the teacher verify the achievement of the expected behavioural outcomes. Below are given some of the evaluation items relevant to the unit we have discussed so far.

- The name India is derived from the ............... word Inde.
  (a) Portuguese (b) Greek (c) Persian (d) Russian

- The ................. mountain ranges divide India into two distinct cultural zones.
  (a) Vindhya (b) Aravali (c) Satpura (d) Mahadeo

- Our national emblem is taken from the Ashokan pillar at .........................
  (a) Gaya (b) Sarnath (c) Kushinagar (d) Sanchi

- At which of the following places was a great stupa built?
  (a) Ajanta (b) Ellora (c) Elephanta (d) Sanchi

- Compare and contrast the Mathura and Gandharva schools of art.

- Why are the paintings of Ajanta considered among the most significant achievements of ancient India?

- Fill in the blanks.
  a) The ratha temples of Mahabalipuram are dedicated to ...................... princes.
  b) The “Descent of the Ganga” is a unique sculpture at .........................
  c) The rock-cut Kailasa temple at ............................................ was built during the reign of Rastrakutas.
  d) The Brihadeeshwara temple at Tanjore was built by .........................

- Mention the main feature of South Indian temples.

- Why is the temple at Konark called ‘Black Pagoda’? What are its special features?

- What important features of architecture began to be used in India during the Islamic rule at Delhi?

- Name any four important structures built under the Delhi sultans.

- What were the new elements introduced into Indian architecture by the Mughals?

- Explain the contributions of Shahjahan to Indian architecture.

- Trace the growth of painting under the Mughals.
- Name the two families into which Indian languages can be divided.
- What is the source of most of the north Indian languages?
- Explain the growth of Sanskrit literature during the Gupta age.
- What do you mean by Sangam literature? Name any two works belonging to this classification.
- What was the impact of the Bhakti movement on Indian languages and literature?
- How did Urdu language originate?
- Name the important classical dance forms of India.
- Explain the achievements of ancient Indians in mathematics and science.
- Name the important schools of philosophy that developed in ancient India.
- On the outline map of India mark:
  a) the mountains and river systems which helped in the growth of many sub-cultures in India;
  b) the regions where different languages of India are spoken;
  c) the places where major historical monuments are found.

7.5 LET US SUM UP

In this unit you got a brief account of the cultural achievements of India during different stages of her history. One of the purposes of inclusion of this topic in the secondary school curriculum is to develop a proper understanding and appreciation of our heritage in young minds. What is discussed here is one of the ways of presentation. You may be able to put it across in your own way. You are also given examples of evaluation items to evaluate the achievement of desired behavioural outcomes.

7.6 UNIT-END ACTIVITIES

Prepare a detailed note on the cultural heritage of your state. Identify the instructional objectives and propose an instructional strategy. Prepare necessary evaluation items.

7.7 POINTS FOR DISCUSSION

- Influence of political factors on cultural development.
- How to make a field trip to a historical site a productive-learning activity?

7.8 ANSWERS TO CHECK YOUR PROGRESS

1. a) Greek
   b) 3000 km
   c) Vindhyas
2. a) False
   b) True
   c) True
   d) False
3. a) Mahayanism
   b) Gandhara School of Art
4. a) True  
b) False  
c) False  
d) True  
5. a) Gupta Age  
b) Mahabalipuram  
c) Gopuram  
d) Sun Temple at Konark  
6. Any two of the following:  
Minars, Domes, Arch, Decoration with Calligraphy  
7. i) b  
ii) c  
iii) d  
iv) a  
8. a) False  
b) True  
c) False  
d) True  
e) True  
9. a) Natyasastra  
b) Carnatic music  
10. a) Leelavati  
b) Charaka, Sushruta  
c) Charvaka  

7.9 SUGGESTED READINGS  

