

Manu Pandey Sir: Here are the answers (both short and detailed) for your chapter “Challenging the Caste System

\* A. Answer the Following Questions in Short

1. Write a short note on the Vaikom Movement in Kerala. Who started it?

The Vaikom Movement was a protest against the ban on lower castes entering temples and public roads in Kerala.

It was started by E.V. Ramaswamy Naicker (Periyar).

The movement demanded equal rights for all castes to enter temples.

Later, the Raja of Travancore abolished this inhuman practice by passing an Act.

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2. What was Gandhiji's role in removing social inequalities?

Mahatma Gandhi worked to abolish untouchability and uplift the Harijans (Dalits).

He founded the Harijan Sevak Sangh and Sewagram Ashram.

Gandhi linked social reform with freedom movement, insisting that both men and women are equal.

He believed true freedom required social as well as political equality.

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3. How was B.R. Ambedkar's movement different from those of other social reformers?

Dr. Ambedkar directly challenged the structure of the Hindu caste system.

While others sought reforms within Hinduism, Ambedkar wanted structural change and equal rights for Dalits.

He used education, law, and politics as tools for upliftment.

His reforms led to constitutional guarantees of equality and justice for all citizens.

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4. Why did most of the social reformers not want to disturb the basic structure of Hindu society?

They believed Hinduism had positive values and traditions worth preserving.

Their goal was to remove social evils, not destroy religion.

Reformers like Gandhi wanted to purify and modernize Hindu society, not replace it.

They felt unity and reform were possible through gradual change, not revolution.

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#### \* B. Answer the Following Questions in Detail

1. Discuss the existence of the caste system in India.

The caste system divided Indian society into four main varnas: Brahmins, Kshatriyas, Vaishyas, and Shudras.

This division became rigid over time and led to discrimination and untouchability.

Higher castes enjoyed privileges and power, while lower castes faced restrictions.

Social evils such as child marriage, sati, and denial of education to lower castes prevailed.

Reformers and thinkers fought against this inequality to build a just and equal society.

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2. What did Veerasalingam do for uplifting the depressed classes?

Kandukuri Veerasalingam, a reformer from Andhra Pradesh, fought against superstitions and social evils.

He worked for women's education, widow remarriage, and abolition of child marriage and dowry.

He spread awareness through his journals Vivekavardhani and Satya Sanjivani.

He believed that social reform should come before political freedom.

His ideas inspired people to adopt rational thinking and equality.

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3. Discuss the role of Narayana Guru in reforming the Ezhava community.

Sri Narayana Guru belonged to the Ezhava community of Kerala.

He opposed untouchability and worked to uplift the lower castes.

In 1903, he founded the SNDP Yogam to promote education and equality.

His message was: "One caste, one religion, one God for man."

By consecrating a Sivalinga at Aruvippuram, he challenged caste-based temple restrictions.

His peaceful protests inspired future social equality movements in Kerala.

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4. Give a brief account of the efforts made by Jyotiba Phule to promote the interests of untouchables.

Jyotiba Phule founded the Satya Shodhak Samaj in 1873 to uplift the Shudras and women.

He strongly opposed Brahmin domination and promoted education for lower castes.

He encouraged widow remarriage and female education.

In his book "Gulamgiri" (Slavery), he compared the plight of Indians to enslaved people in America.

Phule's work laid the foundation for social equality and self-respect among lower castes.

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### \* C. Think and Answer – Critical Thinking

Even after 65 years of India's independence, caste prejudices exist in most parts of the country. Why is it so?

Because social attitudes change slowly, even after legal reforms.

Education and awareness are still limited in rural areas.

Some people cling to old traditions for social or political power.

Economic inequality also strengthens caste divisions.

True equality will come only through education, empathy, and social reform.

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### \* D. Activity Zone – Experiential Learning

Find out the social evils faced by Indian women in the 18th century and the reformers who removed them:

Social Evil      Reformer Who Fought Against It

Sati (widow burning)      Raja Ram Mohan Roy

Child Marriage      Ishwar Chandra Vidyasagar, Veerasalingam

Polygamy      Kandukuri Veerasalingam

Denial of Women's Education      Jyotiba Phule, Veerasalingam

Devadasi System      Kandukuri Veerasalingam, Periyar

Dowry System      Veerasalingam, later reformers

### leaf Chapter Summary: Challenging the Caste System

### star Meaning of Caste System

The Indian caste system is a form of social stratification dividing society into hereditary groups called jatis or castes.

According to Hindu scriptures, there are four varnas:

1. Brahmins – teachers, scholars, priests

2. Kshatriyas – rulers, warriors

3. Vaishyas – traders, merchants

4. Shudras – labourers, artisans

Over time, the system became rigid, creating inequality and untouchability.

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### Major Reformers and Their Contributions

1. Kandukuri Veerasalingam (Andhra Pradesh)

Born in 1848, known as the father of social reform in Andhra.

Opposed child marriage, polygamy, dowry, devadasi system, and superstition.

Promoted women's education and widow remarriage.

Started journals Vivekavardhani and Satya Sanjivani to spread reform ideas.

Believed social reform should precede political reform.

Famous quote: "Political development depends upon the social condition of the community."

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## 2. Sri Narayana Guru (Kerala)

Born in 1856 in an Ezhava family; a saint, philosopher, and reformer.

Opposed untouchability and caste-based discrimination.

Founded SNDP Yogam (Shree Narayana Dharma Paripalana Yogam) in 1903.

Message: “One caste, one religion, one God for man.”

In 1888, consecrated a Sivalinga at Aruvippuram, marking the first peaceful Satyagraha against caste restrictions.

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## 3. Jyotiba Phule (Maharashtra)

Born in 1827; influenced by Thomas Paine’s ideas of liberty and equality.

Founded Satya Shodhak Samaj (Society of Seekers of Truth) in 1873.

Fought for the rights of Shudras and women; opposed Brahmin domination.

Wrote “Gulamgiri” (Slavery), dedicated to American abolitionists.

Advocated women’s education, widow remarriage, and equality.

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## 4. Periyar E.V. Ramaswamy Naicker (Tamil Nadu)

Born in 1879, known as Periyar (Great Soul) and Thanthai (Father).

Opposed Brahminical dominance and untouchability.

Led the Vaikom Movement in Kerala for temple entry of lower castes.

Founded the Self-Respect Movement and promoted rational thinking.

Believed in social justice and equality before religion.

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## 5. Dr. B.R. Ambedkar (Maharashtra)

Born in 1891, belonged to the Mahar caste.

Fought against untouchability and social discrimination.

Founded Bahishkrit Hitakarini Sabha in 1924 to uplift the untouchables.

Demanded separate electorates for depressed classes.

Participated in Round Table Conferences.

Founded Scheduled Caste Federation in 1942.

Architect of the Indian Constitution—ensured equality and justice for all.

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## 6. Mahatma Gandhi

Believed that political freedom had no meaning without social freedom.

Founded Harijan Sevak Sangh and Sewagram Ashram (Wardha).

Worked for abolition of untouchability and uplift of Harijans.

Promoted equality of men and women.

Emphasized that means are as important as the ends.

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## Consequences of Reform Movements

United the nation against social evils and inequality.

Helped in the upliftment of lower castes and untouchables.

Spread modern education and rational thinking.

Inspired national unity and freedom struggle.

Created awareness that social change must begin with education and mindset change.

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### Key Points to Remember

Reformers      Region Main Focus

Veerasingam	Andhra Pradesh	Women's rights, education, anti-dowry
Sri Narayana Guru	Kerala	Equality, SNDP Yogam, "One caste, one religion"
Jyotiba Phule	Maharashtra	Satya Shodhak Samaj, anti-Brahminism
Periyar E.V. Ramaswamy	Tamil Nadu	Self-Respect Movement, temple entry
Dr. B.R. Ambedkar	Maharashtra	Upliftment of Dalits, equality, Constitution
Mahatma Gandhi	All India	Abolition of untouchability, social harmony

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### Key Words

Untouchables: the lowest group excluded from the caste system.

Devadasi: hereditary female temple dancer.

Caste: rigid social division based on birth.

High caste: privileged upper sections in society.

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### Summary in Short (8 Lines)

1. The caste system divided Indian society into rigid hereditary groups.
2. Many reformers fought against this inequality.
3. Veerasalingam led reforms in Andhra for women's rights.
4. Sri Narayana Guru preached equality in Kerala.
5. Jyotiba Phule uplifted the Shudras and women.
6. Periyar worked for temple entry and self-respect.
7. Dr. Ambedkar fought for Dalit rights and drafted the Constitution.
8. Gandhi linked social reform with national freedom and harmony.

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Would you like me to make a one-page short notes sheet (for quick exam revision, with bullet points and boxes)?

[10/10, 06:49] Manu Pandey Sir: Here are well-organized, easy-to-understand notes on the chapter

 “Natural Disasters – Earthquakes, Droughts, Floods and Cyclones” — perfect for study and quick revision 

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 Chapter Summary: Natural Disasters

- ◆ Meaning

Natural disasters are sudden natural events causing loss of life, property, and environment.

Examples: Earthquakes, floods, droughts, cyclones, volcanic eruptions, etc.

Man-made disasters are caused by human negligence or deliberate actions, like gas leaks, fires, or wars.

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### Natural Hazards and Disaster Management

Some regions are more prone to certain hazards due to geography.

Bihar → prone to floods

Odisha → prone to droughts & cyclones

Gujarat → prone to earthquakes

Disaster Management means preparing before and acting after a disaster to reduce loss and suffering.

Disaster Preparedness is the key to minimize the effects of disasters.

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### Types of Natural Disasters

#### 1. Earthquakes

Caused when plates of the Earth's crust collide or move, releasing energy as tremors.

Areas near fault lines are more earthquake-prone (called seismic zones).

Earthquakes in oceans can cause tsunamis – large sea waves travelling at great speed.

Effects: Collapse of buildings, loss of life, destruction of property.

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### Prevention / Safety:

Avoid building dams or tall structures in seismic zones.

Construct earthquake-resistant buildings.

Conduct mock drills and early warnings.

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## 2. Drought

Occurs when an area receives insufficient rainfall for a long time.

Leads to crop failure, water scarcity, and famine.

Causes: Deforestation, overuse of groundwater, and irregular monsoon.



Prevention:

Afforestation (plant more trees).

Water conservation and rainwater harvesting.

Build dams and canals for irrigation.

Educate farmers about drought-resistant crops.

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## 3. Floods

Occur due to excess rainfall, overflowing rivers, or cyclonic storms.

People encroaching riverbanks worsen the situation.

Major flood-prone rivers: Ganga and Brahmaputra.

Effects: Loss of life, crops, homes, and spread of diseases.

### Prevention:

Avoid construction on riverbanks.

Build embankments and flood control dams.

Improve drainage systems.

Maintain afforestation in catchment areas.

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### 4. Cyclones

Caused by differences in temperature and pressure between land and sea.

Bring strong winds, heavy rain, and tidal waves.

Can destroy coastal buildings, crops, and lives.

Odisha and West Bengal are most cyclone-prone.

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### Prevention / Preparedness:

Set up early warning systems.

Build cyclone shelters near coastal areas.

Evacuate people to safe places before landfall.

Educate people about safety measures.

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### Man-made Disasters

#### Examples:

Industrial accidents – e.g., Bhopal Gas Tragedy (1984).

Nuclear explosions – e.g., Hiroshima & Nagasaki (1945).

\*Air crashes, fires, bomb blasts, and building collapses.

 Prevention:

Follow building safety laws and fire safety norms.

Regularly inspect industrial plants and factories.

Avoid making or storing weapons of mass destruction.

Maintain ecological balance to prevent human-made hazards.

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 Community Contingency Plans

Communities should plan in advance to reduce suffering during disasters.

Steps:

1. Identify possible dangers (flood, epidemic, earthquake, etc.).
2. Take preventive measures (bunds, embankments, shelters).
3. Keep relief camps ready for food, water, medical care, and animals.
4. Conduct awareness programmes and training.

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 Key Points to Remember

Disaster	Causes	Major Effects	Prevention / Safety
Earthquake	Movement of Earth's plates	Collapsed buildings, deaths	Earthquake-resistant buildings
Drought	Lack of rain, deforestation	Crop failure, famine	Water conservation, afforestation
Flood	Heavy rain, river overflow	Loss of life, disease	Dams, embankments, no encroachment
Cyclone	Temp. difference over sea	Strong winds, floods	Warning systems, cyclone shelters
Man-made	Human negligence	Pollution, accidents	Safety rules, awareness

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### Let's Revise (Summary Points)

1. Natural disasters are sudden natural events causing destruction.
2. Earthquakes, floods, droughts, and cyclones are major natural disasters.
3. Man-made disasters include industrial accidents and nuclear explosions.
4. India is prone to many disasters due to its geographical diversity.
5. Disaster Management reduces damage through preparation and planning.
6. Afforestation and water management help prevent floods and droughts.
7. Early warning systems save lives during cyclones and earthquakes.
8. Community participation and education are key to disaster control.

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## Key Words

### Term    Meaning

Disaster	A sudden event causing great damage or loss
Hazard	A possible source of danger or risk
Cyclone	A circular, violent storm with strong winds
Drought	Lack of rainfall for a long period
Contingency	A possible emergency or fortuitous occurrence

“Natural Disasters: Earthquakes, Droughts, Floods and Cyclones” exercise — clear, correct, and complete 

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### A. Multiple Choice Questions

1. The shrinking space for the river causes —  (i) Flood
2. Which one of these is a natural disaster —  (i) Flood
3. Which one of these is a man-made disaster —  (ii) Nuclear explosion
4. Excessive use of groundwater and deforestation causes —  (ii) Drought
5. 'Bhopal gas tragedy' occurred in —  (ii) 1984

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### B. Fill in the blanks

1. Natural disasters can occur in any part of the country at any time.
2. The key to disaster management is disaster preparedness.
3. Rains and cyclones are determined by geographical factors.
4. Coastal regions of Odisha are most prone to cyclones.

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C. True or False

1. The natural forces can be controlled. —  False
2. The shrinking space for the river causes flood. —  True
3. Earthquake can also take place in the oceans. —  True
4. Terrorist attacks are an example of natural calamity. —  False

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D. Define

1. Disaster — A sudden event that causes great damage to life and property is called a disaster.
2. Seismic zone — An area that is more prone to earthquakes is called a seismic zone.
3. Drought — A prolonged period with little or no rainfall leading to water and food shortage.

4. Nuclear explosion — A violent release of energy due to nuclear reaction, causing large-scale destruction.

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E. Answer the following questions in short

1. Name four natural disasters and three man-made disasters.

- Natural: Earthquake, Flood, Cyclone, Drought
- Man-made: Fire, Nuclear explosion, Gas leakage

2. Name one state each that is prone to disasters like flood, drought and cyclones.

- Flood – Bihar
- Drought – Gujarat
- Cyclones – Odisha

3. How does an earthquake occur?

- When plates of the Earth's crust collide or move suddenly, they release energy causing tremors known as earthquakes.

4. How can house collapse during rainy season be prevented?

- By constructing buildings according to safety rules and using strong, water-resistant materials.

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F. Answer the following questions in detail

1. Natural disasters are often the result of human actions. How can you prove the statement?

- Human activities like deforestation, overuse of groundwater, and building on riverbeds disturb nature's balance. These actions increase the chances of floods, droughts, and landslides — turning natural events into disasters.

2. How can we prevent man-made disasters?

➤ By following safety rules, using fire-fighting equipment, not storing hazardous materials carelessly, following nuclear safety laws, and ensuring factories maintain safety standards.

3. How can the damage to life and property be minimized in case of railway accidents?

➤ By maintaining railway tracks regularly, following safety signals, training staff properly, and providing quick medical aid and rescue services.

4. What can students do in Community Contingency Plans?

➤ Students can spread awareness, help in preparing first aid kits, assist in evacuation, collect relief materials, and help people during emergencies.

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#### Think & Answer

Why is nature one of the biggest sources of destruction?

➤ Because natural forces like earthquakes, cyclones, floods, and droughts are beyond human control. When they strike, they can cause large-scale loss of life, property, and resources.



Social Change: Mobile and Settled Communities — clear, summarized, and easy for revision



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#### 🧭 Chapter Summary

The Indian subcontinent has always been rich in ecological, cultural, and ethnic diversity. Over time, both mobile (nomadic and tribal) and settled communities developed, shaping India's social, political, and cultural fabric.

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#### 🐫 1. Mobile Communities

From the 6th century onwards, pastoral nomadism declined due to the rise of agrarian states.

Nomads often engaged in raids and battles; genealogical records mention wars with them.

The Pratiharas, part of the Gujjar tribe, were once nomads but later became rulers.

Nomads (itinerants) lived by wandering and working, often depending on cattle and trade.

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## 2. Tribal Societies

Tribes were independent social groups that did not follow Brahmanical caste rules.

They had their own customs, language, art, and religion.

Tribes lived in forests, hills, and remote areas, depending on agriculture, hunting, and gathering.

Over time, many tribes settled down and joined mainstream society, contributing to India's diversity.

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## 3. Tribes in Medieval India

Many tribal clans gained political and economic prominence.

North-West Tribes: Khokhars, Gakkhars, Langahs, Arghuns, and Balochs.

Kamal Khan Gakkhar served as a Mansabdar under Akbar.

Central India: Gonds (14th–18th century), Chero (Jharkhand region).

North-East: Ahoms (Assam).

Western & Central India: Kolis, Bhils, Mundas, and Santhals.

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## 4. Rajputs and Clan Formation

The term 'Rajput' means a clan or tribe claiming Kshatriya status.

Many Rajput clans (like Chalukyas, Chauhans, Parmaras, Pratiharas) trace origin to the Agnikula Yajna at Mount Abu.

Some Rajputs descended from foreign tribes such as Scythians and Huns, later absorbed into Hindu society.

Pratiharas (Gurjara-Pratiharas): A major Rajput dynasty; the name Gujarat comes from 'Gurjara'.

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## 5. Changes in Caste Structure

Caste (varna-jati system) became rigid over time.

Early Vedic society had four varnas –

1. Brahmins: Priests, teachers

2. Kshatriyas: Rulers, warriors

3. Vaishyas: Traders, agriculturists

4. Shudras: Labourers, servants

Foreigners (like Huns) were absorbed as Kshatriyas.

Many tribal and professional groups became new castes (e.g., Kayasthas as scribes).

Society followed endogamy (marriage within caste) and craft exclusiveness (same profession as ancestors).

By the medieval period, caste system became hereditary and strict.

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### 6. Case Study: The Ahoms

Founded by Sukapha in 1228 CE in Assam.

Originated from northern Myanmar (Burma); belonged to the Tai Mongoloid race.

Capital: Charaideo (first capital).

Introduced community land ownership and forced labour system (paiks).

Later ruler Suhungmung (1497–1539 CE) expanded the kingdom, took the title Swargadeo, and organized the first population census.

The Ahoms unified several tribes and introduced Hinduism while preserving traditional worship.

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### 7. Case Study: The Gonds

Name from Telugu word 'Kond' (hill) — meaning hill people.

Largest tribe in Central India — in Madhya Pradesh, Chhattisgarh, Maharashtra, Odisha, Andhra Pradesh.

Divided into Garhs (kingdoms) and Chaurasis (84 villages).

Famous Gond queens: Rani Durgavati (fought Akbar's general Asaf Khan bravely).

Practiced farming, hunting, fishing, and forest collection.

Worshipped Baradeo (Mahadeo) and clan deities called Persa Pen.

Known for Gond art and painting traditions.



## 8. Key Points to Remember

India's social structure evolved from tribal to settled communities.

Rajputs, Ahoms, and Gonds contributed significantly to regional history.

The caste system became more rigid during medieval times.

Tribal and nomadic people gradually merged into the mainstream through settlement and Hinduization.



### Term Meaning

**Nomad** A person who moves from place to place.

**Tribe** A social group with its own customs, language, and traditions.

Rajput A clan claiming Kshatriya status.

Seismic Zone Earthquake-prone area (from previous chapter).

## Paiks Forced labourers in the Ahom kingdom.

**Garh** A Gond kingdom or fort.

Endogamy      Marriage within one's own caste.



“Social Change: Mobile and Settled Communities” (Class 7 SST) — all sections A to G + Think & Answer + Activity Zone, written in simple, exam-ready format 



## A Multiple Choice Questions (MCQs)

Tick (✓) the correct option:

1. In his autobiography, refers to nomads as frequent cattle lifters —



2. Many of the Rajput clans trace their genealogy to Lunar and Solar families of Kshatriyas mentioned in —  
 (iv) Puranas

3. \_\_\_\_\_ was expanding rapidly during the medieval period.  
 (iii) Hinduism

4. Sukapha laid the foundation of a kingdom in —  
 (iii) Assam

5. The Huns came to be recognised as one of the 36 clans of the —  
 (b) Rajputs

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**B** Fill in the Blanks

1. Suhungmung is considered as the real builder of the Ahom state.

2. The Marathas swept into the Gond region in the eighteenth century.

3. The Rajput literature speaks of battles against the nomads.

4. The geographical name of Gujarat is derived from Gurjara.

5. Kamal Khan Gakkhar was recruited by Akbar as a Mansabdar in his court.

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**C** Write 'T' for True and 'F' for False Statements

1. In medieval time, the Balochs wielded considerable influence in the north-east India. —  F
2. The Chandella Rajputs were originally Gonds or Bhars who became Kshatriyas after attaining sovereign political power. —  T
3. The Indian caste system is governed by rule of polygamy, commensality and craft exclusiveness. —  F (It is governed by endogamy, commensality, and craft exclusiveness.)
4. In the countryside, there emerged a class of village elders and headmen called mahamattaras, who were supposed to be informed of land transfers. —  T
5. The name “Gond” originates from the Telugu word Konda, which means hill. —  T

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**D** Match the Columns

Column A      Column B      Answer

1. Suhungmung	(iii) Dihingiya Raja	<input checked="" type="checkbox"/>
2. Vaishyas	(i) Agricultural & trading class	<input checked="" type="checkbox"/>
3. Baradeo	(v) Supreme God of Gonds	<input checked="" type="checkbox"/>
4. King Pratapruda	(ii) Odisha	<input checked="" type="checkbox"/>
5. Agnikula	(iv) Vasistha	<input checked="" type="checkbox"/>

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**E** Define

1. Tribe:

A group of people living together with common customs, language, and traditions, usually outside the mainstream caste system.

2. Rajput:

A warrior caste that claimed Kshatriya status; many clans emerged during the medieval period.

3. Paiks:

Labourers or soldiers who served the Ahom kings; they were bound to work for the state.

4. Gond:

A tribal community of Central India; the name comes from Konda (hill). They were known for bravery and Gond art.

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**F** Answer the Following Questions in Short

1. Who were Mahattaras?

Mahattaras were village elders or headmen who kept records and were informed about land transfers in villages.

2. Name some important tribes of India.

Some important tribes were the Ahoms, Gonds, Bhils, Santhals, Kolis, and Balochs.

3. Write about the political divisions of the Gond period.

The Gond kingdom was divided into Garhs (provinces), each consisting of Chaurasis (84 villages). Each Garh was ruled by a Gond chief.

4. Write about the stratification of the society during the Vedic period.

Society was divided into four varnas –

Brahmins (priests), Kshatriyas (warriors), Vaishyas (traders), and Shudras (labourers).

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**G** Answer the Following Questions in Detail

1. Throw light on the origin of Rajputs.

The Rajputs emerged during the early medieval period. Many were descendants of ancient Kshatriyas, while others came from foreign tribes like the Huns and Scythians who were later Hinduized. Some Rajput clans, such as the Chauhans, Parmaras, and Pratiharas, claimed descent from the Agnikula Yajna at Mount Abu. They played a significant role in defending northern India.

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2. Give a brief account of how castes proliferated in India.

During the medieval period, new castes formed due to the merging of tribes, foreign groups, and occupational divisions. Foreigners who adopted Hinduism were given a place in the caste system. Various new professions, like scribes (Kayasthas), also became castes. Over time, caste divisions became hereditary and rigid.

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3. How was the administration of the Ahom state organised?

The Ahom state was highly organized.

The kingdom was divided into Paik units (groups of people providing labour or military service).

The king was the supreme authority, assisted by nobles.

Suhungmung introduced the first population census and expanded the territory.

Land was community-owned and redistributed.

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4. How were the tribal people different from the other castes?

Tribal people lived in forests and hills, following their own customs and beliefs. They did not follow the Brahmanical caste rules. They were mostly self-sufficient, engaged in hunting,

agriculture, and gathering, unlike the settled caste-based society that followed strict varna divisions.

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### Think & Answer — Critical Thinking

Do you think the condition of tribal people has improved in the modern period? Justify your answer.

Yes, the condition of tribal people has improved in the modern period.

They now have reservation in education, jobs, and politics. The government has launched welfare schemes for health, housing, and literacy. However, many still face poverty and displacement, so continued efforts are needed for their complete development.

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### Activity Zone — Experiential Learning

Plan a visit to any tribal community and compare its lifestyle with modern lifestyle.

Tribal people still live close to nature, depend on forests, and maintain traditional art, dance, and crafts.

Modern people live in urban environments, use technology, and depend on industries.

Both lifestyles teach the importance of community living, but tribal life is more eco-friendly and sustainable.