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**ANNUAL PLAN-2022-2023**

**GRADE: VIII**

**SUBJECT: SOCIAL SCIENCE**

| **MONTH** | **TOPIC** | **NO.OF PERIODS** | |
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| **JUNE** | **HISTORY:**  **CH-1 The Modern period**  **GEOGRAPHY:**  **CH-1 Resources**  **CIVICS:**  **CH-1 The Constitutions and the Need for laws** | **4**  **4**    **3** | |
| **JULY** | **HISTORY:**  **CH-2 The expansion of British Power in India**  **GEOGRAPHY:**  **CH-2 Natural Resources Land, soil and Water**  **CIVICS:**  **CH-2 Ideals of our Constitution**  **HISTORY:**  **Ch-3 Life in the Rural areas** | **5**  **5**  **4**  **4** | |
| **AUGUST** | **HISTORY:**  **CH-4 Tribal communication**  **CH-5 Crafts and Industries**  **GEOGRAPHY:**  **CH-3 Natural Vegetation and wild life**  **CIVICS:**  **CH-3 The Parliamentary system** | **4**  **4**  **4**  **7** | |
| **SEPTEMBER** | **MIDTERM EXAMINATION** |  | |
| **OCTOBER** | **HISTORY:**  **CH-6 The great uprising**  **CH-7 Education and British rule**  **GEOGRAPHY:**  **CH-4 Minerals and Power resources**  **CIVICS:**  **CH-4 The Judiciary**  **Ch-5 The Police and the Courts** | **8**  **4**  **6**  **4**  **3** | |
| **NOVEMBER** | **GEOGRAPHY:**  **CH-5 Agriculture**  **CH-6 Major crops and Agricultural development**  **HISTORY:**  **CH-8 Reforms in Indian society**  **CH-9 Colonialism and Urban change**  **CIVICS:**  **CH-6 Marginalization and Social Justice** | **4**  **5**  **6**  **4**  **4** | |
| **DECEMBER** | **POST MIDTERM EXAMINATION**  **PROJECT: DISASTER MANAGEMENT** |  | |
| **JANUARY** | **HISTORY:**  **CH-10 Changes in the Arts**  **CH-11 The National Movement Phase-I**  **GEOGRAPHY:**  **CH-7 Manufacturing Industries**  **Ch-8 Industries comparative studies**  **CIVICS: CH-7 Untouchability – A Social Evil** | **5**  **7**  **4**  **6**  **3** | |
| **FEBRUARY** | **HISTORY:**  **CH-12 The National Movement- II**  **CH.13 India After Independence**  **GEOGRAPHY:**  **CH-9 Human Resources**  **CH- 10 Disaster and its Management**  **CIVICS:**  **CH-8 Government for development** | **10**  **4**  **4**  **4**  **5** | |
| **MARCH** | **ANNUAL EXAMINATION** |  |  |