

# Through Indian Eyes

## Teaching Strategies

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# PART ONE: THE HINDU CYCLE OF LIFE

## Introduction

**Reading:** “Introduction,” pp. 3-5

**Inquiry Focus:**

- What are some of the ways in which cultures can be classified?
- What is the relationship between the information we learn about a culture and the evaluations we make of it?
- How do our own value commitments influence our attitudes toward other peoples and cultures?

**Concepts:**

- Classification systems
- Perceptions

**Procedure:**

1. Ask students to complete the following sentences:
  - a) When I think of India, the first thing that I see is ....
  - b) If I went to India, I would expect to see ....
  - c) India's greatest contribution to the world is ....
  - d) India's greatest weakness is ...
  - e) Indians are especially good at ... .
  - f) The biggest difference between Indians and Americans is ....
  - g) The most important change to take place in India in recent years has been ....

Ask students to share their responses in small groups. After a few minutes of small group discussion, bring all the groups back together and elicit student answers to the questions.

**Discuss:**

How strongly do you feel about these answers?

Where did you get the information you used to answer these questions?

What source was the most influential? Why?

Do you think your information is correct? Why?

2. Give each student a set of slips of paper with the name of a single nation, culture, or people on each slip (e.g., Germany, England,

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Uganda, Apache Indians, Brazil, Trobriand Islanders, Acholi villagers, etc.)

- a) Ask students to sort slips of paper into as many piles as they can, using as many different categories as they can. For example: Developed; Democratic;
- b) List student categories on the board.

3. Discuss categories:

What criteria were did the students use to sort the countries?  
Where did these criteria come from?

Do these terms imply a value judgment? Ask the students what kind of judgments they were/are making.

4. Assign students different roles (e.g., tourist, business person, artist, student traveler, archeologist, etc.) and show the class slides or pictures of India. Each individual should write down what she/he sees in each picture based on her/his role. Students should consider what would be the most important aspect of the scene for their role.

(Note: Subjects of pictures or slides should reflect the diversity of India: animals, poverty, affluence, Hindu, Moslem, crowded cities, village scenes, etc.)

- a) Divide class into role groups (all students who were tourists, all those who were business people, etc.). Have them combine their impressions of the pictures or slides and write their observations on a flipchart.
- b) Post their flipcharts in front of the class for students to examine. If time permits, each group can present their view of India. "India is ..."

5. **Discuss:**

What criteria were you applying to India?

To what extent did your role influence your perceptions?

What might "blind" us when we try to study India? What did you notice that the other groups did not notice?

Were your descriptions complete? What was left out? Can we ever describe India completely?

What are some examples of ways America have been described? Is this all of what America is?

How should we approach the study of India, or any other country or culture?

6. **Assignment/ Evaluation:**

Write a short essay in which you develop a set of guidelines to

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use in learning about another country or culture. What should be studied? How should it be studied? What kinds of things should we look for?

Students might: also:

- clarify their understanding of classification systems by examining the different ways in which items can be classified.
- analyze their value judgments by examining the reasoning behind their classification systems.
- develop general guidelines or suggestions for ways to approach the study of India and other country and culture.

**Note to Teacher:**

The study of other cultures is full of pitfalls. Perhaps the most common danger is the tendency to appraise other ways of life on the basis of our own standards of what a society should be like.

When, in referring to non-western nations, we use terms like *developing*, *underdeveloped*, *emerging*, etc., we obviously have some criterion in mind. That criterion is usually the level of technology in the nation under study. Describing a nation in this way is quite all right as long as we know and admit the basis for our appraisal. The problem is that often the bases for our classification are not made explicit, and we apply them as if everyone used the same criteria.

It is important to get at the problem of classifying other peoples at the outset of the study of India. If most students use a classification system based on technology, it is best to find that out before attempting anything else. This is not to say that they are wrong in using this system; rather, they should be made aware of what they are doing. You might ask students to brainstorm a list of other criteria (other than technology) for judging a country or culture. How well does India stand up to these criteria? How well does the U.S. stand up to these criteria? For students who do not have some preconceived system of classifying other cultures, raising the concept of cultural evaluation will be important in itself.

Try to include in this Unit the idea that perception is individual and that one's personal view is often projected into a system of evaluating others--frequently with little evidence.

## THE JOINT FAMILY

### Readings:

"Families in India," pp. 7-97; and "Joint, Nuclear or Single," pp. 11-14

### Inquiry Focus:

What is the composition of the Indian joint family? What is the order of authority in the Indian joint family? How important is the joint family in India?

What values and attributes are taught in the joint family and how do these compare to values of the nuclear family?

What are Indian young people learning by imitating the adults in their joint family? What do American young people learn by imitating adults in their nuclear family?

### Concepts:

Joint family

Nuclear

family

Authority

### Procedure:

1. Divide students into pairs. Give each student a blank questionnaire form and have each student interview his/her partner, asking for reactions to the following questions:
  - a) Your older brother tells you to clean his room.
  - b) Your younger brother tells you to clean his room.
  - c) Your grandmother tells you to do one thing and your mother tells you to do the opposite.
  - d) Your friends insist that you stay late at a party but your father has told you to be home by midnight.
  - e) Your aunt takes something of yours and gives it to her son.
  - f) Your cousin arrives and announces that he is going to live with your family for a year so that he can work in your town.
  - g) Your father tells you that you must become an accountant when you grow up.
  - h) Your mother tells you to do something that you consider unfair.

Discuss reactions. Have students list common characteristics or generalizations from their answers on the board.
2. Ask students to list members of their family who live with them and those who lived in their parents' families when their parents were children.

- a) Look at the diagram on page 11 of *Through Indian Eyes*. Ask students to imagine the individuals who could be in their joint family if it was similar to an Indian family. Have each student draw a chart similar to the one on page 11 and list specific individuals (by name) who would be living together.
- b) Hang up student charts on board or wall and allow students to look at them. Ask for two or three students to present their joint family diagrams.
- c) **Discuss:**

How would your families be different if you lived in a joint family setup?

How do you think your relationships with family members might change, or would they?

Who would be in charge in your joint family? Why?

Who is in charge in an Indian joint family? Why?

### 3. Additional Questions:

What are some differences between joint and nuclear families? What things are similar?

How are families in America and India changing? What is causing these changes?

How important should your family be in your life? Should it have your first loyalty or do you owe your first loyalty to yourself or someone/ something else?

What would you gain if you lived in a family like Babu's? What would you have to give up?

### Inquiry Evaluation:

Students might:

- analyze the composition of joint and nuclear families.
- develop generalizations about American and Indian family values by comparing and contrasting different family structures.
- increase their understanding of the family's role in socialization and cultural diffusion by examining what is taught in different families.

### Note to Teacher:

This Unit focuses on the joint family, its size, composition, and the values it requires and perpetuates. It is important for students to understand the nature of a joint family and its primacy in Indian life. Don't overlook the fact that a person is born into his family; he/she does not choose it.

How is it that many people can live under one roof in relative harmony? Encourage students to consider the lines of authority (pecking order) necessary for a joint family to function. If each

person could do as he/she pleased, what would result? In this context, ascribed role as opposed to earned or individually chosen role might be introduced.

In comparing the Indian joint family with the American nuclear or single parent family, avoid suggesting that either is better. Students should look for the advantages in each system. For example, the joint family means lack of privacy and limited individual choice, but it offers the lifelong economic and psychological security of belonging. The nuclear family allows for individual choice and for creative relationships, but it may put a strain on family members and lead to alienation because so much is asked from a limited number of human contacts. Furthermore, the old have little place in the nuclear family and are often isolated and cut off from their own children.

**Resources:**

Agarwal, S. K. *Directory of Women Studies in India*. Columbia, Missouri: South Asia Books, 1991.

Kapadia, M *Marriage and the Family in India* .. London: Oxford University Press, 1966.

Wiser, Charlotte and William. *Behind Mud Walls*. Berkeley: University of California Press, 1984.

**Audio-Visual Aids:**

"Dadi's Family" (video), Indiana Univ./Univ. of MN/Univ. of PA, 58 mins. "The Householder" (Merchant Ivory video), Meridian Video, 1575 Westwood Blvd., Suite 303, Los Angeles, California 90024 (800/5292300), 1 hr. 40 mins. (sale only).

"Kheturni Bayo: North Indian Farm Women," Indiana Univ./Univ. of CA, 30 mins.

"Rana" (Muslim female student in Delhi), Univ. of PA, 25 mins.

"Rice Harvest" (Women's roles in Bangladeshi village), Univ. of PA, 26 mins.

## ROLES AND SOCIALIZATION

### Readings:

"The Banishment of Rama," pp. 15-18; and "The Student Stage of Life," pp. 19-22.

### Inquiry Focus:

What is *dharma*?

How do we learn our roles in society?

What is the function of ideal types and role models in Indian society? In American society?

### Concepts:

Social status

Roles

Socialization

*Dharma*/ duty/ function

### Procedure:

1. Divide students into groups. Ask each group to come up with a list of three people they respect or admire a great deal. Write the names on the board.

### Discuss:

What types of people were listed? Why? What were/are their attributes? What do you respect about them?

List attributes on the board.

Using the readings as a guide, ask students to develop a similar list of attributes for that people in India might respect and admire. Write these attributes on the board. Compare the lists: What attributes are similar? Which are different?

2. Have students complete the "Dharma Worksheet" individually.

### DHARMA WORKSHEET

a) What is *dharma*?

b) What is the *dharma* of:

a *guru*?

an American teacher?

a son in India?

an American student in high school?

a brother in India?

your parents?

a warrior in India?

an American woman?

a student in India?

an Indian woman?

Have students share their answers.

How do Americans learn how they should act? How did Rama learn his *dharma*? How did Ravi Shankar learn his *dharma*?

### 3. Assignment:

Write an essay answering the following question: If you were the student of an Indian guru, what would you have to change in your life? Are these changes necessary for good learning to take place?

*Option:* What are the advantages and disadvantages of the guru system?

*Option:* Develop a list of instructions for how to be a good student. These instructions should include not only practical things but also moral and ethical characteristics that make contribute to being a good student.

*Option:* Write a story that can be used to teach children to be good students. Include practical suggestions as well as moral and ethical suggestions and remember that your story will be used as an "ideal type" or archetype for younger children.

### Inquiry Evaluation:

Students might:

- analyze the differences between the socialization of Indians and Americans
- explore the differences between traditional Indian education and modern American education and suggest ways in which American education might be improved.
- examine the idea of *dharma* by applying it to their own lives.

### Note to Teacher:

Indians use legends, folklore, and religious literature to instruct the young on how they should act. "The Banishment of Rama" illustrates how the hero of the *Ramayana* performs acts.

The *guru* is another important person whose role comes down from ancient times and is still respected today. Help students to compare the guru-student relationship with the relationship between teacher and student in America. Be careful not to romanticize the *guru*. He is not a tutor trying to help the student develop his individual personality; the *guru* is handing down pure truth, and the student is regarded as an empty vessel that must be filled. The *guru* is also concerned with the "whole child." He is a moral example and spiritual mentor as well as a teacher in the intellectual sense. A teacher who cheats on his or her income tax or beats his or her spouse would not be acceptable in the *guru* tradition.

*Dharma*, the idea of performing appropriate action rather than following personal desires, is also introduced in this Unit and will come up throughout this volume. Encourage students to apply this concept in the following sections as well.

## FINDING A MARRIAGE PARTNER

### Readings:

“Arranging a Marriage,” pp.23-28; “Viewing a Prospective Bride,” pp. 29-33; “Arranging Marriages on the Internet,” pp. 35-38, and “The Debate Over Dowry,” pp 39-42

### Inquiry Focus:

How is the subordination of the individual to the interests of the family manifest in arranged marriages?

How wide is the range of potential marriage partners in India?

How are marriages arranged?

What criteria, other than romantic attraction, should be applied to a potential marriage partner?

What role does the dowry play in an Indian girl's life?

### Concepts:

Marriage

Love

Dowry/Inheritance

### Procedure:

1. After students have read “Arranging a Marriage” discuss what concept of marriage emerges from the discussion between Umi and her father. In what ways and for what reasons might Pom have to sacrifice? What role do they think sacrifice plays in a good marriage?
2. Discuss Chandran’s experience as it is told in “Viewing a Prospective Bride.” How does his attitude about an arranged marriage change?
3. Ask students to write their own marriage ad in which they describe themselves and the partner they would like to have. Share their ads with the class and discuss the criteria they used. What qualities seem most important in their ads?
4. Have students read “Arranging a Marriage on the Internet” and try looking for additional ads on web sites such as *Shaadi.com*. How do these ads compare with the ads the students made for themselves? What are the advantages and/or disadvantages of using the Internet to find a marriage partner?
5. Have a brief discussion about how inheritance is determined in American families. Explain what a dowry is and then ask students to compare our ways of sharing our families’ wealth with the Indian dowry system.
6. After reading “The Debate over Dowry” discuss why it is so difficult to end the dowry system. Why are many Indian women advocating reinstituting *stridhan*, a daughter’s traditional inheritance rights.

**Possible Assignments:**

1. Divide class into groups and have different groups research statistics on marriage and divorce in India and the United States. Each group should make a chart of its findings and present it to the class. Charts can be posted on a wall for future reference.
2. Ask students to interview their parents and write a short essay based on their parents' answers to these questions:

What first attracted your parents to each other and what factors now seem most important to them about each other?

What type of person do you think they would choose as a mate for you?

How do your parents' possible choices compare with your own?

**Inquiry Evaluation:**

Students might:

- explore the differences in the marriage process in India and the United States through a role play.
- clarify their understanding of marriage by making a list of criteria for an ideal spouse and discussing different reasons for marriage.
- analyze the role of the dowry in Indian and American marriages.

**Note to Teacher:**

As you begin these lessons on marriage, help students keep in mind the importance of the joint family in India and less importance assigned to individual choice. Remind them that the bride usually comes to live with her husband's family. However, now the newly married couple often lives by themselves.

An arranged marriage conforms to the philosophy of *dharma*, in which the individual follows an impersonally defined appropriate set of actions rather than his or her personal choice. Free choice fits our society's commitment to individuality. Beyond this point, it is an open question which system works better. Many of the factors that initially attract us to another person may be poor ones on which to base a marriage. Romantic love is difficult to sustain over a lifetime. Important questions are what are the criteria for a good husband or wife? What is the basis for love? How does love differ from sex appeal? How long does it take to really know and love someone?

Another important question is whether people should marry across cultural lines. Has the United States really been a "melting pot," or have the same races or ethnicities usually married the same races or ethnicities?

Inheritance is another issue related to marriage. Since the young women leaves her family and joins her husband's family, what

rights does she have to her family's property and wealth? When and how should she get her share?

Some of the questions this section raises naturally lead to a discussion of the role of women. One such question is the reason for marriage. Is marriage primarily for children? To pass on the cultural tradition to the next generation? For personal self-fulfillment through a meaningful relationship? A way to reduce the rent? Why do people get married? India isn't the only country that wants to make sure its girls get married and takes steps to help them.

Finally, it is important to help students grasp the enormous impact of the new systems of communication, especially the internet. One major internet marriage site boasts that it has arranged more than a million marriages. The speed of travel and the internet mean that young men and women have almost the whole world to choose from and can easily investigate hundreds of marriage possibilities. In the U.S. young people often meet their marriage partners in their own towns, in school or work, offering a much smaller pool of possibilities.

**Resources:**

Divakaruni, Chitra Banerjee, *Arranged Marriage*. New York: Anchor Books, 1995

Narayan, R.K. *The Bachelor of Arts*. Chicago:University of Chiago Press, 1980

Movie: "Namesake"

## ROLES OF WOMEN

### Readings:

"A Wife's *Dharma*," pp. 43-46; and "Stories My Mother Told Me," pp. 47-50.

### Inquiry Focus:

What role (dharma) is assigned to women in India? Are there separate roles for men and women? Are the roles the same in the United States?

How are we taught our roles in society?

What is the difference between motherhood and womanhood and how does each ideal affect women's roles in society?

### Concepts:

Socialization

Motherhood

Womanhood Roles

### Procedure:

1) Look back at the criteria developed in the last lesson for marriage partners in India and the United States. Discuss:

From these criteria, what can you deduce about the roles of women in Indian society? What is expected of women?

What can you tell about the roles assigned to American women? What do we expect from women?

2) What are some current issues in America that reflect the debate over the roles of women? What are the arguments?

3) Ask students to fill out the following sentence-completion list, completing the sentences as best they can:

a) when I think of women's work, I think of.....

b) When I think of men's work, I think of.....

c) My definition of a woman is....

d) My definition of a man is....

e) A woman's most important function in life is....

f) A man's most important function in life is....

g) In my opinion, men/women (circle one) should take care of the children because....

h) Women contribute to society by....

i) Men contribute to society by...

j) It is natural for women to....

k) It is natural for men to....

l) Women should learn to....

m) Men should learn to....

4. Ask students to form groups of three to discuss their answers. Then discuss their conclusions as a class. Have a student record the views about roles of men and women on the board or on a flipchart. Try to get a general idea of the students' opinions.

**Discuss:**

Do male and female roles differ? How? Why?

Why do you think we assign different roles to men and women?

How are male and female roles the same or different in India?

Do male and female roles in India differ? How?

**5. Possible assignments:**

1. Watch TV for the next few nights and record all of the roles for women that you see. Record what the characters say their roles are and also what they are actually doing in the show. Make a note of how many black, Hispanic, Asian, or other women of color you see and what they are doing. Record your findings on a chart that you design. Make sure to list the show, the type of activity, the ethnicity of the women you watched and whether there was a difference between what the women did and said they did. What conclusions can you draw from this information? What might this tell you about the way our society socializes its citizens?

2. Write a research paper discussing the concept of Shiva-Shakti and the dual nature of the Hindu universe. How is this concept used in Indian life? How might the idea of Shiva-Shakti affect male and female roles in society? How might this belief change your life? What would change?

**Inquiry Evaluation:**

Students might:

- compare the roles of men and women in India and the United States..
- explore their own values and assumptions about the roles of men and women in general.
- identify and analyze the ways role socialization is perpetuated or changed through the media.

### Note to the Teacher

Modern India is home to many women's rights organizations and Indian women regularly seek jobs in all jobs and professions. There are more Indian women doctors per capita in India than in the U.S. Also more lawyers and more members of the state and national legislatures. Many Indian women look to Mahatma Gandhi as a very important leader in the modern women's rights movement. It is unlikely that American women look to male leaders with this admiration. Indian women seem to be more likely to think of male and female as complimentary roles without the anger or hostility toward men that some American women feel toward males.

### Resources:

Jain, Devaki, ed. *Indian Women*. New Delhi: Ministry of Information and Broadcasting, 1975.

Desai, Neera & Usha Thakkar. *Women in Indian Society*. New Delhi: National Book Trust, 2003

Forbes, Geraldine. *Women in Modern India*. New York: Cambridge University Press, 2000

Jung, Anees, *Beyond the Courtyard*. New Delhi: Penguin Books, 2003

Kumar, Radha. *The History of Doing: An Illustrated Account of Movements for Women's Rights and Feminism in India 1800-1990*. New Delhi: Kali for Women, 1993.

### Audio-Visual Aids:

"Breaking Barriers" (video), Information Service of India. "Chakori" (video), Information Service of India.

"India: Women's Rights" (video), Kent State, 28 mins.

"Kamala and Raji" (Working women of Ahmedabad), (video), Univ. of MN/ Univ. of PA, 45mins.

"Munni" (A girl's upbringing in traditional arts), Univ. of PA, 20 mins. "No Longer Silent" (video), Indiana Univ./Univ. of MN, 56 mins.

"Spices" (video), Facets/Indiana Univ., 1hr. 38 min.

"Village Women of Bangladesh: Banessa's Courtyard" (video), Univ. of PA, 55mins.

"Voices of Peasant Women" (video), Information Service of India.

## THE CASTE SYSTEM

### Readings:

The Householder's Dharma" pp. 51-54; "What Is Caste?" pp. 55-61; A New Champion of India's Dalits", pp 63-65; Scheduled Castes, Unscheduled Change", 67-72.

### Inquiry Focus:

What is the caste system?

What function is served by the caste system?

What steps have been taken in India to eliminate untouchability?

Is there a caste system in the United States?

### Concepts:

Caste

Affirmative action

Ethnicity

### Procedure:

1. Assign students "What is Caste?" In class, ask students to imagine they live in a small Indian village. It has a land-based economy, and there is very little mobility. What occupations would they find in the village? As students to suggest certain occupations, make nametags for them---e.g., Mr. Tailor, Ms. Farmer, Mr. Carpenter, Ms. Animal Caretaker, Ms. Housewife, Mr. Teacher, etc.

a) Explain the four main divisions of Indian society, what Indians call varna (listed on page 55). Ask students to figure out in which varna they belong. (For example, Mr. Farmer is a vaishya; Mr. teacher is a Brahmin) Have them arrange themselves into what they think is their appropriate Varna. Have them discuss the characteristics of their particular varna—that is, their jobs, their skills, what they contribute to society. (Explain that occupation groups and *varnas* are two different aspects of caste in India.)

2. Now ask students to get into groups of about six people each. Have each group note the caste in their group and then come up with a general definition of "caste." List student responses on the board. Discuss:

What are some possible bases for caste distinctions?

Which of these bases are accepted by Indians?

How do castes in India differ from upper, middle and lower classes in the United States?

What makes one caste higher than another in India? What makes the classes in American different from each other?

Do we have something similar to a caste system in the United States? What is it? What distinctions do we make between people and how did this come about?

What effect do you think caste has on Indian people? What effect do you think American distinctions based on race, class, gender, etc. have on Americans?

3. Read “A New Champion of India’s Dalits” in class. Then discuss the strategies and progress ex-untouchables have made

Why might untouchables (that is, ex-untouchables) be attracted to Christianity or Buddhism?

What is the difference between ending untouchability and ending the caste system?

Who was Dr. B. R. Ambedkar? What was his role in the writing of the Indian Constitution?

What is the significance of the term “Dalits”? Why do ex-untouchables want to be called Dalits rather than Gandhi’s term Harijan (People of god)?

What symbols and behavior does Kumari use with crowds to attract attention?

Compare Kumari’s ways of seeking celebrity with the strategies American politicians use.

What other strategies are the Dalits using to raise their position in Indian society?

4. The British classified all untouchables and tribal people “scheduled castes”. Assign students to read “Scheduled Caste, Unscheduled Change.” Have a general discussion about this true story.

What restriction did Charlis face as a child? How did the author’s friends treat Charlis? Why wouldn’t they eat the treats Charlis’ mother made?

How did the family feel about sharing food with Charlis and accepting food from him?

What factors helped Charlis overcome the stigma of untouchability?

Based on the story about Charlis, in what ways have the lives of ex-untouchables changed in India?

Encourage students to recall if they ever treated a newcomer to the school of their neighborhood the way Charlis was treated.

Have students compare Charlis’ struggle for respect with that of

American groups (African Americans, Latinos, Muslims, etc.)  
 What do the readings about the Dalits and about Charlis suggest about the position of former untouchables in India?

**Assessment and Inquiry Evaluation:**

Students might:

- analyze the caste system in India by comparing it to class, race and gender distinctions in the United States.
- analyze the pros and cons of affirmative action in India and the United States.
- examine the nature of ethnicity in America by comparing it to the caste system in India.

**Possible follow-up exercise:**

Choose someone from your community or school who is from an different country from yours and interview them. Try to get an understanding of how this person's life changed when he or she came to this country. You may use the following sample questions to get started but try to think of additional questions also. You may present your material as an oral report, a short essay, or as a portfolio of different work.

**SAMPLE QUESTIONS**

- Who are you? Where are you from?  
 What is your religion?  
 How long have you been in America? What is your favorite food?  
 Who is your favorite American?  
 What historical figure do you respect most? Why?  
 What changed in your life when you moved to America?  
 What are some of your customs that are different from American customs? Do you still practice these customs in America?  
 What languages do you speak?  
 What is most unusual about America? What do you like? What don't you like?

**Note to Teacher:**

It is important to stress that all societies everywhere have some basis for social ranking and all societies are in some way hierarchical. Caste is then one form of social hierarchy. Also students must understand that caste has changed and is rapidly changing in modern India. In the process caste is taking on new functions such as a basis for political parties.

In these readings, we have avoided an easy definition of caste because it is a living reality, not a system. It is important for students to recognize the relationship between predetermined rules for how caste members should act and the concept of *dharma*. For the universe

to function, each physical object must perform its appropriate function. For society to function, each caste must perform its *dharma*. In the grand scheme of things, no one function is more important than any other.

Encourage students also to see that the higher castes (Brahmins) have greater restrictions placed upon their actions than the lower castes. Lower castes may be materially better off, but they lack the ritual purity of the upper castes.

There has always been flexibility in the caste system. Even the traditional *varna* classifications (Brahmin, Kshatriya, Vaisya, and Shudra) were more a classical ideal than a rigid reality. One explanation for the establishment of castes was to accommodate the new groups coming into the subcontinent. Today new occupations must be accommodated as technology opens up new jobs.

### Resources:

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- Dumont, Louis. *Homo Hieracichus: The Caste System and Its Implications*. Chicago: University of Chicago Press, 1981.
- Gould, Harold. *The Hindu Caste System: The Sacralization of a Social Order*. Columbia, Missouri: South Asia Books, 1987.
- Fuller, C.J. Ed., *Caste Today*, Delhi: Oxford University Press, 1996
- Hazri. *Untouchable: The Autobiography of an Indian Outcaste*. New York: Praeger, 1951.
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- Jogesachandra, Ghosa. *Hindu Women of India*. Columbia, Missouri: South Asia Books, 1984.
- Kapadia, M. *Marriage and the Family in India*. London: Oxford University Press, 1966.
- Leonard, Karen. *Social History of an Indian Caste*. Berkeley: University of California Press, 1978
- Lynch, Owen. *The Politics of Untouchability*. New York: Columbia University Press, 1972.
- Marriot, McKim. *Village India*. Chicago: University of Chicago Press, 1968.
- Mayer, Adrian C. *Caste and Kinship in Central India: Village and Its Religion*. Columbia, Missouri: South Asia Books, 1986.
- Srinivas, M N. *The Dominant Caste and Other Essays*. New York: Oxford University Press, 1994.

**Audio-Visual Aids:**

"Caste and Class," Indiana Univ./Kent State, 23 mins.

"Caste at Birth" (video), Indiana Univ./Univ. of , Indiana  
Univ./Univ. of MN, 52 mins.

"Principles of Caste," Indiana Univ./Univ. of MN, 24 mins.

"Rana" (Muslim female student in Delhi), Univ. of PA, 25 mins.

"Rice Harvest" (Women's roles in Bangladeshi village), Univ. of  
PA, 26 mins.

## ROMANCE, DEVOTION AND LOVE

### Readings:

"Karma in Classical India," pp. 73-76; and "Kama Poetry" pp, 77-79.

### Inquiry Focus:

What is *karma*?

How does courtship in classical Hindu writings compare to modern American courtship?

How do modern Indian attitudes toward *karma* differ from modern American attitudes?

### Concepts:

Kama

Romance

Love

### Procedure:

1. Ask students to describe the dating process with which they are familiar. Then have them compare their dating "ritual" with the advice on seduction from the *Kama-Sutra*.

Where did you learn how to date? Where do you think Indian young people learn about courtship?

Would the courtship ritual described in the *Kama-Sutra* work for you today here in the U. S.? Why or why not?

How is classical Indian courtship similar to dating in the U.S.? How is it different?

What might be something you would incorporate into your dating "ritual" from this selection of the *Kama-Sutra*? Why?

2. Read the Kama poems aloud in class. Assign the students to select and share examples of love poetry or romantic lyrics to popular songs about love. What are the similarities and difference in the poems and songs?

Help students understand that most of the Indian poems about romance stress the feeling of separation of the man and woman. Compare this separation with some popular American songs about love.

3. Explain to the students that many of the Indian poems were devotion poems written in praise of a god.

### Inquiry Evaluation:

Students might:

- compare Hindu/Indian and American/Christian courtship

rituals.

- collect and analyze data on American attitudes toward sex, love, and marriage.
- compare data from India and America on modern attitudes toward sex, love, and marriage.

**Note to the Teacher:**

Although pleasure is encouraged in Indian values, sexual pleasure is seen as best enjoyed within marriage. Also, there are many forms of pleasure besides sex such as good food, music, art and social enjoyments.

**Resources: Audio-Visual Aids:**

"Courtesans of Bombay" (Merchant Ivory video), Facets/Univ. of PA, 1 hr. 10mins.

"Home and the World" (Satyajit Ray video), Facets/Univ. of PA, 2 hrs. 20 mins.

See also "Namesake" and "Monsoon Wedding"

## **ARTHA: SUCCESS AND POWER**

### **Readings:**

“*Artha: Survival and Success*,” pp. 81-83; and *Panchatantra* (optional outside reading).

### **Inquiry Focus:**

What is *artha*? Why is it important?

What are the seven strategies Kautilya suggests political leaders of small and weak states should use in order to survive to survive and get ahead?

### **Concepts:**

Power Success

### **Procedure:**

1. Ask students what they want to do /be when they finish school. List responses on the board. Ask which of the occupations/professions/ activities listed have power or success attached to them:

How are power and success tied to these occupations?

What kind of power is it?

How is the power gained?

Why is power important?

Discuss:

What is *artha*? List attributes on the board.

Why is *artha* important to Hindus? How important is it in the United States?

### **Possible activities:**

1. Divide the class into groups and assign each group one of the seven ways to greet a neighbor. Ask each group to come up with a skit that illustrates that strategy. You may suggest they think of something they want their parents or teach to do and illustrate how they get them to do what they want.
- 2 Assign students to look for historic examples of how leaders or governments used one or more of the “Seven ways to greet a neighbor” to survive and get ahead. Example should be drawn from history or current events throughout the world. Student groups should present their skits and or their historic examples to the class. Discuss:

Which of the Seven Ways might be used the most?

In what ways are these seven strategies effective? Which do you think are most effective?

Which of the strategies do you think might result in more power? Why?

How do you define or measure success? Is it synonymous with power?

**Assignment:**

Make a list of the 10 most successful people and the 10 most powerful people in the world. Be sure you define what you mean by power and success and explain the criteria used to select your top 10 in each category.

*Option:* Read the *Panchatantra* and choose one or two fables that seem relevant or interesting to you. Write a short essay summarizing the fables, explaining why you think they are relevant today and what you think they can teach us. Also, give examples of current situations that might be improved by the lesson(s) taught in the fable(s).

**Inquiry Evaluation:**

Students might:

- analyze their definitions and assumptions about power and success.
- Examine different strategies to gain power and success.

**Note to the Teacher:**

It is interesting to note that Artha in India encourages the pursuit of money and power, these goals are not seen as bringing respect and admiration. Money is more its own reward while respect is more often accorded to those who renounce worldly goods (Gandhi) and those who are spiritually realized.

**Resources:**

Ryder, Arthur. *Panchatantra*. Chicago: University of Chicago Press, 1956.

Sarma, Visnu. *The Panchatantra*. London, England: Penguin Classics, 2006

## THE HINDU WORLD VIEW

### Reading:

"The Hindu World View," pp. 85-.103

### Inquiry Focus:

- What is the meaning of "world view"?
- What are the stages of life in Hinduism?
- What are the goals of life for Hindus?
- How do Hindus explain the concept of divinity?
- What paths do Hindus use to experience *moksha*?

### Concepts:

- Worldview
- Stages of Life
- Samsara and Karma
- Brahman and *Moksha*

### Procedure:

1. Have students look at the chart on page 86 describing the Hindu stages of life. Review the three goals they have already studied: dharma, kama and artha. In what stages of life are these goals appropriate? Can everyone attain every stage of life? Why or why not? What might keep Indians from reaching all four goals?
2. Give students the following list of life goals or purposes and have them rank these goals in order from 1 (most important purpose) to 5 (least important purpose):

#### LIFE GOALS

- To gain material wealth \_\_\_\_\_
- To love and be loved \_\_\_\_\_
- To achieve salvation \_\_\_\_\_

To learn \_\_\_\_\_

To carry on the species \_\_\_\_\_

Other (explain) \_\_\_\_\_

Ask students to share their answers and record them on the board or on a flipchart. Discuss:

What is the purpose of life?

Where do we go when we die?

How do we determine what is good and what is bad?

Where did we come from?

(Push students to examine where their ideas come from beyond their parents or school, etc.) Explain that all human societies have tried to answer these questions in different ways. Religions and cultures have arisen as a result of the answers different societies develop for these questions. We've been looking at the ways that Indian society and the Hindu religion have tried to answer these questions. This lesson asks students to examine some Hindu responses to these questions

3. Put on a skit in class. Keep it very simple, but be sure that there are good guys and bad guys and that there is a part for everyone, even if some are only walk-ons or trees or cats. These instructions are for "Cinderella"; you can use any story.

- a) Decide on a story (or prepare a script).
- b) Assign the parts arbitrarily, by lot or chance.
- c) Go through the skit.
- d) Discuss with the class who were the best actors. Reassign the good actors the good parts. Give those who didn't act so well the poorer parts.
- e) Go through the skit a second time. But this time whisper to Cinderella's stepmother (the bad guy) to be nice to Cinderella. (Or whisper to a walk-on part to disrupt the action by speaking Cinderella's lines or somehow disturbing the play.)
- f) Go through the skit a third time. Then discuss:

On what basis were the parts reassigned?

How does this relate to the idea of *karma*? Of *samsara*?  
(Putting on the play over and over again is like *samsara*.)

What happens when people play poorly or refuse to play their parts in a skit?

What would happen in life if people refused to accept their *dharma*? Ask students for examples of what happens in real life when people refuse to play their expected roles.

- 4 Give each member of the class a long strip of paper. Ask them to list all the things they associate with good on one side of the strip and all the things they associate with evil on the other side. Now have them twist the strip of paper into a modius strip (that looks like the sign for infinity). What happened to the good and evil lists?

**Discuss:**

How do Hindus explain good and evil? What do Hindus believe is the relationship between good and evil?

**4. Assignment:**

Write an essay in which you answer the following questions based on your beliefs and then compare your answers with those offered by Hinduism:

- a) Is life basically fair?
- b) What happens to people after death?
- c) What do you mean when you say "God"?
- d) What is the basis on which you distinguish between right and wrong?

**Inquiry Evaluation:**

Students might:

- examine their concepts of divinity by comparing their concepts to the Hindu concept Oneness,.
- analyze the way in which religious beliefs affect everyday life.

**Resources:**

See Resources at end of Part One.

## THE HINDU WORLD VIEW (continued)

### Readings:

"The Hindu World View," pp. 116-128; and "Nataraj," pp. 129-131.

### Inquiry Focus:

What is *moksha*?

What means are used to attain *moksha*?

What is the "message" of the Nataraj?

### Concepts:

*Moksha*

*Yoga*

Divinity

### Procedure:

1. Look at obituaries in the newspaper. List the types of accomplishments that are mentioned. Are they the result of seeking *artha*? *karma*? *Dharma*? power? money? social service? Kindness? Generosity? Etc?

Make up an imaginary obituary for yourself. What things would you like to have mentioned that you will have accomplished?

Ask students to share their obituaries. List student responses on the board that fit under *artha* or *karma*. What achievements might fit under the heading *dharma*?

2. **Discuss:**

How does the goal of *moksha* compare to Jewish, Christian, or Muslim ultimate goals?

### Inquiry Evaluation:

Students might:

explore their goals for their lives by comparing their goals to the Hindu goals and stages of life.

### Resources:

See Resources at end of Part One.

## THE WHEEL OF LIFE: DEATH

### Reading:

"Death: Lower the Body to the Ground," pp. 107-110.

### Inquiry Focus:

What religious values are expressed in the ceremonies that attend death?

How do Indian attitudes toward death compare to American attitudes?

What role do family and caste (*biradari*) play in the rituals that accompany death?

### Concept:

Death

### Procedure:

1. Ask students if they have ever been to a funeral. If yes, ask them to describe the ceremonies/rituals leading up to, during, and after the death and funeral. If not, ask student to describe what they think the procedure is based on what they know, have seen on TV, or heard. Have them discuss the reasons for funeral services.
2. Ask students to describe the Hindu funeral ceremony/ritual. Discuss:

How is the Hindu ritual different or similar to rituals in America performed by people of other religious faiths? By people with no strong religious faith?

What role does the "caste brotherhood" (*biradari*) play in Hindu funerals? How is this different or similar to the role of the American family?

How does this reading illustrate the belief in *samsara* and *karma* and ONEness with Divinity?

How important is the body in Hindu thought? In American thought?

How do you want to be remembered when you die?

### 3. Assignment/ Evaluation:

Write an essay on one of the following topics:

- a) Irawati Karve, an Indian sociologist, has written, "the joint family is a community in itself which provides a person with almost all physical and cultural necessities." Discuss what

you think this quote means using specific examples from the readings and from your own life.

- b) Evaluate the statement, "In India you have to be connected." In what ways are Indians connected to other people? Is it possible to be just an individual? What would that mean?
- c) Choose one (or both) of the following statements and support it or refute it. Be specific:

"Indian society keeps everyone in his or her place."

"Indian society makes sure that everyone has a place."

## RESOURCES FOR PART ONE

Some of the best books for students and teachers on Hinduism and Buddhism include:

### Hinduism:

- Babb, Lawrence A. *Redemptive Encounters: Three Modern Styles in the Hindu Tradition*. Berkeley: University of California Press, 1987.
- Eck, Diana. *Darsan. Seeing the Divine Image of India* (2nd ed.). Chambersburg, Pennsylvania: Anima Books, 1985.
- Embree, Ainslee, ed. *Sources of the Indian Tradition*. New York: Columbia University Press, 1988.
- Hinnells, John E. and Sharpe, Eric J. *Hinduism*. Newcastle-upon-Tyne, England: Oriel Press, 1972.
- Hopkins, Thomas. *The Hindu Religious Tradition*. Belmont, California: Wadsworth Publishing, 1971.
- Ions, Veronica. *Indian Mythology*. New York: Peter Bederick Books, 1984.
- Johnson, Donald and Jean. *God and Gods in Hinduism*. New Delhi: Heinaman Publishers, 1972.
- Mascaro, Juan, trans. *The Upanishads*. New York: Viking Penguin, 1985.
- Miller, Barbara, trans. *The Bhagavad-Gita*. New York: Bantam Books, 1988.
- Radakrishnan, S. *The Hindu View of Life*. New York: Macmillan, 1962.
- Sen, K. M. *Hinduism*. New York: Pelican Books, 1986.

### Buddhism

- Conze, Edward. *Buddhism: Its Essence and Development*. New York: Harper & Row, 1975.
- Gard, Richard.. *Sources of the Buddhist Tradition*. New York: G. Braziller, 1966. Robinson, John. *The Buddhist Tradition*. Encino, California: Dickinson Press, 1974.

### Audio-Visual Aids:

"Altar of Fire" (Agnicayana Vedic sacrifice), Univ. of CA/Univ. of

PA, 57 mins.

"Buddhism: Footprint of the Buddha-India" (Long Search Series),  
(video), Univ. of CA/Univ. of MN, 53 mins.

"Buddhism: The Middle Way of Compassion" (video and guide),  
United Learning, 25 mins.

"The Buddhist World" (Coronet), Kent State, 11 mins.

"The Cosmic Dance of Shiva" (video), Information Service of India.

"Four Holy Men: Renunciation in Hindu Society" (video),  
Indiana Univ./Univ. of PA, 37 mins.

"The Fourth Stage: A Hindu's Quest for Release" (video), Indiana  
Univ./Univ. of PA, 40 mins.

"The Frontier of Peace: Jainism in India" (video), Univ. of PA, 40  
mins. "The Hindu World" (Coronet), Kent State, 11 mins.

"Hindu Worship" (Part I, II, and III), Univ. of PA, 20 mins. each.  
Produced by Daniel Smith.

"Hinduism" (Great Religions Series), Kent State, 19 mins.

"Hinduism: An Ancient Path in the Modern World" (video and guide),  
United Learning, 20 mins.

"Hinduism: The Many Paths to God," Univ. of MN, 26 mins.

"Hinduism: 330 Million Gods" (Long Search Series), Univ. of  
CA/Univ. of MN, 54 mins.

"An Indian Pilgrimage: Kashi" and "An Indian Pilgrimage:  
Ramdevra," (videos), Univ. of PA, 28 mins. and 24 mins.

"India's Sacred Cow," Indiana Univ./Univ. of CA, 28 mins.

"Krishna in Spring" (video), Information Service of India/Univ. of PA,  
30 mins.

## **PART TWO: THE HISTORIC TRADITION**

### **WHAT IS INDIA?**

#### **Readings:**

"Introduction," pp. 113-117; "Indian History: Time Line," pp. 119-122; "The Discovery of India," pp. 123-127; "Letters from Prison," pp. 129-132; "Ashoka," pp. 133-137; and "Visitors Agree," pp. 139-141.

#### **Inquiry Focus:**

What is the essence of any nation?

How do people decide on their nation's essence?

How can history be used to change the way people look at themselves?

Who determines what will be remembered about the past? How does that matter? How does history (what is remembered) affect the present?

What does the history of India tell us about the country? About the Indian people?

#### **Concepts:**

Classifications/ categories

The role and importance of history

#### **Procedure:**

1. Ask students to imagine that they have been asked to write a one-page essay on "What Is America?" The essay will be used to introduce Indian, Japanese, and Chinese students to a study of the United States. Tell the students that facts aren't as important in the essay as trying to get to the "essence" or basic quality of American life.
2. After the essays have been collected and read, work with the students to help them understand the categories they used in their essays. For example, if students frequently mention our standard of living, number of cars, TV s, etc., help them understand that they are stressing economic and technological items in their descriptions. If they discussed such things as freedom of the press and religion, help them see that they are highlighting the ideas of values.

#### **Using the Time Line**

3. Divide the class into groups. Give each group a span of years from the chapter "Indian History: Tune Line" and ask them to fill in major events that were happening elsewhere in the world. This can be done in the library or as homework.
4. Each group should come up with at least five to six other events, even if the events are not important. Groups draw their part of the time line, adding in the additional events, and present to the class.

**Discuss:**

What do these time lines tell us about the world at certain times? About India? If you were an Indian, what would you be proud of? Why?

If you were a Muslim talking about Indian history, what might you stress? If you were a British person? An Indian nationalist?

How can history be used to change the way people look at themselves and their country?

What are some examples of different ways to look at American history? (Example: Columbus "discovering" America from the perspective; of Native Americans, African Americans, or Hispanic viewpoints, etc.)

**Nehru's Perspective**

1. Divide the class in half and have each half read one of the articles by Nehru for homework. In class, have the students share and discuss the reason Nehru is proud of his country.
2. Have students discuss what things about the history of the United States make Americans proud.
3. Have students read in class the statements made by ancient visitors that are on pages 139 to 141. What aspects of India's history that they mention might you add to Nehru's list?

**Emperor Ashoka**

4. Ask students to pair off in 2's or 3's. Assign each small group one or two of Ashoka's edicts and be ready to share the ideas in those edicts with the rest of the class. Have the groups share their insights with the class and then have the class evaluate Ashoka based on the information in these edicts. Would they want to live under this kind of leader? Why or Why not?

**Inquiry Evaluation:**

Students might:

- compare historic events in different parts of the world.
- examine the role of history and the uses of history in modern life.

**Note to the Teacher:**

It is almost impossible to cover all of Indian History even in a year's course. India's long history is approximately 20 times longer than U.S. history, a course that most students have taken at least three times. India may be the longest continual historical civilization and over the centuries India has absorbed many new groups, new values and ideas and has adapted to new circumstances. India, like all civilizations, has changed over time and is still changing. Students should be helped to understand what living in such a long history means and that India has developed original and creative ideas and practices in science, math, religion, literature, food and music and that modern Indians see themselves within a very long sweep of time.

## THE MUSLIMS IN INDIA

### Readings:

"The Muslims in India", pp 143-146; and "Comparing Hindus and Muslims", pp 181-187.

### Inquiry Focus:

What attracted Muslims to the Indian Subcontinent?

What were the achievements of the Mughal Empire in India?

How did Muslim leaders successfully rule over their predominately Hindu subjects?

Why were Hindus attracted to Islam?

### Concepts:

Conquest

Cultural synthesis

### Procedure:

1. You may want to have student turn to the reading on pages 185-185 that compares Hindus and Muslims and have students list some of the major differences between these two major religious groups.
2. How might these differences make it difficult for Hindus to accept Muslim rulers? How might these differences make it difficult for Muslims to rule the Indian subcontinent successfully?
3. What strategies did Emperor Akbar use to try to rule peacefully and to integrate all his subjects? Which strategies seem to have worked best? Why? Which did not work? Why?
4. Help students discover some of the ways Hindu and Muslim ideas merged together to enrich the Mughal empire.
5. Divide the class into small groups and have each group research one of the five main Mughal rulers – Babur, Akbar, Jahangir, Shah Jahan and Aurangzeb. (Groups might focus different aspects.) Have each group make a report on their finding to the class.

### Possible Evaluation Strategies:

- \* Beside the reports, assign students to prepare a conversation between a Muslim and a Hindu during the Mughal Empire.
- \* Have students prepare a display of Mughal art & architecture.

## THE BRITISH RAJ

### Readings:

"The British Presence in India" pp. 147-152; "Macaulay's Minute on Education," pp.153-156; "English Education in Action," pp. 157-159; and "History: Fact or Fiction," pp. 161-167.

### Inquiry Focus:

How did the British view their role in their Indian colony?

What did the Indians think of the British who ruled them?

Why and how might a national bias be manifested in a nation's textbooks?

Why might it be difficult for Hindus and Muslims to live together peacefully and to cooperate?

### Concepts:

Colonialism

Importance of a national language

Role of history

Who controls the memory of the past?

### Procedure:

1. The following activity is intended to help students become aware of how various groups might use history to serve their own purposes. Ask students to do the following exercise (you may assign different questions to different students or choose one and ask the whole class to work on it):

- a) Imagine that you are an African-American. Describe Thomas Jefferson.
- b) Imagine you are a recent Italian immigrant. Give an interpretation of the Puritans of Massachusetts.
- c) Imagine you are an Indian living in Indian under the British Raj. Describe what your life is like.
- d) Imagine that you are an Arab leader. Evaluate American aid to Israel.
- e) Imagine that you are a Muslim in India. Explain partition.
- f) Imagine that you are an Indian woman. Evaluate American dating and marriage practices.

2. Survey your class to determine how many do not have English as their first language. Encourage them to share some of their experiences trying to learn to speak English. What kinds of nuances do they miss? Discuss:

Should some classes in school be bilingual? Should Spanish become a national language in the USA? Why or Why not? Should the government print materials in several languages?

How important is language in creating a sense of national pride?

**History: Fact or Fiction**

1. Announce that you are going to have an open-book quiz. Quietly (maybe by hand out slips of paper), ask half the class to turn to the selection from the American textbook (pages 161-164); ask the other half to turn to the selection from the Indian textbook (164-167). Tell both groups to answer the following two questions solely on the basis of what they read in this assignment. (This can be homework.)

- a) What are five specific ways in which the British rule in India contributed to a sense of unity among the Indian people and fostered nationalism.
- b) Evaluate the statement: "The British ruled India fairly and aided India's development."

Now have the two groups exchange papers and have each group evaluate one of the papers written by a member of the other group. Then discuss the readings.

What are some of the differences between the American and Indian texts? Similarities?

Why do the interpretations differ so markedly?

What generalizations might we make about history textbooks based on the basis of these two readings?

3. Additional Activity: Show the film "A Passage to India," based on the book by E. M. Forster, and discuss.

**Inquiry Evaluation:**

Students might:

- examine how history can be used by different parts of a society or nation.
- compare different versions of India's history or of American history.

**Note to the Teacher:**

You should help students understand that any major religion is much more than the sacred texts that it produces. Islam, as a universal religion that accepts anyone, no matter what nationality, race or class, is somewhat different in the various parts of the world where it finds followers. Indian Islam has been shaped by geography, history and culture and has been much influenced by Hinduism as well.

**Resources**

Metcalf, Barbara D. and Metcalf, Thomas R., *A Concise History of India*. Cambridge, UK: Cambridge University Press, 2002

Vohra, Rambir: *The Making of India*. Armonk, NY: M.E. Sharpe, 2001

**(Audio-Visual Aids):**

"Heat and Dust," (Merchant Ivory video), Facets, 2 hrs, 10 mins., or rental

"The Jewel in the Crown" (BBC video), Facets, 8 cassettes, 12 hrs, 30 mins.

"A Passage to India" (RCA/Columbia video), Facets, 2 hrs, 43 mins,

"The River" (Jean Renoir video), Facets, 1 hr. 39 mins, "Shakespeare Wallah" (Merchant Ivory video), Facets/Univ. of PA, 2 hrs.

## THE NATIONALIST MOVEMENT

### Readings:

"And Then Gandhi Came," pp. 169-172; "*Satyagraha*," pp. 173-175; and "The Salt March," pp. 177-180.

### Inquiry Focus:

What is nationalism? How is a sense of nationhood created among people? How can they be utilized in a movement?

What is the role of a traumatic incident like the Salt March in building national feeling?

What was Gandhi's concept of non-violence? How can it be applied to political action?

What symbols from the past can foster a sense of nationalism? How?

What influence has Gandhi had in other parts of the world?

### Concepts:

*Satyagraha*

Nationalism

### Procedure:

1. Have the class observe a football or basketball game or sit with the spectators for the opposing team. Tell them to look for signs of a common brotherhood and loyalty. How emotional are they? How do the cheerleaders and fans react? Discuss your observations with other members of the class.

Why were the spectators separated into two sections?

How did the cheerleaders appeal to the crowd?

What symbols were used to remind the team of its identity or past glories?

The factors students noted at the game are examples of emotional appeals to group loyalty. Alert students to look for some of these same appeals in the nationalist movement.

2. Discuss civil disobedience:

What is it? Who has practiced it? What do we know about the actions of these people? (e.g., Gandhi, Martin Luther King, Thoreau. You might share an excerpt from Thoreau's *Civil Disobedience*.)

Do you think civil disobedience is an effective strategy? Why or why not? Did it work for Gandhi? Has it worked here in the USA?

Can you think of an issue that you feel strongly about where civil disobedience might be effective? How would you go about using this strategy?

3. Have students pick an issue that concerns them or divide them into groups and each group pick a separate issue. Have each group decide on one single goal they would like to achieve and write this as the heading on a piece of flipchart paper.

Ask students in each group develop a plan for using civil disobedience tactics to work toward their goal. Each step of the plan should be listed under the goal. Students should also make note of the types of resistance they think they might encounter in implementing their action plans. This resistance should be taken into account.

Have students share their goals and plans with one another in the class.

Discuss:

How effective do you think civil disobedience would be in achieving your goal? Why do you think this?

Would you be willing to take the responsibility (pay the price) that might come with such disobedience?

What types of resistance do you think you might encounter? How have you planned to handle this resistance?

How effective do you think this method has been in promoting nationalism or patriotism?

#### **Inquiry Evaluation:**

Students might:

- discuss the meaning and ramifications of civil disobedience.
- develop a plan to achieve a goal through civil disobedience.
- analyze the usefulness and effectiveness of civil disobedience for achieving different goals.

#### **Noted to the Teacher:**

Students should understand that India was one of the leaders in the decolonization movements that began in 1947 and extended to the 1970s. They should also understand that the Indian Nationalist movement combined many strands of strategy such as violence and non-violence and fast and gradual roads to independence.

## ADDITIONAL RESOURCES FOR SECTION TWO

### General Background

- Allchin, Bridget and Raymond. *The Birth of Indian Civilization: India and Pakistan Before 500 B.C.* Baltimore: Penguin Books, 1968.
- Basham, A. L. *The Wonder That Was India* (Vol. I), Columbia, Missouri: South Asia Books, 1992 (reprint).
- Bloomfield, Maurice. *The Religion of the Veda*. New York: AMS Press, 1969
- Majumdar, R. C., ed, *History and Culture of the Indian People* (Vols, 1-3), London: George, Allen & Unwin, 1951.
- Possehl, Gregory L., ed. *The Harappan Civilization*. New Delhi: Mohan Pramlani Publishers, 1985.
- Wheeler, Mortimer. *Civilizations of the Indus Valley and Beyond*. New York: McGraw-Hill, 1966.

### The Mauryan Period

- Brown, Percy. *Indian Architecture* (Vol. 1) *Buddhist and Hindu Periods*. Bombay: D. B. Tarapovevala, 1956.
- Majumdar, R. C. , ed. *History and Culture of the Indian People* (Vol. 2) *The Age of Imperial Unity*. London: George Allen & Unwin, 1951.
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### **Audio-Visual Aids:**

- "India's History: Early Civilizations" (Coronet). Indiana Univ./Kent State, 11 mins.
- "Akbar" (Great Moghuls Series video, narrated by historian Bamber Gascoigne), Univ. of PA, 30 mins.
- "Aurangzeb" (see above), 25 mins. "Babur" (see above), 30 mins.
- Earth*, Film by Deepa Mehta
- "India's History: Mogul Empire to Colonization" (Coronet), Indiana Univ./Kent State, 11 mins.
- "The Miracle of Waters: Mahabalipuram" (video), Information Service of India.
- "Being Muslim in India" (video), Univ. of PA, 25 mins.
- "India: Islam," Univ. of PA, 35 mins.
- "Indian Imperial Architecture," Junius/Kamur, Akarp 3, 24200

## PART THREE: MODERN INDIA

### COMMITMENT TO DEMOCRACY

#### Readings:

"Introduction," pp. 231-235; "Indian Democracy: The Constitution" pp. 193-196; "Testing Democracy," pp. 197-200; and "Indians go to the Polls, 201-205.

#### Inquiry Focus:

What are the characteristics of a democracy?

What rights should be guaranteed by a constitution?

How involved should the government be in the lives of its citizens?

#### Concepts:

Democracy Politics Welfare

#### Procedure:

1. Have the class investigate the guarantees of individual rights in a new nation. Divide the class in half. Assign half of the students to make a list of the fundamental rights of each citizen in a newly independent, democratic country (e. g. freedom of speech, right to own property, right to choose one's job, etc.), Assign the other half to list what the government should be willing to guarantee each citizen (e. g., medical care, education, safety, adequate food, etc.).

Write the lists in two columns on the board.

What are the differences/ similarities between the lists? Help students see how an individual's rights might conflict with programs for social welfare.

2. In groups, or as a class, have students look at the "Directive Principles of State Policy" on pages 195-196.

If these are the goals of a country, how would you design a government to make sure these goals were met?

What laws would you make?

What kind of system would it be?

How would you get people to vote for it?

Is this a democracy?

3. Discuss the idea of welfare. (The conflict between government intervention/protection of human welfare and the desire for independence and the "work ethic" should come up in the discussion about country goals. If it does not, ask students to think about what happens to people who "fall through the cracks" of their plans for a system of government. How would they take care of them? Or would they take care of them?)

What is a welfare state? Name some countries that you believe are welfare states.

Is a welfare state democratic?

What are the benefits of welfare? What are some problems with welfare?

What is the current debate over welfare in the United States about? What are some of the ideas being presented? What was President Clinton's plan? Did it work? Would it work in India? Why or why not?

### **Inquiry Evaluation:**

Students might:

- define their idea of democracy.
- examine the tension between fundamental individual rights and the social contract of government.
- analyze the benefits and difficulties of welfare.

### **Note to the Teacher**

Teachers should be careful not to use American Democracy as the criteria for the entire world. India has adapted its own version of democracy that fits with her own traditions and values. Political Parties often organize around caste groups is one example of the different styles of democracy.

### **Resources:**

*The Emergency in India* (Pamphlet). New Delhi: Educational Resources Center, October 1977. (New York State Education Department, Albany, New York 12234.)

Kaviraj Sudipta, Ed., *Politics in India*. Delhi: Oxford University Press, 1999

### **Audio-Visual Aids:**

"Rule by Consent" (Post-independence political movement in India), Univ. of PA, 24 mins.

See also Resources at end of this Part Three.

## BUILDING A PLURALISTIC NATION

### Readings:

"Historic Visions of India," 207-209; "Clothing a Diverse Nation" 209 -211; Divisions Within Indian Society," 211-213; "Ethnic Conflict and Civil Life," 213-217; "Destruction of the Babri Mosque," 217-221; "Naseem's Story," 221-225; "The Struggle in Kashmir," 225-230; "What if all India Was Hindutva?"; 230-231 and "What Being Hindu Means to Me."

### Inquiry Focus:

- What major historic values of tolerance and pluralism can modern India draw upon?
- How does Indian clothing reflect the country's enormous diversity?
- How do the different languages, castes, classes and religions challenge the concept of India as "one people"?
- How do ethnic and religious conflicts undermine the unity of modern, democratic India?
- How do case studies such as the destruction of the Babri Mosque, the Gujarat riots and the struggle over Kashmir illustrate the great challenge that ethnic and religious violence pose to modern India?
- How could an understanding of historic Hinduism contribute to a more pluralistic society?
- What happens when our emotional and value commitments turn into anger and violence?  
Can we avoid violence or is it a regular feature of human life and politics?

### Concepts:

- Ethnicity
- Hindu Nationalism
- Cultural pluralism
- Primordial Politics

### Procedure:

1. Pass out 3 x 5 cards or small pieces of paper and ask the students to answer the following three questions:
  - What am I?
  - What else am I?
  - What else am I?
2. Ask students at random to answer the first question. Begin to establish categories on the chalkboard as answers come in. For example, if a student says, "I am a Muslim," ask if there are others who answered that they were a member of a religious group. One category would then be "religion." If students respond, "I am Latino, African American, Italian American, etc.," write the category "ethnic group." Other categories might be gender, ("I am a woman"); age, ("I am a teenager"); occupational group, ("I am a student, I am going to be a lawyer," etc.)
 

Some students will not identify themselves as a group member and might answer "I am me," "I am human," "I am alive," "I am funny," etc.
3. Try to establish categories similar to those in the readings, especially religion, race, and ethnicity. If students cluster in these areas, begin a discussion of how important these

"primordial identities" are to the students in the class. Some leading questions might be:

What would you do if a majority group in power said you had to give up being (Catholic, Greek, Protestant, Spanish, etc.)? If you thought the U. S. Government was trying to eliminate your (language, ethnic culture, etc.), what would you likely do?

Would you vote in an election for someone who strongly supported privileges for your group? Do you know anyone who has voted on this basis?

(You might pause here to elicit a definition of politics that appeals to race, language, religion, ethnicity, region, etc. If not, give the definition of "primordial politics" as the attempt to gain the support of a particular group based on the direct appeal to that group's race, religion, language, region, and/or ethnicity.)

Continue by discussing the following:

Do you think politics in the U.S. and in state and local elections often is based on primordial politics?

Can you give some examples of these appeals? (e.g., Willie Horton in 1988; The 2008 Presidential election)

Ask the class what comes to mind when you show them pictures of a variety of Americans. Why do you think we dress they way we do? (To indicate our job or professions? to attract attention? to make a statement? etc.) What generalities do the students make about groups that dress differently?

4. Have students look at the rupee note reproduced on page 212.

**Discuss:**

What can you deduce about the language situation in India by looking at this rupee note?

Why are there so many national languages? Why don't Indians just decide on one national language?

Why is a common language necessary? Is it?

Why is language important? How would your life be different if you spoke English at home but had to speak Spanish at school? (Bring up issue of "black" English and the movement to make English the national language in the United States in response to the influx of Spanish-speaking immigrants, especially in Florida and the Southwest.)

5. Discuss and analyze two or more of the readings for this section and raise questions such as: What ideas or action that support tolerance and pluralism have existed in Indian history and traditions?

How might the desire to get ahead in the workplace or politically cause people to emphasize differences among various groups?

What groups seem to be more attracted to religious fundamentalism in India and in the United States?

What is the best way to moderate the tendency to think one's religion, ethnicity and world view is superior to all others?

For a discussion of clothing, show pictures of a cowboy, a waitress, an electrical worker, a boy or girl with jeans and nose rings, a boy with very long hair, a farmer, business woman, etc.

**Possible Assignments:**

Assign students to write a well-constructed essay on either of the following:

- a) Write a short essay on your ethnic group. Describe what is required for membership, what special characteristics you think it has (food, language, etc.). Give specific examples. Also discuss the relationship of your group to the larger U.S. society. Then describe your own experience with the issues of ethnic and religious pluralism in India.
- b) How would you suggest resolving the conflicts among the various ethnic and religious groups in India? In describing your plan, make sure you take into account the arguments for a common language, the importance of a common national identity and the importance of tradition. You may also make comparisons to the U.S. and the multi cultural issues we face here.

**Inquiry Evaluation:**

**Students might:**

- Prepare a portfolio that compares American diversity with India's. The collection should also illustrate how each nation is attempting to build an inclusive pluralistic nation.
- Write a research paper on one of the following: The difference between class and caste, Successful attempts at Muslim-Hindu cooperation; How politicians excite Hindu-Muslim violence; A comparison of Indian and American affirmative action programs.
- Ask students to create their own "We Are All One" poster for the United States. Who would they put in the center of the picture? What kinds of diversity would they illustrate around the center image?
- Assign students to write their own "What Being an American Means to Me" essay. What issues do they think are most important? How does their statement compare with the one Shashi Tharoor wrote about being a Hindu?

**Note to the Teacher**

Comparing India and the United States in building pluralistic nations and their attempts to build one nation from many different groups is a natural teaching strategy. Within the United States, ethnic groups are often political pressure groups as are caste groups in India. Democratic politics in both nations also are stories of upward mobile lower groups into positions of power. In India ex-untouchables (*Dalits*) are making important gains in achieving power. With the election of Barack Obama as President of the United States, we see an enormous historic struggle of African-Americans to a place of more equality.

**Resources:**

M.J. Akbar, India: *The Seige Within: Challenges to a Nation's Unity*. New York: Penguin Books, 1985

Rajmohan Gandhi, *Revenge and Reconciliation: Understanding South Asian History*. New York: Penguin Books, 1999

Varshney, Ashutosh, *Ethnic Conflict and Civic Life: Hindus and Muslims in India*. New Haven CT.: Yale University Press, 2003

**Audio-Visual Aids:**

"In the Name of God" (Growing temple/mosque controversy), (video), Indiana Univ./Univ. of MN, 1hr.

## INDIA'S NEW PATH TO ECONOMIC GROWTH

### Readings:

“A Rich Land Made Poor”, pp 237-238; “Which War Leads to Economic growth?” pp. 238-244; “What was Wrong with Our Economic Policy?” pp. 244-247; “A Shift of Seismic Proportions”, pp 247-250; “Daily Life in the New Economy” pp.251-253; “No One Saves for a Rainy Day Now” pp 253-258; “Here Come the Zippies”, pp. 258-262; “Kitty Parties”, pp. 262-265

### Inquiry Focus:

What is meant by development?

Is there a best way for nations to “develop”?

What is the difference between a planned economy and the so-called free market approach?

What have been some of the obstacles to Indian industrialization and economic development? How are these obstacles being dealt with and overcome?

How is India's new economic power changing Indian society?

Who seems to be benefiting the most from India's new economic system and who is benefiting least?

### Concepts:

Development

Mixed economy

License Raj

Free Market economy

Gross Domestic Product

Economic Growth

### Procedure:

- 1 Ask students to define development? Write the key words on board.
- 2 Ask students, in groups of three, to write as complete and specific a definition of development as possible. Ask the groups to share their definitions.

### Discuss:

Is economic development necessary? Why?

Where is development necessary?

Are there places in the U.S. that are more developed than others? Where are these places? Why are they less developed?

3. Have students read “Rich Land Made Poor,” and “Which Road Leads to Development --. The Nehru Way and the Gandhian Way”

### Discuss:

How did being colonized by Great Britain affect India's economic development from 1750 to 1947? Cite specific examples.

What are the main differences between the Nehru and Gandhi approaches to development? Why do you think each championed the approach he did? What were the advantages and disadvantages of each approach?

4. Have students read “What Went Wrong with Our Economic Policy,” and “A Shift of Seismic Proportions,” and introduce questions such as:

What crisis did the Indian economy find itself in 1991?  
What is foreign exchange and why is it so important?

Why did Indian institute what became known as the License Raj? What was wrong with the “License Raj”?

What did India’s economic reforms consist of?

How has India’s increasing prosperity enable it to play a new role in the world economy?

**Note to the Teacher:**

Students should understand the huge argument the newly independent states in Asia and Africa after 1947 engaged in over the best path to economic power and independence. Since most of the colonial powers were capitalist oriented, many people in the former colonies looked on capitalism with suspicion. Many, like India chose a third way or mixed economic philosophy. Only in the 1980s did many new nations adopt a more free market approach with the urging of the United States and the World Bank and the IMF. Free market economics has only been tried by India since 1991 and has led to spectacular growth, but at the same time to increased poverty among farmers and other lower class groups.

**Resources:**

Joshi, Vijay and Little, I.M.D., India’s Economic Reforms, 1991-2001. New Delhi: Oxford University Press, 2002

## DAILY LIFE IN THE NEW ECONOMY

### Readings:

“Daily Life in the New Economy”; India’s Middle Class Takes Wing”; “Here Come the Zippies”; and “Kitty Parties”.

### Inquiry Focus

How has the rising economy affect average Indians?

What is the relationship between economic growth and personal values?

How are the values of Indian’s young people changing?

### Concepts

Consumer society

Mass consumption

Upward mobility

A software power

Liberalization children

### Procedure

1. Divide the class into three groups and ask each group to develop the main points from one of the readings. In the discussion, have each group summarize the major points in one of the readings and then open a general discussion.
2. What are the major changes Indian’s new middle class is experiencing? How are their values and behavior changing?
3. Compare the activities and values of the Indian women discussed in these readings with their own parents or adult friends. Do their mothers participate in anything like the Kitty Parties? If so, describe their activities. What examples can they cite of people combining having a good time and charity?

### Assignment:

Assign students to conduct a survey of selected classes or groups of students in their school. Ask each student to answer three or four questions such as:

What do you want out of life?

What do you want your country to do for you?

What do you want to do for your country?

Have the class write up their findings and share them with other classes in the school.

How do the attitudes of the Indian Zippies compare with the attitudes in the students’ school? If the values are different, what do you think are the reasons for the differences?

**Note to the Teacher:**

Here is another opportunity to compare India and the U.S. as they both have large middle classes. India's middle class is now about 300 million or the entire population of the U.S. With the rise of the new middle class, India, like America, faces a crisis of meanings. With the new consumerism in India, people can easily identify themselves as "I am what I buy." This materialism undermines historic values such as respect for elders and the value of knowledge for knowledge's sake. Young Indians are eager to "have it all," as many Americans believed before the great economic crisis of 2008. Both Indians and Americans are searching for new ways to find human meanings in a consumer society. In both countries many turn to fundamentalist religion, anti immigration and other primordial loyalties. Many others are trying to retain the best of the past and integrate the old with the news.

## **CHILD LABOR and EDUCATION**

### **Readings:**

“Working at Whatever Job They Can Find,” pp. 267-269; “The Little Match Girls,” pp. 269-270; “Stop Trafficking Children,” pp. 270-274; “Is Elementary Education for All a Myth?” pp. 274-277; India’s Poor Spurn State Schools for Private Education,” pp. 277-278; “Does English Education Define the New Brahmins and New Dalits?” pp. 278-280.

### **Inquiry Focus:**

How are education and child labor related in India?

Is India living up to its promise of universal education for all children?

How does family income relate to the quality of education for Indian children?

Why is child labor so widespread in India?

What is being done to eliminate child labor?

### **Concepts**

Exploitation  
Human Rights  
Inequality

### **Procedure:**

Have students read “Working at Whatever Job They Can Find”, “The Little Match Girls” and “Stop Trafficking Children.”

Have a group of students write a one act play based on the readings or else have the students in groups of five or six students each role play the youngsters in the first two readings. The characters might be Sub Dash Sada, Devli, and Om Prakash from the actual readings and several others that are workers in making bricks, farming, maid service or sweepers.

Act out the skits.

After the performance(s), lead a class discussion during which the students summarize the problems and possible solutions to child labor in India. You might ask:

Do you know any children who perform manual labor?

Does the U.S. hire child laborers? (Migrant workers, etc.)

Why are parents in India sometimes willing to have their children work instead of attending school?

What laws does India have prohibiting child labor and why aren’t they being enforced?

How can India resolve its child labor problem? What role might we play in trying to stop child labor?

Have different students read “Is Elementary Education for all a Myth?,” “India’s poor Spurn State Schools for Private Education,” and “Does English Education Define the New Brahmins

and New Dalits?” Ask students to share what they have learned from the readings. Then have these groups share what they learned. (You could do this as a jig saw lesson, students might make posters illustrating what they learned from the readings.)

Lead a discussion that addresses these kinds of questions:

What explains the vast differences in quality in the Indian educational system?

What explains the lack of financial support for Indian state schools?

Why doesn't compulsory and free education enjoy massive support among all Indians?

Why are children from poor families not likely to go to school?

Why do so many poor Indians try to send their children to private schools?

Why do many parents sacrifice so much to pay to send their children to private schools?

What advantages do English speaking Indians have in the job market? How might Indian leaders try to lessen the advantage knowing English brings?

### **Evaluation:**

Write an essay comparing the quality of some Indian government schools with the educational experience in their school.

Create a portfolio of pictures of child labor around the world including the United States. These pictures can be obtained from the world-wide web, books and magazines.

Have class make a picture history of child labor around the world and install the exhibit in the halls of you school.

### **Extension**

Students may want to try and do something about child labor. If so, you can encourage them to find out more information about it and write to organizations that are trying to stop this practice. Consult *Kids at Work*.

### **Note to the Teacher:**

Child labor is one of India's greatest problems and American kids should readily identify with youngsters like themselves who are forced to work long hours. The U.S. passed its first national child labor law in 1936. This is an opportunity to review America's experience with child labor at Lowell and other New England textile factories. Child labor and lack of education are closely related. If children work they don't go to school. Explore how our desires for cheap goods such as soccer balls, jeans and toys contribute to child labor around the world.

### **Resources:**

David L. Parker with Lee Engfer and Robert Conrow, *Stolen Dreams: Portraits of Working Children*. Minneapolis: Lerner Publications Company, 1998

Russell Freedman, *Kids at Work: Lewis Hine and the Crusade against Child Labor*. New York: Clarion Books, 1994.

Francesco D'Adamo, *Iqbal*. Translated by Ann Leonori Atheneum Books for Young Readers, New York, 2004

## INDIA IN THE GLOBAL AGE

### Readings:

"The Bhopal Tragedy," pp 281-287; "A Village Dies", 288-292; "A Night at the Call Center" 293-297; and "Global Warming's Impact on the Indian Tradition", pp. 296-297.

### Inquiry Focus:

Winners and losers in globalization

### Concepts

Globalization

Social Protest

Outsourcing

### Procedure:

#### Part One: The Narmada Dam

Set up roll play for the class. You may have several groups of players so that all the students have a chance to participate in the role play.

The players are:

A Government Aid Worker,

A local farmer

A Woman environmental activist,

The Village Headman from village that will be flooded by dam,

A local member of parliament,

A village school teacher,

A civil engineering firm's representative.

Ask each group to record on flipchart paper what their concerns are about the Narmada dam project. The statements should begin with "How to ..." (For example: An environmental activist might list "How to get the government to stop cutting down the forests in central India") Each group should try to come up with at least five concerns.

Post the flipcharts with group concerns on the board and have each group share their concerns about the dam. (Students should remain in character throughout.)

Have students examine the lists to see if there is any agreement between the lists.

After each group has shared its concerns, have each group elect one member to serve as their representative to a negotiation over whether or not to stop the dam project. This negotiation should take place in a fishbowl format with the negotiators/representatives in the center and the rest of the class in a larger circle around them. Members of the groups may send messages to their representative. One student should be selected as a moderator for the negotiation. The group should try to come up with a decision about whether or not to stop the darn project.

(Note: Students may need extra time to prepare for this negotiation. This should probably be a second-day activity.)

What have been the results of the Narmada dam project? Who has benefited and who has been hurt by the project?

### **Part Two: The Bhopal Tragedy**

Have students read “The Bhopal Tragedy” and hold a class discussion about this tragedy..

Some focus questions might be:

Why did this explosion happen? Could it have happened in an American city?

What kinds of injuries have those in the area suffered?

What has been the attitude of the Union Carbide Company thus far?

What role have lawyers taken in these cases and what have been the results and effects on average people in Bhopal and the surrounding area?

### **Part Three: Call Centers**

Have students read “A Night at the Call Center” and organize a class discussion with these questions in mind:

Have you or anyone in your family gotten an Indian voice on the phone when you called customer service? What was the experience like?

Why have so many American businesses and government agencies outsourced customer service jobs to India?

What has been the impact in the U.S. of so many service jobs being outsourced to India?

Why are customer service jobs at call centers so sought after by young Indians?

How have call centers helped to build an expanding middle class among young people in India?

### **Inquiry Evaluation:**

Students might:

Write an essay valuating different positions and arguments for and against the Narmada dam project.

Analyze the impact of the world’s large dam projects such as the Narmada, Three Gorges, and Hoover Dam, etc.

Write a short play and present it to the class on a “Night at the Call Center” or some other aspect of outsourcing customer service to India.

### **Note to the Teacher:**

This is the opportunity to take up the whole topic of globalization. Some argue that globalization is making most of the world’s people better off. Others insist that globalization is enriching a minority of big businesspeople, but impoverishing the majority of people. There is an honest disagreement on this topic and students should appreciate the defenders such as Thomas Freedman and the critics such as Arundhati Roy. At this point there is no consensus on the benefits of globalization so it is best to problematize this hot issue.

### **Readings**

Morehouse, Ward and M. Arun Subramanian. *The Bhopal Tragedy: What Really Happened and What It Means for American Workers*. Croton-on-Hudson, NY: Learning Research Institute for International Development, 1986

Bhagat, Chetan. *One Night at the Call Center*. New Delhi: Rupa & Co. 2006

Roy, Arundati. *“The Cost of Living”* NY: Modern Library, 1999.

Mitchell Levy Ed, *Happy About Outsourcing: Positive Impact Stories from Executives Who Have Offshored and Outsourced*

## INDIA AND THE NEW WORLD ORDER

### Reading:

“India Goes Nuclear,” “India Seeks World Power Status,” “India and the United States Forge a New Relationship,” “Prime Minister Singh and President Bush Announce Their Mutual Support,” “India’s Place in the New World Order.”

### Inquiry Focus:

India as a new political and economic world power

### Concepts:

Nuclear Power  
World power  
Bi Lateral Relations

### Procedure:

#### Part One:

After students have read “India Goes Nuclear” and “India Seeks World Power Status” set up a role play. Have students play: President Clinton, Prime Minister Vajpayee, Senator John McCain, Indian Foreign Minister Jaswant Singh, and Madeline Albright, the American Secretary of State.

Make believe that it is May, 1998, just after India made its first nuclear bomb test.

**Scene one:** Indian PM Vajpayee and his Foreign Minister Singh discuss how they will present to the United States their case for being recognized as a nuclear power.

**Scene two,** President Clinton, Secretary of State Albright and Senator McCain discuss what their response will be to India’s nuclear bomb test.

**Scene Three:** A general discussion and debate among all characters in one room. (Students should recognize that U.S finally recognized India as a nuclear power in 2008, ten years after the initial test, and agreed to sell India nuclear fuel.

#### Part Two:

Have students read “India and the United States Forge a New Relationship” and “India’s Place in the New World Order,” and raise the following questions:

- What was the Clinton Administration’s policy toward India? How did the Bush administration change the Clinton policy toward India?
- How did President Bush’s trip to India in 2006 radically change the policy toward India that America had been followed since 1954? Why did the United States under Bush make this significant change in policy?
- What were Bush’s reasons for changing this policy?
- What was the U.S. Congress’s reaction to the changed policy?
- What areas of mutual cooperation were set forth in the Bush-Singh agreement?

### Evaluation:

Write an essay on how Indo-American relations have changed since 1954 and the major reasons that each nation was willing to change their policies toward one another

Prepare a briefing paper for the president on why or why not the U.S. should support India as a new nuclear power?

Write a briefing paper for the American president who was elected in 2008 outlining the policy the United States should have toward India. Be sure to mention India's relationship to Pakistan and the question of Kashmi.

Have your students continue to follow the relationship between these two major powers.

**Note to the Teacher:**

No doubt India has had one of the worst images among Americans of all the peoples of the world. It is therefore difficult to get students to take the new Indian world power seriously. With decades of publicity about India as poverty ridden, cows wandering the streets and arranged marriages among children, it is most difficult for teachers to overcome this negative view. Often computer programmers who have had their jobs outsourced to India insist that once American managers find out that Indians can't do sophisticated work, the jobs will return. Indian power is here to stay and the U.S. Government recognizes this fact. Can the American population in general come to accept this fact also?

**Resources:**

Leventhal, Paul. *Nuclear Power and the Spread of Nuclear Weapons*

Madan Lal Goel, "Indo-American relations in a new light." (Lecture delivered at the 1999 Annual Meeting of the Indian Association of Asian Studies.

## THE MODERNITY OF TRADITION

### Readings

“A New Home in America” pp. 311-315; “Bollywood is India’s Cultural Ambassador” pp. 315-320; and “A Marathon Not a Dash”, pp 320-326.

### Inquiry Focus:

How tradition and modernity interact and form a synthesis?

### Concepts:

Modernization

Bollywood

The Modernity of Tradition

### Procedure:

#### Part One: “A New Home in America.”

Have students read, “A New Home in America.” Conduct a class discussion focusing on the following points:

- How did Suketu compare his Indian and New York schools?
- What did he miss most about India?
- What were the major problems he faced in New York?
- How did (do) Indo American kids try to recreate India in New York?
- When Suketu returned to Bombay, how had his friends changed? Why did he feel that he could no longer live in India?

You may want to have your students view the film “Namesake” and compare the experience of the family in that film with Sujetu’s experience. This reading and film would be appropriate for any unit exploring the immigrant experience in the United States.

#### Part Two: “Bollywood is India’s Cultural Ambassador”

If possible, show at least a part of a Bollywood film such as such as “Swades” to your class. (You can fast forward through some of the dances, etc.)

Lead a discussion about the film. In what ways is it different from films made in the US?

What are the themes and values, such as the importance of the family, that the film maker(s) is trying to convey? How does he or she make these values apparent? How are these values different from values expressed in other films your students have watched and enjoyed?

Now have the students read “Bollywood is India’s Cultural Ambassador”

Discuss with them the various insights in this reading such as the ways Bollywood films convey tradition and modernity; uphold traditional values; challenge stereotypes; and affirm pluralism. You might also have student watch the Mira Nair films “Monsoon Wedding,” or “Namesake” and have the class discuss and evaluate the film using the insight presented in the Bollywood article.

How do these films attempt to reconcile tradition and modernity?

#### Part Three: “A Marathon and Not a Dash.”

Before your students read this last article, ask each student to make a chart with two columns. Have them label one column “Tradition” and the other column “Modernity”.

Now ask them to write things about their life or American life in general that seem traditional and things that they do or think that seem modern. You may or may not want to share these lists at this point or wait until later in the lesson.

Have students Read “A Marathon and Not a Dash.”

Ask each student to make a chart with two columns. Label one column “Tradition” and the other column “Modernity”.

Ask the students to choose statements from Mr. Murthy that seem to seem either traditional or modern and write them down on their sheets under the appropriate column. Have students share their lists in class.

Assign students to write a short essay identifying how Mr. Murthy combines seemingly different values in a coherent way.

### Summary

Conduct an open discussion about tradition and modernity including in life in the United States. Encourage students to identify members of their family and/or friends who represent “traditional” values and those who advocate “modern” ones.

In what ways have these people combined seemingly different values in meaningful ways? Have students share personal experiences as well.

Students may wish to speculate on what new may emerge that will make some of their “modern” ideas seem very traditional and in what ways so called old ideas may become very relevant and important in the future.

### Note the Teacher:

Many Americans tend to think of tradition and modernity as polar opposites and that modernity will someday overwhelm all traditions. Arranged marriages will give way to free choice marriages, extended families will become nuclear and individualism will overwhelm group loyalties. This in brief, is the assumption that India will become just like us. However, recent scholarship demonstrates that all societies that are modernizing are doing it within their own historic and cultural traditions more like tradition **and** modernity. India is a good example how thinkers can combine age-old values with new global skills. Narayana Murthy, the founder of Infoys, is a good example of combining ideas and values that many Americans may think are totally contradictory.

### Resources

Meera Mitra, N. R. Narayana Murthy, *It's Only Business: India's Corporate Social Responsiveness in a Globalized World* - New Delhi, Oxford University Press, 2007

Amartya Sen, *Development as Freedom*. New York Anchor Books, 1999

Hindi Film, “Swades

### RESOURCES TO PART THREE

Akbar, M. J. *India: The Seige Within*. Harmondsworth: Penguin, 1985. Ashby, Philip H. *Modern Trends in Hinduism*. New York: Columbia University Press, 1974.

Frankel, Francine. *India's Political Economy, 1947-1977*. Princeton: Princeton University Press, 1978.

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- Kapur, Rajiv. *Sikh Separatism: The Politics of Faith*. London: George Allen & Unwin, 1986.
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- Metha, Ved. *The New India*. New York: Penguin Books, 1978.
- Misra, B. B. *The Indian Political Parties*. New Delhi: Oxford University Press, 1976.