

DOCUMENT RESUME

ED 421 440

SO 029 232

AUTHOR Greenberg, Hazel Sara; Mahony, Elizabeth, Ed.
TITLE A South Asia Curriculum: Teaching about India.
INSTITUTION American Forum for Global Education, New York, NY.
SPONS AGENCY Department of Education, Washington, DC.
ISBN ISBN-09-44675-52-2
PUB DATE 1994-00-00
NOTE 443p.
AVAILABLE FROM American Forum for Global Education, 45 John St., Suite 908, New York, NY 10038; telephone: 212-732-8606 (\$60).
PUB TYPE Guides - Non-Classroom (055)
EDRS PRICE MF01/PC18 Plus Postage.
DESCRIPTORS Area Studies; *Asian Studies; Cultural Awareness; *Culture; Foreign Countries; Global Education; *Indians; Instructional Materials; Multicultural Education; *Non Western Civilization; Secondary Education; Social Studies; State Curriculum Guides; *World History
IDENTIFIERS *India; New York

ABSTRACT

This curriculum evolved as an interactive cooperation between South Asian scholars and an educator/curriculum writer. The materials are congruent with the mandates of the New York State Global Studies program. Each lesson provides focus questions, performance objectives, procedures with accompanying student materials, and a summary/application. Teaching strategies also are included. Each student worksheet is keyed to the lesson with the same title and sequentially numbered worksheets. The teacher's guide is divided into the following themes: (1) "The Physical/Historical Setting"; (2) "The Dynamics of Change"; (3) "Contemporary South Asian Nations and Cultures"; (4) "Economic Development in South Asia"; and (5) "South Asia in the Global Context." Appendices provide a scope and sequence, a bibliography, and a videography. (EH)

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A SOUTH ASIA CURRICULUM

Teaching About India

SO 029 232

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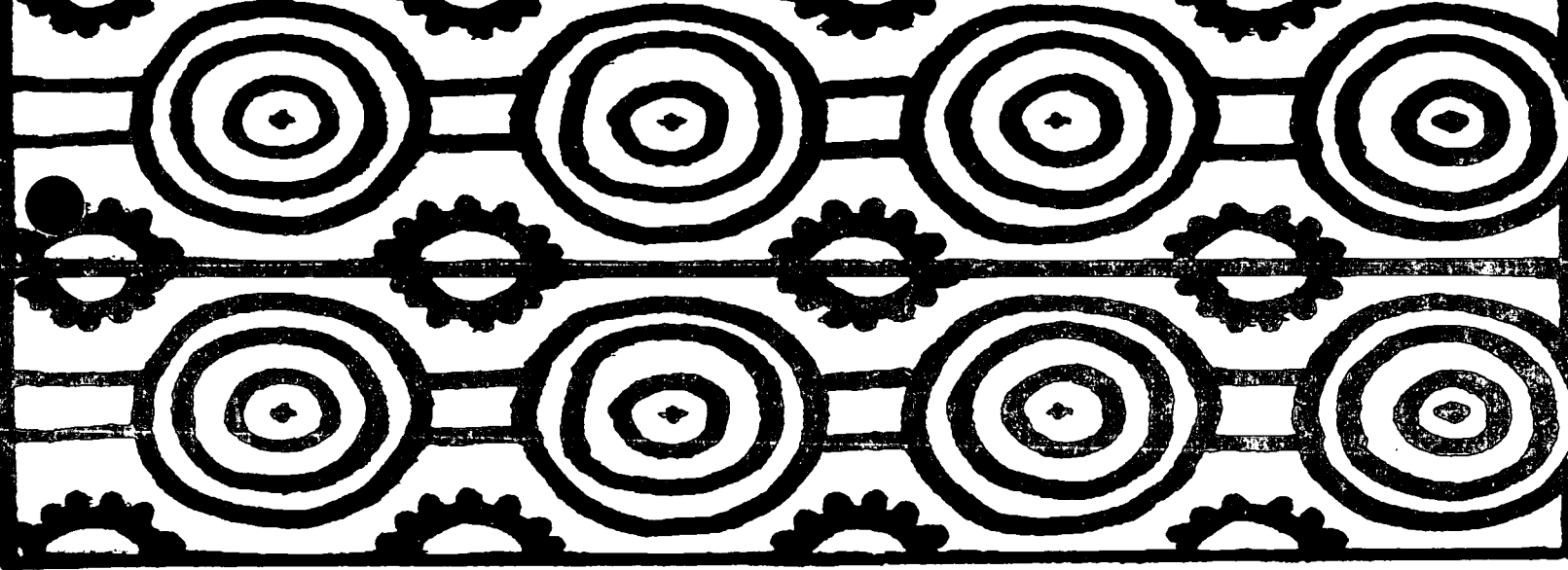
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A SOUTH ASIA CURRICULUM

Teaching About India

by Hazel Sara Greenberg
Edited by Elizabeth Mahony

THE AMERICAN FORUM FOR GLOBAL EDUCATION

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Cover design by Elizabeth Mahony and Elisabeth Valand
Maps created and executed by Michael Kirchoff, Geography Department
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cover design and ATOMIC illustrations were reproduced from *SHILPA: Folk Dances, Music, Crafts and Puppets of India*, courtesy the Educational Resources Center, NYS Education Department, Delhi, India

A South Asia Curriculum: Teaching About India
Funded in part by the U.S. Department of Education, Title VI Grant
(Secondary School Level) Price: \$60.00 plus postage and handling

ISBN 09-44675-52-2

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Correction

A SOUTH ASIA CURRICULUM: Teaching About India

Please note the following correction:

Theme I: The Physical/Historical Setting

Focus Question: How Great A Role do the Concepts of Dharma and Karma Play in the Lives of Indians?

Page: 69

In the section titled: **PROCEDURE, Worksheet 1: Arjuna's Advice to Krishna** should read **Krishna's Advice to Arjuna**.

In addition...

Page: 71

Worksheet 1: Arjuna's Advice to Krishna for the Bhagavad Gita should be amended to read: **Worksheet 1: Krishna's Advice to Arjuna for the Bhagavad Gita**

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Preface

Teaching about South Asia is probably one of the most challenging experiences for a global studies teacher. The region is steeped in history. There is great geographic diversity. Many peoples have made cultural contributions to the area. It is the birthplace of two of the oldest religions/philosophies on the earth. Sometimes, when teachers are discussing the region with their students, it is possible that the teacher may reinforce stereotypes. This can occur when the information they are teaching is outdated or if the teacher does not feel comfortable with the subject. Caste and Hinduism are difficult concepts for young people to grasp. Development issues in South Asia - population growth, maternal mortality, literacy, educational standards, potable water, rural versus urban concerns, the impact of imperialism - are rather complicated and often colored by the bias of Western writers and journalists. Even the materials developed for classroom use can be one-sided in their perspective.

The United States Department of Education Title VI initiative encourages educators to research and develop new and cogent materials for area studies, both on a collegiate and pre-collegiate level. It is understood and unstated that the average classroom teacher does not have the time to fully research an area and uncover new materials. It is also understood that a collaboration between university scholars and classroom practitioners is an effective road to follow in curriculum development. That is the essence of this project - an interactive cooperation between outstanding South Asian scholars with an educator/curriculum writer.

The curriculum evolved from the scope and sequence that had been developed. It is congruent with the mandates of the New York State Global Studies program. The development of multiple lessons brings new strategies and new materials to teachers and students. More than anything else, we hope these curriculum materials will be "teacher-friendly" and "student-friendly" as well as enlightening and provocative. We have attempted to weave the leitmotifs of pluralism, diversity and democracy through all the lessons.

*During the development of this curriculum, we were eager to provide teachers with the best materials possible to help encourage exciting classroom instruction. Each of the "lessons" follows a format familiar to most teachers: **FOCUS QUESTION, PERFORMANCE OBJECTIVES, PROCEDURES WITH ACCOMPANYING STUDENT MATERIALS, SUMMARY/APPLICATION.** The lessons are designed to vary classroom activities. Teachers are recommended to refer to the *Teacher Guide* if they have any questions regarding these teaching strategies.*

Each of the student worksheets is keyed to the lesson with the same title and sequentially numbered worksheets. In most cases, exercises are printed at the bottom of each of the student worksheets.

I want to thank my outstanding scholar-advisors for their unending assistance during the term of this project. They were largely instrumental in creating the scope and sequence, as well as providing marvelous resources for the student worksheets in the guide. Their comments and advice helped clarify my thinking about what should be taught to pre-collegiate students.

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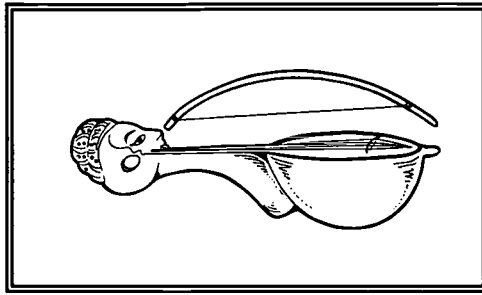
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Ms. Elizabeth Mahony has been my invaluable assistant and editor on this project. My deepest thanks for her support.

Hazel Sara Greenberg

Director of Curriculum

The American Forum for Global Education



A Flavor of India

by *Donald Johnson*
 Director of International Education
 & Professor of Asian Studies
 New York University

India is a very long and complex civilization, reaching back as an unbroken tradition for more than four thousand five hundred years. If we date U.S. history from the time of the first settlements in New England and Virginia, we Americans have a history of less than four hundred years. If we count our history as a free nation from the close of the Revolutionary War, our history is a little over two hundred years. Indian history would then make up twelve of our long histories and about twenty-two of our short histories. Not only is India both ancient and modern, but it is a land of almost unimaginable diversity. As the late Prime Minister Jawaharlal Nehru once noted, "India contains all that is disgusting and all that is noble. You can take your choice."

Because European geographers divided and named the continents on most of the maps we use, Europe is usually called a continent while India is called a sub-continent. In reality India embraces cultural and linguistic differences as diverse as the nations of Europe - all within one national political system. Perhaps Bengalis in the northeast of India are as different from the Gujeratis in the west as are the Italians from the Scotch. Certainly Tamil, the language of the southern most state of India, is as different from the Northern language of Hindi as is Turkish from English. We should think of India, both in cultural diversity and in its size and population, as we might think of Europe, except that India has a far longer history. When we try to study this vast civilization we may grasp a small part of it in a daily lesson and mistake one impression with the whole. A famous Indian poem handed down from the Jain tradition makes this point by asking us to imagine that six blind men are groping about an elephant trying to explain what an elephant is.

It was six men of Indostan
 To learning much inclined
 Who went to see the Elephant
 (Though all of them were blind),
 That each by observation
 Might satisfy his mind
 The First approached the Elephant
 And happening to fall
 Against his broad and sturdy side
 At once began to bawl:
 "Bless me! but the Elephant
 Is very like a wall."
 The Second, feeling of the tusk,
 Cried, "Ho! What have we here,
 So very round and smooth and sharp?
 To me 'tis mighty clear
 This wonder of an Elephant
 Is very like a spear."
 The Third approached the animal,
 And happening to take
 The squirming trunk within his hands,
 Thus boldly up and spake:

"I see," quote he, "the Elephant
 Is very like a snake."
 The Fourth reached out his eager
 hand And felt about the knew.
 "What most this wondrous beast is
 like Is mighty plain," quoth he;
 "'Tis clear enough the Elephant
 Is very like a tree."
 The Fifth, who chanced to touch the
 ear, Said, "E'en the blindest man
 Can tell what this resembles most;
 Deny the fact who can,
 This marvel of an Elephant
 Is very like a fan."
 The Sixth no sooner had begun
 About the beast to grope
 Than, seizing on the swinging tail
 That fell within his scope,
 "I see," quoth he, "the Elephant
 Is very like a rope."

And so these men of Indostan
 Disputed loud and long,
 Each in his own opinion
 Exceeding stiff and strong,
 Though each was partly in the right,
 And all were in the wrong."

(from "The Six Blind Men and the Elephant," by James Godfrey Sax)

Because of this diversity and longevity, India has, for millennia, like the elephant, challenged the imagination of those, like the six blind men, who have visited this complex civilization. From impressions of early travelers onward, outsiders have often misunderstood India and most have either greatly admired it or dismissed the culture with disgust.

As we begin our journey into the study of India, we can try to be a little more open about our study of India than many of earlier travelers who judged India on the basis of their own ideas of the good life. One of the best ways to study a civilization like India, even as our brief study means that we will, because of the short time we have, probably grab on to a tusk, an ear or a leg of the elephant. But if we try to experience and appreciate some of the expressions of the culture such as food, music, art, literature, politics and social life, we will come to see that all these parts of the elephant take us deeper into something that has a wholeness and identity. In the Indian tradition of aesthetics, the way people sense and interact with the arts, a key idea is "rasa," roughly translated as flavor or taste. Performers of Indian dance and theater try to help the audience gain a feeling of rasa or flavor of life. Perhaps as we embark on our study of India, we should approach it with the wish to feel rasa or some of the flavor of Indian civilization. We would do well to try to get the true flavor of India rather than to try to remember all the details of this study, although many of the details will help us experience the culture. The Rasas we take away will linger with us for a long time and rasa is much more than all the units and lessons you will study in this package.

The flavor of India is expressed in its foods where a melody of spices and other ingredients are carefully balanced into something at once larger than the parts, yet the dish retains the specific identities of each ingredient. Indian civilization itself is a medley of diverse people making up a recognizable nation. The rasas of India are also there in the music which moves out in marvelous improvisations from the eternal beat of the drone; (get the name of instrument), Rasa is certainly there in the architecture where both Hindu temples and Islamic mosques embody the people's image of the world and how one is supposed to live in it. The rasa of India is there in the sculptures and paintings of countless deities and in the mythic expression of the universe and in the various dance traditions which tell the stories of the Gods and Goddesses.

A strong flavor of India can be gained by reading the Ramayana and the Mahabhara, the two great Indian epics of world literature. Their place in Indian civilization is so basic that when Mahatma Gandhi sought a symbol to stand for the India he dreamed of when once free from Britain, he chose the ideal of "Ram Raj" or the rule of King Rama from the Ramayana. We can also gain a taste of India in poetry, stories and film where the age-old themes of salvation, duty and principles of human relationships are re-worked by poets and artists of our own time. The symbols of the great tradition are also important forces in politics. A magazine article on a massive water development project has a picture of Shiva in one corner and the author knows that almost every Indian will know the story of the Great God Shiva catching the sacred Ganges River in his hair in order to tame it.

Hinduism, the majority religion of India, unlike Islam, Judaism and Christianity, does not require every person to follow the same laws and rules. Because, as Hindus believe, each person is different, he or she must have specific rules to govern behavior and these rules must change as we grow older and hopefully wiser. As we move in age through the life cycle, we change and the scriptures outline moral expectations for each of these four ages. We are also different by sex, personality or guna, and by virtue of our birth into specific communities of people.

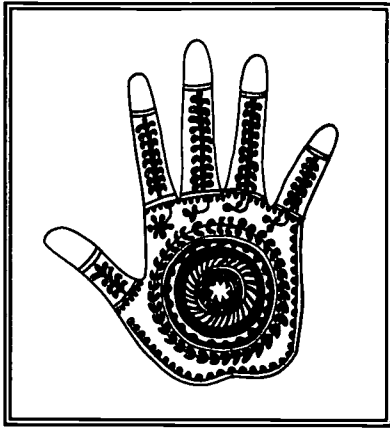
Much of Hindu life and your study of India will depend on an understanding of dharma the principle that determines what proper behavior for each person is to be in any given situation. Whatever particular rasa or part of India we may be dealing with may make us think, on that day

when we are studying that small sample, that this must be the key to understanding all of India, but we must always keep in mind that although each rasa is true, it is not the whole truth. Perhaps a life time of study would not even bring that "whole truth."

India cannot help but challenge the mind sets of both American teachers and students. Indian civilization and cultural values developed in very different ways and are far removed from American and European culture. For young Americans who think they define themselves by the choices they make as individuals and the items they consume, things such as arranged marriages, caste and the non-materialistic messages of Indian teachers may seem backward and distinctly un-modern. Most Indians experience a universe which they believe is all interrelated, a seamless web of existence. All life and every part of the universe, Hindus say, is but a manifestation of the ONENESS of all existence. Most westerners may believe that God and creation are separate and that parts of the world are in conflict. Westerners raised on Aristotle's excluded middle principle where every proposition is either right or wrong will find Jain, Buddhist and Hindu logic, which holds that one's perception of things shape many possible understandings of the world, baffling and imprecise.

In a modern culture, especially in the twentieth century, which takes violence for granted and still glories in war, India's long tradition of ahinsa or non-violence which culminated in Gandhi's nationalist movement, may seem effeminate and unheroic compared to Mao Tse-Tung's admonition that, "Truth grows out of the barrel of a gun," or various Sylvester Stalone and Arnold Swartzenager films we often watch.

During the few weeks that we will study India we must try to remember that our own pictures of what we think is normal and good is only one way of looking at the world, and that there are many other ways of organizing society which may be equally good. Rather than trying to judge India and its long and diverse history, even as we can't help comparing it to our own way of life, we should appreciate it, marvel at its achievements and use our study to deepen our understanding of the world. Each culture gives special importance to those things and ideas it values, representing them symbolically in songs, epics, legends, images and sacred places. In studying India and taking its long and rich civilization seriously, we will not only learn about a culture very different from our own, but we will also learn to see our own way of life in a new perspective, and, hopefully, this new knowledge and understanding of the world will make the world more exiting for us and we will become more interesting people as well.



Teaching India and India's Teaching

*by Anand Mohan
Professor of Interdisciplinary Studies
Queens College of CUNY*

In this day and age in America, when the public discourse, both popular and academic, is replete with references to ethnic diversity, religious pluralism, and multiculturalism, it might seem superfluous to stress the significance of the teaching and study of Indian civilization, especially now that immigrants from the Indian subcontinent are in our midst, even though in minuscule numbers. Yet the saliency of such a study becomes self-evident when we seize the historical fact that Indian civilization has been, at bottom, a self-conscious attempt over a long stretch of time to come to terms with precisely such refractory realities as ethnic diversity, religious pluralism, and multiculturalism.

The lesson to be learned from a study of these two civilizations, the Indian and the American, is that while each embodies a world view fundamentally different from that of the other, and both have attempted to accommodate these realities, neither has been able to transcend them.

When British imperialists were at pains to repudiate the very existence of India and dismissed it as a mere geographical expression, they were not entirely wrong. The self-understanding of the ancient Indians was not that they constituted a country or a State but rather a civilization; and when the modernized Indians of the nineteenth century proclaimed that they were a "nation," they could not conceal how very much more English than Indian they were in their thinking.

It is this reception of the alien concept of nationality into the Indian political consciousness that resulted not only in the partitioning of the subcontinent between India and Pakistan but also the subsequent breakaway of the two halves of Pakistan, and the creation of Bangladesh. Nationalism thrives on exclusiveness and the perception of the other as the antagonist. The genius of Indian civilization consisted in its spirit of inclusiveness and its perception of the other as simply a different protagonist.

What held Indian civilization together was not the notion of nationality but the idea of community. This consciousness of community was produced not by any single abstract element, but by a multiplicity of concrete factors such as language, tradition, territoriality, religion, occupation and culture, each of which was a discrete unifying principle. It was inevitable that the individual was therefore concurrently a member of several different communities, and his loyalties were multiple, concentric, and expanding.

Membership in these several communities entailed obligations, which were deduced from the overarching conception of dharma. Dharma was seen as the principle which sustained and regulated the universe both at the microcosmic and macrocosmic levels. Dharma governed the conduct of individuals in their lives' progression; it ensured the well-being of society; and it produced universal harmony. However, dharma was not a set of rigid rules or a collection of categorical commandments. Protean in character and content, it permitted a wide latitude in the formulation and interpretation of obligations.

Dharmic obligations varied with time and place, context and situation. They accorded with one's station in life and with one's status in society. They governed one's conduct in war and peace, in prosperity and adversity. It is this variability and mutability of dharma which has invited the charge from some Western commentators that the Indian lacks any sense of firm ethical commitment. It was also the basis for the lamentation of John Foster Dulles that India's foreign policy of nonalignment between capitalist democracy and Communist dictatorship was fundamentally immoral.

From the Indian's monistic perspective, however, there is one entity alone of which one could speak in absolutist terms -- and that is the Absolute itself, the unmanifest One. In the manifested world of duality and plurality, within time and space, everything can only be, by definition, relative. To demand an uncompromising adherence to absolutist standards and measures in the relativistic realm of politics and morals, the Indian counters, is imprudent. Compromise and concession are the life-blood of politics.

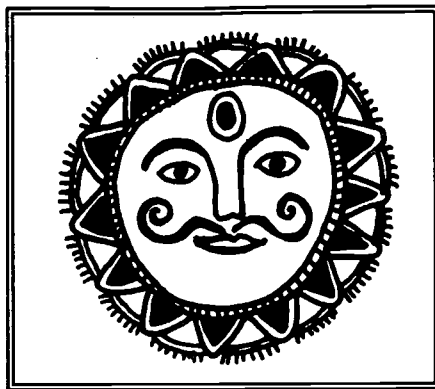
Indeed, the Indian extends this argument to a consideration of religious beliefs also. Although there can be many doctrines about Truth, there can be no such thing as the one and only true doctrine. Just as all the rivers wend their way to the same ocean, so too do all religious paths lead to the one ultimate Reality. It is this stance which, emphasizing the uniqueness of spiritual experience, as opposed to conformity with religious dogma, that has led the Indian to insist upon the primacy of tolerance as a supreme value. It is also this very conviction which prompts the Indian to eschew all literal and fundamentalist interpretations of scripture. When Western journalists frequently write about Hindu "fundamentalism," one should read "Hindu militant nationalism" which, as pointed out earlier, is an idea imported from the West and is alien to the authentic Indian tradition.

If the foregoing passages leave one with the impression that everything Western is necessarily antithetical to all that is Indian, it would be grievously wrong. India's contact with the region to the west of her -- Persia, Greece, and Rome, and later on with Europe, through the Arab middlemen, was constant and continuous, until the European oceanic penetration of India in the 16th century. European rationalism and empiricism, the spirit of inquiry and the scientific temper found ready acceptance in India, because the achievements of ancient Indian civilization in mathematics and astronomy, physics and chemistry, medicine and metallurgy depended on approaches and methodologies not dissimilar from those of modern science.

Western political ideas and institutions, the organization of the polity along federal lines, the rule of law and the principles and procedures of the judicial system and, above all, the English language and English educational institutions, not to say anything about the ballot box, the cricket bat, the authorized version of the Holy Bible, and the joint stock company, were enthusiastically received by the elites, and have become an integral part of the Hindu way of thinking. So much so that as early as 1911, the Hindu liberal leader, Gopal Krishna Gokhale, could assert confidently that in India the West had entered into the very bone and marrow of the East. It would be quite true to say that today, of all the non-Western societies of the world, none is more Western in spirit than India is.

The younger generation in America today would find the study of India at this particular juncture quite rewarding because of the transitional stage through which India is passing, and the revolutionary transformations occurring in her society. Although India, unlike China and Japan, never closed her doors to outside influences at any time in her history, she managed to maintain intact the uniqueness of her social institutions and her cultural heritage through the preservation of the autonomy of her village republics.

Today, as the saying goes, we live in the global village. The winds of change encircle the globe, and India cannot remain immune to the pomp, the circumstance and the catastrophe of world history. Although India always possessed a history of tradition, she did not develop a tradition of history or evolve a philosophy of history. She must now reflect, more than ever before, on the meaning and purpose of the history which is shaping her, and which, in turn, she has an opportunity to influence. India today is a vast laboratory of political experiment, economic innovation, scientific progress, and social change. Since the repercussions of this engaging phenomenon cannot be contained within the confines of the Indian subcontinent, they can be ignored only at great peril to those who wish to deal with her but do not seek to understand her.



Studying Modern South Asia

*by Susan S. Wadley
Chairperson, Department of Anthropology
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Why study South Asia? More especially, why study rural South Asia? As I think about these issues, I focus on patterns of life style and change that are broader than merely a village in India, or India itself. It remains true that more than 70 percent of the people in South Asia live in rural areas, in the thousands of villages that dot the landscape in Bangladesh, India, Nepal, Pakistan and Sri Lanka. The lifestyles of most of these villages are today rapidly changing, due to new agricultural techniques, educational levels, government programs, radio, movies and television, migration (especially of males) to urban areas, and so on. While the precise elements of tradition and change vary for each community and region, the broader patterns are common through South Asia and share much with other modernizing regions of the world. It is both the particularity and the shared broad patterns that should draw us to South Asia.

For five weeks in January-February, 1994, I was in India. Much of that time, I spent in a rural village about 150 miles southeast of New Delhi. While I have written a lot about this village, including a forthcoming book (*Struggling with Destiny in Karimpur, 1925-1984*), my thoughts about rural India were reformulated as a result of this trip. I would like to use these new insights to share with you why I think the study of South Asia is important.

Most of my work in India for the past 27 years has been focused on a village known as Karimpur about 150 miles southeast of New Delhi. Prior to the Ayodhya crisis and the increased Hindu-Muslim tensions in India, I had already found an increased religiosity in this village, related, I believe, to rising prosperity and increased leisure time for women. Religious performances are also a major way of expressing group identity: if a low ranked caste group sponsors a religious lecturer, they make themselves visible and gain in prestige. Likewise, if a group of women belonging to a household can afford a ritual that involves feeding all their neighbors, they too gain prestige and more visibility in their neighbors' eyes.

Everyday religious identity is also important now. When I first went to Karimpur in the late 1960s, Muslims and Hindus were dressed identically and there were no visible signs of religious identity. But by the late 1980s, Muslim women had begun to dress in "Muslim" outfits (baggy pants and long shirt in place of the "Hindu" sari), while Friday prayer ceremonies were held in public spots. One of my concerns on this trip, then, was to discover what effects the focus on Hindu-Muslim differences on the national scene had had on this village.

Most importantly, perhaps, the district in which Karimpur is located had not had any significant disturbances before or after the mosque in Ayodhya was torn down. Karimpur itself had had a minor incident: the guardian deity of the village is a Muslim known as Khan Bahadur (the 'great' Khan) and his small shrine atop a ruined fort near the bus stop at the village was partially destroyed in December, 1989. The villagers, and especially the Hindu Brahman leaders and landlords, were horrified that their guardian deity should be attacked and the shrine was rebuilt within 24 hours.

By the winter of 1994, no one wanted to talk about Hindu-Muslim relations. I found Brahman women still visiting Khan Bahadur's shrine to ask for his protection and to thank him for what he had previously given. I found increasing signs of Muslim identity, including elaborately decorated houses. But everyone dismissed my questions about Hindu-Muslim tensions with "it's not important" (though I was still told about the outrageous fertility rates of Muslims and other pieces of local anti-Muslim lore). What I did find, however, were increased caste tensions.

Increasingly, rural India is responsive to the national political culture. In elections in November of 1993, the state government where Karimpur is located became dominated by a low caste of one time cow herders (Yadavs). Perhaps even more importantly, the Brahman (high caste) dominance of village politics had been broken several years previously and the village headman was also a Yadav. Inter-caste tensions were clearly an issue this time, with state politicians waging inter-caste battles in order to upset the new Yadav-dominated state government. In modern India, caste identities are salient politically and castes act as ethnic groups often do in US politics. In 1994, these caste conflicts were receiving the attention of my village friends, not Hindu-Muslim conflicts. The Hindu-Muslim dispute around the sacred shrine (whether Hindu or Muslim or both) at Ayodha was itself a dispute created by politicians for their own ends. The intrusion of modern media into all corners of South Asia means that political messages -and politically charged disputes - can be carried into every village. These politically motivated disputes are no doubt as successful as they are precisely because of the broad reach of modern media. It is increasingly clear that rural India is remarkably sensitive to a broader political culture.

This is a pattern repeated around the world, whether in Bosnia, Iran or China. But these South Asian disputes do have historical and religious roots. In order for us to decode the propaganda, including that presented in our own western news media, we need to have some understanding of South Asian history and religions. And as ethnic tensions increase around the world, any understanding that we can gain of their elaboration in one society can increase our understanding of their formulation in another.

I also gained new insight into the issues facing rural residents who have fought to gain an education. A bit of background is necessary to understand this issue. Two generations ago, only a few elite men in any village were educated past primary school. Those men with 8th or 10th grade educations were almost guaranteed a job with the government, as a clerk or secretary. And many Brahman men from Karimpur had such jobs in the 1940s, 50s, and 60s. It is these men that today's poor seek to emulate. They struggle to give their sons a 10th or 12th grade education. But in the India of the 1990s, a 12th grade education gets you a job in a factory or as a peon (carrier of water and other lowly tasks) in some office. With few urban

connections, the poor in communities like Karimpur do not yet realize that these are the only jobs available to their sons: they still aspire to the job in government service - jobs that now require BAs, MAs and good political connections. So they send their sons to Delhi only to have them end up sorting clothes for exporters. Both sons and parents are unhappy at this outcome. I foresee political turmoil emanating from these rural youth (as indeed there was in Panjab throughout the 80s and early 90s where it took the form of the Sikh movement for independence [Khalistan] and in Sri Lanka in the 1971 Insurrection) as the reality and their dreams, based on an outdated reality, are even less aligned. That rural youth are seldom given technical educations exacerbates the problems of employment.

Here too India shares a problem that is world-wide. India is beginning to prosper economically, but those most able to get jobs are those with technical skills. India's educational system must undergo drastic revision in order to meet the needs of industrialization and its own citizens, just as we in the US must reeducate for the new world of computers and service-oriented jobs.

Hence the lessons of rural India are one example of forces elsewhere in our world of the 1990s. One of the goals of using this curriculum should be to extrapolate from these lessons about South Asia to further our students' understanding of processes common throughout the world.

Teacher Guide

In the last few years, there has been a quiet revolution going on in classrooms around America. Teachers have moved away from "chalk and talk" presentations to more interactive strategies with their students. Experienced and innovative teachers are well aware that students learn best when they are involved in the process of learning. All the research which has recently been conducted about how we learn indicates that we move from the "known" to the "unknown", expanding our knowledge base as our interest in a subject grows. Getting students involved in the process of learning is crucial in today's educational environment. For some of the newer teachers, these pedagogical skills are now becoming part of their classroom vocabulary.

While we were developing this curriculum, there were two concerns that were paramount. The first related to the validity and cogency of the content. We wanted the content thrust to be current and interesting, as well as reflecting the indigenous voice of South Asia. The second goal was directed at classroom procedures and providing teachers with as many interactive strategies as possible within the framework of the content material. Therefore, each of the lessons is really two pieces: the first related to **what will be taught**, as exemplified in the teacher background piece as well as the student handouts. The second component, which we consider as important, is **how the topics will be taught**. This is found in the "lesson plan" which precedes the student handouts.

Some lessons plans are very detailed. They were designed in this manner to be especially useful for teachers unfamiliar with the content material. They are really just suggestions to show how there is a marriage between the lesson development and the student materials for the lesson. As each of the lessons were created, we attempted to develop the most innovative classroom procedures possible to make this material "real and important" for precollegiate students. We have field-tested these lessons and the reports indicate that we have been successful. Many of the teachers have followed the lessons verbatim; others have made adjustments which are appropriate to their classroom styles. We are suggesting that teachers find a comfortable mode when they use the guide, while reminding you that the material is often closely "keyed" to the teacher lesson and visa versa.

There were some strategies which were used in many of the lessons. In order to assist teachers who may not be familiar with other strategies, we have developed a concise *Teacher Guide* which, we hope, will explain and assist the teacher in implementing some of these approaches in the classroom. The *Teacher Guide* includes teaching strategies for *Tapping Prior Knowledge, Vocabulary, Writing, Review and Involvement*. Many of the lessons in *A South Asia Curriculum: Teaching About India*, rely heavily on **cooperative learning** (participatory learning), a wonderfully successful method for involving students in the classroom. Other useful techniques include **semantic mapping, cloze procedures and organizers**. In the guide which follows I will attempt to explain each of these more carefully. We hope these short explanations will be valuable as you use this guide.

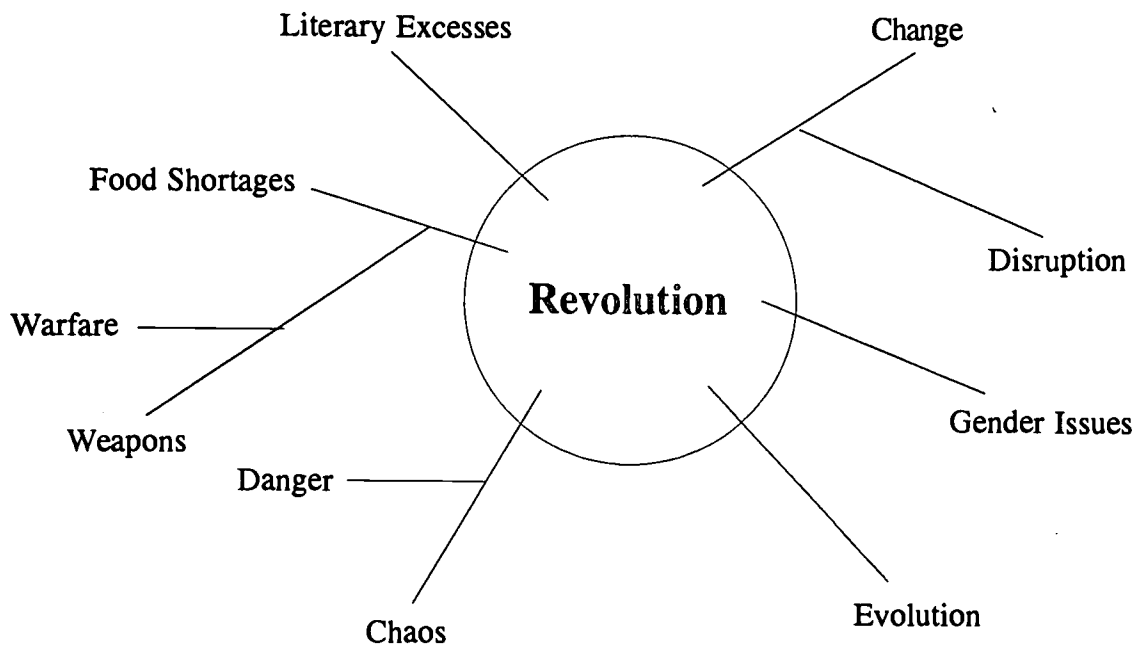
TAPPING PRIOR KNOWLEDGE STRATEGIES

A. Semantic Mapping (Word Map/Brainstorming)

In this activity, students are given a word, phrase or concept. They are asked to think silently for about two minutes, jotting down any ideas or thoughts which come to their minds. The activity is then open to the class and the students are asked to "brainstorm" their thoughts with their fellow students. A map or web is developed, based upon student reaction. This activity provides the teacher with a quick assessment of the student's background knowledge. It is also an excellent framework for introducing new vocabulary and concepts. From the student's point of view, the activity helps them use their prior knowledge of a subject and allows them a means of sharing that knowledge with other students.

Allowing students time to silently think about an issue will multiply their responses.

Once the teacher has placed the central concept on the chalkboard, all the student responses are listed, without teacher or student comment or judgment. When all the reactions have been gathered from the class there are several options open for the teachers. Responses may be sequenced, prioritized, grouped under titles and/or sub-titles, divided into units or any other activity the teacher deems appropriate.



B. Anticipation Guides

This type of guide can be used either with or without a reading. Basically, students are asked to read or draw from experience or knowledge and think about the topic. They then "guess" or anticipate *what* is going to occur. A possible step-by-step procedure might develop as follows:

- ▶ Teacher placed a chart on the chalkboard. The first column will list the initial comments made by the students when they are asked about a topic. For example, if the topic for reading will be Indian women, students will respond with what they "guess" will be in the reading. These answers will be listed in the "Before" column.
- ▶ Students then read a text, see a film or video, etc.
- ▶ Teacher develops an "After" column. Students discuss what they have read or seen. These answers will be listed in the "After" column. This is now compared to the "Before" column and allows the students to review and test their predictions.
- ▶ Students are then asked what they have learned and how it differs or agrees with what they already knew. This may be followed with a writing activity to reinforce what the students have learned.

C. "What I Know" Chart

This chart is another useful activity to help students use their prior knowledge of a subject. A model of the chart is on the following page. The students can complete the first column (WHAT I KNOW) before the lesson. At the conclusion of the lesson they can complete columns 2 (WHAT I LEARNED) and 3 (WHAT QUESTIONS I HAVE) to understand and quickly assess what the students have learned during the lesson. It is recommended that teachers use this activity periodically, both as a "steady review" and a measure of student assessment.

"WHAT I KNOW"

WHAT I KNOW	WHAT I LEARNED	WHAT QUESTIONS I HAVE

VOCABULARY STRATEGIES

A. Vocabulary Acquisition

Our students need to acquire a "social studies" vocabulary - language intrinsic (key) to the subject matter such as imperialism, democracy, etc. At the same time they must expand their vocabulary to include generic (core) languages - e.g. benefits, visuals, etc. The teacher can assist them by creating dual glossaries:

Key Words are words which relate directly to social studies material and which are intrinsic to the content. Some examples of **Key words** include: imperialism, nationalism, feudalism, topography, scale, Lutheranism, etc. **Core words** are words that are generic to the language and not necessarily content specific. Examples of core words include: advantages, monarch, legislation, judicial, visuals, etc.

One strategy for vocabulary acquisition is to create a chart with headings: Words, General Class (key or core), Definition, Extra Information. As new words are added to the students vocabulary, they complete the chart and then create sentences using both key and core words. With this "testing" mechanism the student will have immediate use of the language and feel more comfortable.

B. Teaching Vocabulary in Context - The CLOZE Strategy

CLOZE Activity: Students use words from the aim/theme to complete a reading passage. It is strongly suggested that this be done as a group activity in which the chart below is used. **Distribute passage to students who fill in the missing word using the four column chart.**

1. Students fill in the word they feel is appropriate in Column I.
2. Break students into groups of 3-4. Enter words selected by group in Column II.
3. Group reaches consensus of best word which is entered in Column III.
4. Students check their word choice against word of author, noted in Column IV.
5. Class discusses word choices and reasons for choices.

STUDENT CHOICE	GROUP CHOICE	GROUP CONCENSUS	AUTHOR USE

WRITING STRATEGIES

Writing is a skill. Students can be taught to overcome their fear of writing and to write with a degree of comfort. A good part of teaching students to write is to teach a process of writing. It is often important to model and demonstrate for the class and then allow the students time to practice. Sometimes it is really necessary to make writing a "step-by-step" experience. Once the students acquire skills, they will be less reluctant to deal with writing in the classroom and on examinations. In order for students to develop writing proficiency, it is vital to have a writing component as part of every lesson. Sometimes the writing may only take three or four minutes and involve the students in writing a question or summarizing a paragraph. At other times, the writing can be a full period activity and students can edit each others work in dyads or groups. There are endless possibilities for introducing writing into each lesson.

A. Writing Frames

This activity can either expand on a unit theme and/or summarize information. For the student, the frame helps the inexperienced writer because it provides a format for written expression. Students who are unable to begin their writing piece can more easily overcome "writer's block." There are many different types of frames the teacher may devise for the student. In developing a frame, the teacher may write the first sentence of every paragraph or present the students with an outline and assist them in "framing" the outline into sentences and paragraphs. The writing frame sets a model for what the writing piece should look like. Modeling is an essential teaching strategy.

B. Persuasive Essays

This activity helps students sharpen their powers of persuasion by learning what good reasons are; the difference between an example and a reason; the purpose of introductory and concluding paragraphs; paragraph format. Writing skills become integrated into the content area and the students are forced to use the content discussed in the classroom in a writing format. This moves the learning process and allows students to further integrate what they are learning into what they have learned. Students learn that writing helps them organize their thoughts and that "writing is thinking; writing is learning."

C. Learning Logs

We suggest that students receive a Learning Log every day, completing it in class or for homework. The Learning Log provides a framework for summarizing the day's work, placing responsibility on both the learner and the teacher. For the student, the log cements the day's learning, clarifies questions that may still remain and makes student responsibility an integral part of the learning process. It models the process that good learners use. The student is forced to think about what he/she learned, did not understand and would like to know more about. The teacher should review the logs for feedback as to how well the students have learned the material, what information must be clarified, and what additional information would be of interest to the students.

Name _____

Date _____

LEARNING LOG: CLASS HIGHLIGHTS

Directions: At the end of the lesson each day it is important to review and summarize what you have learned. This activity will help you remember the day's learning while it is still fresh in your mind.

Lesson _____

1. Today in class, I learned about

2. I learned the following facts:

- a. _____
- b. _____
- c. _____
- d. _____

3. I do not understand:

4. I want to know:

REVIEW STRATEGIES

Our students today need "speedy practice." Material must be reviewed frequently during the lesson. Working informally in dyads (pairs) and triads (threes) is a useful method to allow students to review. The teacher should allow the students to share several times throughout the lesson. Students will be more inclined to tell a peer if they do not understand than to make an announcement for the whole class. These quick, small groupings will give the students the opportunity to develop questions which they might not ordinarily ask.

Dyads and triads are also positive and fruitful to start a lesson. Students can be asked to review the most important points of the previous lesson. This can be done either with or without their notes. The more habitual the review procedure within the context of the lesson, the more responsive students will be to utilizing previously covered material.

In addition, there are more formal types of review activities which should be used:

Organizers

Many of our students are unable to organize the material we present in the classroom. In an active classroom, so many things are happening concurrently and students often cannot discern between the important and the trivial. Organizers are useful because they help the student differentiate among the many issues discussed in the classroom. Organizers are useful for students because they are primarily visual. Our students, products of television, videos and movies, are primarily visual. Charts and graphs, as well as cartoons and line drawings are found throughout the guide. The following organizers can be created for the students:

- ▶ Grouping and labeling organizers
- ▶ Generic organizer using titles and topics
- ▶ Flowchart organizer
- ▶ Acronym organizer
- ▶ Visual organizers: Trees, flower garden, maps, rivers of thought, etc.

The teacher may find it necessary to periodically stop to check the students' learning by helping the students organize the material. These organizers should be left on display in the classroom as the students work through the unit. It is a visual record of what has been covered and allows the students to "see" the work they have accomplished. Students should be encouraged to develop their own organizers after models have been introduced to the class.

INVOLVEMENT STRATEGIES

Cooperative Learning

All current educational research tells that students learn more, learn better and remember more if they are involved in the learning process. Cooperative learning strategies are virtually part of every lesson in the curriculum guide. Cooperative learning can be as simple as all the groups reading the same material and responding to the questions in their groups, to a "jigsaw" technique where different groups read different materials related to the topic and either respond to the same questions or different questions. In either case, the students are responsible for their own learning.

A "How-to" for teachers follows. It is suggested that the teacher introduce the procedures and techniques of cooperative learning independent of the first cooperative learning lesson. This will allow the students time to review what is expected and resolve procedural issues prior to the lesson.

A "How To" for Cooperative Learning

► Heterogeneous grouping is more desirable than homogeneous grouping. Try to compose groups with both weak and strong students. When you are beginning cooperative learning, it is suggested that the groups remain permanent until students become more familiar with the mechanics of the strategy. Once cooperative learning becomes a part of the classroom routine, the teacher can rearrange the groups and assemble new groups. Students should be grouped as randomly as possible. Possible grouping techniques could be:

- (a) drawing from a bowl
- (b) birth months
- (c) playing cards
- (d) colors
- (e) "count-off" method
- (f) writing assignments on paper and distributing them to the students.

► Make sure that each group has a carefully structured task which will result in a product. Groups may have different readings and the same assignments; they may have the same reading and different assignments. The combinations are determined by the teacher who engineers the lesson.

► The group may or may not select a leader, depending upon the nature of the assignment, the instructions of the teacher and the needs of the group. If a leader is chosen, he or she may lead the reading or attempt to explain the assignment to the group. However, all members of the group must be encouraged to read aloud and participate in the activity. This participation may not occur when groups are first selected. Be patient - peer pressure will bring the recalcitrant student into the group.

- ▶ The individual is to be held accountable within the group by members of the group. But there should be group rewards so that everyone in the group "wins" and there are no "losers."
- ▶ Since the students will be working toward mutual goals, individual as well as interpersonal skills are stressed. Students should be encouraged to join their group and start work promptly. Groups could assemble as they enter the room and get "on task" immediately.
- ▶ Students in the group should be encouraged to share resources, materials and ideas. Each member of the group should receive the assignment and feel free to turn to his/her neighbor to discuss a question of vocabulary, concept or a comprehension issue. Discussion should be encouraged among the group members and the teacher should learn to live in a classroom where there is some noise.
- ▶ Try to create some competition among the groups. Although we are stressing cooperation, we still see some value in competition. Team competition can win bonus points and assist students in grade improvement.
- ▶ The teacher serves as a facilitator, a resource and an observer. The teacher may join in a group for a short period of time and may assist the students in their various roles. It is advised that the teacher set limits so that the task assigned can be achieved by all.
- ▶ Closure activities can involve all members of the group as members are called upon to justify their answers, support their evidence and identify the attributes which led to the group decision. Even students with reading disabilities will be able to take part in the discussion. Each group participant will enjoy satisfaction from the lesson.
- ▶ Cooperative learning lessons require a good deal of organizational effort by the teacher prior to the lesson. Readings must be carefully selected for high interest, relevance to topic and readability. The questions must be carefully delineated and the task clearly defined. This preparation will pay off in an exciting lesson for the students and a memorable learning experience.

Cooperative learning lessons can create busy and often noisy classrooms. The teacher must learn to exist in a situation which sometimes may appear chaotic. However, the students can emerge from these situations with outstanding insights. It is important for the teacher to create classrooms which are "risk-free" for their students. Participatory classrooms allow students to feel much less inhibited and more in control of their own learning process.

FOCUS QUESTION**In What Ways is South Asia's Location Important to an Understanding of the Region?**

- ▶ A region's location helps influence its role in world history and world affairs.
- ▶ South Asia, a subcontinent the size of Europe, can be viewed as a geographic *ecumen* - a single habitat with natural and political boundaries.

PERFORMANCE OBJECTIVES

- ▶ Students will locate and identify the characteristics of the region's geography.
- ▶ Students will discuss how location and physical characteristics have influenced intra-regional and inter-regional contacts.
- ▶ Students will hypothesize the importance of location as a geographic theme and determine if South Asia's location makes it important.

TEACHER BACKGROUND

The South Asia subcontinent is a region as vast in size as Europe. The major nations of the region include India, Pakistan, Sri Lanka, Bangladesh, Nepal, Bhutan, and Afghanistan. However, the region is dominated by the largest nation of the subcontinent, India. The Himalayas and the Hindu Kush present a high mountain wall along the northern boundary, a mountain wall which has frequently isolated the subcontinent and had a major impact on the culture of the region. South of the mountains, the peninsular subcontinent is flanked by the Bay of Bengal on the east, the Arabian Sea on the west and the Indian Ocean on the south. Narrow coastal plains rise to the great plateau of India. The Himalayas are the source of the river system of the north - the Indus, Ganges and Brahmaputra which are the great water storehouse of the subcontinent. The Thar Desert, southwest of the rich Indo-Gangetic Plain, constitutes a large part of the state of Rajasthan. Both the Eastern and the Western Ghats (hills) frame the Deccan Plateau, an area of agricultural productivity and arid scrublands. The vegetation of the subcontinent is dependent upon the rainfall. 70% of the total working population are engaged in agriculture, primarily the subsistence type. Mineral resources are available but unevenly distributed.

With the exception of high mountain altitudes, the region is largely tropical and sub-tropical, bisected by the Tropic of Cancer. Rice, wheat, maize (corn), sugar, tea, coffee and cotton are among the chief crops of the subcontinent as well as jute and sesame seeds. The farmers have a single growing season and the success or failure of agriculture is dependent upon the monsoon.

SPRINGBOARD

- ▶ The United States has been blessed by its geographic location and by its beautiful natural geography.
- What is the most interesting geographic characteristic of your neighborhood?
- What geographic reasons explain why so many people live in N.Y.C.?
- How does an understanding of geography help us better understand the history and the culture of the nation?

PROCEDURE

- ▶ Just as an understanding of our geography gives us important insights into the history and the culture of the region, it is important to look at the geography of South Asia to develop an understanding of the region.

Distribute Reading 1: Exploring India's Diversity: Geography and Map Study and Map Study 1: The Physical Divisions of India

(Teacher's Note: In each case, it would be useful if transparencies are made of these maps and an overhead projector is used during the lesson. In addition, it may be necessary to create an additional "fact" sheet just listing all the unfamiliar names to use in conjunction with Reading 1.)

Allow students to work individually or in small groups of three or four. Students will read the fact sheet and complete the exercise. Teacher will review answers with class.

- Based upon this map, where would you want to live in India?
- Which area is most similar to where you live?
- How does an examination of India's physical geography help us understand the region?
- How have the Himalayas influenced Indian history?
- How does this help you understand the region? Explain your answer?
- What other geographic characteristic do you consider significant in developing your understanding of South Asia?

- ▶ Let us add some additional geographic information to help us.

Distribute Map Study 2, Map Study 3 and Map Study 4.

- What additional information does each of these maps give us about the region?
- How can this information help us better understand South Asia?
- Based upon what we have discussed, to what degree do the physical characteristics influence intra-regional and inter-regional contacts.

Students should support their answers by referring directly to the maps and the fact sheet.

SUMMARY/APPLICATION

- ▶ Some geographers view the United States, Canada and Mexico as a single geographic habitat.

Write an editorial: **Is Geography India's Greatest Enemy or Greatest Ally?**

EXPANDING THE ACTIVITIES

- ▶ Give the students the assignment of writing a short story about South Asia, incorporating the physical characteristics in the setting.
- ▶ Use the different maps for group work rather than a whole class activity.

In What Ways is South Asia's Location Important to an Understanding of the Region?

Reading 1: Exploring India's Diversity: Geography and Map Study

Directions: Read the fact sheet below, referring to the map of the subcontinent as you are reading. Complete the exercise on the following page.

South Asia is an area occupied by India, Afghanistan, Pakistan, Nepal, Bhutan, Bangladesh and Sri Lanka. The entire region has many diverse physical characteristics offering a geographical variety from deserts to swamplands, forests to grasslands, mountains to coastal areas. These physical features greatly influence the way people live and the society they create.

India itself is geographically five physical regions: The Great Mountains, the Northern Plain, the Indian Desert, the Peninsular Plateau and the Coastal Plains. As you read this selection, use your map to identify each of the regions.

▶ **The Great Mountains:** The northern boundary of India forms a high mountain zone from Kashmir in the west to Assam in the east. It separates the subcontinent from the rest of Asia, forming spectacular ranges called the Hindu Kush and Karakoram, the Himalayas, the Jaintia and the Naga Hills. These mountains form a natural barrier allowing for few good routes from the north to the subcontinent. Some of the world's highest mountains are in this range - Mount Everest, Nanda Devi and Kunchenjunga. The Himalayas are a tremendous physical and climatic barrier, preventing the cold, dry winds from the Tibetan Plateau to cross into India. The mountains keep India much warmer and wetter in the summer months than if there were no mountains present. These mountains are the source of the great river system of the north which include the Indus, the Ganges and the Brahmaputra. Water from the Himalayan snowfields provides irrigation throughout the year as well as being a source of India's water resources.

▶ **The Northern Plain:** The Indo-Gangetic Plain is south of the Himalayas. It is formed by the basin of the three great rivers - the Indus, Ganges and Brahmaputra. The Indus flows west, draining into the Arabian Sea; the Ganges flows east, emptying into the Bay of Bengal. The Brahmaputra flows through Bangladesh, joining the Ganges. The entire plain is almost completely cleared for farming and is one of the most fertile areas on earth as well as one of the most densely populated regions. The present capital of India, New Delhi, is located on the northern plain.

▶ **The Indian Desert:** The Thar Desert lies southwest of the Indo-Gangetic Plain, from the southern edge of the Punjab through northwestern Rajasthan. This desert averages 6 inches of rain a year or less.

▶ **The Peninsular Plateau:** This plateau occupies the greatest part of India - a tilted tableland of low rolling hills, great river valleys and uplands. In the central area, the rich black soil retains water but in the regions where this soil does not occur water is a constant problem. Much of India's mineral wealth is found on the plateau. The southern part of the plateau is called the Deccan Peninsular. The Deccan tilts to the east, declining in elevation and containing river systems which form fertile deltas when they reach the Bay of Bengal.

► **The Western and Eastern Ghats:** These Ghats (hills) rise abruptly on either side of the Deccan Peninsular. The Ghats are a barrier to transportation and rainfall. The narrow coastal plains bordering the Arabian Sea and the Bay of Bengal lie beyond the Ghats.

► **The Coastal Plains:** The Western Coastal Plain is much narrower than the Eastern Coastal plain and much wetter.

Exercise:

South Asia, an area as vast as Europe, is called a _____ The natural boundaries to the region are: _____ in the north, the _____ on the east, the _____ on the west and the _____ in the south.

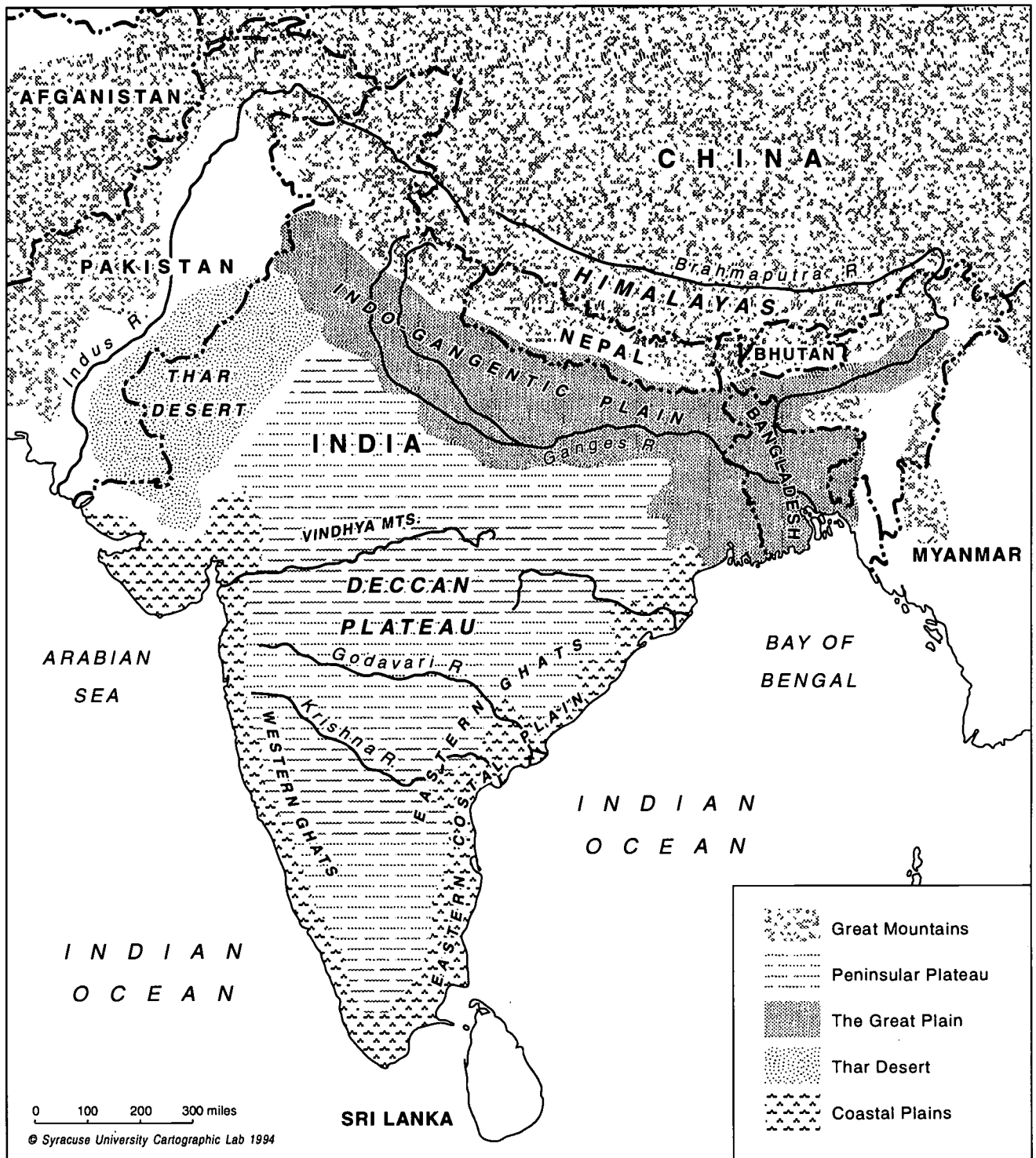
The great mountains of the north, the _____, are the youngest mountain range on the planet. They are an important source of _____ for the subcontinent and the source of the great rivers of the north: the _____, the _____, and the _____. These rivers provide water for the _____ to the south, making this area very fertile and agriculturally productive. To the west, the _____ covers large parts of Rajasthan.

The peninsular section of India is called the _____. It is a high, tipped _____ declining in elevation to the _____ and the _____.

The region is largely _____ and _____ located from 32 degrees north latitude to 8 degrees north latitude and bisected by the _____.

In What Ways is South Asia's Location Important to an Understanding of the Region?

Map Study 1: The Physical Divisions of India



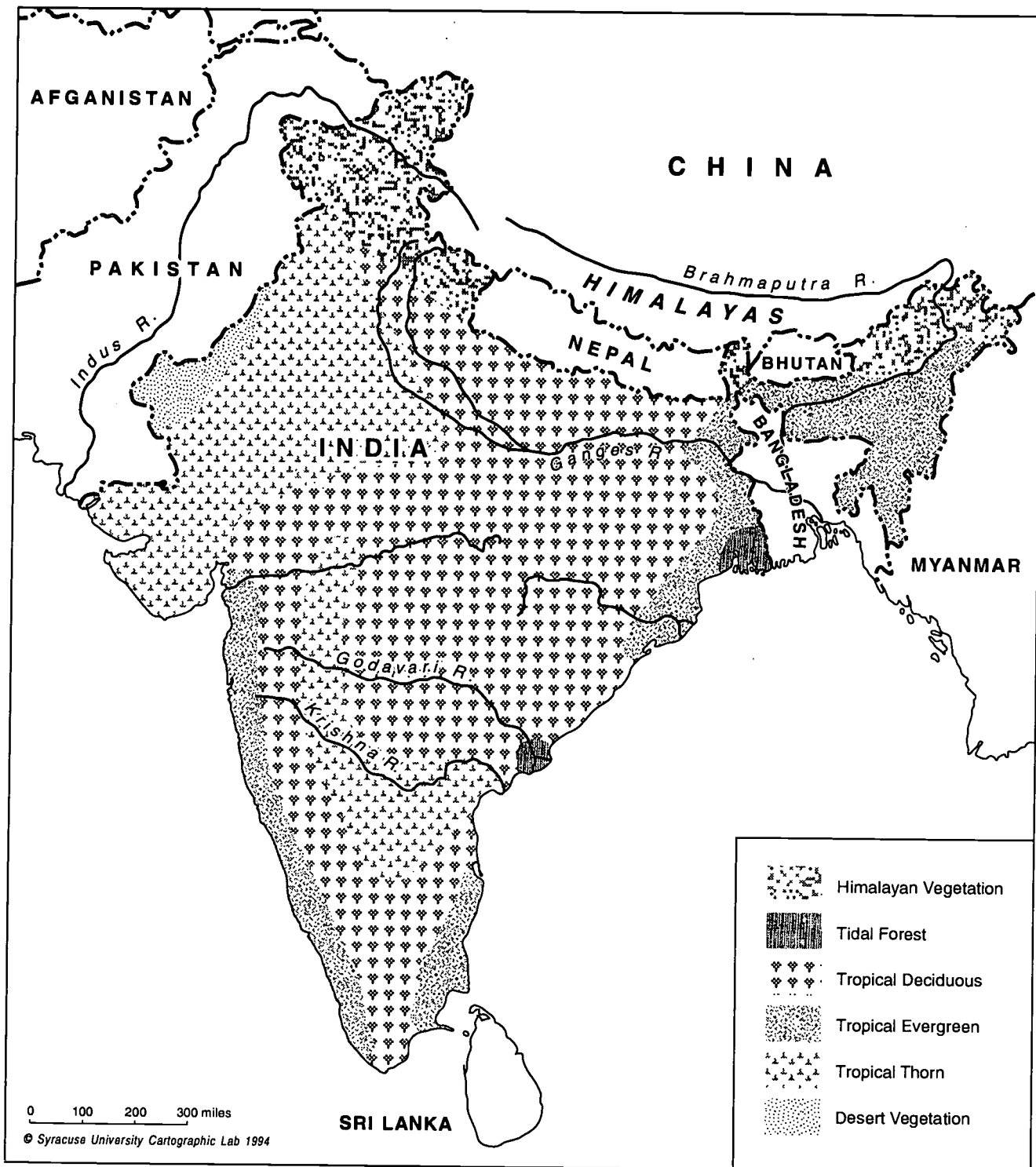
In What Ways is South Asia's Location Important to an Understanding of the Region?

Map Study 2: The Political Divisions of South Asia



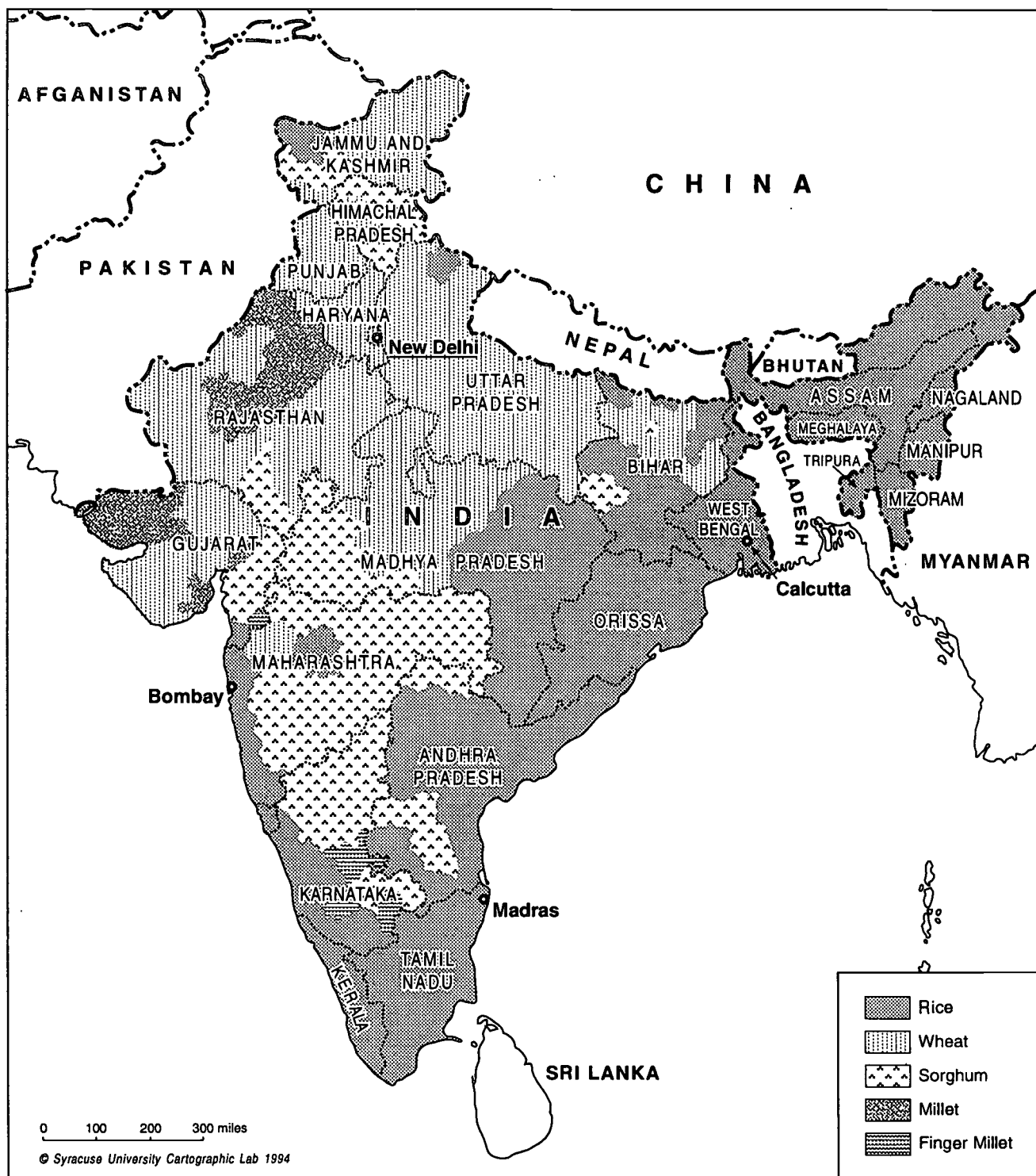
In What Ways is South Asia's Location Important to an Understanding of the Region?

Map Study 3: Natural Vegetation of India



In What Ways is South Asia's Location Important to an Understanding of the Region?

Map Study 4: The Chief Crops of India



FOCUS QUESTION**To What Extent Has Geographic Diversity Contributed to Cultural Diversity?**

- ▶ Dependence upon the seas and the river valleys in South Asia has helped people adapt to their environment.
- ▶ Geographic factors have promoted *cultural diversity* in South Asia.

PERFORMANCE OBJECTIVES

- ▶ Students will identify and discuss the relationship between geographic diversity and cultural diversity in South Asia.
- ▶ Students will examine examples of how geographic isolation has fostered cultural isolation.
- ▶ Students will determine the extent to which geographic diversity has led to cultural diversity.

TEACHER BACKGROUND

Geography is a major factor in the development of the culture of an area. River valleys, mountain areas, deserts and other geographic characteristics can isolate people, allowing them to develop a culture which is different from that of other peoples in the area. Lack of social and commercial intercourse among people further intensifies the cultural differences. These factors are true on the Indian subcontinent. The mountain barriers in the north, the desert in the west and the plains and plateaus throughout the area allowed people to develop independently, creating their own style of dress which was appropriate to their environment, evolve their own language patterns, both orally and in written script, and bonding as a cultural group through rituals indigenous to their people. Yet, overriding this multiplicity of cultures, the people of South Asia see themselves as inhabitants of the subcontinent. One of the major issues facing the region since settlement and throughout the successive waves of contact and conquest has been the desire to construct a pluralistic society binding the people of the subcontinent together in spite of geographic and cultural diversity.

SPRINGBOARD

- ▶ Distribute **Worksheet 1: The People of India.**

Ask students to take out **Map Study 2: Political Divisions of India** from learning activity #1.

- In dyads, groups or individually, students will place the drawings of the people of India in the appropriate area on Map study 2. This will serve to give the students some additional and visual information about diversity in India.
- How does this exercise help you learn more about the Indian subcontinent? Explain your answer.
- How are the people's appearances the same/different? Is it the same in the U.S.?

PROCEDURE

- ▶ Distribute **Worksheet 2: A Coloring Book of Indian Costumes.**

From our first exercise, we see that India has a great deal of cultural diversity among its people. Let us examine this more carefully. In groups or dyads, students will complete the chart. Teacher will review answers with class.

- How do the women's clothing differ in each area? The men's clothing?
 - What are the different activities the people are doing in each area?
 - How did people in each of these areas of the subcontinent culturally adapt to the environment? What evidence can you show of this adaptation? Explain.
- ▶ Distribute **Worksheet 3: The Predominant Languages of India.**
- All Indian currency shows the fifteen official languages of India. Is there a connection between the many languages spoken by the Indian people and the other information we have looked at today?
 - How does geographic diversity explain the diversity of language?
 - Do you think these language differences are a problem or an asset?
 - In the United States, bilingualism has become a major issue in the schools and the society. What is your point of view on bilingualism?
 - How is the American problem related to the South Asian problem?
- ▶ Students will return to **Map Study 1: Physical Divisions of India** from past lesson.

From this lesson we have discovered that India is culturally diverse with many different people, different customs, different clothing, different languages.

- Students will examine language map and cultural artifacts against the map identifying the geographic characteristics of the subcontinent.
- To what extent has geographic diversity led to cultural diversity? Explain.

SUMMARY/APPLICATION

- ▶ Class will prepare a debate:

"Has geographic and cultural diversity in India and the United States been good or bad for the two nations?"

ALTERNATE STRATEGIES

- ▶ Eliminate **Worksheet 1** and assign **Worksheet 2** and **Worksheet 3** for homework. This will allow students more time to complete activity accurately. It is also possible to limit the number of drawings the students will examine.
- ▶ This lesson offers English and social studies teachers an excellent opportunity to use the issue of language as a springboard for letters, stories and poems. The discussion of language diversity could be the coordinating theme in the two classrooms. It is also possible to carry this theme into the foreign language classroom, especially in a school which is developing integrated curriculum.

To What Extent Has Geographic Diversity Contributed to Cultural Diversity?

Worksheet 1: The People of India: Dresses

(Reprinted courtesy of Indian Book Depot, Delhi-110006, INDIA)



ASSAM অসম



BIHAR बिहार



DELHI दिल्ली



GUJARAT ગુજરાત



HARYANA हरियाणा



HIMACHAL PRADESH हिमाचल प्रदेश



KASHMIR कश्मीर



KARNATAKA कर्नाटक



KERALA കേരള



MADHYA PRADESH मध्य प्रदेश



MAHARASHTRA महाराष्ट्र



MANIPUR मणिपुर



MEGHALAYA मेघालय



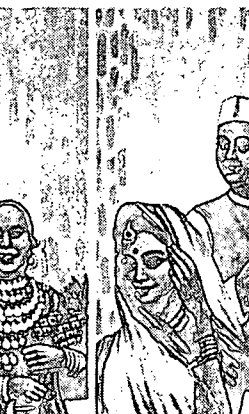
NAGALAND नागालैंड



ORISSA ଓଡ଼ିଶା



PUNJAB ਪੰਜਾਬ



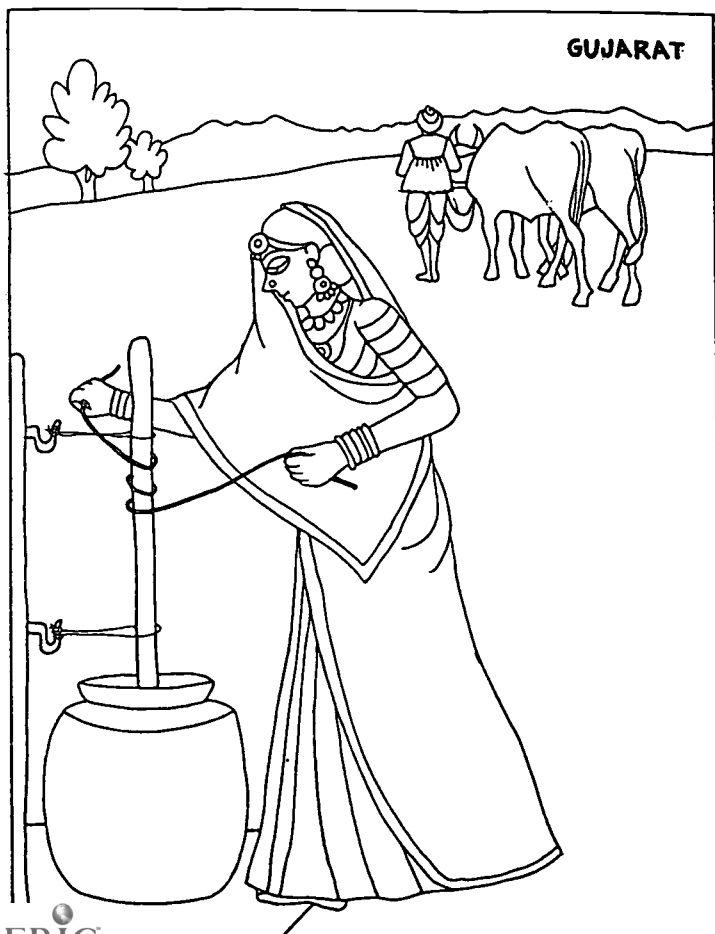
To What Extent Has Geographic Diversity Contributed to Cultural Diversity?

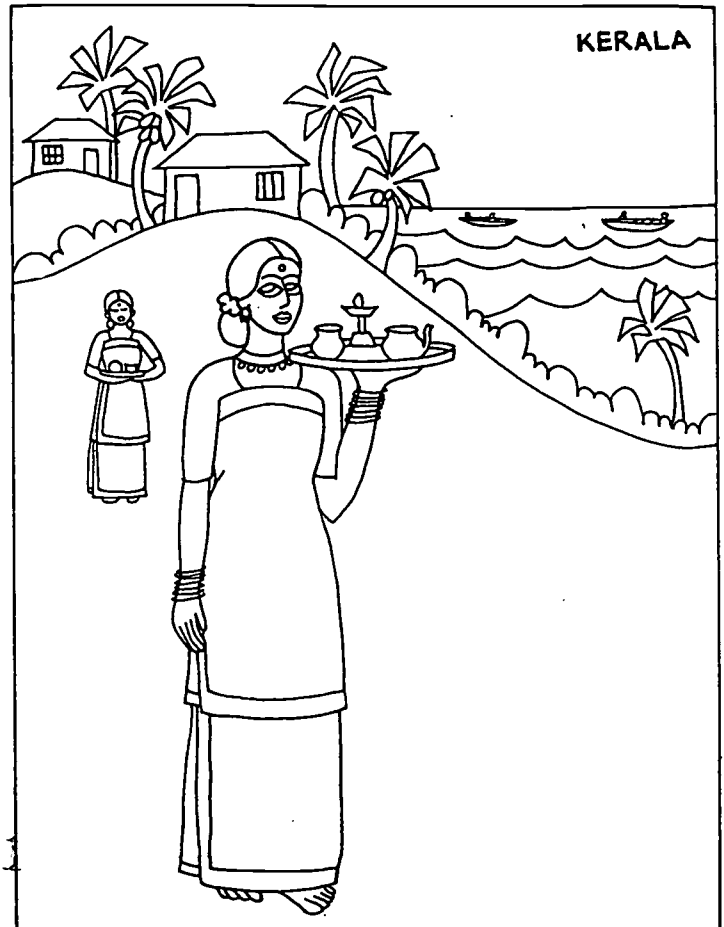
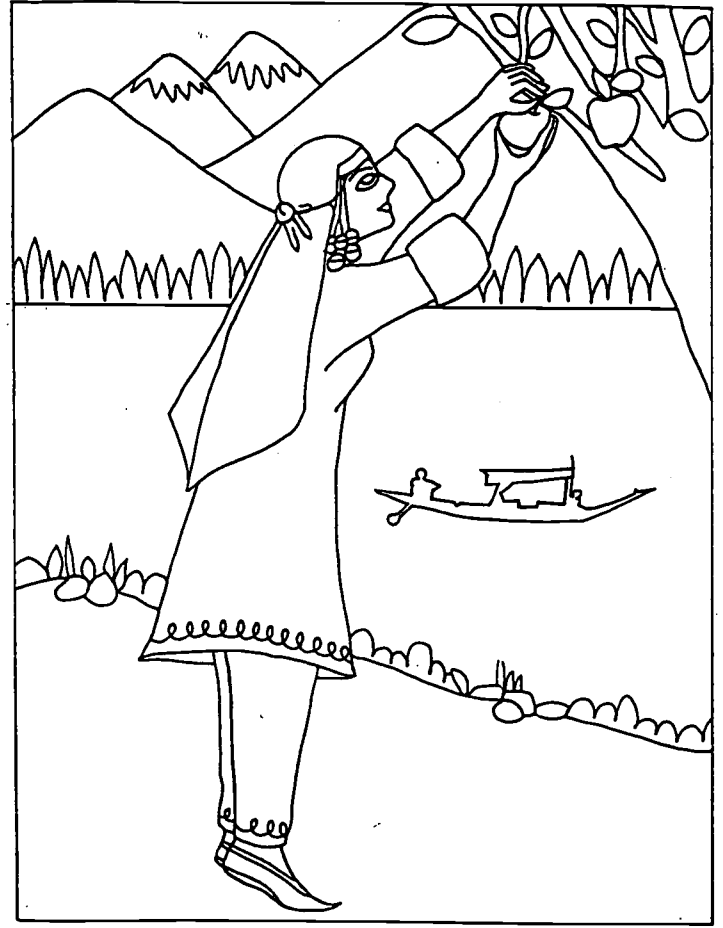
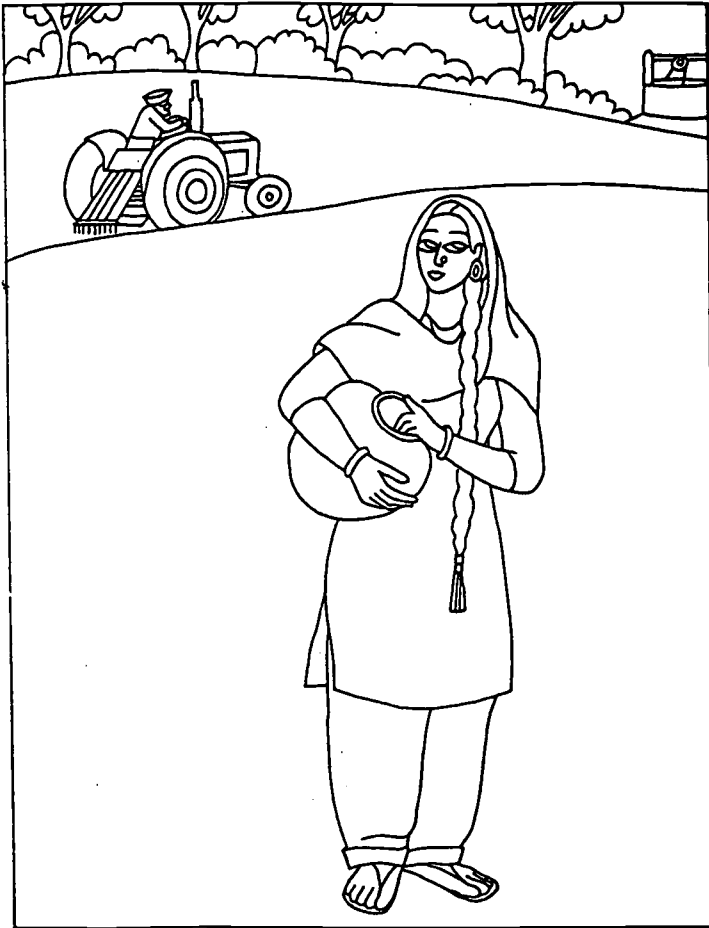
Worksheet 2: A Coloring Book of Indian Costumes

(illustrations from *Fun With Color Indian Costumes*, Sahibabad, UP India: Vikas Publishing House, 1980.)

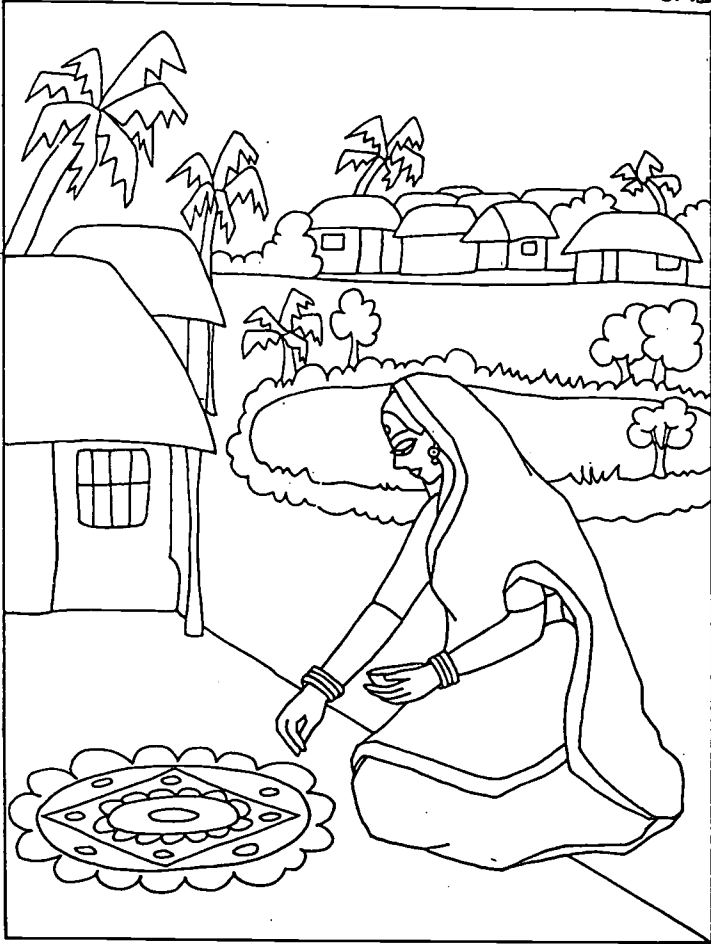
Directions: Based upon your observations of the drawings, complete the following chart:

REGION	GEOGRAPHIC CHARACTERISTIC	CLIMATE	LIVELIHOOD	CLOTHING
Gujarat				
Tamil Nadu				
Punjab				
Kashmir				
Nagaland				
Kerala				
Bengal				
Assam				
Harayana				

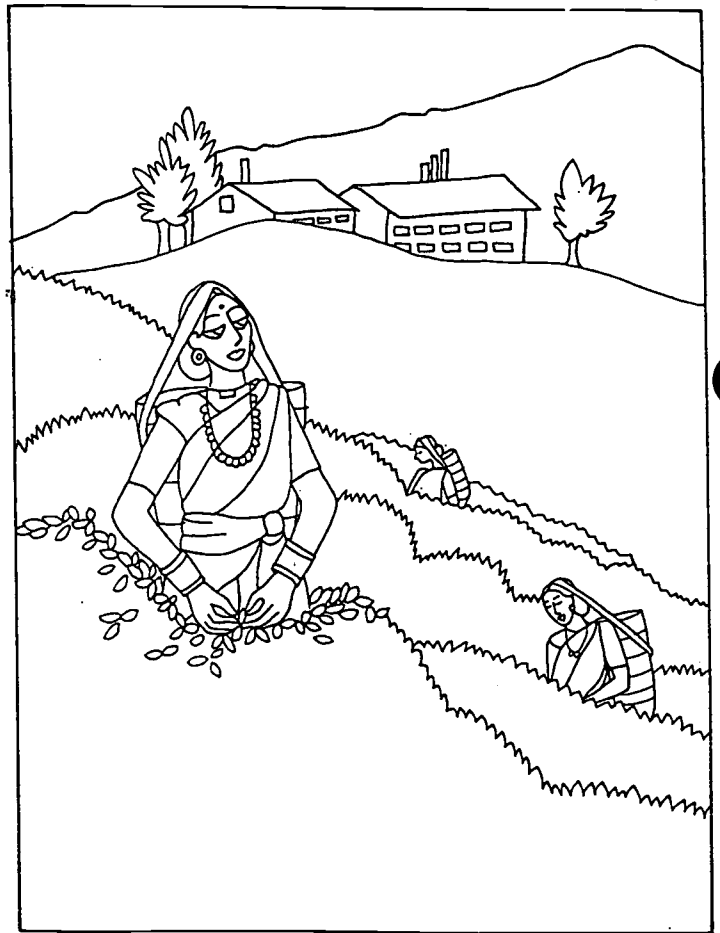




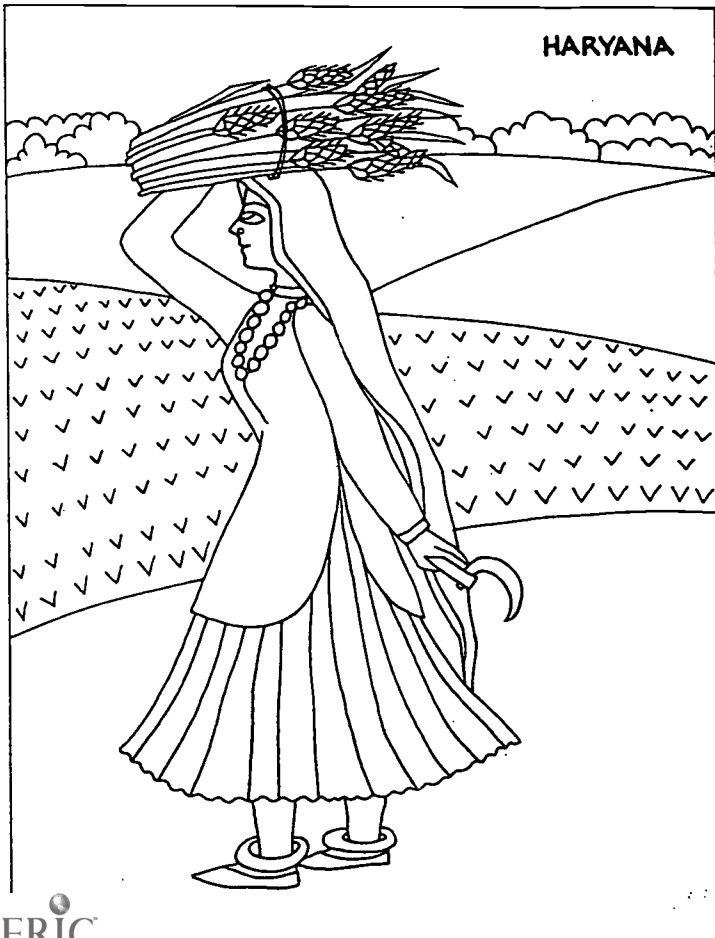
BENGAL



ASSAM

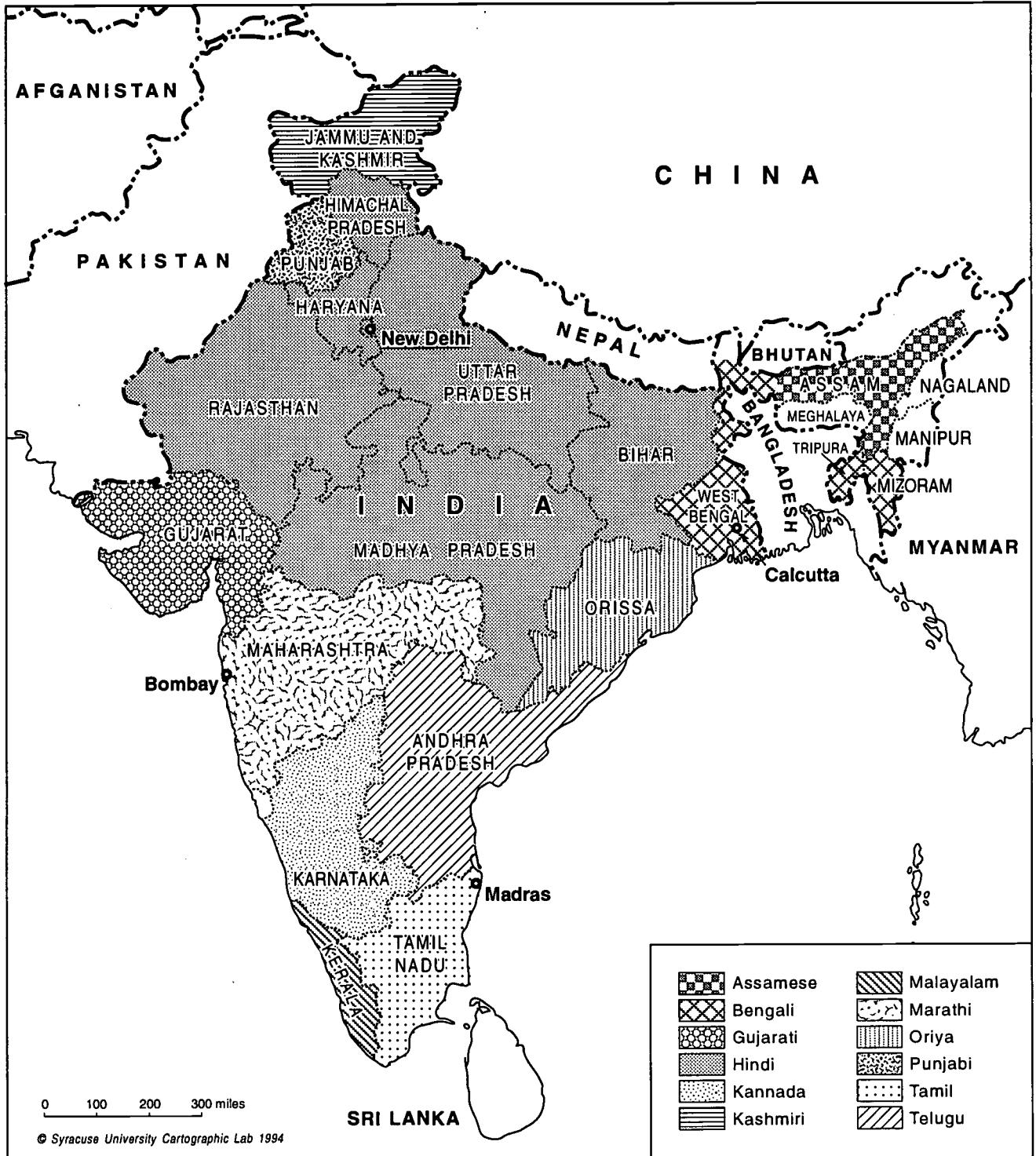


HARYANA



To What Extent Has Geographic Diversity Contributed to Cultural Diversity?

Worksheet 3: The Predominant Languages of India



FOCUS QUESTION**Water: A Key to Understanding India**

- ▶ In India, water is scarce but the area is dependent on the monsoon rainfall.
- ▶ To understand India it is important to understand its dependence on water.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to define monsoons and their significance for South Asia.
- ▶ Students will analyze the impact of the monsoon on many aspects of life in India.
- ▶ Students will evaluate the degree to which an understanding of the monsoons and water issues is a key to understanding India.

TEACHER BACKGROUND

The monsoon rains are always associated with South Asia although they are a world-wide phenomenon. However, it is important to remember that New Delhi, the capital of India, gets the same annual rainfall as New York City. The issue is not the amount of rain but the distribution of rainfall annually. Whereas New York gets fairly equal rainfall, allowing for normal activities throughout the year, India's rainfall is largely during three months of the year, skewing all events and activities to gravitate around the rains. If the monsoons do not arrive in India, the nation mourns for the entire year; if the monsoon is too heavy, floods and crop loss mark the following year. Just as the success or failure of agriculture is dependent upon the monsoons, the culture of South Asia is dependent upon the rains.

The purpose of this lesson is to help students see the overriding significance of the monsoon and the impact of the rains upon all facets of life in South Asia. In order to allow students to examine the issue from many points of view, we strongly suggest using the material in a cooperative learning lesson.

SPRINGBOARD

- ▶ In our society there are many songs which refer to rain and people's feelings about rain - "Singing in the Rain," "Stormy Weather," "Let a Smile be Your Umbrella."
- What are some of the attitudes we in the West have about rain?
- Do you agree or disagree with these attitudes? How do you feel when it rains?

PROCEDURE

- ▶ Distribute **Map Study 1: The Path of the Monsoon** to each student in the class.
- What do we learn about the monsoon from this map?
- The monsoon comes from the east and the west. Why?
- As you notice from the map, the color of the monsoon map changes as the monsoon heads north. What do you think this indicates?
- Which areas of India seem least affected by the monsoon?
- If you were looking for a place to live in India, how would the information on this map affect your decision?

▶ Everyone talks about the association of the monsoon with India yet few people realize how significant the monsoon is to the physical, psychological and psychic life of the people of South Asia. Let us look at all these issues.

- Divide class into six groups for "jigsaw" cooperative learning lesson. Each group will receive a different worksheet related to the monsoon. Distribute Readings 1-7. Teacher will place the following question on the chalkboard:

"How does/has the monsoon affected life for people in South Asia?"

Students should be allowed 15 minutes to read material and answer questions.

▶ It is important to examine the monsoon from many vantage points to really understand why water (the monsoon) is the key to understanding India.

- Teacher will develop graphic organizer for class and place on chalkboard:

MONSOON: A KEY TO UNDERSTANDING INDIA

What Is a Monsoon?	Heat and Crops
Keeping "Data" on the Monsoon	What "to do" in a monsoon
Monsoons and Deforestation	Music and Poetry

Each group will be called upon to discuss how their reading answered the question of how the monsoon affected South Asia. Teacher will record answers in appropriate space.

- Based upon the organizer we have developed, how is the monsoon important in each of the following categories?
 - Physically
 - Historically
 - Psychologically
 - Environmentally
 - Culturally
 - Artistically

- Why can we say that the monsoon (water) is a key to understanding India?

SUMMARY/APPLICATION

At the beginning of the lesson we talked about how we feel when it rains. We all have different attitudes about the rain during different times of the year.

- ▶ Distribute **Reading 7: The Twelve Months of the Very Young Husband**

Teacher will read poem aloud with class.

- According to this poem, how did the young husband respond to the seasons? How did the wife respond to the seasons?
- What is the relationship between this poem and the monsoon?

- ▶ Students will reassemble in groups to "re-write" a section of the poem, based upon their reactions to the twelve months. Students will share their work.

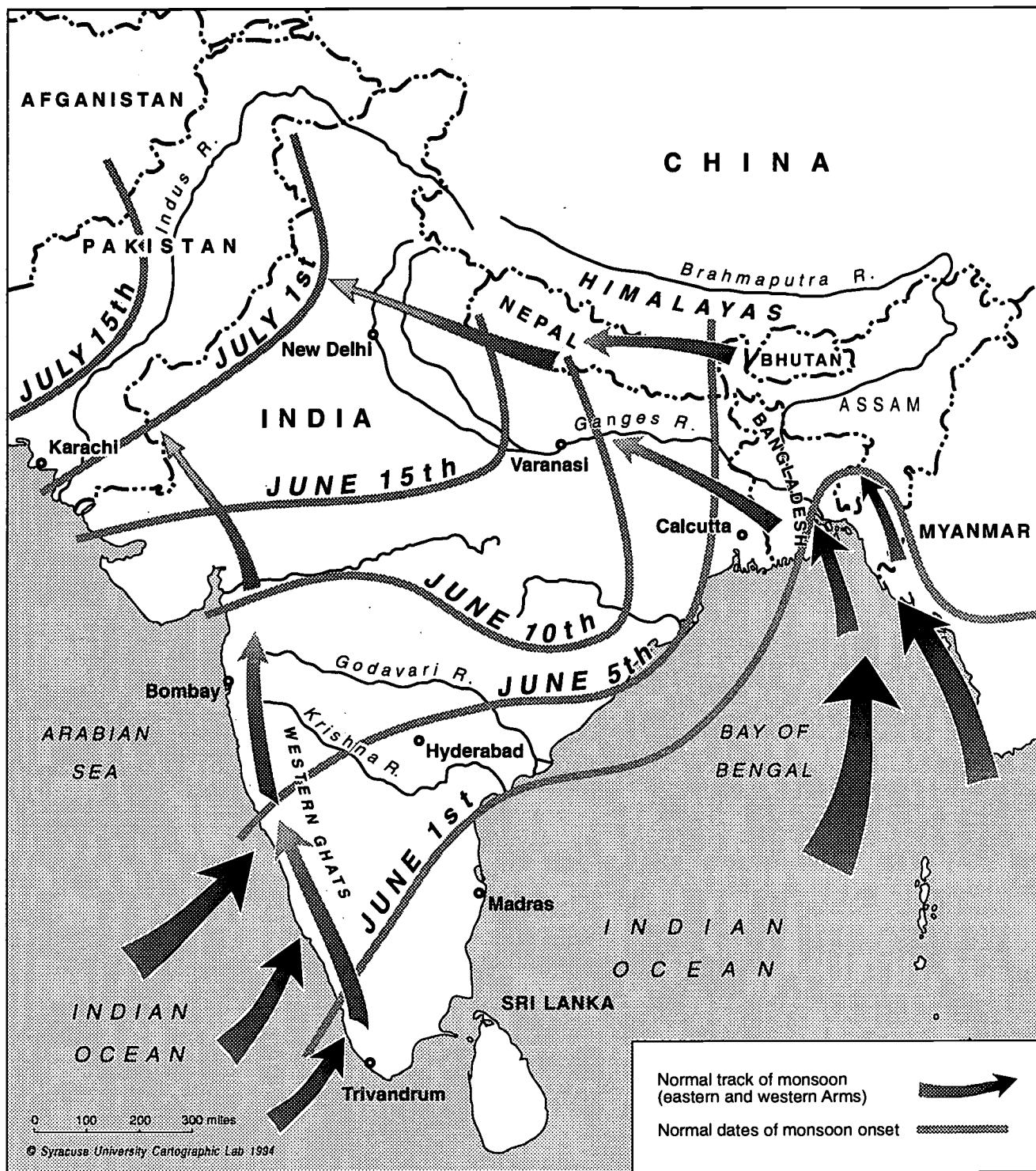
ALTERNATE STRATEGY

- ▶ This lesson is rather long and there are many varied points of view. The material is as accessible if students use fewer worksheets or are assigned some of the worksheets as homework assignments.

- ▶ The language arts teacher, working with the social studies teacher, might find the worksheets useful as a discussion point for different writing styles. Students would then use this lesson as a motivator for their own writing exercises.

Water: A Key to Understanding India?

Map Study 1: The Path of the Monsoon



Water: A Key to Understanding India?

Reading 1: What is a Monsoon?

(The following selections are abstracted from *Chasing the Monsoon: A Modern Pilgrimage Through India*, Alexander Frater, New York: Alfrd Knopf Inc., 1992, p.26-32.)

Since childhood, Alexander Frater has been fascinated with the sound of rain. He spent his childhood staring at a photograph entitled "Cherrapunji, Assam: The Wettest Place on Earth." It is in Cherrapunji that the Indian monsoon produced the world's heaviest rains. In 1987, he decided to "chase the monsoon from Kerala in southern India to Cherrapunji in Assam, a south to north journey.

"Do not fear, sir, monsoon is on the way," said the lady at the newsstand. The Weather Special Bulletin of the Indian Express announced the 'South-West monsoon is advancing over the South Andaman Sea... The normal date of the onset of the monsoon is May 20."

Always, in the latter part of May, attention starts to focus on Trivandrum, a tropical city on the Malabar Coast...The Trivandrum Meteorological Center is the most famous provincial weather office on the subcontinent. Built in the 1840's by a maharajah interested in Western scientific disciplines, it overlooks the Arabian Sea. It is from here that the monsoon is formally announced or 'declared.'

"Are you wishing to see the Monsoon Officer?" asked the man at the desk.

He took me into the room where Mr. Julius Joseph, the Monsoon Officer, was speaking on the telephone. "At 8 a.m. it was cutting through upper Sri Lanka. Yes, forty miles north of Kandy...Well two days, perhaps, maybe three...We are watching it carefully."

He put down the receiver and said, "I cannot afford to make false prophecies. I speak as a scientist but people always listen with their hearts and emotions. The basic physics of the monsoon - the word comes from the Arabic, *mausim*, meaning "season" - has been known since the 17th century... The monsoon is a huge natural engine driven by the temperature differences over sea and land; in summer the air over the land grows very hot. It expands and rises, so cool sea air must flow in to equalize the pressure. This sets up a massive aerial current from the Indian Ocean, south of the Equator. It heads for India and the evaporating water it picks up from the ocean falls as rain when it reaches the land. This condensation releases energy which warms the air, pushing it upwards and allowing even more wet air to come in from the sea. But it also cools the land, always driving that heating and upward convection further into India. That is why the monsoon is a travelling phenomenon. Are you with me?"

"Yes, I think so."

"It is further complicated by the fact that it has two branches. The Arabian Sea is one, which we get here in Kerala, blows on to the Western Ghat (mountains) and drops so much of its moisture that there is little left as it flows over the rest of the country. The other branch comes up from the Bay of Bengal (on the eastern side of the subcontinent). It sets in at the same time but it turns in at the Himalayas and falls over the plain of the Ganges River.

"So each summer," I said, "India is embraced by these two great wet arms?"

"Yes, in a sense you are right. The two currents eventually become one; indeed, when it approaches Delhi my colleagues don't even know from which arm their rains will come."

► **How does the monsoon affect life for people in South Asia?**

Water: A Key to Understanding India?

Reading 2: Keeping "Data" on the Monsoon

(The following selections are abstracted from *Chasing the Monsoon: A Modern Pilgrimage Through India*, Alexander Frater, New York: Alfred Knopf Inc., 1992, p.26-32.)

Since childhood, Alexander Frater has been fascinated with the sound of rain. He spent his childhood staring at a photograph entitled "Cherrapunji, Assam: The Wettest Place on Earth." It is in Cherrapunji that the Indian monsoon produced the world's heaviest rains. In 1987, he decided to "chase the monsoon" from Kerala in southern India to Cherrapunji in Assam, a south to north journey.

I phoned the Meteorological Office and asked for an interview with Dr. R.P. Sankar, the Director General. I wanted to talk to India's top weather man about monsoon matters... A crisp, likeable man with an enthusiasm for his subject, he reckoned the monsoon would arrive in Delhi on time, June 29th, plus or minus the usual five-day leeway. It would be a good, though not outstanding monsoon. How could he tell?

He beamed at me. "Data! These days our preoccupations are global, remember. We are part of a multinational concern processing information from all over the world. What is the weather in London? We must know because, two or three days later, it may affect us. We track all the systems. In this office you will hear people discussing the pressure correlations in Australia, Buenos Aires and Tahiti, upper air flow patterns over the Soviet Union, the state of icebergs around the Antarctic - the seventh Indian Met Office expedition is down on the ice cap now - temperatures in Northern Europe and so forth. What we are seeking is the Auto-Regressive Integrated Moving Average, or ARIMA, which is the most accurate means of forecasting we have."

He spoke of the interesting connection between the El Nino current and the Southern Oscillations, called ENSO. (The fish-rich El Nino, flowing off the Peruvian coast, has become an important factor in the monsoon's predictive sequence...) India was an active member of the 160-nation-strong World Meteorological Organization. WMO members, keeping in constant touch through the GTS, or Global Telecommunications System, had supported the foundation of the Summer Monsoon Activity Center, SMAC, set up in Delhi and staffed by monsoon specialists from all participating countries.

H. F. Blandford, the first Director General appointed in 1875, inherited a rough and ready reporting system established a century earlier by officials of the East India Company. They understood the huge economic importance of trying to predict the Indian weather, and all provincial medical officers and revenue collectors were ordered to keep records of local winds and rainfall. But they used primitive, non-standardized instruments which came without instructions and their disparate readings cast little light on the cause of the monsoon.

Blandford changed all that... To acquire data he set up the finest meteorological network in Asia; everyday weather telegrams came from all over India and Burma. He established mountain observatories and kite stations. He recruited bright young Indians and gave them his own sense of mission. He asked many of the right questions.

His successor, Sir John Eliot, pursued a policy of global cooperation. India took part in the International Cloud Year in 1897. It was Eliot who first published regular forecasts of monsoon rainfall. Over the years, he looked for cause and effect everywhere. Was there a link between monsoon rainfall and the flood waters of the Nile? Yes. Did deforestation influence the monsoon? No. Was sunspot activity a significant factor? Sometimes. Might there be a direct correlation between meteorological events in India and in places far, far away? Absolutely.

► How does/has the monsoon affected life for people in South Asia?

Water: A Key to Understanding India?

Reading 3: Heat and Crops - The Cycle of the Seasons

(This reading is an excerpt from "The Rains of Estrangement," in *Contributions to Indian Sociology*; Dr. Susan Wadley, 1983, Vol 17, pp.61-63)

The seasons and the months of the Hindu calendar are organizing principles for many aspects of life in the Indian villages. In a group of songs called the songs of the twelve months, each month has a distinct quality and tone, focusing on ritual, social and climatic events. Each of the seasons has a different effect on the lives of the residents.

The two cycles of rainfall and temperature are especially important. Some 90% of the rainfall of northern India occurs between late June and mid-September, with floods still possible into October. A few showers still fall in the winter months (December and January). The temperature cycle is more consistent, moving slowly between extremes of hot and cold, ranging from a daily high of 120 degrees F. or more in May and June, prior to the monsoon, to night time lows of 40 degrees F in December and January.

Given these issues of rainfall and temperature, the north Indian recognizes three seasons of approximately four months each: The hot (garmi); the rainy of wet (barsat or chaumasi) and the cold (sardi or jara). The hot season runs from March through June; the rainy season from July through October; and the cold season from November through February. Three cropping seasons are associated with these: kharif, the season crops of rice and corn, harvested in October and November; rabi, the winter crops of wheat and barley, harvested in March-April; and the hot season crops of melons and cucumbers, harvested in May and June. For the poor, the rains bring a variety of difficulties. The song, the "Twelve Months of the Farmer" laments the troubles of farmers and the monsoon.

At the beginning of the month of July,
Then the rains began to fall heavily,
And the earth gives up kajal,
In their minds the farmers are pleased,
The ropes of the bullock do not stop.
But our year is desolate,
Seeing this my heart is breaking.
Oh, yes indeed, you obtained a piece of land,
And bullocks, buffalo and wealth
Are given to the headman.
The government tax is not yet paid,
And how is your peace my husband?
I do not have any happiness.

... Friend, Bhadon is a stream of water,
The sky has been torn open,
The grindstone and oven are ruined,
Our portion of poverty has come.
The river became flooded,
The crop is destroyed,
The cattle died from hunger.
My sister-in-law's corn is submerged,
My sister-in-law's rice and
My father-in-law's mustard are damaged.
Millets, lentils and corn are ruined.
And how is your peace my husband?
I do not have any happiness.

▷ How does/or has the monsoon affected life for people in South Asia?

Water: A Key to Understanding India?

Reading 4: The Monsoon and Deforestation

(The following selections are abstracted from *Chasing the Monsoon: A Modern Pilgrimage Through India*, Alexander Frater, New York: Alfred Knopf Inc., 1992, p.63-65.)

Since childhood, Alexander Frater has been fascinated with the sound of rain. He spent his childhood staring at a photograph entitled "Cherrapunji, Assam: The Wettest Place on Earth." It is in Cherrapunji that the Indian monsoon produced the world's heaviest rains. In 1987, he decided to "chase the monsoon" from Kerala in southern India to Cherrapunji in Assam, a south to north journey.

I met Kamal Das in her rambling, comfortable house, the sounds of the dripping gardens audible through the open shutters.

"The monsoon's arrival is quite magnificent. It comes towards you like an orchestra and, not surprisingly, has inspired some of our loveliest music, ragas, which evoke distant thunder and falling rain. For centuries our artists have painted monsoon pictures and our poets have serenaded the monsoon; I am simply in that tradition." She smiled and said, "What I would really like to talk about, however, is the forests - or, rather, the lack of them. The problem is inextricably linked with the monsoon so it should be relevant to your researches. You may find it an unreliable, even treacherous, companion. These days it has become very elusive. It is often late. Deforestation is one of the reasons for this. Trees help to make rain. Forests seed the passing clouds. Before they cut them down the monsoon was always on time. My grandmother planned everything around it - washing the clothes, drying the grain, visiting relatives - in the certain expectation that it would arrive on the appointed day. The rains were heavier then. Within minutes of the burst small rivers had formed around our houses in which we children sailed paper boats. The monsoon was part of our lives, like sleep. We watched the world being reborn around us while the rain seeped into the house's foundations, making it creak and wobble. In the last two weeks in July we picked ten sacred herbs that grew in the puddles, took them inside and blessed them."

Mrs. Das's anti-deforestation committee arrived, and put the problem into perspective for me.

They said India was once a forested country. When Alexander the Great invaded in 327 B.C. he encountered dense, almost impenetrable forests. But peasants were already pursuing a slash-and-burn policy and, after the Emperor Ashoka came to power, the reforms proposed included planting 'useful trees' along roads and on military camping grounds.

Trees play a crucial role in the monsoon cycle. By seeding clouds that encourage the rain to fall; by trapping it they help recharge the aquifers and hold groundwater in store for the common good. Some water, rising with the cell sap, is returned to the sky by transpiration through the leaves. A well-stocked teak forest gives off the equivalent of 1,000 mm of precipitation. Great rain forests act on the atmosphere like tropical seas; they supply it with water vapor and help replenish the rains.

By and large India is a natural tree-bearing country. Though it has 5 million hectares of eternal snow, most of its soil groups will support something - oaks, conifers, sandalwood, rosewood, bamboos, etc. Many Indians, though, have never visited a forest and are perhaps unaware that ever widening man-made gaps in the canopy will allow heavy rains to wash away the herbs, grasses and leaf-mould carpeting the floor. Then the soil itself is washed away leaving the underlying rock exposed. Silting and flooding follow. Some of India's most tragic floods have been caused by denudation of forests so thick that tigers lived in them.

► How does/or has the monsoon affected life for people in South Asia?

Water: A Key to Understanding India?

Reading 5: "What to Do" During a Monsoon

(The following selections are abstracted from *Chasing the Monsoon: A Modern Pilgrimage Through India*, Alexander Frater, New York: Alfred Knopf Inc., 1992, p.45-50.)

Since childhood, Alexander Frater has been fascinated with the sound of rain. He spent his childhood staring at a photograph entitled "Cherrapunji, Assam: The Wettest Place on Earth." It is in Cherrapunji that the Indian monsoon produced the world's heaviest rains. In 1987, he decided to "chase the monsoon" from Kerala in southern India to Cherrapunji in Assam, a south to north journey.

I drove to Cape Comorin to wait for the monsoon. I found a small coffee shop and began to think about the apparent link between health and the monsoon... Would the monsoon's burst be beneficial to me? I asked the waiter whether he believed in the healing qualities of the rains.

"If basic rules are followed, yes. The general rule for rainy season is moderation; avoid chill, physical exercise, sunshine and sexual intercourse. Always eat according to your *dosha*, or bodily constitution. On hot, windless days you may require food sweetened with honey, on cold and stormy days just boiled winter rice and a little clear soup; drink coconut wine in small quantities, and rainwater mixed with honey. Take regular massages with gingili oil on a table carved from *kaanjiran* wood; massages on soles of feet promote sound sleep and good vision. Do not sleep during the day, and do not read; it strains the eyes. Keep amused by watching life go by in the streets. Wear garlands and live in house free from damp. Do all these things and, by the time of the Goddess Parvati's festival in September, you will feel new man."

My driver was interested in talking to me about the monsoon. He said that three years earlier a big prayer ceremony was held in Trivandrum. It took place during the pre-monsoon dry period and, by tradition and decree, began with the lighting of a fire... It was said the flames should be doused by rain and this aroused considerable interest abroad. Several Western scientists were present, including an observer from NASA.

"The week wore on," said my driver, "and nothing happened. Huge crowds came to pray beside the fire. The atmosphere was very devout. The wife of the chief priest sat with her hands clenched, her fingers pressed hard into her palms, and could not open them until the rains came. Everything had to be done for her - she had to be fed, her teeth cleaned and so on. But the skies remained absolutely clear and the weather continued baking hot. Towards the end of the week people started complaining, so the priests went to work... The priests began throwing certain things into the fire. It started giving off smoke, very thick and pungent, which grew into a stupendous column thousands of feet high. Then, out of the smoke, sailed many eagles. The sky grew dark and, quite soon, torrential rain began to fall. Within minutes it put the fire out and everyone went home."

We flew through the darkness, away from the rain and turbulence. Varanasi passed below. Peter Mundy, one of the first Britons to travel exhaustively through India, arrived here during the 1630 monsoon. "In time of rains," he reported, "it overflows the banks the distance of 8 or 9 miles...and the Countrie for 10 or 12 course very fruitfull, pleasant, peaceable and well governed."

When the monsoon arrived over Varansi it brought with it a season of scholarship and contemplation. Unable to travel because of swollen rivers and impassable roads, an army of wandering sadhus (holy men) descended on the place and, in return for food and shelter, held classes. Each evening large crowds would gather in certain temples and houses to hear them teach. Sometimes the crowds included other sadhus who would take issue with the speakers, and their debates, held before an enthralled audience, their voices raised against the din of the rain on the roof, might last long into the night. Varanasi, during the monsoon became a great market place for the exchange of religious and spiritual ideas.

► How does/or has the monsoon affected life for people in South Asia?

Water: A Key to Understanding India?

Reading 6: The Monsoon: Music and Poetry

(The following selections are abstracted from *Chasing the Monsoon: A Modern Pilgrimage Through India*, Alexander Frater, New York: Alfred Knopf Inc., 1992, p.155-56.)

Since childhood, Alexander Frater has been fascinated with the sound of rain. He spent his childhood staring at a photograph entitled "Cherrapunji, Assam: The Wettest Place on Earth." It is in Cherrapunji that the Indian monsoon produced the world's heaviest rains. In 1987, he decided to "chase the monsoon" from Kerala in southern India to Cherrapunji in Assam, a south to north journey.

The purest way of invoking rain is by song. The ancient rain-making ragas, sung by masters, could even move the gods - especially Indra who, riding a white elephant with four tusks, is charged with dispensing or withholding the rains. Two powerful ragas are still cited today. The first, *Deepak*, generated such heat that it burned the throat of the singer and caused every candle in his vicinity spontaneously to burst into flame. The second, *Malhar*, cooled the singer's throat and brought rains strong enough to extinguish the candles and water the crops.

I met with T.V.A. Seshan a man who now acts as temple consultant to Hindu communities in North America and Australia.

"You are interested in rain and you probably wish to know if a devout, temple-going congregation is more likely to invoke heavy showers than a lazy, shiftless one. The answer is yes. Take Kerala, for example, where the people are extremely devout and, as a consequence, very, very good at rain. They achieve it through patient chanting and the lighting of cloud-seeding fires; you will see them in villages all over the place. At Kanniyakumari they can even do mantras that reverse floods! By contrast the citizens of Madras town, who are not so devout, haven't seen a drop for five years."

I asked him to describe his own experience.

He paused. "I sang *Raining Nectar*, a famous precipitation raga... I began beneath a perfectly clear blue sky. After a while clouds appeared from nowhere and gathered above our heads. I was astonished, of course, but managed to sing on. Then, moments later, it happened."

"You made rain?"

"I made a full-blooded thunderstorm... I must admit I walked around for the next few days feeling very proud of myself..."

* * * *

The poetry of Kamala Das was moving and very fine, with the monsoon as a recurring symbol. In 'The Time of the Drought' she had written:

*When every night my littlest child awakes and
Limpets to my side, I am heavy with unshed tears,
I am the grey monsoon sky
Just before the rain...*

And, in 'A Souvenir of Bone':

*How often
Have I wished as a child to peel the night like old
Wallpaper and burn it, to hold at monsoon time
The wounded wind in my arms; to lull it back to sleep.*

► How does/or has the monsoon affected life for people in South Asia?

Water: A Key to Understanding India?

Reading 7: The Twelve Months of the Very Young Husband

(Extracted from "the Rains of Estrangement," *Contributions to Indian Society*, Dr. Susan Wadley, 1983, Vol 17, pp.78-82.) *The poem below is an example of popular folk poetry. It draws upon the climatic and cultural calendars to tell a tale or an emotion. The underlying belief is that the human year is formed and joined with the climatic year.*

In the light half of April and May,
... I was filled with sorrow:
My father married me to a young boy,
For wealth alone he fell into wickedness
And never thought of me.
He did me such an injustice...
How can my boat of life cross over?
Sister, how can I live with such a young husband?

The months of May/June began,
... We seldom leave the house.
Everything is desolate,
But sister, he doesn't stay home for one minute.
He runs off to the garden,
And doesn't listen to what I say.
Quickly he climbs the mango tree...
His body is covered with dirt...
Sister, how can I live with such a young husband?

June/July come, masses of clouds appear.
Thunder, the clouds rumble: the earth shakes.
When the husband sees the lightning,
He flings himself hither and yon in the dark house.
He can't speak properly;
He is so afraid.
He trembles like a stalk of grass;
He breaks all of my ornaments.
My mother-in-law and sister-in-law scold me:
I am dying from shame,
But he doesn't listen to anyone.
Sister, how can I live with such a young husband?

July/August begins.
But my heart is filled with sorrow...
For whom shall I ornament myself?
Now my husband is only twelve years old!
My father has put me in a well.
He married me when young,
But the wealth is worthless as dust.
My mother also sat silently...
Sister, how can I live with such a young husband?

August/September arrives...
... Waking he got up and shouted for bread.
I can't understand the way of the world...
Only with difficulty can I manage him
Sister, how can I live with such a young husband?

September/October comes, the cold affected the husband...
My heart is very troubled.

... Oh God, have mercy on me:
Give help or I will take your name and do as I like.
I will throw everything in the well.
Sister, how can I live with such a young husband?

October/November arrives.
... Divali has come with great vigor.
Sister when I was going to bring water.
The small husband followed after, crying -
... I was very angry and beat him with a rope.
Sister, how can I live with such a young husband?

November/December came; I was constantly laughing.
...my mother-in-law went to the shaman...
Sister, it is useless; my husband is only twelve years old.
How can I have a son, friend, tell me.
The boy doesn't know anything.
Sister, how can I live with such a young husband?

December/January came: The cold was intense.
... A great sorrow is mine, friend.
How to escape from the cold -
It is my fate that I have such a young husband
... Now I know there is no one in the world for me.
... My father has killed me with a stone...
Sister, how can I live with a such a young husband?

January/February came, I suffer from love-sickness.
I am young:
Adorning myself I went to the well...
Upon seeing me, tears flowed from the sorrowful one.
He looked at me with eyes full of tears.
Sister, how can I live with such a young husband?

February/March came, the husband was very happy.
He fought with his parents to get a water pistol.
Then Holi came.
Old and young, everyone was mad with joy.
People laughed and joked -
No one for me to play Holi with
... I was upset. But he had no shame.
Sister, how can I live with such a young husband?

March/April came. The husband did not speak.
I was like a mother; he played at being a boy.
My heart was burning.
I spent the days crying...
The world considers me lazy and bad;
They can say whatever they like -
My small husband is worthless.
Sister, how can I live with such a young husband?

FOCUS QUESTION**Contacts and Conquests: How Did They Contribute to Historic and Cultural Changes on the Subcontinent?**

- ▶ The geography of the subcontinent fostered development of many early civilizations of great importance and vitality.
- ▶ Successive contacts and conquests changed the face of the subcontinent.

PERFORMANCE OBJECTIVES

- ▶ Students will identify and discuss early South Asian empires and societies.
- ▶ Students will be engaged in a case study of contact and conquest on the subcontinent.
- ▶ Students will evaluate the degree to which successive contacts and conquests brought about change on the subcontinent.

TEACHER BACKGROUND

Early South Asian civilization, specifically the Indus Valley civilization, is contemporary with the civilization of ancient Egypt, the civilization of ancient Mesopotamia and early Chinese civilization located in the Yellow River Valley. All of these regions shared the geographic characteristic as major river valleys. The abundance of water allowed for irrigation even in terms of scarce rainfall. The two most important sites in the Indus Valley were Mohenjo-Daro and Harappa, an area which today is in northwestern India and Pakistan. The two capitals of the Indus spread over 1000 miles along the floor of the valley.

Other civilizations developed on the subcontinent. By the third century A.D., the Gupta Empire was developed from the Himalayas to the Krishna River in the south. In the Deccan, the Pallavas and the Cholas ruled from 600 to 1300 A.D.

SPRINGBOARD

- ▶ In our study of the Middle East, we examined the "birthplace of civilization," the great river valley civilization of Mesopotamia at the confluence of the Tigris and Euphrates Rivers. We now know that civilization had many "birthplaces", including the Indus River Valley in India.

Distribute Worksheet 1: A Visitor Returns from Mohenjo-Daro and Harappa.

Allow students time to read selection and complete exercise.

- What surprises did you discover when you read about Mohenjo-Daro?
- How did this society compare and contrast with the society of Mesopotamia?

PROCEDURE

- ▶ We know that throughout history societies have come into contact with and had conflict with other groups. We also know that societies sprang up at approximately the same time around the world - the Tigris River Valley in Mesopotamia, The Nile River Valley in Egypt, the Yellow River valley in China and the Indus River valley in what is now Pakistan.

- Why is it important that we study all these ancient civilizations?
- What evidence do we have that these civilizations were in contact with each other?

Distribute **Worksheet 2: Artifacts from the Indus Valley**

- What additional information does this worksheet give us?
- How does this information show the Indus Valley civilization to have had contact with other ancient civilizations?

► Distribute **Worksheet 3: Progress Reported in Struggle to Save Imperiled Ruins**

- What do we learn about Mohenjo-daro? What would it be like to live there?
 - Do you think that Mohenjo-Daro and Harappa are worth saving?
 - Based upon the two readings, how did Mohenjo-Daro and Harappa contribute to establishing a cultural pattern on the Indian subcontinent?
- From the period of 2500 B.C. until 1300 A.D. (approximately 4,000 years) India had contact with many different cultures.

Distribute **Worksheet 4: A Time Line of Contacts and Conquests**. Review timeline with class, identifying the empire and the contribution.

- In each case, do you think the contact and conquest was a positive or negative experience for the peoples of the subcontinent?
- How would you determine what lasting changes came from contact with other peoples over a 4000 year time span?
- We in the United States have had many contacts and conquests. Do you think we are better off or worse off from the experience? Explain.

SUMMARY/APPLICATION

- Working in **dyads**, students will select one ancient culture previously studied and analyze how the society was affected by contact and conquest with other cultures.

ALTERNATE STRATEGIES

- Because of the length and complexity of the lesson, it might be advisable to distribute some of worksheets as homework assignments.

Contacts and Conquests: How Did They Contribute to Historic and Cultural Changes on the Subcontinent?

Worksheet 1: A Visitor Returns from Mohenjo-Daro and Harappa

(Excerpts from *The Drama of Human History*, Jean Johnson. Reprinted by permission.)

Along the Tigris River, Mesopotamia... I, Ibn Meluk, have just returned from two wonderful sites along a broad river valley. The region is called the Indus Valley and it took many months to travel there. However, it was well worth all the troubles and dangers along the path because I have seen two cities to equal the wonders here in Mesopotamia. The cities I visited were called Mohenjo-Daro and Harappa.

What wonders I viewed! Two story brick houses, public bathrooms with running water, grain storage silos, classic town planning. The streets were symmetrical and intersected at right angles running north, east, south and west. Many of the streets were very wide. Fortifications were erected on the western edge of town, probably to alert the people to any invasion from the fierce central Asian tribes which periodically came through the mountains. But the people of Mohenjo-Daro and Harappa do not appear to be militaristic. Their weapons are of poor quality and they do not have swords. Instead, they are a mercantile society with wonderful bazaars and shops selling many goods.

One of the things that most impressed me were the houses. They were made of brick, uniform in size and shape. It appears the government has some control over the making of these bricks because of their uniformity. Some of the houses had a second story connected by a staircase. The houses had windows which faced on to the street but most were constructed around a central indoor open courtyard. However, the most astounding feature was indoor plumbing! There were bathrooms (these people liked to bathe), pottery drainpipes and receptacles and large drainage systems into the river. And there were garbage chutes too!

The inhabitants of Mohenjo-Daro and Harappa seem to like many communal activities. I spent many a pleasant afternoon in the public bath or the public meeting place. I also toured the vast granary where the grain was protected from the flood waters of the river. There is an abundance of wheat, barley, rice, mustard seeds and peas and even some dates like in my own region of the world. Meals also had pork, fish, beef and poultry.

There is much evidence that the people of Mohenjo-daro and Harappa like to play games and trade with others. I was given some dice and children's toys to bring home to my family. Although they were made of pottery, they were beautifully painted. There were objects made of conch, copper, silver, bronze, turquoise, lapis lazuli and jadeite, showing the vast contact this region has with other civilizations.

The numerous seals of the Indus Valley civilization have long intrigued me. They are worn by people as amulets. Each contains a picture of some animals on the ivory or porcelain. I think some of them were family crests. Others give us a good picture of the wildlife of the region. I cannot read the writing but it appears to be the only script used by the people.

I hope I have an opportunity to visit the Indus Valley again as this society continues to fascinate me.

Exercise: List three of the "wonders" seen and described by the traveler to Mohenjo-daro and Harappa. In each case, explain why the traveler considered it so outstanding or unusual.

1. _____
2. _____
3. _____

Contacts and Conquests: How Did They Contribute to Historic and Cultural Changes on the Subcontinent?

Worksheet 2: Artifacts from the Indus Valley

(illustrations are taken from *The Drama of Human History*, Jean Johnson. Reprinted by permission.)

Directions: Briefly explain how each artifact gives us further information about the Indus Valley civilization.



1. _____

2. _____

3. _____

4. _____



5. _____



6. _____

Contacts and Conquests: How Did They Contribute to Historic and Cultural Changes on the Subcontinent?

Worksheet 3: *Progress Reported in Struggle to Save Imperiled Ruins*

(Steven R. Weisman, *The New York Times*, September 24, 1985. © 1985 by The New York Times Company. Reprinted by permission.)

For thousands of years, the Indus River has brought the blessing of water for crops and the curse of destructive floods. But today the Indus River poses a new danger to the site of an ancient civilization that flourished at the same time as those of the river valleys of the Tigris and Euphrates and the Nile.

Moisture and salt deposits threaten to erode and destroy the remarkable Mohenjo-Daro archeological excavation that has fascinated and awed scientists and visitors since its discovery under a giant mound of earth more than 60 years ago.

"Certainly the site is in danger," said M.A. Halim, Director of the Pakistani National Museum in Karachi. "It is threatened by subsoil waters, salts in the water and salts in the air. There is also a danger from the river itself."

With the help of international contributions, the Government of Pakistan is engaged in a struggle to save and preserve the nearly 5,000 year-old ruins, where one can see evidence of an advanced river culture with a system of covered drains, baths, grain storage areas and living complexes... Much of the area has been reconstructed with newly made bricks, which preserve the look and feel of the city... The reconstruction is most striking at the site of the great bath, where one can easily imagine religious bathing rituals.

At the nearby museum are displays of pottery, toys, implements and other relics of the so-called Harappan civilization that thrived in what is now Pakistan and northern India until the invasion of the Aryans from Central Asia in the second millennium B.C.

Archaeologists have not yet found an equivalent to the Rosetta Stone of ancient Egypt or any other key to unlock the mystery of the Harappan script containing 270 pictographic letters, but [all evidence] has convinced scientists that some form of organized government existed on this site.

"What we know about Mohenjo-Daro is its mature phase," said Mr. Halim. "But right now we cannot penetrate below a certain level because of the water."

Thus for India it suggests that here had been a highly advanced civilization as old as any other on earth, and suggesting, too, for the first time, that communications and shipping trade existed between Mesopotamia and the Indus Valley.

Since 1922 the water table has risen to within 5 to 10 feet of the surface. Tube wells have been dug around the circumference of the site, attempting to lower the water table. Pakistani officials would like to build a total of perhaps 60 to 80 tube wells, but there appears to be no financing for such an enterprise.

The most unpredictable threat to the site comes from the Indus River itself. With its source in the Himalayas Mountains, the Indus River is believed to have changed course many times through the millennia and there is no reason to doubt that it could not do so again. Earlier changes are believed to have brought the flooding that may have destroyed the Mohenjo Daro community in the first place. Each time, new layers of civilization were eventually built on top.

Exercise:

1. How does this modern account of Mohenjo-Daro compare with that of the traveler we read earlier?
2. Describe the major threat to the ancient site of Mohenjo-Daro.
3. According to the article, why did this great society decline?

Contacts and Conquests: How Did They Contribute to Historic and Cultural Changes on the Subcontinent?

Worksheet 4: A Time Line of Ancient Indian Contacts and Conquests

TIME	EMPIRE	CONTRIBUTION
2500-1800 B.C.	Rise and maturization of the Indus civilization	Indoor plumbing, public bathhouses, grain storage, organized government, agricultural development
1800-1200 B.C.	Late Indus period - rise of Indo-European speaking Vedic Culture.	Invasion of region by semi-nomadic herdsmen who practiced Vedic religion and spoke Indo-european languages.
1200-900 B.C.	Vedic people settle the Gangetic Plain intermingling with local settlements.	Settled in farming communities along Indus and Ganges Rivers and merged with indigenous peoples. Development of Sanskrit as well as the fundamental roots of Hinduism.
530-480 B.C.	Buddha and Mahavira spread new doctrines.	Prince Gautama, (later called the Buddha) seeks a new religious philosophy. Mahavira founds religion of Jainism.
325 B.C.	Alexander the Great and his army cross the Khyber Pass in Northwest India.	The Greek Army, led by Alexander, invades the subcontinent. Some Greek soldiers stay behind, leaving Greek influence. Alexander had been preceded by the Persians and followed by the Shakas and Kushans.
c.300 B.C.	Chandragupta Maurya begins to consolidate the rule of the land.	People band together in self-defense. Chandragupta Maurya centralizes authority in northern India.
c. 274 B.C.	Mauryan unification.	Extended Empire from Afghanistan to southern peninsula of India, bringing Indian culture to all parts of the subcontinent.
c. 260 B.C.	Ashoka, grandson of Chandragupta.	Governs subcontinent through Buddhism. Empire declines by 184 B.C.
1st c. A.D.	Kushans	Empire stretched from Afghanistan to Varanesi.
3rd c. A.D.	Gupta Empire	Patrons of the arts and literature. Empire lasted three centuries.
600-1300 A.D.	Pallavas Chola Dynasty	Ruled Deccan Peninsula and southern India, escaping chaos and anarchy of north.

FOCUS QUESTION**To What Degree is Hinduism a "Way of Life?"**

- ▶ The Hindu religion has a pervasive influence on social organization throughout the subcontinent.
- ▶ Politics, government, business, marriage, birth, death (varna and jati) are all determined, to some degree, by Hinduism.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to list and identify aspects of religious beliefs which influence the social fiber of the subcontinent.
- ▶ Students will explain and analyze the importance of varna and jati on daily life in India.
- ▶ Students will determine whether or not Hinduism is a "way of life" for Indians.

TEACHER BACKGROUND

Rama was a Kshatriya, a member of the warrior varna. One of the major points of the Ramayana is that Rama fulfills his duties and obligations, specifically his role as a king, as a Kshatriya. During the Vedic period in Indian history, four large social groups were acknowledged: these groups were known as varnas, literally "color." Ever since the Aryan incursions into South Asia beginning about 1500 B.C., high status has been associated with being light-skinned. It was and has been believed that the Dravidian peoples, closely related to those of Harrapa and Mohenjo-daro, were darker and shorter than those with Aryan blood. Even now, people in northern India tend to be taller and lighter than those from the south and east, where the Dravidian peoples were pushed by the Aryan incursions. The four varnas are today closely correlated with the many thousands of jatis, or castes, found in South Asia. Jati is related to the Latin word genus, and for Hindus each caste group can be thought of as a separate species. Of the four varnas, kshatriyas rank second to Brahmins, or priests, and their role is to maintain order and justice within society.

The three highest ranking varnas, the Brahmins (priests), Kshatriyas (warrior/kings), and Vaishyas (merchants) are considered to be twice-born, that is at puberty the male undergo a sacred thread ceremony during which they are virtually re-born again. Approximately 1/5th of the Indian population today is associated with one of these three twice-born varnas. Approximately 1/2 of the population is considered Shudras, the workers and the lowest of the four varnas, while the rest of the population is untouchables, tribals or non-Hindu. Untouchability was officially outlawed by Article 17 of the Indian Constitution after World War II, but still does exist "de facto" in Indian society. In some cases, untouchables have successfully used their caste status to receive special privileges from the government under their category as a "scheduled class." This program is similar to the affirmative action program in the United States, offering special opportunities to minority populations. The word "caste" is most appropriately applied not to the four great classes but to the thousands of specialized subclans that call themselves jatis.

Each of the many thousands of jatis in South Asia has rules that determine who you will marry, what are possible occupations, and who you can give food to and take food from, and often where they will live as most communities have jati-specific neighborhoods. In each community, these groups are hierarchically ranked. Those who adhere to the rules for right conduct (dharma) or their jati (as well as varna, gender and life stage) are reborn into a higher ranked jati. Those who do not follow the rules for their group are reborn into a lower ranked group. What you do in this life affects your next life. Hence, concepts based on varna and jati pervade all aspects of a Hindu's life.

SPRINGBOARD

- ▶ Teacher reads the creation myth, Purusa, the Cosmic Person to the class.

At the end of a thousand periods of years that egg was lying in water. Purusa, having come to abide in Prakrti by the working time, made lifeless matter come to life. Having broken the egg, Purusa emerged from it, with a thousand thighs, ankles, arms and eyes, a thousand faces and heads. From his limbs the wise fashioned the worlds, seven downwards from his buttocks and forth, seven upwards from his hips and so on. The head of Purusa is a Brahman (priests), the Ksatriya (warriors, rulers) his arms; the lord's two thighs are born the Vaisya (merchants), the Sudra (artisans) from his feet. Bhurloka (the seven successive heavens) was made from his feet...and from his hips was made Atala (the seven netherworlds)...Thus the Purusa consists of the worlds.

- What do you think this myth means?
- Who were the Brahmans, Ksatriyas, Vaisyas and Sudras?
- In creating the "four-part man", the Indians created a society. What does that mean? Do you agree or disagree with the statement? Explain your answer.
- What does the story tell us about the ranking of people, nature and the universe?

PROCEDURE

- ▶ Distribute Worksheet 1: The Caste System. Divide class into cooperative learning groups. Allow groups time to read and complete exercise, place organizer on chalkboard:

JATI	HIERARCHY	INTERDEPENDENCE
barber		
warrior		
laundryman		
tanners		
priest		
sweeper		
merchant		
weaver		

- For each of the jati listed, explain where the caste (a) fits in the relative hierarchical ranking? (b) how the caste is part of the whole social fiber of India?
- How is the jati system hierarchical?
- What is the relationship between the hierarchy, purity and pollution?
- "Jatis interact with each other to create an interdependent network of relationships in Indian society." How can you prove this statement?
- To what degree is jati a "part of life?" Explain your answer.

- If you were an Indian, would you agree or disagree with the statement, "the caste system has helped Indians explain the fundamental meaning of existence."
- ▶ Students will return to **cooperative learning** groups.

Distribute **Worksheet 2: Some Comments about the Indian Caste System**

Each group will select a comment about the Indian caste system and will either defend or attack the statement, giving as many concrete examples as possible. Teacher will survey the groups, noting their reactions and comments on the chalkboard. The time period may be now or sometime in the past.

SUMMARY/APPLICATION

- ▶ We have looked at the role of caste in Hinduism and explored the idea that to some degree Hinduism is a "way of life."

You have just returned from a trip to India and you have been assigned to write a short article for your school newspaper on the role of caste in the lives of the Indian people.

Students will write a paragraph describing the how Hinduism is a way of life. Students will share their responses with the class.

ALTERNATE STRATEGIES

- ▶ Students usually find lessons on the caste system provocative and quickly become involved in the material. It might be advisable to extend this discussion to two classroom periods, allowing students more time to absorb the vocabulary aspects of the lesson and develop a debate on the issue of caste.
- ▶ Students might be engaged in a letter-writing activity to different jatis suggested in the lesson.
- ▶ The **Ramayana** could be introduced during this lesson to "set the stage" for the lessons that follow.

To What Degree is Hinduism a "Way of Life?"

Worksheet 1: How Does the "Caste" System Reflect a "Way of Life?"

(Adapted from a briefing paper prepared by Owen Lynch and Donald Johnson, March 1983. Reprinted by permission.)

Indians usually divide themselves into social groupings of family and caste into which every individual is born. The term caste was introduced by the Portuguese in the 16th century and is not a native Indian word. Indians would classify themselves by jati, a word which appears in all Indian languages and means "social species." The term also suggests that each jati possesses different qualities and is expected to behave differently. Furthermore, each jati is seen as possessing a different moral character - some may be aggressive; some more thoughtful; some may be born to rule; others may be born to work with their hands.

Hierarchy and interdependence are the two key concepts which make the jati system work. To the average Indian, all existence is classified into a hierarchical system. Every thought, word, deed and object is divided into higher and lower. The most important basis for the ranking of jatis is the issue of purity and pollution. Foods, Gods, animals, parts of the body, people and behavior are therefore all ranked somewhere in the system. Naturally, it follows that all jatis are also ranked from high to low in the caste system. Higher rank means that the behavior, object or person is less "polluted" than those below it.

Jati members marry within their jati and generally socialize and exchange food with fellow jati members. The belief that there are different qualities in each jati often explains their avoiding mixing jatis by marriage or food exchanges. Mixing would be dangerous and would violate the basic rules of specialization of each part of the greater whole.

If we look at the type, preparation and exchange of food and the nature of daily work, we see how the system of purity and pollution really works. Food is ranked on three factors - (1) the jati member who gives and receives the food, (2) the manner of cooking the food and (3) the nature of food itself. Raw foods (grain, certain vegetables, unpeeled fruit) are least polluting and can be freely exchanged among jatis. Food cooked in clarified butter remains pure only when exchanged among jati of equal rank. Food cooked in water may be accepted only from someone in the same jati. Leftover food is very polluted and only the lowest of the untouchables will accept it. Food ranges in purity and pollution from beef (most polluting) to other meats (pork, mutton, chicken, fish). After meat, the most polluting foods are eggs to vegetables that resemble meat (pumpkins, radishes, tomatoes, onions, garlic). It is not uncommon for upper jatis to be strict vegetarians.

The daily occupation of a person is another source of pollution or purity. Occupations that deal with skins of animals, garments worn on the body, waste products from the body and death are more or less permanently polluted. Those jatis who perform these tasks are considered "untouchable" although untouchability was outlawed by the Indian constitution. Garbage collectors, tanners and laundrymen are found in the lower jatis all over India. Jatis not bound to polluting work can and do compete for higher status ranking and greater prestige as they acquire land, wealth and a better education. Usually jati groups in a village can easily define those jatis above them and below them, but this ranking may change over time as lower jatis rise in the eyes of their fellow villagers.

The other aspect of jati is interdependence. In a crowded and populous society like India, castes provides productive roles for large numbers of people and gives all people a functional part in the larger economic system. Caste offers its members a sense of identity and psychological stability. Each caste member feels he is in a group that will nurture and protect him. The caste will provide security, warmth and friendship. The caste will have its own cultural history and system of myths and meanings. The caste system is an important response to a history and population that is vast and diverse. The fundamental rules of hierarchy and interdependence can operate throughout the subcontinent where there are two or more jatis.

The caste system offers a way to organize these groups as they relate to one another with a sense of order within the larger social system. Caste organization has proven to be a workable basis for political mobilization in India's constitutional, parliamentary system. Castes are ready-made groups to which political candidates can appeal.

Perhaps the most severe flaw in the operation of the caste system is the practice of untouchability. Mohandas Gandhi, the great Indian leader, devoted much of his social reform to uplifting the Untouchables and

fought to have the temples open to them and other social stigma removed. Gandhi called the Untouchables **Harijans** or **Children of God**. However, in some parts of India like Bihar and Rajasthan, not much has actually been accomplished to improve the life of the untouchables.

Under the influence of Dr. Ambedker, the great Untouchable leader, India's constitution included several clauses outlawing discrimination against Untouchables and providing for special consideration for untouchable castes. They were designated "scheduled castes" and the Indian government reserves a specific number of places for Untouchables in Parliament and universities and offers preference for those castes in the lower House of Parliament. In 1983 there were 77 members of the scheduled castes out of 519 seats in the lower House. The Untouchability Offenses Act of 1955 specifically penalizes a wide variety of discriminatory acts against harijans.

Untouchables still practice marriage within their own groups and usually prohibit interdining with other castes as well. They often live in segregated parts of villages in the South, specially designated areas apart from the main village. Some studies have shown that hundreds of thousands have converted to Buddhism to demonstrate their desire for improvement. At the same time, another study has shown that a group of Untouchables in South India seem to accept living in the caste system and have organized their social life according to its basic structure.

Although the Indian Constitution has gone further than most in outlawing practices detrimental to Harijans and other scheduled groups, by no means is caste outlawed by acts of Parliament. Only discrimination based on caste is illegal. Caste is very much a part of Indian life at the same time that equal treatment under the law has become a civic value of Indian culture. The caste system has survived and operates now in India because it has provided a way for Indians of all persuasions to live in a society. The system enriches some more than others, exploits some more than others, and perhaps by modern standards is not fair at all. However, the system created a division of labor that could exploit the land for the survival of all. The system has contributed greatly to the maintenance of traditional skills, organized those skills into an interdependent society, provided a system of inheritance of property and a system of socialization. By projecting an ideal order of existence through the varna model and celebrating this model in ritual, myth and story (e.g. **The Ramayana**), the caste system has helped Indians explain the fundamental meaning of existence.

Exercise:

1. Higher rank means less "polluted," lower rank means more "polluted." What determines pollution?

2. The jati system encourages interdependence among the various groups in India. Do you agree or disagree with this statement? Explain.

3. What was the purpose of establishing the "scheduled classes?" Do you think it has been successful or unsuccessful? Explain your answer.

To What Degree is Hinduism a "Way of Life?"

Worksheet 2: Some Comments about the Indian Caste System

(Excerpts from *Arrow of the Blue-Skinned God*, by Jonah Blank, 1992, pp. 122-29, 144-45. Reprinted by permission of Houghton Mifflin Co. All rights reserved.)

These statements present both positive and negative responses to the question of caste.)

I. Caste is dead...But Hinduism is an integral part of India and caste is an integral part of Hinduism. It is embedded too deeply in the national psyche.

II. No, caste is not dead. It is merely experiencing a change of life.

III. Belief in karma is still almost universal, and karma is what determines one's caste. That is why people are willing to accept a low station in life, because they believe in fair punishment for sins in a previous incarnation. Without this doctrine caste would crumble, but Indians will never give up this belief...The caste system - in its ancient form, not the way it is now - provides a logical framework for rewarding good and punishing evil over the course of many lives.

IV. All is a game, or even worse, caste is now merely the means to an end. For Brahmins, a means of holding on to their status, for others a means of gaining new power. But the quarrels are mostly within the Shudra class, between the various jati struggling to divvy up the pie...Every jati labored hard to be on the government's list of so-called backward castes. That way they became eligible for special job quotas, development grants and set-asides. Then, once on the list, every jati fights for the "honor" of the "most backward" classification. So far no fewer than 290 castes have won the distinction, and the number grows each day...The government's affirmative action programs were well intentioned, but they have the effect of perpetuating caste divisions, even of strengthening them.

V. Caste and all that sort of thing have long seems pretty irrelevant to me. In a big city like Delhi, the divisions just don't matter any more...Marriage, more than anything else, is what keeps caste alive...We are all Vaishya now. Whatever people's original caste, they have all become Vaishyas...to make money, that is our dharma, that is our role...The old caste distinctions have less and less meaning today. In the big cities, most of us have jobs that do not fit anywhere in the orthodox Hindu framework. After all, the Vedas didn't contain any mention of computer programmers."

VI. Indian Express: May Day, 1990

◆ A village of Untouchables was burned to the ground during the night. The number of injured and killed is not known. A mob of 150 caste Hindus touched the easily kindled thatch huts and ran off into the darkness. They had been provoked: that morning, five harijans had asked for drinking water at a local restaurant.

◆ In the town of Vallur near Pavagada, caste Hindus have launched a boycott in an attempt to drive the Untouchables from their community. No merchant will sell them the necessities of life, and they are leaving their homes to avoid starvation. Any harijan shopper or Hindu vender who break the embargo is routinely assaulted.

◆ High-caste Uttah Pradesh landowners were accused of anti-Harijan atrocities in the Upper House of Parliament. The charge was sparked by a murder in the Fatehpur district, where local custom had permitted a landlord to seize and deflower the bride of any of his Harijan tenants. One Untouchable groom objected and was killed by his master's henchmen.

FOCUS QUESTION**How Great a Role do the Concepts of Dharma and Karma Play in the lives of Indians?**

- ▶ Dharma and karma are central to an understanding of Indian Hinduism.
- ▶ Indian life is governed by dharma and karma.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to define and discuss the concepts of dharma and karma.
- ▶ Students will be able to analyze how dharma and karma are intrinsic aspects of Indian life.
- ▶ Students will be able to enact how dharma and karma play central roles in the lives of Indians.

TEACHER BACKGROUND*Hinduism*

To understand Hinduism we must study it as an all-encompassing system of values and practices rather than as a system of beliefs that people practice a few hours each week. Hinduism cannot be traced to a single teacher or prophet; within Hinduism one finds almost all forms and practices people have explored in the history of religions. Over the millennia of Indian history, Hinduism has collected and absorbed many aspects of the existing world views. Hinduism offers different paths for different people, each at a specific level of development, not necessarily better or worse; in fact, Hinduism encourages different paths to reach the ultimate one true reality. Hinduism has provided the essential world view that gives India its uniqueness as a civilization. It treats the whole, unified, emotional and mental psyche of every human being. About 83.5% of Indians are Hindus.

We can look at Hinduism on two levels. On the one hand, it is metaphysical, asking and answering philosophical questions; on the other hand, it is practical, providing rituals and traditions for the everyday life of a Hindu. However, the basic dharma or values have remained the same throughout time. Throughout their history, Hindus have accepted most beliefs, allowing each person to reach the meaning of life according to his needs and desires. People pray as they wish and follow rituals which satisfy their religious needs. Hinduism is surprisingly tolerant, allowing other beliefs to exist side by side and absorbing new ideas into its religious schematic. Thousands of gods and goddesses are worshipped and a Hindu may worship as many gods and goddesses as they wish. In fact, there are gods for each occasion and many gods and goddesses have several different names.

There are many sacred books in Hinduism. The Vedas, an ancient compilation of hymns and prayers to the gods are among the oldest religious texts in the world. The Vedas tell about the Aryans (early conquerors of India) and how they lived and thought as well as their values. The Vedic Age (approximately 1500 B.C. - 600 B.C.) was a time when the different cultures in India began to fuse. Prototypes of important Indian gods are found even before this period. The oldest of the texts is the Rig Veda, but all the Vedas were originally transmitted orally. Hindus consider the Vedas as authoritative scripture. It is eternal; it is "what is heard." It is not Hinduism as we know it today. Rather, scholars consider the ancient religious tradition "Brahmanism."

The Upanishads, mature Vedas, are the summation of the ideas expressed in the Vedas and represent a synthesis of Indus and other indigenous forms in the sub-continent. Mysticism, samsara, renunciation and yoga are all mentioned in the Upanishads, but they probably derive from non-Aryan sources. The Upanishads summarize several basic concepts of Hinduism : samsara, karma, moksha, as well as yoga. Brahman is the unifying principle of the universe, and Atman is the basis of the self or soul. Brahman believes that everything in the universe is related

to the common web of existence. This universal essence will always exist. The Atman of each one of us remains eternal even when the individual person dies. It is born again and again in an endless round of birth, death, and rebirth known as *samsara*. The important question is what determines the sort of body where the atman will be born. Will it be a person? An animal? a stone? A snake? To some of the ancients, these two principles were undifferentiated and the essence of being of the self and the external.

The concept of *karma* appears in the Upanishads. Karma states that every act bears its own result (fruit). Another concept stressed was *transmigration of the soul* (reincarnation); after death our soul finds another home in another body. Combine karma and transmigration of the soul and Indians have come to believe that your Atman soul, your true self will have several lifetimes to understand and correct the injustices in the world. Good actions (good karma which is related to dharma and not an abstract "good") moves the soul to a better place in the next lifetime; bad actions (bad karma) makes the soul move downward through more cycles of rebirth. One of the most pervasive of all concepts from the Vedic Age was that of *dharma* - the duties and obligations of social life. What does a "good life" mean? *Adharma* is not doing one's dharma. It is akin to "sin" to a person in the Judeo-Christian tradition. This idea defined the nature of the social order and is particularly visible in the formation of the class structure.

The Hindu tradition matured after the 6th century B.C. Early Hinduism had to react to several reform movements. The most important were Jainism and Buddhism and later Hinduism incorporated many of their views. The great themes of the tradition had been defined and the attitudes and values had been incorporated into the society. Great empires emerged and the Brahmanism of the earlier age was transformed into Hinduism. Vishnu and Shiva emerged as important gods who play major roles in the religion. The *Bhagavad Gita* is the most famous religious work of the period. It is an example of "remembered literature" and part of the great epic of Indian mythology, the *Mahabharata*. The *Gita* takes place at the dramatic moment just before the battle when Arjun, one of the five Pandav brothers is assailed with doubt. Is it worth killing, especially members of one's family or friends? He wonders to Krishna, an incarnation of Vishnu who is his charioteer, that if he wins the battle, what would he have won. Krishna speaks of duty (dharma) and compares the battle to a form of devotion. When action is performed (in this case, doing one's dharma on the battlefield) as part of one's sacred duty, it is raised to the level of worship of the Divine. The performance of one's dharma is like a personal religion, a duty, a responsibility.

Hinduism emphasizes social duties and obligations. To achieve these ends, the society has created four castes - *varna* (grouped by nature and society), four stages of life and four ends of man which are legitimate and proper. *Dharma* is the guiding factor in every situation. *Varna* is loosely translated as "color" and *jati* is a group, not necessarily of the same caste but from a similar ethnic/linguistic/cultural background. Sometimes *varna* and *jati* are interchangeable in use, but that is not always accurate.

The first class is the *Brahman's*, the priestly order. Their function was to guard the great tradition. Many of the Brahman's were not priests; instead, they were in government service but they could be farmers or workers. The second class, the *kshatriyas*, were warriors and at one time supplied the rulers with soldiers. The *vaishyas* were the merchants, traders and farmers. The fourth class, the *shudras*, were workers who served others and were sometimes given the unpleasant tasks of the society. Within these four *varna*, there are thousands of groups, called castes/*jati*. Each group has definite restrictions, often related to marriage, occupation, the eating of food, etc. Each caste lives within its own *dharma* (duty). *Dharma* is the essential element that allows for the correct ordering of society for it provided a duty dependent on age, stage of life, caste and gender, for each Hindu. What is crucial to the Hindu concept of duty is that it is variable: a Brahman does not have the same duty as a Shudra. Nor does a man have the same dharma as a woman. The other ends of life were material gain, *artha*; the pleasures of physical sense, *kama*; and salvation or the release from the cycles of *samsara*, *moksha*.

Hinduism has managed the levels of faith and practice. The belief in *karma* and the obligations of *dharma*, allowed Indians to accept different standards of behavior as well as different levels of spiritual attainment. The great epics and the songs of the poet-saints nourished all classes even if they spoke different languages or practiced their faith in different ways. Classic Sanskrit was the language of ritual and legal text but not the language of the people. In the north, a variety of Indo-European languages were spoken which today are Bengali, Marathi and Hindi. In the south, the people spoke Dravidian languages, very different from the languages of North India. Tamil, Telugu, Malayama and Kannada became the languages of communication. But a new tradition arose in the south - the tradition of *bhakti*, devotional poetry. These ideas appealed to the hearts of the people. Shiva was frequently the

center of the Tamil devotional literature, although many were devoted to Vishnu. The worship of Shiva was most widespread in the South. Vishnu was usually worshipped in the form of one of avatars (incarnations), such as Krishna and Rama. For poets throughout India, Shiva and Vishnu became the objects of great literary movements.

The impact of the Muslim conquest on India was great. Today over 10% of the people of India are Muslims. During this time, neither the Hindu religion or culture were destroyed. One of the reasons was that Hinduism was made a living reality for the people of India by the poet-saints. New songs developed which gave meaning and relevance in the world. Great figures in Indian religious history attempted to blend the beliefs and values of Hinduism and Islam. They, like the bhaktis, were "mad after God," and they were concerned with singing the praises of God. One was Nanik (1469-1538), the founder of the Sikh religion.

The last great challenge to Hinduism was the coming of the Europeans in 1498. By the 19th century, the educated, urban, middle-class drew freely from Western ideas to meet contemporary problems. They were largely from the Brahman class while other Indians remained indifferent or splintered into myriad sects and cults. Others Indians accepted everything Christian while rejecting everything Hindu. Still others used the European experience to selectively criticize their own society and work for reforms. Lastly, many Indians exhibited an outright rejection of things Western.

SPRINGBOARD

- ▶ Teacher will place quote on chalkboard:

To him that is born, death is sure
And for him that has died, birth is certain.
That cannot be changed.

- What do you think this quote means?
- An examination of the quote seems to say that we are reborn again and again. What difference might that make in how you act? Explain.

PROCEDURE

- ▶ This quotation is taken from the *Bhagavad Gita*, a section from the *Mahabharata*.

Distribute Worksheet 1: Arjuna's Advice to Krishna

Read excerpt aloud with class, explaining difficult areas. Students will work in dyads or triads to complete exercise.

- For Indians, this poem sets out the concepts of **dharma** and **karma** which are central to an understanding of Hinduism.
- How does the poem explain **dharma**? **Karma**?
- When have you acted without attachment? Explain.
- In the *Ramayana*, what was Rama's **karma**?
- In the *Ramayana*, what was Rama's **dharma**?

- ▶ Distribute Worksheet 2: How Dharma Works

Divide students into informal dyads or triads to complete worksheet. Review definitions with class.

- It is much more difficult to understand **dharma** in a situation than to understand it abstractly. Let us look at how **dharma** and **karma** can affect the lives of certain people.
- ▶ Organize students into small groups of three or four and assign each group a person in Indian society in a specific situation.
- For each, what do you think is that person's **dharma**?
- For each, what actions will the person have to take for good **karma**?
- For each, what actions will the person have to take for bad **karma**?
- How will your response to the situation determine reincarnation/moksha?

Group A: A young boy (age 14) is told by his father to get a job.

Group B: A young woman (age 20) refuses an arranged marriage.

Group C: A successful merchant leaves his wife and family.

Group D: A dog is a faithful and loyal pet.

Group E: A soldier kills a friend on the battlefield.

Group F: A teacher takes a day off to sit in the park.

Group G: A tarantula kills a new born infant.

Students will be given sufficient time to examine the situation and create a scenario to present to the class. Class will discuss situations.

SUMMARY/APPLICATION

- ▶ In the Western Bible, there is the statement, "As a man soweth, so shall he reap."
- How is this statement also true of **dharma** and **karma**? Explain.

ADDITIONAL STRATEGIES

- ▶ Many scholars believe that the **Bhagavad Gita** is the key to understanding India. There is only a very minute segment included in the lesson. Perhaps it would be appropriate for the language arts teacher to devote a lesson to this seminal text. This is an excellent opportunity to incorporate a major "non-Western" text into the curriculum.

How Great a Role do the Concepts of Dharma and Karma Play in the lives of Indians?

Worksheet 1: Arjuna's Advice to Krishna from the *Bhagavad Gita*.

The following was extracted from the Bhagavad Gita. Arjuna, the brave Pandava warrior, refuses to fight against his cousins and teachers, the loved Kauravas. But Arjuna's charioteer is an incarnation of God, the Lord Krishna. Hearing Arjuna's words, Krishna advises the warrior:

You grieve for those you should not
And yet you talk about wisdom.
The truly taught do not mourn
For the dead or the living.

For to him that is born, death is sure
And for him who has died, birth is certain.
This cannot be changed. Therefore,
You should not sorrow.

And if you think just of your own place
You should not recoil.
For a warrior there is no better thing
Than to fight out of duty.

Here chance is offering you
A door open to heaven.
O Partha, those warriors are lucky
Who are granted such a fight.

But is you turn away from this battle
Which your own duty requires
Then, giving up duty and glory,
You will only get trouble.

People will talk of your shame
Now and in years to come.
And for one who has been honored
Disgrace is worse than death.

Those in the great chariots will be sure
That you hang back from the battle through fear
And they who once thought well of you
Will come to hold you lightly.

Those who wish you ill will talk of you
And say what had best not be said.
They will revile all that you are.
What could be worse than that?

Either killed, you should gain heaven
Or conquering, you will enjoy the earth.
Therefore, stand up, son of Kunti
And set your mind upon battle.

Holding pleasure and pain alike
Gain and loss, victory and defeat
Prepare yourself for the fight
Only thus will you not reap evil.

Better do your own work imperfectly
Than do another's well.
Better die in your own duty.
Another's task brings peril.

...
You have a right to work alone
But never to its fruits.
Let not the fruits be your motive...

Steadfast in the Way, without attachment,
Do your work, Victorious One.
The same in success and misfortune.
This evenness - that is discipline.

...
The wise, whose minds are controlled,
Leaving the rewards of action,
Are released from the bounds of rebirth.

Exercise: Using your own words, what do each of the following quotes mean?

1. ...if you turn away from this battle which your own duty requires...

2. Holding pleasure and pain alike, gain and loss, victory and defeat, Prepare yourself for the fight...

3. Better to do your own work imperfectly, than do another's well...

How Great a Role do the Concepts of Dharma and Karma Play in the lives of Indians?

Worksheet 2: How Dharma Works - An Interview with a South Asian

People often ask me if I believe in "fate," "reincarnation," "illusion," and all the other aspects of Hinduism that they hear about but don't really understand. I think it is important that I give you my point of view.

For Hindus, and I am a Hindu, existence is mostly a great revolving door between life and death and a new life. This process is called **samsara** but Westerners frequently call it reincarnation. It simply means that we are reborn time and time again. Samsara is the world of getting born, growing up, trying to make a living, having a family, growing old and dying, and, hopefully, not to be reborn again. Samsara is not the "real" world because after death most people come back into samsara in another form. I know that I have a specific duty (dharma) which I must follow. Because I am a woman, I must obey my husband and I must bear him children, boys preferably. I must help my husband and my family prosper. My dharma is partly determined by my social level and my gender but it is also determined by my stage in life.

What do I mean when I say we "come back in another form?" That is very difficult to explain but I will try. I carry within me the "deeds of my past lives." If I have good fortune, it is because I have done good deeds in the past; if I have misfortune, it is because I have done bad deeds in the past. It is important that we take our current life seriously and "do the right thing" within that life. What does that mean? What is appropriate behavior? Unlike other religions, Hinduism sets up different rules for different groups of people at different stages in their lives. All of these rules of behavior are grouped under the idea of **dharma**. **Dharma** is the cement that holds Hindu life together. We Hindus believe that everything in the universe has a dharma or an appropriate way of behaving. The sun shines in the daytime; the moon comes out at night. Water flows downhill and cannot flow uphill. But that is nature and there are built-in limits. But when you deal with people, **dharma** teaches us to behave differently according to the inner characteristics which make up our inner selves. These qualities can change as we get older and these qualities are different for different people. Dharma doesn't stand still - it is always changing. To live by dharma we need to know how to behave in certain circumstances.

One of the most important considerations for proper dharma is the age of a person. For Hindus, the life cycle is divided into the four major stages of life: the student, the householder, the forest dweller, the holy person. I have a different dharma or set of rules for each stage of my life. When I was a student, I had to remain pure and obedient to my teacher. Then, as a householder, I married, had children and have a strong material life. When my children grow and I have completed my responsibilities, I would like to "go to the forest" to practice one of the paths of God. I will turn my back on the joys, pleasures and successes of the world and try to prepare myself for the Oneness with all existence so I can teach others. That would be the final and fourth stage of my life, leading to **moksha**, or release from the bonds of rebirth.

But I haven't spoken about **karma**. **Karma**, fate, means "to do" and is first of all action. Karma is a process. I understand karma on two levels. First, it defines who I am at birth and the broad outlines of my life - whether I will be rich or poor, my sons, my sorrows, my happiness. Secondly, my fate depends upon how I act in this life, for all my sins and good deeds have changed my standing with the gods. The gods will decide if I have been good enough in this life to wipe out the bad deeds from previous lives or they may make me stay up for the sins I have committed.

Exercise: Define each of the following terms:

Dharma is _____

Karma is _____

Moksha is _____

Samsara is _____

FOCUS QUESTION**How Does the Story of the *Ramayana* Reflect and Perpetuate a Hindu Way of Life?**

- ▶ The *Ramayana* establishes role models for Indian society: good wife/husband, good brother, friend, king.
- ▶ The values of the people are reflected in their religious literature.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the roles of mother, father, brother, king, husband, wife, son, friend.
- ▶ Students will examine how the interaction of the models sets the patterns for Hindu life.
- ▶ Students will debate how the story of the *Ramayana* helps us better understand the Hindu way of life.

TEACHER BACKGROUND*The Ramayana*

(The *Ramayana* is the ancient Indian epic, allegedly first written down by the poet Valmiki. The title means "The Trek/Travels of Rama." The characters of Rama and Sita continue to serve as models for contemporary Indians. Many versions of the *Ramayana* exist and the story continues to be told today. This is a deeply abridged version of the epic. The teacher might reproduce it and distribute copies to students as a homework assignment in preparing for the lesson. It is also possible to show a video portion of the epic for the class. Segments are available at large distribution video stores. It would be even better if the teacher could get some comic book versions of the story and allow the class to use them as the "text.")

In the city of Ayodhya, in the kingdom of Kosala, lived King Dasharatha. He had three sons by his three wives but of all his sons, Vishnu was most especially present in Rama. One of his brothers, Lakshmana, was especially devoted to Rama. When Rama was sixteen, he showed his special powers and was taught celestial spells and wondrous weapons by a holy sage. Because of these powers, Rama was able to win the beautiful Sita, daughter of King Janaka, as his wife.

Rama and Sita lived happily in Ayodhya for many years. Rama was loved for his modesty and virtue. His father agreed that Rama should succeed him. All were pleased except Rama's stepmother, Kaikeyi. She wanted her son, Bharata to ascend to the throne. Kaikeyi went to the king, asking him to grant her one wish she had not asked for. She said, "Banish Rama to the forest for 14 years and make my son Bharata King of Ayodhya!" The king was dismayed but Rama knew his father had to keep his pledge. So Rama was banished. His mother wanted to join him but he insisted she remain with her husband because the king would need her comfort. Sita insisted on joining her husband in exile as did the devoted brother Lakshmana. The three left the city as the people cried, begging to join him. The king lost his will to live and died with a broken heart.

Bharata was not in town when his brother was banished. Upon his return to Ayodhya, he was enraged by his mother's action and went to the forest to seek Rama, begging him to return to rule. Rama refused, saying his father's honor must live on and asked Bharata to rule in his place. Bharata asked Rama for his sandals, which the new king placed on the throne and worshipped for the next 14 years. Rama, Sita and Lakshmana moved ever further southward, entering the Dandaka Forest.

Soon after they entered the forest, Sita was seized by a towering rakshasa, a wild dangerous forest dweller. She was rescued but both Rama and Sita were shaken by the incident. As Rama was about to slay the rakshasa, he shouted that he was really a celestial being cursed to the forest but Rama's thought would save him. Rama broke the curse and

the rakshasa advised them to travel further into the forest. They lived many peaceful years in the forest under the watchful eye of Rama's loyal brother Lakshmana, until their peace was broken. An old crone interrupted their peace. She was taunted by Rama and Lakshmana, tried to attack Sita and was attacked by Lakshmana who cut off her nose and ears. The crone was a sister of the rakshasa ruler, Ravana. She rushed to her brother to tell of her insult.

Ravana wanted revenge. He decided to abduct Sita. Using one of his subjects disguised as a golden deer, he enticed Sita. Sita asked her husband to capture the deer for her. Rama followed the deer, leaving Lakshmana to guard Sita. But the deer was clever. He managed to fool Sita into believing Rama was in danger so she sent Lakshmana to help him. Sita was left alone. Ravana appeared as a holy man and Sita, according to custom, offered him water and food. As soon as she came close, the monk changed into Ravana and soared away with Sita. Sita struggled, losing some jewelry. Ravana installed Sita in his royal retreat telling her she had one year to forget Rama and come to him voluntarily.

Rama and Lakshmana desperately searched for Sita. Rama was grief-stricken. As they traveled, they were seen by Sugriva, the Monkey king. Sugriva sent Hanuman to find Rama and Lakshmana. The Monkey king and Rama met face to face and realized each had been exiled from his kingdom and each grieved over the loss of a wife. Lakshmana was asked to identify Sita's jewelry but all he could recognize was her ankle bracelet. It seems that Lakshmana had such respect for Sita he never raised his eyes above her ankles!

Search parties were sent out to find Sita. Hanuman's group went south. They got lost but finally found themselves as far south as they could go - at the sea shore. But they still did not find Sita until an old vulture told them that Ravana had carried Sita across the sea. Hanuman began to grow larger and larger until he was as big as a mountain. He braced himself for a leap to Lanka. Hanuman crossed the sea in a single bound. After looking all over the city, he found Sita in the gardens of the royal estate. She was pale, mooning over Rama. When Hanuman showed her Rama's ring, she removed a jewel from her hair, telling Hanuman, "Give this to Rama. Tell him to come for me, or I shall die."

Hanuman decided not to leave the city until Ravana knew him. He got into a fight, was taken to Ravana who ordered him set afire. But Hanuman was able to slip out of the bonds and with his flaming tail set each house in the city afire. Then, in a mighty leap, he crossed the ocean again to tell Rama that Sita awaited her rescue.

As soon as Rama heard, he gathered his allies and headed South but the troops were stopped by the sea. When Ravana's brother saw they were to be attacked he warned his brother to release Sita to avoid a fight with Rama. Ravana refused so his brother joined Rama's side. A bridge was built to Lanka in five days and five nights. Rama and Hanuman led the troops. Ravana tried to trick Sita into thinking Rama was dead. He made a head of Rama and brought it to Sita, saying he had killed her husband. Sita realized it was a fake and she had been tricked. But the battle had begun and Rama was in trouble. The rashesas has resorted to tricks, making darts turn into deadly snakes when they hit their mark. The brothers were hit and would have died if it had not been for a miracle. From high above the battlefield, an enormous eagle appeared. This giant bird was Garuda, feathered friend of Vishnu and an enemy of the serpents. As Garuda's wings touched their faces, they breathed again and were saved. The battle continued as the heaped bodies of the dead gathered on the banks. There was so much blood it caused a flood into the ocean, throwing terror into the hearts of many a hero.

The battle continued. Lakshmana killed Ravana's favorite son. When the news reached Ravana, he entered the field, creating havoc and scattering the army. Only Rama, Lakshmana, Hanuman and Ravana's brother stood their ground. Ravana sped toward them, wounding Lakshmana. Rama wept, believing he could not continue without his brother at his side. But Hanuman saved the day. Riding on the wings of the wind, he rushed to the Himalayas to get healing herbs to save Lakshmana and carried them back to Lanka. Only when Lakshmana was recovered was Rama able to face Ravana again. Rama told all he planned to kill Ravana but everytime he cut off one head, another grew in its place. The combat between Rama and Ravana lasted for seven days and seven nights and neither hero rested for a second. At last Rama remembered a quiver he was given when he first entered the forest - a quiver infused with the power of the universe. Rama aimed it at Ravana, uttering a Vedic prayer. It pierced the iron heart of Ravana, killing him. The war was won.

Rama acted as a prince among men. He offered Ravana's brother advice that rulers should lay aside their weapons and forget former grudges. Ravana should be given a hero's funeral. The king had to offer compassion to the citizens. Rama ordered that Sita be brought to him at once.

But the unexpected happened. When Sita appeared before Rama, he did not come forward to meet her. Instead, he turned away, deep in thought. She whispered, "My Lord, I am here." He mumbled, "So be it."

Then he continued. "This day I have avenged a grievous insult. He who abducted this lady is now dead. And she who was touched by that monster is now before me. I have set her free from her long imprisonment. How can I possibly take back one whose reputation has been tarnished? I can no longer call her my wife."

There was silence. Sita vowed, "I swear by the Earth and by all that I am that my heart has always been yours alone, my Lord. If I have not been true to you, then may the fire consume me." Rama gave the sign, and a funeral pyre was built. Sita saw her time had come and she stepped into the blaze. In a flash, she was gone. Rama made no sound. The flames had formed the figure of Agni, the deity of fire. Beside the god stood Sita. The lord of fire told Rama, "This lady is innocent. She should not be branded. Accept her once more."

Rama stirred. He stepped toward Sita and took her hand. "I knew from the beginning that my beloved was without blemish. But as your king, I wanted to prove her innocence before your eyes." The crowd roared its appreciation. Rama decided to return to Ayodhya, since the time of his exile was now over.

The next morning, Rama, Sita, Lakshmana, Hanuman, Sugriva and Ravana's brother mounted a flying carpet for the journey north. When they landed in Ayodhya, Bharata welcomed them back and the people rejoiced. Rama and Sita were crowned king and queen to begin their rule of 10,000 years.

After the coronation, people came to pay homage to the new king. As they left, they felt a deep sadness at the thought of leaving Rama. Rama presented Hanuman with a shining chain which the king himself had worn. Hanuman placed it along side the pearls he had been given by Sita. Hanuman left, destined to live forever.

By the following spring, Sita was pregnant. She recalled her pledge to the Ganges Goddess to visit the holy places along the river banks. With Rama's permission, she left on her pilgrimage. Once she was gone, Rama asked one of his counselors, "Tell me, what do the people say of my rule?" "O King...I have heard the people grumble." He told Rama that heads of households throughout the realm were concerned for the country. What if all like Rama took back a woman touched by another? And what if wives across the land expected leniency like that accorded Sita.

Rama grew pensive. He knew Sita was blameless but he knew his subjects were unhappy. He acted as a king. He called Lakshmana aside and told him to accompany Sita on her pilgrimage but to return alone. When they reached the Ganges, Sita realized her fate.

A dozen or more years passed. Order prevailed in Kosala. Rama ordered a golden statue of Sita made and placed beside him on the throne. Then, one day, the poet Valmiki came to Ayodhya with two disciples, twin boys. The twins were to sing a long poem to Rama in his crowded court. When they arrived at court, many remarked on their resemblance to Rama. At last Rama recognized them as his own sons born of Sita. He sent word to Valmiki and announced that if the hermit could vouch for Sita's faithfulness and if Sita was willing to come before them to prove her innocence, she might return to his side. The people approved.

Sita came before him with downcast eyes. Rama declared his love for her and asked for her testimony. Sita said, "If Rama has always been foremost in my heart, then may Mother Earth herself deliver me." Even as she spoke, the earth trembled and cracked. The ground in front of Sita fell open and a throne appeared. The Earth Goddess sat on the throne.

"My child" is all she said to Sita. Without a word, Sita slipped onto the throne. Then Sita and the Earth Goddess sank from sight. Sita was gone. Rama was desolate.

Rama never took another woman but kept the golden statue of Sita at his side. In time, Rama resumed his celestial identity as Vishnu, dividing his kingdom among his and his brother's sons.

SPRINGBOARD

- ▶ How many of you have watched either daytime or evening serial programs?
- Why do people like these types of programs?
- How would you characterize the "plots" in these serials?
- How would you characterize the people in these serials?
- Do you think there is a connection between these programs and real life?

PROCEDURE

- ▶ The *Ramayana*, and the *Mahabharata*, are great Hindu epics. Unlike Western epics *The Iliad* and *The Odyssey*, they are big hits on Indian TV, watched more than any program in history.

Distribute **Worksheet 1A: 2,600 Year-Old Story is a Hit** and **Worksheet 1B: Many Faces of the Mahabharata**. Allow students time to read material and complete exercise.

Teacher tells story of the *Ramayana* or assigns it as homework prior to the lesson.

- The reading states that these two epics lie at the core of national identity and culture. What do you think that means?
- Do you think you could call the *Ramayana* a "soap opera?" Explain.
- ▶ Epics set "ideals" for people to follow. In the West, we know about Circe, Ulyseus, Penelope and others who peopled the great Greek epics. These characters were larger than life and continue to be models we look at today.

Distribute **Worksheet 2: Voices from the Ramayana**. Students work in small groups to complete worksheet. Teacher will review answers with class.

- According to the **Voices from the Ramayana**, What does Rama signify? What does Sita signify? Lakshmana?
- Are these ideals similar to or different from the ones in contemporary society? Explain.
- What ideals do Rama, Sita and Lakshmana establish for Hindu society? Do you think these ideals are good or bad for that society? Explain.

SUMMARY/APPLICATION

- ▶ The *Ramayana* is so popular even small children incorporate its ideals into their lives.

Distribute **Worksheet 3: Pictures from the Ramayana**. Allow students time to complete worksheet and share answers.

- How are these comics similar to Spiderman? Superman?
- How are these comics different?

ADDITIONAL STRATEGIES

- ▶ The epic's narrative and characters can engage *and* confuse students. Some of the activities could be resequenced to allow the language arts teacher more time to develop "plot, setting and characterization."
- ▶ Students can alter or re-write the epic making it more congruent with Western epics.
- ▶ Students write an analysis of transmission of cultural values as the core of literature.

How Does the Story of the *Ramayana* Reflect and Perpetuate a Hindu Way of Life?

Worksheet 1A: 2,600-Year-Old Story is a Hit

(*Newsday*, February 4, 1988. Reprinted by permission Associated Press.)

One of the biggest hits on Indian television is not shown in prime time and is based on a story 2,600 years old. Starting at 9:30 every Sunday morning, people all over the country gather in front of television sets to watch the latest 40 minute installment of "*The Ramayana*," the Hindu epic of the same name.

To some, the show is a religious experience. In the eastern city of Cuttack, incense sticks are lit, bells are rung and conch shells are blown like trumpets to herald the start of the weekly exploits of the warrior-god Rama. To others, it's a soap opera obsession that transcends sectarian divisions in this country of many religions. Newspapers complained in December that doctors and nurses in at least one hospital in the central city of Lucknow stopped tending their patients to huddle in front of TV sets. In Chandrapura, a village near Baroda, authorities said two women died of heart attacks while watching a particularly tense episode. Riots broke out in Jammu and Kashmir in northern India when a power failure blacked out the weekly broadcast. Protestors blocked roads and tried to burn down an electricity authority office.

Television critics estimate that more than 100 million people watch the trial and tribulations of Rama as he grows up, marries, is crowned king of Ayodhya, spends 14 years of banishment in a forest and battles demons to rescue his kidnapped wife Sita, only to have the earth swallow her up.

"It's holy, isn't it?" said Maya Devi, an illiterate 32-year-old New Delhi woman who irons clothes for a living. She bought a television set just to watch "*The Ramayana*." The show's Sunday-morning time slot, although not prime time in India, has a special significance. Devout Hindus bathe and pray before eating Sunday breakfast and for many, watching the show then is a way of appeasing the gods. Some chant prayers in front of their TV sets.

"*The Ramayana*" is also big business. The Illustrated Weekly of India recently estimated that the serial's producer, filmmaker Rammanand Sagar, was making a profit of at least 150,000 rupees (about \$12,000) per show. The money comes from the serial's sponsors, a textile company and the leading toothpaste manufacturer.

But the program has come in for a few darts. Amita Malik, who writes a weekly column for the Indian Express newspaper chain and is one of the most widely read media critics in the country, says "*The Ramayana*" appeals only to devout Hindus. "The serial is subordinated to the narrow needs of viewership...It is full of 'ham acting'" and she suggests the government was promoting the show to win the Hindu vote in future elections.

* * * *

Worksheet 1B: Many Faces of the *Mahabharata*

(*New York Times*, Steven Weisman, Nov. 25, 1987. © 1987 by The New York Times Company. Reprinted by permission.)

...In India, the *Mahabharata* is a living text that permeates contemporary thought and spirit. Its events may have occurred 5,000 or 3,000 years ago. It was probably first written down some 2,000 years ago or a little earlier. But its themes continue in the politics, art and religious culture of today.

"It is said in India that there is nothing in human existence which does not have a place in the *Mahabharata*. It contains all the contradictions of life, and its legends and stories have been told and retold in every generation," said a cultural advisor to the Indian Government.

... It is rare to find someone in India who has actually read the *Mahabharata* in its original Sanskrit...But even the most impoverished and illiterate Indian villagers know the stories of the *Mahabharata*, passed on orally by family elders, priests and travelling bards and minstrels. Along with the other Indian epic, the *Ramayana*, the *Mahabharata* lies at the core of Indian national identity and culture.

Exercise: Working with your group, complete the following questions.

1. Based upon the readings, list three ways the ancient epics are "living texts" in India today.
2. Do any Western texts play the same role as the *Mahabharata* and the *Ramayana*? Explain.

How Does the Story of the *Ramayana* Reflect and Perpetuate a Hindu Way of Life?

Worksheet 2: Voices from *The Ramayana*

(adapted from *Picture Book Ramayana*, by H. Daniel Smith, Syracuse University. Reprinted by permission.)

I. RAMA

Rama was the idol of the people, excelling all in bravery and virtue. He won the beautiful princess Sita by bending the great bow given to Sita's father by the gods. Rama excelled in every virtue; for he was of serene temper under all circumstances of fortune or misfortune, never vainly angered; he remembered even a single kindness but forgot a hundred injuries; he was learned in the Vedas and in all arts and sciences of peace and war, such as hospitality, and policy, and logic, and poetry, and training horses and elephants, and archery; he honored those of ripe age; he regarded not his own advantage; he despised none but was solicitous for the welfare of every one; ministering to his father and his mothers and devoted to his brothers, especially Lakshmana. When his father was asked why he chose Rama as his heir, he said, "By reason of his many virtues, for indeed he towers among men. In forgiveness he is like the Earth...He speaks the truth, and he is a mighty bowman. He is ever busied with the welfare of the people, and not given to distraction when he finds one blemish amongst many virtues. He is skilled in music and his eyes are fair to look upon. Neither his pleasure nor his anger is in vain; he is easily approached, and self-controlled, and goes not forth to war or the protection of a city or province without victorious return. He is beloved of all. Indeed, the Earth desires him for her Lord...Gird thee, my son, and understand thy task." When Rama's father told him of his banishment to the forest for 14 years, Rama replied, "Be it as thou sayest. I am only sorry for my father's grief."

II. SITA

Sita was not born of men, but sprung from the furrow as her father plowed the field. When Rama was able to lift the mighty bow and win Sita as his wife, Janaka (Sita's father) praised Rama and gave orders for the marriage to be prepared. After Rama was banished to the forest, he approached Sita to tell her to remain in Ayodhya with his brother and his mother. Sita replied, "I can only mock at such unmeet words, not fitting to be heard, much less to be spoken by a great prince such as thou. For, O my lord, a father, mother, son, brother, or daughter-in-law indeed abide by the results of their own actions; but a wife, O best of men, shares in her husband's fate. Therefore, I have been ordered, no less than thou, to exile in the forest. Therefore I have been ordered, no less than thou, to exile in the forest. If thou goest there I shall go before thee, treading upon thorns and prickly grass. I shall be as happy there as in my father's house, thinking only of thy service. I shall not cause thee trouble, but will live on roots and fruits. I will precede thee walking and follow thee in eating...There shall I be happy with thee, even for a 100 or a 1,000 years!"

III. LAKSHMAN

Lakshman held Rama's feet and spoke to him: "If thou wilt go thus to the forest full of elephants and deer, I shall also follow...I shall go before thee on the way, finding the path, carrying bows and hoes and basket; daily I shall fetch the roots and fruits thou needest, and thou shall sport with Sita on the hill-sides, while I do every work for thee...Thou shouldst not grieve, grieving Sita and me; and, O Rama, I can no more live without thee than a fish taken out of water - without thee I do not wish to see my father...nor Heaven itself."

Exercise: Rama, Sita, and Lakshmana are ideals which the Indian people try to copy. Each one is considered perfect because of his/her special characteristics. Read the above selections, then identify the quality which makes this person an ideal in Indian society.

RAMA: _____

SITA: _____

LAKSHMAN: _____

How Does the Story of the *Ramayana* Reflect and Perpetuate a Hindu Way of Life?

Worksheet 3: Pictures from the *Ramayana*

(illustrations are taken from *Picture Book Ramayana*, by H. Daniel Smith, Syracuse University. Reprinted by permission.)

Directions: The *Ramayana* is so popular in India that children have comic books telling the story of Rama, Sita and all the other characters in the epic. For each of the pictures below, write an appropriate caption from the story.

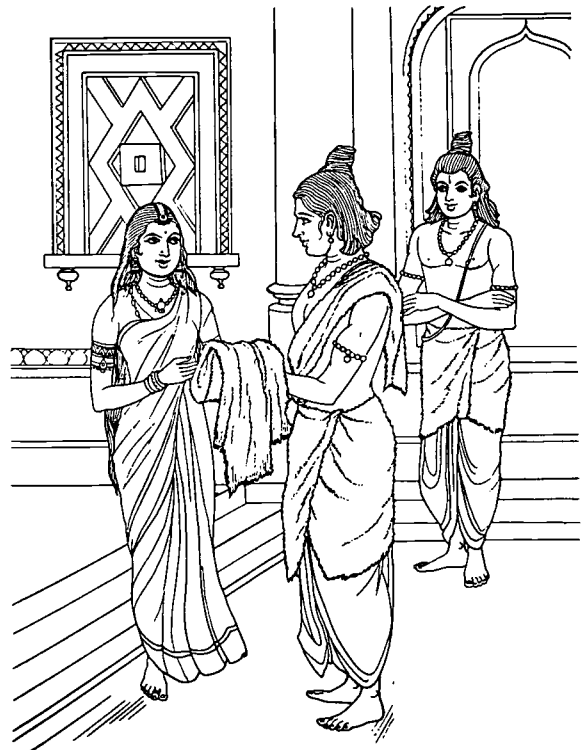
1. _____



2.



3.



2. _____

3. _____

4. _____



5. _____



6. _____



7. _____



FOCUS QUESTION**How Strong are the Ties between the *Ramayana* and Indian Folk Art?**

- ▶ The *Ramayana* is seen in Indian folk art, folk drama and folk music.
- ▶ The *Ramayana* has many different forms, providing different versions of the story to different groups in India.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the extent of the influence of the *Ramayana* on folk drama, art and music.
- ▶ Students will be able to examine examples of Indians folk art and drama related to the *Ramayana* story.
- ▶ Students will be able to assess the strength of the ties between the *Ramayana* and life of the ordinary people of India.

TEACHER BACKGROUND

(Excerpts from *Arrow of the Blue-Skinned God*, by Jonah Blank, 1992. Reprinted by permission of Houghton Mifflin Co.)

The Ramayana exists in folk art, folk drama and folk music as well as a major television series. For hundreds of millions of people, the TV serial made The Ramayana far more real than any written version ever could but, before TV, Indians could still see the great epics in living color. Plays, dances, paintings, and sculpture have always given the Ramayana visual expression, but never were the images so thoroughly convincing. Up north, villages amateurs continue to act out parts of the story in Ramlilas, street theater put on during festivals each autumn. In the southern state of Kerala, elaborately masked and costumed professional dancers act out the story in all night performances.

The traditional Kathakali dance lasts from dusk to dawn in the courtyard of the neighborhood temple. These days performances are very rare. Two drummers beat on double-sided bongos while two singers drone out a plaintive song. First the dancer stands stock-still and dances only with the irises of his eyes...Next, still using his eyeballs alone, he displays the nine moods of man. Anger, fear, joy, surprise, sadness - his face is an unchanging mask, but there was no mistaking each emotion. Kathakali is a complete physical language. The words and phrases are visual rather than aural; glances, gestures, turns of the ankle and twitches of the eyebrow. The dancer is dressed like a hero. Putting on his makeup is an elaborate process that can take hours. Each performer must paint his face a bouquet of vermillion, lemon-yellow, black, and aquamarine, must gird on layer after layer of swirling skirts, buckle brass bells onto wrists and feet, tie brass cymbals between forefinger and thumb.

In the south of India, The Ramayana is viewed differently. One southern version was written by the 12th century poet Kampan. Because the Tamils are romantics at heart, Rama must see his wife-to-be from afar and break the bow for love rather than for glory. Southern Indians say, "Different race, different epic. The story is the same but we have brought the details in line with our own sensibilities." "We alter some instances but never change the epic's meaning. We Tamils have a puritanical streak. So when Ravana falls it is not just through arrogance but through lust. It is his unlawful passion for another man's wife that brings him shame...It does not matter that in the epic Hanuman has a tail. He has much to teach us, whatever our race...Racial differences should be an opportunity. We should learn from each other, let the talents of one complement the talents of another. Without the Aryans, we would not have the epics of Vedas or other books. Without us Dravidians, there would be little but the epics and Vedas. Shaivism, Vaishnavism, the very puja ceremony, why even vegetarianism is all Dravidian, We should all learn from Rama, but we should learn from Hanuman as well."

SPRINGBOARD

- ▶ In the West, we think of cartoons and comic books as material for young children. In India (and Japan) comic books play a role in transmitting cultural values to the people.

Distribute **Worksheet 1: Comic Books**. Students will read worksheet and complete exercise. Teacher will review answers with the class.

- How has "Uncle Pai" kept interest in Indian classics alive through comic books?
- Do you think Uncle Pai's work is beneficial or detrimental to Indian culture? Explain.
- Do you think there is a connection between these comic books and daily life in India?

PROCEDURE

- ▶ India's 800,000,000 people share in the rich cultural heritage of the subcontinent. Comic books, paintings and folk dances serve to make the culture more accessible.

Distribute **Worksheet 2: Mithila Painting** and **Worksheet 3: Folk Dances of India**. Teacher will divide the class into groups, some working with **Worksheet 2** and some with **Worksheet 3**. Instruct students to review the material on the **Ramayana** and then show how the traditions of the epic are honored among the peoples throughout India.

- ▶ Students may work individually or in groups to develop a "folk product." Students may trace figures to make their own compositions, use dance figures with costumes based on the **Ramayana**, change the characters (faces) and depict a different scene from the story. Students must title their work, explaining who the character is and the action taking place. After the exercise, students will share their work and exhibit.

SUMMARY/APPLICATION

- ▶ The Arts Council invited you to India to write an article for an American journal on the "Living Arts of India." Your focus: (a) how the young people are taught heritage (b) role of the visual arts in the countryside and (c) importance of dance in keeping traditions alive.

Write a short article explaining the ties between the epic, the *Ramayana*, and folk art throughout India today. Students will share writing's and teacher will post.

ALTERNATE STRATEGIES

- ▶ Several points of view have been exhibited in the lessons dealing with Hinduism and the **Ramayana**, allowing students to see the full dimension of the epic and its cultural implications for South Asia. The activities different forms tell the same story - visual, oral, and aural. As a "culminating activity" to these lessons, students could develop a multi-sensory project on the **Ramayana** to present to other classes.

How Strong are the Ties between the *Ramayana* and Indian Folk Art?

Worksheet 1: Comic Books

(Adapted from *Comic Books*, an article by J.S. Hawley and F.W. Pritchett. Reprinted by permission.)

The Indian comic book industry is large and growing, with comic books in English an especially popular product. Comics based on traditional Hindu mythological tales and historical figures seem to sell particularly well; they find markets not only in India, but in the West as well, among Indian immigrants. The purchasers tend to be adult, well-off, and educated - the kind of people who want their children to read in English, and also want to make sure that their children learn a cultural tradition which may seem increasingly remote. In many cases, for those Indians who live in foreign lands away from their traditions, the comic books serve as "grandmothers" since they are the primary source of stories about India.

Since the end of the 1960's, a single series, Amar Chitra Katha ("Immortal Illustrated Story") has dominated the comic books. It is edited by Mr. Anant Pai of India Book House. According to Mr. Pai, his idea came from watching a quiz show for children on TV. He was enjoying the program until a young boy was asked a question about Indian mythology.

"They could answer every question about Greek mythology...But in Delhi, where every year they enact the Ramlila (10 days when they enact scenes from the Ramayana) but the youngster could not answer the question, "Who is the mother of Ram?"

Mr. Pai found that success came slowly. The first volume in the series, "Krishna" was finally to sell over half a million copies but in the beginning the sales were slow. However, in 1986, India Book House claimed to have sold a total of over 50 million copies since the series began. At the Festival of India held in France, 16 issues were translated into French. Nowadays the series brings out a new comic every two weeks with lots of advertisement and fanfare.

Every issue is first produced in English and is then translated into various regional languages. The languages regularly represented include Hindi, Marathi, Assamese, Kannada, Bengali, Malayalam, and Gujarati, with occasional translations into Tamil, Telugu, Panjabi, Urdu and Sanskrit. Many titles in the series display the following pledge: "Amar Chitra Katha are brought out by the people - who care for children - who screen each word and each picture as they have a lasting impact on impressionable minds - for whom Chitra Katha is more a vehicle of education than a business." Mr. Pai is interested in focusing attention on the Vedas. In The PARTHA Way to Success, "Uncle Pai" urges his young readers to adopt an early morning mantra (prayer). He also endorses more traditional religious practices.

Exercise: Complete the questions based upon the reading.

1. Do you think comic books are an important place to teach children about their history? Explain.
2. What is Mr. Pai trying to accomplish in publishing comic books about Indian history?
3. If you could publish a comic books about any aspect of your cultural history, what would you choose? Explain.

How Strong are the Ties between the *Ramayana* and Indian Folk Art?

Worksheet 2: Mithila Painting

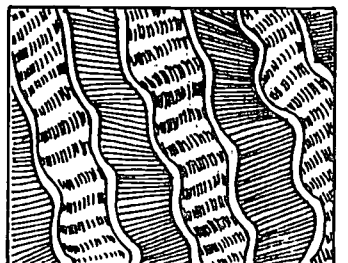
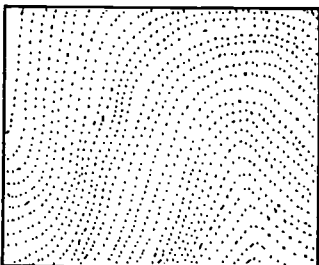
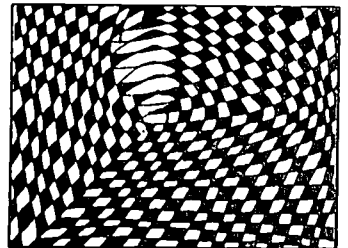
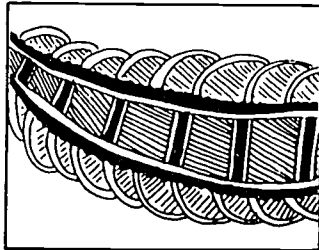
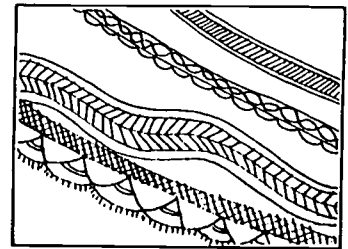
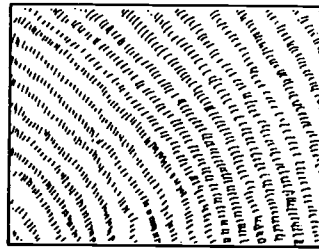
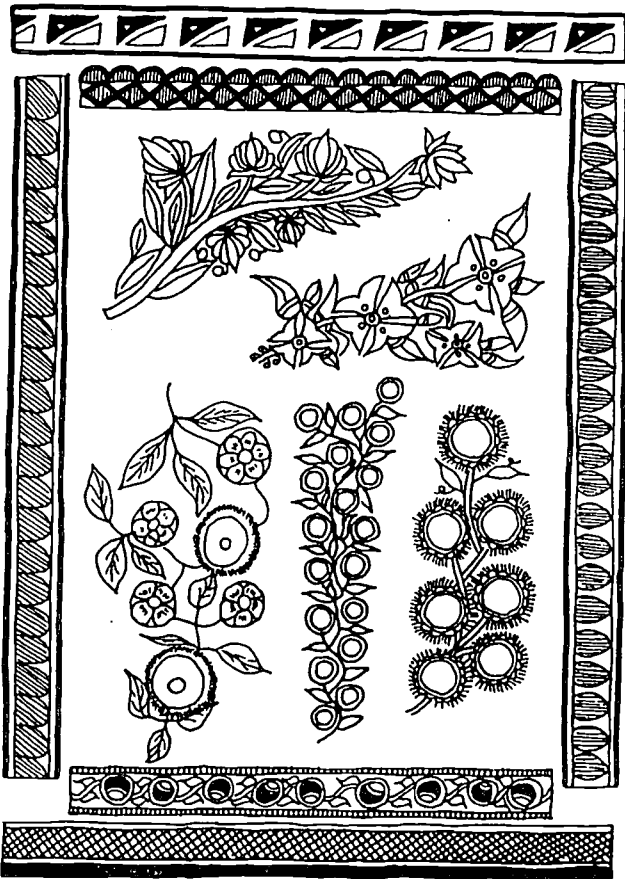
(Text and illustrations are from *Part II ADITI: The Living Arts of India: Teachers Manual*, 1985, Office of Education, National Museum of Natural History, Smithsonian Institution, Washington, D.C. Reprinted by permission.)

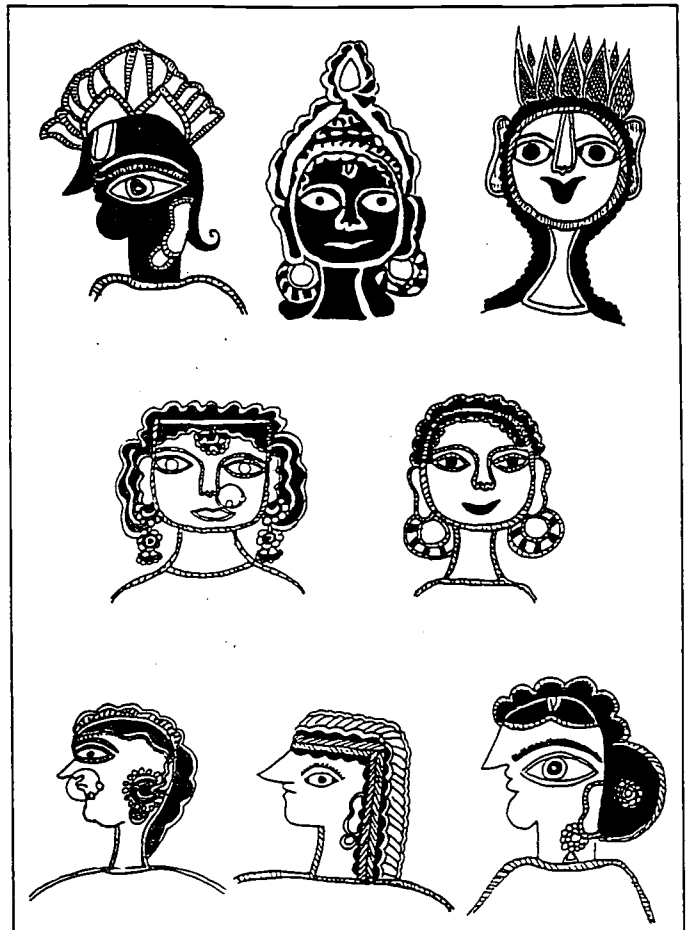
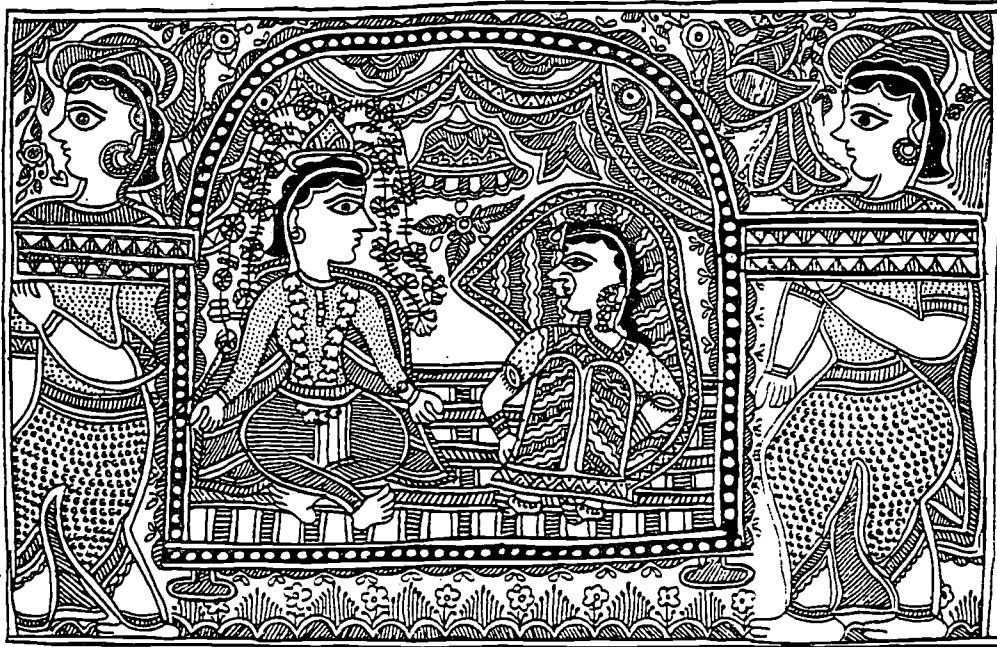
For hundreds of years women of the Mithila region of Bihar have created murals and floor paintings as well as papier mache and woven grass figures for family worship, festivals and weddings. One of the two favorite stories of the women of Mithila is the *Ramayana*. Episodes of this story are painted for newlyweds.

Elaborate symbolic designs are painted in the young couple's room. Lotus flowers and bamboo represent the young bride and groom; parrots symbolize love; turtles, fish and the sun stand for fertility. The moon assures the couple a long and blissful life; and tigers, serpents, and elephants symbolize wealth and power.

Exercise: We have looked at many illustrations of characters and events from the *Ramayana*. (Teacher can reproduce this material from previous lessons, if necessary.) We are now adding some additional designs.

- ▶ Using the material, develop a "folk mural" similar to what we would see on the sides of houses in India.
- ▶ You may use some of the examples given (mixing and matching), you may use some of the drawing we have looked at in earlier lessons, or you may create your own.
- ▶ You may work alone or you may work with a group of students.
- ▶ When you have finished, give your work a title, name the characters and explain the action.





How Strong are the Ties between the *Ramayana* and Indian Folk Art?

Worksheet 3: Folk Dances of India

(Illustrations are from *Children's Colouring Book*, based on "SPRINGAR: A Pageant of Indian Costumes," an AIR India Exhibition. Reprinted by permission.)

The *Ramayana* has been depicted in dance throughout India from the earliest days of the epic. Each region of India has a particular hero and particular costumes which show their loyalty to one of the characters in the epic as well as what that character represents to the people of the region.

Exercise: We have included two dance characters taken from Indian epics. The first is the Ravana Dancer, showing the many heads and arms of Ravana. The second is a Kathakali dancer from Southern India and the dancer is Krishna.

- ▶ Using the material from either of their dances, material from previous lessons on the *Ramayana* or material now being used by other groups (Mithila Painting), create a dancer, costume, mask and stance which would represent one of the stories from the *Ramayana*.
- ▶ You may work alone or in a group. When you have completed your dancer, please identify who it is and which scene from the epic he/she is dancing.

1. Ravana - Chhau Dance, W. Bengal



2. Krishna - Kathakali Dance, Kerala



FOCUS QUESTION**What Role do the Gods and Goddesses Play in the Lives of the Indian People?**

- ▶ The Hindu gods and goddesses pantheon plays a significant role in the daily life of both rural and urban Indians.
- ▶ Festivals are an integral part of the social fiber of Indian life.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify some of the gods and goddesses in the Indian pantheon.
- ▶ Students will be able to comprehend the role of icons and festivals as a life force for the people of India.
- ▶ Students will be able to evaluate the role of the gods and goddesses in a social context as well as examining the function and symbolism of **puja**.

TEACHER BACKGROUND (Adapted from *DARSAN: Seeing the Divine Image in India*, by Diana L. Eck. Reprinted by permission Anima Books. © 1985 by Diana L. Eck. All rights reserved.)

*Seeing the Sacred**Darsan*

Darsan means "seeing." When Hindus go to a temple, they frequently say, "I am going for darsan," which means they are going to "see" the image of the deity. The central act of Hindu worship...is to stand in the presence of the deity and to look at the image oneself, to see and be seen by the god. Beholding the image is an act of worship. When Indians travel on pilgrimages, it is for the darsan of the place or its famous deities. In the Hindu tradition there has never been a confusion between "idol" and "image." Pilgrimage is the natural extension of the desire for the darsan of the divine image, which is at the heart of all temple worship.

Hindu divine images have prominent eyes. That is to remind us that it is not only the worshipper who sees the deity, but the deity sees the worshipper as well. When Hindus stand on tiptoe and crane their necks to be seen through a crowd, they wish not only to "see" but to be seen. That exchange of vision lies at the heart of Hindu worship.

The Visible India

Hinduism is an imaginative, an "image-making," religious tradition in which the sacred is seen as present in the visible world...India is a visual and visionary culture. God is eminently visible, the divine is visible...in the whole continuum of life - in nature, in people, in birth and growth and death. In India, one sees everything. Seeing is knowing. And India must be seen to be known. While Hindu spirituality is often portrayed in the West as interior, mystical and other-worldly, one need only to raise the head from the book to the image to see how mistakenly one-sided such a characterization is. The day to day life and the ritual of Hindus is based not upon abstract interior truths, but upon the charged, concrete, and particular appearances of the divine in the substance of the material world.

Hindu ritual observances make full use of the senses - seeing, touching, smelling, tasting and hearing. One "sees" the image of the deity; one "touches" it with one's hands, one "hears" the sacred sound of the mantras. The ringing of bells, the offering of oil lamps, the presentation of flowers, the pouring of water and milk, the sipping of sanctified liquid offerings, the eating of consecrated foods - these are the basic constituents of Hindu worship, puja.

Film Images

What do we mean by the term image as presented in the visual images of India which are presented through film and photography. We can "see" such scenes as the Hindu bathers in the river Ganges in Banares. But what do we "make" of what we see? Seeing, after all, is an act of making. According to Rudolph Arnheim, the way in which we reach out and grasp the "object we see...is dependent upon who we are and what we recognize from our past experience."...Part of the

difficulty of entering the world of another culture, especially one as intricate and articulate as India's, is that, for many of us, there are no manageable models." Who is this god, Shiva, dancing wildly in a ring of fire? What happens when the priest pours honey over the image of Vishnu? These very questions should be the starting point for our learning, or we will simply dismiss what we see as strange or, even worse, misinterpret what we see by placing it within the context of what we already know from our world of experience.

The Image of God

India is a culture where the mythic imagination has been very generative. It is important for the student of Hinduism and India to learn to read its mythology and iconography. There are a multitude of images of the various deities in India. When Mark Twain travelled through India in the last decade of the 19th century, he wrote of the idols, "And what a swarm of them there is! The town is a vast museum of idols...they flock through one's dreams at night, a wild mob of nightmares."

Without some interpretation, icons and images can be alienating rather than enlightening...they can kindle xenophobia and pose barriers to understanding. To understand India, we need to raise our eyes from the book to the image, but we also need some means of interpreting and comprehending the images we see. For many Westerners, there is an antagonism to imaging the divine at all. The Old Testament and the Commandments state, "You should not make for yourself a graven image..." Among the Greeks, there was a suspicion of what the eyes see. Arnheim writes, "The Greeks learned to distrust the senses, but they never forgot the direct vision was the first and final source of wisdom...they also believed that, in the words of Aristotle, 'the soul never thinks without an image.'"

It would be fair to say that the Western traditions, especially the religious traditions of the "Book" - Judaism, Christianity and Islam - have trusted the Word more than the Image as the mediator of divine truth. The Quran and the Old Testament are filled with injunctions to "proclaim" and to "hear" the word. The ears are somewhat more trustworthy than the eyes. In the Christian tradition this suspicion of the eyes and the image has been a particularly Protestant position.

The Polytheistic Imagination

Hinduism is "radically polytheistic." The statement that "God is One" does not mean the same thing in India and the West. At virtually every level of life and thought, India is polycentric and pluralistic. India has been the exemplar of cultural multiplicity - geographic and racial diversity; fourteen major language groups; the social diversity of the caste system; major religious traditions - Hindus, Muslims, Sikhs, Christians, Buddhists, Jains, Parsis; many sectarian strands...As the British civil servant John Strachey put it, speaking in 1859, "There is no such country, and this is the first and most essential fact about India that can be learned..." There are many darsanas, many "points of view" or "perspectives" on the truth...and they share the understanding that all their rivals are also "orthodox." To some degree, the polycentric imaging of the pantheon of gods and goddesses replicates the complex polycentrism of the social system with extended families and different loci of family authority.

The diversity of the deities is part of the earliest Vedic history. In the Rig Veda the various gods are each praised as Supreme. There is the worship of one god at a time and each is exalted in turn. Each is praised as creator, source and sustainer of the universe when one stands in the presence of that deity. There are many gods, but that does not diminish the significance or power of any one of them. In one of the Upanishads a seeker approaches a sage with the question, "How many gods are there?" "How many gods are there?...There are many gods. There is Shiva here, and there is Vishnu, Ganesa, Hanuman, Ganga, Durga and the others. But of course, there is really only one. There are many differences of name and form."

"Name and form" - *nama rupa* - is a common phrase, used often to describe the multiple worlds of the gods. There is one reality, but the names and forms by which it is known are different. Hindu thought refuses to make the one and the many into opposites. The images of the gods portray the multiplicity and oneness of the divine. Many of the deities are made with multiple arms. Multiple faces and eyes are common. The creator Brahma, for example, has four faces, looking in each of the four directions. Shiva is sometimes depicted as half Shiva, half Sakti, one-breasted clothed half in male garments and half in female.

The Nature of the Hindu Image

The Aniconic and the Iconic Image

The iconic image is one which is representational. The aniconic images are those symbolic forms which, although they refer to a deity, do not attempt any anthropomorphic form or any representational likeness. A plain cross, for example, is aniconic, as is the *linga* of Shiva. The *linga* is perhaps the best known of India's aniconic images. Most are

fashioned by artisans and established in Shiva temples by rites of consecration. Those who worship Shiva in the linga form are consistently appalled to hear it understood as a phallic image, and again we suspect the interpretation of the "eye of the beholder." Shiva is seen in the linga as male and female, divine spirit and divine matter, aloof and active. The word linga means "mark" or "sign" and, as the sign of Shiva, it is honored in the sancta of the many temples and shrines of India.

The Iconic Image

The images of the gods are not "likenesses" of any earthly form. They are fantastic forms, with multiple heads and arms, with blue, green or vermilion coloring, or with part-animal bodies. They are not intended to "represent" earthly realities, but rather to present divine realities. The real flowering of the Hindu divine image took place in the Gupta period (4th-7th centuries), called the Golden Age of Indian Art... For example, the icon of the four-armed Shiva dancing in a ring of fire (Shiva Nataraja) reveals the many aspects of this god in one visual symbol. The flaming circle in which he dances is the circle of creation and destruction called samsara (the earthly round of birth and death) or maya (the illusory world). The Lord who dances in this circle of the changing world holds in his two hands the drum of creation and the fire of destruction. He displays his strength by crushing the bewildered demon underfoot. Simultaneously, he shows his mercy by raising his palm to the worshipper in the "fear-not" gesture and, with another hand, by pointing to his upraised foot, where the worshipper may take refuge... Around one arm twines the naga, the ancient serpent which he has incorporated into his sphere of power and wears now as an ornament. In his hair sits the mermaid River Ganga, who landed first on Shiva's hair when she fell from heaven to earth... In any image, it is the combination and juxtaposition of these gestures and emblems which expresses the ambiguities, the tensions, and the paradoxes which Hindus have seen in the deity: Shiva holds both the drum and the flame; the goddess Kali wears a gory garland of skulls and gestures her protection; Vishnu appears with Shiva's emblems in his own hands.

In India today, this narrative tradition is carried on in folk art. One sees the episodes of myths painted on the walls of public buildings, private homes, and temples. Hanuman carries the mountain full of healing herbs to revive the armies of Rama in Lanka, or Vishnu emerges from a turtle in one of his many world rescuing avatars. Local and regional legends are elaborated as well. The mass printing of color reproductions has extended the availability of images. Hindus are great consumers of these polychrome glossy images of the gods and their deeds. Thus one may have darsan not only of the image, but, of the picture of the image as well!

SPRINGBOARD

- ▶ A Hindu was asked to describe the gods and goddesses of his religion. Specifically, he was asked about the number of gods in Hinduism.

"Well," said the Hindu, "there may be 30, or 300 or 3,000,000. You can choose whatever gods you want to worship and no one has tried to count them all."

- What does this statement tell us about Hinduism?

PROCEDURE

- ▶ Distribute **Worksheet 1: The One God and the Many**. Students will work in small groups to read and complete worksheet.
- According to the worksheet, what are the major gods of Hinduism?
- What are the special characteristics of these gods which make them so worshipped?
- How, if at all, do these gods differ from the gods we know in the Judeo-Christian heritage?
- If you lived in India, or followed Hinduism, which of these gods would you find appealing?
- How can the Hindu attitude about god(s) make religion more or less accessible to you?

- ▶ It is not enough for Hindus to "see" their gods...it is also important for their gods to "see" them. For Hindus, this is known as **darsan**. Hindus believe god is visible and worship should be daily (**puja**) and throughout the year in festivals. This daily puja involves all five senses. A bell is rung for sound, sweet and pleasing offerings are made to engage taste, sight and smell. All of these experiences make full use of the senses.

Distribute **Worksheet 2: Tales, Myths and Legends of India**. Teacher will read each story aloud with class.

- How is the Festival of Divali (Festival of Lights) an example of **darsan**?
 - How does Lakshmi play an active role in the lives of the people?
 - Lakshmi plays a definite role in this myth. Is Lakshmi's role different from or the same as the gods and goddesses in Western legends and fables?
 - What is the "moral" of the story?
 - In the second story, The Old Man and the Magic Bowl, what role does Parvati play in the old man's life?
 - How does the story show Parvati can be gentle and thoughtful?
 - Why was the goddess Parvati happy at the end of the tale?
 - Once again, was this story very different from myths and legends of other cultures around the world? Explain your answer.
- ▶ Sometimes a person may want to improve his chances in the next life. One way of influencing your karma is to perform **vrats**.

Distribute **Worksheet 3: Vrats: Transformers of Destiny**. Allow students time to read worksheet.

- Why would a person perform a vrat?
- What role do the gods play in vrats?
- If you were to perform a vrat, which god would you pray to? Why? Explain.

SUMMARY/APPLICATION

- ▶ In today's lesson, we have looked at the gods in the Hindu pantheon as well as myths and legends about these gods, especially myths and legends attached to a specific festival.

Write a short myth or legend based upon the characteristics of any one of the gods or goddesses. Your one paragraph story may have the following qualities:

- It can be contemporary or take place in the past.
- It can treat the god or goddess as a super-hero or a villain.
- It can take place anywhere in the world.
- You may attach an illustration to your myth.

Students will share their work and teacher will post examples for the class.

What Role do the Gods and Goddesses Play in the Lives of the Indian People?

Worksheet 1: The One God and the Many

(Text and illustrations extracted from *Looking at Hindu Mythology: A Workbook*, H. Daniel Smith, p.27-30, 47-50. reprinted by permission.)

In a sense, Hinduism has become a monotheistic faith with more than one Supreme God. Hindus can be Shaivites (followers of Shiva) or Vaishnavites (followers of Vishnu) - or even both at once. All Hindus accept Shiva and Vishnu as different sides of the same being. Which they choose to worship is merely a matter of personal preference. Almost all of the deities currently worshipped in India today are intimately involved with one of the two Supreme Gods - their wives, their children or one of their incarnations.

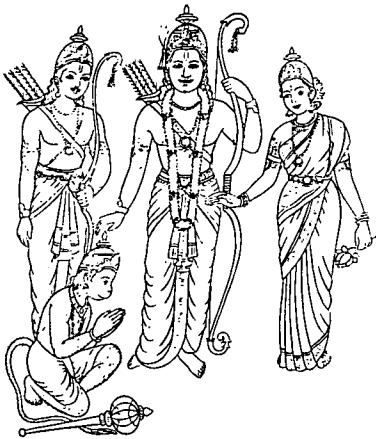
I. All-Pervading Lord Vishnu

Among the Hindu gods, Vishnu is known for his many avatars (appearances or incarnations). He has taken many earthly forms. He has taken mortal form nine times to save the world from destruction, sometimes as a man-boar, a man-bird, a man-lion and as a comical dwarf. In each of these forms, he has demonstrated his readiness to defend those who are loyal to him. In the *Bhagavad Gita*, he takes the role of the charioteer Krishna and gives advice to Arjuna on the eve of the battle. Krishna is the most widely adored of the avatars. In addition to his role in the great epic, Krishna is known to the Indian people as a plump infant, stealing butter when his foster mother turns her back. For Indians, this symbolizes that Krishna is the God who "steals our love" when we are unaware. Later, as a handsome youth, he is a lady's man as he is preoccupied with the milkmaid wives of some of his companions. These women are "ravished" by the love of the Lord Krishna.

Another incarnation is as Prince Rama who was exiled from his kingdom and doomed to wander the forest for 14 years. During this time, the Prince was able to act nobly even in the face of terrible odds. Rama stands for constancy, bravery, obedience and responsibility.

Vishnu is also said to have taken the form of the Buddha, and, in that incarnation, put an end to the bloody sacrifices of those early days. In his tenth and final incarnation, yet to come, he will be a rider on a pale horse, wielding a blazing saddle, freeing the world of an unholy domination.

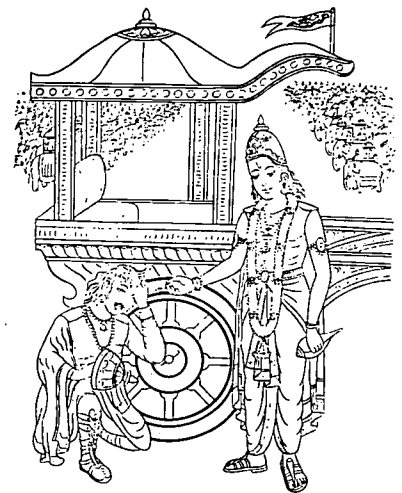
Exercise: Examine the drawings below. Which incarnation of Vishnu is each of these?



1. _____



2. _____



3. _____

II. The Great God Shiva

Shiva's nature is essentially gracious, auspicious and kind. In fact, that is what the name Shiva means. Although he is often labeled the "destroyer," that is only part of the Hindu cyclical nature of life and history. To a Hindu, death means rebirth, further accomplishments and then new beginnings. In the famous statue of Shiva dancing (Nataraja), evil, ignorance and suffering are ended by the dance within the ring of fire.

Shiva-ism accounts for many followers within Hinduism. There are two, disparate personalities to Shiva. Part of him is the civilized man while the other part of him represents the wanderer. Shiva's marriage to Parvati shows this two-sided personality. It is far from a model marriage. Parvati, like her husband, has many faces and can be gentle one minute and furious the next. Under the name of Durga, she is difficult to access, unattainable, inscrutable. She is here, she is there, she is everywhere in the form of the divine shakti. Masses of Hindus recognize the universal presence of power in terms of the feminine and are called Shaktas.

Kali is another goddess who is closely linked to Shiva. Kali is an ogre, associated with the cruel, fleeting nature of time. She hungrily devours all, celebrates death and dismemberment in her clothing, feasts on the corpses of her victims and yet she is addressed as "Ma!" ("Mother!"). For death is where new beginnings emerge. When you are dead you are beyond the grasp of the goddess.

The elephant-headed Ganesha is perhaps one of the most widely adored gods in all of India. His image is found everywhere and worshippers of Vishnu, Shiva and Shaktas all call his name at the beginning of any important enterprise. How he came to have an elephant head is an interesting story. He was a very handsome young man and Parvati used him as a door guardian. Shiva wanted to see Parvati immediately but Ganesha would not let him in. Shiva burned off the boy's head! Parvati was enraged and demanded that Shiva replace the head. Shiva, always impatient, saw an elephant, beheaded him and placed the head on the boy. Then Shiva ordered all the gods to honor the name of his wife's offspring at the beginning of any new task. This is only one of ten stories about Ganesha but for most Hindus he is first and foremost a God of Good Luck, of Safe Passage and Journeys, of Attainment of Goals, Remover of Obstacles.

Exercise: Examine the drawings below. Which god is each of these?

1. _____



3. _____



2. _____



What Role do the Gods and Goddesses Play in the Lives of the Indian People?

Worksheet 2: Tales, Myths and Legends of India

(These stories are adapted from *Seasons of Splendors: A Book of Tales, Myths and Legends of India*, by Madhur Jaffrey, 1985. The author collected and assembled this book to show the importance of the gods and their festivals in the lives of the people of India. Madhur Jaffrey is also known in the United States as a great Indian chef.)

I. Divali - Festival of Lights

Lakshmi, the goddess of wealth and good fortune, lives with the stars in the sky but she loves to look down and see lights twinkling on earth as well. So, to please her, once a year on Divali day - which fell on a dark moonless day in November, we were in the habit of decorating the outside of our home with tiny oil lamps.

...Lakshmi demanded that the entire house sparkle with cleanliness and beauty. This pleased my father...Scores of workmen would descend upon the house and begin to scrape the doors, window frames and walls.

... Divali day was a holiday for the whole country. While I tied a fresh ribbon in my hair, thousands of tiny oil lamps were lined along the edge of our roof and on every window sill doorway and ledge. Nothing was lit until after the evening prayers - and after my mother had told us the Divali story.

Lakshmi and the Clever Washerwoman

Once upon a time, a king and a queen lived in a beautiful palace. The Queen was rather spoiled and vain. Every Divali she would ask her husband for the most expensive presents. Each year the King gave her whatever she asked for, however difficult it was for him to get it.

One particular year, the Queen had asked for a seven-string necklace of large pearls.

The King sent a thousand divers to the far corners of the earth searching for those pearls...Just before Divali the divers returned with only the rare pearls that were large and perfect. The King sent them to the royal jeweler and gave them to the Queen. The Queen was jubilant and admired herself in the mirror.

It was the Queen's custom to go to the river every morning to bathe, accompanied by her handmaidens. Just as she was about to dive into the water, she remembered the pearls. She placed them on top of her clothing, telling her retainers to watch the necklace.

The handmaidens watched the necklace but something happened they were unprepared for. A crow flew down from a tree and flew away with the necklace. Everyone screamed but the crow was out of sight. The Queen sobbed to the King and he promised her another necklace. But she said she would only be happy when her own seven-string necklace was found.

While the King summoned his heralds to go throughout the kingdom in search of the necklace, the crow dropped the necklace on the doorstep of a poor washerwoman. The washerwoman lived with her constant companion, Poverty. The two were in the market when they heard the king's announcement about the necklace. Poverty crackled, "Oh the ways of royalty! What will they lose next? Why do they bother us common folks with their antics?" The washerwoman wondered what the necklace looked like.

When they got home the necklace was on the doorstep. The washerwoman picked it up and announced to Poverty that she had an errand to run. Off she went to the King's palace.

Although the guards tried to stop her, the King was very happy to get the necklace back, praising the woman for her honesty. He offered her money but she refused. The washerwoman had something else in mind. She said, "I am a poor, humble washerwoman, your Majesty. I do not want the money that you so kindly offered me. There is one favor that I hope you will grant me. Today is Divali. I want you to decree that no one, not even you, will light any oil lamps in his home. Today I want all houses to be dark. All except mine."

The King agreed. The washerwoman rushed home, buying as many oil lamps as she could afford. Night fell. The washerwoman lit all her lights. The rest of the kingdom, to the north, east, south and west, lay in total darkness.

Lakshmi had left the heavens and was ready to perform her yearly duty of going from house to house, blessing with prosperity all those that were well lit. This year something was wrong. There were no lights to be seen. Lakshmi stumbled along until she saw the washerwoman's hut. "Let me in, let me in!" she cried.

This was the moment the washerwoman had been waiting for. She told Lakshmi, "I will let you in only if you stay with me for seven generations." Just then, she noticed that Poverty was trying to escape through the back door, shouting, "Let me out! There isn't room for Lakshmi and me!" The washerwoman said, "All right, I will let you go on the condition you do not return for seven generations." Lakshmi kept pounding on the front door, "Let me in, let me in."

"Only on the condition that you stay with me for seven generations," the washerwoman repeated.

"Yes, yes," said Lakshmi, "I will do anything you ask, only let me in."

And so the poor washerwoman let Lakshmi into her home and it was blessed with wealth and prosperity for seven generations.

II. Nine Days' Festival

When the snow melts in her Himalayan home, Parvati, Shiva's wife, comes down to visit her mother, Earth, for nine days. For most Indians this was a time to bundle together all our year's longings and present them to the goddess in the form of neat, silent requests.

This was not done crudely. We did it properly. We prayed morning and evening, the women fasted and the poor in our neighborhood were given food and cooking pots. Parvati herself was offered stuffed breads and halvas, chickpeas cooked with potatoes and lamb stewing with onions and garlic... It was only after Parvati had eaten that we discreetly put in our requests... But the best part about the Nine Days' Festival, which came in late March or April, was the stories that were told, one for each day.

The Old Man and the Magic Bowl

The old man's life had been hard, but somehow he had always managed to earn enough to feed himself and his wife. With the passing years, an awful stiffness had attacked his hands and feet and spread to his legs, arms and back. He could hardly move, let alone work. He could not pay his rent so he lost his house and had to live in a hut. He could not work for a living, so he and his wife began to starve. When the Nine Days' Festival arrived, the old man felt more depressed than ever. A friend recommended he go straight to Parvati's temple and throw himself at her mercy. With tiny, painful steps the old man began the long journey to Parvati's temple.

Inside the temple, the goddess Parvati was beginning to feel uncomfortable. "Someone's problems are weighing on me like a ton of bricks. Go and find out who is in trouble and bring that person to me."

Parvati's attendants found the old man and brought him to the goddess.

"Why are you so unhappy?" she asked him.

"I have not eaten for several days."

"Take this," said Parvati, handing the old man a simple bowl. "When you are hungry, wash the bowl and pray. Then wish for any food that your heart desires."

The old man wrapped his bowl in rags and went home to his wife. He said to her, "Now tell me what you want to eat."

"How about a sweet mango?"

The old man did as Parvati told him and before he could even finish, there was a mango in the bowl.

They kept filling the bowl with delicious food. The old man began to think. "You know," he stated, "all our lives we have been poor. We have had hardly enough food for ourselves. Now that we can have all the finest, rarest delicacies in the world, why don't we invite the King for a meal?" So saying, the old man set off to invite the King.

The old man was allowed to see the King, who laughed at the offer. Finally, the whole court, led by an evil Prime Minister agreed it would be useful to check out the old man to see if he could feed several thousand people... Spies were sent to the old man's hut. They reported on seeing plates and cups but no food.

"Strange, very strange," said the King. "Now we have to go to see what the old man has in store for us." The Prime Minister added, "If the food is not adequate, we will cut off the old man's head."

The next day, the King, Queen, courtiers and the army set off for the hut. They found everything laid out but no food. But before anyone could move an eyelid, there appeared foods from all over the globe. The King and his people were amazed. As they left, the evil Prime Minister took the bowl, leaving the old man to starve once again. The bowl was placed in one of the King's storehouses and forgotten.

When the Nine Days' Festival came around again, the old man returned to Parvati's temple to pray. She gave the old man a wooden rod, with the same instructions as for the bowl. She also told him to invite the King to dinner once again.

On the day of the dinner, the rod began flying around, beating everyone. The old man said, "I beg your pardon. This rod is the master and the bowl you have is his wife. The rod is in a bad temper because he wants his wife returned to him."

It was only after the bowl was returned to the old man that the beatings stopped. The best food from heaven was served.

The old man was happy. So was his wife. And so was the goddess Parvati.

What Role do the Gods and Goddesses Play in the Lives of the Indian People?

Worksheet 3: VRATS - Transformers of Destiny

(adapted from *Karma: An Anthropological Inquiry*, by S. Wadley, Keyes & Daniel eds., 1983, pp. 158.)

Vrat is most commonly translated as a "religious vow" or "fast." The origin of the word is in dispute but Vrata in Sanskrit means "what is willed" or "will"...Vrat is also a word with varied meanings. For example, to take a vow, to have an inclination for some good action, for the gain of some merit, to establish some karma, or by some special method to gain punya, or to accumulate merit through gaining superior knowledge - all of these things are implied by vrat...Vrats as practiced by present-day Hindus are part of the bhkati tradition. The basic aim of a vrat is to influence some deity to come to one's aid as one struggles across the ocean of existence. The austerities associated with the vrat are signals to the god of one's faith and devotion. The assumption is that the deity will reward this faith and service with some kind of boon.

Vrats work only because the deities honored are thought to be capable of imposing their will. Within the limits of their power, deities are able to reward their followers. In all cases, the god is expected to overrule karma and apparently to eliminate those past deeds which have caused the present misfortune...the literature on vrats states that any sins in this life or past lives can be effectively removed by performing the proper vrat. Moreover, the benefits of the vrat can be obtained in either this life or the next. The tale demonstrates a situation in which the sins of the past life affect the present life, and a happy next life is guaranteed through performance of the vrat.

In ancient times a wise Brahmin gave his beautiful young daughter in a marriage of short duration. One day, while bathing in the Yamuna river she did the puja (worship) of Siva and Parvati. Luckily, at that very time, Siva and Parvati also came there. Parvati also asked Siva a question concerning this girl's ritual. Siva replied, "O Devi, this girl was a man in her previous life. He was born in a Brahmin family. After the marriage this Brahmin left his wife and went to a foreign country. Once there he became detached and forgot about his wife. Because of this sin, in this life he has become a woman with the sorrow of becoming a childless widow.

Hearing this, Parvati asked, "Is there any scheme for removing this sin?"

Siva replied, "This girl should die while remembering the pure customs of the special wives like Sati and Arundhati. In her next life she should remain virtuous - then the full expiation of this sin will be done. Remember also that these women who are virtuous and who will do the vrat of Arundhati, they will not have to endure the sorrow of being childless."

Hearing this, Parvati told the girl the rules for Arundhati's vrat. From its effect, she was freed of sins, and in her next life she gained a happy family. Since then this vrat has become well known in the world.

In another vrat we are told of a situation in which a sinful act had immediate effect. A woman's child dies immediately after she commits a sin. Here the sin, its effect, its removal, and the removal of its effect all occur in the short space of part of one day. On this day, women worship cows and their calves.

In current folk stories there is a rumor that in the old days there was a milkmaid who was about to give birth. She was worried both about the pains of childbirth and about selling her cow's milk. She thought that if the child is born, then the milk will be left. Thinking this way, she got up quickly, and putting the pots full of milk and curds on her head, she went off to sell it. A bit later she had an especially sharp pain, so she sat in the shelter of a grove of trees: there a son was born. Leaving the newborn there, the naive milkmaid went off to the nearby villages to sell her milk and curds...Even though the milkmaid's milk was a mixture of cow's milk and water buffalo's milk, she said it was from buffalo only. She certainly tricked those women!

A farmer was plowing in the field next to a grove where she had left the baby. Suddenly the child was pierced by the point of the plow and died. The farmer was sad and he took courage by sewing up the stomach of the child with a thorn from the grove and left. Soon the milkmaid returned from selling her milk. When she saw the condition of her child, she thought it was due to the sin she had just committed, lying about the milk and destroying the faith of the village women. She returned to the village, wandering from street to street telling the truth about the milk. Hearing this, the women blessed her for protecting their faith. She went back to the grove and there she found her son alive. From that time on, she gave up telling lies, understanding it to be a vile act comparable to killing a Brahmin.

FOCUS QUESTION**How Effective Was Buddhism as a Rebellion Against the Hindu Social System?**

- ▶ Buddhism posed a more equalitarian alternative for many Indians.
- ▶ Buddhism was absorbed by Hinduism but grew as a distinct religion in other parts of Asia.

PERFORMANCE OBJECTIVES

- ▶ Students will be able examine and discuss how Buddhism was a response to Hinduism.
- ▶ Students will explore the importance of 1000 years of Buddhism on Indian history - Case study: Ashoka.
- ▶ Students will assess the degree to which Buddhism looked at Hindu ideas.

TEACHER BACKGROUND

(This is an abbreviated rendition of the story told about the Buddha, according to the Buddhist tradition)

In 563 B.C. Prince Siddhartha Gautama was born into a life of privilege and luxury. Siddhartha was destined to be a future king and his parents provided each of his wishes as well as isolating him from the woes of the outside world. But Siddhartha, a reflective man by nature, questioned what kind of a world lay outside the walls of the palace. Once again, his father made every attempt to hide the troubles and evils of the world from the young prince. He arranged for his son to leave the palace but nothing which showed unhappiness and suffering was to be left for the prince to see. However, one old man remained, causing Siddhartha to ask if we would all get old and frail. The next day Siddhartha saw a man suffering from disease, the third day a funeral procession. The prince was shaken, gave up sleeping and began to ask about the meaning of life, suffering, illness, wealth and poverty. One night, at the age of 29, he left the palace in search of the real meaning of life, wandered for seven years and came to achieve enlightenment and the name "Buddha". His quest led to the development of Buddhism, a philosophical frame of reference which spread throughout India and travelled to East and Southeast Asia.

Buddhism reached its pinnacle of power in India during the reign of Ashoka, the most powerful of the Mauryan Empire rulers. Ashoka utilized the principles of Buddhism as the cornerstone of his government. He further dedicated himself to spreading the doctrines of Buddhism throughout the subcontinent, south to Sri Lanka and Southeast Asia and east to Burma and throughout East Asia. Ashoka's importance today is reflected in the icon of the Lion of Ashoka, one of symbols of India and the references made to Ashoka by the great Indian nationalist Mahatma Gandhi.

SPRINGBOARD

- ▶ Buddha was a famous religious leader. Teacher will show class a picture of Buddha.
- When you look at this man sitting in this position, what do you think about?
- What message do you think he preached to the people of South Asia?

PROCEDURE

- ▶ Distribute **Worksheet 1: Buddhism - The Sermon at Benares**. Allow students to work in **dyads or triads** to read material and complete exercise. Student groups should place their diagrams on chalkboard.

- Which diagram do you think most accurately represents what Gautama was preaching at Benares? Why? Explain your answer.
 - What evidence do we have that Gautama accepted the teachings of Hinduism?
 - How did the Buddha react to Hinduism and the Hindu social system he saw?
 - If you had lived then, would Hinduism or Buddhism have appealed to you more?
 - Do you think the philosophy preached by Gautama provided a better or a worse alternative for the people at that time? Explain your answer.
- ▶ The teachings of Buddhism were not just utopian ideals. Buddha's ideas became more popular in the 4th and 3rd centuries B.C., especially when Ashoka, ruler of the Mauryan Empire, controlled the Indian sub-continent.

Distribute **Worksheet 2: Ashoka - Buddhist Rule During the Mauryan Empire.** Students will reform into dyads or triads. Allow groups time to read selection and complete exercise. Review answers with groups, placing responses on chalkboard.

- What do these edicts tell us about Ashoka as a ruler?
- Do you think the goals proposed by Ashoka would be possible in the world today?
- Do you think a modern society could take some of these ideas and make them work?
- If you were Ashoka, what would you say to convince people to accept your beliefs?

SUMMARY/APPLICATION

Write a short paragraph defending or criticizing the statement:

"New religions come about as a rebellion against the existing belief system. Buddhism was an effective rebellion against the Brahmanic social system."

Students will share their answers and discuss.

ALTERNATE STRATEGIES

- ▶ To increase student interest in Buddhism and other religions, draw some comparisons between Buddhism, the Judeo-Christian faiths, Hinduism and Islam. Students could then explore the rules of society in each culture.
- ▶ Students might examine Hesse's novel, Siddhartha to gain a greater understanding of the life of the Buddha.
- ▶ There are many wonderful images of the Buddha, all showing different manifestations of his character which can be shared with the students.

How Effective Was Buddhism as a Rebellion Against the Hindu Social System?

Worksheet 1: Buddhism: The Sermon at Benares

Prince Siddhartha Gautama was born to be a king. His parents provided him with every luxury and protected him from the truths about the world. His world was confined to his palace grounds and he saw nothing that would make his question his existence. But Siddhartha was a "thinking man" and he wanted to see the world outside. His father finally agreed, making sure that nothing disturbing would meet the Prince's eyes. However, on his first chariot trip, Siddhartha saw an old man and was curious about his age and frailty. The next trip, he saw a person who was diseased. His parents could not give him satisfactory answers so, at the age of 29, Siddhartha left the palace, his wife and young son and spent the next seven years wandering to seek the meaning of life. He gave up all the comforts of the princely life and sought to develop a philosophy which would help explain the meaning of life to him. In Benares, on the banks of the Ganges River, he gave the sermon which showed he has reached his goal and was "enlightened." He was now the Buddha.

"I have gained the enlightenment of the **Middle Path**, which produces insight and knowledge, and a tendency to calm, to higher knowledge, to enlightenment, to Nirvana.

And what is the Middle Path? This is the noble **Eightfold Way**: namely, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the Middle Path.

Now this is the noble truth of pain: birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation (crying), dejection (sadness) and despair (loss of hope) are painful. Contact with unpleasant things is painful, not getting what one wishes is painful.

Now this is the noble truth of the cause of pain: the craving which tends to rebirth, combined with pleasure and lust, finding pleasure here and there; namely, the craving for passion, the craving for existence, the craving for non-existence.

Now this is the noble truth of the cessation (stopping) of pain, the cessation without a remainder of craving, the abandonment, forsaking, release, non-attachment.

Now this the noble truth of the way that leads to the cessation (stopping) of pain: this is the Noble Eightfold Way: namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

And when, in these four noble truths my knowledge and insight was well purified, then...I had attained (reached) the highest complete enlightenment. This I recognized. Knowledge arose in me, insight arose that the release of my mind is unshakable: this is my last existence; now there is no rebirth (I have reached Nirvana).

Exercise: In this sermon, the Buddha explains his philosophy in words.

▶ Create a drawing of Buddhas's words showing the **Four Noble Truths**, the **Eightfold Way** and **Nirvana**.

1. Buddha called this the **Middle Path**. What does that mean? Do you agree or disagree with him?

How Effective Was Buddhism as a Rebellion Against the Hindu Social System?

Worksheet 2: Ashoka - Buddhist Rule During the Mauryan Empire

(Adapted from *Ashoka*, by Rashmi Sharma, 1991. Reprinted by permission Vidya Books.)

Ashoka became one of the greatest rulers in Indian history. He was the grandson of Chandragupta and during his reign the huge kingdom was run on the principles of non-violence, equality, compassion (caring for others), freedom of religion and freedom from religious persecution. It was the moral and ethical standards of Buddhism which influenced Ashoka's decisions. In addition, Ashoka spread the ideas of Buddhism abroad.

Ashoka's message was carved on stone pillars and rocks throughout the empire. These stone artifacts, written in the language of the peoples of the region, showed the high degree of civilization that existed on the South Asian subcontinent at that time. The edicts demonstrated the need for reform within Hinduism, reforms which were incorporated and absorbed by Hinduism over the years. Today, Ashoka's legacy lives in the symbols on the Indian flag - the lions from the pillar erected by him at Sarnath (near Benares where Gautama gave his sermon) and the Chakra wheel from the same column.

The mighty Emperor Ashoka left the battlefield victorious. He knew he should be happy but he felt numb, smelling blood and staring at his jeweled sword. He kept hearing the cries of the wounded and the dying. He searched his soul and asked himself, "Why do I need to kill people to show I am brave? Why do I continue to go to war? Why do I seek a bigger and bigger empire? How do I want my people to remember me?" He could not come up with an answer which satisfied him. He decided to return to his capital and his queen to find peace.

However, even back in the capital he was distracted. One of the minister told Ashoka about a Buddhist monk who was being tortured but appeared indifferent to all the pain. Ashoka went to see the holy man. The king suddenly realized that the monk was able to rise above the horrors of the jail and the pain of his tortures. Ashoka freed the prisoner and soon accepted the beliefs of Buddhism. Using his powerful position, Ashoka used the government to foster the ideas of Buddhism. He made the following decision: he would never go to war again but spend his energy teaching both sides to be thoughtful, kind and live in harmony. Rather than conquer other nations, he sent ambassadors of peace to spread the word of Buddhism throughout India and most parts of Asia.

In addition, Ashoka built wide roads throughout the empire and encouraged charity towards people and animals. The empire provided free medical aid, crime was almost unheard of, there was religious toleration. Buddhism became the "glue" which held together the many diverse subjects in his empire - subjects who spoke different languages, dressed differently and ate different foods. Ashoka ruled by righteousness, tried to make people happy by being righteous and protected them with righteousness. All were judged and punished equally, as all religions were given respect. Ashoka encouraged vegetarianism by discouraging the killing of animals for sacrifice or food in the palace. The king forgave people and looked upon all his subjects as his children.

What happened to the Indian Buddhism that Ashoka favored for his empire? From the beginning, the Hindu priests treated Buddhism as just another idea within Hinduism. This allowed believers to follow the ideas of the Buddha without giving up Hinduism. For Hindus, Buddha became an incarnation of the god Vishnu and his role was to take human form to reform Hinduism. Buddhist ideas were assimilated by Hinduism but Buddhism flourished in other parts of Asia.

Some of Ashoka's Rock Edicts:

- ▶ One should obey one's father and mother. One should respect the supreme value and sacredness of life. One should speak the truth. One should practice these virtues of Dharma.
- ▶ In the same way, pupils should honor their teachers, and in families one should behave with fitting courtesy to relatives. This is the traditional rule of Dharma, and it is conducive to long life. Men should act according to it.
- ▶ In the past state business was not transacted or reports made at all hours of the day. I have therefore made arrangements that officials may have access to me and may report on the affairs of my people at all times and in all places - when I am eating, when I am in the harem or in my inner apartments, etc.
- ▶ No task is more important to me than promoting the well-being of all the people. Such work as I accomplish contributes to discharging the debt I owe to all living creatures to make them happy in this world and help them attain heaven in the next.
- ▶ ...I act the same with respect to all. I am concerned with all classes. Moreover, I have honored all religious sects with various offerings.

Exercise:

1. Why do you think Ashoka had his edicts (rules) carved on rocks and tall stone pillars?

2. If you were drawing up a list of rules for a righteous society, which of Ashoka's rules would you keep? Which would you get rid of? Explain your answers.

3. What new rules would you add to Ashoka's list? Explain your answer.

FOCUS QUESTION**How Did the Muslim Contact Represent a New Series of Challenges to the Hindu Order?**

- ▶ Islam affected the social organization of Hinduism; Hinduism affected the social organization of Islam.
- ▶ Hindus and Muslims both became cultural forces on the subcontinent.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to outline the various Moslem invasions and contacts on the Indian subcontinent.
- ▶ Students will be able to examine and discuss the absorption of Muslim culture into the arts, architecture and urban planning of South Asia.
- ▶ Students will be able to examine the challenges created by Islam on the Indian subcontinent.

TEACHER BACKGROUND

India's contact with Islam, like its contact with other belief systems and peoples throughout the centuries, represented a new series of challenges to the Hindu order. From its inception, Islam encouraged conversion of the people it conquered, sometimes at the point of a saber but, more often peacefully. During the successive waves of Islamic conquest from the year 1000 A.D. when the Turko-Afghans first looked toward India until the end of Mughal rule with the advent of the Europeans, the Muslims challenged Indian society and the Hindu order.

The assimilation and incorporation of Muslim cultural components into the fabric of Hindu life was not an easy one. Early Muslim invaders coerced many Hindus to accept Islam, creating conflicts which continue to exist on the Indian subcontinent today. During the early contact, northern India was the most affected by Islamic aggression while the south was less influenced.

SPRINGBOARD

Today's newspapers tell us that Hindus and Muslims in India are battling each other.

- ▶ Distribute **Worksheet 1: The Hatreds of India**

Break class into co-operative learning groups. Allow each group time to read worksheet and complete exercise. Review answers with each group and record on chalkboard.

PROCEDURE

- ▶ Frequently history gets distorted with time. According to the article we have just read, Muslim treatment of Hindus has been consistently cruel and unfair.

Distribute **Worksheet 2: Hindu/Muslim Contact**

Students will re-form co-operative learning groups to determine if the history of Hindu/Muslim conflicts agrees with the contemporary account in the New York Times.

- Where do we find evidence in the fact sheet supporting the argument in the article?
 - Where do we find evidence in the fact sheet against the argument in the article?
 - Do you think time has distorted the true history? Explain your answer.
 - What special contributions did the Mughals make to the history of India?
- Although the Mughals were often ruthless in their conquest of the subcontinent, the assimilation of Islamic culture under some of the Mughal rulers into Hinduism occurred very rapidly. The Mughals respected Indian craftsmen and admired the vast resources available on the subcontinent. It soon became apparent that Mughal influence could be found in city planning, in painting and the decorative arts.

Distribute **Worksheet 3: Mughal Arts and Urban Planning**

Class will work in **cooperative learning groups**. Teacher will place organizer on chalkboard and teacher will complete with class:

MUGHAL ART ILLUSTRATION	INFLUENCE ON HINDUISM
Wall-hanging (fig. 1)	
Wall-hanging (fig. 2)	
Carpet Fragment (fig. 3)	
A Mughal and a Rajput (fig. 4)	
Mughal Courtier (fig. 5)	
Harem Garden (fig. 6)	
Interior of Taj Mahal (fig. 7)	

(Teacher Notes: Students should be directed to the repetition of floral patterns, a characteristic of Islamic art. Fig. A and Fig. B. show the influence of Persian rug design in the border pattern. Fig. B. replicates a prayer rug found among all Muslims. Fig. D. shows the geometry of the Harem garden, a typical aspect of Islamic architecture. This is also apparent in Fig. E. with the careful placement of the beds in the Garden of Fidelity as well as the irrigation system which shows the Muslim preoccupation with water. Fig. F and Fig G. examine the "cross-over" of clothing, with both strong Muslim and Hindu influences. The interior of the Taj Mahal once again shows the importance of geometry and mosaic inlay work - both brought to South Asia by the Muslims.)

- How do each of these examples of Mughal art illustrate the changes created by Islam on the Indian subcontinent?
- Looking at it from another perspective, how did Hindu art and architecture influence Islam.

SUMMARY/APPLICATION

- ▶ Teacher will divide the class into two groups: Hindus and Mughals.

Each group will be allowed a few minutes to meet to determine how contact with the other culture enriched or deprived them. Spokesmen for each group will be selected to represent their point and view and determine how both Hindus and Muslims accepted the challenge of a different culture.

ALTERNATE STRATEGIES

- ▶ It might be worthwhile to develop an entire section on the arts and architecture of India. It would be even more useful if the social studies teacher could work collaboratively with the fine arts/applied arts or music teacher to develop a congruent unit devoted to Indian arts, crafts and music. The Indian contribution to art and architecture is immeasurable and should be discussed in other classrooms.
- ▶ Students can be encouraged to write a role play, expressing Hindu and Moslem points of view throughout history. Students can write from multiple gender and age vantage points.
- ▶ Students could research other historical examples of ethnic hostility and discuss how each of these societies have dealt with the pain and confusion.

How Did the Muslim Contact Represent a New Series of Challenges to the Hindu Order?

Worksheet 1: The Hatreds of India

(Edward Gargan, *The New York Times*, December 11, 1992. © 1992 by The New York Times Company. Reprinted by permission.)

When Hindus destroyed the 16th century mosque in a remote northern town on Sunday, they touched off four days of rioting in which hundreds were killed as Muslims protested against what they saw as persecution. [Since then thousands have died as the violence has spread through the subcontinent, even causing the major city of Bombay to come to a standstill.]

Hindu leaders said the militants were trying to sweep away deep feelings of inferiority and were asserting the dominance of Hinduism in Indian society, culture and politics.

The paradox is that Hindus are not a persecuted minority...they are the majority in a country that regards itself as heir to an ancient civilization. Hindus account for 83% of the 882 million Indians.

Centuries of Brutality

The Hindu's sense of inadequacy and the passionate emotions it breeds are rooted in the history of brutal occupation by Islamic rulers over the past 1,000 years...these long memories have been inflamed by a series of what Hindus see as injustices that began with the creation of the Islamic state of Pakistan in 1947...Since that date, Hindus have seen Muslims rise up in the Kashmir Valley and again threaten the unity of India. [They have also] seen the Sikhs in the Punjab take up arms to resent their claim for a separate state...For many Hindus, India should become a Hindu state, a nation run by and for Hindus.

"It has a whole history. Here in this country, a majority people are so much harassed. The policies of the Government are to appease the Muslims for petty political gain," said a physician in a government hospital here.

"This is the most disastrous incident in our country," said a young sociology graduate student at Delhi University. "I feel our country has been pushed back 20 years. You are believing this propaganda. You are not being rational people."

India's Hindus, historically, have not enjoyed an always comfortable relationship with Islam. Ten centuries ago, Mahmud of Ghazni, an Afghan ruler, spent a good deal of time touring India with his armies, leaving a trail of looted towns and wrecked Hindu temples. This was India's first experience with the Muslim world.

A Mogul's Disdain

For centuries after, Muslims invaded large chunks of India, allying themselves with Hindus when convenient, erasing Hindu influence when necessary. Babur, the first of the Mogul kings who marched into India in the early 16th century said, "Hindustan (India) is a country that has few pleasures to recommend it. The people are not handsome. They have no idea of the charms of friendly society, of frankly mixing together, of familiar intercourse...They have no genius, no comprehension of mind, no politeness of manner, no kindness or fellow-feeling, no ingenuity or mechanical invention in planning or executing their handicraft works, no skill or knowledge of design or architecture; they have no horses, no good flesh, no grapes or musk melons, no good fruits, no ice or cold water, no good food or bread in their bazaars, no baths or colleges, no candles, no torches, not a candlestick."... To the Hindu ear, Babur's words still stung like a fresh slap.

For most Hindus, India's history, especially that told by the Hindus, shows a lasting Islamic hostility to Hinduism and the repression of Hindus by an alien religion. "So many temples have been destroyed by the Muslims," said the doctor. "We have had this sentimental feeling for centuries...Thousands of temples in Kashmir have been destroyed. Hindus have been forced out. Muslims are allowed to divorce according to religious law, not civil law. This was a decision to appease the Muslims. If there is any sports event, and Pakistan wins over India, this particular community cheers. It has been going on for years."

For the Muslims, the events of the past week are a poor omen for India's separation of religion and the state. The head of Islamic and Comparative Studies at the Indian Institute for Islamic Studies, believes the events at the city of Ayodhya are like the actions of the German skinheads and the behavior of the Nazis.

A "Bewildered" Community

The Director of the Indian Institute of Federal Studies and a former member of the upper house of Parliament, says the problem between Hindus and Muslims is a direct consequence of breaking off the state of Pakistan from India in 1947.

"Partition left a scar on everyone," he said. "The partition of a country on religious grounds is irrational and...not acceptable as part of modern statecraft."

The Bharatiya Janata Party, a political party of Hindu fundamentalists, has been saying that Muslims are not to be trusted... "Look at these Muslims when they ruled India. They built mosques on our temples. The role of the Muslim has been to oppress and destroy the dignity [of Hindus]..."

A Muslim says, "There is a very fundamental difference between Hindus and Muslims. If we go by religious beliefs, what is most hateful in Islam is idol worship. For the other (Hindu) it is normal practice...the followers of Islam cannot compromise on that. That seems to be the main reason these communities cannot reconcile. [But] India must try and retain its secularism...if it fails, we are going back into the medieval ages."

Exercise: Answer the following questions:

1. According to this article, when did Hindu/Muslim enmity begin?

2. Why is one of the subtitles of the article, "Centuries of Brutality"?

3. Why is this article called "The Hatreds of India"? Do you agree with the title? Explain.

4. Do you think this article is biased? Be specific in your response.

How Did the Muslim Contact Represent a New Series of Challenges to the Hindu Order?

Worksheet 2: HEADLINES FROM HISTORY: Hindu/Muslim Contact - 10th to 17th C.

I. Turko-Afghan Muslim Invasions (986 A.D. - 1526 A.D.)

- ◆ **TURKO-AFGHAN ISLAMIC INVADERS ENTER SUBCONTINENT**
Muslims search for loot, force people to convert to Islam.
- ◆ **TURKO-AFGHANS BRUTAL TOWARD HINDUS**
Native cultures destroyed as taxes are raised, temples are destroyed, idols are crushed, dissenters are flogged and Delhi is taken over.
- ◆ **TURKO-AFGHANS FORCE HINDUS TO WORSHIP SECRETLY**
Hindu women hidden in homes; religious instruction does out.

II. Mughal Rule in India (1526 A.D. - 1707 A.D.)

- ◆ **NEW MUSLIM RULERS EAGER TO COOPERATE WITH NATIVES AND BUILD AN EMPIRE!**
- ◆ **BABUR FOUNDS NEW DYNASTY AND WORKS WITH CIVILIAN POPULATION**
Brave as Lion, a Mongol, calls for new cooperation.
- ◆ **AKBAR INHERITS THE KINGDOM AT 13 YEARS OLD**
Akbar, The Great One, calls for full Mughal power in India.
- ◆ **AKBAR DIES AFTER 49 YEAR RULE**
Jahangir, son of Akbar, takes over Mughal Dynasty.
- ◆ **SHAH JAHAN BUILDS TAJ MAHAL**
Tomb built for memory of beloved wife, Muntaz Mahal.
- ◆ **AURANGZEB IMPRISONS FATHER, SHAH JAHAN**
Cruel Mughal Emperor destroys family in struggle for power. Natives in revolt.
- ◆ **ARTS AND CULTURE FLOWED UNDER MONGOLS: PERSIAN INFLUENCE IN ARCHITECTURE, GARDENS, FORTS, PALACES**
- ◆ **NEW LANGUAGE, URDU, DEVELOPS FROM HINDI AND PERSIAN**

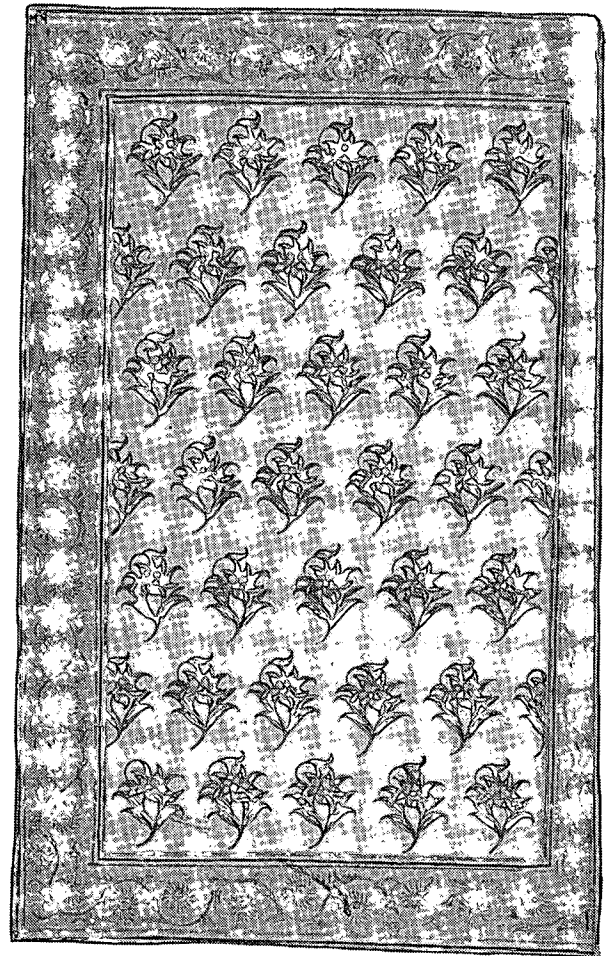
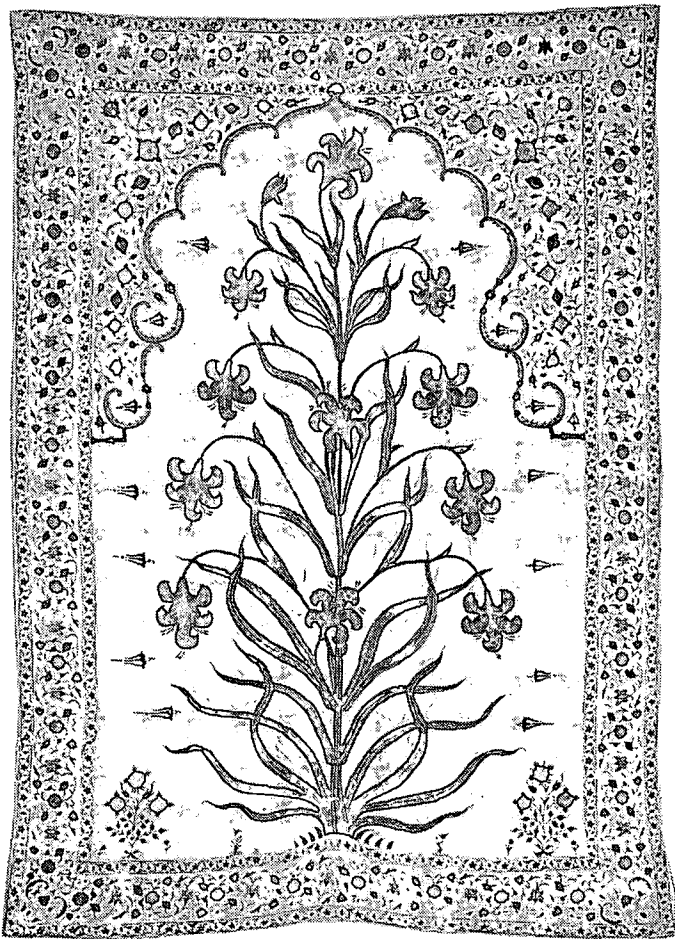
Exercise: Write a short paragraph showing whether or not the information on this worksheet agrees or disagrees with the article called "Hatreds in India."

How Did the Muslim Contact Represent a New Series of Challenges to the Hindu Order?

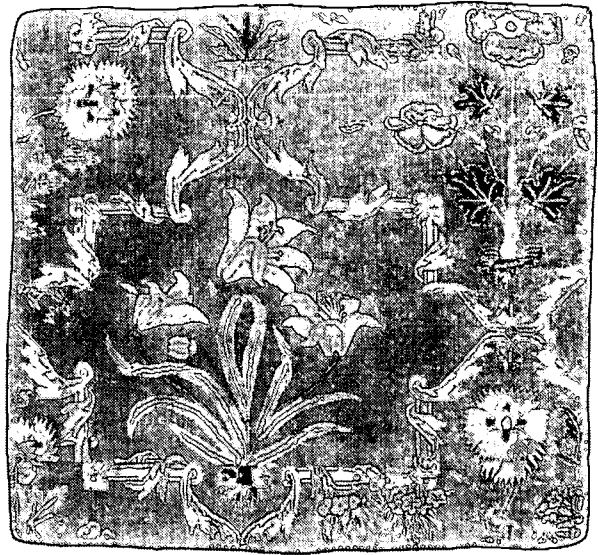
Worksheet 3: Mughal Arts and Urban Planning

(Illustration numbers 1-3 are taken from *Arts of India: 1550-1900*, by courtesy of the Board of Trustees of the Victoria & Albert Museum. Illustration numbers 4-7 are taken from *A Second Paradise: Indian Courty Life*, by Naveen Paitnik, © 1985 by Ved Pal Sharma. Used by permission of Doubleday, a division of Bantam Doubleday Dell Publishing Group Inc.)

Figures 1 and 2 - Mughal Wall Hangings c. 1650-1700



**Figure 3 - a Mughal Carpet Fragment
mid-17th century**

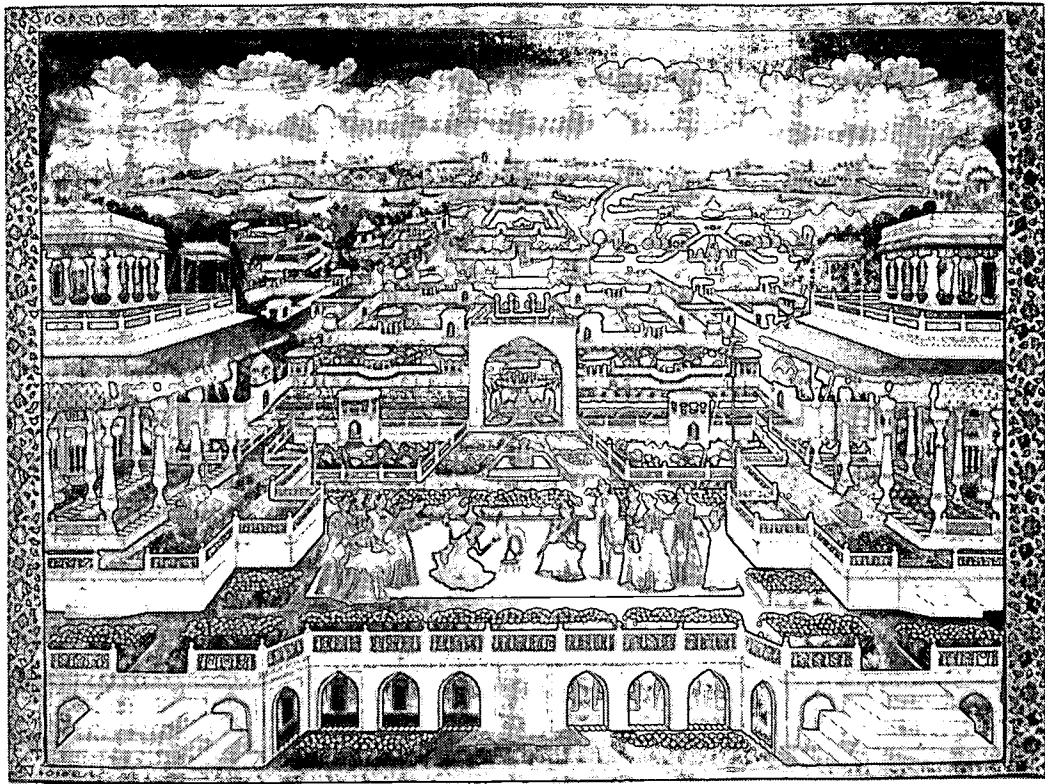


**Figure 4 - A Mughal and a Rajput
Converse in a Garden**



Figure 5 - Akbar's Courtier Awaits a Command





**Figure 6 - Entertainment
in a Harem Garden**

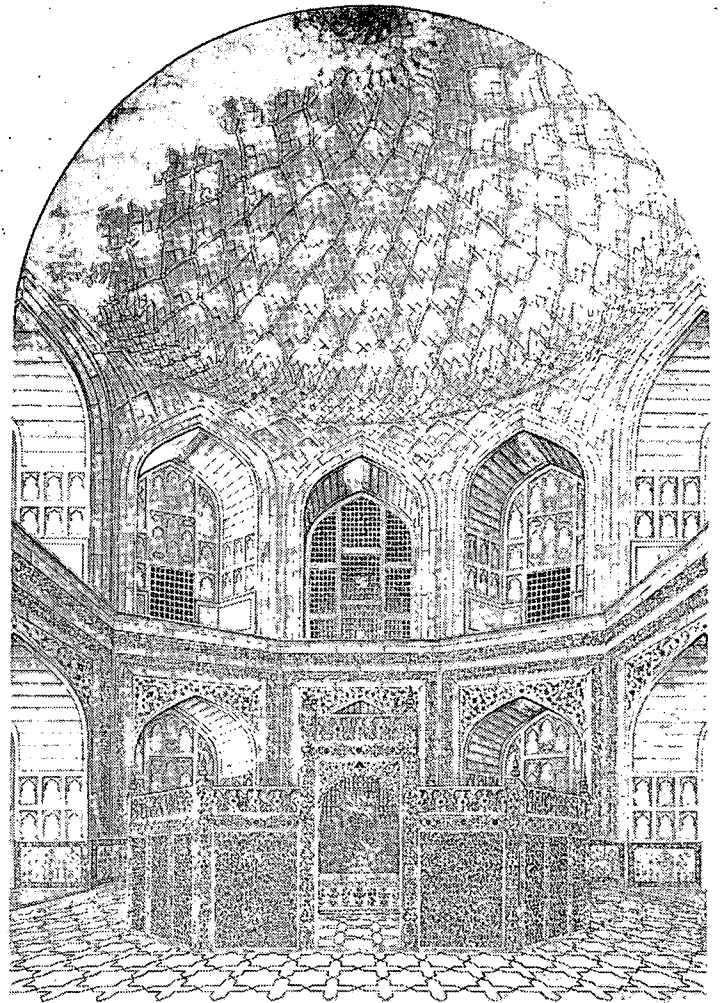


Figure 7 - Interior of the Taj Mahal

FOCUS QUESTION**How Successful Were the Attempts to Integrate Muslims and Hindus in Building a Pluralistic Society in India?**

- ▶ India made early attempts at develop a pluralistic society.
- ▶ Akbar: A case study in effective multiculturalism; Aurangzeb: A case study in separatism and failure of multiculturalism.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to examine attempts made by the Indians to accommodate all groups.
- ▶ Students will be able to compare and contrast Indian and American attempts at creating multicultural societies.
- ▶ Students will be able to debate the success or failure of Indian attempts.

TEACHER BACKGROUND

As we well know, today India is in the throes of civil disorder, pitting Hindu against Muslim. Yet India, from its early history, has tried to reconcile the different peoples who live on the subcontinent. Although the Himalayas form a barrier to India in the north, peoples have migrated from Central Asia, the Middle East and Europe, as well as from the east. The early Mughal leaders, bent on consolidating an empire, did not concern themselves with forging good relations between Hindus and Muslims. It is important to note that some scholars consider the division of India into Hindu and Muslim studies as a new approach and one not necessarily consistent with Indian history when there was a greater sense of ecumenism among the people of the subcontinent. In reality, all peoples of the area lived side-by-side until the British acted to inflame differences and passions. However, Mughal rule in India reached its zenith during the reign of Akbar. Akbar encouraged toleration of all faiths, loved all forms of beauty and graced his court with the best scholars. As a contemporary of Elizabeth I of England, Akbar's empire was considered an equal of other great rulers of the time.

Forging a multicultural society is a difficult task. The great Mughal leader, Akbar, worked very hard to listen to the needs of Muslims and Hindus. Unfortunately, his successors were not as interested in working harmoniously with other groups and the careful mosaic was disassembled. Four hundred years later, the people of South Asia, like the people of the United States, are attempting to develop a society which is attentive to multiculturalism and respects and honors the needs and heritage of all peoples. Their struggle, like that of peoples throughout the world, needs to be recognized and honored as groups attempt to learn more about each other, breaking down prejudices and stereotypes, as well as frequently "re-writing" history.

SPRINGBOARD

- ▶ America is a "cultural mosaic."
- What is meant by the term "cultural mosaic"?
- How is this cultural mosaic an example of a pluralistic society?
- Is diversity more of a strength or a weakness for a society?
- What are some of the problems inherent in forging a pluralistic society? Explain.

PROCEDURE

- ▶ India, like the United States, is a pluralistic society and has been so from its earliest history. Repeated conquests by peoples from Central Asia, the Middle East and the east brought together many different peoples, trying to live in harmony on the Indian subcontinent. In examining the challenge Muslim conquest brought to the Hindu order, it is necessary to look at the role Akbar played in meshing the two cultures. For many historians, Akbar, like Ashoka before him, contributed to the continuance of rich cultural diversity on the subcontinent.

Distribute **Worksheet 1: Akbar - One of the Greatest Rulers of India**

Students will move into groups. Allow time for material to be read and encourage students to use worksheet on Ashoka in completing exercise.

Teacher will place chart from **Worksheet 1** on chalkboard and review responses with class. (Teacher can recirculate material on Ashoka from earlier learning activity.)

- How were Ashoka and Akbar similar leaders? How were they different in leadership?
- Which man's rule would you have preferred to live under? Why?
- ▶ Although Akbar worked for pluralism in South Asia, his successors did not have the same agenda.

Distribute **Worksheet 2: A Short History of the Mughal Emperors**. Allow students time to read and complete exercise. Students might work in dyads. Review answers with class.

- How did Akbar's successors "break" the cultural mosaic?
- Could you have anticipated problems with Akbar's successors? Why?
- If you had lived at that time, what advice would you have given them regarding the development of a pluralistic society?

SUMMARY/APPLICATION

The development of a true multicultural society is the goal of all pluralistic nations.

Working in triads, develop a multicultural plan for either your school, your community, your city, your nation, other nations.

ALTERNATE STRATEGIES

- ▶ Use **Worksheet 3: Looking at Three Religions** to reenforce student learning. Ask students how each of the leaders they have studied, Buddha, Ashoka, Akbar, etc. worked to help Indians better understand each other's religious beliefs.

How Successful Were the Attempts to Integrate Muslims and Hindus to Build a Pluralistic Society in India?

Worksheet 1: Akbar - One of the Greatest Rulers of India

(An excerpt taken from a secret letter Akbar, the great Mughal Emperor of India, wrote to Queen Elizabeth I of England, his contemporary. Akbar has often been compared to Ashoka, the great leader of early India.)

My dear Queen Elizabeth,

Sometimes I feel I have a gigantic task and I become very tired. I have been ruling this Empire since I was 13 years old. My great grandfather, Humayun, almost lost this Empire because he was not a good politician. It was only through luck that he was able to regain the lost kingdom and I feel it is my responsibility to provide good leadership and humanity towards my subjects. I have inherited a kingdom larger than my ancestors and I have great accountability to my subjects.

Because I am a Muslim, I am a very religious person. My kingdom has people who practice many different religious beliefs and I am interested in learning about all of them. There are followers of Islam who practice the Sunni beliefs and others who follow the Shia beliefs. All of these have merit. I am also interested in Hinduism and Buddhism, Jainism and Zoroastrianism and even in the new ideas of Sikhs. I would even like to learn about the Christian religion practiced in Goa by the Portuguese. In truth, no one religion satisfied me totally. My favorite discussions are with different religious leaders when we can have lofty conversations on metaphysical questions and we can compare how different religious scholars deal with these questions. Sometimes I am criticized by Muslim religious leaders because of my deep interest in other religions. What I really would like to do is create a new religion which is a synthesis (combination) of all the conversations we have had here. Sometimes I hear rumblings among the religious leaders about my point of view. Only recently, I had to put down a revolt in the name of Islam.

I have been rather disappointed in my sons. I guess that is because they have been brought up too freely. Two of them were alcoholics and died from drink. Jahangir has been over indulged. He does not appreciate the kingdom, its wealth and beauty.

The overwhelming interest in my life is beauty - beauty from miniature paintings, to architecture, to food. Beautiful writing makes me happy as does a wonderful meal and a well-planned city. Although I cannot read, I enjoy having my scholars read the best literature to me. My interest in beauty has affected my attitude toward the hunt and treatment of animals. I do not like people or animals mistreated, nor do I like people to be insubordinate to me. I want my Hindu subjects to love me and I am always available to have an audience with them. They do not have to convert to Islam. Their loyalty is more important to me than increased taxes. I know a just Allah would not want to oppress anyone. I hope my successors follow my rule so that Mughal control of India can continue for centuries.

Exercise: Complete the following chart:

	ASHOKA	AKBAR
Attitude toward religion		
Attitude toward governing		
Attitude toward the Arts		
Attitude toward the people		

How Successful Were the Attempts to Integrate Muslims and Hindus to Build a Pluralistic Society in India?

Worksheet 2: A Short History of the Mughal Emperors

After the death of Akbar, the Mughal Emperors became more isolated from the people and more involved in their personal vices. This excerpt is taken from a history of the last three great Mughal Emperors. As you read the selection, try to understand how each Emperor turned away from the task of ruling to involve himself in personal issues and how this action was detrimental to India's development as many different peoples with different cultures inhabited the subcontinent.

Jahangir inherited the throne from his father Akbar in 1605. Akbar had done such an outstanding job securing the throne for the Mughals that Jahangir was able to pursue his special passions - painting and beautiful objects of art. Although the new emperor was curious, he was also quirky. He spent large periods of time writing down his thoughts and dreams in a diary as well as listing everything he had seen or bought. He felt his refined taste exceeded that of his father and quickly dismissed all the court artists who did not meet his standards. He was also capable of enormous cruelty and often disregarded the desires of his people.

Jahangir's greatest legacy was the careful depiction of all aspects of life at court. Through a series of exquisite and perfect miniatures, his artists showed the details of clothing, housing, food, flowers, utensils and other objects which made up everyday life in the court.

Shah Jahan, Jahangir's successor, was also precise about paintings but his true love was architecture and jewelry. He was interested in bringing a sense of formality and classicism to Mughal culture and focused on the Arab love of flowers, flowers which could not bloom in the desert because of the lack of water. However, Shah Jahan did not want his flowers to have limited life; instead, they were crafted out of semiprecious stones set in marble or woven into magnificent tapestries or carved from gems. Examples of these exquisite works of art can be seen in the Taj Mahal.

Shah Jahan had problems of succession and his ambitious and cruel son Aurangzeb conspired to take the Peacock Throne. In 1658 Aurangzeb defeated and imprisoned his father in Agra, allowing him to stare at the beautiful Taj Mahal but limiting his food and not preparing a royal tomb for him next to his beloved wife. The enlightened leadership of Akbar disappeared with Aurangzeb. Akbar had worked very hard to forge greater links between himself and his people. During his reign, he had married several Rajput princesses, encouraging the forging of one culture from many different strains. Therefore, Akbar's successors had Rajput blood in their veins, the blood of the warriors of northern India. It also meant that many Hindus had intermarried with the royal Muslim families and had learned to co-exist under the great Mughal emperors.

Aurangzeb was an orthodox Muslim. He disregarded the long time links with Hindus and Hinduism and antagonized many of the Hindu princes who had been allies of the Mughal Dynasty. He taxed non-Muslims to pay for his expensive wars to further his control. When he died in 1707, a very old man, he realized that rather than strengthen the empire, his reign had worked to weaken it.

Although the Mughals continued to rule India for another 100 years, Mughal weakness was apparent. The attempts to build a pluralistic society, fairly successful under the reign of Akbar, fell apart with later rulers. Feelings of loyalty to the Mughal crown disappeared. The Rajputs, basically kshatriya caste warriors, reverted to protectors of Hinduism. With the decline of Rajput allegiance to the Mughals, the British replaced the Mughals in Rajput loyalty.

Exercise: Both Ashoka and Akbar worked to integrate Muslims and Hindus into a pluralistic society in India.

1. How did Akbar's successors work against the movement for pluralism?
2. How did the attitude of the later Mughal leaders leave a legacy for India?

How Successful Were the Attempts to Integrate Muslims and Hindus to Build a Pluralistic Society in India?

Worksheet 3: Looking at Three Religions - Hindu, Islamic and Buddhist Beliefs

A REVIEW SHEET

HINDUISM	ISLAM	BUDDHISM
Polytheistic, Many gods/goddesses	Monotheistic, Only Allah	Considered by some a philosophy, not a religion
Came from a variety of traditions: On-going process	From Judeo-Christian tradition: Began 622 A.D.	Revolt against Hinduism: Protest movement
Temple: Home of gods, Inner sanctum is secluded. Representation of living forms	Mosque built around open courtyard. Calligraphy, Arches, Vaults, dome	Temple Representation of the Buddha, elaborate gold leaf
Cremation	Burial and tombs	Cremation
No single revelation, Oral and written texts	Revealed religion from Allah	Word of the Buddha
Aside from warrior casts, non-injury to life	Jihad: Holy War for converts	Pacificists
Each jati, gender, age group has appropriate dharma	One law for all: based on Koran and community	Classless, one law for all
Hierarchy: varna and jati	Equality for all believers	Equality for all believers
Multiple pilgrimage sites throughout India. Any site may be sacred	Haj: Mecca and Ka'aba	Visits to Buddhist temples
Worship is personal: care of images, meditation, prayer	Set times for prayer and pilgrimage	Personal worship
Reincarnation based on karma	Heaven/hell based on actions in this world	Eventually reach nirvana

Exercise:

1. How can this chart help us better understand the religions of South Asia? Explain.

FOCUS QUESTION**Contact and Conquest: "The Great Misunderstanding": Was The British Take-Over of India a Big Mistake?**

- ▶ Both the British and the Indians had great cultural misunderstanding in their early encounters.
- ▶ Some historians view the British take-over of India as a great blunder or accident, "an unintended empire."

PERFORMANCE OBJECTIVES

- ▶ Students will be able to list and explain the steps in the development and expansion of British power in South Asia.
- ▶ Students will be able to compare and contrast British and Indian views of each other.
- ▶ Students will be able to determine if the contact and conquest of India by the British led to a great misunderstanding.

TEACHER BACKGROUND

Cultural contact can sometimes be planned and direct. At other times, a culture may come in contact with another culture and that contact can lead to conquest. This is what happened when the Turkic peoples came into contact with Hindu India. Over several centuries and with repeated invasions and conquests, a large part of India came under Afghan and Mughal rule, changing the course of South Asian history. As the great Mughal Empire disintegrated, Western powers, as part of the Age of Exploration, became a serious presence in Asia. As early as 1600 A.D., Queen Elizabeth of England chartered the East India Company. By 1757 Robert Clive's army had defeated the Nawab of Bengal, opening the way for British control of North India. Just eight years later, the East India Company was given the right to collect taxes from the provinces of Bihar, Bengal and Orissa.

It is important to remember that the British contact with India was via the East India Company, rather than direct government control. Although the British Parliament began to pass legislation to control the actions of the East India Company, it was not until the uprising of 1857 that the British monarch took direct control of the Indian Empire.

In the assessment of the British takeover of India, some historians have suggested that the British gained India through a mistake and that early British/Indian relations led to great misunderstandings between the two cultures.

SPRINGBOARD

- ▶ Britain ruled India for just short of 200 (1757-1947) years. In assessing that time period, Nehru, the former Prime Minister of India said,

"The years of British rule in India was just one of the unhappy interludes in her long story...(India) was a slave country, an appendage of Britain..."

- How does Nehru appraise the long British rule of India?
- What evidence would we need to prove or disprove Nehru's statement?

PROCEDURE

- ▶ Divide class into cooperative learning groups. Distribute Worksheet 1A: An Indian Has Contact with a White Man and Worksheet 1B: A Punjabi's View of the English and Worksheet 1C: My First Meeting with an Englishman

Teacher will place a organizer on chalkboard, with the heading: **Contact and Conquest: "The Great Misunderstanding"**, and three columns: Reading A, B and C.

Teacher will ask each group to "report out." Teacher will list comments.

- How do the points of view towards the British differ?
- How are the points of view towards the British the same?
- What misunderstandings emerge from the readings?

- ▶ Distribute Worksheet 2: The British Settle In India

Allow students time to read material and answer questions.

- How does this reading differ from the previous readings?
- Does this reading agree or disagree with Nehru's appraisal of the British rule in India? Explain your answer.

SUMMARY/APPLICATION

- ▶ We have seen that when cultures have contact, they frequently have misunderstandings. You have been assigned to write a short article for your neighborhood newspaper describing the contact that is taking place between "old time" people in the neighborhood and "new settlers" in the neighborhood.

Write a paragraph explaining what happens when cultures meet and often misunderstand each other. Share with students in the class.

ALTERNATE STRATEGIES

- ▶ This lesson is somewhat more conceptual and difficult for average high school students because it deals with perceptions. Students might be better able to deal with the readings if they are assigned for homework and then de-briefed in groups when the lesson begins. In that manner, students may feel more prepared to discuss how groups view each other and how these perceptions can lead to misunderstandings. A writing activity for homework might also be useful.

Contact and Conquest: "The Great Misunderstanding": Was The British Take-Over of India a Big Mistake?

Worksheet 1A: An Indian Has Contact with a White Man

(Adapted from *The Autobiography of an Unknown Indian*, Nirad Chaudhuri, 1968, pp.113-119. University of California Press)

Most Indians had very little direct contact with the white man, and when they did encounter the growing European arrogance, they responded in a variety of ways. The following records the reactions of a young boy who did not have frequent contact with white men. His village was far away from the center of government and life in the village remained unchanged, no matter who ruled the nation. He was probably even unaware that the British now controlled and ruled India because his life was involved in the activities of the village.

In this quiet village life, my first glimpse of an Englishman was in the person of the Deputy Commissioner of the district. Astride a horse, he halted before the school for a bare five minutes. The village headman and my father, as headmaster, were there to welcome him in attired white garments...My own reaction was governed more by instinct and emotion than reason. I was charmed by his personality, so handsome and well-groomed, the very picture of the Raj (British rule in India). Soon in a sudden fit of angry reaction, I was asking myself: "Why is he here?" All that had been hammered into my mind about the blessings of the British Raj and their rule over India had mysteriously evaporated. Was this due to the childhood prejudice against the beef-eating foreigner (our family was Hindu and we did not eat beef) or the beginning of my resistance to the British which was to find expression in the years to come in the Gandhian revolution?

The next contact with the white man occurred two years later. I was then reading in the seventh class of the Anglo-Vernacular Middle School in Rahon, not far from my native Aur. It was the District Inspector of Schools visiting our institution - a tall, egg-headed Briton. He addressed the headmaster, whom we held in great awe, rudely. At the same time, he gave us a taste of the white man's authority. There was a cloudburst while he was on his rounds, and water dripped from a leak in the roof on to his bald crown. The boys could hardly suppress a giggle, and the representative of the Raj shouted that the offending roof must be pulled down. I recall the sequel vividly - not only was the roof redone but the entire boarding house was built anew.

Just across the boundary wall of our school lay the Dak bungalow, and here one saw, not infrequently, English officers out on a duck shoot in the local areas. Up and down the steep, cobbled lane below my window, the sahibs (British "sirs") strode by with their womenfolk, who, with thin waspish waists, filled the boarders with puzzled admiration. Our own concept of affluence and good living was associated with a thick waistline, an ample corporation and well-upholstered limbs.

These shikaris (hunters) were a community apart. They were of the privileged ruling class, aloof and overbearing. Not the white man alone, but also the Anglo-Indians and the westernized Indian Christians who often came with them. All sahibs, from whom we recoiled instantly.

Exercise: Base your answers on the reading.

1. What is the writer's attitude toward the British?

2. What specific evidence can you find of the writer's point of view?

Contact and Conquest: "The Great Misunderstanding": Was The British Take-Over of India a Big Mistake?

Worksheet 1B: A Punjabi's View of the English

(Adapted from *Punjabi Century: 1947-1957*, Prakesh Tandori, 1968, p. 30. University of California Press.)

Most Indians had very little direct contact with the white man, and when they did encounter the growing European arrogance, they responded in a variety of ways. The following records the reactions of a young boy.

The Punjabi's, as old people used to say, were puzzled at the first sign of the Englishmen because they had never seen any people look so silly. They were used to Pathans, and some of their own people were fair, occasionally with light hair and grey-eyes - we had a cousin with ginger hair and a skin that reddened instead of tanning, which he considered a great misfortune, as he was always compared to the posterior of a monkey! But never had they seen people so incredibly red-faced, and dressed in such quaint tight clothes displaying their bottoms so indecently. Never had they seen women who went about barefaced in equally incredible clothes, and spoke to strangers with the confidence of men. Their children they found unbelievably beautiful.

The villagers were, to begin with, frightened of the new conquerors. Women would hide their children. But fear soon gave way to curiosity and then controversy. What were these *Angrez log* (English people) up to? Their ideas were quite unlike those of the rulers of the past. They began by doing the oddest things, like consulting each peasant about the land he possessed and giving him a permanent title to it, with the fixed revenue which was remitted in years when the crops were bad. The officers moved about freely, unguarded and without pomp and show. The visiting officials pitched their tents outside the villages, and held their office under a tree where anyone could approach them. Accompanied by just one or two persons they would ride on horseback for hours, inspecting and talking to people. Most of them had learned Punjabi well, some quite fluently. The women, whom we began soon to call *mem sahib*, also moved about freely, asking the village women and children questions. The officers and their wives had endless curiosity about our habits and customs and seemed never to tire of getting to know us. Their manners were strange but kindly and considerate. In their dress, manner or speech there was nothing of the rules, as we were used to, and yet it was soon obvious that there was no authority lacking, and that they had a peppery temper.

I think what impressed our elders most, and what they still spoke about when I was young, was that in the past there had been rulers who were virtuous and mindful of the rayat's (farmers's) welfare, but never a whole system of government that was bent to public good, with no apparent personal benefit to its officers. These and many other things at first intrigued the people, and later pleased them.

Exercise: Base your answers on the reading.

1. What is the writer's attitude toward the British?

2. What specific evidence can you find of the writer's point of view?

Contact and Conquest: "The Great Misunderstanding": Was The British Take-Over of India a Big Mistake?

Worksheet 1C: My First Meeting With an Englishman

(Adapted from *The Autobiography of an Unknown Indian*, Nirad Chaudhuri, 1968, pp.113-119. University of California Press)

Most Indians had very little direct contact with the white man, and when they did encounter the growing European arrogance, they responded in a variety of ways. The following records the reactions of a young boy.

The normal reaction of the unsophisticated Indian villager in the face of an Englishman is headlong flight. I and my older brother, as young boys, jumped into a roadside ditch. We did not do so from any motive of self-preservation, but to save the precious cargo which we were carrying and which he believed to be in danger from the Englishman. The plain story is this. I and my brother had been sent to buy some bananas from the bazaar and were running with a bunch when we saw an Englishman coming up the road from the opposite direction. I have no clear recollection of who he was. It may have been Mr. Stapleton, the Inspector of Schools, whom I met with greater self-confidence some years later. As soon as we caught sight of him we hid ourselves in the ditch, because we had been told that Englishmen were as fond of bananas as any monkey could be and that they swooped up the fruit wherever and whenever they saw it. So we crouched in the ditch among the nettles until the Englishmen had passed. This incident took place when my brother was only learning his English alphabet and when his sole source of knowledge about Englishmen was the oral tradition. I was guided wholly by his example...

But this monkey analogy (example) has deeper and a less innocent background. In our time it was trotted out rather humorously. None the less I heard an old teacher of ours tell it in the class with accents, not only of conviction, but of passion, and declaring that the English race were of a she-monkey by a demon born. The common attitude towards Englishmen of our people was irrational and unconquerable hatred...

There was another and a more serious misconception in our relationship with Englishmen, or, to be more exact, with all Europeans - the problem of color. Their fair complexion was a matter of great curiosity to us, and we wanted to know why they were fair and we were dark. One theory was that we had been darkened by the sun whereas they had been bleached by the cold, both of us traveling in opposite directions ...

Exercise: Base your answers on the reading.

1. What is the writer's attitude toward the British?

2. What specific evidence can you find of the writer's point of view?

Contact and Conquest: "The Great Misunderstanding": Was The British Take-Over of India a Big Mistake?

Worksheet 2: The British Settle in India

(Adapted from *Through Indian Eyes*, Part 2: The Historic Tradition, Leon Clarke and Donald Johnson, 1992, p. 175-80)

The British dominated the Indian subcontinent for two centuries. The East India Company, frequently called John Company, annexed about half the subcontinent during the first century of control. The British settlers enjoyed a good life in India with the trappings of British high society and Mughal wealth. The first reading describes a typical day for a worker of the East India Company; The second reading is an account from a lady's point of view.

I. At about 7 o'clock in the morning, the doorkeeper opens the gate...The head porter and servant enter the hall. The moment the master throws his legs out of bed, a whole force [of servants] is waiting to rush into his room, each making three salaams (bows). The barber enters, shaves him, cuts his nails, and cleans his ears. The pitcher and basin are brought by a servant whose duty it is, who pours water upon his hands and face, and presents a towel.

Other ceremonies (breakfast, financial arrangements, solicitors, etc.) continue until perhaps 10 o'clock. At that time, he is conducted to his sedan chair, and preceded by eight to twelve retainers, they move off...He pursues his engagements [personal as well as business] until 2 o'clock when he and his company sit down to a good dinner, each attended by his own servant. As it is expected they shall return to supper, at 4 o'clock they begin to withdraw without ceremony. He then sleeps until 7 or 9 P.M., when he redresses, has his hair done and then pays visits of ceremony to the ladies. Supper is served at 10 P.M., lasting until 1 A.M., when he departs.

With no greater exertions than these do the East India Company servants amass the most splendid fortunes. [In many cases they are the second and third sons of middle class Englishmen, sons whose opportunities would be limited if they had stayed in Great Britain. Empire offered these bureaucrats the opportunity to make vast fortunes as well as establish themselves as leaders on foreign soil.]

II. The dinner hour is two and it is customary to sit a long while at the table, particularly during the cold season...During dinner a good deal of wine is drunk, but a very little after the cloth is removed; for the custom of reposing, if not of sleeping after dinner, is so general that the streets of the city are from four to five in the afternoon (usually the hottest time of the day) almost as empty of Europeans as they would be at midnight. There are evening airings and on returning from them tea is served. After tea, either cards or music fill up the space, until ten, when supper is announced. Amateur productions take up a good deal of our time as well as musicales and dramatic readings. Five card loo is the usual game and they play a rupee a fish limited to ten. This will strike you as being enormously high but it is thought nothing of here.

Formal visits are paid in the evening; they are generally very short, as perhaps each lady has a dozen to make and a party waiting for her at home besides. Gentlemen also call to offer their respects. The children are kept busy or away at school so we have a good deal of free time. [The major care of the children is left to *ayahs* (nurses) and as soon as the children are of school age they are sent to boarding schools in Great Britain. Frequently, the children grow up seldom seeing their parents except for their yearly visits back to India.]

Exercise: Base your answer on the readings above.

1. Describe the life of the British in India during the early days of British/Indian contact.
2. How did the British "life style" help reenforce stereotypes about the natives of India?
3. Do you think the British "life style" in India lead to misunderstandings between the two cultures? Explain.

FOCUS QUESTION**To What Extent Did the British Try to Remake India in its Own Image?**

- ▶ *Changes* were introduced by the British designed to maintain colonial rule.
- ▶ British rule in India gave South Asians a common language while merging Indian values with Western ideas.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify and explain the tactics used by the British to implement their colonial policy in South Asia.
- ▶ Students will be able to demonstrate how the British trade in ideas , as well as British education, imposed British values and British ideas on the Indians.
- ▶ Students will evaluate the degree to which the British tried to remake India in its own image.

TEACHER BACKGROUND

Although early contact between the Indians and the British led to basic misunderstandings of each others culture, with time, the British ruling class in India did try to remake India in its own image. As much as the British admired many aspects of South Asian life, they believed it was necessary to consolidate the subcontinent into one administrative entity. This would facilitate the management of the area by imposing a basic legal and jurisdictional code which would have force throughout the region. In addition, the multiplicity of languages made business difficult. Most Britons had difficulty learning any of the languages or dialects whereas the imposition of English as the unifying language would greatly assist Great Britain in its rule of India.

During the British control of India and especially after the demise of the East India Company and the governmental take-over of the subcontinent after 1857, many actions were taken by the British to consolidate their power. A network of transportation was established to allow the British access to all parts of their Indian Empire. Education was established (especially for the upper class) which would train Indians in British values. Health conditions were improved, especially in the areas where there was a large British population. The British looked upon many of the ancient Indian customs as inappropriate for an area ruled by the British legal and civil code.

SPRINGBOARD

Teacher will read the following quote to class:

"We do not mean that all people of India should live under the same law; far from it... We know how desirable that object is; but we also know it is unattainable. We know that respect must be paid to feelings generated by differences in religion, of nation and of caste... We propose no rash innovation; we wish to give no shock to the prejudices of any part of our subjects. Our principle is simply this; uniformity where you can have it; diversity where you must have it; but in all cases certainty."

- Macauley, July 10, 1833

- What was Macauley's vision for how the British would rule in India?
- What evidence do you have that he wanted to be fair-handed?
- Why do you think "certainty" was the most important issue for the British?

PROCEDURE

- ▶ Many critics of the British rule in India state that England was always interested in subjugating the Indians and making the colony serve the greater needs of the British Empire. However, many history books have been reevaluated in recent years, and attempts have been made to express the point of the view of the native people who lived under colonial governments.

Distribute **Worksheet 1: Two Views of the British Rule of India**. Allow students time to work in dyads to complete the worksheet.

- Does the American text book history agree or disagree with Macauley? Explain.
 - What is the primary complaint in the Indian text book? Do you agree?
 - If you lived in India and could recreate the era, which aspects of each "history" would you incorporate into your rule of the subcontinent?
- ▶ In the opening statement Macauley expressed a view on "how-to" rule India.

Distribute **Worksheet 2: Macauley's Minute on Education**. Allow students time to read worksheet and complete exercise.

- Do you think Macauley's view in 1834 is the same as the view he expressed one year earlier in 1833? Why do you think he changed his mind?
- How did Macauley's action help the British remake India in its own image?

SUMMARY/APPLICATION

In the long run, the British rule in India resulted in different perceptions.

- ▶ Distribute **Worksheet 3: Different Perceptions**. Read aloud with class and discuss the different points of view about the British rule in India.

ALTERNATE STRATEGIES

- ▶ It would be interesting to develop a parallel between the colonizer's point of view and the native point of view in any other area the students have studied. This would allow the students a longer perspective in dealing with imperialism and colonialism. Other areas to investigate include Africa, East Asia, Southeast Asia, Latin America. This lesson is very relevant to the historical reevaluation of the effects/affects of imperialism around the world.
- ▶ Students could interview people in their own community and develop their own version of worksheets on "different perceptions."
- ▶ Students can analyze a chapter in a high school text and discuss the text as a tool for propaganda, citizenship, stereotypes, etc. Students can then "re-write" the text from another point-of-view or many points of view.

To What Extent Did the British Try to Remake India in its Own Image?

Worksheet 1: Two Views of the British Rule of India

(Adapted from *Through Indian Eyes*, Part 2: The Historic Tradition, Leon Clarke and Donald Johnson, 1992, p. 191-97)

AN AMERICAN TEXTBOOK VIEW OF BRITISH RULE IN INDIA	AN INDIAN TEXTBOOK VIEW OF BRITISH RULE IN INDIA
<p>England established a government that directly or indirectly ruled all the peninsula. The bureaucracy was headed by a viceroy who also represented the British Crown with the princely states. Thus all of India was united under a single power.</p>	<p>British rule was against the interests of almost all sections of Indian society. The peasants suffered under the land-tenure systems. The industrialists suffered because of the economic policy of the British government. The educated people suffered because of discrimination.</p>
<p>The British created Indian unity by restoring internal order, first by martial law enforced by the army, and then through the creation of a police force. By the early years of the 19th c., political and internal security had been achieved.</p>	<p>The British exploited the Indian masses. Famines occurred due to the indifference of the British rulers.</p>
<p>The British established the rule of law, which means that the British enforced a single law for all Indians. Moslem and Hindu, outcaste and Brahmin, rich and poor, all were subject to one law and could find justice under this law.</p>	<p>Indian resources were used to pursue British imperialistic aims in other parts of Asia. The Indian people had no say in the administration of their country as the Indian Civil Service consisted mostly of Englishmen. The competitive exams, held in England, were poorly attended by Indians because they could not afford to appear for them.</p>
<p>The British also unified India by solving the problem of transportation. They built a road network, ie. the Grand Trunk to the northwestern frontier; constructed an extensive canal system; and built railroads to link the nation.</p>	<p>After 1857, the British practiced racial discrimination against the Indians. Everything Indian appeared inferior and barbaric to them.</p>
<p>The English language and the English educational system contributed to the unification of India. In 1835 English was established as the official language of India. English education became the badge of an educated man, and there were created, as an English official put it, "A class of persons, Indian in blood and color, but English in taste, in opinions, in morals, and in intellect."</p>	<p>Entry by Indians into many places was prohibited.</p> <p>After 1857, the British government followed a policy of repression. Freedom of the press was curtailed and Indians weren't allowed to bear arms.</p>

Exercise: After examining the chart, respond to the following questions.

1. Which point of view do you think is correct? Explain your answer.
2. Why does each book tell a "different history." What is the role of history in a nation's schools? Explain.

To What Extent Did the British Try to Remake India in its Own Image?

Worksheet 2: Macaulay's "Minute on Education"

(Adapted from *Through Indian Eyes*, Part 2: The Historic Tradition, Leon Clarke and Donald Johnson, 1992, p.182-86)

This "Minute on Education" was published in 1834 after a long debate over the type of education to introduce into India. The two camps have different points of view: the first believed that any people could be shaped into new human beings through Western education which would reform India; the second group argued for an educational system which would stress the continuity of Indian civilization and would use native languages as the language of instruction.

...The dialects commonly spoke among the natives of this part of India contain neither literary or scientific information, and are so poor and rude it will not be easy to translate any valuable work into them...What then shall the language be? (It is best worth knowing) English or Arabic and Sanskrit?

I have no knowledge of either Sanskrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanskrit works. I have conversed both here and at home (England) with men distinguished by their proficiency in the Eastern tongues...I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia. The superiority of Western literature is, indeed, fully admitted...

It is said that Sanskrit and Arabic are the languages in which the sacred books of a hundred millions of people are written, and that they are, on that account, entitled to peculiar encouragement. It is the duty of the British government to be not only tolerant, but neutral on all religious questions. But to encourage the study of a literature admitted to be of small intrinsic value, is a course hardly reconcilable with reason or morality or neutrality. We are told to teach it because it is fruitful of monstrous superstitions...Can we reasonably waste youth in learning how they are to purify themselves after touching an ass, or what text of the Vedas they are to repeat to expel the crime of killing a goat?...

To sum up what I have said: that English is better worth knowing than Sanskrit or Arabic; that the natives are desirous to be taught English, and are not desirous to be taught Sanskrit or Arabic; that neither as the languages of law, nor as the languages of religion, have the Sanskrit and Arabic any peculiar claim to our encouragement; that it is possible to make natives of this country thoroughly good English scholars, and to this end our efforts should be directed.

I feel that it is impossible for us to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions who we govern; a class of persons, Indian in blood and color, but English in taste, in opinions, in morals and in intellect. To that class we may leave it to define the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the West, and to render them fit vehicles for bringing knowledge to the great mass of the population.

Exercise: Respond to the questions.

1. What was the decision Macaulay made in his "Minute on Education?"
2. Do you agree/disagree with him? Explain.
3. How does Macaulay's Minute show the British wanted to remake India in its own image?
4. Do you think it is "right" to try to remake another society? Explain.

To What Extent Did the British Try to Remake India in its Own Image?

Worksheet 3: Different Perceptions

(Adapted from *Rudyard Kipling's Verse, Inclusive Edition, 1885-1926, 1929, pp.373-379*)

The White Man's Burden Rudyard Kipling, 1899

Take up the White Man's burden -
Send forth the best ye breed -
Go bind your sons to exile
To serve your captives' needs;
To wait in heavy harness,
On fluttering folk and wild -
Your new-caught, sullen peoples,
Half-devil and half-child.

Take up the White Man's burden -
In patience to abide,
To veil the threat of terror
And check the show of pride;
By open speech and simple,
And hundred times made plain,
To seek another's profit,
And work another's gain.

Take up the White Man's burden -
The savage wars of peace -
Fill full the mouth of Famine
And bid the sickness cease;
And when your goal is nearest
The end for others sought,
Watch Sloth and heathen Folly
Bring all your hope to nought.

Take up the White Man's burden -
And reap his old reward;
The blame on those ye better,
The hate of those ye guard - ...
By all ye cry or whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your gods and you.

The Indian Version

Gold and gems that none could weigh
The wizard race did spirit away;
How they stole could none descry,
Such a spell did bind our eye.

From Haughty Isle in legions vast
Locusts come, devouring fast
All the corn in all our land,
To the people leave but sand.

In subject Ind from day to day
Men grow thin and pine away,
Starved of food and worn by thought,
By toil and hunger overwrought.

Exercise: Respond to the question

1. How do these two poems differ in point of view? Explain.

FOCUS QUESTION**Did British or Indian Culture Change
as a Result of the British Colonization of India?**

- ▶ Both Empires, British and Indian, created a central cultural focus.
- ▶ Anglo-Indian trade led to new cultural forms which borrowed from each culture.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the arts and industries of India which affected Europe.
- ▶ Students will be able to examine how both the Indians and the Europeans gained culturally from the exchange of ideas.
- ▶ Students will be able to assess how cross-cultural contact influenced both the South Asians, the British and other Western powers.

TEACHER BACKGROUND

The British, by virtue of their imperial past, have some of the most marvelous collections of the arts of India. At the Victoria and Albert Museum in London the collection dates back to the period of Britain's colonial expansion in India. At the time, the East India Company became the de facto ruler of the Bengal, India's religious and philosophical traditions were being explored by a few East India Company officials who recognized the need to better understand the people they ruled. In 1784, with the blessings of Warren Hastings, then Governor General, the Asiatic Society of Bengal was founded and soon after a Repository for Oriental writings was established in London. The repository soon became a museum and established an admirable collection of jewellery, textiles, agricultural models, stuffed birds and animals as well as sculpture of distinguished statesmen and soldiers. Indian art has always met with mixed responses in the West. In the 19th century there was an appreciation of Indian artistic achievements in the applied arts; by the 20th century there was greater attention paid to sculpture and painting.

Throughout the years of the East India Company and the British Raj, Indian textiles and other goods made a vast impression upon British industry. New textiles were developed (e.g. chintz) and new designs reflected the importance of the Empire on British home and fashion life. In turn, English products were demanded in the Indian market, particularly among the richer Anglo-Indian population. Both the Indians and the British learned about each other's culture from the artifacts produced by each society. This exchange of ideas enriched each society, influencing their own native production and taste, as well as impacting upon the life styles of both Indians and British. In some cases, the Indians felt molested and used by the British, believing it was another example of English manipulation and exploitation of the native Indian culture. However, in reassessing the 200 years of British rule, we realize there is a vast cross-cultural legacy which shows that as Indian was changed by the British, the British, in turn, were changed by India. An examination of this cross-cultural legacy can, to some degree, mitigate the negative images developed from the previous lesson. An examination of the arts is an interesting example of how culture often overrides political issues and helps people learn to understand each other.

SPRINGBOARD

- ▶ In today's interdependent world, we all have conscious and unconscious contact with other cultures. What does this mean?
 - How have products and foods from other cultures affected your life?
 - How have ideas from other cultures affected your life?

PROCEDURE

- ▶ Distribute **Worksheet 1: India/U.S. Trade - The Early Phase**. Allow students time to complete worksheet and share their responses.
- If you had lived in New England, how would you have been enriched by this trade? Give examples.
- If you had lived in India, how would you be enriched by this trade? Give examples.
- To what extent would this interchange affect your culture?
- ▶ Another way to examine the British rule of India is to look at the influence of the British in native Indian arts and the influence of Indian arts on the British.

Distribute **Worksheet 2: The Raj**. Students will work in groups:

- Students will read worksheet together.
- Students will then take the narrative of the worksheet and re-write the material as a **dialogue** between a Briton and an Indian.
- In the dialogue, students will try to show how the British affected India and how India affected Great Britain.
- Students will "act out" or read their dialogues in front of the class.

SUMMARY/APPLICATION

- ▶ The purpose of this lesson is to show how nations affect each other, especially in the arts, when they have contact either through the colonial process or any other form of interaction.

Working in groups, students will list any and all examples they can think of which show how cultures have been changed through the process of contact. These examples may be drawn from any previous classwork.

Teacher will construct a chart illustrating these contacts as examples of **cultural diffusion** and **cultural interdependence**.

ALTERNATE/ENRICHMENT STRATEGIES

- ▶ This lesson allows students yet another opportunity to examine how colonization has an impact on the cultures. This time the focus is on both the "mother country" and the "colony" and allows students the chance to see that changes occur in both places as the result of colonization. Once again, students can compare the situation and experience of South Asia to other areas they have studied. This theme can become a subtext when imperialism is discussed in other regions of the world.

Did British or Indian Culture Change as a Result of the British Colonization of India?

Worksheet 1: India/U.S. Trade - The Early Phase

(Adapted from "India - U.S. Trade: The Early Phase," *Darshan Magazine*, M.V.Kamath, Summer 1977, p.3.)

Throughout the early years of United States' trade links with India, its business agents and Consuls were complaining of their difficulties in establishing relations with Indians. The fact was that the British were treating India as their particular preserve and did not want Indians to be influenced by the American ideas of liberty and equality. The British also desired to keep as much of the trade to themselves as possible and wanted no outside competition.

There was, however, a great demand in Europe and the United States and hence the goods imported by the Company (East India Company) were re-exported. Especially in demand in Europe and elsewhere were the fine cotton cloths, the Dacca muslins and the calico from the west coast of India. The Dutch annually exported 3/4ths of a million pounds of raw silk from India either to Japan or to Holland, in the middle of the 17th century.

Until the American textile industry got set, the United States got its piece goods from British and Europe which, in turn, imported them to India in sizeable amounts. They were willing to buy anything salable and sell anything, if the price was right. Ships' masters were given much leeway, as long as money could be made. One captain, John Prince, sent to buy tea from China returned instead with a cargo of dried figs, Turkish carpets, opium, goat's hair and madder dye. Another, Jonathan Carnes, sailed to Sumatra in 1795, bought all the pepper he could fill his holds with and reportedly cleared 700% profit. As trade grew, mansions grew in Salem. Then came a time, around 1840, when Salem's importance in the trade with India declined. With increased trade, ships, too, had grown in size and Salem declined as a seaport while Boston became the leader of the field.

Today, in Salem's Peabody Museum, in the Old East India Marine Hall, one can see the rich collections of objects showing early American life, including the influence of the trade with India. In its time it was a lively trade. In the late 18th century, there were often dozens of American frigates in the port of Calcutta loading cargoes of tea, sugar, ginger, indigo, gunny bags and a great variety of silk and cotton goods, not to mention pepper. American captains sought for their family and friends such treasures as carnelian necklaces, pieces of cherished cobweb Dacca muslin and even books on Sanskrit literature.

One ship made 21 round trips between Salem and Calcutta, creating something of a record. It came to be called the Salem Frigate. In Boston, merchants dealing with Indian trade grew in wealth and prestige, and in those days to have an office on "India Wharf" was a clear sign of distinction. By the late 19th century, the India trade had assumed an aura of its own to be mentioned in fiction.

Exercise:

You are working for a New England newspaper in the 1850's. Write a short editorial explaining how the trade between New England and India is an example of cross cultural interdependence.

Did British or Indian Culture Change as a Result of the British Colonization of India?

Worksheet 2: The Raj: India 1850-1900

(Adapted from *Arts of India: 1550-1900*; chapt. 8, pp. 209-212, John Guy and Deborah Swallow, Victoria and Albert Museum, England. Reprinted by permission.)

By 1850, any doubts the British might have had about the advantages of its Indian empire were largely dissolved. British industry was transforming India into a large market for its manufactures, capital was flowing into the subcontinent and the routes to India were improved. India continued to be the base from which British traders successfully exploited markets further east. India was the key to an extensive eastern trading system backed by British military muscle after the Mutiny of 1857. The Crown developed the policy of keeping taxation low and administration of the colony cheap while there was non-interference in the princely states (1/3rd of India). The British created an illusion of power by means of drama and pageant.

The British never settled in India. The British community was small and predominantly male. The great majority were employed by the government, half in the army. The rest were civil servants, railway personnel and merchant shippers, managers of plantations, estates, forests and mines, traders, policemen, lawyers, doctors, teachers and even priests and bishops.

The British in late 19th c. India were not major patrons of native art. Civilians lived as British a style of life as possible, looking constantly to London for an affirmation of their taste. But it took a long time for goods to get from London and the British were forced to turn to both European businesses in India as well as local Indian craftsmen for some of their needs. In Bombay in 1864 there were over 10,000 "Hindu or other caste" goldsmiths. Such jewelry, made by Indian craftsmen to European designs shows how the Europeans influenced the work of local patrons. Western forms composed of entirely Indian motifs were produced in many centers for tourists or for export to major international exhibitions.

The same was true in other spheres. Women were not indifferent to the quality of Indian textiles. Muslim embroiderers in Calcutta began to cater to the tastes of the memsahibs and the British purchased silk and velvet embroideries for use as curtains, screen-cloths and table-centers.

Craftsmen responded to the demands of Europeans and manufactured items specifically for their use ranging from furniture to items such as cuff-links, card-cases, matchboxes, scarf-rings and brooches. The British purchased about 1/3 of the enamelware from Jaipur as well as Delhi miniature portraits on ivory. In public architecture the British continued to use their own forms although they were adapted to the local climate but by the 1860's the style became mixed with Indian design traditions and work practices. The famous trip of the Prince of Wales to India in 1876 ended with substantial presentations to the throne from the princes of India. Upon returning home, this collection of gifts toured Britain and was shown in Paris where it became the focus of a discussion about European influence on Indian art.

In the large urban centers (Bombay and Calcutta), the European influence was striking, especially in rooms for public use which were furnished in the European style. The growing class of intellectuals and professionals was changing steadily as was the market for the popular arts which developed throughout India. India was Britain's largest market. It was expected that the native Indian crafts would decline but the expanding population and the continuing need for special fabrics for particular communities helped to keep the traditional textile crafts alive.

India was an important participant at an international exhibition in 1851. A small British minority in India recognized the rich variety of the Indian artistic tradition. The British consistently exaggerated the importance of their impact on India. Their rule left its relics...but it did little to damage the heritage of skills or the roots of local and regional tradition. India's craft traditions have been washed by the flood tides of industrial development but have not been drowned. Urban popular arts flourish, and the fine arts have found new patrons and new markets.

FOCUS QUESTION**How Effective Were the Nationalist Movements in Attempting to Create a Sense of National Identity in South Asia?**

- ▶ Many of the changes introduced to South Asia by the British may have strengthened regionalism.
- ▶ Nationalist movements, because they emanated from differing cultures, did not quite succeed in uniting the Indian nation.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to examine the Indian version of nationalism.
- ▶ Students will be able to recognize and investigate the multiple voices, violent and non-violent, that exemplify the various strands of the nationalist movement.
- ▶ Students will be able to determine how a sense of national unity emerged, creating strong regional and linguistic movements.

TEACHER BACKGROUND

Nationalism, as a world-wide force, was a major factor in world events in the period directly after World War II. Many incipient nationalist movements culminated in independence for their nations in that period of rapid change. New nations "emerged" in Africa as well as other regions of the world.

However, the Indian nationalist movement began, according to some historians, as soon as the British took control of the subcontinent. Although the British ruled for over two hundred years and created many substantive changes in India, there were many who believed the true course for India lay in independence. It was difficult to create one nationalist movement which answered the needs of all the divergent peoples. The upper class Indian was eager for independence although he played a large role in the ruling of India under the British Raj. The rural Indian was well removed from the seat of power and numerous nationalist leaders worked to encourage these peasants to call for independence. There appeared to be nationalist movements that appealed to all segments in the society. British paternalism was not appreciated by all Indians, particularly after the massacre at Amritsar in 1919.

The most important nationalist movement, the Indian Congress, was founded in 1885, largely by educated, upper class Indians. It was moderate in approach. However, within a short period of time a more radical voice was heard which called for boycotting British goods. But neither of these points of view incited the masses of Indian people - a task not accomplished until the voice of Mohandas Gandhi came to articulate the Indian struggle for independence.

SPRINGBOARD

We have been talking about how the British ruled India for a long period of time.

- ▶ Divide class into **cooperative learning groups**. Each group will assume one of four roles: *Upper class Brahmin Indians; Rural Indian peasants; Indian merchants and workers; and Untouchables*. For each, list **three** complaints your group has against British rule in India. Students will share their responses and discuss with class.

PROCEDURE

- ▶ The Indian nationalist movement was building for a long period of time and did not come from just one source on the subcontinent.
- Distribute **Worksheet 1: Witness to History: "You Are There."**

Allow students time to read directions and complete exercise.

- According to the reading, what caused the rise of nationalism in India?
- How do your "testimonies" agree or disagree with your original nationalist platforms?
- What would you now change?
- ▶ To understand the rise of nationalism in India it is important to look carefully at many of the factors which contributed to India's eventual independence.

Reform cooperative learning groups.

Distribute **Worksheet 2: The Discovery of India**

Allow groups sufficient time to read worksheet and complete exercise.

- What additional information does Nehru's work give us about the rise of nationalist movements in India?
- What role did "demoralization and the sapping of the spirit of the people" play in the growth of nationalism in India?
- How did these early nationalist movements show problems existed between the Hindus and the Muslims?

SUMMARY/APPLICATION

- ▶ At the beginning of the lesson we tried to formulate nationalistic programs to separate India from the British.
- Pretend you are a member of one of the groups initially cited. In your cooperative learning groups, write a dialogue among the various groups in India calling for independence. Groups will enact dialogues and other students will respond.
- ▶ Distribute **Worksheet 3: A Song to Mother India.**
- Class will read poem and discuss how it could be used as a nationalistic tool to unify all the people of India.

How Effective Were the Nationalist Movements in Attempting to Create a Sense of National Identity in South Asia?

Worksheet 1: Witness to History: "You Are There."

Directions: There are a series of events listed below. Re-order each section pretending you are a witness to history.

- Children are in the streets in spite of being told by their parents to stay at home.
- The Prince of Wales is coming to visit India.
- The streets are empty because Gandhi, an Indian nationalist, has urged the people to stay home.
- The children begin to throw mud and stones at all of us.
- It was an exciting but a scary time.
- It is November, 1921.

- The First World War hastened the pace of progress.
- Gandhi was as revered for the same reasons the Hindus held him in high regard.
- He was a renowned nationalist leader from Maharashtra. I learned about Gandhi from my elders.
- In April, 1919 at Amritsar, northern India, General Dyer (the British Commander) fired into unarmed women and children, killing 379 and wounding around 1200.
- We schoolboys felt horror, frustration and rage.
- This episode changed the relationship between India and Great Britain. The bubble of paternalism was pricked.
- I can recall Gandhi's first civil disobedience campaign.
- The British were fearful of the backlash of the Amritsar massacre and that stopped them: another massacre would have meant countrywide conflict and the British would have needed constant force to hold India down.

- The effect of the Second World War was eruptive...
- Independence took India by surprise.
- The armed forces were no longer passive and did not always listen to their British leaders.
- In 1930, in an isolated area on the North West Frontier, a supporter of Gandhi led a movement. The Hindu soldiers were told to fire and refused.
- The experience shook the British. By 1948, the British knew the only alternative open to them was a quick transfer of power to the Indians or to bring in a large number of British Army Divisions to hold down the country.
- The change in Britain's attitude had not come easily.
- Post-war Britain was weary of empire. India was literally hustled into independence.

How Effective Were the Nationalist Movements in Attempting to Create a Sense of National Identity in South Asia?

Worksheet 2: The Discovery of India

(Extracted from *The Discovery of India*, 1976, Jawaharlal Nehru, chapt. 7, pp. 184-205. Reprinted by kind permission of the Indian Council for Cultural Relations, New Delhi)

The Rise of the Nationalist Movement

The British who came to India were not political or social revolutionaries; they were conservatives representing the most reactionary social class in England... The impact of western culture on India was the impact of a dynamic society on a static society. In India, the English encouraged and consolidated the position of the socially reactionary groups and opposed all those who worked for social and political change. If change came it was *in spite of them* or as an unexpected consequence of other actions. Change came to India because of this impact of the west, but it came almost in spite of the British in India.

Racialism in India is not so much English versus Indian; it is European as opposed to Asiatic. In India, every European, be he German, or Pole or Rumanian, is automatically a member of the ruling race. Railway carriages, station rest-rooms, benches in parks, etc. are marked "For Europeans Only." To have to put up with this in one's own country is a humiliating and exasperating reminder of one's enslaved condition... In this land of caste the British, and more especially the Indian Civil Service, have built up a caste which is rigid and exclusive...(Did the British use the caste system to further subjugate India?)

The Destruction of India's Industry and the Decay of her Agriculture

The significant fact which stands out is that those parts of India which have been longest under British rule are the poorest today... Bengal had the first full experience of British rule in India. The East India Company held a monopoly on the export of Indian goods and British goods had free entry into India. The Indian textile industry collapsed... India became an agricultural colony of industrial England, supplying raw materials and providing markets for England's industrial goods... India became progressively ruralized... and this led to a permanent crisis in agriculture. Holdings became smaller and smaller, the burden of agricultural debt grew and ownership of the land often passed on to the moneylenders.

Long subjugation of a people and the denial of freedom bring many evils, and perhaps the greatest of these lies in the spiritual sphere - demoralization and sapping of the spirit of the people.

India Becomes an Appendage of Another Country

... There were two worlds: the world of British officials and the world of India's millions, and there was nothing in common between them except a common dislike for each other... India did not come into the world market but became a colonial and agricultural appendage of the British structure. England created new classes and gave them privileges; the Indian Army consistently was officered entirely by Englishmen; India had to pay the cost of her own conquest; in the building of the railways all purchases were made in England; government was run on a lavish and extravagant scale with all high positions being held by Englishmen.

To all these methods must be added the deliberate policy, pursued throughout the period of British rule, of creating divisions among Indians, of encouraging one group at the cost of another... Nearly all our major problems today have grown up during the British rule and as a direct result of British policy: the princes; the minority problem; various vested interests, foreign and Indian; the lack of industry and the neglect of agriculture; the extreme backwardness of the social services; and, above all, the tragic poverty of the people.

Reform and Other Movements Among Hindus and Moslems

Tagore and Gandhi have undoubtedly been the two outstanding and dominating figures of India in this first-half of the 20th century. No two persons could be so different from one another in their make-up or temperaments.

Tagore, the aristocratic artist...represented the cultural tradition of India. Gandhi, more a man of the people, represented the other ancient tradition of India, that of renunciation and asceticism... Tagore was the man of thought, Gandhi of concentrated and ceaseless activity... Tagore and Gandhi bring us to the present age... (But Tagore and Gandhi were Hindu.) The new middle class was almost absent among the Muslims. The Muslims generally had retired into their shells far more than the Hindus, avoided Western education, and lived in day-dreams of the restoration of the old order. The Moslem upper class searched for their national roots in the Afghan and Mughal periods of India. Many prominent Muslims joined the National Congress Party (nationalist political party). At the same time, in 1906 the Moslem League was started by the Aga Khan. The League had two principal objectives: loyalty to the British Government and the safeguarding of the Moslem interests. The early stages of the political movement were dominated by the ideological urges of the upper middle classes. With the coming-of-age of the National Congress, a new type of leadership appeared more aggressive and defiant and representing the much larger numbers of the lower middle classes as well as students and young men.

The Last Phase

When World War I ended, bringing us repressive legislation and martial law in the Punjab. How could we pull India out of this quagmire... And then Gandhi came... like a powerful current of fresh air that made us stretch ourselves and take deep breaths... Political freedom took new shape then and acquired a new content... The essence of his teaching was fearlessness and truth and action allied to these, always keeping the welfare of the masses in view... Gandhi for the first time entered the Congress organization and immediately brought about a complete change in its constitution. He made it democratic and a mass organization... it began to assume the look of a vast agrarian organization with a strong sprinkling of the middle classes.

Realizing that the main props of British rule were fear, prestige, the co-operation, willing and unwilling, of the people, and certain classes whose vested interests were centered in British rule, Gandhi attacked these foundations... The older leaders of the Congress, bred in a different tradition, did not take easily to these new ways and were disturbed by the upsurge of the masses... What was his idea of India which he was setting out to mold? "I shall work for an India in which the poorest shall feel that it is their country, in whose making they have an effective voice, an India in which there shall be no high class and no low class of people, and India in which all communities shall live together in perfect harmony...There can be no room in such an India for the curse of untouchability...Women shall enjoy the same right as men."

Thus in 1920 the National Congress, and to a large extent the country, took to this new and unexplored path and came into conflict repeatedly with British power... Civil disobedience struggles came one after the other, involving enormous suffering... At no time did Congress surrender to superior might or submit to foreign authority. It remained the symbol of India's passionate desire for independence and her will to resist alien domination

It was with this background that the National Congress began to develop its foreign policy in 1927. It declared that India could be no party to an imperialistic war, and in no event should India be made to join any war without the consent of her people being obtained... As the nationalist movement grew in strength and self-confidence, many people began to think in terms of a free India: what she would ne like, what she would do, and what her relations with other countries would be... That led to the idea of full independence and the severance of all bonds that are tied to England and her empire.

Exercise: Answer the following questions based on the reading.

1. Why do you think some statements are underlined? Explain.
2. According to Nehru, what did the British do in India to the Indians which helped encourage the nationalist movement?
3. How significant was the role of Gandhi and the National Congress Party in the Indian nationalist movement? Give examples.

How Effective Were the Nationalist Movements in Attempting to Create a Sense of National Identity in South Asia?

Worksheet 3: A Song to Mother India

(Extracted from *Sources of Indian Tradition*, Vol II, Bankimchandra Chatterjee. © Columbia University Press. Reprinted by permission)

Many Indians have referred to their nation as "mother." This concept was useful during the nationalist movements. It helped to bond the Indian people together in the realization that, although they were different, they were all children of the same mother - India.

Mother, I bow to thee!
Rich with thy hurrying streams,
Bright with thy orchard gleams,
Cool with thy winds of delight,

Dark fields waving, Mother of might,
Mother free.

Glory of moonlight dreams
Over thy branches and lordly streams,
Clad in thy blossoming trees,
Mother, giver of ease,
Laughing low and sweet!

Mother, I kiss thy feet,
Speaker sweet and low!

Mother, to thee I bow.

Who hath said thou art weak in thy lands,
When the swords flash out in twice seventy
million hands

And seventy million voices roar
Thy dreadful name from shore to shore?
With many strengths who are mighty and
stored,

To thee I call, Mother and Lord!
Thou who savest, arise and save!
To her I cry who ever her foemen drove
Back from plain and sea
And shook herself free.

Thou art wisdom, thou art law,
Thou our heart, our soul, our breath,
Thou the love divine, the awe
In our hearts that conquers death.
Thine the strength that nerves the arm,
Thine the beauty, thine the charm.
Every image made divine
In our temples is but thine.
Thou art Durga, Lady and Queen,
With her hands that strike and her swords of
sheen,
Thou art Lakshmi lotus throned,
And the Muse a hundred-toned.
Pure and Perfect without peer,
Mother, lend thine ear.
Rich with thy hurrying streams,
Bright with thy orchard gleams,
Dark of hue, O candid-fair
In thy soul, with jewelled hair
And thy glorious smile divine,
Loveliest of all earthly lands

Showered wealth from well-stored hands!
Mother, mother mine!
Mother sweet, I bow to thee
Mother great and free!

Exercise: After reading the poem, explain:

1. How this poem can act to unify the many different people in South Asia.
2. Can Muslims and Christians relate to this poem? Explain your answer.

FOCUS QUESTION**How Important was the Role of One Man in Overturning British Rule in India? Case Study of Mohandas Gandhi**

- ▶ Gandhi's religious and philosophical beliefs played a major role in unifying South Asians in their desire for independence.
- ▶ Gandhi was an example of Indian synthesis and British tradition in India.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to analyze the landmark events in Gandhi's life which were important in developing his philosophy.
- ▶ Students will examine and analyze why the reformation of Indian society was more important to Gandhi than the preservation of the Indian state.
- ▶ Students will evaluate the importance of Gandhi in overturning British Rule in India.

TEACHER BACKGROUND

Gandhi's beliefs grew out of his experiences of growing up during the British Raj. He was trained as a barrister and commenced his career in South Africa. His twenty years away from Indian soil made him realize that the only road for Indians was independence since a South Asian could dress like an Englishman and talk like an Englishman, but he could never really be an Englishman. This realization, coupled with indignities which Gandhi personally suffered, helped to formulate the philosophy which governed his life's work.

*Although Gandhi was a member of the Indian Congress Party, he was not always in agreement with the policies articulated by the leadership. When Britain was faced with dire problems during World War I, Gandhi felt it would not be advantageous to subvert the war effort. However, after the Amritsar massacre in 1919 and the inhumane reaction of the British Raj in supporting General Dyer, Gandhi's position changed. He began to articulate the policy of *satyagraha* (passive non-violence) and looked to the roots of his "Indianness" to find the strength he needed to lead India toward independence. Each of his successive *satyagraha* campaigns and fasts was dedicated to the single purpose of eliminating British control in India. Through his mission of "peace," he knew the British government would have to reckon with them.*

One of the issues which deeply upset Gandhi was the possible partition of the subcontinent into two distinct countries - India and Pakistan. During his early work with the Congress Party, Gandhi convinced leading Muslims to work for independence, setting aside partisan desires. Gandhi was unsuccessful. Partition occurred in August, 1947. Gandhi was assassinated just a short time later by a Hindu fanatic, plunging the entire nation into deep grief.

In assessing the 20th century, Gandhi is considered one of the pillars of both thought and action. His non-violent policy served as a model for the American civil rights movement and many African leaders looked to Gandhi's thought as a way to gain independence.

SPRINGBOARD

- ▶ Place the word **Gandhi** on chalkboard.
- Students will develop a semantic map, stating all they know about the man and the ideals he represented.
- Divide students into groups to categorize the ideas of the man.

PROCEDURE

- ▶ When anyone mentions the name of Gandhi there are always two kinds of reactions - one emotional and the other intellectual. That is because Gandhi affects us as a man who fought for the independence of his country, a deep philosophical thinker who had developed a major plan to rid India of the British and a role model for other leaders of oppressed peoples.

Distribute **Worksheet 1: Gandhi - A Hindu of Hindus**. Students will read worksheet silently.

- Gandhi stated that his program would be something the "government would have to reckon with." What did he mean by this statement?
- When Gandhi spoke of **satyagraha**, what policy was he advocating to free India from the rule of the British?
- Why does Gandhi say that there is no compromise with the policy of **satyagraha**? Do you agree or disagree with him? Explain your position.
- How did Gandhi's position on dress further accentuate his political beliefs? Do you think he was correct or incorrect about the **mahatma** dress? Explain your answer.
- In your opinion, why did Gandhi work to establish his image as that of a mahatma? Was he successful/unsuccessful? Explain.
- ▶ As important as Gandhi was for Indian independence, some critics state that independence was inevitable for India.

Distribute **Worksheet 2: Was Gandhi Responsible for India's Liberation?**. Students can work in triads or dyads to complete assignment. Students will review answers aloud.

- Why was World War I a "turning point" in Indian-British relations? How did it change the nature of their relationship?
- What problems did the British feel still existed to impede Indian independence?

SUMMARY/APPLICATION

- ▶ The question of the importance of any one man in changing the course of history is a recurrent one in teaching. It is an important issue for students to discuss.

Distribute **Worksheet 3: We Are All One**. In a short editorial, students will determine the importance of one man, Mohandas Gandhi in overturning British rule in India.

Students will share their responses.

ALTERNATE/ENRICHMENT STRATEGIES

- ▶ There are three **enrichment worksheets** which are included with this lesson. The topic of Gandhi is so vast and encompasses so many point of views, that additional material has been provided to allow the teacher greater choice in constructing the lesson. These worksheets can be used to:
 - Allow the teacher to spend more time specifically examining the words of Gandhi.
 - Show the students that although Gandhi is dead, his heirs continue to spread his message around the world.
 - One of Gandhi's ideas, khadi cloth, may have outlived its usefulness as India becomes more industrialized.
- ▶ An obvious and always succesful strategy is to develop parallels between Gandhi's life and career and that of civil rights leaders in America and abroad. It might also be interested to examine how some of Gandhi's practices were corrupted with time
- ▶ Students can compose poetry In the Words of Gandhi, using the worksheet for inspiration.
- ▶ The enrichment sheets can be used as homework assignments to motivate students prior to the classroom lessons.

How Important was the Role of One Man in Overturning British Rule in India?

Case Study of Mohandas Gandhi

Worksheet 1: Gandhi - A Hindu of Hindus

I. Gandhi's Attitude Toward Clothing: There has been much discussion of the social meaning of the costume Gandhi adopted and wore throughout his life. When he first began his law practice in South Africa, he dressed as an Englishman - frock coat, pressed trousers, shining shoes and, the one exception, a turban. But he soon came to realize that it was difficult to be accepted as a full citizen of the British empire while he was wearing Indian headgear with an English suit. He began to believe that the clothing requirements of the Empire forced Indians to humiliate themselves. He began to realize the meaning of clothes as an indicator of status, group identity, social stratification and political beliefs. By 1908, he came to believe that European garments were no longer an index of civilization. In 1921 he began his national program for the revival of handmade cloth and made the following statement while he urged his followers to wear as little foreign cloth as possible:

I know you may find it difficult to replace the foreign cloth all at once...Let us be satisfied with a mere loin cloth...India has never insisted on full covering of the body for the males as a test of culture...In order to set an example I propose to discard at least my topi (cap) and vest, and to content myself with only a loin cloth, and a chaddar (shawl) whenever found necessary for the protection of my body...I consider the renunciation to be also necessary for me as a sign of mourning, and a bare head and bare body is such a sign in my part of the country.

Gandhi completely rejected the English gentleman and replaced him with an Indian ascetic, the renouncer, the holy man. When he visited the Viceroy in 1921 and later when he visited the King and Queen in London in 1931, nothing could match the communicative power of a photograph of Gandhi in loincloth and chaddar sitting among the formally dressed Englishmen. He showed his scorn for civilization as it is understood in the West, his contempt for material possessions, his pride in Indian civilization, as well as his power. By dealing openly with a man in this dress, the British accepted his political position and revealed their loss of power.

In India, visual communication has a unique force. The experience of **darshan**, sighting the holy, acts to bless and purify the viewer. People came, literally, to see Gandhi. The power of Gandhi's appearance surpassed his message in words. The sacred sight of the **mahatma** was almost equivalent to a pilgrimage to holy Benaras.

II. Gandhi and the Raj: Gandhi believed it was wrong to embarrass Great Britain while she was engaged in World War I. But Gandhi had more deeply seated reservations. He was upset that the Indian National Congress was virtually isolated from the rural population, where 90% of the population lived. What separated Gandhi from other members of the party was his South African experience where he had evolved his policy of **satyagraha**, a non-violent resistance to the use of force. In 1917, Gandhi wrote from India,

...my mission is totally of peace. The government machinery is designedly slow. It moves along the lines of least resistance. Reformers like myself who have no other axe to grind but that of the reform that we are handling for the time being, try to specialize and create a force which the Government must reckon with.

When he launched **satyagraha** (truth force) in 1919 Gandhi posed the issue between him and the authorities:

"The Government wants to show they can disregard public opinion. We must show that they cannot do so... in Satyagraha there is no danger from outside, but only from within; if there is a departure from truth and non-violence, whatever the provocation, the movement will be damned. Satyagraha admits to no compromise with itself."

The British policy towards India thus grew out of the fundamental fact there there was an unbridgeable gap between what the British were prepared to offer and what nationalist India, led by Gandhi, was prepared to accept.

How Important was the Role of One Man in Overturning British Rule in India?

Case Study of Mohandas Gandhi

Worksheet 2: Was Gandhi Responsible for India's Liberation?

(Adapted from *Gandhi and his Critics*, B.R. Nanda, 1985, Chapt. 8, pp. 49-56, Oxford University Press, Delhi)

Incredible as it may seem, Gandhi's contribution to the political liberation of India is being questioned. One critic asserts that "it is misleading to suggest that Gandhi was responsible for the British decision to leave India, that decision had already been taken before he began his campaign." Another author states that "it was not Gandhi's gimmicks which led to the British withdrawal, but the declaration of 20 August 1917 fore-shadowed the end of the British Empire."

If the British government or its agents in India had decided to liquidate the Indian Empire before Gandhi appeared on the political stage, they were remarkably successful in keeping it a secret, for there is no such evidence in the records, both private and public.

The stark truth was that at the turn of the century India was the linchpin of the commercial and defensive organization of the empire and no one in Britain would dare to tinker with it...The talk of constitutional reforms and self-government upset the British rulers...The British officials questioned the fitness of the Indian people for self-governing institutions...Most British officials disputed the right of the rising class of educated Indians to speak for the masses.

The outbreak of World War I created a new situation; the economic and political upheaval generated by the war could not be ignored. In 1917, when the matter of Indian independence was discussed by the British Cabinet, the Secretary of State for India stated "that the policy of His Majesty's Government in India was that of increasing association of Indians in every branch of the administration, and gradual development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire."

This declaration was enthusiastically received in India...Historians may differ on the exact date on which the British decided to liquidate their Indian empire, but it certainly was not in 1917, nor indeed, at any time before Gandhi assumed the leadership of the Indian nationalist movement.

Exercise:

1. What is the contradiction in this article? Explain.

2. To what degree do you think the British really planned to give India her independence?

How Important was the Role of One Man in Overturning British Rule in India?

Case Study of Mohandas Gandhi

Worksheet 3: We Are All One

(By M. Dutta Gupta. Director of Advertising and Visual Publicity, Ministry of Information and Broadcasting. Government of India, New Delhi. Reprinted with permission.)



How Important was the Role of One Man in Overturning British Rule in India?

Case Study of Mohandas Gandhi

Enrichment Worksheet: In the Words of Gandhi

(The following quotes have been extracted from various sources)

- ▶ The only tyrant I accept in this world is the "still small voice" within.
- ▶ To call women the weaker sex is a libel; it is man's injustice to women.
- ▶ ...Whenever you are in doubt or when the self becomes too much with you, try the following expedient: Recall the face of the poorest and most helpless man you have ever seen and ask yourself if the step you contemplate will be of any use to him...Then you will find your doubts and your self melting away.
- ▶ Religions are different roads converging upon the same point. What does it matter that we take different roads so long as we reach the same goal?
- ▶ Truth is God and God is Truth.
- ▶ Government of the people, by the people and for the people cannot be conducted at the bidding of one man, however great he may be.
- ▶ In my humble opinion, non-cooperation with evil is as much a duty as is cooperation with good.
- ▶ Nonviolence is the greatest force at the disposal of mankind. It is greater than the mightiest weapon of destruction.
- ▶ Let no one say that he is a follower of Gandhi. It is enough that I should be my own follower. I know what an inadequate follower I am of myself, for I cannot live up to the convictions I stand on.
- ▶ Truth resides in every human heart, and no one has to search for it there, and to be guided by truth as one sees it. But no one has a right to coerce others to act according to his own view of truth.
- ▶ The path of a satyagrahi is beset with insurmountable difficulties. But in true satyagraha there is neither disappointment nor defeat. As truth is all powerful, satyagraha can never be defeated.

How Important was the Role of One Man in Overturning British Rule in India?

Case Study of Mohandas Gandhi

Enrichment Worksheet: Gandhi Grandson and Belafonte Talk Peace in Brooklyn

(Adapted from *Park Slope Courier*, November 2, 1992, p. 16. Reprinted courtesy of Courier Life Publications.)

A "Domestic Peace Agenda," sponsored by Roger Green, was highlighted during a program at the Park Slope Methodist Church which included such notable speakers as Arun Gandhi - the grandson of Mohandas Gandhi - and Harry Belafonte...

The Domestic Peace Agenda is an initiative designed to ensure the survival, protection and development of children and youth. The initiative includes calls for gun liability legislation, anti-bias laws, job training and employment for young people, school curriculum changes and a city referendum to set aside 10% of the city's budget for child care, education, social services and job training.

The agenda is designed to address concerns such as the fact that homicide is the leading cause of death among black Americans, male and female, between the ages of 15 and 34, and black and Latino children represent 60% of the homeless population in New York State, according to the Children's Defense Fund.

According to Arun Gandhi, much of the teen-age violence stems from anger, because people are not taught how to deal with that anger. "They see people being shot on TV and being blown away and they think the only way to deal with their anger is to blow people away," he said.

Gandhi said that his grandfather told him that anger was like electricity. If channeled properly, it can be used for constructive purposes like producing light. "Similarly, we should channel anger properly."

The grandson of the leader famed for his non-violent methods said he believed very strongly in the right to bear arms. "But the arms that god gave us, not the arms that man has made to kill."

Gandhi said the world was coming very close to the point of either non-violence or non-existence. "The danger is what is in ourselves," he said, "and unless we purge ourselves of this anger we will destroy ourselves and the world."

How Important was the Role of One Man in Overturning British Rule in India?

Case Study of Mohandas Gandhi

Enrichment Worksheet: As Looms Fall Silent, India's Social Fabric Frays

(Edward Gargan, *New York Times*, October 7, 1992. © 1992 The New York Times Company. Reprinted by permission.)

Nobatram lazily rotated the large drum, its wooden frame creaking with age as it pulled filaments of yellow cotton into skeins of thread. Beside him, wood framed looms clattered and banged as sweating men slammed shuttles back and forth, weaving a rough cloth, a fabric seeped in the traditions of both the Indian village and its turbulent political history. Now, however, the slap of shuttles on rickety hand looms is becoming fainter as the values and traditions of rural life are increasingly supplanted by urban attitudes and tastes. Modern fabrics, mixes of synthetics and cottons, come cheaper and faster than the unrefined cloth, known here as khadi, that comes of India's millions of hand looms.

"We produce just a little on our hand looms," said Mr. Nobatram, 74 years old, body gaunt but wiry in a baggy undershirt with a zippered belly pocket. "But a machine can produce so much more than we can. Our looms take more people to run, so we can't make as much money."

It is not just the onslaught of industrialization that is undermining India's traditional fabric making. Some people say the blame also rests with a final break of the country's link with the political movement and principles that led to independence. Early in this century, when India's hand-woven textiles were facing heavy competition from the fabrics churned out by England's mammoth mills, aspirations for independence from colonialism crystallized in the idea of *swadeshi*, or self-reliance. The core of this idea was represented in the decision to wear hand-loomed cloth.

Mohandas K. Gandhi, whose protests and simple dignity shamed Britain into surrendering its empire here, preached the virtues of Khadi, turning away from machine-made and foreign cloth as symbols of oppression and a betrayal of India's essence. Wearing garments fashioned from khadi became a sign of political rectitude, the emblem of loyalty to the new India. So important did khadi become as a symbol of the Gandhian way that the new government of India set up a bureaucracy to preserve and expand the craft. Cooperatives of weavers were formed, with offices staffed by Government officials to oversee the distribution of supplies, the sale of fabric and the subsidies and low-interest loans provided. Socialist economics nurtured hand weaving as a component of India's search for self-reliance.

But now, as India stumbles out of its socialist lethargy, embracing both the virtues and difficulties of market mechanisms, the essential simplicities of hand weaving seem less relevant. Some people think this means the death of a sliver of India's soul.

"Khadi has today become something that is a cliché, the uniform worn by corrupt politicians," said a social activist who has favored the cause of India's crafts for forty years. But it is true that at election time, India's politicians, who are normally attired in only the finest fabrics, suddenly appear in public dressed in hand-loomed clothes.

Hand-spinning and hand-weaving in India have largely remained in families and villages, passed from one generation to the next. Over the last years there has been occasional reports of starvation deaths among some communities of hand weavers as a result of the industry's relentless decline. And there are now 35,000 unemployed weavers in the capital of New Delhi.

Some maintain that only government intervention can save the hand-loom industry, including the provision of development funds, etc. But under India's new economic order, one encouraged by the World Bank and the International Monetary Fund, subsidies and restrictive regulations are all being whittled away.

FOCUS QUESTION**Was Partition of the Subcontinent the Best Solution to Hindu/Muslim Conflict?**

- ▶ Religious differences between Hindus and Moslems increased political conflict.
- ▶ Civil strife throughout South Asia causes rivalries and claims that continue today.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to state and explain how the partition of the subcontinent and the assets of the region were divided.
- ▶ Students will be able to analyze the long-range implications of civil strife and territorial claims on the people and growth of South Asia vis-a-vis geographic space versus political space.
- ▶ Students will be able to take and defend a position as to whether or not partition was the only solution to the Hindu/Moslem conflict.

TEACHER BACKGROUND

Although the India subcontinent has been physically viewed as one region, the demographic patterns of settlement showed Hindus and Muslims throughout the region. However, there were concentration of Muslims in the north and a movement arose calling for a separate Muslim state. The Muslim League was founded in 1919 but the Indian Nationalist Congress did retain many Muslim members. However, these separatists were successfully merged into the Indian Congress Party and fought alongside Hindus, for freedom from the British. However, rising problems between Hindus and Muslims, exacerbated by the British penchant to play the Muslim League against the Congress by offering separate electorates, etc., led to the demand on the part of some Muslims for the creation of a Muslim state which would be called Pakistan. Mohammed Ali Jinnah was in the forefront of this movement.

Gandhi was well aware of the desire of some groups to split the subcontinent. He fought vigorously against this proposal, believing it would have disastrous results for both Hindus and Muslims. Many of his later hunger-strike revolved around this issue. But by 1946 the British were eager to leave India. Unrest and expenses at home showed that the British population was no longer interested in empire. The Quit India movement among some Indian nationalists during World War II indicated that it was getting more and more difficult to govern the subcontinent. Although the British had developed an infrastructure as well as trained many Indians to assume the leadership of their nation, few expected it to happen quickly. But within one year, Lord Mountbatten developed a plan calling for independence for India on August 14, 1947.

It became apparent that the British planned to partition the subcontinent, creating a Muslim state in the northwest and northeast. Some were aware this action could lead to bloodshed; others believed Indians would continue to live peaceably side by side. Unfortunately, the former occurred, and violence ensued as ten million Muslims and Hindus changed nations with one million probably dead in the process. This action may have started a policy which could lead to the eventual dissolution of India as each ethnic group fought for its own piece of land and nationhood. Forty-five years later, ethnic groups in India are still calling for greater autonomy and even nationhood and the issue of the original partition of the subcontinent is a live problem for South Asians.

SPRINGBOARD

- ▶ There is often talk in the United States about some regions breaking away and becoming independent nations.
- How would you feel if the West decided to become independent of the rest of the US?
- How would you feel if a part of your city or state threatened to secede from the rest of the area?
- What problems do you think would arise if any section of the United States or a city broke away from the whole?

PROCEDURE

- ▶ In 1947, against the advice of many, Britain partitioned the Indian subcontinent.

Distribute **Worksheet 1: Indian Independence**. Students will complete worksheet and share responses to exercise. There are plans which are written to succeed and plans which are written to fail.

- Was the Indian independence plan designed for failure or success? Explain.
- What other alternatives were there to partition? What are the advantages and disadvantages of each?
- Why were many Indians surprised by the reaction of both Indians and Muslims to independence?
- If you had lived on the subcontinent at that time, how would you have reacted?
- ▶ Critics have often stated that the original partition of India opened the door for more and more possible subdivisions of the region.

Distribute **Worksheet 2: No Peace in the Valley**. Allow students time to read and complete worksheet.

- What is this article about?
- Why is the Kashmiri issue so important for all South Asians?
- How can the future of Kashmir effect the Punjab and other ethnic pockets in the region?
- What solutions can you suggest to the Kashmiri problem?

SUMMARY/APPLICATION

- ▶ Working with a neighbor, and being specific with your recommendations, *either*:

(a) write your plan for Indian independence, explaining why you believe it would solve Hindu/Muslim conflicts *or*

(b) write a letter to *The Times of India*, comparing the problems and issues caused by partition on the subcontinent to Yugoslavia and/or other regions.

Was Partition of the Subcontinent the Best Solution to Hindu/Muslim Conflict?

Worksheet 1: Indian Independence

I. The British decided to give India its independence on August 14, 1947 after very little planning by all parties. Lord Mountbatten, the British Governor-General, realized that the British people were eager to turn their attentions to problems at home in Great Britain at the completion of World War II. India was too far away and too expensive to maintain. The following proclamation was issued:

As of Midnight, August 14, 1947 India and Pakistan Shall be Free and Sovereign Nations, According to the Following Plan:

- ▶ All properties and powers shall be turned over to the proper Indian or Pakistan authorities.
- ▶ A Viceroy (British Governor) shall remain but with only the powers of an advisor.
- ▶ Pakistan shall be established as a Moslem nation and India as a Hindu nation.
- ▶ Each state under British rule shall join the country with the religion accepted by most of its residents.
- ▶ In the case of the states of the Punjab and Bengal, where large numbers of Moslems and Hindus live, those portions where Moslems are in the majority shall become part of Pakistan, those portions where Hindus are in the majority shall become part of India.

II. Independence brought not one but two new nations - secular India and the Islamic state of Pakistan. South Asians on both sides of the new borders fled to join their co-religionists. Perhaps a million people were killed in the exchange. Friends and neighbors became enemies. The following is a testimony from this period (1948):

Come and get us before it is too late.

In June of 1947, when partition was announced, most Hindus and Sikhs, in what became Pakistan, had accepted it fatalistically. "We have lived under the Muslims before, then under the Sikhs and the British, and if we are now back under Muslim rule, so what? We shall manage somehow, as we have managed before. Nowadays governments are different, they give you some rights, they have to listen to the people!" People decided to stay where they were and face the changes.

In July things began to look menacing, but few thought of leaving. There were occasional attacks on Hindus and Sikhs, but they were mostly looked upon as signs of another riot. As things worsened, father wrote to say that he considered it pointless to leave the house. Even if there were real trouble he would be safe, because he had so many Muslim friends and neighbors. Who would want to harm an old man? Besides, he was so comfortable with his faithful servant, who was on such good terms with everyone - Hindus, Muslims and Sikhs alike, to look after him.

In August the ninety years of law and order came to an end. Elementary civil protection ceased. Chattar Singh felt that his own family would prove a burden if he suddenly had to leave; and to take care of father would be an added problem. So he appealed frantically to our neighbors to persuade father to go away for awhile, until things improved. He was going to move his wife and children to the safety of Amritsar, now across the border. My elder brother wired from Bihar that father must leave and Chattar Singh hurriedly packed him off. Many others were sending their wives, children and old people away. Like everyone else, father thought he was only going for a short time, till the riots stopped.

Uncle Dwarka Prashad...had permanently settled in Gujarat...worked hard, and with his natural ability he had prospered. He was greatly respected by all communities and most of his legal practice came from Muslim litigants in the district. Everyone assumed that he could safely stay, no one would touch him and his family.

One day, a train crammed with 2,000 refugees came from the more predominantly Muslim areas. The train stopped at the station and Muslims from the neighborhood, excited by the news of violence in East Punjab, began to attack and loot. There was indescribable bloodshed. Several hours later the train moved on, filled with a bloody mess of corpses, without a soul alive. At Amritsar, when the train with its load of dead arrived, they took revenge on a trainload of Muslim refugees. The whole Punjab was in flames. Six million Hindus and Sikhs from the West Punjab began to move in one dense mass towards safety, and a similar mass movement was under way in the opposite direction.

Muslim friends came to uncle late one night and said with tears in their eyes that they were unable to offer him protection any longer. The family must move at once, before dawn! It was then he had sent the post card.

Exercise: Pretend you have received the letter you have just read. Write a response to the letter, expressing your feelings about the Hindu/Muslim conflict.

Was Partition of the Subcontinent the Best Solution to Hindu/Muslim Conflict?

Worksheet 2: No Peace in the Valley

(Harper's Magazine, April 1993, Anthony Spaeth. © 1993 by Harper's Magazine. Reprinted by permission. All rights reserved.)

Kashmir, a region in the northern portion of India, has been a "special problem" since the partition of India. Most of the people of Kashmir are Muslims but the family that ruled Kashmir was Hindu. As a result, at the time of partition in 1947, the wishes of the ruling family dominated the thinking, resulting in a largely Muslim area under the control of a mainly Hindu nation.

One of the easiest ways to get shot in Sringar, the largest city in the Vale of Kashmir, is to take a stroll at dusk down the main boulevard. Indian soldiers are on every street corner, growling, "No walking in the evenings." Like Beirut in the mid 1970's, or Sarajevo just a year ago - Srinagar is a beautiful city at the center of a place that is very edgy. Today there are five major insurgent groups and scores of smaller bands, all armed with rifles, machine guns and rocket launchers. They are continuing by guerilla and terrorist methods what is the longest unresolved international dispute of the second half of this century: Kashmir's political status.

India and Pakistan have fought two wars directly for control of Kashmir - in 1947-49, after the partition of British India, and again in 1965. Insurgent groups, some of which receive arms and training in Pakistan, operate in the valley. In the year that ended last August 31, there were 2,493 deaths resulting directly from the fighting and this may be a conservative number.

The Kashmiri insurgents are divided in many ways - whether freedom means a fully independent Kashmir or one united under the flag of Pakistan. Pakistani officials do not like the idea of an independent Kashmir. In 1947 nearly 80% of the 4 million subjects of the then princely state were Muslims: the region should have become part of Pakistan. Today about 65% of the 6 million people in the Indian state are Muslim. Pakistan believe that all of Kashmir is justly theirs.

For India, however, giving up even a part of Kashmir under its control today, either to those seeking independence or to those who want to join with Pakistan, is out of the question. There are the many Sikhs in the Punjab, to the south of Kashmir, who desire autonomy (independence): if Kashmir goes, Indian officials ask, what is to stop them? The loss of Kashmir could led to separatist movements throughout India, they say. It could lead to a Soviet Union-style meltdown. It would be an admission that democracy, India-style, has failed in Kashmir and a blow to India's desire to be a secular state, a nation without a state religion, a nation for peoples of all religions - a fragile hope today, as the country is threatened not only by separatists but also Hindu fanatics like those who destroyed the historic mosque at Ayodhya in December and, in January, launched a wave of violence against Muslims in Bombay.

India is determined to crush the insurgents. Direct political negotiations with the various groups haven't been tried...there is no go-between. Most politicians have fled, fearing for their lives. The current governor admits "mistakes have been committed. A lot of blood has flowed. But we have a terrible problem...It's not a question of holding on to a territory. You can say it is a question of holding on to our way of life. The whole structure of our national politics, the whole basis of our nationhood is at stake."

Exercise:

1. Why do the Pakistanis believe Kashmir should be part of Pakistan?

2. What is India's greatest fear in the Kashmiri issue?

FOCUS QUESTION**Has India Achieved Relative Success as a Democracy?**

- ▶ India, as a free nation, has integrated all their political experiences, historical and colonial.
- ▶ India's cultural heritage and social mores were exhibited in the new constitution.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the characteristics of the Indian Constitution of 1950.
- ▶ Students will be able to explore the political and social modifications of the Constitution.
- ▶ Students will be able to evaluate the degree to which India has succeeded as a democracy.

TEACHER BACKGROUND

Directly after independence in 1947, the Indian government wrote their present constitution, one of the longest written constitutions in the world. The major purpose of the constitution was to eliminate the inequities inherent in Indian society. The basic principles of the constitution were taken from the United States and Great Britain, providing for a democratic, sovereign, federal republic. In addition, the constitution stresses the secular nature of Indian life. The work of Gandhi and Ambedkar specified that untouchability should be eliminated. In the constitution there were specific prohibitions against bias based on caste, race, religion and sex. Special arrangements were incorporated for those peoples who had not been included in "mainstream" changes in India -the harijans, women, tribals. These groups were given additional opportunities through educational and work quotas in government service, both designed to allow them full access to all phases of Indian life.

Indian society is like societies around the world. Although the India government did adhere to the recommendations of Gandhi and other thinkers by eliminating untouchability, the realization of this act took longer to gain general acceptance. It became necessary for specific legislation to be written which would guarantee all the concepts enunciated in the constitution. The establishment of scheduled castes and backward designations for some groups was designed to encourage peoples from these groups to enter the mainstream of Indian life. Many of these changes caused resentment among other groups in India. Like the Affirmative Action program in the United States, the quota system for backward and scheduled classes caused disruptions in India. Many defended the program; others castigated it. In addition, the growing bureaucracy of the Indian government has acted to impede rapid change. As India closes the 20th century, the question of how successful the nation has been in achieving democracy is again in the forefront.

SPRINGBOARD

- ▶ Distribute **Worksheet 1: The Constitution of India**

Teacher will divide class into **cooperative learning groups**. Each group will spend several minutes reading the worksheet and completing the exercise. Teacher will debrief the groups by placing the chart on the chalkboard. Teacher will review responses with class.

(This is a long, rich lesson, so it is possible to distribute worksheet as homework on previous day. Students will meet in cooperative learning groups, check their answers and develop a group answer to report to the class.)

- What did you learn about the Indian government from the reading? How would you compare the Indian government to the United States?
- Would you consider the Indian constitution democratic? Explain. Give examples.
- How is the Indian concept of Scheduled Castes and Tribes similar to the American policy of Affirmative Action?
- What is your reaction to Scheduled Castes and Tribes? Explain.

PROCEDURE

- ▶ As the Indian Government has attempted to extend democracy to all classes and all groups, there has been both criticism and praise for the work.

Teacher will reestablish cooperative learning groups. Distribute Worksheets 2A, 2B, 2C, 2D, 2E to the groups. Students will have enough time to read and complete exercise. Teacher will place organizer on chalkboard to "debrief" groups.

	CRITICISM	PRAISE
Corruption		
Civil Service		
Job Policy		
Experiences		
Democratic Weapon		

- Based upon your worksheet, what problems is India facing in achieving more relative success as a democracy?
- How would you compare India as a democracy to the United States?
- If you lived in India, would you be pleased or unhappy with the democratic changes in the country?
- What recommendations would you make to the Indian government to help them achieve success as a democracy? Explain with examples.

SUMMARY/APPLICATION

- ▶ Distribute **Worksheet 3: Some Cartoonists Look at India's Democracy**. Students may work individually or in groups.
 - Which of the problems we discussed today are shown in these cartoons?
 - How do these cartoons show us the Indian people are aware of their problems?

- ▶ As an optional assignment distribute **Worksheet 4: Shackled by Past, Racked by Unrest, India Lurches Toward Uncertain Future**. Edward Gargan was a reporter for *The New York Times* for 2 1/2 years. This article is written about Bihar. Allow students time to read article and complete questions. Review with class and discuss issues.
 - What evidence does Gargan show that all of India is comparable to Bihar? Explain.
 - According to the article, what is the basis of caste problems in Bihar? Why does the writer say, "The upper caste is fighting it's last battle?"
 - To What extent should the economic actions of the new premier assist India in dealing with the questions of poverty?
 - "The Indian temperament is not democratic enough." What does this mean? Do you agree or disagree?
 - Based upon this article, would you consider Gargan sympathetic of unsympathetic to India's problems? Explain.

Has India Achieved Relative Success as a Democracy?

Worksheet 1: The Constitution of India

(Adapted from the *Political System in India*, Ramachandra Magal, USEFI, New Delhi)

The constitution of India is a comprehensive document and is perhaps the longest written constitution in the world.

- ▶ India is a federal republic: 21 States and 9 Union territories.
- ▶ The constitution is modeled on the British pattern.
- ▶ The constitution declares the Indian state is a sovereign, federal republic.
- ▶ The federal parliament has the power to admit new states into the union, create new states, or alter the boundaries of existing states.
- ▶ There is only one citizenship - Indian; no dual citizenship with the States.

The economic rights and principles of social security which the constitution endorses are:

- ▶ to see that all citizens have the right to an adequate means of livelihood.
- ▶ to provide equal pay for equal work for both men and women.
- ▶ to organize village panchayats (councils of elders)
- ▶ to enact a uniform code for all citizens.
- ▶ to provide free and compulsory education for children until the age of fourteen.
- ▶ to raise the standard of living and to improve public health.
- ▶ to organize agriculture and animal husbandry.
- ▶ to protect monuments and places and objects of national importance.
- ▶ to keep the functions of the executive and the judiciary separate.
- ▶ to promote international peace and security.

These principles constitute the model, the Dharma, of the state, an eternal guide which continuously charts the course of the Indian state. There is considerable emphasis on the secular (worldly) approach and there are specific prohibitions against discrimination on the basis of caste, creed, race, religion or sex. Freedom of religion is specifically provided as a Fundamental right as are safeguards for minority religions, religious institutions and religious customs.

Scheduled Castes and Tribes: *A special feature of the Indian constitution is the abolition of untouchability and the provision of protective discrimination in favor of scheduled caste, scheduled tribes and other backward classes. Article 17 in the chapter on fundamental rights abolishes untouchability forbidding its practice by making it punishable by law. Article 47 directs the state to provide special care in the promotion of the educational and economic interests of the scheduled castes and tribes and their protection from social injustice and all forms of exploitation. Reservation of seats in all federal, state and local bodies has been provided for the scheduled classes and scheduled tribes. Reservation of seats and provision of special scholarships exist in all state supported educational facilities.*

Federal Nature of the Indian Constitution and its Special Features: *The Indian Constitution has all the characteristics of a federation. There is a clear demarcation of powers between the States and the National government. It provides for an independent Supreme Court to settle disputes between the National government and the States. There is no separate citizenship for the States. Indians, no matter where they reside, are all equal in the eyes of the law. Unlike the United States where the states have the right to make their own constitutions, in India no such power is given to the states. There is only one Constitution and it is applicable to all.*

From the time of independence in 1947 until 1950, India's political leaders worked to forge a constitution which adapted much of the best thinking from Great Britain, the United States and other constitutional systems and at the same time fitting the democratic ideal to the realities of Indian civilization. Dr. B.R. Ambedkar, an untouchable who had earned a Ph.D. from Columbia University, was a major shaper of the new political rules for the new state. He stands as one of the most influential voices in India's constitutional system.

• **The Executive** - The President of India is the head of the State but not of the Government. Real power in a parliamentary system is in the Prime Minister and the cabinet. The President is elected for five years by an electoral college. As the head of State all actions of the government are ultimately authorized by the President. He appoints all state officials; all bills passed by the Parliament must get his approval before they become law and he has special responsibilities in the governance of union territories. Although the President has all these formal powers he cannot arbitrarily exercise them. The real power is exercised by the Prime Minister and the Council of Ministers functioning through Parliament.

• **The Legislature** - There is a council of states with a membership of 250. It is like the U.S. Senate: tenure for 6 years with rotating elections every two years. It is overshadowed by the more prestigious House of the People but money bills can originate in either house. The House of the People is the seat of power in the Indian State. It has a maximum membership of 525.

• **The States** - The State Governments are headed by governors appointed by the President for tenures of five years. They hold office at the pleasure of the President but possess considerable power. All the states have legislative assemblies, directly elected by the people of that State.

• **Elections** - Direct elections based on adult right to vote is for all citizens over the age of 21. Elections are held every five years, or earlier if the legislative assembly has been dissolved.

• **Language** - Although Hindi is the official language of the union but it has never been established as a national language. English is the second official language. Fourteen other important languages are recognized by the constitution. All sixteen languages are used on the currency: Hindi, English, Assamese, Bengali, Gujurati, Kannada, Kashmiri, Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu and Urdu.

• **The Judiciary** - The Judiciary is independent of the executive and the custodian of the constitution. It is the final appellate authority on constitutional, civil and criminal conflicts. It can, and has, effectively prevented executive and legislative inroads into the rights of citizens and of the states.

Exercise: The Indian and U.S. Government's have many similar components. Please complete the following chart:

	INDIA	UNITED STATES
Legislative		
Executive		
Judiciary		
Minority Treatment		
Elections		

Has India Achieved Relative Success as a Democracy?

Worksheet 2A: Corruptions Many Tentacles Are Choking India

(Edward Gargan, *New York Times*, November 10, 1992. © 1992 by The New York Times Company. Reprinted by Permission.)

From the smallest village, to the jumble of towns that speckle the countryside, to the vast urban warehouses of Bombay, Calcutta and, above all, New Delhi, India's multilayered Government functions less as a provider of services, an upholder of law and a dispenser of justice than as a caldron for greed and venality, Indians and foreigners say.

Corruption has long been a feature of life in this country, but many people say it is growing rapidly and becoming so pervasive that India may never emerge from poverty and underdevelopment or possess a truly just legal system...Another measure of the virulence of corruption is that for the first time many Indians are openly questioning not only whether honest government is possible, but also whether the country's very soul has been warped.

Corruption can be seen in India from the highest to the lowest levels. In a village in the state of Rajasthan, residents report that money given by the United Nations Children's Fund goes to village authorities rather than to the people for which it is intended.

What many Indians find remarkable is the relative complacency of the Prime Minister and others in Government toward the charges of corruption...Whether it is millions of dollars paid into a Government official's bank account abroad to fix a sales contract, or a few rupees given to a local assistant to get a needed signature, bureaucratic and government greed is causing a dramatic swelling in frustration and resentment... For many Indians, corruption has thus become a symbol of the inability of the country to live up to the standards that it sets for itself. In India, no one is untouched by payoffs.

"I would say that 95% of corruption is due to the power of the state and socialism. If we could reduce the power of the state, you would reduce corruption a lot," said Ms. Singh, a syndicated columnist.

"Since independence," Paul Brass wrote in a recent volume of the *New Cambridge History of India*, "corruption has reached the highest levels of the Indian Administrative Service. Moreover, corruption below the elite levels has been institutionalized and affects virtually all departments such that no service can be expected as a right and virtually nothing can be done without payment."

Even in the villages, the poorest must pay bribes. Parents complain that they have to bribe the local officials to get their children into schools, even though education is guaranteed. Go-betweens grease the hands that grease the wheels, passing money to ministers and bureaucrats, determining who will get licenses or the right to open a business. In the cities, corruption is a way of life. Getting a telephone requires a bribe to a district manager or a lineman to install a telephone. Berths on trains often require bribing the train conductor. Members of Parliament cannot realistically expect to win office without stepping across the line between honesty and corruption.

As India tries to shuck off the thick blanket of socialist state regulation and supervision of the economy, many economists at institutions like the World Bank say the system of bureaucratic controls loosened only by payoffs is an enormous drag on the economic growth needed to pull the country out of poverty.

Exercise:

1. What are three major points made in this article?
2. Is this article positive/negative regarding India's success as a democracy? Explain your case, giving as many examples as possible.
3. What examples of corruption can we find in our country? Why is corruption a problem of democratic governments?

Has India Achieved Relative Success as a Democracy?

Worksheet 2B: A Student's Prayer: Let Me Join the Ruling Class

(Edward Gargan, *New York Times*, December 6, 1993. © 1993 by The New York Times Company. Reprinted by Permission.)

New Delhi, December 1 - Kuman Mihir is looking a bit scruffy these days. He hasn't shaved in a while, his shirts are rumpled, his eyes are bloodshot. He is not alone.

Across India, tens of thousands of university students are chained to their desks, preparing for the test that provides a lifetime tenure in the most visible vestige of colonial rule, the elite bureaucracy of the Indian Administrative Service. Apart from a familiarity with modern Indian history and politics, candidates last year needed to know about chukkers; coxswains and jiggers. They needed to know who won the Simon Bolivar Prize awarded by UNESCO in 1992 as well as who won the gold medal in women's tennis at the Olympics in Barcelona. Knowing the meaning of leap second helped. In the end, not very many people did.

The exam process, a masterpiece of bureaucratic accomplishment in its own right, takes an entire year. More than 200,000 people take the first phase of the examinations, a number that is winnowed down to some 12,000 when the final exam is held six months later. Of those, only 2,000 or so will be invited to an interview, and then only about 80 people will be offered posts with the service, known as the I.A.S. Hundreds of others who pass the interview will be given slots in the Indian Police Service, with the Custom's Service, with the tax authorities or in India's foreign service.

From these rarified positions, India is ruled. There are, in this country of 880 million people, 5,344 Indian Administrative Service officers. Each of the 466 districts into which the country is divided is administered by an officer of the service, important jobs in the state ministries and the central Government are filled by officers of the service, and the Prime Minister's top aides all come from the ranks of the service. Indeed, little that happens in the life of most Indians, from the building of schools to the granting of telephones, from levying taxes to the distribution of fertilizer, happens without the fingerprints of the administrative service officer. These bureaucrats can make something happen, but just as easily create obstacles to policy making. They are, in a real sense, the rulers of their domain, and the lust for powers they hold runs deep.

"People get into the I.A.S. to have power, to have money, to have prestige," said Mr. Mihir, a 23 year-old student of law and economics at Delhi University. Like many aspirants, Mr. Mihir is not new to the exam. "I cleared the main test last year," he said, "But I failed the interview."

Another candidate all but salivated at the prospect of winning a place. "It means a lot of power and good status, power in the sense of whatever you feel like doing. They have a lot of hold over other officials. They have a lot of hold over what the government does."

But some members of the service, people who are widely known for the commitment to Government service, despair over the attitudes of new applicants. "The nature of people going into I.A.S. is exactly that -power and glory and - they don't say it - money," said an I.A.S. officer recently retired. "When we went in, it was to serve the country. There was a time when we were proud to say there is corruption in the country but not in the I.A. You can't say that anymore. Ten years of service and you're a millionaire. These people coming in see the district level, where they are powerful. You do not have a lot of power. You can order people behind bars, you can build this project or that project. But now you almost know the good I.A.S. officers by names, the ones who aren't corrupt. It's almost like a club of its own. Maybe 100. Not more than that."

Exercise: You are an editorial writer and you have been assigned to write a response to this article.

1. What are three major points made in this article?
2. Is this article positive/negative regarding India's success as a democracy?
Explain your case, giving as many examples as possible.

Has India Achieved Relative Success as a Democracy?

Worksheet 2C: India Struggles to Revise Job Policy for Low Castes

(S. Venkat Narayan, *Christian Science Monitor*, 1990. Reprinted by permission.)

India's Supreme Court last week halted the six week-old caste war that has deeply divided this country of 835 million.

Prime Minister Singh's government was ordered Oct. 1 to stop the implementation of its Aug. 13th decision to reserve an additional 27% of government jobs for people belonging to low castes. The Supreme Court will hear petitions against the policy and deliver a verdict later this year.

Mr. Singh's announcement Aug. 7th that his government would reserve government jobs for **Socially and Educationally Backward Classes (SEBCs)** sparked riots across the nation. Angry school and college students took to the streets, battled with the police, burned government property, and brought daily activities in scores of towns and cities across the country to a grinding halt.

More than 80 young people have tried to commit suicide by soaking their clothes in kerosene and setting themselves on fire or by consuming poison to protest the government's decision to reserve jobs along caste lines. Thirty have died of their burns while another 40 have lost their lives in police shootouts connected with demonstrations.

The students worry that in a country where 30 million youths are jobless, reservation of jobs on the basis of caste and community will make finding employment even more difficult.

The Constitution drawn up when India became independent in 1947, provides reservations for the Harijans, or untouchables, the most downtrodden of the sudras - by reserving 22.5% of government jobs and seats in colleges and universities for them.

Prime Minister Nehru set up a commission which listed 2,399 Other Backward Classes (OBCs) as the Harijans are referred to in the Constitution, and identified 800 of them as the most deprived.

The first trouble arose in 1979 when a barber, or sudra became chief minister of the state of Bihar in northern India and reserved 20% of the government jobs for the backward classes in the state. This led to widespread violence. This led to the development of the Mandal Commission to report on a solution. Mandal recommended an additional 27% of government jobs be reserved for the SEBCs. Together with the 22.5% of jobs already reserved for the Harijans, the total is 49.5%.

Jobs are scarce in India. The federal government has a staff of 3.4 million and hires an additional 200,000 every year. Of these nearly 1/2 go to Harijans and SEBCs, leaving barely 100,000 for the millions of youths pouring out of schools. Frustrated by diminishing prospects of employment, the young have taken the extreme steps of immolating themselves to force the government to rethink its policy.

Exercise: You are an editorial writer and you have been assigned to write a response to this article.

1. What are three major points made in this article?
2. Is this article positive/negative regarding India's success as a democracy?
Explain your case, giving as many examples as possible.

Has India Achieved Relative Success as a Democracy?

Worksheet 2D: Experiences as a Framework of Debate

(Kancha Ilaiah, *Lokayan Bulletin*, July-October, 1990, New Delhi, India. Reprinted by permission.)

I am one of those who became a lecturer in Political Science under the Backward Castes (B.C.) reserved quota. In my University, out of 1200 teachers about 160 became teachers only because of reservations to OBCs, SCs and STs. The first thing that I can confidently say is that those of us who became lecturers under the reservation quota are as competent as any other teachers are, and added to that, many of us are more sympathetic to rural Telugu medium boys and girls, since a majority of us came from rural areas.

Apart from the job, what is it that the reservation in education gave us? Quite possibly, at the time of entering the University I was not as meritorious as many of my upper caste friends were in scoring marks. The medium of instruction was English and I had studied in Telugu medium rural schools. So definitely in terms of presenting the answers in English I was at a disadvantage when compared to those who came from urban public schools. But as a student of political science my advantage was knowledge of the rural and village politics, the rural economy and the rural people and a close personal understanding of how power operates in everyday life. I was constantly comparing the political theories that I was studying with the village political structures, the class and caste systems that I was very familiar with.

Seats in colleges through reservations for Shudra youth whose parents were illiterate, in whose home books were never known, definitely opened up a new world. When I first entered a degree college to study for a B.A., opening the first few pages of history and political science books was really the opening of new windows to the knowledge of the West.

What impact does such a rural Renaissance have on the village and caste system? Those who go into medical or engineering courses become an important source of discussion at the time when people came together at festivals or marriages. Every poor BC, SC and ST's mother was dreaming of educating her growing child. She hoped they would become like those of us who were then studying in the big cities. The landlords' sons occasionally mingled with those boys who were in colleges, though their parents were not involved in this interaction. It was really an experience to go through this change.

As the first student to enter a degree college from my village, which consisted largely of Shudras, I know what a telling impact it had on the entire village... if there were no reservation I would not have got a seat in B.A. and there would not have been that Renaissancial/reformist impact on my village... I changed as well... On Sundays, when I was in the village, I conducted classes for the illiterate and semi-literate village friends. I would tell them about the changes that were happening in the Soviet Union and China... After the talk was over peasants belonging to SCs and BCs told me they were determined to send their children to school. Thus education became a dream for them... Today, the whole village looks at education as one of the vehicles for their social change.

With college education making inroads in villages, through reservation, the educated youth began to understand the importance of the class factor. The caste system began to lose its hold... These educated youths began to demand political power. Though untouchability continues to keep the SCs and the BCs separate even today, the Backward Castes are forging themselves into a class force.

Exercise:

1. What are three major points made in this article?
2. Is this article positive/negative regarding India's success as a democracy? Explain your case, giving as many examples as possible.

Has India Achieved Relative Success as a Democracy?

Worksheet 2E: A Democratic Weapon

(Madhu Limaye, *Lokayan Bulletin*, July-October, 1990. New Delhi, India. Reprinted by permission.)

The decision of the National Front to reserve 27% of the posts of the central government services has been the occasion for the launching of a vicious and destructive campaign. The upper castes which control the newspapers, radio and television have been in the forefront of this campaign. Most of the journalists and academicians have deliberately fostered an atmosphere of frenzy in which self-immolations, and murders masquerading as self-immolations, are being encouraged.

India's affluent classes, utterly callous and selfish, have used this human material as cannon fodder in the war for the preservation of their age-old privileges. They abuse, defame, misquote, misinterpret, twist and foster a fear psychosis. But the fact remains that the opponents of reservations are in a hopeless minority.

As the national movement grew in strength it had to accept the principle that the Constitution of free India would be so fashioned that it would enable the people's will to be reflected in the government of the country. Under the inspiration of Mahatma Gandhi and other progressive leaders the movement accepted the principle of adult suffrage. Dr. B.R. Ambedkar thought universal suffrage was a vital thing. Only this suffrage would enable the Scheduled Castes to get power into their hands.

The second device for reaching the goal of an egalitarian social order was to reserve seats for the deprived classes in the country's representative bodies. Women being a suppressed class, the demand for reserving seats for them falls in the same category... The constitutional provisions which came to be adopted had the object of creating an equal society out of the existing social arrangements in which the principle of inequality based on birth was deeply embedded. The social hierarchy and its evil effects had to be destroyed. It called for action on all fronts. The constitutional principles were only a means to an end.

The beneficial results of the policy of reservation, in terms of the stimulation of the spirit of communication of the spirit, is illustrated in the performance of students in different social categories. The policy can be an effective method of achieving progress in the matter of social and educational equality. These charts help to show how students from many different classes are moving ahead because of the democratic features of the Indian Constitution.

<u>Course of Study</u>	<u>Open Competition</u>	<u>Backward</u>	<u>Most Backward</u>	<u>School Caste</u>
Engineering Course				
Computer Science	97.98%	96.58%	93.25%	84.38%
Electronics	97.94%	96.08%	92.16%	82.22%
Electrical	95.84%	95.42%	91.48%	81.98%
Mechanical Eng.	95.78%	94.10%	90.66%	79.21%
Medical Course	95.22%	93.18%	89.62%	83.98%
Agricultural Course	90.90%	90.08%	86.10%	78.04%
Veterinary/ Animal Science	94.90%	93.48%	91.18%	85.24%

Exercise:

1. What are three major points made in this article?
2. Is this article positive/negative regarding India's success as a democracy? Explain your case, giving as many examples as possible.

Has India Achieved Relative Success as a Democracy?

Worksheet 3: Some Cartoonists Look at India's Democracy

(From R. Laxman, *Cartoons*, Vol. 8, 1984: Vikas Publishing House, Delhi. Reprinted with permission.)

Directions: Write an appropriate title for each of the cartoons below.

1. _____

2. _____



3. _____



4. _____



5. _____



Has India Achieved Relative Success as a Democracy?

Worksheet 4: Shackled by Past, Racked by Unrest, India Lurches Toward Uncertain Future

(Edward A. Gargan, *The New York Times*, February 18, 1994. © 1994 by The New York Times Company. Reprinted by Permission)

A shredded strip of asphalt winds toward this village, passing through mile after mile of wheat and rice fields. Along the road trudge men and women bearing unruly bundles of wheat stalks on their heads. An occasional battered bus shudders down the narrow track, a sporadic link with the outside world.

Along one edge of Pawna, where the houses are made of concrete, some with pillared porches, live the higher castes - the Thakurs, the Brahmins. Nearby, in adobe huts and small concrete houses, are clusters of a backward or disadvantaged caste known as the Mahto, and segregated in little pockets of worn mud huts and a scattering of rough brick hovels are the untouchables, whose very touch some Hindus regard as pollution. They are among India's poorest and most despised.

Wrapping a rough blanket around his shoulders, Jangule Dhavi Paswan shuffled out of a thatched adobe hut, one of a dozen or so untouchable homes clinging together, isolated from the rest of the village. If a village can have a slum, this was it.

"The Brahmins are better off," he said. "They are monied people. They have the land. We only have the land for our houses. We have no land to grow food. We only work for them."

More than 70 percent of India's people live in villages, where their habits, customs and traditions have changed little over the centuries even as economic, religious and political forces have changed around them.

For two years, the Government worked to lift state ownership and regulations on the economy that critics say led to corruption, inefficiency and stagnation. But the resulting growth has mostly benefited the country's educated middle class of some 120 million people, especially in cities like Bombay and Bangalore.

Insurgencies Bring Charges of Abuses

While many Indians are achieving extraordinary new levels of prosperity, the fact that so many people have been left out has led to political appeals to sectarian prejudice that have weakened India's long claim to secularism.

To counter a wave of secessionist insurgencies, India has resorted to what human rights groups say has been increasing use of torture, detention and even murder by the police and army troops.

The tension of caste, religion, corruption, secessionism and a weakening of democratic values collaborate to keep India well behind many of its Asian neighbors, particularly China and the southeast Asian nations with rapidly growing economies.

Here in the village of Pawna, for example, upper-caste children tend to be educated, while lower-caste and untouchable children are kept from schools. Village disputes, over water and over land, quickly erupt into caste conflict, with caste massacres a persistent feature of rural India.

"There is caste segregation," said Jayprakash Gupta, the eldest son of an upper-caste Thakur family that sells rough country-made liquor. "The untouchables will work for the Thakurs or the Brahmins, but the Thakurs or the Brahmins will never go to the untouchables, to their houses for food or drink. Here, the well is the source of drinking water and different castes have different wells."

"This is the way things are in Bihar," he said, referring to one of India's most populous and poorest states. "And generally in Bihar, politics is the business of caste. Every political party has its caste following."

Disgruntled Castes Demanding Changes

Some experts see a rising tide of caste violence as upper castes cling to their privileges and lower castes and untouchables claim their piece of the pie.

The surge in violence has led some to conclude that the upper-caste control of land and political power is inevitably going to diminish.

"For the first time these lower castes have effectively asserted their power," said Mahendra Narayan Karna, the director of the A.N. Sinha Institute of Social Sciences in Patna, Bihar's capital, alluding to the control of the Bihar state government by a lower-caste political party. "It is bound to lead to conflict. The nature of caste war may vary from area to area, but it is there. In central Bihar, atrocities are quite rampant. These things are quite significant. The upper caste is fighting its last battle."

Perhaps the strongest force that may be weakening caste is the economy. For the last two years, India has quickened its efforts to dismantle the socialist edifice of state planning and control, opening its economy to larger amounts of outside investment, which has led to glimmers of sustained economic growth and new jobs.

In fact, the process of economic liberalization cuts both ways. It makes it easier for upper castes to make use of the privileges they have to advance themselves even further. But there is some evidence that the growing cracks in the economic bureaucratic structure are making it easier for some lower castes to improve their lot, to expand their economic horizons. From a 1.2 percent growth in its gross domestic product in the 1991-92 fiscal year, India's economy is now expanding at 4 percent per year, less than its East Asian neighbors, but steady nonetheless.

A New Premier Dismantles Controls

The India inherited by Mr. Rao was one of the poorest nations on the planet, ranking 134th of 173 countries on the Human Development Program, an assessment of national quality of life. Fully half of India's 880 million people live in absolute poverty, more than half are illiterate, fewer than 10 percent have access to sanitation and of 1,000 children born, 142 die before the age of 5.

India's industries, particularly its state-controlled behemoths, were inefficient, produced shoddy products and most were bankrupt. India's farmers were the least productive in Asia. And the country's infrastructure, its power, water and telecommunications grids were inadequate and degenerating further each year.

Prime Minister Rao chose a non-politician, a respected economist named Manmohan Singh, to mold the program of economic liberalization that was to begin resuscitating the economy, where its share of international trade had shrunk since independence to a mere 0.6 percent.

Mr. Singh loosened some bureaucratic controls, eased rules for foreign investment and devalued the rupee. He talked about shedding thousands of unprofitable and inefficient state industries, but has taken no steps so far to do so.

But politicians and bureaucrats who had a stake in the status quo, in some cases because they had become wealthy on the corruption of state controls, resisted vigorously. Even in Mr. Rao's Cabinet, enthusiasm for economic liberalization was limited; Claude Smadja, an adviser on Asia at The World Economic Forum, said it was difficult to single out five Cabinet members who supported the reforms.

"We are moving in the right direction, although too slowly perhaps," said Surendra Lakshminarayan Rao, the director general of the National Council of Applied Economic Research, a Government-financed institute.

Still, no bankrupt state-owned factories have been closed or sold. It is still impossible for companies, private or state-controlled, to lay off employees, no matter how overstaffed the enterprise may be. State banks still do not use computers. The country's tax system scarcely functions. Farmers pay no taxes at all and the wealthy continue to avoid taxes through long-practices subterfuges, including illegal overseas accounts. And it has been Mr. Rao's own party, as one Western diplomat close to Indian economic policy making noted, that has obstructed the reforms.

"The politicians have done a good job of vitiating the process," the diplomat said. "The Finance Minister is pushing all the right options up through the ministry but when he goes to the politicians, they say he can't do this or that."

As if to demonstrate their intention to dominate the process, India's Parliament voted in December to give each of the 545 members \$333,333 in cash each year, supposedly for development purposes. But many Indians saw the money as a payoff to the lawmakers and their political cronies.

But Mr. Rao of the economic research institute believes that Prime Minister Rao deserves credit for the steps he has taken. "He is probably going to get a better judgement out of history than any other Prime Minister so far," said Mr. Rao, who is unrelated to the Prime Minister. "What he has done is to change India more in two and a half years than in the previous 35 years.

Religious Tensions

The most visible, and violent, confrontation is the secessionist guerilla war in Kashmir, a war that has reinforced for many Indians, Hindus in particular, a sense of geographic isolation in a sea of Islamic countries and has fed anti-Muslim prejudice.

For more than three years, India has struggled to control the rebellion in the verdant, lake-dappled land scooped from the Himalayas. Muslim secessionist guerrillas have fought to sever Kashmir from India and 400,000 troops have fought to retain the region.

Democracy, Too Is Under Siege

At stake, however, is more than whether Kashmir will remain in India. India's continued unity as well as the character of its democracy is under siege.

Secessionists wars are being fought in the remote northeast and until recently in the Punjab, India's wealthiest state. And international human rights groups, as well as diplomats from Western countries, have documented systematic torture, prolonged detention without trial and routine arson by Indian troops.

A recent report of Amnesty International said the organization "believes 'disappearances' are now systematically practiced by the security forces." And the report declared, "Government officials have subverted legal proceedings initiated to clarify 'disappearances.'"

Ravi Nair, the executive director of the South Asian Human Rights Documentation Center, India's only nonpolitical organization that published detailed reports of violations across the region, said that while the extent of the abuses was beyond doubt, the larger victim was India's democracy.

"The Vale of Kashmir for the last five years has only seen the veil of mothers, orphans and relatives of people who have disappeared. The democratic edifice, contrary to international perceptions, is very weak in India. It is weak because democratic attitudes are skin deep in all sections of the society."

A poll conducted in India's five largest cities in December by the Marketing and Research Group of Eyewitness, a video news magazine, found that nearly 70% of those surveyed said that they supported a dictatorship in India.

"Democracy first dies in the hearts of the people and then it dies around you," Mr. Nair said. "The Indian temperament is not democratic enough. The accountability process of human rights violations is one of the best barometers of democracy. The fact is that there is no accountability belies the claims of genuine democracy in India."

FOCUS QUESTION**How Successful Has India been in Unifying its People?**

- ▶ India, the world's largest democracy, is undergoing serious internal upheavals.
- ▶ India's cultural and ethnic diversity has made the task of creating a pluralistic nation more difficult as splinter groups demand new political rights and a realignment of political parties.
- ▶ Democracy encourages political mobilization and agitation.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to examine a case study of one of the controversial issues on the subcontinent.
- ▶ Students will be able to explain how a religious/ethnic/cultural conflict becomes a political issue in South Asia.
- ▶ Students will be able to take and defend a position as to whether or not India will successfully integrate pluralistic policies for the nation.

TEACHER BACKGROUND

India has been an independent nation for almost fifty years. The people of the subcontinent have worked very hard at establishing the "world's largest democracy" and have made both successful and unsuccessful attempts to coalesce the divergent interests - linguistic, religious, ethnic, racial and political. But numerous sectarian groups have mobilized to demand more immediate and more effective action to meet their demands. Among Hindus, there has been the long standing feeling that the Moslem minority received preferential rights. As a result, ultra-nationalists Hindu parties have grown, demanding everything from the expulsion of the Muslims from India to the elimination of all pro-Muslim legislation. Separatist movements, such as the Sikh demand for the creation of an autonomous state of Khalistan are akin to the movement of the Kashmiris to secede from India. In the south, Sri Lanka has been in the midst of a bloody civil war, often over the issue of Buddhism and Hinduism.

In analyzing the question of India's success in developing a pluralistic society, it is important that the teacher attempt to develop a balanced approach in the classroom. It is far easier to discuss the current conflicts on the subcontinent. However, India, like the United States, is engaged in a great democratic experiment, and the students must realize that democracy is a difficult and long process. Rather than present only the negative issues, the students should examine how Indians have managed to develop their nation united in spite of the many conflicts which rage around them.

More than most other places in the curriculum unit, we believe this lesson gives the teacher an excellent opportunity to look at how another country is dealing with the issue of pluralism, an issue which is creating major discussions in the United States.

Worksheet 1: Sikhism - Another Religious Group in India and Worksheet 2: India Works to Unify its People will be assigned for homework. Since this lesson is very long and complex it is important for the student to prepare some material at home.

SPRINGBOARD

- ▶ Students will meet in **cooperative learning groups**. Each group will review the homework questions, attempting to achieve consensus in their answers. Teacher will debrief groups, asking students to explain their answers to the following:
 - In your opinion, why do you think you were given these two articles for homework?
 - In what respect are these two articles similar? How do they differ?

PROCEDURE

- ▶ India, like many other nations faced with the issue of pluralism, is undergoing conflicts as religious, ethnic, nationalistic and sectarian groups war with each other, each one asking that their demands be met.
 - What are some of the pluralistic issues facing India today?
 - Do you think these issues are unique to India or are they world-wide? Explain.
- ▶ Teacher will divide class into **cooperative learning groups**. Groups will receive **Worksheet 3: The Writer's Heart**, **Worksheet 4: India's Days of Rage**, and **Worksheet 5: Problems on the Subcontinent**. *If necessary, two or three groups will receive the same reading.* Teacher will allow enough time for students to read material and answer questions. Teacher will place **organizer** on chalkboard.

	POINT OF VIEW	POSITIVE/NEGATIVE	SUGGESTIONS
The Writer's Heart			
Days of Rage			
Problems on the Subcontinent			

Teacher will "debrief" each group, placing their responses on the organizer.

- Are the writers happy or unhappy with the current situation? Explain.
- Based on the readings, do the writers offer suggestions or solutions to help India achieve success in developing a pluralistic society?
- If you were an Indian, which of these solutions would you accept? Explain.
- What other solutions might be possible? What would be the consequences?

SUMMARY/APPLICATION

- ▶ America, like India, is trying to achieve a successful pluralistic society. Students will write an essay, **"India and America: Developing An Appreciation for Diversity."**

How Successful Has India been in Unifying its People?

Worksheet 1: Sikhism - Another Religious Group in India

The crisis in the Punjab between Hindus and Sikhs is a prime example of how politics can turn to violence. The first selection will give some background on the Sikh sense of identity. It is followed by a reading explaining the agitation among Sikhs for the creation of an autonomous state, called "Khalistan." This demand has led to much violence and bloodshed as the killings continue on a daily basis. Just as the Kashmiris are calling for independence, the Sikhs of the Punjab see the autonomous state as their only solution. The voice of a contemporary young Sikh tells of their determination to carry on the struggle for Sikh independence. This reading will try to show how Sikhism, an outgrowth of Hinduism, feels its beliefs require it to have a state independent of both India and Pakistan.

Sikhism is the newest religion to come to the Indian subcontinent. It grew out of pain and suffering and the persecution of a people in 1500. At that time the Muslim in India were persecuting the Hindus. But there had been problems within Hinduism for a long period of time. Many Hindus were upset by the hierarchy in the religion. They were specifically angry at the brahmins who set a series of rules and regulations on what was appropriate orthodox behavior for all Hindus. Some of the Hindu gurus believed this was not the best way to follow the faith. **Guru Nanak** rebelled against Hinduism and became the first guru of the Sikhs. Nanak was following in the footsteps of the Buddha who had rebelled against Hinduism 200 years earlier.

What was Nanak giving to the people? He said there was no Hindu, no Muslim. Instead, the faiths should be joined. However, that couldn't be done because Islam is fixed in many of its beliefs and practices, even though Hinduism can be all-inclusive and quietly incorporate all kinds of theories and beliefs. It took 200 years for Sikhism to fully develop. Today it is always possible to recognize a Sikh by the distinguishing characteristics of the faith. Sikhs cannot cut their hair so they wrap it in a turban. They also wear a steel bracelet. What cannot be seen are the special underpants they wear nor the knife they carry.

But more important than what they looked like, for Sikhs it was important in what they believed. The original followers of Nanak were from the middle class or even lower origins. They drew their followers from the most important people of the Punjab. Nanak preached a theology and spoke of one God (Sat Nam - "True Name") as the highest object of men's thoughts and worship. Nanak wanted all castes to eat together, a radical departure from Hinduism. But he kept karma (fate/destiny) and some of the ideas of rebirth. Forty years of Nanak's life were spent in preaching his gospel of a middle way. During his lifetime, neither Hindu nor Muslim paid much attention to his gospel. His movement grew with his successors, nine gurus in a line lasting until 1708. Muslim hostility grew over the years and some of the later gurus were persecuted by the Muslims.

Sikh power rose remarkably during the 19th century. For a brief period Sikhism was itself a state. Nationalism began to develop. The Sikhs fought the British but were defeated in 1849. Sikhs lived as friends of Great Britain and the Sikh troops in the Indian army supported the British during the mutiny of 1857.

Today's Sikh is monotheistic. He rejects the caste system but believes in karma and transmigration of souls. God is mystical in character. The Sikhs embraced Western culture and education and have the highest literacy rate in India. Women have equal rights. Many Sikhs hold administrative positions. In India they became the country's richest group.

The movement for a separate state was resurrected in 1955 but tabled under the States Reorganization Act of 1956. However, the rise of Sikh fundamentalism in the 1970's confused the issue. Terrorism developed. A new young leader, Bhindranwale, took over the Golden Temple at Amritsar (the holiest shrine of the Sikhs). He declared war on India and set about killing Hindus. The Indian Army was forced to assault the Temple and many Sikhs and Hindus were killed. One terrible event led to another. The Sikh bodyguards of Mrs. Gandhi (Prime Minister of India at the time), murdered the Indian leader. This led to riots all over India. Even today, Sikh and Hindu view each other with suspicion and, unfortunately, often disregard.

Exercise:

You have just learned about Sikhism. It is different from and similar to the other religions of the subcontinent. For homework, complete the following sentences:

1. Sikhism is similar to Hinduism in

2. Sikhism is different from Hindism and Islam because

3. Sikhs and other people of India have disagreements beyond religion. They are

4. Write a short essay stating whether you agree or disagree with the statement below:

Sikhism and the other religions in India have had conflicts over the centuries. These difficulties have led to major problems and worked against the successful unification of its people.

How Successful Has India been in Unifying its People?

Worksheet 2: India Works to Unify its People

This "editorial" appeared in an American newspaper. It is an attempt to portray a more balanced point of view to help explain the events occurring in India today.

India achieved her independence in August, 1947. Although there had been strong nationalist movements since the end of the 19th century, Great Britain did not show a willingness to separate from India until after World War II. Unfortunately, this independence severed the subcontinent, creating the two countries of India and Pakistan, a policy strongly opposed by Gandhi and other nationalist leaders. We are all aware of the bloodshed and trying times which followed partition.

Sometimes it is difficult to get a clear picture of events. Today, India is undergoing many different types of sectarian strife. The people of Kashmir are calling for unification with Pakistan since the majority of people are Muslims. In the Punjab, the Sikhs are calling for their own state. Tamils in the south, especially those who have migrated to Sri Lanka, feel persecuted by the Buddhist majority. Affirmative action has as many critics as supporters. Muslim areas of Bombay have been firebombed. The list could continue.

When India became an independent state, they chose to take a major risk and adopt democracy as their political framework. As we all know, the development of democracy is a slow and arduous process. Many people in India were trained for the democratic process, both within the nation and abroad. However, the majority of Indians remained unprepared for independence, showing greater allegiance to their parochial, immediate needs than the needs of the nation. Training people for nationhood is a long-term process, not an overnight event. Perhaps now is the time to celebrate the success of this experiment.

India is a nation of 24 states, 15 major languages and 4 major religious groups. These alone are impediments to unity. Yet, in spite of the vast diversity, the India people have been struggling to develop a national identity. This movement overrides all special interest needs and groups. It is a movement which recognizes the importance of the state over the individual parts. It is a movement which says that India will not allow herself to be divided into many small states when they are aware the large state can more effectively deal with their problems. Sure, it is always easy to focus on corruption, bureaucracy and other issues to show the state can be ineffective. However, what the state can do is provide for all groups a sense of nationhood -a sense of what it means to be an Indian living in a pluralistic society. This is a "great experiment," just as the establishment of the American democracy was a great experiment over 200 years ago. We are all politically astute enough to know there are multiple problems. On the other hand, we also know that, in the long run, the advantages of having a cohesive state will outweigh the individualistic needs of special interest groups.

Democracy is a long and torturous process. All groups need to be heard; all groups need to feel protected and honored. Everyone is concerned that his/her point of view is fairly represented. This does not happen in a day, a week, a month, even several years. India has been struggling with this process and her struggle has been successful. Although the media find it more exciting to show sectarian battles, most Indians live side-by-side, cooperating with each other. Hindus and Muslims, Jains and Parsees, Sikhs and Christians have all successfully co-inhabited for centuries. They have learned from each other and grown together. They have negotiated many of their problems. They have labored toward developing a secular state motivated by common interests. And they have been successful in many cases.

So, at this critical point, let us look to the successes of India. Let us celebrate and reenforce the progress we have made. Let us work to continue the demanding work of unifying the people of India.

Exercise: Complete the questions below.

1. How does this reading differ from the reading about violence in the Punjab? Explain.
2. What is the author's point of view? Give examples when possible.

How Successful Has India been in Unifying its People?

Worksheet 3: The Writer's Heart Belongs to India and it Bleeds

(Edward Gargan, *The New York Times*, March 29, 1993. © 1993 by The New York Times Company. Reprinted by Permission.)

"It's a different India," said Khushwant Singh, smoothing his beard with his palm. "I've seen the changes in a year and a half."

Diplomat, scholar, editor, playwright, novelist, bon vivant - Mr. Singh is a troubled man, troubled about his country and his future. His prose these days is weighed down by his unhappiness over his country's problems.

"The Hindu resurgence has been coming since 1947," he said. "It was inevitable. Independence was Hinduism coming into resurgence."

The recent explosion of Hindu revivalism and the championing of Hindu culture as the essential expression of Indianness by nationalist Hindu political and religious parties have transformed India in the eyes of many of the country's intellectual elite, creating a deep and seemingly unbridgeable opening in Hindu society. For most of his 78 years, Mr. Singh has thought and written about being an Indian... Since the mid-1980's, his devotion to his Indianness has forced him to accept armed guards - uniformed security troops, one hunched behind sandbags, another with a Sten gun outside his apartment door. Militant Sikhs have threatened to kill Mr. Singh, a Sikh himself, for opposing demands for an independent Sikh homeland that the separatists call Khalistan.

Nearly a quarter of a century ago, Mr. Singh wrote a celebrated essay, "Why I Am An Indian," that typified his unromantic view of life but left no doubt where his passions lay. "Why am I an Indian?" he asked at the time. "I did not have any choice: I was born one. If the good Lord had consulted me on the subject I might have chosen a country more affluent, less crowded, less censorious in matters of food and drink and free of religious bigotry. My head tells me it is better to live abroad, but my heart tells me to get back to India."

Like the sons of many wealthy Indians raised in the colonial era, Mr. Singh attended a university in England, where he studied law. He returned in the final years of British rule to practice law, but joined the new Foreign Affairs Ministry upon independence in 1947... But he abandoned the diplomatic life for journalism and writing, where he found range for his views, his irreverence and his passion for life. He produced novels, a two-volume history of the Sikhs, a detailed work on the birds, butterflies and flowers of India... and an endless stream of columns for newspapers. For years his columns rambled across any subject that popped into his head, but more and more these days Mr. Singh writes of the crisis enveloping his country... Week after week, his columns are sprinkled with phrases and observations like "our civil war against fundamentalism," "a Hindu fascist state," or "sane elements have been marginalized - the mob has taken over."

..."I can see the breakup of the country. Khalistan, Kashmir. You have the Christian northeast. They are really going to destroy the country. At the moment, it seems to be sweeping everything before it... It's like a crossroads. For India, this is a watershed."

Exercise: Complete the questions below.

1. What is Mr. Singh's greatest fear? Explain in detail.
2. Why does Mr. Singh feel this is a "watershed for India"? Do you agree/disagree? Explain

How Successful Has India been in Unifying its People?

Worksheet 4: India's Days of Rage

(Vibhuti Patel, *The New York Times*, February 27, 1993. © 1993 by The New York Times Company. Reprinted by Permission.)

I grew up in the Bombay that Salman Rushdie immortalized in his novel "Midnight's Children." He and I, a Muslim in hiding and a Hindu in America, share an abiding love for the city of our childhood. It was an oasis of peace, charm and gracious living, where mothers had afternoon teas with children and where politics and violence were kept at bay by a population that prided itself on being cosmopolitan and secular. Our cities multiculturalism was everywhere - in our schools, neighborhoods, bazaars and workplaces. As a teen-ager, then as a working mother, later as a mother returning from New York with young daughters, I felt safe in Bombay, even on the deserted streets late at night. Over the past 20 years, I noticed our city changing in small ways. But our family's home was still the same...Now all that has changed drastically as demagogic Hindu nationalist politicians, charging that the Government has turned its back on India's 730 million Hindus while pandering to its 100 million Muslims, are trying to force it out of power. So far, their effort to mount a massive protest rally in New Delhi has failed.

Religion in India is taken seriously but, periodic eruptions aside, it has been a private affair. Most of us came of age in post-independence India. Our parents subscribed to the secular ideals of Gandhi and Nehru. Our secularism has not been a denial of religion but a respect for differences. And Bombay, India's most modern city, enshrined this tradition of tolerance.

That pluralism is being torn asunder now, not by "fundamental Hindus" but by the self-servingly callous politicians across India. These opportunists of every party divide and rule, exploiting the economically disadvantaged of all religions by fanning their fears. Bombay's heterogeneous society has thus been sectarianized by a party, the Shiv Sens, whose 40,000 activists have built a power base in the city. In past years, this party, has sought to expel south Indians and other "outsiders" who flock to Bombay in search of jobs...the Shiv Sena has leaped on the countrywide bandwagon of Hindu nationalists, who want India to be a Hindu nation, not a secular state, and who have a program of violence and intimidation intended to expel Muslims.

During the Bombay riots, the feuding politicians of the state's Congress Party were paralyzed by ineptness and intraparty rivalry, and the police force was immobilized by Shiv Sena's infiltration of its lower ranks. Thus, the violence could neither be prevented nor stopped.

"Bombay is burning! I can see the fires from the windows," gasped by sister-in-law...My brother was shaken up as he watched about 100 Muslims climb the short wall of our home onto the lawn. They left, making for the railway station and out of the city. Gone, perhaps forever. No sooner had these unfortunates left than the Hindu mob followed. Armed with sharp swords, kitchen knives, monkey wrenches, the mob approached the wall. The police arrived and fired into the mob, killing one and injuring two. The bodies rolled down the hill as the residents and the children of our building gaped in shock. Since then we have learned of the pogrom in which more than 600 were butchered. The property of Muslims was systemically burned and hundreds of thousands of Muslim families fled Bombay in panic.

Here in New York I am constantly asked about "ethnic cleansing." I try to explain there is nothing ethnic about this barbarism. Muslims in India are not racially different from the Hindus; we are all the same. Yes, the religion is different but that never prevented enduring friendships and harmonious co-existence...The lives of Hindus and Muslims have been so entwined over the centuries over the centuries that it is not easy to disentangle them...Even at this distance, I hear the cries of ordinary Bombayites - Hindus, Muslims, Christians, Jews and Parsis - pleading publicly for a return to sanity...What I have lost is my home - that quality of life, that degree of security, that easy camaraderie that cut across religious lines. That loss is irreparable.

Exercise: Complete the questions below.

1. What has happened to the city of Bombay?
2. Would you call this "ethnic cleansing?" Explain your point of view.

How Successful Has India been in Unifying its People?

Worksheet 5: Problems on the Subcontinent

This is a facsimile copy of a hand bill which is being handed out to people walking in the streets of India's largest cities.

WE DON'T HAVE FREEDOM ANYMORE !!!

They tell us we are free, but we are not.

**WE DON'T KNOW WHO WE ARE ANYMORE!!!
WE DON'T KNOW WHAT WE OWE OURSELVES?**

We have been independent for forty years... or have we???

WE ARE IN REVOLT!!! WE ARE IN A RAGE!!!

We are a people with layers of cruelty.

**TOO MANY GROUPS! TOO MANY RELIGIONS!
TOO MANY REGIONS!**

*How can we use these forces to help unite us?
How can we use these forces to overcome fanaticism?
How can we work to become one people?*

WE MUST RESTORE OURSELVES!!

Exercise: Select any one of the issues stated above and respond to the following:

1. Analyze the meaning of the statement *and* 2. State whether you agree or disagree

FOCUS QUESTION**How Much Have Traditional Patterns of Life Been Challenged in Modern Indian Villages?**

- ▶ The traditional social order continues to exercise a strong influence upon village life in India.
- ▶ Changes at the rural level have created social and political problems.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the major social, political and economic influences upon traditional life in the Indian village.
- ▶ Using a case study, students will be able to discuss what village life styles are being challenged.
- ▶ Students will be able to determine the challenges to traditional patterns of life in modern Indian villages.

TEACHER BACKGROUND

It is important for the students to understand that Indian villages are not Disney-like creations. Although many still lack electricity, paved streets, indoor plumbing, brick houses and other things that are commonplace in the United States, these villages are vibrant centers of Indian life. The difference between the village and the urban center is much more dramatic than the American experience. Villages in America are frequently recreations of our earlier past and do not typify what life was "really" like during that time.

Although approximately 75% of the people of India live in villages rather than urban centers, life in the villages continues to change. The huge technological changes which have embraced the world have also come to India, although the degree varies depending upon which village you visit. Some villages show marked change with TV and radios and schools through the secondary level; other villages are making slow changes. All of these changes have made for vast disparity among the villages. Villages in the south tend to be more electrified and have higher literacy rates while Bihar, Rajasthan and Western UP have changed the least. The one common thread is that life is changing, interrelationships among people and economic opportunities are changing. However, it is important to remember that the village continues to be the backbone of Indian society. During all the recent Muslim/Hindu conflicts, the villages remained fairly stable and violence free as South Asians performed their daily tasks.

Villages in India, like farm villages around the world, are often inhabited largely by women, children and the elderly. Many of the able-bodied men have been forced to find employment in urban centers, using that income to support their families who remain in village settings.

SPRINGBOARD

- ▶ If possible, show students pictures of villages in India and small "villages" or towns in the United States.
- How would you describe these villages? What surprises you? Why?
- How do these villages compare to small "villages" in the United States?
- Do you think life changes more slowly in villages than in cities?

PROCEDURE

- ▶ In all the regions we have studied around the world, we talk about village life and how that life remains somewhat more traditional than life in urban centers.
- Distribute **Workshop 1: The Changing Village**

Allow students time to read material and complete answers. Have students quickly share their answers in dyads or triads. Review answers with the class.

- What changes did you notice? How can you explain these changes?
 - If you were a villagers, how would you feel about these changes?
 - In your opinion, what was the major impetus to cause change in the village?
 - Is this factor true or false in other areas of the world? Explain.
 - Which of these changes would you most welcome? Least welcome?
 - The article specifically refers to caste relations in the village. In light of what we have read about Gandhi, does it surprise you? Explain. Why do you think poor caste relationships developed?
- ▶ In looking at change, especially in villages in India, it is important to look at a larger slice of time.
 - Divide class into **cooperative learning groups**.

Distribute **Worksheet 2: Karimpur 1925-84**. Allow groups time to examine material and complete exercise. Review responses with class.

- How does a **more careful look** give us added information about changes in the village?
- What additional information can we now use to develop our village profile?
- What information surprises you? Why? What do you think caused this change?
- If you were a villager, what patterns of your life are being threatened? What new life styles are developing?
- How does a study of Karimpur give us a fuller understanding of rural India?
- How do changes in Karimpur compare to changes in other parts of the world during the same time period?

SUMMARY/APPLICATION

- ▶ Return to **cooperative learning groups**

Your anthropology team has been sent to Karimpur to study further changes in the area as well as predict where the village will be in ten years.

- What other changes are you interested in examining?
- Based upon your research, what additional changes do you think will affect the village in the near future? In twenty years? Explain.

How Much Have Traditional Patterns of Life Been Challenged in Indian Villages?

Worksheet 1: The Changing Village

(M.N. Srinivas, *Readings from India*, G.N.S. Raghavan, ed. Reprinted by kind permission of the Indian Council for Cultural Relations, New Delhi)

Looking back, I find I was lucky to have lived in Rampura at an important period in its history. In 1948, it still kept enough continuity with the past which it was preparing for radical change. The biggest landowners had become rich during W.W.II and they were looking for new places to invest their money. They were breaking with the traditions of the past because they did not want to buy more and more land.

I revisited the village in the summer of 1952. There were two rice mills, two buses and a "complete" middle school. Plans were ready for constructing a hospital. Many village youths were studying in Mysore in high schools and colleges. There were so many changes I observed in just four years. It had always been a practice in the villages to take live embers from a neighbor's fire because kerosene was scarce. This was less frequent in 1952. An enterprising young man of the village, Jati, was convinced the women of the village did not want to continue grinding their grain at home. The village women welcomed the opportunity to escape the drudgery of spending long hours grinding their own grain...When Jati started his machine, he changed the lives of the village women by removing a perennial source of boring work.

Before W.W.I, the principal transportation was the ever-present bullock-cart. It was slow and very uncomfortable. By 1952, buses were on the roads once occupied by the bullock-carts. Several of these buses were owned by rich landowners. Running buses called for new organizational skills and accounting procedures. The owners also learned the art of dealing with lower governmental officials and greasing their palms regularly. In fact, the dreams of the village youth changed. Many became interested in the world of trade, commerce and industry. The more educated dreamed of becoming members of the state legislature and even cabinet ministers.

In 1948 there were five sewing machines in the village. Tailoring brought new skills and new machines and was considered respectable. Among the several changes that occurred between 1948 and 1952 was the availability of electric power. It powered the two mills in the village and provided light to several homes, homes that also had radios.

One of the important results of W.W.II was to bring about a greater integration of the village economy and life with the national. Before the war, villages preferred handling coins to paper money. In fact, ordinary villagers were not willing to accept high denomination notes. Even coins were examined carefully before they were accepted...But these habits began changing during the war years.

One of the important changes was in caste relationships. With the introduction of the vote, tension between the castes increased sharply. In the summer of 1952, the village headman was angry with the Harijans (Untouchables) for not voting for the candidate whom he wanted elected. My friend, the peasant leader, was defeated in his election to the State Legislature, and he asked the members of a Brahmin household to leave the village on their own or face the prospect of being driven out. Independence, and the introduction of the right to vote, marked a radical change in the villagers' attitude towards officials. The villagers had a feeling of self-confidence and power. Independence and popular rule increased the power of the politicians who tried to influence the decisions of administrators to promote their interests. The villagers had new aspirations.

Exercise: Complete the questions below.

1. List four ways the village changed between 1948 and 1952.
2. Which groups directly benefitted from these changes?
3. Do you think these changes were better or worse for the village? Explain your point of view.

How Much Have Traditional Patterns of Life Been Challenged in Indian Villages?

Worksheet 2: Karimpur, 1925-1984, Understanding Rural India Through Restudies

(P. Bardhan, from *Conversations between Anthropologists and Economists*, 1989, Oxford University Press, New Delhi)

Karimpur is a village located in Mainpuri District, Uttar Pradesh, about 80 miles east of Agra. Mainpuri, as a district, has the lowest level of urbanization (11.2%) of any in western U.P., although its urban growth rate from 1971-81 was above average for the state. This District also had one of the lowest population growth rates in the same period, no doubt due to excess migration. The only notable industries are a few glass factories in an adjacent town.

In 1925, Karimpur was owned by absentee landlords and controlled by the Brahman caste. The Brahman had primary rights to 74% of the land. Few people worked out of the village and most villagers were tied to agriculture and the Brahman landlords for survival. The village school had only first and second classes, no one had ever attained a college diploma, not a single brick house existed, all water had to be drawn from open wells, and electricity was still far in the future. Villagers did not own trucks, tractors, motorcycles, bicycles, radios, tape-recorders or watches. Local traditional doctors treated illnesses, midwives were provided by a special caste and early deaths were common for both men and women.

By 1984 there is schooling through to class eight in the village, several men have MAs and (even) a daughter is finishing her BA. A large number of houses have a least one brick room, while many are all brick. The wealthier families generally have a handpump or well in their courtyard, and five houses and the cooperative bank and seed store have electrical connections. One villager owns a truck, another a tractor, and a third a motorcycle. There are many bicycles and watches, a few radios, a rare tape-recorder (but as yet no TV or video recorder). A private "doctor" resides in the village, as does the government appointed compounder. A maternity clinic is nominally open and a government midwife available on call. People are living longer and child-mortality rates are down significantly.

Despite these material changes, to the Brahmins of Karimpur these differences over the past sixty years are viewed as bad. The Brahmins now own only 58.1% of the land and they see their sons and others looking elsewhere for employment. The Brahmins believe their condition has worsened, while that of the "other" castes is perceived as having disproportionately improved.

Figure 1. KARIMPUR BASIC FACTS

	<u>1925</u>	<u>1968</u>	<u>1984</u>
Total Population	754	1474	1044
Number of Families	161	242	327
Adult Sex Ratio (F/1000M)	866	892	814
Juvenile Sex Ratio	900	830	790
Percent of population Juvenile	35.0	41.0	43.0
Percent of population over 55	6.5	8.6	9.1

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Figure 2. POPULATION, FAMILIES AND LAND BY CASTE IN KARIMPUR: 1925, 1984

Caste	<u>Total Population</u>		<u>Total Families</u>		<u>Total Land</u>	
	1925	1984	1925	1984	1925	1984
Shopkeeper	14	38	3	5	0.28	39.90
Carpenter	42	76	8	11	16.81	14.00
Sweeper	35	118	8	19	3.21	3.40
Brahman (Priest)	188	443	41	62	721.02	562.90
Leatherworker	29	96	8	16	6.51	12.80
Tailor	21	28	5	4	1.09	3.00
Midwife	28	167	7	30	3.79	43.30
Beggar	22	71	8	13	7.14	0.12
Vegetable Grower	152	415	26	59	150.26	167.14
Watercarrier	83	236	19	45	36.01	45.92
Accountant	6	25	1	3	3.54	7.60
Rice Grower	6	14	1	2	11.75	10.00

Figure 3. GROWTH OF FEMALE POPULATION IN INDIA, 1901 - 1971

<u>Year</u>	<u>Total Pop. (Millions)</u>	<u>Male Pop. (Millions)</u>	<u>Female Pop. (Millions)</u>	<u>Females Per 1000 Males</u>
1901	238	121	117	972
1911	252	128	124	964
1921	251	128	123	955
1931	279	143	136	950
1941	319	164	155	945
1951	361	186	175	941
1961	548	284	264	930

Figure 4. CHILDHOOD MORTALITY BY AGE OVER TIME IN KARIMPUR

<u>Time Period</u>	<u>Male Mortality</u>	<u>Female Mortality</u>	<u>Combined Rate</u>
1932-51			
Died 1-30 days	173	170	171
31 days-1 year	151	178	163
Over 1 yr-5 yrs	100	152	124
1952-71			
Died 1-30 days	145	133	139
31 days-1 yr.	96	166	130
Over 1 yr-5 yrs	102	111	106
1972-84			
Died 1-30 days	122	110	116
31 days-1 yr.	67	112	86
Over 1 yr-5 yrs	35	68	49

Exercise: Traditional patterns of life have been challenged in modern Indian villages. Using the reading and charts, please complete the exercises below.

A. List four major changes that occurred in Karimpur between 1925 and 1984:

- (1) _____
- (2) _____
- (3) _____
- (4) _____

- Which of these changes do you think were beneficial for Karimpur?

- Which of these changes do you think were harmful to Karimpur?

B. What population changes occurred in Karimpur?

- Where was the greatest growth?

- Where was the greatest loss?

- What do you think caused these changes?

- Who lost land? Who gained?

C. What additional information about the village of Karimpur can we gather from the charts?

FOCUS QUESTION**How Much Have Traditional Patterns of Life Been Challenged in Modern Indian Urban Centers?**

- ▶ Recent urbanization in South Asia has tended to weaken traditional beliefs and life patterns and increasingly demand more individual choice.
- ▶ New life patterns and cultural mores have emerged in urban areas.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify challenges facing modern Indian urban centers.
- ▶ Students will be able to examine and analyze the interrelationship between urban and rural life in South Asia.
- ▶ Students will be able to determine the challenges to traditional patterns of life in modern Indian urban centers.

TEACHER BACKGROUND

Although approximately 75% of the people of India still live in rural areas, the number of cities and their size is growing. Aside from Calcutta in eastern India (India's largest city), Bombay on the west coast is a burgeoning metropolis and, for many, still remains the "Gateway to India." New Delhi, Madras, Bangalore, Trivandrum, Amritsar, Madurai, and countless other small cities are changing rapidly.

It is important to note that urban centers have always been part of Indian civilization. The Indus valley cities of Mohengo-daro and Harrappa were equal in importance and size to other great cities in Asia in their time. From 500 BCE to 500CE, cities like Kashi, Ujain and Kanuj were among the great cities of the world. It was under the British Raj that major deurbanization took place.

As we are know, cities offer certain advantages. They are great "levelers" - anonymous places often well removed from family traditions and connections. People are able to alter who they are in cities as well as change their occupations, places of residence, their friends and their connections. Cities offer new adventures, new challenges and new dangers. For South Asians, the city is the place where stricter caste can be altered and lower castes such as Mahars can walk along side with Chitpavan Brahmins. Patterns of living can be quickly altered as new openings arise. However, marriage regulations and eating patterns in the home are still caste based.

Conversely, cities can be a threat to one's health and well-being. Water supplies are often threatened, sanitary conditions can be poor, housing and transportation might be sub-standard, educational facilities are crowded and often understaffed. Urban centers are constantly under scrutiny.

All the problems of urbanization throughout the world are also the problems of urbanization in South Asia. With the excitement of urban centers comes multiple problems. The city is constantly recreating itself as it attempts to deal with both its opportunities and its threats.

SPRINGBOARD

- ▶ Teacher places the word "city" on chalkboard and asks:
 - Why you see this word, what comes to mind?
 - Do you think cities are places of opportunity or danger?
 - What are some of the problems we find in cities around the world?

PROCEDURE *This lesson will be conducted as a City Council meeting*

- ▶ Teacher will divide class into 7 cooperative learning groups. Each group will receive one of the readings from **Worksheet 1: Urban Crisis**, and will be told the following:

You are a member of the subcommittee dealing with (topic on reading). In your subcommittee meeting, you are to (a) examine a urban problem, (b) discuss the challenge(s) this problem creates, (c) develop some solutions to the problem.

- ▶ Teacher will arrange class as the City Council chamber. One student will be selected to act as the Mayor. Each group will "report out." A recorder will complete chart:

ISSUE	CHALLENGE	SOLUTION
Exploding Urban Crisis		
Healthcare Facilities		
City Planning		
Housing		
Urban Transport		
Water		
Education		

- Are the problems we have been discussing peculiar to one city in India or are they the same problems which face cities around the world? Explain.
- Which of these problems do you think are particularly applicable to the Indian urban experience? Why did you select that problem? Explain.
- Which of these issues do you consider the greatest challenge for India's urban areas?
- Which of these issues do you believe can be solved? Cannot be solved? Explain.
- How have some of these problems resulted from changes in rural areas?

Distribute **Worksheet 2: Cocksure Bombay, India's Pacemaker**. Read aloud.

- Does this article agree or disagree with the previous readings about cities?
- Based on this reading, would you want to move to Bombay? Why? Why not?
- How is Bombay the great "leveler" in Indian society?

SUMMARY/APPLICATION

- ▶ You are the urban reporter for your local newspaper. Write an article for your newspaper comparing the problems of your city with those of this city in India.

How Much Have Traditional Patterns of Life Been Challenged in India's Urban Centers?

Worksheet 1: Urban Crisis

(The following selections have been taken from the journal *Madhyam*, 1991, Bangalore, India. Reprinted by permission.)

I. The Exploding Urban Crisis

B.R.P. Bhasker

At the root of the deepening urban crisis is the state's failure to develop infrastructural facilities fast enough to keep pace with population growth...The state can - indeed, must - step in to prevent lopsided development which results in large scale migration from one region to another. Its intervention must be aimed at promoting balanced development of the different regions of the country...As the population shift takes place, it must ensure that the cities are ready to absorb the migrants whom they attract.

The urban-rural divide in India is so sharp that some hold the view that two distinct nations exist on its territory...The urban poor are refugees from the countryside. Half of all the industries in the state are located in the city. Already the city holds more than 9% of Karnataka's state population.

II. No Healing Touch: Healthcare Facilities

Dr. Mani Kalliath

The government healthcare machinery has evolved over the decades but it has not kept pace with the unchecked and unplanned growth of the city and the slum areas...The following are those healthcare services available to slum dwellers:

Mobile dispensaries: There are three mobile dispensaries in the city, each visiting about twenty slums in rotation on a weekly basis. The mobile team, comprising a medical officer, a staff nurse, an ayah and a driver, offers free outpatient care or for a low cost. They are supposed to undertake mass immunizations against epidemics.

Dispensaries: There are 14 municipal dispensaries and 25 local fund dispensaries with the usual staff. They offer outpatient care and immunization, supposedly free of charge.

Primary Health Center sub-centers: 22 of these are located around the city. Their work includes family planning, immunization programs and maternity and child health care.

Maternity homes: 29 maternity homes are staffed by the government and offer antenatal care and family planning services.

Child development services: This project primarily covers slums and economically backward areas. About 15,000 children under the age of six are enrolled and the children have quarterly medical check-ups. growth monitoring, nutrition supplementation and immunization.

It is considered difficult to work with slum dwellers towards improving their situation. Many hurdles exist - the proximity of power centers, the politicization of their lives and the influence of powerful mass media have built up expectations that are self-defeating.

III. City Planning: Chaos Unlimited

Bhargavi Nagaraja

...Do too many people live in cities or urban areas that have grown too large? Has urban bias in development policy distorted the pattern of national development? Are Third World cities becoming unmanageable?

...An argument exists that cities have an urban elite-bias. It could be argued that there was a short-sighted approach to land allocation...Urbanization is usually accompanied by the parallel growth of the urban poor. Bangalore has a proliferation of slums...Government policy does not seem to have either the perspective or the magnitude to be able to deal with human degradation and deprivation in the slums. Urban policy does allow for addressing the interests of the urban poor through the provision of basic services like water supply, sanitation and shelter of some kind through the notification of slums...Disparities abound even within the city. Affluent areas enjoy maximum comforts like water and power supply, roads, transport network, etc. The same does not apply to areas where slums abound, despite the fact that the poor need such services as much as the privileged.

IV. Going Through the Roof: Housing

K.T.V. Achar

"Homeless human beings living in the midst of filth and squalor and competing for food with beasts make up half the people of Bombay. They cook and sleep where they ease, for no conveniences are available to them. Their daughters come of age, bathe under the nosy gaze of passers by, unmindful of the feminine sense of bashfulness. The cooking and washing over, women pick lice from each others' hair. The boys beg. Menfolk without occupation snatch chains with the connivance of defenders of law and order; when caught, if at all, they say, 'Who does not commit crime in the city?' What else can they do?"

This is the grim reality of the over-crowded Indian metropolitan cities - of course, in varying degrees...In general, governments have not been able to provide shelter not only to those who cannot afford shelter but also to those who can afford it. The backlog in the shortage of houses throughout the country in the urban areas is glaring.

The actual addition to the number of dwelling units per year is in the range of 12,000 - 15,000, or only about 1/2 of the new requirements, the backlog increasing from year to year...It is apparent that the major contribution to the housing needs of the city, as elsewhere, has been through the efforts of people themselves...City services are available but they have to be shared with other tenants or owners within their premises...Utility services are available only in a few places. In most cases, people are dependent on public standposts for water and community toilets. Proper drainage is usually lacking in these places. In some areas, there are no utility services except lighting.

V. A Tangled Nightmare: Urban Transport

Samar Halarnkar

Philomina, a young woman in her early 20s, works as a maid, Home is about 10 kilometers from her job. The daily commute for her sounds relatively simple - she needs to catch two buses, with a change-over at the midway point. But things are not that easy.

Often, on the way home, she gets off at the half way point and walks the rest of the way home - a distance of about five kilometers. Philomena can afford the minimum bus fare just twice each day. With no direct link between the two cities, the result is a long walk home.

What we now have is an overloaded and overworked bus system that competes for space on roads clogged with two-wheelers and cars. The number of vehicles are increasing at about 5,000 per month. With the public transport system breaking down, anyone who can tries to buy a vehicle of her or her own. The real reason for the transport disorder is the population increase.

What is the government doing about all this? Virtually nothing, except for an occasional knee-jerk reaction. So what can be done? Privatization of the bus system could be an option but this is a dirty word and opens the system solely to private operators...The only means of transport is a rail system. The main problem is that of money...private investment is a must if a feasible transport network is to be set up. Later, government subsidies will unavoidably have to be pumped in if ticket prices remain within the grasp of the urban poor. Without that, we will continue to walk.

VI. The Vanishing Resource: Water

Nomita Chandy and Bindu Bhasker

Not having grown around its own water source, the city of Bangalore is unlike most cities of the world that have sprung up either on the shores of a lake or the banks of a river. Water from the nearest source has to be piped across a distance of several kilometers before it reaches the fringes of the city.

If the international standards of a per capita water requirement of 40 gallons per day is followed, the city's 4.1 million population needs 164 million gallons daily (MGD). What is available, however, is 30 MGD from two reservoirs and 60 MGD from another source, leaving a shortfall of 74 MGD between demand and supply. The poorer neighborhoods receive barely a trickle of what is available...it is not unusual to find one or two taps serving 200 families.

...It is time we saw water as a resource with a price on it, and not as a free commodity, to be taken for granted. The World Bank was apparently willing to put in the necessary funds for upgrading the system, providing that the system of levies was changed...Corruption raises its ugly head whenever there are shortages. "Valve men" are known to manipulate supply to various areas and even individual houses, dependent on pay-offs. Citizens are often culpable for putting boosters on their lines and using other unfair practices to get more water.

What can be done? ○ Control population growth of the city by not licensing further high-rise residential buildings; ○ Clean up the administration with stringent action against corrupt engineers, staff members, etc; ○ Replace old pipes; ○ Develop alternative sources of supply; ○ Pass laws to control the digging of boreholes, etc; ○ Recycle water; ○ Control industrial emissions into water supply; ○ Protect "green belt" around the city to protect catchment areas; ○ Initiate water harvesting systems.

VII. Filling the Yawning Gap: Education

N. Shantha Mohan and Usha Ramkumar

...Compared to the density of population, the available educational facility is clearly meager, and the expansion of education has not been able to keep pace with the increase in population...There has been a tremendous pressure on existing institutions, leading to overcrowding of classes, which have assumed unmanageable proportions of teachers...The mushrooming schools within the metropolitan area led to many administrative and organizational problems.

The private schools cater to the elite and high income groups and are highly commercialized institutions which ignore children from low income groups. The educational facilities made available to the children of the urban poor are highly correlated with their parent's income.

At the college level, the situation is reversed. The pressure on colleges is high, thanks to students moving towards urban areas from nearby rural areas. However, there are set rules to provide admissions to such students...this has also contributed to greater pressures on colleges and this has resulted in an increased teacher-pupil ratio over the years.

In all types of schools the children of the urban poor have restricted entry because of their very low economic status...Despite the fact that the Compulsory Primary Education Act came into existence in 1961, the status quo remains even after a lapse of 30 years. There has been an expansion in educational facilities for all sections of society but these facilities are mainly used by the more privileged segments of the population rather than the populace belonging to the lower caste and classes.

Suggested Action Plan:

- The number of institutions should be increased by encouraging voluntary organizations to open schools providing good quality education to the disadvantaged sections of society.
- Such institutions should be located close to residential areas of the concerned communities.
- There should be cooperation and coordination between and among institutions offering various educational programs.
- The media should inform people about their rights and the relevance of education, the responsibility of the community for framing the curriculum and preparing and distributing textbooks.
- An action committee should be set up to establish local standards and ensure quality education for the children. This would help in reducing the drop-out rate and the withdrawal of children from the school programs.
- A flexible syllabus should be established so that children can develop local skills, good work ethics, favorable attitude toward gainful activities, and a curriculum that ensures a minimum level of learning.
- Teacher training programs should prepare teachers for educating the urban poor. The medium of instruction in schools should be the regional language or the language of the majority in the locality along with English.

How Much Have Traditional Patterns of Life Been Challenged in India's Urban Centers?

Worksheet 2: Cocksure Bombay, India's Pacemaker

(Edward Gargan, *The New York Times*, Dec 6, 1992. © 1993 by The New York Times Company. Reprinted by Permission.)

Nelson Wang is an Indian success story. More precisely, Nelson Wang is a Bombay success story.

"I came to Bombay in 1974," recalled Mr. Wang, as he slowly swirled a drink of cognac and hot water inside a cut crystal goblet. "I had exactly 27 rupees in my pocket," then about \$3.38, "when I put my foot down in Victoria Terminus (city's central rail station)." Mr. Wang now owns the glitziest restaurant in Bombay and is worth millions. "Only in Bombay could I do this."

If India dreams, it dreams of Bombay, its jumble of skyscrapers, the squatting colonial Islamic-Gothic edifices seemingly alarmed at the rush of modernity, the swish of "Bollywood" (Hollywood) stars and starlets, the relentless thunder of money being counted. Bombay - home to more than 12 million people - is India's gateway to the world, as the country's business, financial and cultural center. It is where India is being reshaped and, if India is to claw its way from poverty and socialism, where it will happen first.

"The city has great challenges and great opportunities," said Murli S. Deora, the leader of the ruling Congress Party here. "It is a city which is really ticking and alive. This is mini-India. It has all the religions, all the languages and people of all economic statuses. We are now at a critical point in our history. For India to succeed, Bombay will have to lead the way."

Ajit Gulabchand settled into a stuffed leather sofa in a private club. "Bombay is the first and only cosmopolitan city in India," he said. Mr. Gulabchand is the managing director of one of the largest construction companies in India. "Bombayites...would look down at the lack of sophistication of rural areas, of other cities. People dress differently. Go to the train station at rush hour. No one's wearing dhotis. There's no khadi here." (Dhotis, a swath of cloth wrapped around the waist, are traditional rural garb worn by men, while khadi is hand woven cotton cloth, the material favored by Mahatma Gandhi.)

Such differences are what sets India apart from the rest of the nation. Its rich are richer and its middle class more numerous than in any other city in India. Unlike any other town or city in India, Bombay has no cows wandering the streets of the central business district. The black and yellow three-wheeled motor rickshaws, the everpresent urban transport, are banned here. Billboards along the streets less often blare messages for cigarettes or televisions than for stock offerings. Five or six years ago, Bombay's yellow pages carried listings for astrologers that ran for two full pages that ran for two full pages; today local stargazers command less than a column of space and one of them lists that he has a M.B.A. from the USA. In contrast, there are more than six columns of stockbrokers.

The world's most complex lunchtime food distribution network operates in Bombay, an elaborate choreograph in which more than one million tin lunch boxes are collected from workers' homes and delivered to office and retail workers all across the city... "Bombay is where it is happening," said a Bombayite, sinking into the deep cushions of a couch in her apartment overlooking the Arabian Sea. "The number of entrepreneurs this city has produced, none other could produce that," said another important member of the financial community. "This is the soil that gives you the courage to do things. It's not a bureaucrat's city. When I hire someone, I don't care what caste he is. Who can do the job is what matters. No one cares if you are South Indian, North Indian, a Punjabi, a Bengali. It's all on people's merits."

If there is one measure of Bombay's embrace of new ideas, indeed of Western ideas, it is the 18 classical psychoanalysts who work there. "I think Delhi is all those years a village," one of these analysts said. "Bombay is made up of people from all over the country. There definitely has been an erosion of traditional cultural constraints here. Take food. In India, in old traditional families, food is the symbol of who we are. Brahmins eat this, Sikhs eat that. Here people experiment with food. Here more than anywhere there is a mix of food. Brahmins will come here and be food sellers or fish sellers, something they would never do in Uttar Pradesh or Harayana. Bombay is where you shed your caste."

FOCUS QUESTION**How Critical are the Population Issues Facing Contemporary South Asia?**

- ▶ Increasing population requires more resources.
- ▶ Improvements in life expectancy and health care have contributed to rapid population growth.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify and discuss population issues and conflicts in India.
- ▶ Students will be able to debate the impact of population growth on the economy, living standards, governmental policy and rural life of contemporary South Asia.
- ▶ Students will be able to assess the implications of population issues on India.

TEACHER BACKGROUND

India has been struggling with the issue of overpopulation for the last 100 years. Since 1947, India population has almost tripled and it is estimated that India will outstrip China as the world's most populous nation by the year 2015. Whereas India has shown enormous success in feeding their people, they have had remarkably little or mixed success in controlling their population growth, although India has had a lower population growth rate than most of Africa and Central and South America.

As we all know, India is largely a nation of rural villages, populated by tradition-bound and often illiterate peasants. For many of these people, numerous children is equal to happiness, especially many sons. Male children secure the old age of parents because they will be responsible for supporting and caring for their parents in their old age. Female children, on the other hand, leave the family's household and join their husband's extended family, often requiring a dowry. If a family produces female children, they will continue to procreate until there is at least one male heir, preferably two.

The flip side of the coin regarding population is the number of children surviving infancy, the number of mothers surviving birth and the extended lifespan of the Indian people. Births outstrip deaths, contributing to the burgeoning population. The government in New Delhi has tended to focus the responsibility for birth control on the women of India with programs ranging from contraception to sterilization.

SPRINGBOARD

- ▶ Teacher will place the following statistics on chalkboard:

5,000,000,000	3,500,000,000	5,400,000,000
9,500,000,000	12,600,000,000	3,400,000,000

- Which of these figures do you think is the world's population today? (5,400,000,000)
- What percentage of the world's population do you think is Indian? (850,000,000)

PROCEDURE

▶ Distribute **Worksheet 1A: Access to Family Planning is Increasing**

- How does this article relate to the issue of global overpopulation?
- Why is access to family planning services and information vital for people around the world?

Distribute **Worksheet 1B: President's Call to Check Population Explosion**

- Why is the population issue disturbing the President of India?
- According to his comments, what might result from population control?
- ▶ The question of overpopulation in India is very complicated and deeply related to the culture of the nation.

Distribute **Worksheet 2: May You Be the Mother of a Hundred Sons**. Teacher will debrief responses with the class.

- What do you think is the major problem facing population control in India?
- What policies has the government begun (and ended) to curb population growth?
- Why do Indians feel the slogan "A Small Family is a Happy Family" is not true?
- The article says it is difficult to change people's attitudes. Do you agree or disagree? Why? Why not? What other attitudes prevalent among the Indian people have been difficult to change? Give examples.
- If you were a legislator in India, would you vote for or against these proposals?

SUMMARY/APPLICATION

- ▶ The question of curbing population is a world-wide issue. We have looked at the way other nations deal with the issue of overpopulation.

Distribute **Worksheet 3: Family Chart** and **Worksheet 4: Family Planning Challenge**

Using this chart and the reading as examples of a government's efforts to change people's attitudes toward family size, develop either a written proposal, a manifesto, an announcement or a poster showing the onset of a new population program.

ALTERNATIVE STRATEGIES

- ▶ Distribute **Worksheet 5: Pakistani Prospects**. Have students compare and contrast Indian and Pakistani progress and concerns on the population issue. Expand lesson to compare a range of population issues in "developed" and "underdeveloped" countries.
- ▶ Students can develop a series of recommendations which would be applicable in many societies and in many different time periods; e.g. U.S., Japan, England, Eastern Europe, 18th century, 16th century, etc.

How Critical are the Population Issues Facing Contemporary South Asia?

Worksheet 1A: Access to Family Planning is Increasing, Report Says

(George D. Moffett III, *Christian Science Monitor*, October 15, 1992. © 1992 The Christian Science Publishing Society. All rights reserved.)

The dimensions of global overpopulation are illustrated best by simple statistics. Every 24 hours the earth takes on a quarter of a million new passengers. The numbers alarm demographers and environmentalists.

But a report issued today entitled "World Access to Birth Control," brings some cheer to the gloomy subject. Even as the human family swells, access to family planning services and information is improving "dramatically."

The biggest gains have been in the developing world, where 95 percent of future population growth is projected to occur. The result is that for the first time millions of couples now have the ability to choose how many children they want and when they want to have them.

Using data collected in 1990, the report says 50% of couples use some method of contraception, up more than 15 percentage points since the last report in 1987. Excluding China, contraceptive use in developing countries during this period has risen by about 1/3rd.

The report says the global contraception-prevalence rate must rise to 75% before world population growth can be stabilized. If this rate is reached by the end of the century, population could stabilize at 9 billion by the middle of the 21st century. The current world population is 5.4 billion.

Worksheet 1B: President's Call to Check Population Explosion

(*The Times of India*, New Delhi, August 15, 1991)

The President tonight underlined the need for checking the population explosion by evolving a national plan of action along with limiting wasteful expenditure, striving for a tolerant society, etc.

In his broadcast to the nation on the eve of Independence Day, he said the highest priority should be accorded to drawing up an action plan for stabilizing the population.

"The disconcerting (disturbing) rise in our population dilutes, if not nullifies (voids), the progress we made. Higher percentage of literacy goes along with a lower rate of population growth...Therefore, he said, the implementation of the principle of compulsory primary education might serve the dual purpose of advancing literacy and containing the population explosion."

Exercise:

1. According to the first article, what gains have been made in controlling population world-wide?
2. Why do the Indians agree with the need to control population? What outcomes do they believe will occur with population control? Do you agree? Disagree?

How Critical are the Population Issues Facing Contemporary South Asia?

Worksheet 2: May You Be the Mother of a Hundred Sons: A Journey Among the Women of India. (Excerpted from Chapter 11, "Small Family, Happy Family: The Lessons of Population Control," Elisabeth Bumiller, New York: Random House Inc., 1990. Reprinted by permission.)

In a parched corner of India, there stood a local government health center, where I observed that India's population-control establishment bureaucratically referred to as a "laparoscopy camp." I found four peasant women ranging in age from thirty to twenty-two, all mothers of two or three. They were all squatted barefoot and huddled together, frightened and wide-eyed. The government nurses had tied the women's full-length petticoats up high to create make-do surgical gowns. Each of the women had come to the health center under pressure from local government health workers, whose pay would be docked if they did not meet the strict annual quotas of sterilization cases. The women were poor, illiterate and leading hand-to-mouth existences after a summer of drought. They desperately needed the \$24 payment promised by the government. Within one hour, the four women were sterilized. The speed of the operations explained why the laparoscopies had become a popular method of sterilization in India. The women feel only mild pain in their stomachs, and it was presumed they would be able to start normal activities after only 24 hours of rest at home. The doctor normally held these "camps" or clinics twice a month, sometimes attracting dozens of patients by advertising with leaflets and passing the word through his nurses and midwives.

Before I saw the "camp," it was easy for me to sit in New Delhi and think that part of the answer to India's population problem was simply to sterilize more people. But once I saw the procedure for myself, my reaction was that treating women as if they were cattle could not possibly be the most humane or even the most effective method of population control... Yet I also knew it was too easy to simply criticize the excesses and mistakes of the program. The truth was that something urgently had to be done to prevent India from over-populating itself toward self-destruction.

The nation's population statistics were well known... At independence in 1947, the population of the country stood at 342 million; by 1988, that number had more than doubled to 800 million. Paradoxically, overpopulation was the result of progress and development. India's overpopulation was the result of progress and development. India's population had been virtually stationary at the beginning of the century, before the spread of penicillin and vaccines, because people died routinely from infections, plagues, cholera and malaria. Medical advances since the 1920s had succeeded in substantially lowering the death rate, but there had been no corresponding drop in the birth rate. Sometime in the next century, India is expected to surpass China as the most populated country in the world. In 1988 one out of every six people in the world was an Indian, and every year the country grows by 15 million people - the equivalent of the population of Australia.

The government is hardly blind to the dilemma. Reducing fertility became part of the Indian government's official policy in 1951, and since then the country's population-control program has grown to become one of the largest and most complex in the world. Over the years, India relied on an array of nonterminal family-planning methods - interuterine devices, the pill, condoms - but the core of the program was always the sterilization of men and women. It was chiefly sterilization, for example, that succeeded in bringing down the birth rate from 47.1 live births per 1,000 people in the 1960's to around 34 per 1,000 in the 1970's. When an official in the government began to use aggressive and coercive methods, with widespread reports of forced vasectomies, the government turned to sterilization of women, a much more difficult and dangerous procedure. As a result, by the early 1980's, India's birth rate was stagnating at around 33 per 1,000. (As a way of comparison, the U.S. birth rate not a record high of 26.5 per 1,000 during the height of the postwar baby boom in 1947; in 1985, it was 15.7 per thousand. It is also significant to note that India's birthrate has continued to decline.)

In the fall of 1986, after a long period of preparation, the government announced a five-year, three-billion dollar "revised strategy" to promote the goal of a two-child family by doubling the money spent on health and family planning, and using television, radio and posters in an extensive adverting campaign. To improve literacy and health care for women, the program envisioned a "women's Volunteer Corps" of two million members, to be selected from India's villages at the rate of one for every sixty families and then trained by the government to provide rural women with information about health care, immunizations, nutrition and birth control. The overall strategy was praised by population experts at the United Nations as an intelligent, promising program, but as always,

coordinating a master plan from Delhi through the vast bureaucracy was overwhelming and two years later much of the program had not been implemented and the "Women's Volunteer Corps" existed only on paper.

A more fundamental obstacle to population control was, as it has always been, the Indian family's overwhelming desire for sons. Surveys in the 1980s showed that 90% of the population was aware of the family-planning program, and as many as 65% thought it was a good idea to limit the size of families. But the truth was that most couples preferred to have two sons, no matter what encouraging statements they might make to the contrary. In the absence of a social security system, parents felt they needed someone to provide for them in their old age - ideally an heir and a spare. In pursuit of these sons, parents often had five or six children.

One of the main misconceptions of India's approach to population control has been the family-planning message "A Small Family is a Happy Family," which was plastered on billboards and buses and in health centers and offices around the country. In fact, the slogan made sense only to the kind of people in Delhi who had devised it. Urban, educated families knew what it cost to raise, educate and find jobs for more than two children, but throughout the rest of the country, it was still the large family that was the happy one. For most families in India, more children mean more hands to help in the fields, and therefore more income. The attitude was changing among some of the poor families in the cities, who had no opportunity for field work, but in rural areas I was told that most families still thought the economic benefits of their children's labor outweighed the burden of feeding them. "Where there is work, two hands do amount to more than one mouth." India's family planners had learned their lessons too, and readily admitted that their "small family, happy family" message had failed. The government's revised strategy abandoned the whole approach and instead focused on the health of women and children.

But trying to change people's attitudes through an advertising campaign was an uphill fight. Even legislation has its limits. Although the legal age for marriage is 18, in rural areas this was almost completely ignored, and the government estimated that three million out of the four million marriages in the country each year involved an underage bride. The government has also tried offering incentives to families practicing birth control, such as preferences on loans for water buffalo.

...No one in India disputed the notion that the status of women had to improve, and doing so was actually an official part of the government's population-control program. As the revised family-planning strategy stated: "Significant impact on fertility can be brought about when the status of women is raised and they become equal partners in the decision making." The problem, of course, was that educating enough women to make a difference in the birth rate would take several generations, and India did not have that kind of time. "If we rely on standards of living improving, then it will be too late. We don't have 100 years to experiment with."

"Our population problems are frightening," one of India's top population-control officials concluded. Although the \$3 billion that India had allocated to family planning over a five-year period seemed an enormous sum, in reality it was only 1.5 % of the government's annual budget. "You often hear people wonder why we are wasting so much money on population control. My own feeling is that we are wasting money unless we spend a lot more. Only a massive effort will solve the problem."

Exercise:

1. List three obstacles to effective family planning in India today.
2. Why is this book entitled, "May you be the Mother of a Hundred Sons." Explain.
3. How does the desire for sons impact on population control?

How Critical are the Population Issues Facing Contemporary South Asia?

Worksheet 3: A Family Chart

(Reprinted courtesy Indian Book Depot, New Delhi, INDIA)



How Critical are the Population Issues Facing Contemporary South Asia?

Worksheet 4: India's Family Planning Challenge: From Rhetoric to Action

(Shanti R. Conly and Sharon L. Camp, The Population Crisis Committee, Washington D.C., 1991. Reprinted by permission.)

Beginning in late 1991, a newly elected government in India assumed national leadership on population and family planning...The success of India's family planning effort will influence the ultimate size of the world's population. With about 875 million people and growing at just over 2% a year, India's population will overtake that of China by 2035 and could eventually exceed two billion.

Since 1951, the Indian government has sought to reduce the birthrate by establishing a nationwide network of family planning services. But fertility has fallen more slowly in many parts of India than in a number of other countries. Forty years after the inception of family planning efforts, average family size has fallen from over six to about four children. The government's long-standing goal of reaching a national average family size of slightly over two children - the replacement level that will eventually lead to a stable population size - around the year 2000 appears unrealistic. Population stabilization is not yet on the horizon.

Yet the Indian family planning program is by no means a failure. Indeed, India's achievements in reducing fertility are significant for a poor, largely rural and traditional society. In 1988, 45% of all Indian couples of reproductive age were using a method of contraception, primarily female contraceptive sterilization. To date the program has prevented about 90 million births. Over the past 30 years, the birthrate and average family size has fallen by about one third, a decline which can be traced to family planning efforts...The pace of fertility decline has varied greatly across the country. In the south and west, the states of Kerala and Goa have already achieved an average family size of two children. In Tamil Nadu, Karnataka, Maharashtra and Gujarat, there is a strong trend in the direction of small families. But in the larger northern states of Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh, which accounts for almost 40% of India's population, average family size is still between four and six children.

On paper India has a model population policy, which aims to provide family planning within a broader context of maternal and child health care, emphasizing volunteerism, an informed choice among contraceptive methods, and popular participation...In reality, the family planning program at the field level has been characterized by a single-minded focus on sterilization, poor quality services, and an inflexible, overly centralized approach to resource allocation and management...Thus, critical weaknesses continue to constrain the effectiveness of family planning efforts, and reorienting the program at the grass roots level remains a difficult but critical challenge...While the current enthusiasm for change appears genuine, the government needs to demonstrate that it can move its new policy agenda beyond the level of rhetoric to action.

I. India has established a vast and comprehensive network of government family planning facilities. But overall, public sector services are highly inefficient, and the poor quality of services contributes to low utilization of government facilities.

...despite a dense network of physical facilities and staff, family planning efforts are often inadequate and ineffective, especially in the north where women live in physical seclusion and the need for community services at the community level is the greatest...Studies suggest that family planning staff have regular contact with a relatively small proportion of the population, and that worker productivity is low...the quality of services is also generally poor. Counseling is almost nonexistent. Family planning staff are more interested in recruiting new clients than in providing follow-up support and supplies to existing contraceptive users...There is wide-spread agreement that virtually all staff needs to be systematically retrained and strengthening outreach is also essential.

II. An important achievement of the Indian family planning program is the widespread availability of contraceptive sterilization, a safe, highly effective and appropriate method for those couples who do not want more children. But the focus on sterilization has contributed to the neglect of the hormonal and barrier methods preferred by younger women, diminishing the demographic and health impact of existing services.

Because of the emphasis on sterilization, family planning services have appealed primarily to older women who have completed childbearing. In 1988, only 20% of couples under the age of 25 were using a contraceptive

method. Fertility rates are actually rising among younger couples, especially in urban areas...Alternatives to sterilization are limited...Even contraceptive methods that are approved for use in India are not universally available. Until recently, prescription requirements were a barrier to the availability of birth control pills, especially in rural areas where physicians are scarce...The Indian government was among the first in the world to experiment with the subsidized promotion and sale of condoms through retail outlets. Still, commercially marketed condoms are after unavailable in small and remote villages, and marketing of pills only began in late 1991...Most experts agree that the top priority is to broaden contraceptive options.

III. Abortion - known by the term medical termination of pregnancy (MTP) - is legal in India on fairly broad grounds. But abortion information and services are not readily available in most rural areas.

Improved access to abortion needs to be part of an overall strategy to help couples prevent unintended births, including those resulting from contraceptive failure.

IV. The family planning program still relied too heavily on an inefficient government public health infrastructure, especially in rural areas. There is the need for a more pluralistic approach using private agencies.

The government needs to support a broader range of private sector activities, encouraging these voluntary organizations to allow the public broad based access to birth control pills and condoms. Private health providers should also be allowed to deliver family planning services.

V. India has vast regional differences while the government's policy tends not to differentiate. The program should allow for modifications in response to local needs.

A more decentralized approach would make the public sector family planning program more responsive to local level needs. One proposal is to develop a system of block family planning grants to the states and the states would bring this down to the district level.

VI. The Indian government has not fully exploited the potential use of the media to support family planning efforts. Public education appears to be one of the weakest links in the Indian family welfare program.

Population experts advocate far greater emphasis on public education. They urge the government to embark on a major public education effort to raise awareness of the population problem...Media messages should stress the benefits of family planning and dispel the perception that family planning is the same as sterilization.

VII. The low status of women in Indian society, linked in turn to traditional preference for sons, remains one of the most powerful cultural barriers to fertility reduction.

Higher levels of investment in education and health are especially important in the northern states. There is the need for programs to expand women's educational and income earning opportunities and improve children's health.

Exercise:

1. Based upon this reading, describe three major problems which currently exist in India's plan to curb population.
2. If you were a member of the Indian Parliament, what recommendation would you make to change or improve the policies. Explain.

How Critical are the Population Issues Facing Contemporary South Asia?

Worksheet 5: Pakistani Prospects

(Abid Aslam, *Populi*, November 1993, pg 8-10. Reprinted by permission.)

Pakistan's family planning programme has been on a political see-saw since it began more than three decades ago, its fortunes rising and falling with changes in government and legislation. In 1991, the programme seemed to be riding high. The government of Nawaz Sharif embarked on what it termed "renewed emphasis": a bid to accomplish goals set but ignored during the country's seventh five-year development plan, in the ten months remaining before the plan expired.

Last year, the programme came down again. The United States Agency for International Development (USAID), announced it would cease operations in Pakistan under the Pressler Amendment, a 1985 law prohibiting US assistance to countries that do not sign the UN nuclear non-proliferation treaty. USAID provided as much as half of all external assistance to the nation family planning programme, according to programme documents. The agency completed its withdrawal in June this year. Other supporters are trying to make up for the shortfall. UNFPA has extended "bridging" funds for some non-governmental organizations (NGO's) while they seek alternative sources of support. But funding remains lower than before. Condoms have had to be rationed.

The new government, Prime Minister Benazir Bhutto's second, is a tentative coalition which includes opponents of family planning. The political future of family planning in Pakistan remains in the balance. Programme documents show that the programme suffered significant setbacks even when the political see-saw tilted in its favor, however.

High-risk births

Family planning became part of official Pakistani development planning in 1955, although national programme activities did not begin until 1960, according to the latest UNFPA Programme Review and Strategy Development (PRSD) report. The total fertility rate, estimated at around six children per woman, has not decreased appreciably since the late 1960s.

Preliminary findings from the 1990/91 Pakistan Demographic and Health Survey (DHS) "support the conclusion that [the programme] has been less effective in convincing large numbers of people to use family planning than in raising awareness of its existence," according to an advance copy of the PRSD report. More than three-fourths of all women know of at least one modern contraceptive, according the DHS findings. Some 54 per cent of married women say either that they want no more children or that they like to have another child only after two or more years. But only 45 percent could name a source from which to obtain family planning services. About 12 percent of married women use contraception; as few as five percent use methods other than withdrawal and periodic abstinence. By contrast, contraceptive prevalence rates are 42 percent in neighboring India and 26 percent in Bangladesh, according to programme documents.

Although contraceptive use is still uncommon, fertility has begun to fall, mainly because people are getting married later in their lives, according to the DHS findings. On average, women get married for the first time at age 22, when in 1961 the average age was 16. Nevertheless, at current growth rates, Pakistan's population is set to double to some 230 million in 22 years, according to government and UN projections. By contrast, the doubling time for South Asia is estimated at 30 years; for Asia as a whole, 39 years.

Some 85 percent of births take place at home, according to DHS. Only one birth in five is attended by a doctor or a nurse, and more than two-thirds of women receive no antenatal care. More than four in ten births are considered "high-risk": Birth intervals are too short; mothers are too young or too old, and are having too many babies. According to a National Institute of Population Studies report: "If these high-risk births could be eliminated through proper timing and spacing of births, the infant mortality rate could be reduced by 20-25 percent. This would save 110,000 infant lives per year, or about 300 babies each day."

Significant flaws

The Pakistan programme has suffered significant flaws even when official support was at its height, according to the PRSD report. The period of "renewed emphasis," for example, was marked by projects that were "in varying degrees, overambitious, unfocused, and insufficiently based on research," the PRSD report states. This may have been because of programmers' desire to "make up for lost time," the report states, citing "evidence of hard work and [a] desire to accomplish much in a short time." Much of this work has followed "a top-down approach" at the expense of community dialogue, however, and "there is currently a lack of co-ordination at the federal and provincial levels.

The Sharif government's plans included setting up 130 "mobile service units" - clinics in buses - to reach villages not served by health centres. By the end of 1991, only six buses were running, according to the report. Meanwhile, "many

reproductive health outlets are performing below their capacity, probably due to the distances most clients have to travel to reach a centre," it states.

Family welfare centres (FWCs) form the backbone of the Ministry of Population Welfare's service delivery network. Although these centres "provide a good service," the report states, "only eight percent of women [using contraceptives] obtain family planning services from an FWC, whereas 80 percent utilize hospitals and pharmacies...In a number of instances, FWCs are located close to a Basic Health Unit and thus...duplicate some services unnecessarily."

The number of NGOs offering family planning information and services has increased from nine in 1985 to 121. But their work is seriously impeded by "administrative problems such as delays in receiving funds approvals and technical approvals for projects" through the governments NGO Co-ordinating Council. The latest withdrawal of USAID funds could hit NGOs especially hard. When the agency withdrew funding in the 1970s, Pakistani NGOs took to six to seven years to recover, according to Ahmed Al-Kabir of the Association for Voluntary Surgical Contraception.

Before USAID withdrew, the programme had other problems. The report points out that most spending on facilities, contraceptive supplies, research, and training at federal and provincial levels is tied to projects that must be approved yearly, and that the Ministry of Health has no recurrent or development budget allocations for family planning.

The shackled half

Khawar Mumtaz, co-ordinator of the women's resource centre *Shirkat Gah* (which means "place of participation"), says Pakistani men expect their women to shoulder the responsibility for family planning, but balk at giving them the authority to limit their fertility. With other women leaders in the growing NGO movement, she welcomed the political see-saw's pro-family planning tilt in 1991. But she was cautious about the likelihood of government making good on its promises to improve women's status in Pakistani society.

This caution was born of repeated disappointments such as the story of the Pakistan Commission on the Status of Women. The Commission was established in 1983, the year the government proclaimed that "no society can ever develop half-liberated and half-shackled." Two years later, the Commission reported on the status of women in a country where boys' schools outnumbered girls' two-to-one; where only 18 in every 100 women were literate; and where, in the countryside, one in three girls aged 14-19 was married at the time of the 1981 census. The report was withheld from the public until 1989 when, after two changes in government, the Ministry of Women's Development was established and the report was unveiled to intense public debate.

Since then, the PRSD report states, "the lack of priority given to WID [women in development] in the overall national development framework (similar to the national population programme) has remained almost constant: the financial allocation for WID rose marginally from 0.2 percent to 0.3 percent of the Federal Public Sector Development Programme." There is no women's section in the federal planning commission or at the Ministry of Planning and Development, nor are there women's sections in the relevant federal ministries or provincial departments. For that matter, "a job quota of 10-15 percent for women in the public sector established during the sixth plan period was neither enforced nor promoted through support structures, such as day-care centres or creches," the report states.

As for the Commission on the Status of Women, it "has not been formally reactivated since it presented its reports in 1985," according to the report. And the women's ministry "is unable to perform the ...watchdog functions which an independent commission can be mandated to carry out."

Exercises:

1. How does the Pakistani program compare to India's? What are the differences?
2. Which would you consider more successful? Explain your position.

FOCUS QUESTION**Women in India:
How Much Have Their Lives Changed Since Independence?**

- ▶ The role of women in India needs to be carefully described within the Indian context.
- ▶ Some Indian wives have been victimized in dowry deaths and bride burnings.
- ▶ Indian women are increasing their presence in politics, law, medicine, business and other public roles.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the characteristics of traditional Indian female roles.
- ▶ Students will be able to explore examples of abuse to women in contemporary India.
- ▶ Students will be able to decide if women's lives have changed in modern India.

TEACHER BACKGROUND

Women in India continue to play traditional roles even while changes are occurring. Many of the ancient attitudes about women can be traced back to the Vedas and other texts. Although women realize that the circumstances of their lives are changing, many continue to abide by these values, feeling it gives substance and structure to their lives. This tends to be truer among women in rural areas than among urban women. However, even urban women usually welcome arranged marriages and wait to move up the hierarchy in their husband's household. Educated women are making more and more unilateral choices but among the educated it is accepted that it is appropriate for the family to select a mate rather than encourage "love matches."

Probably the most publicized aspect of women's lives in India today are the two issues of "bride burning" and the recurrence of sati (sutee). The government has reacted quickly to these problems and has been decisive in prosecuting and punishing the wrong-doers. However, many women's groups feel the government can be even more speedy in its actions and these women continue to bring us issues of bride burning in the press and on Indian TV. The last issue is sex selection among those who can afford tests to determine the sex of the unborn foetus. Many feminists, both in India and throughout the world, register strong indignation at this practice and cite the lower female birth rate in India.

In discussing the issue of the role women play in modern India as well as their importance in the entire social and political scheme, it is important that the teacher take a more leveraged point of view in the classroom. It is very easy (and somewhat biased) to develop the picture of abuse toward women as exemplified by dowry deaths and female infanticide. However, on a deeper and more significant level, it is important to examine sex ratios throughout India to see how a female baby is regarded and treated. These figures show that female babies can be systematically "overlooked" during the crucial primary years of their lives. In rural areas it is more likely that boy children will be taken to see the doctor if there is illness. After all, in rural areas a doctor's visit means that both parents must lose two to three days work (and wages) because the doctors are only in towns and rural women do not travel alone through the countryside. It is also more likely that boy children receive a large portion of food or milk. Sex ratios in all the states overwhelmingly indicate that male children outnumber female children although the number of female children born is greater than the number of male children. It is also interesting to note schooling figures among young males and young females. In rural districts, females are kept in the house to assist the women with their endless round of chores while male children are given greater opportunity to attend school.

It is important to note in these two lessons show many aspects of women's lives, although it is not all inclusive. Many of these materials can be used in other lessons or changed in placement. It is important to remember that the women's issues here are not all-inclusive nor the most significant. Women's issues change depending on caste, class, location, economic background, etc. In dealing with women in India today, as with women throughout the world, it is important to note that many issues are occurring concurrently as women change their lives.

SPRINGBOARD

- ▶ You are to be interviewed regarding the current status of women in the United States.
- What would you state as major victories for women? Why did you make that choice? Explain. What major failures are there? Explain.
- Do you think women around the world have made the same gains? Explain.

PROCEDURE

- ▶ Many attitudes about women go back centuries in a culture.

Distribute Worksheet 1: Ancient Attitudes Toward Women

Allow students time to read worksheet and complete exercise.

- What did you learn from this reading?
- What is your reaction to these attitudes?
- If you were a woman in this society, how would you feel?
- Do we have similar attitudes in our culture? Give examples.
- How do you think these attitudes can limit women's potential?
- Which reading do you agree with? Why? Explain.

▶ Distribute Worksheet 2: The Interview

Teacher (or student) will read story aloud.

Students will work in dyads or triads to complete exercise.

- How does this story show attitudes toward women "in action?"
- How would most women in the West react to this situation?
- Do you agree with the husband's point of view? The wife's point of view? Explain.

- ▶ Today there are larger issues facing women in India.

Distribute Worksheet 3: May You be the Mother of a Hundred Sons and
Worksheet 4: ...A Dowry Buys Death (Optional)

Divide class into four groups. Each group will read one of the selections. The readings have Roman numerals. Teacher will "debrief class" with a graphic organizer, each group reporting out on the women's issue they have read about.

CONTEMPORARY ISSUES FOR INDIAN WOMEN

ISSUE	EXAMPLE	OUTCOME	REACTION
"Bride Burning"			
Dowry Abuses			
Sati			
Female Infanticide			
"Sex Tests"			

- How much have women's lives changed since Indian independence?

SUMMARY/APPLICATION

- ▶ In America, we use the expression, "You've come a long way, baby" to talk about changes in women's lives.

Distribute **Worksheet 5: Indian Village Women Fight State, Husbands to Ban Liquor.** Women in India find many obstacles stopping the improvement of their condition.

Write a paragraph describing some of the issues facing women and develop a plan to address and redress one of these issues.

ALTERNATE STRATEGIES

- ▶ Students could write an essay describing the ideal role of men and women in modern marriage. They could compile articles from the newspapers or magazines depicting changing sex roles for the contemporary female. If possible, students can gather modern "women's magazines" from India to show how many women in India are leading the fight for change in their roles.
- ▶ Students can research modern India literature, focusing on the writings of young women and how they see their roles in contemporary India.

Women in India: How Much Have Their Lives Changed Since Independence?

Worksheet 1: Ancient Attitudes Toward Women

(Adapted from "Men Were Masters," *The Times of India*, Sunday Supplement, July 24, 1988.)

Indians will often explain their attitude and treatment of women through the religious texts and in the examples of heroes and heroines from ancient literature. The following is an excerpt from a 1988 article in the *Times of India* which was entitled "Men were Masters."

...The Indo-Aryans established a social system in which the father, instead of the mother, became the head of the family. The mother continued to be necessary and important...but she had no independence. She came to perform her duties as wife, mother and housekeeper within a framework that had been prepared in advance by the patriarch.

Women were obliged to abide by the laws which had been made by men...Vedic society was very largely a society of males, not a society of people. Women could be admired and respected, no doubt, but such admiration or respect depended on men and could not be demanded by women in their own right. No women could live or work for her own sake.

All women had to marry and bear children, particularly male, to achieve fulfillment. The ancient texts are full of prayers for the birth of a son...There is a hymn which says, "May we possess a family of males." There is no hymn in any of the ancient prayers for the birth of a daughter. on the contrary, there are prayers and ceremonial which seek to prevent the birth of a daughter. In one of the ancient texts, a king who had 100 wives and no sons and who longed for a son is told: "The son is the boat of salvation, a light in the highest heaven. A wife is a comrade but a daughter is a misery."

The *Laws of Manu* state:

*Her father protects her in childhood,
Her husband protects her in youth,
Her sons protect her in old age -
A woman does not deserve independence.*

It continues to state:

*She should always be cheerful,
and skillful in her domestic duties,
With her household vessels well cleaned,
and her hand tight on the purse strings...*

*In season and out of season,
her lord, who wed her with the sacred rites,
ever gives happiness to his wife
both here and in the other world.*

*Though he be uncouth and prone to pleasure,
though he has no good points at all,
the virtuous wife should ever
worship her lord as a god.*

The ideal of the suffering wife and mother is enshrined in classical Indian literature. Sita, from the *Ramayana*, serves as the role model for this value. She never questioned her husband Ram and remained loyal to him even though he required her to go through an ordeal by fire and later banished her to the forest when she was pregnant with his twin sons. She is supposed to have said:

Do thou tell the king (Rama) that he is still my last refuge. I do not care for this body as for his good name. For a woman, her husband is her god, her friend, her mentor; there his work should be done even at the cost of her life.

However, there is another point of view. Read the story of the woman who has wisdom and learn how she rules her household while her husband obeys her instructions:

In the village lived a Muslim named Akbar. He was very poor. He bought wood, sold it to the bazaar, and bought grain which his wife would grind. Then he ate. Daily he did his work this way. One day a king named Akbar passed by and asked him, "Who are you and what is your name? Tell me."

He answered, "I am a Muslim and my name is Akbar."

When the king heard this he became very angry and returned to his house. In the evening he said to his wife, "My name is Akbar and I rule the kingdom. But I met a woodcutter and his name is also Akbar. What is the meaning of this?"

His wife replied, "His wife is slovenly. Because of this he has many troubles."

The king responded, "I am going to send you to his house: you are not slovenly."

When the king saw the woodcutter, he said, "I will give you my wife and I will take your wife." The king's wife went with the woodcutter. When she arrived at the house she saw the problem. The house was very dirty and broken everywhere. She began cleaning it immediately and cleaned until the woodcutter returned. Then she ground the grain and cooked it, keeping some food aside as she thought, "In the morning he can go quickly to cut wood. He can take his breakfast and bring back more wood."

In the morning she gave him the food. He asked if she had eaten. She replied, "I ate, but a little food was left over, so I put it aside." The woodcutter cut more wood than ever before, sold it in the bazaar and made more money. He bought grain with the money, his wife fed him, he got stronger, cut more wood, until he cut twice as much per day than before. After many days, his wife had saved two or four rupees and said, "Buy a buffalo and put two bundles on it. You carry one bundle."

So he bought a buffalo and took it with him every day. Eventually he saved 20 or 25 rupees, so he bought a bullock cart and again doubled his daily income. The he stopped selling wood in the market and asked his wife what he should do.

"Make a pile of wood and when someone needs it, you can give it." When he had gathered two or four piles, an enemy set fire to the wood. From the wood came a great pile of gold. Seeing this, his wife said, "Look at how much gold we now have. Go to the king and ask him to give us land somewhere and build a house there."

So he went to the king and asked him, "Sir, give us a place where we can make a house." The king gave the necessary order and he made a fine brick house. One day his wife said, "Today invite the king."

So he went to the king and said, "Here is an invitation to our house."

The king said, "I will come with all my subjects. If you can feed everyone then I will accept your invitation. Otherwise not."

The woodcutter replied, "I will feed all the people."

The king thought, "Where will he get enough food to feed everyone?" But he accepted the woodcutter's invitation. That evening everyone came. The woodcutter fed them all.

Then the king himself came to eat and the wife said, "Tell me, is this women slovenly or not?"

The king said, "Yes, that women was very slovenly. Since she came to my house, I have lost thousands of rupees." Then he added, "If the woman of the house is slovenly, even the food becomes bad. If the woman of the house is ordered by Lakshmi (goddess of wealth and prosperity), there is no lack."

Exercise:

1. How does the first reading characterize the traditional role of women in India?
2. How does the second reading agree or disagree with the first reading?
3. Where do they differ in the attitude toward women? Explain.

Women in India: How Much Have Their Lives Changed Since Independence?

Worksheet 2: The Interview: A Story by Ruth Praver Jhabvala

(Adapted from *Stories from The New Yorker*, New York: William & Morrow & Co.)

The narrator of this story is a young Indian man who belongs to a typical urban Indian family. Marriages in India are generally arranged for young people, who, after marrying, live with the husband's parents. In this highly traditional society, women are taught to be subservient to men, and women's roles outside the home are few. Within the home, the mother or the wife of the oldest son dominates the extended family, supervising the cooking, making the decisions, and keeping the keys.

...I spent much more time than usual over myself that morning...My sister-in-law and wife watching me, my sister-in-law smiling and resting one hand on her hip and my wife only looking anxious. All night she had been whispering to me, saying, "Get this job and take me away to live somewhere alone - only you and I and the children." I had answered, "Yes," because I wanted to go to sleep. I don't know where and why she had taken this notion that we should go and live alone.

...I sat on the floor and my sister-in-law brought me my food on a tray. It may sound strange that my sister-in-law, not my wife, should serve me, but it is so in our house. It used to be my mother who brought me my food, even after I was married; she would never allow my wife to do this for me, though my wife wanted to very much. Then, when my mother got so old, my sister-in-law began to serve me. I know that my wife feels deeply hurt by this, but she doesn't dare say anything. My mother doesn't really notice things anymore - most of the time she sits in the corner by the family trunk and folds and strokes her pieces of cloth. Nobody else is allowed to touch them, and once, I remember, there was a great quarrel because my wife had taken one of them to make a dress for our child. My mother shouted at her (but then she never liked my wife) and my wife was very much afraid and cried and tried to excuse herself. I hit her across the face, not very hard but not because I wanted to, but only to satisfy my mother.

I have found that women are usually kind to me. I think they realize I am a sensitive person and that therefore I must be treated gently. My mother has always treated me very gently. I am her youngest child, and I am 15 years younger than my brother who is next to me...Right from childhood I have been a person who needs a lot of peace and rest, and my food, too, has to be more delicate than that of other people. I have often tried to explain this to my wife, but she is not very intelligent, she doesn't seem to understand.

Now my wife was watching me while I ate. She was squatting on the floor, washing our youngest baby. She was anxious I should get this job. I cannot imagine why she wanted us to go and live alone, when she knew it was not possible and would never be.

But even if it were possible, I would not like it. I cannot leave my mother and I do not think I want to live away from my sister-in-law...My wife is not beautiful at all. I was very disappointed in her when they first married me to her. But I don't think anybody else in our house likes her. My sister-in-law always calls her "that beauty," and she makes her do all the most difficult household chores. She shouts at her and abuses her, which is not right because my wife has never done anything to her and always treats her with respect. But I cannot interfere in their quarrels.

Exercise:

Rewrite this small story segment from the point-of-view of the wife.

Women in India: How Much Have Their Lives Changed Since Independence?

Worksheet 3: May You Be the Mother of a Hundred Sons

(Selections from Chapter 3: "Flames: A Bride Burning and a Sati;" Chapter 5: "No More Little Girls;" and "Female Infanticide Among the Poor of Tamil Nadu and Sex-Selective Abortion Among the Rich of Bombay", *May You Be the Mother of a Hundred Sons: A Journey Among the Women of India*, Elisabeth Bumiller, New York: Random House Inc., 1990. Reprinted by permission.)

Flames: A Bride Burning and a Sati

I. ...What follows is the story of two Indian women, Surinder Kaur and Roop Kanwar, both of them victims of fire and Hindu tradition. One of them is lucky to be alive, the other is dead. Surinder Kaur is a Sikh, illiterate, the mother of two, from a working-class neighborhood on the outskirts of Delhi. In 1983 she almost burned to death in her own home and accused her husband and sister-in-law of setting her on fire deliberately. She lived to tell the story.

On August 12, 1983, Surinder Kaur, the 30 year old wife of a scooter-cab driver, was doused with kerosene and set on fire. The burning occurred at her home, in a small dark entranceway leading from her front door to the inner courtyard. She ran screaming out into the street, her clothes on fire, and threw herself into a pool of water collected from heavy rains. Her husband drove her to a near-by hospital where she was admitted with burns over 60% of her body. Remarkably, she lived but would have deep, permanent scars on her legs, arms, neck, stomach and back.

Surinder claimed that her husband and sister-in-law had tried to burn her to death. They were angry, she said, that she had not brought more dowry to the marriage. "My husband was holding my hair, and my sister-in-law poured the kerosene on me," she told me angrily. Then her husband guarded the door while her sister-in-law lit the match. Based on this account, the police charged her husband with assault and her sister-in-law with attempted murder. The case has been in the courts for years. But the husband and sister-in-law maintained that Surinder's burns were self-inflicted and that she had framed them as a revenge for her unhappiness in the house.

II. On Sept. 4, 1987, under a blazing sun in the village of Deorala, Roop Kanwar, an 18 year old widow of an unemployed college graduate, was burned alive on her husband's funeral pyre...the young girl, who had been married only 7 months, deliberately committed sati. Kanwar sat calmly on the pyre with her husband's head in her lap chanting Hindu prayers and showering blessings on the crowd as hundreds, perhaps thousands, of villagers watched. They tried to dissuade her, they said, but God had called her and she would not listen.

Urban women's groups, stunned by the first successful sati in many years...said that no educated woman would choose such a gruesome way to die for a man she hardly knew. Roop Kanwar was forced, they said, or drugged with opium. Whatever the truth, the dusty little mound where she died became a place of religious pilgrimage. More than 500,000 people, including leading political figures, came to worship there in the first two weeks after the event. Roop Kanwar became a goddess, revered for her courage, and funds were collected to build a temple in her honor on the site.

The question kept appearing - was Roop willing to die...More importantly, the crowds that attended the ceremony when thousands of women came to see Roop's silver and scarlet shawl draped over the ashes. A huge amount of money was donated to build a sati temple. In the weeks that followed...this event came to be seen among India's urban and educated elite as a national disgrace...Under increasing pressure, the police finally arrested Roop Kanwar's father-in-law and five other members of his family...The charge was abetment to suicide, not murder...Three months after Roop Kanwar's death, the Indian Parliament passed a tougher law banning sati, which some feminists argued was not really needed; an adequate law existed, and both murder and suicide were already illegal. But the government had to do something. The fact remained that in India in 1987, hundreds, if not thousands of people had stood and watched a young girl die. Why did not one person try to help?

No More Little Girls: Female Infanticide Among the Poor of Tamil Nadu

III. In the village of Belukkurichi in southern India, I learned families sometimes poisoned their newborn daughters. In August, 1987, I meet four couples, all poor farm laborers, who told me that the hardships of their lives and the astronomical expense of marrying off daughters had forced them to murder their infant girls. "I don't feel sorry for what I have done," said one of the young women. "Actually, I think I have done the right thing. Why should a child suffer like me?"

The four couples described the practice as not uncommon in the area. No one knew for certain, however, how prevalent female infanticide really was. Certainly it was not the custom of the majority... But the phenomenon was sufficiently widespread so that government-employed midwives who lived in the area told me they feared for a newborn's life if it was so unfortunate as to be the third or fourth girl born into a family of poor farm workers. Such a family could not possibly afford the price of another girl's dowry... The birth of a daughter had become a devastating blow, one that a family believed could threaten its survival. At best, a family saw a daughter as an investment with little return. She would never earn as much in the fields as a son, and her small contribution from day labor would end when she left the family for marriage. To some of the villagers in the valley, "putting a child to sleep," as it was sometimes called, seemed their only choice.

In June, 1986, *India Today* published an explosive cover story, "Born to Die," which estimated that 6,000 female babies had been poisoned to death during the preceding 10 years in a district in Tamil Nadu. People were stunned by the *India Today* story, although perhaps they should not have been. After all, neglect of girl babies was commonplace. Studies have consistently shown that girl babies in India are denied the same medical care and food that boy babies receive. They also suffer more from severe malnutrition. In India, the belief was that boy babies "should want for nothing. They should be fed when they howl, be dandled and coddled by everyone in sight and when ill be surrounded by acute feminine anxiety... India is one of the few nations in the world where men outnumber women, and where the ratio of women to men had declines since the turn of the century. By 1981, there were 933 women for every 1,000 men.

Sex-Selective Abortion Among the Rich in Bombay

IV. 600 miles from rural Tamil Nadu, Bombay rises up on the other side of India. It didn't surprise me that Bombay had become, by the mid-1980's, the center of two new medical techniques used by the city's business class to avoid the birth of unwanted daughters. They could be recognized as either amniocentesis or chorionic villus sampling, two prenatal tests developed for the detection of genetic abnormalities in a fetus. In Bombay, however, the tests were most often used to determine under the gender of an unborn child... In India, between the years 1987 and 1982, estimates put the number of abortions of female fetuses after the "sex test" at 78,000... the majority of Bombay's private gynecologists (84%) conducted the test solely to determine the sex of the child.

One year before the state legislature banned the tests, I found Assumpta D'Sylva, a 31 year old Bombay housewife, quietly waiting for her "sex test." She already had two daughters, and if the child she was carrying turned out to be a female, she would have an abortion. It wasn't that she and her husband couldn't afford another girl. She simply wanted a boy.

"Our society makes you feel bad if you don't have a son," she told me before the doctor called her in. "Especially when I go out for parties, people ask how many children. When I say two girls, they say, 'too bad, no boys.' And I feel very bad." When I told her it was the male who determined the sex of the child, she said she knew that but she still feels it is her fault. Her husband remained neutral but said, "You feel looked down upon if you have two or three girls."

In any case, "Why shouldn't I have what I want?" was the refrain I heard all week in doctor's offices throughout Bombay. One doctor said, "Unless the attitude of the whole Asian community changes, when a male issue in the family is a must, we as scientists can help out the poor mother who year after year produces a baby until a boy is born... I'm not very happy about it. But you have to think the child is not wanted."

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Worksheet 4: For Many Brides in India, a Dowry Buys Death

(Edward A. Gargan, *New York Times*, December 30, 1993, © 1993 by The New York Times Company. Reprinted with permission.)

(This worksheet can be used as an optional reading in conjunction with the earlier material related to dowry deaths.)

BANGALORE, India - A few days ago, the police arrested Nagavani's husband, It came none too soon: she's still alive.

"My husband wanted a house in his name," she began whispering. "He wanted a 30,000-rupee scooter," worth about \$1000. "He said if I did not give him this, he would take me to the top of the building and push me down. He beat me. He hit me on the back. He used to poke me with a needle on my back. He kept saying, I am an engineer and we must have lots of things. Last night they arrested by husband for dowry harassment."

The experience of Miss Nagavani is increasingly common. Despite a 32 year-old statute banning dowries - the money and gifts given by a bride parents to the groom - the practice has now spread among untouchables, who never traditionally gave dowries, and, with a vengeance, among the growing middle class...And with the spread of the practice has come a rapid rise in the killing of women for not providing dowries that are opulent enough, that are in the eyes of the husband and his family too meager for their status and needs.

Here in India's Silicon Valley, a growing city of high tech, computer enthusiasts and a newly entrenched middle class, dowry abuse has reached epidemic proportions. In the first two months of 1993, the months for which records are available, 161 cases of dowry abuse, including death, were turned over to the city's detectives. In 1992, 4,785 women were killed by their husbands for not having provided adequate dowries, according to the Government statistics. By the last day of 1992, 146 men were awaiting trial in the Delhi High Court for killing or abusing their wives in dowry-related cases. "There is nothing wrong with giving something to a daughter when she gets married, but when it becomes a condition of marriage, that is wrong. And now it is used as an excuse to abuse women."

Mohandas K. Gandhi condemned the giving and receiving of dowries as he led India toward independence. For Gandhi, the quest for political freedom was bound up in what he saw as the need to transform the Indian soul. Part of that struggle in Gandhi's eyes included abolishing the dowry.

"A strong public opinion should be created in condemnation of the degrading practice of dowry, and young men who soil their fingers with such ill-gotten gold should be excommunicated from society," Gandhi wrote. "The system has to go. Marriage must cease to be a matter of arrangement made by parents for money."

After Gandhi's admonitions, the new Indian Government passed the Dowry Prohibition Act, which was intended to do just that but which has been ignored by rich and poor alike, by Government ministers and street sweepers, lawyers and computer engineers. In the marriage pages of *The Times of India* on Sundays, pages of classified advertisements by families looking for husbands for their daughters or wives for their sons, the code words that indicate the need for a dowry are "decent marriage." And most of the advertisements are for a decent marriage.

"Indian society is basically dishonest in itself," said Ravi Nair, the director of the South Asian Human Rights Documentation Center. "It says it puts a premium of spirituality. But it's really materialistic to the core. It cannot actually come to grips with what it says and what it does. And it takes it out on the weakest link of society, and that's women. It's the easiest ounce to extract."

Donna Fernandes, another volunteer with Vimochana, flipped through a thick folder in the bookstore that the group runs. "All these are dowry deaths and dowry-related cases," she said..."Here's a case," she continued. "He's a lawyer. He killed her and put her in a gunnysack and dumped her in a lake. He was acquitted. He's a lawyer and he used his influence to get off."

"Men feel they have a right to strike women," Ms. Fernandes said. "The law hardly works, the police hardly work. In India, I think the kind of inequalities in the relationship between men and women are more visible and more deep than elsewhere. Almost every day a woman is killed."

Bharati, now 23, married a junior manager in a Government-run corporation, a marriage that seemed good both to her and her parents.

"We gave them checks before the marriage, and then a lot of other things, stainless steel vessels, silk saris, gold, some silver," said Murti, the woman's father. "The total was more than one lakh," 10,000 rupees, about \$3,225. "Then he said the amount given was below his status. When Bharati came to visit us, he refused to take her back until we gave him more money. Bharati is now living with us."

But Mr. Murti maintained that his problems were not with the dowry system, but with his daughter. "Girl children are a big headache, a big problem," he said. "Why this trouble? If we don't give birth to girl children, we wouldn't have these problems. What flows out of our eyes is not just tears, but blood."

Then, to no one in particular, he lamented, "Who should we get her married to? Who can I trust? We do the best we can for our daughters. We find a man who can earn money for them. We send them with enough to set up a household. What more is expected? What is wrong? Is giving her in marriage wrong? Giving things is wrong?"

Ms. Bushin, the volunteer from Vimochana, said Mr. Murti's attitude was quite prevalent and led to much of the violence committed against women. "For them," she said, "girls are a responsibility. They want to get rid of them."

Miss Nagavabi, a slight woman whose husband had just been arrested, shook her head slowly at her plight.

"My husband had a very good degree," she said. "When we got married, he said he didn't want anything. Then he changed completely. Even at our wedding he tore the tali," the ritual thread tying the couple together that symbolizes their unity and marks the act of marriage. "My family wanted to arrest him then. But my relatives said let's give him a chance. Then he said, Oh, I didn't give anything," she said. "Now I'm living with my parents. I can't go back. No chance. Many times he has said he will not hit me again. But I don't believe it will not happen again."

Women in India: How much Have Their Lives Changed Since Independence?

Worksheet 5: Indian Village Women Fight State, Husbands to Ban Liquor

(Molly Moore, *The Washington Post*, Sunday, December 19, 1993. © 1993 The Washington Post. Reprinted with permission.)

Hyderabad, India - The odds seemed overwhelming from the start: poor, illiterate village women taking on one of India's most powerful political lobbies and generations of rigid social codes.

But in a campaign hailed by many as India's first major grass-roots women's movement, some of this country's most destitute women have forced a large Indian state to ban the sale of cheap, government-produced liquor.

Women in hundreds of rural villages campaigned for 18 months to force the southern state of Andhra Pradesh to ban liquor this fall. To do so, they battled the government liquor industry - and, in many cases, their own husbands. The women protested that the cheap liquor helped prompt men to squander their meager salaries on booze and beat their wives and children.

The anti-liquor movement has spread through a third of India's states and, even more significant, has emboldened tens of thousands of the country's most vulnerable women to launch a cultural revolution in the toughest bastion of all - their own homes, standing up to domineering, abusive husbands.

"It is a victory with a very visible result: improvements in the lives of these rural women," said Ranjana Kumari, general secretary of the All India Women's Vigilance Committee, one of the women's rights groups that helped spur the movement. "It has given confidence and strength to women who never before had it."

Sociologists have labeled the protest movement a major breakthrough for women's empowerment in a nation where women - particularly poor, rural women - are among the most repressed in the world.

"This is the first time there has been a movement led by rural women," said Ashis Nandy of New Delhi's Center for the Study of Developing Societies. "Previously, women's movements have been led mostly by women from the cities or the working class."

Success has not come easily. One women's leader allegedly was raped by thugs hired by local liquor contractors. Thousands of women have been clubbed by police attempting to quash demonstrations and the government has debated censoring the reading list of the literacy program credited with starting the anti-liquor agitation.

There has been more sobering fallout. In Andhra Pradesh, more than 50 men have died from drinking chemicals containing poisonous forms of alcohol in the two months since the state banned the sale of arrack, a liquor distilled from sugar cane that is commonly drunk in rural villages and urban slums.

The cheap alcohol "was an issue over which thousands of women who had never entered public life before were willing to join protest movements," wrote Bharat Dogra, a columnist for the daily *Hindustan Times*. "They were willing to face police lathis [bamboo canes] as well as the various threats of the liquor contractors."

The protest began in a handful of villages where women in a government literacy program read a fictitious story about a young heroine who mobilized women in her village to close the local liquor shop where husbands passed their evenings spending their money on liquor rather than on food for their families.

Many of the women recognized themselves in the story, and for the first time began discussing the domestic violence that came with their husbands' drunkenness. Informal surveys indicate that as many as 90 percent of the men in some rural villages have serious alcohol problems and routinely beat their wives.

The village women began attacking liquor shops, pouring their booze into the streets and shaving the heads of men found drunk there. In some villages, women hung skirts outside liquor shops that refused to close. Groups of women seized drunken patrons, wrapped the skirts around them and paraded them through villages on donkeys in an effort to humiliate them.

In a nation beset with the conflicts of casts and religion, the movement also produced an unexpected boning among previously combative groups. United by a common cause, high caste and lower caste village women who previously never would have shared a meal overcame traditional prejudice to work side by side. In one village, when police tried to accuse Sikhs involved in the protest movement of being terrorists, Hindu villagers raced to their defense. In many areas, Hindus and Muslims jointly shut down liquor shops.

The government was a main target of the campaign. For several years, it has produced arrack to raise state funds, and has been responsible for a spread in the liquor's consumption. The clear alcohol, usually flavored with red chili pepper, was sold in small, plastic packets for the equivalent of about six to eight cents each, making it an affordable liquor for landless agricultural workers who earn about 40 cents a day.

In October, Andhra Pradesh not only banned the government-produced arrack, but also barred the sale of any liquor on the first of the month and Tuesdays, the traditional payday for agricultural laborers. Districts in several other states have curtailed the sale of arrack and the protest rallies are continuing in about eight states.

Women's rights organizations say the protest campaign has spawned a far more important change in the daily lives of rural women, who traditionally are not allowed to voice dissent in their own households, much less interfere in the personal matters of other families. "Women are not only stopping the hands of their own husbands," Kumari said. "If they hear any unpleasant shouting or beatings, neighborhood women come together to stop it."

Men, facing pressure from their wives, children and neighbors, are "lying low," Kumari said. That is not the case with the powerful liquor lobby and government officials who say they have lost financially because of the movement. Andhra Pradesh officials say they have lost the state's second-largest revenue producer with the arrack-ban.

As a result, bootleg liquor sales have increased dramatically, often with the help of government officials. Last week, Andhra Pradesh's chief minister fired two cabinet ministers accused of involvement in illicit booze sales.

The government also is striking back in other ways, diluting the impact of the new prohibition laws by issuing permits for bars and shops that sell more expensive liquors. In the southern state of Tamil Nadu, the government allowed 5,000 higher-priced liquor shops to open after it shut down thousands of stores selling the cheap country brew.

"At the moment we have a victory," Kumari said. "But the governments are being very clever. This is only the first round."

Exercise:

1. How does this news article differ from the one's previously read?
2. Why do you think these women have chosen alcohol as their starting point to fight men? Explain.

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FOCUS QUESTION**How Have Women In India Taken the Lead in Changing Their Status?**

- ▶ Modern Indian women are seeking a greater role in determining their own lives as well as in participating in public policy issues.
- ▶ Rural women in India, through local self-help organizations, are seeking to improve their own lives and the lives of their families.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the ideas and the actions taken by modern Indian women in improving their status.
- ▶ Students will be able to examine and discuss the activities of rural self-help organizations (SEWA) in changing the lives of women.
- ▶ Students will be able to evaluate the degree to which women in India have taken the lead in changing their status.

TEACHER BACKGROUND

As we know, women in India are facing multiple problems, like women around the world. However, Indian women, like their "sisters" appear unwilling to allow men to make decisions for their lives. Larger and more vocal groups of women are leading the charge in changing their status. Although educated women feel they face enormous prejudice in terms of establishing dual roles (career and family), they, like other women, are seeking solutions.

Women in India are making enormous strides, both in urban and rural areas. Many Indian women are highly educated, more so than women in other developing areas. The vast middle class in India has been in the forefront in encouraging women to make substantial changes in their lives. Indian women are always reminded that their country was led by a woman, Indira Gandhi, for 19 years. India has a larger percentage of professional women than any other democracy in the world. These women, working closely with less educated women, are making changes, often at the grass roots level. It appears that now is the time for all the disparate groups in India to coalesce and forge a strong union of women educators and workers to improve the status of women in India.

SPRINGBOARD

- ▶ Working with a neighbor, list three advances American women have made in the last twenty years. Students might focus on women's changes in: (a) politics, (b) self-help groups, (c) health issues, (d) protest/violence.

Compare your list with those of another group. Now make a list of three problems which women face as the result of these advances.

- Which do you think is more significant in women's lives, the advances or the problems these advances have caused? Explain your position with examples.

PROCEDURE

- ▶ Indian women, like other women, see the good and the bad effects of change in their status.

Distribute **Worksheet 1: Contemporary Indian Women**. Read selections aloud with class.

- What is the point of view of Susheela Gopalan?
 - What is the point of view of Seeta?
 - Which do you agree with? Why?
 - How do you think these issues can be resolved?
- ▶ It is important to realize that many movements are occurring in India to help Indian women change their status. These movements are often initiated and supported primarily by women.

Distribute **Worksheet 2: Technology Transfer, Grass Roots Solutions and Women's Self Employment**

Students may work alone, with a partner or in groups to read and complete worksheet. Students should be instructed to outline three major issues in each of the areas: Technology transfer, Grass Roots Solution, Organizing Self-Employed Women for Self-Reliance.

- Where has technology transfer failed Indian women? Why?
- Why can we look at the grass roots movement as an enormous success story for Indian women?
- To what degree has SEWA changed the lives of poor Indian women?
- How will these changes impact on India in the long run?
- Based upon the experiences of women in other parts of the world, what areas would you suggest for SEWA to investigate next to help women improve their lives?

SUMMARY/APPLICATION

- ▶ Women in leadership positions are fairly new both in the Western and non-Western contemporary world. Many men and women are still reeling from the after effects of the "Feminine Revolution" and women find themselves espousing many different points of view.

Distribute **Worksheet 3: The Leadership Gap**

Allow students time to complete reading and exercise.

- "Feminism is built on equality." What does this mean?
- How can acceptance of this philosophy help change the status of women?

How Have Women In India Taken the Lead in Changing Their Status?

Worksheet 1: Contemporary Indian Women

(Adapted from *An Indian Source Book*, Sudha Gogate, 1980, Unit 8, pp. 7)

Although marriage and raising a family are the roles usually associated with women in India, they are not the only options women have. There are more women doctors in India per capita than in the United States; more women members of Parliament and more women lawyers, It was India, not the United States, that had a woman Prime Minister for 19 years. This statement from Susheela Gopalan indicates how women can pursue roles in politics and balance their obligations to their families and to the larger society.

Women ought to be in politics, especially the wives of politicians. Only then they understand why their husbands cannot provide for them, why they go to jail, why they agitate.

Women should work for the welfare of their sex, because women are still backward and because they are the worse sufferers in almost any situation.

Being a woman is not a handicap in politics but certainly there are difficulties. A woman has to think of her children and the care of her home.

The presence of women in politics could be conducive to higher standards in political life. I have disagreed with Indira Gandhi on certain political issues but I feel that she achieved what Nehru (her father) with all his prestige could not...I would say she raised the standards of political behavior, not lowered them.

On the other hand, there are women who believe that they pay too high a price when they change their status. Seeta believes that no woman is meant to live alone and would like to get married - preferably to a lawyer. But she feels the chances of her getting married are practically nil since she is totally against the system of arranged marriages. Here is the story of Seeta:

"If I had the chance to relive the last eight years of my life, I would choose to be like a cow - revered and inarticulate. I would get a minimum of education, be married to a suitable boy at the age of 16 and then sit home and produce children." Seeta is 25 years old, independent, unmarried and a budding lawyer. The status of women may have changed on the surface, she feels, but it has brought more problems than privileges. "Look at my mother and her generation. My mother is perfectly happy doing nothing at all - just wearing pretty sarees when she goes out with my father in the evening, or entertaining at home."

Three years ago, while still at law school, Seeta was voted the smartest student in the college. Seeta wore pants suits and maxis to college. Her beautiful black hair was loose and long and immaculately groomed. Her face was never without make-up. Today, Seeta's appearance has not changed. But what has changed is her outlook on life. She still has the most fashionable clothes and the latest shades in cosmetics but she seldom uses them. Her career takes up most of her time leaving little time for socializing.

She should be really happy. But Seeta feels that all of these changes are superficial. "In India it is still a man's world and a career woman, no matter how capable she is, is always left out and get no true recognition of her individuality. If a woman does well it is always attributed to other reasons such as social influence or feminine charm, never to her own intelligence. On paper a woman may have equal rights but Indian men firmly believe that women have no career role to play except as housewives.

Socially, there are problems too. It's practically unheard of for a woman to go out alone. "Most men are scared of me because I am a lawyer," says Seeta. "But others that I meet at parties try the same old line they would use on a silly 16 year old country bumpkin so I just brush them off. Therefore, I'm rarely asked out on a date. A man may try to flirt with me but he will always marry someone who is conventional and docile. He is a hypocrite since he will never marry a career woman."

How Have Women In India Taken the Lead in Changing Their Status?

Worksheet 2: Technology Transfer, Grass Roots Solutions and Women's Self Employment

(Adapted from "Women and Technology Transfer in India," Jeeta Saxena, *TIES Magazine*, Sept/Oct 1990, pp. 7-10. Reprinted with permission TIES Magazine, Trenton State College, NJ)

I. TECHNOLOGY TRANSFER: In some cases the introduction of innovative technologies to assist women have not helped them in their drudgery. For example, solar cookers were introduced into some villages where women traditionally prepared their food early in the day to avoid the hot, noonday sun. The use of the solar cookers required the women to be out in the bright sunlight, a cooking strategy which defeated the original purpose. Other problems have been created when new technologies, like improved wood stoves, have been introduced alone rather than as part of changing a system. In many communities stoves are now lying in a state of disrepair because users have received neither adequate maintenance training nor support services. If technology training is to be successful, there must be decision making on the part of the users and those decisions must be based on the user's needs. This includes education and training

In one agricultural area, women make up to 90% of the total labor force and produce 44% of all the food. Most of these women are employed as low-skill menial laborers. When the Green Revolution came to India in the late sixties, bringing with it new technical means of agricultural production, women were excluded from training, partly because of traditional restrictions on women's education. Since many of the "supervisors" were Western men or Western-educated men, they were unable to interact with women who were restricted in this area. This mechanization has upgraded some previously "low level" jobs, making them interesting for men and further reducing the scope and potential for women's employment. This was true in "cottage industries" also, once predominately a female field. With the development of factories, women were further restricted because of poor education and the inaccessibility of the factory from the home...In fact, the role and status of women has been eroded in several ways. Their lack of education as well as their exclusion from the process of stating their needs has eroded the status and role of women.

II. GRASS ROOTS SOLUTIONS: The picture is not entirely gloomy. A strong women's movement is gradually emerging in India. Since independence, the Indian government has established agencies for training women in vocations like handicrafts, carpet-making, weaving, spice-processing, embroidery and similar work. In this training, the contribution of voluntary self-help groups is enormous. According to a researcher at Worldwatch Institute, about 12,000 self-help groups presently exist in India...The ideal example is the Self-Employed Women's Association (SEWA) in Ahmedabad. This organization provides working capital, banking, legal and insurance services for its 20,000 plus members. SEWA also provides training and has established retail outlets and cooperatives for specialized crafts and trades.

III. ORGANIZING SELF-EMPLOYED WOMEN FOR SELF-RELIANCE: SEWA began in the city of Ahmedabad in the state of Gujarat. It operates primarily through the joint action of labor unions and cooperatives and its goal is to organize and create visibility for self-employed women, enabling them to receive higher wages and to have control of their own income. SEWA has spread to six states and has reached a total of 40,000 women. Here are some profiles of women who have benefitted from SEWA:

- A patchworker gets rags of textile mill waste from a private trader to stitch into quilt covers, using her own sewing machine, thread and labor. She is paid eight rupees per quilt cover and is able to stitch six of them a day.
- A junksmith buys scrap metal and waste from a scrap dealer to make crude pots, containers, and other household utility items. Working with primitive tools, she must hammer twenty or thirty times just to cut a hole in a metal sheet.
- A farm laborer works 8 to 10 hours a day to earn 10 rupees. Agricultural work provides income only for a few months of the year. Until the last decade, her family wove cloth in the off season.

However, the growth of the textile industry in Ahmedabad too away much of the handloom weaver's market. Most of them have become farm laborers; some migrate to the city and make a living picking wastepaper from the streets.

Vendors and Hawkers

Manekchowk is the main vegetable market in Ahmedabad city. Vendors and hawkers have been selling there for the last three generations but as the city has grown, the square has become more crowded. In January, 1980, the city authorities decided to remove all vendors from the market. Hundreds of women were displaced from employment. So the vendor sisters organized a satyagraha (passive strike), occupying their places in spite of police orders.

SEWA filed a petition to the Supreme Court seeking social justice for the vendors and hawkers. After a two year delay, the vendors received licenses and were assured space in the existing market. "We are giving a useful service to city dwellers. We are respectable traders, through small. We are not to be treated as criminals." A new modern market is being built in consultation with SEWA for the vendors.

Defending Motherhood

Female agricultural workers have to work through the ninth month of pregnancy to earn the daily meal for their families. A women only comes home when she feels the labor pains and then returns to work within a week because she needs the money.

SEWA feels that women are providing for the continuity of society, so motherhood should not be seen as a burden that women alone have to bear. They went to an insurance company and asked for coverage for the women but were denied because women are considered a high risk. SEWA then started its own motherhood defense, the Maternity Benefit Scheme.

Mothers are provided cash for immediate expenditures, lost-work pay, medicines and nourishment to replenish them after giving birth. The death rate among mothers has fallen.

Financial Services

Self-employed women face two most common problems: They often have to rent their tools and they are short of money to buy supplies. They are vulnerable to exploitation because they frequently must borrow money at high interest rates in order to rent equipment and buy supplies.

But providing finances to the women was not simple. Banks were reluctant to give loans to women. Then the women's heavy schedule did not allow them time to reach the banks during banking hours. It became quite obvious that providing money from the bank was only the beginning. In December, 1973, SEWA decided to create a "bank of their own" where women would be accepted in their own right and not made to feel inferior. Four thousand women contributed share capital of 10 rupees each to establish the Shri Mahila SEWA Sahakari Bank (Women's Cooperative SEWA Bank). Since many of the women were illiterate and could not even sign their names, they used photographs instead of signatures as identification. In May, 1974, the SEWA Bank was registered as a cooperative bank.

Since then the bank has shattered the existing myths about banking with poor, illiterate women and proved to be a viable financial venture. At the end of 1984, SEWA Bank had 20,122 savings accounts (99% of the holders were illiterate). The loan repayment rate is more than 98%. The SEWA Bank and Credit Fund made available other support services: training in money management, counseling in purchase and marketing of goods, legal aid, maternal protection and life insurance. Through their saving accounts, the banks provide women a secure and exploitation-free way to control their income.

How Have Women In India Taken the Lead in Changing Their Status?

Worksheet 3: The Leadership Gap: A Challenge to Feminists

(Devaki Jain, Adapted from a speech given at the Sixth National Conference of the Indian Association for Women's Studies; Mysore, India, May, 1993. Reprinted by permission)

It is my hope that this conference will make a breakthrough, remove some of the road blocks that holds us back from providing our leadership to society and state, not only in India but the whole world. Or to put it another way, enable our creativity to play a role in global governance.

I would argue that there is an urgent need to search for a perspective for the women's movement. We are missing a theory to bind us all together. This theory has to develop from women's experiences in politics in the broadest sense - within families, society and the economy. We must stop being fragmented and suspicious of each other.

From the beginning, we have been an organization of scholars and activists...Our journeys as academics and grassroots workers have been deeply intertwined - learning, complementing each other capabilities, differing politically but working out the differences. We have found an identity through our similar but different routes to working for and with women workers of the poor. .

...Are there special characteristics that make up women's behavior and that get reflected when women lead? Some suggested characteristics emerged - non-hierarchical, responsive, mediating, pro equity. It is important to stress this difference as a necessary condition before we urge bringing more women into leadership...Because I recognize the importance of caste and class differentiation, of religion-bases differentiation, of other differentiations in this world, it is easy for us to think of our heterogeneity. And yet we come together? Why? Perhaps because we are an important force...a power, a thrust.

It is for this reason that I am coming to the conviction that we give it a name - and I would unhesitatingly call it *feminism*...feminism is women's experience of dealing with political, economic and social issues; feminism is built on equality...

Exercise:

1. According to Ms. Jain, how can women fill the leadership gap in India?
2. What are special characteristics of women which can help them change their status and that of other women?
3. How does the joining of women's grassroots and academic work help to make them a force for change?

Explain. Do you agree? Disagree? Explain.

FOCUS QUESTION**To What Degree Is Improving Education on the Subcontinent Helping to Foster Modernization?**

- ▶ The leaders of South Asia continue to work for improved education in both rural and urban areas.
- ▶ Indians are examining their educational system to discover whether it will answer the needs of their nation for the 21st century.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to show how educational levels and educational standards have improved in South Asia since independence.
- ▶ Students will be able to analyze the need for educational reform in India.
- ▶ Students will be able to assess the degree to which improved education on the subcontinent will help foster modernization.

TEACHER BACKGROUND

When the British left India in 1947, the educational system came under the control of localities with some standards established by the central government. Since that time, the Indians have made enormous strides in education, producing a population with more Ph.D's than the United States. However, education in India is not consistent nor compulsory. It can also be costly for families and the rates differ throughout the nation.

In many of the rural areas of India, students are taught in their native dialect and learn Hindi and English beginning in the 5th grade. However, because many of these schools are in villages and the students are often needed by their families to perform daily farming tasks, attendance can be spotty and drop-out rates are high. In the urban areas where students are not such an economic necessity in the family context, the students attend school more regularly. Many of the schools in the urban centers are private schools, catering to the demands of the more affluent middle class parents. In these schools the medium of instruction is often English, a legacy of the Raj.

Many critics of Indian education believe it is too elitist. They also criticize the education as not being relevant to the social ills and problems which beset modern India. Since the 1960's, some of India's "best and brightest" have often left the country, seeking employment elsewhere. Many believe this recurrent "brain drain" hampers India's efforts to prepare for the 21st century.

SPRINGBOARD

- ▶ Teacher will develop a semantic map by asking students:
 - What are the problems of education?
 - What are the advantages of education?
 - How can a good education system assist a nation?

PROCEDURE

- ▶ Distribute **Worksheet 1: Diversities in Education**. Students will work on triads, examining the framework of Indian education, using this outline:

	INDIAN EDUCATION	AMERICAN EDUCATION
Cost		
Facilities		
Language		
Special Education		
Courses		
School Term		
Examinations		
Drop-Out Rate		

- How do the Indian and American educational systems compare?
- What are the greatest areas of difference? Similarity?
- What would be the most important lesson we can learn from Indian education?
- What would be the most important lesson Indian education can learn from us?

- ▶ Sometimes the greatest ideas for reform in education comes from the students.

Distribute **Worksheet 2: An Interview...**. Students will read interview aloud and then return to groups to complete exercise. Teacher will elicit responses from the groups.

- What do we learn from this interview?
- What is this man saying about the need for educational reform? Do you agree?
- How are American schools trying to answer needs of their students? Explain.

SUMMARY/APPLICATION

- ▶ You are in charge of developing an international educational conference and you are going to meet with Indian students to set the agenda for your discussions. Teacher will convene the conference and students will share their agendas and issues.

(1) Develop an agenda of topics relating to educational issues in both the United States and India. (2) Take one of these topics and write a short paragraph citing your recommendations for reforming this educational problem.

To What Degree Is Improving Education on the Subcontinent Helping to Foster Modernization?

Worksheet 1: The Education of India's Children

The children of India receive different educations. The school, the village, the city and the state determine what the children in each region or area will learn. It is a diverse educational pattern.

Education in India is not free. There may not be a tuition fee, there can be costs for the family that range from 10 rupees a month (about 40 cents) to 700 or 800 rupees a month (about \$36). However, books are not free. This is a good deal of money when the an average monthly income of 300 rupees or less a month (about \$12). Also, education is not compulsory. The government does not have the time or manpower to enforce the compulsory attendance law in a population of approximately 850 million people in which 39.5% are below 15 years of age.

There are all kinds of schools in India. They range from the overcrowded village schools with crude or non-existent facilities to the modern and well-stocked facilities of private schools. The private schools have labs for chemistry, physics and biology as well as activity areas. This contrasts sharply with village schools meeting under a thatched roof with no equipment or materials and children of all ages. Special education programs do not exist in India. The parents of the slow learner or gifted learner must find a tutor or other program to help their child.

The average enrollment for the K-12 private school is 800-1000 students. These schools are attended by the richer section of Indian society. The majority of children in India attend village schools operated by the federal government. In 1981, 76.7% of the population still lived in rural villages. Little has changed in the past 10 years in terms of numbers of villages although more children are attending schools. There is a high drop-out rate in primary school (55-60%). One reason includes the cost of tuition; the other is the need for the child to work, usually in the fields during the sowing and harvesting seasons. The drop-out rate and the non-enforcement of attendance laws partially account for the high illiteracy rate (50-60%). The illiteracy rate fluctuates from state to state, and can be dependent upon droughts, monsoons, etc. Kerala has the lowest illiteracy rate.

Language is an essential part of the Indian curriculum. There are more than 1,650 mother tongues and 18 major Indian languages. The official language of India is Hindi. The child learns a minimum of three languages - the state language (if the state has an official language), Hindi and English. English instruction begins in about the 5th grade. Other foreign languages are taught in some schools. The language of instruction is an issue in Indian schools. The primary schools in the village instruct in the local language, even the local dialect. Urban schools and private schools use English as the medium of instruction. Many of the secondary schools use English as one medium of instruction as do many of the colleges.

The school year begins in June and goes through mid-April, just before the onslaught of the monsoons. In private schools the students and teachers attend 200 days of school a year. There are 18 government holidays. The government schools provide free lunch for the students. Many children go for the lunch because it is the only meal that they get. The school day can vary from 5 and 1/2 hours to 8 hours. The schools with the longer days generally provides some lunch for the students. Some students have a short day and they are provided with snack time around 11:00 A.M. and the children bring their own food.

School begins for children at age 4. They are 16 or 17 when they complete the 12th standard. Public examination are given after grades 10 and 12. These tests are given throughout the country at the completion of those two levels. For the two years before each examination, students are drilled in the material they need to know in order to pass the tests. Many 11th and 12th standards are equivalent to the first two years of college in the U.S. and most of these students go on to college.

To What Degree Is Improving Education on the Subcontinent Helping to Foster Modernization?

Worksheet 2: An Interview with A Young Indian Man Educated in an Elite School

Question: How would you describe your education in India?

Answer: I think that at the primary level the school stressed performance output and competition. In simpler terms, that means we were asked to learn a good deal by rote. Basically, a good deal of the instruction was learning facts from the book and the teacher would dictate her own notes. Our job was to copy down the notes and then we were tested on that knowledge. We did lots of other things also. We learned music and art (extracurricular activities) and many of these were classical Indian subjects - dance and music specifically. We also studied art and pottery where we had our own potters wheel and we worked the entire project through placing it in the kiln.

Question: I am interested in the academic portion of your school life. What were some of the subjects your studied when you were in the primary grades?

Answer: I started school at 7 but before that I was in nursery school. The subjects I learned in school (they were all compulsory) were social studies cluster (history, geography and civics), science cluster (physics, chemistry and biology), math, English (grammar and reading) and Hindi. All the instruction in my school was in English. The only reason I can speak any other languages apart from Hindi and English is because it was spoken in my home, but I did not study it in school. Everyday we would have a recess and about 40 minutes of games and each week we would play a different game. One day it would be cricket, the next day hockey, another time soccer or basketball. We also played an Indian game called kabaddi or kho-kho. They were team games played on a court. It was a sort of tag but we had to keep saying "kabaddi, kabaddi, kabaddi" while we were running on the enemies court.

Question: It sounds like you went to a very exclusive school. How did your school differ from other schools?

Answer: The biggest difference is that we were instructed in English. The students came from affluent backgrounds and our parents were upper middle class or higher. My school mates had parents who were politicians or successful businessmen. Rajiv Gandhi's children were in my school. My school was called "Modern School" and it has the reputation as a high-profile, private school in Delhi. Those less fortunate were mostly instructed in Hindi, had poorly equipped classrooms and resources and even guess that the teachers were not as motivated or even as qualified. The real problem with our education is the gap between instruction and reality. We are outmoded in examining contemporary content issues. We need to integrate more current issues and events into the curriculum, especially in the study of social studies, politics, history, society.

Question: Did you like this kind of education?

Answer: I really liked being at school, but not so much the education. In fact, I spent the last two years of my secondary education in a more progressive schools, what you would call an alternative school. It was an unusual school because we were taught by teachers who enjoyed teaching.

Question: In either of these schools, how much Indian history and culture were your taught?

Answer: In the Delhi school we were taught Indian history but the culture of the school was really very Western. When I transferred to a school in the south of India, I felt we were not copying the West and we were not as competitive. The school emphasized independence but not competition.

Question: How would you change Indian education if you had the opportunity?

Answer: Well, I guess I would want more schools, to close the gap between those who "have" and those who don't "have." After we reach that goal, we should try to change the quality of education so all students can follow their interests. I believe we should have fewer compulsory subjects. The idea of cramming to perform on a tests should also be changed. Too much of the instruction was conservative and we weren't encouraged to look at India's social ills or exposed to a perspective other than the British. The education system needs to inculcate in the students a sense of pride in their "Indianness", their indigenous culture.

Question: As an Indian who plans to return to India to work, what is your point of view about the special privileges and educational opportunities given to the "scheduled classes"?

Answer: I think it is important that existing policy on "reservation" (roughly 20 to 25% seats reserved) should be followed except that the policy should be paralleled by measures that insure that justice is observed when the policy is implemented. In other words, many people who apply for the seats are not really within the scheduled class. Sometimes they forge certificates; other times they are wealthy and can afford a good education. The idea of reservations should be for those who are really underprivileged - socially and economically. The numbers can remain the same if they are legitimate. It is also important to increase the number of schools and increase the number of jobs.

Question: Do you think education is the answer for India in the next century?

Answer: Yes. One of the answers. But I think there is the need for more vocational education, especially on the community level. In more privileged communities, instruction should include social issues and students should try to improve Indian society. It is important that education aim for social equity, tolerance and an appreciation of other cultures. This type of education will make it difficult for religious and cultural fanatics to create disharmony in India as group battles group.

Exercise:

1. If you were to be interviewed about your education, where would you agree with this young man?

2. Where would you disagree with this young man regarding education?

3. Do you think improved education and stronger cultural awareness can reduce problems for young people? Explain.

FOCUS QUESTION**Why Did India Follow a Policy of State-Directed Planned Development at Independence?**

- ▶ Newly independent nations have to deal with decolonization of their economies.
- ▶ Different goals for the Indian economy led to the creation of a mixed economy though recently India is moving to more of a market economy.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the economic issues which faced India after independence.
- ▶ Students will be able to compare and contrast the economic goals established in the newly independent nation.
- ▶ Students will be able to evaluate the extent to which the economic policies of the Indian Government since independence have met the needs of various groups.

TEACHER BACKGROUND

The material in this teacher background segment is applicable for the first three lessons dealing with economic issues in South Asia.

After the Second World War several nation-states in Asia, Africa and Latin America fought for and gained independence from colonial domination by European countries such as Britain, France, Spain, Holland, Italy and Germany. India won independence in 1947 after 200 years of British imperialism and was faced with the question of which strategy of development it should follow to achieve the goals of building national power and autonomy. The debate centered around Gandhi's approach to self-reliant village communities meeting simple, limited needs on one side and Nehru's approach of a "modern" state committed to "catching-up" with its erstwhile colonizers on the other side. The political and business elite in India, who had been educated in Britain or at least British ways of thinking, were unable to reject the challenge of "modernization" - of proving that they too could be "rational", "scientific", and "modern." The strategy of modernization was adopted even though by adopting it, Indian elites were accepting the very rationale for colonization, viz, that they were "irrational", "unscientific", and "backward" and hence had needed colonization. [The notion that people in Third World countries, like India, and steeped in "traditional" (and implicitly, backward) cultures is a powerful one and continues to hold sway today. However, many in the Third World are again, like Gandhi, questioning the very foundations on which such judgements are based. Their basic argument is that oppositions between the "modern" and the "traditional", with the progression that is suggested from the "modern" to the "traditional", conceal the historic and unequal historic relations of power between those who are on either side of the divide. More insidiously, defining someone as "traditional" allows someone who is "modern", to show them how to change, and the change is always portrayed as beneficial (stark economic inequalities, racial divisiveness and segregation, violence, and environmental degradation in "modern" countries notwithstanding)].

Having decided to adopt a strategy of modernization, Indian leaders were faced with the choice of adopting the US model or the Soviet model, both of which had emerged after the Second World War as industrial, technological, and political giants (and both of which had similar ideas of the "good life" - more and more goods for personal consumption). Both models stressed industrialization as the precursor for modernization; but the political leaders chose to follow the socialist model since it was felt that this model, which provided more of a role for the state, would better enable them to redress the social and economic disparities that existed in the country, preventing certain groups from participating in economic activities. Under this socialist development planning strategy, the private sector was allowed to exist but the state took upon itself a central role in planning and creating an industrial and economic infrastructure by channeling economic investment into selected areas such as irrigation, roads, railways, airlines, power plants, steel mills, fertilizer factories and industrial development banks. The idea was that

this infrastructure would be used by agricultural and industrial producers in both the private and the state sectors to achieve the goal of socio-economic development. Unlike in the Soviet Union or China, the Indian state never really appropriated ownership of private resources such as land or factories; income was never radically redistributed between the haves and the have-nots.

In addition to the goal of industrialization Indian leaders chose the goal of national self-reliance - to build an economy free of foreign penetration. They chose this goal to defend India against the kind of domination by foreign countries they had experienced so painfully under colonization, when they were primarily a source of raw material for Britain. [The position of raw material supplier and market for British products was also the position of the colonial United States vis a vis the "mother" country, Britain. However, because the United States was the "settler" colony, that is, British and other colonists settled here, U.S. elites were more closely tied to Britain and hence unwilling to sever economic linkages from Britain at independence.] The goal of self-reliance in India led to a policy of import-substitution: protecting nascent Indian industries, especially heavy and machine-making, and restricting the amount of foreign investment in India.

It was assumed that this industrial development strategy would benefit the rural areas and the poor, but by the mid-1960's it was clear to policy makers that this had not happened. Faced with high population growth rates, and shortages of food as a result of the failure of the monsoon for two consecutive years, Indian policy makers decided to try a new development policy: one that emphasized technological change in agriculture to achieve high growth rates through what has come to be known as The Green Revolution. The U.S. government played a critical role in this period, first by making food available in the form of foreign aid and then by threatening to withhold it unless India adopted policies to increase agricultural production and curb population growth. In some areas, such as the Punjab in North India, the strategy worked. Wheat yields increased by as much as 400%. By the time of the Ethiopian famine of 1984-5, India was able to send foodgrains to Africa.

Since the Green Revolution, however, differences between regions and within them have increased substantially. This is because the Green Revolution strategy betted heavily on the strong, with the expectation that benefits would then "trickle down" to the poorest regions and people. Thus, only a few regions were provided with the irrigation, high-yielding seeds, fertilizers and pesticides that made up the Green Revolution packages of technologies. Agricultural output in these favored regions grew rapidly, but areas that were excluded did not benefit. Further, even within these regions, only the larger farmers adopted the technologies initially, because only they had access to the technologies and information, and could afford to take greater risks. [Unlike the old seeds and methods of growing agricultural products, the Green Revolution seeds and methods are very sensitive to water availability and outbreaks of disease and pest infestation; growing them is, therefore, a much more risky enterprise.] And finally, while the extra food produced by the Green Revolution stopped the need to import food from abroad, it did not increase poor people's consumption levels since their incomes did not increase enough to buy the food now available. Food prices were artificially inflated by government "support" prices in the belief (held by both the Indian government and foreign donors) that if food prices were allowed to decline, the richer farmers would not want to invest and produce any more, even though a decline in food prices would have increased poor people's consumption levels. The government tried to compensate for this by channeling some money back to agriculture through various programs to "remove poverty." Though some programs helped the poor modestly, a lot of the money from these programs ended up in the hands of the rural rich, and corrupt government bureaucrats and politicians.

Since the late 1970s, and particularly under Rajiv Gandhi in the mid-1980s, India has shifted from its goal of self sufficiency. In the early 90s, faced with tremendous debt and burdened by foreign exchange shortages, and pressured by the International Monetary Fund and the World Bank, Indian policy makers opened up the economy to foreign investment like never before through liberalization of trade and investment policies, tax laws and currency exchange control policies. Furthermore, the emphasis has shifted back to industrialization; however, instead of the government, private businesses (domestic and foreign) will decide which industries to invest in. Government owned and operated industries, also called private sector enterprises, are being privatized and being forced to compete with the private sector. Export-led growth, on the lines of the East Asian economies, is increasingly the strategy favored by Indian policy makers today.

Partly as a result of these measures, the Indian economy grew at an unprecedented rate in 1991-1994 period and per capita incomes rose. However, it is important to realize that these aggregate economic figures mask the disparities that have resulted from economic growth. A lot of international attention is now focussed on India's potential both as a source of cheap labor (for example, in high-tech fields like computer software) and as a huge market for foreign corporations. The rich and middle class Indians have "gained" from the proliferation of consumer goods now flooding the urban marketplace, but what about the poor, especially the large majority of rural poor who continue to depend on agriculture to survive?

SPRINGBOARD

- ▶ Teacher distributes **Worksheet 1: ...Laundry is No Longer Destiny**. Class will work individually or in dyads.
- Who has benefitted from the modernization of urban India's laundry facilities - the companies who make them, Indian and foreign, the "glamorous women that gleefully" use them, or the dhobis in their "dirty, torn T-shirts"?
- Is doing laundry, whether by washing machine or by hand, a "gleeful" activity? Why does the ad speak of it as pleasurable and as a woman's activity?
- What would you do so that the dhobis displaced by modernization earned a livelihood?

PROCEDURE

- ▶ The article we just read points out some obvious economic issues as modernization approaches the Indian subcontinent. However, we are aware that India has many problems unrelated to its economy, problems which may hamper its economic growth.

Distribute **Worksheet 2: The Obstacles to Modernity**. Students will reform dyads or triads. Teacher will instruct them to read the worksheet and:

- (a) List three obstacles to modernity;
- (b) Prioritize these as those they feel can be dealt with to those which are more difficult;
- (c) Who will benefit most from these reforms.

Students will "debrief", using the following organizer:

OBSTACLES	IMPORTANCE	THOSE BENEFITTED	THOSE EXCLUDED
Religious/Identity			
Bureaucracy/Inefficiency			
Farm Subsidy			
Govt Investment in Infrastructure			
Population			
Education			

Modernization is not always beneficial to all regions, groups, classes. The article talks about the constraints on India's growth and modernization in terms of the weight of its "traditional" characteristics, e.g., religious identities and tensions. But religious identities and tensions also characterize "modern" countries (Northern Ireland, Bosnia-Herzegovina). In addition, the fight by the religious right is a recent phenomena led by the middle classes seeking to better their economic and political position.

- I.
- How does this chart indicate that the Indian economy has many different agendas?
 - If you were in the position to dictate economic policy in India, where would you begin to remove the obstacles to modernity? Why did you make that choice?
 - Do you think the picture of India as a nation bogged down by old issues, frozen in time, space and history is somewhat warped? Explain.
- II.
- If we look at the article again, we can identify policies adopted by the Indian government which shows India in a positive light. Who have these changes benefitted and excluded?

POSITIVE POLICY	IMPORTANCE	THOSE BENEFITTED	THOSE EXCLUDED
Deregulation/Liberalization			
Employer's Rights			
Privatization			
Export Promotion			
Regions			
Indian businesses and investors			
Foreign businesses and investors			
Rich and middle class People			

SUMMARY/APPLICATION

- ▶ Distribute **Worksheet 3: The India Advantage**. This advertisement appeared in a newspaper recently.

You are a foreigner interested in investing in India. What are the factors that would attract you? What would you be concerned about?

Why Did India Follow a Policy of State-Directed Planned Development at Independence?

Worksheet 1: In India's Society, Laundry is No Longer Destiny

(Edward Gargan, *The New York Times*, August 16, 1993. © 1993 by The New York Times Company, Reprinted by permission.)

When Mark Twain stumbled into India late last century, he looked around a bit and concluded that Indians were people who break rocks with their clothes. Today, from India's southern tip to the foothills of the Himalayas, there are still men and women virtually everywhere who beat clothing against rocks, driving dirt from saris and kurta pajamas with brute force. They are India's dhobis, its washermen and women, most of whom are untouchable outcastes who have been despised and shunned by other Indians, but whose services have been as central to Indian life as those of its farmers, politicians and Brahman priests.

But modernity is intruding on tradition, and for the first time, India's dhobis see their livelihood, and their very existence threatened. The villain creeping relentlessly into middle class homes is the washing machine.

"It's affecting our business," said Shahid Ahmed, fingering his dirty, torn T-shirt. "Some of the work we do in three or six days, that machine does in one hour. Because of that, we are not getting the good clothes to wash...I've been doing this since I was a child. My father was a dhobi. My sons are dhobis...We do earn and we do eat. It's not providing enough money, about 300 to 400 rupees each week" - approximately \$13.

Mr. Ahmed and his three sons work seven days a week, cleaning the clothing of Delhi's middle and lower-middle classes, a process that takes six days, from the door-to-door collection, to the soaking, the beating clean on stone slabs, the drying on open ground, and then, home delivery. They handle the clothes from hundreds of people, and they said, never return a sari to the wrong house. As the years go by, though, their future, the future of those born to wash clothes, seems increasingly uncertain.

Since 1986, the sale of washing machines has mushroomed, increasing nearly fivefold, to about 500,000 last year. The machines, from simple, almost homemade contraptions marketed by local merchants, to fully automatic machines based on German or Japanese designs, with prices ranging from about \$65 to well more than \$600, are appearing in middle-class homes and apartments across India. And where just ten years ago any Indian women who could afford it would disdain to wash her family's clothes, handing them over to the dhobis, television commercials now encourage the practice of stuffing one's own washing machine, complete with scenes of glamorous women gleefully pushing their husband's shirts into gleaming machines.

"It's not that I became a dhobi," said Ram Kishan, who guessed his age at about 45. "I am a dhobi." Like his fellow dhobis, Mr. Kishan sees his future threatened by a changing India of consumer goods and modern conveniences. "These are all life styles according to status," he said. "Someone who wears a shirt once, they can use these machines. But someone who wears their clothes for 15 days, they cannot use such machines. Day by day, it's declining," he continued. "We don't have any other skills so we cannot shift to other professions. And you see here, the river water is getting dirtier day by day, so we cannot keep the clothes clean. So we suffer at the hands of the consumer who buys machines...we are hardly surviving. Today a family only gives us those clothes that do not fit into a washing machine. I feel my grandchildren should go into some other profession...We work all the time."

Exercise:

1. What is the *real* problem in this article? Explain your answer.
2. What policies must the Indian government enact to help the dhobis and others like them?

Why Did India Follow a Policy of State-Directed Planned Development at Independence?

Worksheet 2: The Obstacles to Modernity

(*Financial Times Survey:INDIA*, September 30, 1993. Reprinted by permission, The Financial Times Syndication.)

For nearly a year, India has been living in the shadow of the ruins of the Ayodhya mosque, torn down in December, 1992, by Hindu militants... Economic reform, the minister's top priority until mid-1992, has been pushed aside by the urgent need to fight the fires started by Ayodhya. There is little prospect of the economy returning to the top of the agenda at least until the end of 1993.

With luck, the reforms which have already been carried out should enable India to maintain a steady growth rate of 5-6% in the mid-1990's. Deregulation (allowing products from all over the globe into India) is opening India to the world - in the coming year there will be much more foreign trade and investment. But with the reforms slowing the prospect of India astonishing the world by staging a Chinese-style economic take-off is becoming increasingly remote.

The issues which upset India - calls for national identity among Hindus, inter-religious tensions, secession movements, Hindu militancy, political discord - do not bode well for future economic reform. Major economic and financial moves were made in 1991. Further financial and foreign trade ideas were discussed and plans were made. But the government has stopped at more far-reaching economic restructuring. There has been talk about extending employer's rights, pursuing privatization of government owned industries. But little has been done to correct the dreadfully inefficient public sector. The government has also been slow in cutting subsidies to farmers and other politically privileged people. The Indian National Congress is reluctant to hurt interest groups like wealthy farmers, bureaucrats and trade unionists since they are among the most loyal supporters of the party.

However, the picture is improving. Economic growth by March, 1994 is forecast to recover to 5%. Inflation has fallen to about 6%. Exports are rising rapidly and there are signs of a strong recovery in industrial output. Direct foreign investment is starting to flow. Moreover, middle class Indians are beginning to see the benefits of liberalization: there is now competition from private airlines to jolt the state-owned Indian airlines into becoming more efficient; private satellite television operators have offered competition so the state broadcasting network is being forced into developing better programs.

Across India, reforms have created big opportunities for entrepreneurs, particularly in exports. Jewelry makers, garment factories, software producers and car part manufacturers all have benefitted from deregulation and the devaluation of the rupee. In domestic markets there are also pockets of rapid growth, especially among the middle classes for high-quality goods and services.

At this point, it is expected that reforms generate sustainable growth of 5-6 % a year. But despite liberalization, the bureaucracy retains much of its grip in India. there are still countless form to fill out and clearances to obtain before a business can open. Many of these procedures put off potential projects, especially foreigners. Furthermore, there is too little investment in power, transport and other infrastructures issues. There are serious shortages in electricity and other services and the government is hoping that private companies will close the gap. But private investors have reservations about the terms the government is offering.

Finally, it seems the benefits of growth will be restricted to high-growth centers - Bombay, Delhi, Bangalore. The majority of Indians need to be better trained to participate in an industrialized economy. India is among the world's least literate nations with just 52% of adults able to read compared with 73% in China. Without better education, India cannot expect to control population growth, running at 25% a decade. By the year 2000 there will be 1 billion Indians.

Why Did India Follow a Policy of State-Directed Planned Development at Independence?

Worksheet 3: The India Advantage

(an advertisement featured in *The Financial Times*, September 30, 1993, pp: VII.)

**A COUNTRY WITH STIMULATING COMPETITIVE ADVANTAGES.
A SPRINGBOARD TO ASIA. A 900-MILLION MEGAMARKET.
A SOURCING OPPORTUNITY. A LEGION OF TECHNOCRATS.**

India: Re-engineered and Redefined for the Global Business Player

The Indian-Market Advantage

900 million people form an emerging "megamarket" in India for a whole range of products and services

The Sourcing Advantage

The opportunity to source components/ finished goods for global price competitiveness

The Springboard-to-the-Asian Megamarket Advantage

The opportunity to set up a manufacturing base in India to tap the Asian markets

A. Priority-directed approach: The country needs to focus on core sector infrastructure development and its continuous modernization. There is the opportunity for the global investor to maximize returns.

B. Result-driven approach: Since 1991, investment proposals worth \$3 billion have been approved! Most of the investments approved are in the PRIORITY sectors: power generation, petroleum refining, electronics, etc.

C. Investor-oriented approach: Investment policies have been restructured to enable the global investor automatic approval for 51% equity in specific industries. The foreign investor can look forward to equity up to 100% in export oriented areas.

D. Response-motivated approach: The existing systems have been restructured to respond to the needs of the global business strategist. Industrial licensing has been abolished for all except a select list of hazardous and environmentally-sensitive industries. The list of industries reserved for the public sector has been reduced.

E. Market-led approach: Except for consumer goods, almost all items of capital goods, raw material, etc. can be freely imported subject only to payment of custom duties. This has resulted in the freeing of the exchange rate.

F. Irreversible approach: The fact remains that this process of re-engineering and liberalization is irreversible, as the economic reforms have basically followed a political consensus that has developed over the period of two years through democratic institutions.

"Globalization well underway!" says P.V. Narasimha Rao, Prime Minister of India. "The process of economic reform was pursued steadily throughout 1992, thereby enabling the economy to stabilize. A series of steps have been taken to integrate India into the global economy."

"It's a new India!" says Manmohan Singh, Foreign Minister of India. "A new policy toward foreign investment has been an integral part of our strategy of modernizing the economy, and establishing global linkages which will be of critical importance in the emerging world economy."

FOCUS QUESTION**Can India Become an Industrial Giant?**

- ▶ The overall foreign aid to India has been extremely low compared to other low income countries.
- ▶ The new economic reforms of the 1980's have encouraged joint projects with foreign companies.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to list the economic problems facing industrial development in India.
- ▶ Students will be able to explore the alternatives available to India to promote industrialization.
- ▶ Students will be able to evaluate the possible alternatives available for industrial development of the region.

TEACHER BACKGROUND

See previous lesson.

SPRINGBOARD

- ▶ Teacher will place on chalkboard: "Can India Become an Industrial Giant?"

Class will divide into groups. Each group will develop two or three ideas for India's economic development. Students will share their ideas with other groups and teacher will debrief class. (*This exercise is a variation on a "prediction guide."*)

PROCEDURE

- ▶ Many of you have good ideas for India's economic development. Let us now look at the facts of the situation.

Distribute Worksheet 1: A New Era in Industry and the Economy

Allow students adequate time to read worksheet.

- According to this worksheet, where has India had economic success?
 - According to this worksheet, what part of India's infrastructure is strong?
 - According to this worksheet, what is the highest priority in India's development plan?
 - How did your ideas for India's development agree/disagree with the facts?
-
- ▶ In the 45 years of India's independence, economists have always spoken of India's economic potential because of its large educated population (India has a large segment

of its population who have earned many graduate degrees) as well as its expanding number of consumers.

Distribute Worksheet 2: There's No Turning Back

Students will work in informal groups to complete reading and questions.

- The article starts off by referring to India's potential, while looking at its economic problems.
- Which of the problems do you think can be handled? Why?
- Which of the problems do you think the Indians can't handle? Why?
- What parallels can you see between Indian and Chinese development? What differences? Which do you think has a better chance of succeeding? Explain your answers.

SUMMARY/APPLICATION

► **Distribute Worksheet 3: Advertising In India**

Students will spend time in groups examining the advertisements for investing in India. Each group will select one advertisement. Looking at the work of the previous lesson, members of the group will:

- a. determine how the first advertisement from the previous lesson agrees/disagrees with the objectives of today's advertisement,
- b. determine what specifics about the advertisement encourages them to invest in India.

Can India Become an Industrial Giant?

Worksheet 1: A New Era in Industry and the Economy

(From *India: A Dynamic Democracy*, pp. 24-31, External Publicity Division, Ministry of External Affairs, New Delhi)

Though agriculture has been the main preoccupation of the bulk of the Indian population, the Founding Fathers had visions of India becoming a prosperous and modern State with a good industrial base. Programs were developed to build an adequate infrastructure for rapid industrialization.

Since independence, India has achieved a good measure of self-sufficiency in the manufacture of a variety of basic and capital goods. The output of the major industries includes aircraft, ships, cars, locomotives, heavy electrical machinery, construction equipment, power generation and transmission equipment, chemicals, precision instruments, communications equipment and computers.

Early planners in free India had to keep in mind two aims: all-round development with large-scale job opportunities. Economic development strategies were evolved with an eye on these twin objectives.

Economic Restructuring: The relatively high protection enjoyed by the Indian industry helped in shielding it from the effects of global fluctuations. But the late Mr. Rajiv Gandhi, when he was Prime Minister, wanted the industrial sector to gear up for more open competition. The present Government has initiated major economic reforms that cover almost every area of economic activity - the exchange rates, trade, investment policy, tax laws, etc... Several regulations have been removed to make investment easier. Foreigners are now allowed to participate up to 51% in Indian industry. In 34 high priority industries, Government approval is automatic and that is also the case with hotel and other tourism related industries and international trading houses who are involved in exports. No permission is required for the hiring of foreign technicians. Special schemes have been offered to Non Resident Indians to attract their investment in India. They will enjoy total tax exemption on foreign exchange assets. Certain deposit schemes offer some of the highest interest rates in the world. They can invest 100% in some selected industries with liberal repatriation advantages. Agreements have been signed to avoid double taxation with 35 countries and limited agreements have been signed by another 17 countries.

Infrastructure

(Power, transport and other infrastructure industries are owned by the state and have been growing at the rate of 9 to 10% annually.)

Power - Generation of power has increased leading to improved investment and management

Coal - Huge reserves of coal creating modern mining projects

Petroleum - Dramatic increase in output of oil - 2/3 of oil is from offshore areas. Increase in natural gas production as it is becoming an important source of energy.

Railroads - Second largest rail network in the world. Over 11 million passengers daily. Manufactures diesel and locomotives coaches, etc.

Roads - Road network of 1.8 million km. Also manufactures most of its own motorized vehicles.

Shipping - One of largest shipowners in Asia. 11 major ports, 140 smaller. Manufactures tugs, barges, dredges, merchant vessels.

Aviation is another industrial strength of India with one of the largest aviation industries in the Third World. There are five international airports in the country and 88 other airports and all are linked by Indian Airlines.

In the area of **Telecommunications**, India plans to provide telephones in half a million villages by 2000 A.D. Today, there are 15,000 rural exchanges and every day 100 new ones are being connected.

Key Industries

I. Steel: The iron and steel industry in India is over 122 years old. However, a concentrated effort to increase the steel output was made only in the early years of planning. Private sector plants, of which Tata Iron and Steel Company is the biggest, have been allowed to raise their capacity. The Steel Authority of India, which manages the public sector plants, has undertaken a program to modernize them. Over the last twenty years there has been a 300% increase in production level.

II. Engineering and Machine Tools: Among the Third World countries, India is a major exporter of heavy and light engineering goods, producing a wide range of items. The bulk of capital goods required for power projects, fertilizer, cement, steel and petro-chemical plants and mining equipment are made in India. The country also make construction machinery, equipment for irrigation projects, diesel engines, tractors, transport vehicles, cotton textile and sugar mill machinery. Lately, air pollution control equipment is also being made in the country. The heavy electrical industry meets the entire domestic demand.

III. Electronics: The electronics industry has been growing in India at the rate of 30% to 40% in the last few years. Some of the major items manufactured in India are computers, communication equipment, broadcasting and strategic electronics, television sets, microwave ovens and washing machines.

The compound growth of the computer industry has been 50% during the last five years. Almost the entire demand for floppy disk drives, dot matrix printers, CRT terminals, key boards, line printers and plotters is met with native production. With the availability of trained technical manpower, computers have been identified as a major thrust area.

The Indian software industry has developed skill and expertise in areas like design and implementation of management information and decision support systems, banking, insurance and financial applications, artificial intelligence and fifth generation systems. Recognition of the Indian computer software industry has been global. Indian software enterprises have completed projects for international organizations in 43 countries.

IV. Textiles: The textile industry in India is the largest single industry, accounting for about 20% of the total industrial output and employing around 15 million people. It also accounts for 26% of the country's exports, again the largest single contribution. Textile exports are expected to reach 280 billion rupees by 1996-97, according to the Planning Commission estimates.

Planning for Development

The Planning Commission draws up the five-year plans under the guidance of the National Development Council, which is headed by the Prime Minister. The purpose of planning is to ensure growth, self-reliance, modernization and social justice. However, the role of the Planning Commission has been redefined and is reflected in the Eighth Plan document. Instead of a centralized planning system, India has decided to move towards indicative planning which will outline the priorities and encourage a higher growth rate. The foremost objective of the Eighth Five-Year Plan is to generate employment. Its other priorities are removal of illiteracy, universalization of elementary education and providing drinking water and primary health facilities. It also aims at strengthening infrastructure. The planning process introduced a resilience in the economy which was helped, in the past, in overcoming effects of drought and consecutive failure of the monsoons. It has given agriculture a momentum.

Traditional Industry: With skills travelling from father to son down the centuries, displaying a mastery of form, Indian handicrafts have come to acquire a timeless quality about them. These handicrafts have withstood the competition from machines and automated gadgets. Today, they are not only a major source of rural employment but also earn substantial foreign exchange. The handloom sector, one of the oldest cottage industries, provides livelihood to over 7.5 million people. Among the major export items are hand-knotted carpets, art metalware, hand-printed textiles, leatherware, wood and caneware.

Can India Become an Industrial Giant?

Worksheet 2: There's No Turning Back

(*Financial Times*, September 30, 1993. Reprinted by permission, The Financial Times Syndication)

India, it has sometimes been remarked, has potential; it will always have potential. The program of deregulation that the present government began in 1991 is designed to prove that comment wrong.

India includes some 30% of the world's poorest people. It needs to grow faster than it is to relieve that poverty. Amazingly, as one of India's leading economists points out " this statement can create immense controversy in India."

Suspicion of foreigners and the resistance of powerful interests delayed deregulation by the Indian government. Also important has been the ability of the Indian economy to keep chugging along. An economic crisis was needed if serious reform was to start. But only a total collapse of the system would produce a change. Under the "license raj", businessmen had to ask permission from Delhi over what, where and how to produce. They had to ask permission over what they could import, what technology they could use and with whom they might collaborate. They had to ask permission over where to locate, when they could close and whom they could fire. Foreigners were generally stopped from majority ownership and the so-called "large houses" from expansion. The public sector was strongly promoted, while the Indian economy was detached from the rest of the world.

Yet this was a planned economy only in name. It was really just a controlled economy. The man in Delhi was thought to know best. What he did, in fact, know best was how to stop things. In this system corruption was no accident. It was inevitable. The bottom of Indian economic development was reached in the 1970's, also the heyday of the control system. The 1980's saw some liberalization and some improvement in economic performance. At 5.4% a year, India's average economic growth between 1980 and 1991 put its economy among the ranks of the more successful developing countries, although far behind leading East Asian nations. These differences are significant. Even at the rate of growth of income per head achieved in the 1980's, India's income per head would double every 22 years. At China's rate, it would double every nine. The failure to achieve fast growth has been mainly caused by the inefficient use of resources. Though far behind levels achieved in leading East Asian countries, India's gross domestic savings rate in 1991, at 19%, compared well with those in many parts of the world and was some 6% points higher than 30 years before. But the productivity of labor did not grow in the 1960's and 1970's. India has always had a shortage of capital and for the last decade the capital invested in India has not been productive. Deregulation is encouraged to make sure the economy performs better.

In industrial policy, many important changes have been already made, including abolishing industrial licensing for all except a select list of hazardous and environmentally sensitive industries; the abolishing of the form which requires separate permission for expansion by large companies; and freer access to foreign technology...Also important have been changes in the treatment of suspect foreign investment. Approval of foreign holdings of up to 51% of equity has been made automatic...Procedures for Indian investment abroad have been streamlined; tax reform has begun (marginal rate of income tax has been lowered to 40%, the tax base has been broadened, the level of import duties have been lowered); and a start has also been made on reforming the financial sector. Cumulatively, these are big changes. They are having an impact in the large increase in the value of foreign collaboration approvals...The changes so far are probably irreversible. They should insure a substantial improvement in economic efficiency and accelerated economic growth. Nevertheless, these reforms will also create problems.

One obstacle is the dreadful state of parts of the public sector. There is also a question mark against the future of many large private companies. Often they are not "learning organizations," because their technology is outdated, their spending on research and development slight, their plants inadequate and their experience with marketing is minor.

Another obstacle is the lower level of the bureaucracy, many politicians and organized labor, whose political importance far exceeds its significance in the labor force. The number of registered unemployed alone is greater than the number employed in the organized sector. But the laying off of workers remains the hottest of potatoes.

In industrial policy, the main concern is now with the states, whose licenses, permits and inspections impose a heavy toll. There has been a failure to provide an adequate infrastructure in the area of state responsibility. Where the central government is involved there are delays and bureaucratic infighting. In addition, restrictions on foreign ownership remain too tight...Much has been done but much remains to be done. So how far might reform yet go? Reformers need a marked improvement in performance as a platform on which to build further reform. Only then might India's politics shift from their current obsession with the redistribution of just about nothing to the more attractive business of offering more to all.

China Does it Differently

India's economic reforms, although impressive, have not yet taken the country to a higher plane of growth. China, by contrast, averaged 9% annual growth in the 1980s after its reforms got under way at the end of the previous decade. Can India too transform itself into a high-growth economy?

On the surface there are a number of similarities between India and China. Most obviously, both are very large, rurally-based economies with low per capita incomes. Both have a big capacity for growth and large, available, hard-working labor forces. Secondly, both have huge, very inefficient public sectors and massive bureaucracies. This means that there is tremendous scope for greater productivity - but this would involve social, political and management upheavals which have so far prevented much improvement in either country. In both countries, corruption is a well established fact of public life. Thirdly, both currently have governments which understand what reforms are required to achieve their goals and appear ready to make the necessary changes over time.

The parallels cannot be taken too far. Political structures are entirely different. The Chinese government does not have to answer to an electorate but instead is subjected to repeated internal power struggles which result in periodic changes in direction...China's reforms...have themselves been carefully structured and strongly led by the government. They are backed by the party's powerful propaganda machine.

India's governments operate in the boiling pot of democracy in which economic policies often seem irrelevant. Reforms were introduced two years ago when financial crisis ruled out most other courses of action. One of India's big advantages is that it already has a large and vibrant private sector which should be a powerful engine for growth and exports once it has adjusted to the ending of the need with close ties to government. Management skills which China is having to learn from scratch already abound in India. India also has a better developed financial system.

The biggest difference evident to the foreigner is in attitudes to foreign investment. China patently welcomes foreign investment. The key ministers and other officials in India have the vision and the will to change the economic face of India but they have yet to inspire the same among sufficient numbers of their colleagues.

Exercise:

1. Why are so many people in India wary of foreign investment? Which groups have benefitted/been denied?
2. List three of the problems which have bothered the Indian economy since independence.
3. Compare and contrast the growth of the Indian and the Chinese economies. What difference have their respective political structures - democracy in India and party autocracy in China - made to the policies they follow?
4. Based upon the reading, what optimistic and pessimistic signs do you see for the Indian economy?

Can India Become an Industrial Giant?

Worksheet 3: Advertising in India

(advertisements were featured in *The Financial Times*, September 30, 1993)

Many financial experts see the Indian economy as a prime competitor in future years.

Exercise: Based upon the advertisements, please complete the following questions:

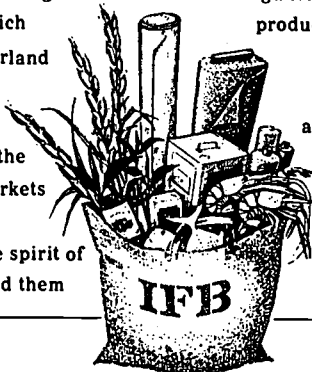
1. One of the advertisements speaks of "tapping the potential" in India. What does that mean?
2. Based upon these advertisements, do you think that India has an economic potential?
3. What examples of global connections can you find in the advertisements? Explain.
4. If you were an investor, would you take an economic "passage to India?"

From an Indian Company that gave
the world Swiss Precision and German
Expertise, now a taste of
Pure Indian Enterprise
International Trading Division
of
IFB Industries Ltd.

IFB is familiar all over the world for its highly specialized precision engineered fine blanking components for automobiles, and for its fully automatic IFB Bosch washing machines. By mastering the closely guarded technologies of its collaborators, Heinrich Schmid, A.G., Switzerland and Robert Bosch, Germany, IFB has met the challenge of the most competitive markets of the world.

Once more, the spirit of enterprise that moved them

initially, has inspired them to explore wider vistas. This time IFB brings to the world the best of India in its purest and most indigenous form. Wherever Indian products are admired and appreciated, IFB's International Trading Division will make available products India is traditionally famous for. From rarest blends of teas to fragrant and fiery spices, aromatic rice to exotic varieties of fish, from yarns to jute, IFB is ready to give whatever the world needs.



IFB International Trading Division


INDIAN ENTERPRISE. GLOBAL VISION.

Regd. Office : Mr. A. K. Nag/Mr. S. P. Ukil 14, Taratolla Road, Calcutta-700 088
Tel 4782541, 4784917-22, Tlx 214276, 218153, 218004 Fax (091) (033)/4784182, 4784579
City Office : Mr. A. K. Nag/Mr. S. P. Ukil 8/1, Middleton Row, Calcutta-700071 Tel 295144,
Fax (091) (033)/295400, 297755 Tlx 217502 IFBW IN Dubai Office : MODTECH, Fax: 529941
Moscow Office : Ms. Irene Ugryumova COMSTAR Office 301 Petrovsky Passage
10 UL. Petrovka 125047 Tel (007095) 9752318 Fax (007095) 9240892 Tlx 414708 STAR SU

COME,
TAP THE POTENTIAL

A range of economic reforms has made India foreign investment friendly. India has decided to get closer to the global economy. By the year 2000, India's market economy will encompass a middle class approximating one billion.

"No power on earth can stop an idea whose time has come." - Victor Hugo.

 **EXPORT-IMPORT BANK OF INDIA**
More than export finance, we create capabilities to compete.

Head Office: _____
Centre One, Floor 21, World Trade Centre,
Cuffe Parade, Bombay 400 005. Tel.: 218 5272
Tlx.: 011-85177 EXIM IN Fax: 218 8075.

Offices Abroad: _____
* Abidjan * Washington, D.C. * Singapore

Offices in India: _____
* New Delhi * Calcutta * Madras * Bangalore
* Bombay

A PASSAGE TO INDIA

* Iveco's joint venture and license agreements with Ashok Leyland, which will result in a manufacturing capacity of 40,000 vehicles a year, is the latest demonstration of total commitment to its global strategy for the benefit of national markets.

* Iveco is present in over 100 countries worldwide with its sales and service organisation, license agreements, joint venture partnerships and industrial collaborations. In meeting specific local needs, the same basic know-how of technological excellence is applied at every level.

* Iveco's international network of manufacturing plants, backed by R&D centres, produces a comprehensive range of 'mission-matched' vehicles from light vans and buses to off-road and maximum weight tractors.

* Iveco became the first truck manufacturer to win the coveted 'International Truck of the Year' award in successive years, 1992 and 1993.

* Iveco is the world's largest manufacturer of diesel engines over 70 hp for commercial and industrial applications.

* Iveco's investment continues: meeting new ecology legislation; designing new products; installing new manufacturing technology and opening new markets.

**A
GLOBAL
COMPANY.
A GLOBAL
STRATEGY. A
NATIONAL
COMMITMENT.**

IVECO

Up to 8.37%* return p.a.

Your Indian heritage entitles you to one of the highest interest rates in the world.



If you are a Non-Resident Indian in the U.K., you can invest today at the excellent rate of 8.37%* and enjoy vigorous growth for 3 years.

As part of the Foreign Currency Non-Resident (FCNR) programme in India, the initial minimum deposit is £5100. The investment term may be 6, 12, 24 or a maximum of 36 months - as you wish.

Personal and convenient services
American Express Bank Ltd., India, has the reputation and expertise to match the quality of this opportunity. We provide a convenient and personal service from an Account Manager who will liaise with you from our dedicated NRI Service Centre in London. Your Account Manager will be able to assist you by phone and post and you can rely on prompt individual attention throughout your investment term.

You are entitled to take advantage of this rewarding opportunity if you are:

- An Indian national or non-resident foreign national of Indian origin.
- The spouse of an Indian citizen.
- If your parents and/or grandparents were residents of undivided India.

If you qualify, return the Request Form below to our FREEPOST address for an information pack.

Alternatively, call Marina Kapoor free of charge on 0800 224 225. Monday to Friday 9 am to 5 pm.

AEB Service Centre, American Express Bank Ltd, 60 Buckingham Palace Road, London SW1W 0EL

YES, I qualify as a Non-Resident Indian and can therefore benefit from one of the highest interest rates in the world. Please send me an Information Pack and Application Form. (BLOCK CAPITALS PLEASE)

MRS. MRS. MISS. M.

ADDRESS

TOWN

POSTCODE

TELEPHONE No.

HOME TEL No.

FAX No.

I am contemplating investing an amount of £.....
My occupation is.....

No stamp required
Please detach and post to
Marina Kapoor
NRI Service Centre
American Express Bank Ltd,
FREEPOST
PO Box 302
WODLE, Devon PL11 1HR



FT SEPT 93

* The rate example quoted herein refers to a 3 year fixed rate Starting deposit where interest is not withdrawn but reinvested and compounded on a six monthly basis and paid at maturity. The rate applicable as of March 31, 1993 and is subject to change without prior notice. Your deposits will be subject to current rates prevailing at the time the deposit is made. The initial minimum deposit is £5,100. Deposits can also be placed in US\$, DEM and JY in minimum amounts of US\$ 1,000, DEM 8,000 and JY 800,000. FCNR deposits are set up under the Reserve Scheme set down by the Reserve Bank of India (RBI). All deposits are held with American Express Bank Ltd. (AEBL), India and are subject to the regulations of RBI. All deposits and their repayments are guaranteed by the bank in effect from time to time at the branches of AEBL, India. These deposits are repayable only at the relevant branch of AEBL, India where the deposit is held, and there is no recourse against the Head Office or any other branch of AEBL, India, currently has FCNR facilities at its branches in New Delhi, Bombay and Calcutta. American Express Bank Ltd. is incorporated with limited liability in the State of Connecticut, U.S.A. and has its principal place of business in the U.S.A. As at 31st December 1992, American Express Bank Ltd. is a listed company and has a net assets value of US\$ 872 million. Deposits made with offices of AEBL in India are not covered by the Deposit Protection Scheme under the United Kingdom Banking Act, 1987.

*Why on earth
should you source
your worsted
woollen and blended
fabrics from India?*

Simply because there is one Indian manufacturer who today produces some of the finest fabrics, consistently to exacting standards.

To the majority of Indians (and increasingly discerning buyers internationally), there's only one name that stands for quality. Real quality. Raymond.

Not because it is the largest. But because discerning buyers the world over really believe Raymond is the best. Without question.

Today, Raymond reaches out to the world's markets in North America, Europe, the Far East and the Middle East. Some of the most competitive anywhere. To them and you, we offer worsted woollen and blended fabrics. And unrivalled standards.

For trade enquiries, please contact:

The Export Department, The Raymond Woollen Mills Limited,
P.O. Jekkaram, Thane 400 606, Maharashtra, India. Phone (022) 5346291.
Fax (022) 5343055. Telex 11 71998 JKTH IN. 11 71930 RWMT IN.



FOCUS QUESTION**What Economic Choices Must India Make in Agricultural Development?**

- ▶ Farming is at the heart of the Indian economy.
- ▶ New agricultural programs (e.g. irrigation, "Green Revolution", land reform) have both solved problems and created new problems in India.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to list the reforms attempted by the government to help the farmers of rural India.
- ▶ Students will be able to analyze the "Green Revolution" as a case study in agricultural development.
- ▶ Students will be able to evaluate the economic decisions made in agricultural development in the region.

TEACHER BACKGROUND

See previous lesson

SPRINGBOARD

- ▶ Teacher will copy each statement below on a separate sheet of paper.
- Tractor industry in India supplying more than 1,000,000 tractors.
- Strong agricultural development programs in Punjab, Haryana and Uttar Pradesh.
- Food harvest of 150 million tonnes leads to exporting of foodstuffs.
- Women in some regions, and of the poorest households and lowest castes, still do much of the farm work; Men make the major decisions.
- Use of fertilizers and pesticides is increasing.
- New seeds which require more water have depleted the water supply and led to problems such as salinization and desertification.
- Bigger farms are replacing many small farms.

Divide class into informal or formal groups. Each group will be given a sheet of paper with one of the statement. They will be allowed 5 minutes to react to statement and state one reasons this statement is good or bad for Indian agricultural development.

Students will share their answers with the class.

PROCEDURE

- ▶ The statements we have looked at indicate some changes in agriculture in India. Basically, the Indian government considers agricultural change a major progressive step.

Distribute Worksheet 1: A Saga of Success

Class will reform into either informal or formal groups to read worksheet and complete exercise. Teacher will review responses by having each group report on the successes in Indian agriculture.

- Based on the reading and your discussions, how would you grade the Indian government for efforts they have made in the agricultural arena? Explain your answer.
 - Where do you think they have had their greatest success?
 - What is the relationship between the fact that India does not have to import food supplies anymore and the stagnation in poor peoples consumption levels? What could be done to change this?
- ▶ The "Green Revolution" is now two decades old and it may be time to make new initiatives to help India feed all its people.

Distribute Worksheet 2: Beyond the Green Revolution

Students will reform into groups (or work singly) to read worksheet and complete exercise. Teacher will review responses with the class.

- Why is this article called "Beyond the Green Revolution?" Do you think that is a good title? Explain.
- Who have been the major beneficiaries of the Green Revolution? Who have been the major victims?
- What is still needed to assist Indian farmers in being more agriculturally effective?

SUMMARY/APPLICATION

- ▶ Teacher will place on chalkboard:

The Old Green Revolution is Dead! Let's Have a New Green Revolution!

Students will return to groups to (a) determine if the old Green Revolution is dead and (b) make plans for the new Green Revolution.

Students will place responses on newsprint and share.

What Economic Choices Must India Make in Agricultural Development?

Worksheet 1: A Saga of Success

(From *India: A Dynamic Democracy*, External Publicity Division, Ministry of External Affairs, New Delhi, pp. 40-44.)

From a nation dependent on food imports to feed its population, India today is not only self-sufficient in grain production, but also has a substantial reserve. The progress made by agriculture in the last four decades has been one of the biggest success stories of free India. Agriculture and allied activities constitute the single largest contributor to the Gross Domestic Product, almost 33% of it. Agriculture is the means of livelihood of about two-thirds of the work force of the country.

The increase in agricultural production has been brought about by bringing additional area under cultivation, extension of irrigation facilities, the use of improved high yielding variety of seeds, better techniques evolved through agricultural research, water management, and plant protection through judicious use of fertilizers, pesticides and cropping practices.

Crops: The 1970s saw a multi-fold increase in wheat production that heralded the Green Revolution. In the next decade rice production was 74 million tonnes. The special Rice Production Programme in the eastern region yielded good results. Grain production reached 176 million tonnes in 1990-91, a big leap from 51 million tonnes in 1950-51. During the Seventh Plan, the average grain production was 155 million tonnes, 17 million tonnes more than the Sixth Plan average.

To carry improved technologies to farmers, a National Pulse Development Programme (pulses are peas, beans and lentils), covering 13 states, was launched in 1986. Efforts to boost pulse production was augmented further by the Special Food Production Programme. In 1990-91, pulse production was 14 million tonnes. The sugarcane production also received a boost with 1990-91 registering a record 240 million tonnes.

Irrigation: The last 40 years saw the gross irrigated area trebled to about 70 million hectares (one hectare equals 2.47 acres). By the end of the Seventh Plan there were 182 major irrigation projects that included major ones like the Indira Gandhi Canal, Indira Sagar and Sardar Sarowar. Minor irrigation projects, which irrigate more land than the major ones, totalled 312. The water resources in India are estimated at approximately over 1000 cubic miles. Ground water resources are assessed at 1/3rd of that total. The ultimate irrigation potential of 113 million hectares is expected to be achieved by 2010 A.D.

Fertilizers: The fertilizer industry in India has grown tremendously in the last 30 years. The production capacity of 0.24 million tonnes of nitrogen and 0.095 million tonnes of phosphates in 1960-61 has reached nearly 10 million tonnes and 2.8 million tonnes in 1991-92. The Government is keen to see that fertilizer reaches the farmers in the remote and hilly areas. It has been decided to decontrol the prices, distribution and movement of phosphatic and potassic fertilizers... Since bio-fertilizers are regarded as an effective, cheap and renewable supplement to chemical fertilizers, the Government is implementing a National Project on Development and Use of Bio-fertilizers. Under this scheme, one national and six regional centers for organizing training, demonstrating programmes and quality testing of bio-fertilizers has been taken up.

No less challenging was the decision of the Government to take Bombay High gas through long pipeline to feed further fertilizer plants located in the consumption centers of North India. However, the major policy which has ensured the growth of the fertilizer industry is the Government's thrust on accelerating fertilizer consumption by fixing, on the one hand, low and uniform price for fertilizers, and on the other, providing the manufacturers adequate compensation through the retention price and subsidy scheme. As expected, fertilizer nutrient demand is expected to attain a level of 18.3 million tonnes by 1996-97.

Fisheries: Fish production achieved an all-time high of about 3.7 million tonnes at the end of the Seventh Plan. Programs that have helped boost production include the National Program of Developing Fish Seeds, Fish Farmers' Development Agencies and Brackish Water Fish Farmers' Development Agencies. A central Institute trains the

necessary manpower. To diversify fishing methods and introduce processed fish products on a semi-commercial scale, an Integrated National Fisheries Advisory Board has also been established.

Food Processing: A Ministry of Food Processing Industries was established in July 1988 to ensure better utilization of farmers' output by inducting modern technology into the processing of food products, thus increasing the income of farmers and generating employment opportunities in rural areas. In addition, a new seed policy has been adopted to provide access to high quality seeds and plant material for vegetables, fruit, flowers, oil-seeds and pulses.

Agricultural Research: The leading body for education, research and extension education in the field of agriculture is the Indian Council of Agricultural Research established in 1929. India's transformation from a food deficit to a food surplus country is largely due to the agency's smooth and rapid transfer of farm technology from the laboratory to the land. ICAR discharges its responsibilities through 43 research Institutes, four national research bureaus, 20 national research centers, nine project directorates, 79 all-India coordinated research projects, and 109 farm science centers. Besides all this, the program of Agricultural Education is coordinated by ICAR with the curricula and other guidance given to the 26 Agricultural Universities and four National Research Institutes.

Technology Mission on Drinking Water: A Technology Mission on Drinking Water and Related Water Management has been constituted to cover the residual problem villages and provide potable (drinking) water in desert areas. The Mission is tackling the problem through 55 mini-missions in project districts and country-wide problem oriented sub-missions. A pump especially designed for use in the villages (called India Mark-II has been developed and is being exported to 40 countries. Out of 161,722 problem villages identified 153,357 have already been provided with at least one safe source of drinking water. Of the 8365 "no source" villages 3032 were covered in 1990-91 and all the others will be covered by March 1993.

Exercise: For each of the following agricultural areas, list two successes in India:

Crops

1. _____
2. _____

Irrigation

1. _____
2. _____

Fertilizer

1. _____
2. _____

Fisheries/Food Processing

1. _____
2. _____

Research

1. _____
2. _____

Drinking Water

1. _____
2. _____

What Economic Choices Must India Make in Agricultural Development?

Worksheet 2: Beyond the Green Revolution - New Approaches for Third World Agriculture

(Adapted from *Worldwatch Paper 73*, October 1986, Edward C. Wolf, Washington, D.C.: Worldwatch Institute)

Two decades have passed since new, high-yielding varieties of wheat and rice were introduced to farmers in Mexico, the Middle East and South Asia. The new varieties, which were more responsive to artificial fertilizers and irrigation than traditional varieties...were quickly taken up in Bangladesh, India, Pakistan and throughout Southeast Asia. (See figures 1 and 2.)

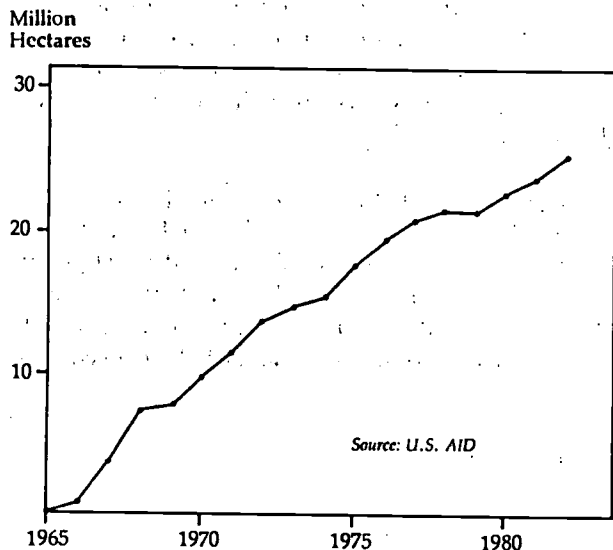


Figure 1: Area Planted to High-Yielding Varieties of Wheat in South Asia, 1965-82

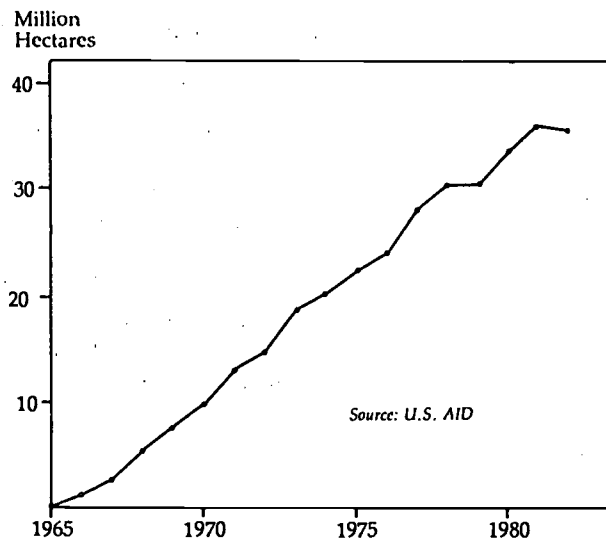


Figure 2: Area Planted to High-Yielding Varieties of Rice in Southeast Asia, 1965-82

High-yielding varieties of wheat and rice are still spreading, however. Though the early green revolution seeds were planted almost exclusively by farmers with well-irrigated land who could afford to purchase the necessary supplements of fertilizers and pesticides, modern varieties are now grown by farmers under less-favored circumstances.

The green revolution's early benefits were by no means equally shared. Relatively prosperous farmers who controlled more land, and so had the financial means to purchase fertilizers, pesticides and equipment, gained most by adopting high-yielding wheat and rice. Small farmers in areas favored by abundant water, who tended to adopt new vehicles and technologies later, also profited, but not as much. Consumers enjoyed lower prices. Governments also gained. India, for example, used the expanded production of the late sixties to offset its dependence on costly grain imports rather than to significantly increase food consumption among its poor.

National and international research programs are turning to a new challenge: developing crops and technologies for farmers who do not irrigate their fields and who lack the income to purchase fertilizers and pesticides...They also have a stake in applying biotechnology to improve millet, sorghum and other crops.

Exercise:

1. According to the charts, how much has wheat production increased from 1965-1985? and rice production?
2. What were some of the benefits of the Green Revolution? Who gained them? In which regions were they located?
3. How could you spread the benefits of the Green Revolution to small, resource poor farmers in un-irrigated areas?

FOCUS QUESTION**What Environmental Problems Must Modern India Confront?**

- ▶ Economic choices for both industry and agriculture have created varied environmental problems for South Asia.
- ▶ India, like other regions of the world, is now faced with serious environmental decisions which will influence both industry and agriculture.
- ▶ Environmental problems are closely linked to issues of survival, today, especially for the poorest people in South Asia.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to review the problems which have arisen from agricultural and industrial development in South Asia.
- ▶ Students will be able to develop a plan of action to improve environmental problems.
- ▶ Students will be able to analyze the need for environmental decisions on the part of both the agricultural and industrial segments in India.

TEACHER BACKGROUND

The world-wide environmental problems are particularly significant for poor people, especially women in India. The subcontinent is suffering deforestation, desertification, drought and then flood problems, industrial pollution and the whole host of environmental maladies.

The case of Bhopal, a still unsettled legal issue in India and the United States, proved to be an ecological nightmare. It was an industrial accident of unprecedented scope (up to the time of Chernobyl) and there are still many Indians of the city of Bhopal who are feeling the effects of the accident. Many critics of the Bhopal incident maintain that there would have been greater safety precautions if the plant had been built in the U.S., where Union Carbide is based. Their contention is that "life is cheap" in India and it was not really necessary to develop all kinds of safety back-ups. Others maintain that the disaster was really due to other issues, since the Indians in the plant preferred to take a "tea" break rather than carefully check for some plant mishap. Nevertheless, since the time of the gas leak, the plant at Bhopal has remained closed and law suits are in the courts of India.

The deforestation of the Himalayan tree preserves developed into a major socio-political issue which led to the creation of the Chipko movement, also called "Hug-a-tree." The roots of their movement can be found in India's religious culture and continue to be strong in spite of the attempts of the British during their tenure in India to dismiss this forest culture. Chipko is non-violent and in the strong tradition of Mahatma Gandhi. Many of the leaders have been local, peasant women. They have gained world renown and the Chipko movement has served as a model for grass roots response to environmental issues. Many of the leaders are now international figures and the high ideals of Indian philosophy have governed people's action.

The benefits of the Narmada Dam project the huge irrigation and power project on the Narmada River, originally bankrolled by the World Bank, continues to be questionable. As a result of a very successful grassroots movement opposing the project an enormous controversy has arisen. The number of people who will be displaced (especially India's tribals), the shady dealings which have occurred along the way and the unresearched implications for the land led to the announcement in 1993 that the World Bank was pulling out of the project. Many environmental experts are maintaining that the same results can be accomplished through many smaller scale projects.

In this lesson, we have taken a careful in-depth look at these three major environmental issues in India - issues which have had economic, political and social fallout. It is a long and difficult lesson because of the richness of the material. It can either be done as a jigsaw cooperative learning lesson with many of the readings given to the

students for homework or, if the teachers deem it important enough or wish to use the environmental issue as a small case study, it can be done over three consecutive days with each day devoted to one topic. It is also possible, because of a lack of time, for the instructor to select just one of the issues rather than all three.

SPRINGBOARD

- ▶ Teacher will ask students to list as many environmental problems as they can think of. All will be noted on chalkboard.
- Which of these problems do you think applies to India? Why?
- Today we are going to examine three of the major environmental issues which are impacting on India today: industrial pollution and accidents, deforestation and large-scale irrigation and power issues.

PROCEDURE

(As stated above, this lesson can be done in a variety of ways. This is a jigsaw cooperative learning lesson.)

- ▶ Teacher will divide the class into five groups, assigning each group a worksheet. Each group will be given time to read their worksheet and complete the chart. Remind students they may not be able to fill in each category. Teacher will debrief each group by recording responses on board.

ISSUE	CAUSES	PROBLEMS	OBSTACLES	SOLUTIONS	ALTERNATIVES
Ecological Nightmares					
Settlement Slow					
CHIPKO					
Dams on River Narmada					
Baliraja					

- Do you think Bhopal could have been avoided? How?
- Would you become part of the Chipko movement? Why? Why not?
- Do you agree/disagree with the World Bank's decision regarding Narmada?
- Compare and contrast the Narmada Project with Baliraja. Which would you choose?

SUMMARY/APPLICATION

- ▶ The Indian Government has hired you to review and make recommendations on any of the environmental issues cited above.
- Write a short essay describing your reaction to the policies to date and your proposals for developing a new environmental agenda.

What Environmental Problems Must Modern India Confront?

Worksheet 1: Ecological Nightmares - The Case of Bhopal

(adapted from *Ecological Nightmares*, by Ashis Gupta, Malka Ganj, Delhi: Ajanta Publications, 1991, pp. 1-27)

Bhopal, a city of nearly one million inhabitants, lies at the very heart of India. In 1966, the giant U.S. multinational corporation, Union Carbide, decided to set up a pesticides plant. Advisers, engineers and high ranking executives followed. In the years it took to establish the plant, small containers of methyl isocyanate were shipped into Bhopal in stainless steel containers. The production of the deadly MIC gas started in February, 1980. People loved the plant. Those who went to work at Carbide became the objects of social envy.

Union Carbide brought its showpiece plant to Bhopal in 1969, starting with an initial investment of \$1 million only. By 1981, the city's population had doubled to 700,000 and Carbide's investment had grown to nearly \$25 million. The Bhopal plant which had started on five acres of land had spread to 80 acres. By December, 1984, shanty towns had grown up on three sides of the plant, with politicians gifting title deeds of land across the street from the factory to the poor and illiterate who had settled there in unauthorized shacks...The senior project director told the New York Times during the construction of the facility, "When we set up this plant, we used workers just out of the agricultural age."

In the early 1970's there was a dispute between the parent company and the Indian subsidiary over the size of the storage tanks to be installed in Bhopal. The Indian engineers had recommended that MIC should be stored in small amounts only. But the U.S. corporate view prevailed, and large tanks like those used at the Union Carbide plant in West Virginia were finally installed...By the time MIC production started in Bhopal, there were three tanks, each with a nominal storage capacity of 15,000 gallons, half buried in the earth and covered over with a concrete platform. It was in MIC storage Tank 610 that a catastrophic runaway reaction started on the night of December 2, 1984.

120 workers attended to their tasks. At 11 P.M. the control room operator found the pressure in tank 610 to be about five-fold over the normal pressure. But the supervisor is reported to have later said that the instruments did not often work, became corroded and had crystals forming on them...About 11 P.M. some workers began to complain about irritation in their eyes. This was a sure sign of a leak somewhere in the plant. Soon they discovered a drip of liquid about 50 feet high up in the MIC unit and a yellowish white gas accompanied the drip. The supervisor decided to wait until after the tea-break to investigate. Management experts have imagined this response as suggesting that, in certain cultures, human camaraderie (friendship) is more important than technological failures.

By 12:15 A.M. the pressure in the tank was rising rapidly. Within moments the pressure was beyond the top of the scale. The control room operator called his supervisor and ran outside. As he stood on the concrete slab above the storage tanks, the slab began to shake. He heard rumbling sounds below and a screeching noise from the safety valve. A sudden burst of gas shot out and then continued to escape from a tall stack connected to the tank. It formed a white cloud over the plant and started to drift slowly towards the shantytown. As he ran back to the control room, the worker heard the concrete slab cracking - 60 feet of concrete at least 6 inches thick. The heat was like a blast furnace. The operator ran back to the control room to turn on the Vent Gas Scrubber which was supposed to neutralize the escaping gas. Unfortunately, the scrubber had been under maintenance since October of that year. Caustic soda, the neutralizing agent, had started circulating but no one knew the strength of the caustic soda concentration either. A Flare Tower which might have burnt off some of the vent gases had also been removed for maintenance. Even the refrigeration system had been non-operational since June. As a result, the temperature in the tank before the accident was 15 to 20 degrees C as compared to the recommended temperature of 0 degrees C. These are truly devastating failures for which Union Carbide has to be held accountable. It is an insufficient explanation to say that, This incident was the result of a unique combination of unusual events."

Who was responsible for the ecological disaster of the Bhopal gas leak, the world's worst industrial accident, which killed 3,828 people? The victims either died on the spot or later from the diseases caused by breathing deadly methyl isocyanate gas, which spread over the city. For a short time, Carbide developed the "sabotage" theory to shift the blame from a major system failure. They even said a group of Sikh extremists claimed responsibility for the incident. Another scenario is the accident possibility which is based on a re-creation after the event are yet to be fully explored.

Engineers re-creating the event in the United States showed that one or two thousand pounds of water had entered the tank to cause the reaction, but they could not tell how this might have happened. The confusing reports on the accident point to the need for regulatory agencies to demand better communication and information from corporations. After 15 years in existence, the U.S. Environmental Protection Agency had regulated only eight toxic pollutants, with MIC not considered a hazardous pollutant. Even U.S. scientists claim public ignorance about the toxic effects of MIC.

Had it not been for the enormous quantities of MIC stored in giant tanks, the devastation at Bhopal would at least have been limited. But the choice before Union Carbide was not simply a matter of storage in over-size tanks or small containers. There was also a choice of process as well as engineering features. The principal reason for making MIC is to use it as an intermediate in the manufacture of another pesticide. But this pesticide can be made without storing large stocks of MIC. There was no need to have so much MIC at Bhopal at any time.

Union Carbide claimed that the plant at Bhopal was built to meet the same safety standards as the large chemical plants in the United States. But there are differences. In the U.S., many components and safety devices activate automatically. In some instance, in Bhopal, they were manually controlled. Carbide officials explain that was the choice of Indian engineers who opted to locally made equipment whenever possible. In addition, the Indian government favored a labor intensive approach. However, the government did provide \$11 in precious foreign exchange to Carbide for the import of specialized equipment which it chose not to use.

When there had been a ten minute leakage of fumes at one of the American plants, there was a total medical emergency. Radio stations warned residents to stay indoors and shut off all air conditioners. In Bhopal, the public siren - a loud continuous sound - was put on only for a few minutes after the gas had leaked for an hour. Then the second siren - a muted sound meant for the plant workers alone - took over. The residents around the factory woke up not because of the siren, but because of the irritation and suffocation caused by the gas. The loud public siren came on again at 3 A.M. but it was already too late. Hundreds had died, and hundreds more lay doomed to a lingering, agonizing death without the slightest knowledge of the hazards of MIC and how to cope with them.

Of course, the almost universal response to the Bhopal tragedy has been one of horror and condemnation. The major criticism of Union Carbide has been the belief that contemporary technological societies can, and should, provide adequate safeguards against such industrial accidents...By the government's own reckoning, nearly \$120 million had been given as aid or outright compensation to the victims during the first two years. About \$32 million had been distributed as free cereal and food grains. Unfortunately, there are many who claim that the city has nothing to show for all this. "Where did all the money go?", they ask.

In the U.S. itself, the U.S. Occupational Safety and Health Administration slapped a \$1.4 million fine on Carbide for 221 alleged violations of federal and state laws at its Institute plant, the same plant where as a result of Bhopal, a whole series of redundant safety systems, inventory reduction and computerized mission tracking systems have been installed, according to a senior Carbide executive. Bhopal, unfortunately, never had the benefit of such a response from corporate planners.

What Environmental Problems Must Modern India Confront?

Worksheet 2: Settlement Slow in India Gas Disaster Claims

(Sanjoy Hazarika, *The New York Times*, March 25, 1993. © 1993 by The New York Times Company. Reprinted by permission)

Bhopal, India: Resentment is growing here at the slow pace of compensation to victims of the 1984 gas disaster as nearly \$700 million sits in an Indian bank. In more than one year since the compensation payments began, fewer than 700 people have received funds totalling about \$2 million. The judge who is supervising the operation says that at the current pace, distributing payments to the tens of thousands of victims would take three years or more. "At the rate of compensation, even that would be a miracle," said a spokesperson for the victims.

More than 4,000 people, most of them poor, died since toxic fumes swept out of a pesticide subsidiary of Union Carbide Corporation in December, 1984. Many of the victims still live in shacks of cardboard, wood and tarpaulin in the neighborhoods opposite the factory, which is now closed.

...The size of the problem is staggering: a total of 630,000 claims, only 350,000 are substantiated on the basis of the medical records and other documents. The remaining 280,000 failed to appear before officials despite several appeals to do so.

In New York, a Federal appeals court has rejected a challenge in the United States to an agreement between India and Union Carbide Corporation to compensate gas victims, reaffirming that India and not the United States is the place for the legal battle...The New York court declared that the victims cannot seek damages in American courts over and above the \$470 million settlement approved here in 1989. Interest has increased that figure to the equivalent of \$700 million.

In Bhopal, the 17 special courts looking at compensation demands are first tackling the claims of the relatives of those who died in the world's worst industrial tragedy. Although 4,000 people died, there are as many as 13,000 compensation demands for death. In the last year, only 637 people have been awarded compensation by judges investigating the claims...Most families received the equivalent of about \$3,200 each. Some families that suffered two or three deaths have received more money.

...The next category of victims to receive compensation are those who suffered from serious injury. Then it will be the turn of those who suffered temporary injury. Those seriously injured are also likely to receive \$3,000 each while the figure will be much lower for those with minor injuries...The gas leak is blamed for deaths and injuries stemming from a range of ailments including damaged lungs, eyes and psychiatric problems.

Trial Ordered for Carbide Officials in Bhopal

(*The New York Times*, April 12, 1993. © 1993 by The New York Times Company. Reprinted by permission)

An Indian court has ordered local Union Carbide officials to stand trial for culpable homicide, nine years after deadly gas leaked from a pesticide factory in Bhopal.

Last week, the Judge ordered eight officials of Union Carbide's Indian subsidiary to go on trial...He also ordered Warren Anderson (former CEO for Union Carbide), the corporation and its Hong Kong subsidiary to stand trial. Neither Mr. Anderson nor the corporation were represented at pretrial hearings which began in November...The Bhopal court has asked the Central Bureau of Investigation, which is prosecuting the case, to begin extradition proceedings against Mr. Anderson in the United States.

The trial date will be announced after May 12. The defendant face charges of "culpable homicide not amounting to murder," which has a maximum penalty of 10 years in jail. They are also charged with "causing grievous hurt by dangerous weapons and means," which has a maximum penalty of life in prison.

What Environmental Problems Must Modern India Confront?

Worksheet 3: CHIPKO - The People's Movement for the Protection of the Forests

(Sunderal Bahuguna, December 1986, Tehri-Garhwal, U.P. India: Chipko Information Center. Reprinted by permission.)

The CHIPKO movement is a manifestation of ancient Indian Aranya culture which stresses the fundamental harmony between human beings and nature. It started in 1973 as a non-violent, peaceful struggle against wanton destruction of the forest for short-term commercial gains. Begun as an economic movement, it soon became a significant ecological movement. The CHIPKO movement has focused on the devastating consequences of modern Western-type development policies based on heavy industry. It has stressed the relevance of development based on the Indian tradition of Mahatma Gandhi. As a true Gandhian movement, it has relied on the participation of the people to save their forests and environment.

Conflicts over forest resources became a major socio-economic issue in India when the British rulers took over the best forests and "reserved" them for commercial use, leading to large scale destruction of India's forest wealth. CHIPKO, the grassroot environment movement for the protection of the mountain ecosystems, specially the forests, was launched in the Central Himalayas in the early seventies. As a result of this movement there is a moratorium on felling of green trees above 1000 meters altitude and 30 degree slopes for commercial purposes in an area of about 40,000 sq. kms in the eight hill districts of Uttar Pradesh (one of the states of India). The movement is going on in many parts of India and is inspiring a number of people abroad. The roots of this movement are deep in India's Aranya (forest) culture, which was born and nurtured in the woods. Sages, the great teachers of India lived in their Ashrams in the forests with their students. They pondered over the problems of mankind. The society, including the rulers, looked toward them for guidance. Living in the midst of trees, rivers and mountains, birds and beasts, they developed a way of life which believed in co-existence and inter-dependence of all forms of life. The main features of this cultural heritage are as follows:

- There is life in all creations - trees, birds, beasts, human beings, rivers and mountains.
- All life is sacred and is to be worshipped. All the manifestations of nature were regarded as deities and there are hymns of deities like Aranya (forest), Sun, Moon, Water in Vedas.
- Austerity and wisdom were respected. The Sages lived in huts and their material requirements were few. But India's best scientific and literary writing came from these austere settlements.

Great teachers of society like Buddha tried to revive these values. Buddha said: "The forest is a peculiar organism of unlimited kindness and benevolence which makes no demands for its sustenance (life) and extends generously the products of its life activity: it affords protection to all living beings, offering shade even to the axeman who destroys it." Buddha advised his followers to plan and look after five trees during their lifetime. A saint in the 15th century was able to persuade his followers to take vow not to cut green trees and not to kill wild animals, which they still follow.

With the passage of time and more recently the influence of the British colonial bureaucrats, these cultural values were forgotten. The British rule in India was a great blow to this cultural legacy. It thrust upon the people the new values of the materialistic civilization, which flourished after the Industrial Revolution in Europe. It was by the middle of the 19th century that the leaders of Indian society realized this and thus launched a revolt, which took the shape of a renaissance. Mahatma Gandhi and Rabindra Nath Tagore were two of many towering personalities of India who led this social, political, economic and cultural revolution. Gandhi, through Hind Swaraj (1909) presented a new concept of development, as that which could sustain itself only through careful use of resources in a decentralized society. Tagore, in his famous essay, "Tapovan," reminded the people of the importance of forests in their lives and the role of forests in Indian culture.

From 1803, when the British first took over the Malabar forest for commercial exploitation, the people objected because the forests had been owned and managed by the village communities. There was resistance to government policy and the people revolted. This resistance became part of India freedom struggle until the villages were able to win small patches of forests to be managed by the village communities. In May, 1930 there was a big assembly of people held on the banks of the river Yamuna and they were fired upon by the rulers. Seventeen died. This spot became a place of pilgrimage for the hill people. They used to meet there to pay homage to the martyrs and discussed their forest problems. In 1968 they declared this day as forest day and approved a charter of forest rights. This was repeated in many other villages in succeeding years. They demanded local people's forest co-

operatives, availability of raw materials for local forest based small industries, revision of forest settlement and the inclusion of forestry in the education curriculum from the elementary to university level.

The Chipko movement demanded the rights of the local people over the Himalayan forest resources. In 1974, the state government of Uttar Pradesh was forced to accept some of the main demands of the movement, like ending the contract system of forest exploitation, provision for more raw-materials to local forest-based industries, higher wages to forest laborers and a ban on cutting trees in the sensitive upper catchment of one of the tributaries of the Ganga (Ganges river). But these had nothing to do with the hardships of the women who had been directly effected by the depletion of the forests by commercial interests. As a result of deforestation, they have to (a) spend longer, walk further to gather fuel, fodder and water, (b) have less income as the the spent on (a) cannot be spent on crop production, (c) are eating less nutritious foods - e.g. less fruit and more raw fruit, (d) have lost their indigenous knowledge systems, herbal remedies, etc. In November, 1977, the women of Advani village in Tehri-Garhwal tied sacred thread (thread used to mark the Brahman jati) round the trees marked for felling - declared to save the trees even at the cost of their lives.

The forest officer visited the village to persuade the women. He called them foolish village women and said, "Do you know what do the forests bear? Resin, timber and foreign exchange!" Immediately the lady presiding over the meeting responded in the same tone of voice, "Yes, we know. What do the forests bear? Soil, water and pure air. Soil, water and pure air are the basis of life." This was repeated by the hundreds of men, women and children at the meeting. Thus, this event became the cause of spreading the movement like wildfire. Later armed police were sent to threaten the people, but the women hugged the trees and the axemen failed to cut the trees even with the help of armed policemen. There was mass resistance in other parts of India until 1980.

People's Participation

Workers who were from average hill families devised their own method to organize and educate the masses. They undertook long foot marches from village to village. The foot marches, with a message, inspired the youth, who spent their holidays walking in the villages making people aware of the role of forests in soil and water conservation. The Chipko movement was born in the remote hill villages, under shady trees where villagers discussed their problems. How was the message conveyed? It was through folk songs, sung in popular tunes that the message was easily understood by the people. Once they listened to a song it became their own and these songs gained such popularity that all the hills and dales echoes with the Chipko tunes. The appeal of folk songs and foot marches is to the heart. The saints in India and all over the world have been adopting these two methods to reach the hearts of the people. The physical presence of the messenger takes the audience deep into his feelings and so he makes a place into their hearts.

The most effective way to organize and educate the people was telling the story of Lord Krishna. The scripture was interpreted in the context of the crisis explaining the need of establishment of cordial relationship between Man and Nature. The relevant story goes as follows:

"Friends, look at these noble trees, which live entirely for the sake of others, themselves bearing all the rigors of wind, rain, heat, dew, etc. but protecting us from them...How desirable is their life, providing nourishment to all beings to come to them! No one seeking sustenance from them has to go away disappointed, just like needy people seeking help from good men...They fulfil the needs of beings and other creatures with their leaves, flowers, fruits, shade, roots, bark, timber, sweet smelling sap, ashes, wood and tender shoots."

Chipko movement's impact can be seen all over India, especially in forest areas. It is active in the Southern State of Karnataka, where natural forests were being felled to meet the requirements of the plywood industry. Plantation of eucalyptus on a massive scale is taking place to feed the rayon industry...The movement started in September, 1983 has achieved some success. Agitation against the plantation of eucalyptus is going on. In Maharashtra, a mass rally was held in April 1984 against the construction of proposed dams, which would have destroyed 10 million acres of proposed dams. In Darjeeling, the people have raised their voices against clear felling and the replacement of mixed forests with Japanese pines.

The experiences gained by Chipko Activities may be summed up as:

1. Austerity: Since the depletion of forests has reached an alarming stage, there is need for practicing austerity in the use of forest products.
2. Alternatives: To meet the most urgent needs, alternatives should be devised, e.g. solar energy for cooking, etc.
3. Afforestation: Regreening of degraded land and especially the steep hill slopes, which are devoid of moisture and top soil is an uphill task...Protection is the best way to regenerate the natural forest cover. Even for newly planted saplings regular care and protection is needed for some years. Both individual ownership and community ownership of trees have worked well, but state ownership is not favored by the villagers due to its past history of undermining the satisfaction of local needs.

The other experience of the Chipko movement is that in order to swim against the tide we need small groups of humanitarian scientists, social activists and compassionate literary men. The direction of science and technology should be toward finding such solutions of hunger and poverty, which along with producing more from the land may also help in healing up the wounds of Mother Earth created by over-exploitation. It should at the same time, increase the three basic concepts of Mankind, i.e., pure air, clean water and fertile soil for prosperity. They should provide guidance to the social activists, who are impatient to bring a change but are branded as enemies of science. In Indian philosophy to achieve a high ideal we need perfect among between head, hands and the heart - Knowledge, Action and Devotion. There have been men in human history with these qualities and one of them was Richard St. Barbe Baker - Man of the Trees, one of the founder members of the World Forestry Congress. We call him Tree Saint in India. I pay my homage to him.

Prayer for the Tree

We thank thee oh God!
For thy trees.
Thou comest very near to us
Through thy trees.
From them we have
Beauty, wisdom, love,
The air we breath,
The water we drink,
The food we eat,
And the strength.
Help us oh God!
To give our best to life
And leave the world a little more beautiful
And worthy of having lived in it.
Prosper thou our planting
And establish thy Kingdom of Love
Amen.

Richard St. Barbe Bake
(Man of the Trees)

A "Chipko" Song by Ghanshyam Raturi

To weave garments for the barren earth,
Plant new trees and make new forests.
To save the earth from impending danger
Come one, come all, and get together
For forests are our life and soul,
They are the source of rivers all.
Rains and springs are created in them
Trees are blessed even by God,
He came once to save them from the odds.
They are worshipped by mankind,
Without considering their safety all planning is blind.
Apricot, apple, walnut are their treasure,
We derive from them fodder, wood and water.
Once Uttarakhand was Heaven on earth,
Where in deep forest, Vedas and Puranas took birth.
To drive away the ruthless cutters,
Come one, come all, and get together.
Now it has become our religion,
To save the forests from destruction.

What Environmental Problems Must Modern India Confront?

Worksheet 4: Dams on the River Narmada: A Call to Conscience

(*Lokayan Bulletin*, 9:3/4, May-August 1991. Reprinted by permission Lokayan, Delhi, India)

(The Narmada Valley Project - the largest in the world so far - will include 30 major dams, 135 medium dams, and 3,000 minor dams. Experts are worried about the possibility of seismological effects. It is noted that up to 700 villages will be inundated with possibly 1.5 million people displaced.)

In many respects, the popular movement in the Narmada valley in Northern India, has emerged as one of the most unique political struggles in the post-independence period in the country. Politically, it is partly a legacy of the earlier rebellion against the British, particularly in our tribal areas. At another level, it is in the spirit of the Chipko movement, of the struggles all over the country that continue to challenge both the growing centralization and authoritarianism of the state. It is a plea to respect and understand the multiple traditions of the subcontinent. The movement also represents marginal populations calling for greater economic and political control of their lives.

The Cultural Ethos

River systems have been the birthplace of civilizations all over the world. They are woven into the social and economic fabric of society and penetrate deep into the psyche of the people living around them. Nowhere is this more obvious than in India, where the Ganga (Ganges), Indus, Narmada and other big rivers possess a cultural identity which comes down the ages through our sacred literature, the Puranas and the Vedas, as well as through popular myths and legends.

The Narmada basin lies between latitudes 21N and 24 N and longitudes 73 E and 82E and has a total area of about 10,000 square kilometers...The Narmada has two major types of drainage lines: the main river line flowing east-west and hundreds of small rivulets joining it at almost right angles, rushing down from Himalayan ranges.

The ethos (customs) of the Narmada as the most sacred of rivers stems from several legends and cultural practices which reflect the many forms of the river and the various roles that it plays...According to legend, a shy young girl, Narmada, falls in love with Sonbhadra, and sends Johilla to tell her feelings to the young man. Johilla, however, falls in love with Sonbhadra also. When Narmada discovers this, she throws herself from the cliffs and flees westward to drown in the Gulf of Khambat. In another story, Narmada is shown as born in Shiva and is an enchantress, the chief of rivers. Another verse describes her as Rewa, who leaps and bounds and cannot be held back. It is perhaps due to this legend that the people living in the middle and upper reaches of the river believe that no one will ever be able to hold back the Narmada, that is, build big dams across it...The ancient storytellers also tell that the Ganges is the younger of the two rivers. One of the old stories states that the mere sight of the Narmada is enough to absolve one of all its sins...the Narmada is sacred wherever she flows, whether through a village or a jungle...The question which comes to mind is whether one may justifiably tamper with a river eco-system which has sustained itself over the ages, which inspired saint and sinner alike, and which has sheltered and nurtured man. Is it possible to interpret a river system merely in terms of metric tons of water, regardless of the lands it will submerge, the people it will displace, and the forests and archeological sites it will destroy?

Multiple Impacts of the Sardar Sarovar Project

In 1985, The World Bank approved \$450 million to assist the construction of the controversial Sardar Sarovar multi-purpose dam, power, irrigation and drainage projects (SSP) on the Narmada River in western India. According to the estimates of the World Bank staff, the SSP would provide irrigation for 1.9 million hectares, 1450 millowatt of installed capacity of electricity and 1300 million cubic-meters per year of water for municipal and industrial purposes. However, the project would submerge 13,744 hectares of valuable forest land and 11,318 hectares of fertile agricultural land, and forcibly displace over 100,000 tribal and rural poor people as well as destroy river line and estuaries fisheries and wildlife habitat. The total combined costs of the SSP were originally estimated to be \$5.89 billion, but the cost of the dam and power complex have risen by almost \$400 million according to recent Bank estimates.

The Sardar Sarovar Project is of grave concern to hundreds of Indian and international non-government organizations (NGOs) who represent millions of people worldwide. Now in the sixth year of monitoring the project, most NGOs are totally opposed to the construction of the dam under SSP. Since project approval, there has been systematic negligence in resettlement and rehabilitation planning and implementation, delays of several years in completion of environmental studies and action plans, violations of the loan and credit agreements between the World Bank and the three involved state governments, and violations of the World Bank's 1980 policy of

involuntary resettlement. Indian NGOs have also documented violations of Indian law and the Indian Constitution. The full environment and social costs of the project are not fully documented. Examination of available documents reveal energy conservation, irrigation and water delivery alternatives to the project were never seriously considered.

Six years after project approval, resettlement and rehabilitation plans have still not been established for the 90,000 people to be displaced, nor has enough resettlement land been identified and approved by those who will need to be moved. Little public access to information about the project has also been a serious problem. For the last four years there has been mounting opposition to the project and protests or other actions in the Narmada valley every week. The majority of people who will be displaced have publicly announced that they will not move their villages at any cost...Delays in construction are up to three years on the water delivery and drainage project and up to 19 months on the dam. Implementation of other aspects of the project...have been delayed by two-five years.

Large scale irrigation projects in India have a poor track record. In 1986, out of 246 large-scale irrigation projects that were started since 1951, 181 were still incomplete. Some of these incomplete projects are World Bank funded projects. Instead of sinking funds into SSP, the submit the World Bank should fund a review of all incomplete projects and complete those are environmentally and socially sound...The SSP is [also] supposed to create employment in the area, but 86% of the contracts would be through international competitive bidding procedures; thus, the contracts would go primarily to foreign contractors. SSP is also intended to benefit the regions tribal people, however, it will only reach 28% of the districts and only 11% of the tribal pockets. Third, benefits from improved crop yield may be overestimated by almost 100%.

Environmental Impacts and Protection Measures

A comprehensive environmental impact assessment for SSP has never been conducted. Initially, a series of eight environment studies and action plans were required by the central government for the project. The World Bank approved the project even though India's Ministry of Environment and Forests had refused to grant environmental clearance for the project...The environmental studies and action plans are not only essential for determining the environmental impact of the dam - but without this information it is impossible to estimate the true costs and benefits of the project. For example, in the drainage portion of the SSP, there has not been adequate consideration of the management and disposal of low quality drainage water, or the impact of low quality drainage water on good quality groundwater supplies...The potential impacts of environmental changes on tribal and rural poor people have not been studied. For example, much of the land to be used for the catchment area treatment is already being used by tribal and rural poor people for firewood and fodder or for agriculture. The wildlife sanctuary which is being established in Gujarat already has 100,000 to 150,000 people living there. Will these people be forcible displaced?...Although the project calls for the design and construction of a drainage system, there is no discussion concerning the handling and disposal of drainage water. In arid areas with mineral soils, irrigation causes some minerals and heavy metals in the soil, which then accumulate in the drainage water. This contaminated drainage water can cause severe problems for plants, birds, and fish that use the water and for humans that may consume any plant, bird or fish from the water.

Resettlement and Rehabilitation

The Sardar Sarovar reservoir would submerge or seriously impact approximately 248 villages in three Indian states - Maharashtra, Gujarat and Madhya Pradesh. Since 1984, the resettlement and rehabilitation of the 100,000 people in these villages has been complicated by inter-state disparities, little involvement of or consultation with the people to be displaced and lack of a coherent, unified resettlement and rehabilitation policy and plan for all states. World Bank staff has continually requested the state governments to draw up a resettlement plan...but the deadlines of 1988, 1989 and 1990 have passed without substantial results...On December 25, 1990, 3,000 - 4,000 potential land losers started a "long march" which was to end at the dam site. They were stopped by the police and the military, there were 14 arrests, and several activists, including women, were beaten by the police.

Irrigation, Drainage and Drinking Water Supply

About 75% of the undeveloped irrigation potential of the state of Gujarat is based on the Narmada River basin. In addition, the water delivery system will be used to supply 1,300 million cubic-meters per yer for domestic, municipal and industrial purposes...However, these benefits will never be fully realized because of the systematic negligence in the implementation phase of the water delivery and drainage portion of the project. There is also not enough funding for training programs and technical assistance. There is also no analysis of possible alternative projects. It is time the World Bank, in collaboration with the Indian government, seriously research and give assistance to small and medium size community-based alternatives irrigation projects and alternative land-use techniques.

What Environmental Problems Must Modern India Confront?

Worksheet 5: **Baliraja: A People's Alternative**

(Reproduced from Thurkal, ed., *Big Dams, Displaced People: Rivers of Sorrow, Rivers of Change*. © Multiple Action Research Group, New Delhi, 1992. All rights reserved. Reprinted by permission Sage Publications India Pvt. Ltd., New Delhi.)

The story of the Baliraja dam is important in more ways than one. It is a practical solution to a situation of drought, with the use of local resources. It does not result from any displacement and, most important, it is the result of the people's own initiative. It is *their* solution to *their* problem.

The river Yerala is a branch of the Krishna River in South West India...Until recently it was a perennial river but the drought of 1972 changed everything. The river started drying up. Except for about 15 days during the peak monsoons, the river now remained dry the rest of the year...The dry sand bed of the river caught the attention of contractors who began large-scale mining of the sand from the riverbed without concern for the impact this might have on ground water retention. As a result, all the rain water during the monsoons started to flow directly into the Krishna, taking with it the precious top soil as there were no trees or forests left in the catchment area of the river to bind it...There was a fall in the water table. Wells started to dry up. Problems of drinking water, especially in the banks of the river, assumed serious proportions.

The problem of the drought and the inability of the authorities concerned to deal with the situation, forced the people to take matters into their own hands...They decided to construct a dam - 4.5 meters high and 120 meters long - across the Yerala to enable protective irrigation and help solve the drinking water problem. Thus, the idea of the "Baliraja Smriti" dams was born.

The people believed that the cause of repeated droughts in the area was not natural but man-made, a product of bad planning. They were of the firm opinion that both drought relief and eradication could be achieved through a single program of action. A survey showed that 100 of the 122 jack wells in the river-bed had dried up...Once they decided to build a dam and after seeking advice from lots of people, they decided to raise money for the project by selling sand (like the contractors) on a limited scale. In this way they would have funding without seeking any money from the government.

The excavation for the foundation of the dam began on November 23, 1986 and was undertaken by students from four colleges...The dam was designed by a consulting engineer...However, when the dam was one foot above the level of the river-bed it was declared illegal by the government and they ordered the suspension of the work. It took over a year to get official permission but the people persisted. But as work progressed, new problems emerged. It was necessary to use skilled labor and that cost money. Cement and other raw materials also required money...The people thought of the possibility of raising interest-free loans and appeals were made to well-wishers and money was borrowed with the understanding that the amount borrowed was to be returned when the dam was completed.

Baliraja - A New Path

An analysis of the plans revealed that the project was to be constructed at an incredibly low price and the dam was to be built in two phases. In the first phase the dam was to be constructed up to the height of 2.5 meters with conventional masonry work. The second phase was to include the installation of a pressure gate 2 meters high...People from various walks of life came forward to help and extend their cooperation. ..The people decided that the water was to be shared equitably for crops that were not water-intensive. All villagers were part of the water users cooperative and water was to be distributed according to the following ruled:

- (1) Every member would be entitled to a share of the water with no regard to sex or caste. Each family would get a share according to family size. A maximum of five members per family would be entitled to shares.
- (2) Even the landless would be entitled to shares which they could either sell or use by taking on lease someone's land on a sharecropping basis.

- (3) Each share would cost 10 rupees.
- (4) Water would be available in fortnightly stretches from June 1 to January 15 for protective irrigation of non-water intensive crops like millet and ground-nut. From January 15th each year, water would be reserved for drinking purposes.
- (5) Drinking water equivalent to the requirement of 5,000 persons would be kept as "reserved storage" and a certain amount would be used for biomass production and the development of nurseries.
- (6) The cropping pattern was to be worked out in consultation with all the members and all members would be obliged to conform in order to receive water.

The Baliraja Water Development and Water Distribution Society is now a registered trust. The first gate of the dam was inaugurated on March 5, 1989.

It is not to say that small dams like the Baliraja are always the solution. The solutions have to be location and situation-specific. What is important is that the solution must be based on the people's needs and involve their participation. That is what makes the Baliraja Smriti Dam important. "This is a dam of the people, for the people and by the people. This is the beginning of a struggle...the government has not concrete plans for drought eradication, so the people will have to find their own solutions. Baliraja is the solution. It is not only a dam, it is a new direction."

FOCUS QUESTION**How Have Other Nations in the Region Met Their Economic Problems?**

- ▶ Pakistan, Bangladesh, Sri Lanka and the small Himalayan nations of Nepal and Bhutan face ongoing economic problems.
- ▶ Some nations in the region are pro-active in solving their economic issues.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify some of the economic issues facing other nations in South Asia.
- ▶ Students will do a case study of some projects to illustrate economic initiative among the nations of South Asia.
- ▶ Students will be able to assess the degree to which the South Asian subcontinent is dealing with its economic problems.

TEACHER BACKGROUND

Many of the nations that border India have economic issues which they share with India or are independent of India. It is the hope of most economic planners that all the nations in the area would develop sustainable regional plans which help all the nations involved. It is obvious that so many of the economic issues in the region pay close attention to political boundaries. The birthrate is growing rapidly throughout South Asia, environmental problems abound and poverty remains a crucial issue. But each of the nations in the region has made some breakthroughs and can show some evidence of dealing with their economic problems.

One of the most successful and most popularized stories is of the Grameen Bank in Bangladesh. The concept of lending small sums of money to the rural poor, especially women, has won such enormous support that the World Bank just announced a grant of \$2 million to Grameen. The accounting records from Grameen show that 98% of the loans are repaid and that the poor can be a sound investment.

Pakistan has found huge natural gas reserves. This discovery has loosened their need for foreign oil. In Bhutan, the rivers and waterways are being utilized as a source of hydroelectric power. Sri Lanka, even during this time of ethnic tensions, is encouraging individual entrepreneurship which is being financed both internally and externally.

In all, the region of South Asia is exhibiting economic energy and many of the initiatives show that both governmental and non-governmental sources are playing active roles.

SPRINGBOARD

- ▶ In this lesson, the opening activity will be part of the procedural framework.

Teacher will convene the **Regional Economic Issues Forum**. This forum will have representatives from Bangladesh, Pakistan, Sri Lanka and Bhutan. Each of these representatives have received one of the Worksheets: **Lender With a Mission - Bangladesh; Sewerage in a Karachi Squatter Settlement - Pakistan; The Other Half - Sri Lanka; Third World Guide - Bhutan**. The responsibility of each representative will be to report to the forum about economic advances which have occurred in their nation. They may develop and distribute a "fact sheet," they may use posters, etc.

(Note to Teacher: It is obvious that strongly motivated students be selected to represent the nations since their "report out" to the assemblage is the crux of the lesson.)

PROCEDURE

- ▶ Class will be divided into four "subcommittees." Each subcommittee will meet for approximately 15 minutes to examine and discuss the accomplishments of one of the nations of the region.

Based upon their study, each of the subcommittees will develop a plan:

- (a) to determine questions obtaining more information on the project
- (b) outlining what aspects of the project are "transferrable" to India
- (c) to determine how the project would look in an Indian setting

Each of the subcommittees will report out, looking at how India can learn from the regional efforts of:

- (a) Pakistan and oil dependency
- (b) Bangladesh and lending money to the poor
- (c) Sri Lanka and private, individual initiatives
- (d) hydroelectric plants created for regional use.

Suggestions will be noted by teacher on chalkboard.

SUMMARY/APPLICATION

- ▶ Students will reconvene into original subcommittees.

Based upon the work done in the plenary session, each committee will develop agendas for future conferences, determining areas where the nations in the region can work cooperatively to achieve economic success.

How Have Other Nations in the Region Met Their Economic Problems?

Worksheet 1: Lender With a Mission

(S. Kamaluddin, *Far Eastern Economic Review*, March 18, 1993, pp. 38-40. Reprinted by permission.)

Bangladesh

Yunus is the founder of Grameen Bank, a Bangladeshi credit organization that has pioneered lending to the rural poor - and in the process stood normal banking conventions on their head.

The customers of Grameen are almost exclusively those who have no collateral to offer against their loans. Yet defaults are so low its repayment rates would be the envy of most mainstream lenders...Two other things are immediately striking about Grameen. First, most of their customers are women and, second, its vision extends beyond mere finance. Grameen is perhaps the only bank in the world that encourages birth control, sanitation and a clean environment as part of its lending policy...Grameen has shown that the rural poor can make productive use of credit.

The idea began 17 years ago when Yunus, an economic professor at Chittagong University, found himself frustrated at the irrelevance of textbook development theory to the poverty all around him. What baffled the poor was the absence of cheap credit. The poor could turn to commercial banks but they demanded collateral...How could he direct credit to the assetless poor, those who most needed it? Yunus felt the answer was to channel the loans through wealthier intermediaries, like himself. The intermediary could, in turn, lend to the poor, in effect assuming risks that banks would not.

It turned out the risk was minimal. Yunus acted as a guarantor for loans to impoverished villagers, who had a surprisingly high repayment rate. Yunus got tired of running to the banks and decided to open his own. In the beginning, the government owned 60% of Grameen and the borrowers the rest. Today, its 1.4 million borrowers, each with a mandatory share own 88%...The UN's International Fund for Agricultural Development provided Grameen with its first loan. It later received loans from agencies in Norway, Sweden, Canada, Germany and the U.S...Grameen's average loan size is \$75, its maximum except for housing loans. It charges simple interest at the rate of 20% a year, compared with compound interest of 13 to 16% at Bangladesh's commercial banks. Principal is repaid first...interest is repaid only after the principal is paid off, making an effective interest rate of 10 - 12%...Home loans are repayable over ten years at the same weekly rates. The maximum home loan will build a tin-roofed house.

Borrowers are formed into groups of five and are taught Grameen social values. They promise to observe the bank's four basic principles: discipline, unity, courage and hard work "in all walks of life." They also pledge to "keep our families small," avoid child marriages and the "curse" of wedding dowries, build and use pit latrines, and "plant as many seedlings as possible during the plantation seasons." The success of Grameen is that fact that it is self-policing. Those without assets determine who will get the loans. Group members are residents of the same village, perhaps next-door neighbors. Group members also assume responsibility for assuming the repayment of the loan...Grameen Bank's default rate is about 2% compared to commercial banks default rate of 70% for agricultural loans and 90% for industrial loans. The difference, according to Yunus, lies in the psychology of the borrower. The rich can evade the consequences of non-payment; the poor cannot. The poor are so pleased they have access to credit and they dislike the loan sharks so much that they are grateful for this special opportunity to improve themselves.

The real key to Grameen's high repayment rate, however, rests more with gender than class. 92% of its borrowers are women. The bank targets them because they are considered more reliable than men. Children order their priorities, making them less likely to squander funds, and more likely to use them for household or capital improvement...Today, Grameen has more than 1,000 branches conducting operations in about one half of Bangladesh's 68,000 villages. It also runs about 18,000 feeder schools preparing children for government primary schools.

How Have Other Nations in the Region Met Their Economic Problems?

Worksheet 2: Innovative Sewerage in a Karachi Squatter Settlement: The Orangi Pilot Project

(adapted from *World Development Report 1992: Development and the Environment*, The World Bank, 1992, Box 5.6, p. 109. New York: Oxford University Press, reprinted with permission.)

In the early 1980s Akhter Hameed Khan, a world-renowned community organizer, began working in the slums of Karachi. He asked what problem he could help resolve and was told that "the streets were filled with excreta and wastewater, making movement difficult and creating enormous health hazards." What did the people want, and how did they intend to get it? he asked. What they wanted was clear - "people aspired to a traditional sewage system... It would be difficult to get them to finance anything else." And how they would get it, too, was clear - they would have Dr. Khan persuade the Karachi Development Authority (KDA) to provide it free, as it did (or so the poor perceived) to the richer areas of the city.

Dr. Khan spent months going with representatives of the community to petition the KDA to provide the service. When it was clear that this would never happen, Dr. Khan was ready to work with the community to find alternatives. (He would later describe this first step as the most important thing he did in Orangi-liberating, as he put it, the people from the immobilizing myths of government promises.)

With a small amount of core external funding, the Orangi Pilot Project (OPP) was started. It was clear what services the people wanted; the task was to reduce the costs to affordable levels and to develop organizations that could provide and operate the systems. On the technical side, the achievements of the OPP architects and engineers were remarkable and innovative. Thanks partly to the elimination of corruption and the provision of labor by community members, the costs (for an in-house sanitary latrine and house sewer on the plot and underground sewers in the lanes and streets) were less than \$50 per household.

The related organizational achievements are equally impressive. OPP staff members have played a catalytic role: they explain the benefits of sanitation and the technical possibilities to residents, conduct research, and provide technical assistance. The OPP staff never handle the community's money. (The total costs of the OPP's operations amounted, even in the project's early years, to less than 15 percent of the amount invested by the community.) The household's responsibilities include financing their share of the costs, participating in construction, and electing a "lane manager" who typically represents about fifteen households. Lane committees, in turn, elect members of neighborhood committees (typically representing about 600 houses), which manage the secondary sewers.

The early successes achieved by the project created a "snowball" effect, in part because of the increased value of properties with sewage systems. As the power of the OPP-related organizations increased, they were able to put pressure on the municipality to provide funds for the construction of trunk sewers.

The Orangi Pilot Project has led to the provision of sewerage services to more than 600,000 poor people in Karachi and to recent initiatives by several municipalities in Pakistan to follow the OPP method and, according to OPP leader Arif Hasan, "have government behave like an NGO." Even in Karachi the mayor now formally accepts the principle of "internal" development by the residents and "external" development (including trunk sewers and treatment) by the municipality.

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How Have Other Nations in the Region Met Their Economic Problems?

Worksheet 3: The Other Half: Glimpses of Grassroots Asia

(from *The Other Half: Glimpses of Grassroots Asia*, Peter C. Stuart, pp. 114-115. Alton, IL: Far Horizon Books, 1989. Reprinted by permission.)

Colombo, Sri Lanka

The doorway to #73, next to the deserted tailor's shop, opens onto a deafening clatter of activity. A printing press is stamping out the pages of a novel in culicued Sinhalese script. Another is sending out large sheets of uncut airmail envelopes. Color portraits of the prime minister are stacked against the wall side-by-side with Sinhalese alphabet books for children and comic books about Sri Lanka's legendary first king. Upstairs, three young artists hover over the drawing tables with illuminated, translucent tops, designing greeting cards for Christmas and *Vesak*, the Buddhist festive month.

Darting among the presses, the heaps of paper, and the din - keeping an eye on things - is a short, broad-beamed man with wiry, greying hair who looks more like a printer than the artists he really is. Mr. Chandragupthe studied art in neighboring India and made his living for 14 years as a self-employed commercial artist. He started out designing greeting cards. He expanded a few years ago from a one-man operation to a small employer, to the benefit not only of himself but of the needy Sri Lankan economy.

This, of course, is just the way that market forces are supposed to operate - adjusting individual initiative into economic growth. In the case of Mr. Chandragupthe, it worked with the financial tool of foreign aid...Like so many aspiring entrepreneurs in the capital-scarce Third World, Mr. Chandragupthe yearned to branch out but couldn't raise the necessary funds. His economic deliverance was a \$48,836 loan from the Development Finance Corporation of Ceylon. The government-run DFCC lends money at interest rates several percentage points below commercial rates to promising enterprises with good prospects of helping develop a poor country. The DFCC gets its money from a variety of domestic and foreign sources. Mr. Chandragupthe's particular loan happened to come from the \$5 (LIZ: check source re millions/billion???) in funds lent interest-free by the multinational Asian Development Bank from money contributed by 17 developed countries. Becoming one of the world's smallest foreign-aid recipients, he used to loan to buy an offset printer and a paper-trimming machine. Since then, business has boomed.

The little firm has become Sri Lanka's leading producer of greeting cards - 400,000 of them for *Vesak* (New Year) and 200,000 for Christmas. Permanent jobs have been created for 15 employees, in a country where one in every six employable persons cannot find work. Five more employees will be squeezed into the 20 feet-wide shop when the new printing press is delivered.

But the budding businessman who directs this thriving little empire still proudly thinks of himself as a working artist. "The DFCC," as he rather poetically puts it, "gave the loan for my hands."

How Have Other Nations in the Region Met Their Economic Problems?

Worksheet 4: Third World Guide, 1993/1994: Facts, Figures, Opinions

(Adapted from *Third World Guide 1993/94: Facts, Figure and Opinions*, pp. 229-230. Montevideo, Uruguay: Third World Institute, 1994. Reprinted by permission.)

Bhutan: Population: 1,516,000; Area: 47,000 sq. mi.; Capital: Thimbu

Bhutan lies in the heart of the vast Himalayas mountains...Wedged between China and India, and secluded by some of the world's highest peaks, it was little known to the rest of the world. Mahayan Buddhism is now the state religion.

The British colonial administration in India signed important treaties with Bhutan in 1774 and 1865. In 1910, Bhutan became a British protectorate in terms of external relations...Bhutan began to emerge from itself-imposed isolation in the 1960's. It became a member of the U. N. in 1971. They have a permanent mission to the UN in New York.

Agriculture and animal husbandry are the predominant means of livelihood. As the country has opened up, the development of an economic infrastructure has become a priority. A network of roads, particularly imperative with the closing of the Tibetan border in 1960, is now in place across the country, most importantly, heading south toward India.

...Rivers and waterfalls have been exploited as sources of hydroelectric energy. The massive Chukha project lies on the main route between Phuntsholing and Thimphu. With a potential of 8,000 megawatts, it supplies electricity not only within Bhutan, but to adjacent parts of India as well; parts of southern Bhutan have been linked with the Indian grid system. The first chemical industry launched production in June, 1988. The Bhutan Development Finance Company was established in 1988 to encourage the rapid expansion of the private sector...Bhutan depends on India for both imports and exports, although it has in recent years tried to branch out more. Development projects now in progress are being financed by India, Norway, Kuwait, Japan and Switzerland...The programs of the sixth five year plan appear to be on schedule. Bhutan is leaving behind its image as a protectorate, replacing it with that of an emerging nation-state committed to peace and regional cooperation.

FOCUS QUESTION**In the South Asian Context, What is Poverty?**

- ▶ Poverty cannot always be defined statistically.
- ▶ For many South Asians, poverty indicators do not give us the complete picture.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to examine the definition of and the quantitative guidelines of poverty as delineated by development experts.
- ▶ Students will be able to study the lives of some South Asians, as case studies in poverty.
- ▶ Students will be able to evaluate what poverty means in the South Asian cultural context.

TEACHER BACKGROUND

When you speak of South Asia, you speak of poverty because the media has made the two synonymous. The first image that comes to mind is therefore of people begging in the streets and living on the sidewalks. Many people say that the real problem in South Asia is too many people and too few resources. Others add that the nature of Hinduism does not speak against poverty since what one accomplishes in "this" life will be repaid by a better existence in the next life. Critiques counter these views by the argument that the real problem is not one of too few resources but a need to distribute existing resources more fairly. And, that casting the argument in religious terms is only re-casting the argument in modern/traditional dichotomies. In fact, Hinduism has a strong ethic of work and helping the poor. But that is besides the point. To speak of all India as Hindu is to homogenize 900 million people in a single stroke. This is not only inaccurate, as Muslim, Christians, Jains, Sikhs and Parsis account for a proportion of the population, but also freezes the religion in time and space. Recent historiography has shown how certain versions of Hindu law and practice were used by the British to fulfill their own imperial interests and more currently, Hindu fundamentalists are re-inventing Hinduism all over again. Poverty is an inability to meet basic historical needs - it is material and economic and must be understood in those terms. Attempts to find cultural explanations for poverty obfuscates real issues of inequality in the distribution of resources: land, capital, tools, etc.

This is simplistic thinking. Many South Asians suffer true poverty and their issues can be examined statistically. Their income level is very low, both for India and within a world-wide scope. In addition to the income indicators, there are social indicators that attest to their poverty. All of these must be examined carefully rather than look at the question with a sentimental and romantic notion of poverty in this geographic context.

The purpose of this lesson is to take a realistic view of what poverty means in the South Asian context and, at the same time, to "demystify" the idea of the poor being content with their lot. This is an extremely difficult and especially hard for young people to understand. Sometimes it is best to look at fictional accounts rather than statistical to fully understand what it means to be poor. In the South Asian context, the issue is far more complicated, basic and life-threatening.

SPRINGBOARD

- ▶ In this lesson we are going to deal with a difficult and confusing issue, what it means to be poor when you live in South Asia.

Distribute **Worksheet 1: Poverty Indicators**. Teacher will read worksheet with class to:

- (a) help students determine what is meant by poverty
- (b) differentiate between economic and social poverty
- (c) evaluate the poverty profile checklist

- What issues in the poverty profile checklist surprise you? Why?
- What additional information is given in the charts? How useful is that information?

PROCEDURE

- ▶ Sometimes it is important to take statistics and give them a human dimension.

Distribute **Worksheet 2: Sri Lanka - How to Identify Indicators...**. Allow students time to read worksheet. As they are reading, have them indicate which of the poverty indicators just discussed apply to the issue of Sri Lanka. Review with class.

This worksheet specifically refers to poverty in a rural context. Let us examine that more closely. Distribute **Worksheet 3: Integrated Rural Poverty**. Allow students time to complete worksheet.

- According to the reading, what is the "outsider's" view of poverty?
 - According to the reading, what really traps the poor? Do you agree/disagree?
 - Why do outsiders have a distorted view of the poor? How can that be corrected?
- ▶ Give **Worksheet 4: Through Death and Life** to students as a homework assignment.
 - How does the story illustrate problems of the rural poor? Give examples.
 - Do you think Karam Ali had any choices? If so, what were they?
 - Based upon the story, what do you predict as the future for Raham Ali?
 - How does this story illustrate issues of powerlessness and vulnerability among poor?
 - All of the issues we have looked at deal with the rural poor. Do you think the issues are different for the urban poor? Explain your answer.

SUMMARY/APPLICATION

- ▶ Sometimes it is not easy to leave the cycle of poverty.

Distribute **Worksheet 5: The Silk Route to Development**. Allow students time to read worksheet or read aloud with class.

- How have some of the rural poor escaped the cycle of poverty?
- What other ideas could you suggest to help the poor out of their dilemma?

In the South Asian Context, What is Poverty?

Worksheet 1: Poverty Indicators

(adapted from *Poverty Reduction Handbook*, World Bank, 1992, Chapter III, pp.1-9, 1-12. Reprinted by permission)

Poverty is conventionally measured by the income or expenditure level that can sustain a bare minimum standard of living. Poverty can be measured in absolute or relative terms. **World Development Report** of the World Bank in 1990 used an upper poverty line of US\$370 per capita as a cutoff for absolute poverty. People whose consumption level falls below that level are considered poor. The **World Development Report** also used a lower poverty line, of US\$275. People whose consumption levels fall below that level are very poor. When discussing poverty within countries, the **World Development Report** used country-specific poverty lines.

But poverty is not just measured by income and consumption. Health, life expectancy, access to clean water, and so on are central dimensions of welfare. For this reason, the **World Development Report** supplemented consumption-based measures with others, such as nutrition, underfive mortality, and school enrollment rates. By tracking what happens to the poor over time, poverty indicators help guide us in implementing and analyzing a countries policies and programs - where progress is being made, where there are serious lags or where we can see newly emerging problems. Some of the indicators include:

Income Indicators: upper and lower poverty lines (income earning opportunity as producers or employers); headcounts of poverty; the provisions and the outcomes of social services; in rural communities, the price of crops compared to the price of goods purchased; those without land or only enough land for subsistence; wages in the "informal" or casual labor market; seasonal cycles in the demand for labor; urban unskilled workers

Social Indicators: net primary school enrollment; share and access to social sector public expenditures; underfive mortality rate; immunization; malnutrition; female/male life expectancy at birth; total fertility rate; maternal mortality

Poverty Profile Checklist

- What is the poverty line (upper and lower)?
- How many people are poor and extremely poor?
- How large is the poverty gap?
- What is the distribution of living standards among the poor?
- Are the poor predominately urban or rural?
- Have there recently been migration of the poor to urban areas?
- How is poverty correlated with gender, racial and ethnic characteristics?
- What are the main sources of income of the poor?
- What products or services do they sell (tradables/nontradables)?
- How large a factor is unemployment or underemployment?
- What are the important goods in the consumption basket of the poor?
- What is the educational, health and nutritional status of the poor?
- What are the fertility characteristics of the poor?
- To what public services do the poor have access? What is the quality of the service?
- What assets - land, housing, and financial - do the poor own?
- What are the environmental dimensions of poverty?
- How variable are the poor's incomes? What risks do they face?

(The charts below give us comparative information regarding poverty in the Asian context. They are taken from *The Design and Management of Sustainable Projects to Alleviate Poverty in South Asia*, Michael Bamberger, Abdul Aziz, eds., Economic Development Institute of the World Bank, Tables 2-3, 2-4, 2-5, 2-6. Reprinted by permission.)

Country	Rural population (millions 1988)	Percentage of Population Rural (millions 1988)	Rural population below poverty line (millions 1988)	Percentage of rural population below poverty line (1977-87)
Afghanistan	12.6	79.0	n.a.	n.a.
Bangladesh	95.7	87.0	82.3	86.0
Bhutan	1.4	95.0	n.a.	n.a.
India	598.6	73.0	305.3	51.0
Nepal	16.4	91.0	10.0	61.0
Pakistan	79.4	69.0	23.0	29.0
Sri Lanka	13.4	79.0	n.a.	n.a.
South Asia	817.5	74.5	441.5 ^a	54.0 ^a

a. Mean based on countries for which data were available.

Source: Adapted from Table 4.1, Chapter 4.

	1988			2000		
	Urban Population	Urban Poor	Percentage Urban Poor	Urban Population	Urban Poor	Percentage Urban Poor
Bangladesh	13.50	7.56	0.56	26.62	11.32	0.43
China	225.82	14.90	0.07	314.61	5.42	0.02
India	214.54	81.74	0.38	330.02	117.75	0.36
Indonesia	49.95	6.54	0.13	77.07	15.06	0.20
Korea, Republic of	30.36	3.67	0.12	40.59	0.00	0.00
Malaysia	6.77	1.99	0.29	10.32	1.95	0.19
Nepal	1.59	0.75	0.47	3.30	1.66	0.50
Philippines	24.25	12.12	0.50	36.29	18.20	0.50
Sri Lanka	3.17	2.04	0.64	4.75	1.49	0.31
Thailand	11.84	1.78	0.15	19.28	3.36	0.17
All Asia	591.00	136.53				
Average			0.23			0.20

Source: World Bank, Urban Development Division (unpublished).

Region	Urban Poverty 1988		Urban Poverty 2000		Annual Growth in Urban Population and Urban Poverty, 1988–2000	
	Thousands	Percentage of Urban Population	Thousands	Percentage of Urban Population	Percentage Change in Urban Population	Percentage Change in Urban Poor
Asia	136.5	23.1	181.2	20.6	3.3	2.4
Africa	55.4	55.4	41.6	41.5	5.4	5.4
EMENA	59.5	59.5	33.9	69.3	2.8	1.3
Latin America	77.2	77.3	26.5	70.4	2.8	-0.8

Source: World Bank, Urban Development Division (1989), Tables A1 and A3.

Region	Percentage of the Population below the Poverty Line		Numbers of Poor (millions)	
	1985	2000	1985	2000
East Asia	13.2	4.2	182	73
South Asia	51.8	36.9	532	511
Sub-Saharan Africa	47.6	49.7	184	304
East Europe	7.1	5.8	5	4
Middle East, North Africa	30.6	30.6	60	89
Latin America	22.4	24.9	87	126
All Developing Countries	30.5	24.1	1,051	1,107

Source: Ravallion, Datt, and Chen (1992). Cited in *World Development Report 1992*, Table 1.1, p. 30.

Table 2.5 showed a less dramatic projected decline in urban poverty in Asia. Although the urban poor will grow less rapidly than the urban population between now and the year 2000 (2.4 percent increase in the poor compared with a 3.3 percent increase in the urban population), the share of the urban population projected to be living below the poverty line in the year 2000 will only have fallen to 20.6 percent compared with 23.1 percent in 1988.

Table 2.6 summarizes the 1992 *World Development Report* estimates for the likely regional trends in poverty between 1985 and 2000. It is projected that for all developing regions the proportion of the population living below the poverty line will fall from 30.5 percent to 24.1 percent.

In the South Asian Context, What is Poverty?

Worksheet 2: Sri Lanka - How to Identify Indicators of the Incomes of the Poor

(adapted from *Poverty Reduction Handbook*, World Bank, 1992, Chapter III, Box 1.7. Reprinted by permission)

The poverty profile for Sri Lanka provides the basis for identifying indicators of incomes of the poor. According to this profile, poverty in Sri Lanka is mainly rural, and there is a high percentage of wage employment. Thus, conditions of rural employment, such as real wage earnings, are the main indicators.

The indicators selected vary across the four main groups of the poor, identified by primary source of income. The key income indicators for each group are:

- *Casual farm laborers: real agricultural wages.* Wages in paddy agriculture and in tree crop agriculture (coconut, rubber and tea) can be used.
- *Self-employed agricultural smallholders: real producer price of paddy.* For self-employed workers, the terms of trade for peasant agriculture will be more important than wages.
- *Estate agricultural workers: real minimum wages for plantation workers and real average wages in tea production.* Estate agriculture is heavily regulated and minimum wages are strictly enforced, so these wages should reflect the incomes of the poor plantation workers.
- *Urban unskilled workers: real unskilled wages in construction.* The urban poor are unskilled workers in manufacturing, construction and services. Because wage series are not available for all of these industries, the wage for unskilled construction workers can be used.

Since poor households allocate, on average, 65 to 68% of their total expenditures on food.

In the South Asian Context, What is Poverty?

Worksheet 3: Integrated Rural Poverty

(*Rural Development*, Robert Chambers, 1983, pp. 103-106. London, England: Longman Group UK Ltd.)

Outsiders' comfortable views of the poor as improvident, lazy, fatalistic, stupid and responsible for their poverty, are reassuring but wrong. Case studies show that poor rural people are unusually tough, hard-working, ingenious and resilient. They have to be to struggle against five disadvantages which trap them: poverty itself, physical weakness, isolation, vulnerability and powerlessness. All are important, but vulnerability and powerlessness especially deserve more recognition and analysis.

I. Vulnerability: This reflects the lack of shock absorbers against a series of events: Social issues such as dowry, bridewealth, weddings and funerals; Disasters, sometimes caused by weather; Physical incapacity, sickness, accidents, childbearing and Exploitation. Any or all these events can cause the irreversible loss or sale of assets, making people poorer and more vulnerable to becoming poorer still.

II. Powerlessness: All too often the rural poor are robbed or cheated by other rural people, especially those who have some advantages of education or of the landowner class. Poor people have an inability to bargain, especially women as well as those who are disabled, physically weak or destitute. In rural areas, there are hundreds of millions of people who are moving down into deeper and more tightly integrated poverty.

Outsiders' views of the poor are distorted in many ways. Lack of contact or communication permits them to form those views without the inconvenience of knowledge, let alone personal exposure. Poor people are rarely met; when they are met, they often do not speak; when they do speak, they are often cautious and deferential; and what they say is often either not listened to, or brushed aside, or interpreted in a bad light. Any attempt to understand the poor, and to learn from them, has to begin with an introspection by the outsiders themselves.

The most reassuring view is that poverty of others is part of a divine order. This idea is embedded in popular Hinduism and the belief that position in the caste hierarchy is determined by the law of karma. In addition, the much quoted words of the Victorian Christian hymn:

The rich man in his castle,
The poor man at his gate,
God made them, high and lowly,
And order'd their estate.

The American idea of success was another convenient belief for the better off: it regarded wealth as a reward for Puritan virtues such as honesty, industry, sobriety, self-discipline, neatness, cleanliness and punctuality and saw poverty as the opposite. Nor are these beliefs dead today. In Britain, at least, the idea that the poor are to blame for their poverty has been widespread.

Such beliefs are common in many cultures. In some cases they have their roots in the racial ideas of colonialism, and in the colonial view of the native as improvident, lazy and fatalistic. These ideas can be found among the elites in Buenos Aires or Bombay. These beliefs rationalize the "haves" having and the "have-nots" not having.

...The evidence does not support the view of poor rural people as improvident, lazy or fatalistic. What does emerge is that some do sometimes behave in ways which can be misinterpreted. They may not save, may not be always visibly working, and may appear to accept fate passively. "Improvident" - the failure to save and invest - can reflect pressing needs for immediate consumption, a backlog of needed essentials, insecurity of land tenure. "Laziness" conserves energy; those who live near the edge hoard their strength and ration their effort. "Fatalism," too, conserves physical and mental activity. "Ignorance and stupidity" ignores the depth of their indigenous technical knowledge.

In the South Asian Context, What is Poverty?

Worksheet 4: Through Death and Life

(Hasan Azizul Huq, *Of Women, Outcastes, Peasants and Rebels: A Selection of Bengali Short Stories*, by Kalpana Bardhan, 1990, pp. 304-321. Permission granted by the Regents of the University of CA and the University of CA Press.)

There was a sudden wind in the sky. Karam Ali looked up and saw the gray clouds...He called to his son, "The rain is coming! Hurry up, *bap jan!*"

Then he walked quickly into the cowshed and stood for a minute watching the two animals. The white bullock's tail twitched restlessly. The lame old cow lay on a layer of straw in the far corner, her huge dark eyes gazing into the darkness. The dog got up from the pile of cinder near the porch, shook its body and raised its muzzle to sniff at the flow of damp air...he noticed his 75 year old mother engrossed in making a broom out of a bunch of dry stalks...His mother went inside, dragging her painful legs, and his son Raham Ali finally came out, burping loudly after his morning meal. "We'll go when the rain stops, *bap jan,*" he said, staring up at the sky.

Raham's mother now emerged in Karam Ali's line of vision...She was carrying in her hands a lump of cow dung that was beginning to wash down. The sari she wore was raised above her knees, but she had her head covered with it, and she was carefully sheltering the lump of cow dung and sloshing through the rain. Near the yellow pile of cut grass, she slipped and then got up looking really awful - all wet with cow dung on her face. Karam Ali could find nothing to say or do about this accident except, "There goes the cow dung, after all the work to bring it home!" He called to his son, "Let's go now, *bap jan.*"

Twenty-year old Raham, seeing that he could not delay any longer, jumped down into the yard, picked up the hoes in the shed and joined his father...the rain became so dense that he could no longer see the villages around the marshes. Raham's mother had given up on the cow dung and, having washed her hands, was now trying to wring the water from the upper half of her sari. The sight of her shriveled body embarrassed Karam but Raham Ali remembered and asked his mother for his father's tobacco things...

Karam Ali studied the uncultivated fallow plot he was going to prepare for plowing this time. In the part he had cleared the day before, the wilted green weeds lay in heaps, and the cleared ground was tamped down by the rain...a strange silence hovered over the marsh. The ten ducks - black, brown, white - were floating almost motionlessly. Karam Ali was stirred out of his dream with a sign and returned to work on the half-cleared land...He entered the dense growth that reached up to his neck.

Simultaneously with the first strike, he heard it. A sharp loud hiss went up the very instant the hoe went down!...at once he saw the smooth form of the yellow vine swiftly uncoil. The very next moment the dazzling form of the snake was swaying against the darkly clouded sky...the cobra steadily swayed two and a half yards away from him...Karam Ali tried to look into its eyes but soon gave way to the steady stare, cold and sad.

Was he terribly afraid? Did he feel the choke hold of fear? He did not feel anything he had known before. He only saw his destiny, his whole life, and the constancy of relentless struggle, without respite, without excitement, the struggle in which defeat was everpresent...Suddenly the ducks screamed all at once, and a flash of lightning illuminated the shades of wet green...the cobra was still swaying gracefully before him...Then before his startled eyes, it rose to an enormous height, towered above the trees in his line of vision...Then the powerful jaws opened under the hood, the dark cavity seemed to be holding for a moment all the worn-out lives of the villagers and their constant, ageless struggles...before they were going to be crushed with a merciless crunch.

The hood suddenly came lower and toward him. Karam Ali was calm, his hand resting on the handle of the hoe. It slowly lowered its head and, ignoring him completely, left with the utmost grace and regal dignity...

Karam Ali now wanted to go home...Frantically, he called Raham Ali, asking to go home. Raham Ali was absorbed in work, facing away from his father, and he did not at first hear his father's parched, faint voice...then Raham Ali heard his father's desperate voice, "I don't feel well, *bap jan.* Leave the work now. We'll do it later, in the afternoon."

Their bare feet went splashing in the ankle-deep water. Soon they were back to the darkly shaded path. Karam Ali spotted his mother standing in the path, waving her hands frantically skyward. He could faintly hear her voice, it was worked up about something. He could not make out what she was saying...He could also see many people milling about in his yard.

As they got closer, he saw a crowd gathered in front of the cowshed. Then Raham Ali's mother came out screaming and tearing her hair. "We're ruined. Allah, we're ruined!"

"Shut up! What's the matter?" Karam Ali shouted at her as he walked past her toward the cowshed.

The people gathered near the cowshed made way for him...with profound sympathy. He went in and saw his young healthy white bullock lying on its flank, perfectly still, taking up almost the entire floor, his legs stretched

out and his moist, black, gently eyes set in a fixed stare. A trickle of tears left its mark rolling down to the edge of the mouth, where some white foam had collected. Karam Ali stood there, staring at the sad posture of the large, beautiful animal.

The old cow sat in her corner, gently swishing her tail. He could also hear the quiet breathing of all the people standing behind the porch...Men had come directly from work; some perhaps dropped their work and ran here, the tools still in their hands. They were all tired from the day's labor in others' fields. They were filled with sadness and sympathy...Someone spoke in the emotionless voice of an announcer, "It's a snakebite."

...At this point, Karam Ali felt a sudden jolt in his head...The dark, workless days were circling before his eyes, as he suddenly remembered that he owned less than a sixteenth of an acre, not enough for more than a month of food in a year. His pair of bullocks got him work tilling others' fields that earned him a share of the paddy to live on for the rest of the year. Now that his white bullock was gone, how was he going to work, how was he going to live? "Will anyone tell me what I can do now?" The question turned round and round in the damp wind, hitting him like a hammer, and his heart alternately stopped cold and jumped back beating wildly.

Later that evening, Karam Ali stood alone on the porch looking toward the marsh...After a long time listening to the hard rain, Raham Ali was softly calling, "bap jan, bap jan!" He got up and stood closer to Karam Ali, whispering, "You've no money, bap jan, no money at all. The white bullock is gone, and you can't buy another. How are you going to keep the lease to sharecrop this year? We're going to die this time, bap jan."

Karam Ali suddenly sprang up like a released bow and pulled Raham with both hands to his chest. "Death this time, bap jan. The rain just started, and the landlord will take away the land as soon as he hears that I lost my bullock. I was going to ask him for a paddy loan out of my share. Now we've to find wage-labor starting tomorrow. How much rice can we buy with the wage?"

...It was late in the night. Karam Ali heard someone call his name. Karam Ali went across the porch and craned his neck, asking who it was but before he managed to see him, the man turned the flashlight on his eyes...The man started talking like a great thinker, his eyes dramatically closed and the brows frowning, about how sad it was that the poor animal had to die like that, especially at this time, before Karam Ali could do any plowing.

The man went on, "What can we do now? You can't bring the bullock back to life!"

"No, I can't," Karam Ali said vaguely.

"So what are you going to do? Will you buy another bullock?"

"Even if I sell myself, it won't be enough for buying a leg of one."

"Then? Buying one leg isn't going to help either."

The man went on. "I'm not exactly a landlord, Karam. I feed my family with the share of the crop. Now that you can't till that land, I can't leave it with you."

"What can I say?"

"Then I have to say it. Let go of the land for this time. Next year when you get your bullock, you'll get it again. I won't lease it to anyone else without offering it to you first."

Karam Ali struggled one last time for breath. "If you take away the land, you'll starve us to death."

"What good will the land do you if you can't plow it?"

"I'll manage. You'll see. I'll somehow raise the money and rent the bullock. The rain has just started. Give me a few more days. If I can't do it, I'll return the land to you."

"All right, Karam Ali. But if you don't start plowing before this week is over, you can't have it. Don't forget that I have to live too."

The man got up and left, showing himself out with his flashlight.

..."Bap jan, what are you going to do now, bap jan? Raham Ali was asking like a child...Then the boy said quietly, "Listen, bap jan! I can pull the plow in place of the white bullock. Can't I bap jan? The old cow on one side of the plow and me on the other. Why can't we do that, bap jan? The ground is now soft with rain. You know I can do it. Don't turn me down, bap jan."

...In the early morning, after a breakfast of brown rice and chilis, Karam Ali walked to the cowshed...Slowly he saw the white shape of the bullock...Karam Ali crouched beside it...The light of a lamp fell across the entrance of the cowshed, and he turned around to see Raham's mother holding up the lamp and watching him.

"What am I going to do now, Raham's mother? Can you tell me?"

"Crying won't bring it back."

"No crying will ever bring it back."

"Why are you crying then?"

"Because I don't know what to do."

Quietly, unexpectedly, Raham Ali's mother made the same proposal his son had made a short time ago.

"Tell me, can't you use me? I've seen you use the milk cow once in a while in the absence of a bullock. Use me the same way. I can do it, you'll see."

Karam Ali listened with dry eyes, in amazement and distress.

(The following day, Karam Ali and his son went to the field to complete clearing the follow strip. As Karam was working, he saw the snake again, coiled and blending with the earth. As his son approached, he motioned to him where the snake lay. Raham ran around the field wildly while Karam Ali stood watching him. Raham picked up a hoe and approached the snake. When the snake saw him, it reared up, stared at the boy with cold eyes, then lowered its head and went away.)

"Nobody can kill it. Nobody ever could kill it," Karam Ali said to him. Thus ended the incident.

...After dinner that night, Raham Ali told all the villagers about his encounter with the cobra... Thus, very soon, even before the evening was over, the invisible snake occupied the minds of everyone. In its unharried, but swift and certain way, the immensely long body of the snake soon held the village gripped in its coils... it appeared looming in the collective consciousness that was as age-old and permanent as the earth. The villagers always read it in their struggle, their life as well as death. Sometimes it sprang on them suddenly; at other times it let them prepare to face it. Now, as the night fell, it was on every mind...

At the break of dawn, the villagers went to Karam Ali's hut. They called father and son out and told them that together they must finish off the snake before going to work that day... So they left together... but as soon as they reached Karam Ali's uncultivated strip of land, all conversation stopped. Once on the land they marched through it end to end a number of times... each silently went about checking the troughs and the folds of the earth. In this way, they became mentally and physically separated from each other.

When the group had disintegrated... it just appeared... swaying in the most enchanting manner, as if inviting them to come closer... They gathered in front of it, watching it with acute concentration... then the marsh behind the hood sent up a black cloud. Karam Ali closed his eyes, but he heard the air come alive with a cruel hiss, followed by total silence. When he opened his eyes, he saw the sprawling body of Sadeq, the fair and angelic boy of 14, felled by the gigantic cruel force... Having leveled Sadeq to the dust, it was now leaving unhurriedly, completely ignoring the blows of sticks.

In the afternoon, Karam Ali went out alone. What he wanted was accomplished rather quickly. He did not have much trouble persuading his landlord about it.

"You've seen my little plot in the wetland. You've to agree there are few plots as nice over there. But I don't want to sell it. That's all I have left. I would never sell it. You keep my land this year for 300 rupees. Its crop is yours. After the harvest, I'll bring the money back and take my land."

"How do you think you can repay the money once you let go of the land," asked the landlord.

"How can I keep the lease from you without the money. I must buy the bullock. I can't survive without cultivating your land."

In a few minutes the landlord agreed to his proposal. Walking home in the rain, Karam Ali argues with his absent son. "What is it to you if I sell my land? So what if the last bit of land is lost? If I don't buy the bullock, if I can't lease the land to sharecrop, what are you going to live on the whole year?"

Raham Ali saw his father coming, totally drenched. Raham Ali came out of the hut, and gently with great affection, he took the body of his father in his arms... Raham Ali had no tears in his eyes

In the South Asian Context, What is Poverty?

Worksheet 5: The Silk Route to Development

(Gajra Kottary, *Choices: The Human Development Magazine*, United Nations Development Program, Dec 1993, pp. 13-17)

Rajasthan, India - In the arid lands of northwest India, amid the desolate landscape and simple villages near the city of Udaipur, a novel sericulture project has brought good fortune to Bhil tribal women and their families. "I am leading the kind of life that my mother could only dream of," says Andu, a Bhil woman from one of the villages. "And I no longer need to work long back-breaking hours in the fields."

Before taking up sericulture in 1988, Andu spent most of her time working the tiny land holdings of her family, which typically yielded only a few bushels of wheat - barely enough to feed her family. Today, Andu earns about \$700 a year, a princely sum by tribal standards and 40 times more than the average family income. In a region where few send their children to school, Andu has sent her two daughters to a district college.

At the heart of such stories of change is the silkworm, which has brought a quiet revolution to 12 villages in the rural part of India...The 300 women who originally took part, come from small villages and were persuaded to grow mulberry trees on part of their fields; the mulberry leaves are used to feed the silkworms that are provided to them two or three times a year. The silkworms are reared for about 25 days until they begin to spin cocoons. The cocoons are taken to the centralized reeling center to be processed into silk thread which is sold to weavers from all over the state. Profits from the sales are later distributed among the women, who also received training in processing the silk.

While not a traditional industry in Rajasthan, sericulture has proven to be an ideal activity here for ecological as well as economic reasons. The mulberry tree has deep roots which seek out low underground water, enabling it to survive without irrigation through extended periods of drought. The soil, therefore, retains moisture, providing a fertile patch of land for cabbage, spinach, carrots and mushrooms, which are planted among the mulberry trees. Before the project began, most of the Bhil tribes had never eaten vegetables since the soil; was too barren to grow them. Now, nutritional levels have been improved.

The efforts to get the project started were not easy. The farmers had deep-seated traditionalism and an innate suspicion of urban dwellers. "It was a very trying time," recalls one of the project officers with the Tribal Area Development Authority, which is implementing the program. "In almost all the areas I visited, my visions of a better future for the Bhils was met with stoic silence. It was only after many visits, and much persuasion, that they were prepared to half believe me ."

In one of the small villages, Mr. Ram, a community leader, was a big help in encouraging his neighbors to take up sericulture. A believer in women's causes, he is proud to relate how the women in his village, women who had never seen money are using it to improve the lot of their families. "Seven years ago, 20 money lenders thrived on business from this village by enslaving most of the people in debt. Today they have been made jobless." He proudly points out that his wife has earned an impressive \$1,250 from sericulture in five years.

In the beginning the money from sericulture was used for the wrong things. Now 500 women meet in groups each month and discuss health and family welfare issues. The women block out work programs for the coming month - activities including the distribution of silkworms, the making of implements to help raise the silkworms, poultry farming and vegetable intercropping. They also play a supervisory role in the operation of health centers and village primary schools. At their meetings, women also focus on how they can combat social problems like adultery and alcoholism among their men. At any of the meetings, success stories abound.

ATOMIC

A Role Play Simulation

Representatives from countries meet to
reduce nuclear proliferation in South Asia

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"No man has learned to live until he
can rise above the narrow confines
of his individualistic concerns to the
broader concerns of all humanity"
- Martin Luther King

The Moorhead Kennedy Institute

*Martha M. Keys, Executive Director
Deborah Kimokeo and Lisa Wilkinson, Associates
Edited by Moorhead Kennedy, President*

Acknowledgements

*Columbia University, New York, NY
Butler Library
Lehman Library
Journalism Library
The Institute of War and Peace Studies, Columbia University
New York City Public Library, New York, NY
Pike County Public Library, Milford, PA
Permanent Mission of the Kingdom of Bhutan to the United Nations
Permanent Mission of the United Kingdom to the United Nations
United Nations Document Section*

Published for

*The American Forum for Global Education in accordance with a grant from the U.S.
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ATOMIC

A Role Play Simulation
Representatives from countries meet to
reduce nuclear proliferation in South Asia

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Introduction

ATOMIC is an example of a role play simulation. These exercises motivate students of all ages to participate intellectually and emotionally in their own learning. The drama of contemporary events is drawn on to engage student interest. Feelings, ideas and life experience, in combination with conceptual and analytical content, and written exercises, are invoked to enable participants to identify with, internalize, and articulate what they learn.

These techniques also heighten participant capacities for critical thinking. In the course of the role play, they analyze complex situations, deal with ambiguity, and prioritize their interests. After clarifying, assessing and integrating the ethical principles and values involved, they must reach conclusions, make decisions, and be held accountable for them.

At the same time, participants are compelled to deal with views held and positions adopted by others. Negotiation with other teams, consensus building within one's own team, resolution of conflicts and leadership throughout, are key learning objectives. When differences in basic assumptions, attitudes and thought process must also be taken into consideration, personal interaction can stimulate cross-cultural sensitivity, and pave the way to constructive solutions.

As an educational tool, **ATOMIC** has flexibility. **ATOMIC** is a valuable teaching tool intended for classroom use in secondary schools, religious and citizen groups. It can be used for teacher or staff in-service training. In the context of courses in conflict resolution or social studies, **ATOMIC** can whet participant interest at the beginning, revive it at midterm, or serve as a wrap-up at the end.

In **ATOMIC**, these issues emerge naturally from the role play to provide an agenda for open discussion during the debriefing. Facilitators are thereby enabled to maintain, and to demonstrate their objectivity. Finally, through their interaction with topical events, participants are encouraged to see their thoughts and feelings as relevant to public issues, looking ahead to future involvement as moral, concerned, and effective citizens.

ATOMIC is a three class period presentation with roles for 18 to 32 participants. Alternatively, the entire exercise can be run in workshop format, for example in the course of one afternoon, an evening, or a Saturday. Participants of 14 years or up can readily handle **ATOMIC**. If suitably prepared, 7th and 8th graders can also handle this material. Mixed student and adult participation can also be successful.

This role play simulation brings together such interrelated themes as:

- * nuclear proliferation in the region of South Asia
- * recognizing the validity of different points of view
- * peaceful resolution of conflicts
- * regional cooperation

The background of the crisis and the events leading up to the role play are described in the **Atomic Background**, from *Materials to be Reproduced*. Roles to be played are described in the section on *Role Play Mechanicals*. This manual is designed to help you, the facilitator, run this exercise effectively. Detailed descriptions of this task are found following this introduction.

Teacher's Role as Facilitator

ATOMIC will engage the interest of your participants very quickly. Your role is to support this interest, and the process in which the participants are involved.

Visualize yourself as Managing the Simulation. As facilitator, you control the simulation. You do *not* play a role. Think through the entire run. Try to identify unexpected problems which might come up and consider how you will deal with them. All this will give you more self-confidence. The more complete your preparation, the more successful the role play will be.

Review All the Materials. Take time to familiarize yourself with **all** the materials of this roleplay. As you read over the roles, you will sense the richness of the plot and the personalities involved. If you feel that you need more information on role plays and simulations in general, you may wish to consult Cathy Stein Greenblat and Richard D. Duke's Principles and Practices of Gaming Simulations, Sage Publications, 1981.

Consider Your Own Learning Objectives. Keep your own learning objectives in mind throughout the use of the unit. ATOMIC is a very flexible instrument. You can shape it to meet the needs of your participants, in the way you introduce it, and particularly in how you direct the debriefing.

Consider An Assistant. Consider using an assistant for additional back-up support and management. An assistant is particularly useful if you opt for the workshop format, or are planning to have several participants videotape portions of the simulation. It is also an opportunity to train another colleague in this experiential method of instruction.

Allow Participants to Do Their Own Thing. Do not try to direct the action in ATOMIC. Let it flow naturally, allowing the participants, to the extent possible, to negotiate as best they can, and to come to terms with the consequences of their actions and decisions. This is the key to this intense participatory learning experience.

Be Available to Interpret Rules. Be prepared to intervene, but only when absolutely necessary. Don't worry if the simulation seems to be getting off to a slow start. Many excellent runs have started slowly. There is no point system or win/lose determinations in this simulation. The team's objective is to achieve the best solution possible. As facilitator, you want to see all important issues enacted and discussed.

Adult Participation. A judicious mix, for example, of parents, members of school boards, and local officials can further community relations. Adults make especially good intermediaries. You may also wish to invite other teachers, business colleagues, community leaders, parents, or school officials to observe the role play and take part in the ensuing discussion.

Outside Media. Regional TV and newspapers are often interested in simulations in their community. Participants rise to the challenge of being on TV. Such coverage also engages the community. Send out press releases in plenty of time. Follow through with telephone calls. Establish clear ground rules. Be sure media visitors do not talk to participants or try to take over during role play.

Observers. You may wish to invite other teachers, business colleagues, community leaders, parents, or school officials to observe the role play and take part in the ensuing discussion.

Role Play Mechanicals

1. In order to play **ATOMIC** you will need appropriate space and a floor plan. You may use a gym, large classroom, cafeteria or recreation room. In **SESSION 1**, each of the delegations will need to meet at tables to discuss strategy. In **SESSION 2**, they will be meeting in a plenary session in Delhi. The intermediaries will sit at the room's front, with the groups before them in a semi-circle or theater style.
2. From the section **Materials to be Reproduced**, reproduce one copy of the **ATOMIC Role Sign-Up Sheet** and each of the **Participant Roles**. Reproduce copies of the remaining sections according to the number of **ATOMIC** participants. The figure at right is a key and will appear on the lower corner of all pages to be reproduced.



You may want to supply additional materials. *Audio visual equipment*: a video camera, a battery pack (pre-charged), one blank tape, TV monitor and VCR. (an experienced equipment operator will be necessary) If TV equipment is not available, use tape recorders in a "radio broadcast." Alternatively, students may simulate a live TV broadcast. Also useful will be: *paper and pencils*, to be placed on all the team tables, and *newsprint paper with large felt markers or a chalkboard and chalk* for debriefing purposes.

3. Suggested time for **ATOMIC** is three classroom periods. The **ADVANCE BRIEFING** can occur in an earlier lesson as part of another assignment or application process.

SESSION 1 Delegation Meeting - 40 min, 5-10 min debriefing at close of class
SESSION 2 Plenary Meeting - 40 min, 5-10 min debriefing at close of class
Debriefing-Discussion-Evaluation - 30-40 minutes

4. **ATOMIC** is a team experience. It involves the following teams:

Delegations from: Afghanistan, Bhutan, India, Pakistan, Bangladesh, China and Nepal
Observers from: United Kingdom and United States
Intermediaries: South Asian Association for Regional Cooperation (SAARC)
Media: World News Network, featuring 1 or 2 'TV reporters' and a 'cameraperson'

There are thirty-two characters involved in **ATOMIC**. The *Role Roster* lists all participant roles. The leadership roles are in **boldface**. You will need to fill all the leadership roles for a successful run.

The following are some role selection methods and the considerations affecting them. Whichever method you select, or if you choose a combination of methods, do your best to identify natural leaders among your participants, and contrive to award them the leadership roles.

- **Participant signs up for a Team or Role** Advantages - Strong investment by the participant in that role. Disadvantages - Leadership roles may be filled by participants not qualified for them. Also, existing groups (social, ethnic) among participants may try to monopolize a particular team. This is not necessarily bad, but facilitator should be aware of this possibility and its consequences.
- **Facilitator assigns participants to Team or Role** Advantages - Leadership roles are filled by participants qualified for them. Breaks up groups. Allows the facilitator to assign a role different from the gender, personality, ethnicity, or political views of the participant. Disadvantages - Danger of diminished investment by participant in that role.
- **Random Selection** Advantages - Breaks up groups. Eliminates arguments. Disadvantages - Leadership roles may be filled by unqualified participants. Diminished personal investment in role.

- **Discussion and Consultation** Many facilitators discuss the simulation briefly with participants, outlining the plot and then describing each role by function and personality characteristics. Participants are then invited to volunteer for that role. This is what we call a 'role auction.' If conducted imaginatively, the role auction can whet interest in the upcoming exercise.

Role selection is critical to the success of **ATOMIC**. If possible, roles should be selected and given out at least 3-7 days before the run. All roles can be played by either men or women participants, or be converted to a preferred gender. The important thing is to make the participant feel comfortable in his or her own role.

If the number of participants exceeds the roles available, another intermediary or additional delegation members can be invented by participants. With large groups, simply run two role plays simultaneously, with combined orientation and debriefing periods for both groups. With small groups, you may combine another group with yours. You may wish to eliminate World News Network or one of the delegations like Bhutan or Afghanistan. You must fill all the leadership roles for a successful run.

Role Roster

Afghanistan Delegation

1. Dr. Hamed A.G. Farhadi, Foreign Minister
2. Brig. Gen. Abdul Akbarzai, Military Advisor
3. Aria Razi, Political Counselor

Bangladesh Delegation

1. Dr. Masud Bin Ziauddin, Foreign Minister
2. Dr. Mohammed Fazuli Kabir, Counselor

Bhutan Delegation

1. Mr. Kesang Dorji, Foreign Minister
2. Mrs. Sonam Wangdi, Counselor

China Delegation

1. Mr. Zhou Jianying, Foreign Minister
2. Brigadier General Jin Zhaoji
3. Ms. Wang Yani, Political Counselor

India Delegation

1. Mr. Ahmed Abdullah Salim,
Minister of External Affairs
2. Mrs. Radheshyam Bagchi,
Parliamentarian (Congress Party)
3. Mrs. Zaveeni Al-Harty,
Parliamentarian (Janta Dal Party)
4. Mr. Mohandas Kumar,
Parliamentarian, (Bharatiya Janata Party)
5. Dr. Arjun Chandra,
Director of Bhabha Atomic Research Center

Nepal Delegation

1. Dr. Jayaraj Bista, Foreign Minister
Chairman
2. Dr. Lila Prasad Basnyat, Environmental
Advisor
3. Mr. Niranjana Thapa, Minister/Counselor

Pakistan Delegation

1. Mr. Mohammed Khan, Foreign Secretary
2. H.E. Miss Tehmina Raza, Ambassador
3. Lt. Colonel Faqir Akbar, Military Advisor
4. Mr. Noor Babar, Senator

Observer Delegations

United States

1. Robert Wilson, Deputy Assistant
Secretary of State South Asian Affairs
2. Denise Saunders, National Security Council
3. Jack Gordon, Senator

United Kingdom

1. William Gaithorne-Hardy, Director,
Political and Military Affairs
2. Veronica Edgerton, Officer in Charge, India

Intermediary Delegations

South Asia Assoc. for Regional Cooperation (SAARC)

1. Dr. Reaz Momen, Bangladesh
2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

The Role Play Simulation

To insure a smooth and successful role play, before beginning, the facilitators are advised to read and review the following steps very carefully.

Advance Briefing

As facilitator, you set the stage by organizing participants into their groups and helping them establish their roles and circumstances. Review the following rules with participants:

All of you will be playing real people. You have a name, an age, a sex, personal interests, and you have a position on the crisis from your perspective. Express your position. And then, just as in real life, when events occur, you change your mind. That's fine. Let your position evolve.

For realism, stay in your role. Do not talk to other teams, in the washrooms, or anywhere else. Should observers (including media) visit, please do not talk to them, nor allow them to distract you.

All role play actions takes place in designated areas. No one leaves this area.

There is no rough stuff. No physical combat with the TV crews or anyone else.

No one person or group can be eliminated from the simulation.

My (our) role is called Facilitator or Game Control. Should you have any questions about these rules or another matter during the role play, ask me (us) and together we will find a solution.

1. Read and discuss this **Introduction to ATOMIC** with the students:

North Korea has recently declared its intention to manufacture and deploy nuclear weapons.

This announcement has generated concern throughout the East Asian and Pacific regions. Interest in regional agreements and understandings on reducing nuclear proliferation has reawakened.

Cut off from U.S. military aid and arms sales because of its own nuclear policies, Pakistan has called for a meeting of all South Asian nations, if only to open dialogue on these critical subjects. India at first declined, but after heightened publicity and pressure from the U.S., and an offer to host the conference, finally agreed. Observers from the United States, Great Britain, and China will be present.

3. Assign roles using one of the role selection methods described in *Role Play Mechanicals*.
4. From *Materials to be Reproduced*, distribute:
 1. ATOMIC Roles with instructions
 2. ATOMIC Background
 3. Glossary
 4. Summary of the Nuclear Non-Proliferation Treaty
 5. *Student Worksheet 1: ATOMIC Log*
 6. Facts at a Glance

Session 1 - Delegation Meeting

SESSION 1 is approximately 40 minutes. Review the Advance Briefing session introduction and rules. Ask participants to group themselves into delegations.

The delegations will meet as follows: United Kingdom with U.S. Observers; Bhutan, Bangladesh, and Nepal. Delegations from Afghanistan, China, India, Pakistan and SAARC meet separately.

1. Begin the role play by announcing: *Welcome to a meeting of South Asian Association for Regional Cooperation (SAARC) THE ROLE PLAY IS NOW BEGINNING!*
2. From *Materials to be Reproduced*, distribute *Student Worksheet No. 2 - Recommendations for Plenary Meeting*. Ten minutes into the simulation, distribute *Document 1 - the Aide Memoire to the United States Delegation* to all delegations. At this point, you should step back out of the action. To the extent possible, except to call time, you should not have to intervene with the group.

Five minutes before the end of SESSION 1 role play, announce to each team: *You have 5 more minutes of role play in SESSION 1*. At the end of the 5 minutes, announce: *This is the end of role play in SESSION 1*.

3. For Classroom presentation allow 5 min for ATOMIC Log. For workshop, go immediately into this instruction... *We will now move into SESSION 2 - the Plenary Meeting. The time is 9:00 am the following day. Will the Chairperson from India and the representatives from SAARC please take your places.*

Session 2 - Plenary Meeting

SESSION 2 is approximately 40 minutes. Ask delegation participants to sit together theatre style.

The chairperson from India and the three SAARC representatives sit at a table in the front. If you are taping SESSION 2, explain that reporters will be filming parts of the meeting for a broadcast on World News Network. Do not let their presence disturb you.

1. Read instructions for SESSION 2. Explain that the Chairperson of India has organized this meeting. They are in charge. Announce: *Mr. Foreign Minister, I turn the meeting over to you....*

The Chair welcomes participants. He/she introduces himself and the representatives from SAARC and announces who will record the recommendations. The chairperson then takes over the meeting and reads the rules for the meeting listed in the intermediaries' instructions. (If the role play included a news team who made interviews, they prepare to show or state that report.)

Chair says: *We will begin by watching a World News Network report from the evening news...*

2. WNN shows the news broadcast which was taped during SESSION 1. The Chair moderates the meeting calling on representatives from all the delegations and then calling for general discussion.

Five minutes before the end of the role play, announce; *We now have 5 minutes before the end of the role play. Please wrap up all arguments and summarize the conclusions of the meeting.*

This simulation is open ended. A number of outcomes are possible. Various substantial compromise plans will be offered from each team.

Debriefing

The Debriefing is approximately 20-30 minutes.

1. If a report was taped during SESSION 2, show that video to review the meeting. Announce: *We will begin by watching a World News Network report about the plenary meeting that was shown on the evening news...*
2. From *Materials to be Reproduced*, distribute *Student Worksheet #3 - ATOMIC Evaluation*.

Wrap-Up

Debriefing of Process and Outcome

The purpose of this stage of debriefing is to review and clarify the recommendations proposed during the role play. The following are some sample questions you might wish to use.

- What were the suggestions at the plenary meeting for settling the dispute?
- Which suggestion(s) did the groups agree to try? If they did not agree, why not?
- Do you agree with this list? Have any suggestions been left out?
- What recommendations did the teams have for prevent similar problems from reoccurring?
- Do you agree with this list? Have any suggestions been left out?
- Which suggestion(s) did the groups agree to try? If they did not agree, why not?

Elicit from the discussion some key moments that determined the outcome. Compare and contrast the reactions of the teams. Provoke a debate, especially if there were dissenting views. For example:

- Who made concessions to help reach a solution? Which demands shaped the meeting's outcome?
- Was there any one moment that made a difference?
- Why did your group agree on one point and not on another? What did you hope to accomplish?

Assessment of Performances and Role Significance

Students can be asked to write some log reactions to their performance and role significance. Have students share their log reactions in dyads or triads.

- How effective were you in pulling the teams together and helping find solutions to problems?
- As a key figure at this meeting, did you say what you had to say? Did you achieve your objectives?
- Was the personality of your role like you, or different? Were you comfortable in your role?

Analysis of Issues

At this point, the tone of the discussion should change. From now on, instead of accentuating differences, try to pull the group together. Your objective is to help them understand basic issues which appear in the simulation and which are prevalent in other crises. Have another person lead the analysis of issues.

Ask participants to name basic issues and skills which arose during the role play. Write these on the board, leaving plenty of space between them to fill in. Ask each team to comment on them from their team's perspective and their individual feelings. Elicit points from the participants and write them down.

Evaluation

Written evaluation following the oral debriefing/discussion, and incorporating its conclusions, enables you, as facilitator, to find out what was, or was not communicated by the exercise. A sample evaluation form is found in **Materials To Be Reproduced**. Feel free to modify it to serve your particular needs.

In addition to what it tells you, a written evaluation helps the participant to integrate the experience, and to draw conclusions from it. Be sure to schedule the role play and debriefing so as to allow enough time for participants to complete their evaluations.

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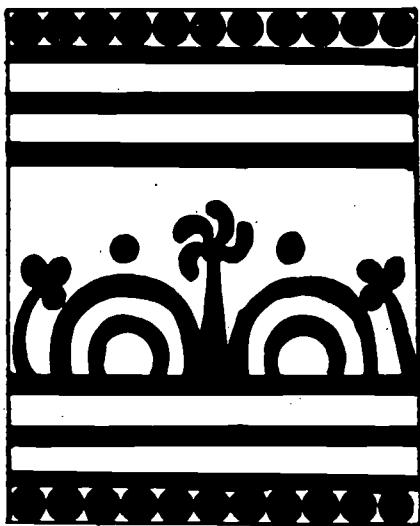
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ATOMIC Participant Roles

Instructions: There are 32 participant roles. Each role is printed on a separate sheet of paper. Copy each page back-to-back. Note that there is only one World News Network role sheet - you will need to make three copies. *Instructor keeps the original pages.* When roles have been assigned, fold role sheets along dotted line to form role booklets. Each participant will receive his or her individual role booklet.

Members of Delegations

Afghanistan Delegation

1. Dr. Hamed A.G. Farhadi
Foreign Minister
2. Brig. Gen. Abdul Akbarzai
Military Advisor
3. Aria Razi, Political Counselor

Bangladesh Delegation

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Bhabha Atomic Research Center

Nepal Delegation

1. Dr. Jayaraj Bista
Foreign Minister, Chairman
Environmental Advisor
2. Dr. Lila Prasad Basnyat
Environmental Advisor
3. Mr. Niranjan Thapa
Minister/Counselor

Pakistan Delegation

1. Mr. Mohammed Khan
Foreign Secretary
2. H.E. Miss Tehmina Raza
Ambassador
3. Lt. Colonel Faqir Akbar
Military Advisor
4. Mr. Noor Babar, Senator

Observers

United States

1. Robert Wilson, Deputy Assistant
Secretary of State South Asian Affairs
2. Denise Saunders
National Security Council
3. Jack Gordon, Senator

United Kingdom

1. William Gaithorne-Hardy, Director
Political and Military Affairs
2. Veronica Edgerton
Officer in Charge, India

Intermediaries

- South Asia Association for Regional
Cooperation (SAARC)
1. Dr. Reaz Momen, Bangladesh
2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Dr. Hamed A.G. Farhadi **Foreign Minister, Chairman** **Delegation of Afghanistan** **Age 53, Muslim**

* The eldest of three sons, you inherited a successful mining company which exports lapis lazuli, amethysts and rubies. You have a wife, a son, and daughter. After engineering at Kabul University, you took a doctorate in geology from Columbia University.

* You have a deep faith in education, not just for your children, but as the key to your country's future. At the same time, Islam being central to your life, you see the recent civil war as a *jihad* against two hated invasions: Soviet troops, and western secular values.

* You worry about the vulnerability of your country, lacking nuclear weapons, to nuclear-armed foes. The Pakistan alliance is rooted in shared religious beliefs, and in views about the criticality of nuclear capability. Since Pakistan proved itself a good friend to Afghanistan in the Soviet conflict, you are confident that Pakistan will come to its defense if necessary.

Instructions

Session 1 ***Meeting of the Afghanistan Delegation***

You are meeting with your delegation to prepare for the plenary meeting the next day. You are the head of the delegation. With your group do the following *in role*, pretending to be your character.

- * Introduce yourself to the group giving your name, your title, and your position on the issues.
- * Discuss your ideas and opinions about the following issues:
 - What recommendations would the delegation like to present, in terms of:
 - NPT - nuclear free zone
 - reducing tensions with neighboring countries
 - What do you want to achieve at the meeting?
 - How do you plan to achieve these results?

- * Prepare for a presentation to the plenary meeting in Session 2.

Session 2 ***Plenary Meeting***

This plenary meeting has been called to:

- * discuss tensions arising from nuclear proliferation
- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995

The meeting is being run by Mr. Ahmed Abdullah Salim and, representatives from SAARC.

Meeting Rules

- * Each person must be recognized from the Chair.
- * Only *one* person may speak at a time.
- * Please stand when you are speaking.
- * Share your opinions.
- * Help find solutions.

Fold here

Members of Delegations

Afghanistan Delegation

1. Dr. Hamed A.G. Farhadi
Foreign Minister
2. Brig. Gen. Abdul Akbarzai
Military Advisor
3. Aria Razi, Political Counselor

Bangladesh Delegation

1. Dr. Masud Bin Ziauddin
Foreign Minister
2. Dr. Mohammed Fazuli Kabir
Political Counselor

Bhutan Delegation

1. Mr. Kesang Dorji, Foreign Minister
2. Mrs. Sonam Wangdi, Counselor

China Delegation

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2. Brigadier General Jin Zhaoji
3. Ms. Wang Yani, Political Counselor

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3. Mrs. Zaveeni Al-Harty
Parliamentarian (Janata Dal Party)
4. Mr. Mohandas Kumar
Parliamentarian
(Bharatiya Janata Party)
5. Dr. Arjun Chandra, Director
Bhabha Atomic Research Center

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1. Reporter
2. Reporter
3. Cameraperson

Brig. Gen. Abdul Akbarzai

Military Advisor Delegation of Afghanistan Age 49, Muslim

* The eldest of three children, your father was an engineer in the national natural gas company. You graduated third in your class at the Military College. After three years in the artillery, you were designated a staff officer.

* Accordingly, as part of your training, you were sent to earn your master's at the Fletcher School of Law and Diplomacy. Your wife and four children enjoyed their American experience.

* You rallied to the Mujtahedeen. Your staff work in the war against the Soviet-backed government was highly praised.

* A believing Muslim, you have a sense of kinship with Pakistan, and confidence that Afghanistan will enjoy its protection. Hence, you support Pakistan's possession of nuclear weapons.

Instructions

Session 1 ***Meeting of the Afghanistan Delegation***

You are meeting with your delegation to prepare for the plenary meeting the next day. The head of your delegation is the Foreign Minister, Dr. Hamed Farhadi. With your group do the following *in role*, pretending to be your character.

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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Ms. Aria Razi *Political Counselor* *Delegation of Afghanistan* *Age 39, Muslim*

* Born of poor parents in Mazar-i-Sharif, your education was financed by a wealthy relative. After Kabul University, you received a German government scholarship to the University of Tubingen, where you earned your doctorate in political science.

* You were second in the examination for the Afghan Foreign Service, and served with distinction in embassies in Bonn, Ottawa and Rome, among other posts. You have chosen to remain single, and devote yourself to your career, unusual for one who considers herself a deeply devout and observing Muslim.

* During the Soviet invasion, your family became refugees. At the time assigned to the Ministry of Foreign Affairs, you stayed in touch with the Mujtahedeen.

* You oppose India's and the United States' efforts to keep Afghanistan nuclear-free. You believe that they only want to suppress the Islamic movement.

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- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995

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Military Advisor
3. Aria Razi, Political Counselor

Bangladesh Delegation
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Foreign Minister
2. Dr. Mohammed Fazuli Kabir
Political Counselor

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Parliamentarian
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2. Dr. Chandra Ranasinghe

World News Network - 2 or 3
1. Reporter
2. Reporter
3. Cameraperson

Dr. Masud Bin Ziauddin **Foreign Minister** **Delegation of Bangladesh** **Age 65, Muslim**

* You were born in Dhaka where you live with your wife of 35 years. Following your father's footsteps, you qualified as a doctor, but then entered the Foreign Ministry.

* You were part of the delegation of Bangladesh that committed your country to the treaty. You are strongly committed to disarmament, nuclear test bans and nuclear-free zones. In your opinion the NPT must take and enforce stronger anti-nuclear positions and 1995 Review Conference would be the ideal place to get those changes in place.

* Border disputes with India continue to be a concern. India seems to have a superpower self-image that a small, poverty stricken country, like Bangladesh, cannot match.

* You hope Bangladesh can receive respect as an initiator of a stronger NPT.

Instructions

Session 1 ***Meeting of the Bangladesh, Bhutan and*** ***Nepal Delegations***

You are meeting with your delegation to prepare for the plenary meeting the next day. You are the head of your delegation. With your group do the following *in role*, pretending to be your character.

- * Introduce yourself to the group giving your name, your title, and your position on the issues.
- * Discuss your ideas and opinions about the following issues:
 - What recommendations would the delegation like to present, in terms of:
 - * NPT
 - * nuclear free zone
 - * reducing tensions with neighboring countries
 - What do you want to achieve at the meeting?
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- * Prepare for a presentation to the plenary meeting in Session 2.

Session 2 ***Plenary Meeting***

This plenary meeting has been called to:

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- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995

The meeting is being run by Mr. Ahmed Abdullah Salim and, representatives from SAARC.

Meeting Rules

- * Each person must be recognized from the Chair.
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- * Help find solutions.

Fold here

Members of Delegations

Afghanian Delegation

1. Dr. Hamed A.G. Farhadi
Foreign Minister
2. Brig. Gen. Abdul Akbarzai
Military Advisor
3. Aria Razi, Political Counselor

Bangladesh Delegation

1. Dr. Masud Bin Ziauddin
Foreign Minister
2. Dr. Mohammed Fazuli Kabir
Political Counselor

Bhutan Delegation

1. Mr. Kesang Dorjij, Foreign Minister
2. Mrs. Sonam Wangdi, Counselor

China Delegation

1. Mr. Zhou Jianying, Foreign Minister
2. Brigadier General Jin Zhaoji
3. Ms. Wang Yani, Political Counselor

India Delegation

1. Mr. Ahmed Abdullah Salim
Minister of External Affairs
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Parliamentarian (Congress Party)
3. Mrs. Zaveeni Al-Harty
Parliamentarian (Janta Dal Party)
4. Mr. Mohandas Kumar
Parliamentarian
(Bharatiya Janata Party)
5. Dr. Arjun Chandra, Director
Bhabha Atomic Research Center

Nepal Delegation

1. Dr. Jayaraj Bista
Foreign Minister, Chairman
Environmental Advisory
2. Dr. Lila Prasad Basnyat
Environmental Advisor
3. Mr. Niranjan Thapa
Minister/Counselor

Pakistan Delegation

1. Mr. Mohammed Khan
Foreign Secretary
2. H.E. Miss Tehmina Raza
Ambassador
3. Lt. Colonel Faqir Akbar
Military Advisor
4. Mr. Noor Babar, Senator

Observers

United States

1. Robert Wilson, Deputy Assistant
Secretary of State South Asian Affairs
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National Security Council
3. Jack Gordon, Senator

United Kingdom

1. William Gaitthorne-Hardy, Director
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2. Veronica Edgerton
Officer in Charge, India

Intermediaries

- South Asia Association for Regional
Cooperation (SAARC)
1. Dr. Reaz Momen, Bangladesh
 2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Dr. Mohammed Fazuli Kabir **Political Counselor** **Delegation of Bangladesh** **Age 44, Muslim**

* You were raised by your uncle, a government official in Chandpur, following the death of your parents. You received a Ph.D. in history from Ohio State University.

* A political leader in Bangladesh, you initiated the proposal to create SAARC. You continue to lobby for the NPT.

* India shares the Ganges River with Bangladesh. Being upstream, India has built a channel which funnels water out of the Ganges for its own use. Bangladesh depends on the Ganges for its economic survival. Talking about the spirit of good will in the region through the SAARC is only wishful thinking so long as India continues to bully and impoverish its smaller neighbors.

* You wonder how you can stand up to India and yet get their cooperation to agree to sign the treaty.

Instructions

Session 1 Meeting of the Bangladesh, Bhutan and Nepal Delegations

You are meeting with your delegation to prepare for the plenary meeting the next day. You meet with the Foreign Minister, Dr. Masud Bin Ziauddin, the head of your delegation. With your group do the following *in role*, pretending to be your character.

- * Introduce yourself to the group giving your name, your title, and your position on the issues.
- * Discuss your ideas and opinions about the following issues:
 - What recommendations would the delegation like to present, in terms of:
 - * NPT
 - * nuclear free zone
 - * reducing tensions with neighboring countries
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Members of Delegations

Afghanistan Delegation

1. Dr. Hamed A.G. Farhadi
Foreign Minister
2. Brig. Gen. Abdul Akbarzai
Military Advisor
3. Aria Razi, Political Counselor

Bangladesh Delegation

1. Dr. Masud Bin Ziauddin
Foreign Minister
2. Dr. Mohammed Fazuli Kabir
Political Counselor

Bhutan Delegation

1. Mr. Kesang Dorji, Foreign Minister
2. Mrs. Sonam Wangdi, Counselor

China Delegation

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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Mr. Kesang Dorji

Foreign Minister

Delegation of Bhutan

Age 43, Buddhist

* You are a graduate of Oxford University in England, with a degree in philosophy, political science, and economics. You are married with four children. Your life and work is built on the basis of Buddhism.

* You have a strong commitment to Bhutan to develop a greater sense of independence from India and identity as a nation.

* You believe in the reduction of nuclear and other weapons and you support the NPT.

* You are very concerned with North Korea's threats and their lack of compliance with the International Atomic Energy Agency.

* You do not feel that their is any need for further testing. In part you are taking this strong stand in order to gain more respect and be a leader in this nuclear issue.

Instructions

Session 1 Meeting of the Delegations from Bhutan, Bangladesh, and Nepal

You are meeting with your fellow 'small-country' delegations to prepare for the plenary meeting the next day. You are head of your delegation. With your group do the following *in role*, pretending to be your character.

- * Introduce yourself to the group giving your name, your title, and your position on the issues.
- * Discuss your ideas and opinions about the following issues:

- What recommendations would the delegations like to present, in terms of:

- * NPT
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- * reducing tensions with neighboring countries

- What do you want to achieve at the meeting?

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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Mrs. Sonam Wangdi

Counselor

Delegation of Bhutan

Age 35, Buddhist

* You are an advisor to the Foreign Minister in the area of internal affairs.

* You are not married. You thought of becoming a Buddhist monk but changed your mind. You live at home with your mother and father.

* You agree with the Foreign Minister in that all nuclear countries should not carry out any further testing and continue negotiations to a comprehensive test ban treaty.

Instructions

Session 1 Meeting of the Delegations from Bangladesh, Bhutan and Nepal

You are meeting with your delegation to prepare for the plenary meeting the next day. The head of your delegation is the Foreign Minister, Mr. Kesang Dorji. With your group do the following *in role*, pretending to be your character.

- * Introduce yourself to the group giving your name, your title, and your position on the issue.
- * Discuss your ideas and opinions about the following issues:

- What recommendations would the delegation like to present, in terms of:

- * NPT
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Meeting Rules

- * Each person must be recognized from the Chair.
- * Only *one* person may speak at a time.
- * Please stand when you are speaking.
- * Share your opinions.
- * Help find solutions.
- * You believe that any country who supplies weapons to another country is held morally responsible for their use.
- * You support the United Nations Register on Conventional Arms and urge reduction of international arms trade.

Fold here

Members of Delegations

Afghanistan Delegation

1. Dr. Hamed A.G. Farhadi
Foreign Minister
2. Brig. Gen. Abdul Akbarzai
Military Advisor
3. Ania Razi, Political Counselor

Bangladesh Delegation

1. Dr. Masud Bin Ziauddin
Foreign Minister
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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Mr. Zhou Jianying Foreign Minister Delegation of China Age 67

* You were born in Beijing and attended Beijing University graduating in political science. You are a career diplomat. You are married and have one son, and one granddaughter.

* You are annoyed that outsiders feel that they can tell China what to do. You feel that only the Chinese know what's best for China. Democracy and human rights are all very well at the right time and place. But look at the anarchy that sudden democratization has brought to the Former Soviet Union!

* China signed an accord with India promising to maintain peaceful relations on the disputed border you share. Therefore you want everyone to relax about this issue.

* You try to align yourself with the Indian foreign minister as much as possible.

Instructions

Session 1 Meeting of the Chinese Delegation

You are meeting with your delegation to prepare for the plenary meeting the next day. You are the head of your delegation. With your group do the following *in role*, pretending to be your character.

- * Introduce yourself to the group giving your name, your title, and your position on the issues.
- * Discuss your ideas and opinions about the following issues:
 - What recommendations would the delegation like to present, in terms of:
 - * NPT
 - * nuclear free zone
 - * reducing tensions with neighboring countries
 - What do you want to achieve at the meeting?
 - How do you plan to achieve these results?
- * Prepare for a presentation to the plenary meeting in Session 2.

Session 2 Plenary Meeting

This plenary meeting has been called to:

- * discuss tensions arising from nuclear proliferation
- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995

The meeting is being run by Mr. Ahmed Abdullah Salim and, representatives from SAARC.

Meeting Rules

- * Each person must be recognized from the Chair.
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- * Please stand when you are speaking.
- * Share your opinions.
- * Help find solutions.

Fold here

Members of Delegations

Afghanistan Delegation

1. Dr. Hamed A.G. Farhadi
Foreign Minister
2. Brig. Gen. Abdul Akbarzai
Military Advisor
3. Aria Razi, Political Counselor

Bangladesh Delegation

1. Dr. Masud Bin Ziauddin
Foreign Minister
2. Dr. Mohammed Fazuli Kabir
Political Counselor

Bhutan Delegation

1. Mr. Kesang Dorji, Foreign Minister
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Parliamentarian (Congress Party)
3. Mrs. Zaveeni Al-Harty
Parliamentarian (Janta Dal Party)
4. Mr. Mohandas Kumar
Parliamentarian
(Bharatiya Janata Party)
5. Dr. Ajjun Chandra, Director
Bhabha Atomic Research Center

Nepal Delegation

1. Dr. Jayaraj Bista
Foreign Minister, Chairman
Environmental Advisory
2. Dr. Lila Prasad Basnyat
Environmental Advisor
3. Mr. Niranjan Thapa
Minister/Counselor

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Officer in Charge, India

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1. Dr. Reaz Momen, Bangladesh
 2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Brigadier General Jin Zhaoji

Military Advisor Delegation of China Age 43

* You are considered a very aggressive, intelligent man. You are married and have one child. Born and raised in Shanghai, you served as Military Attache in London.

* You are aware of the negative feelings that Pakistan holds toward China. China, after all, sold to India plans for nuclear bombs and enough weapon grade uranium to make two soccer ball- shaped warheads. Like others in your delegation, you want to dispel Pakistan's concerns without letting the Indians worry that your government is shifting basic policies.

* You are worried about North Korea and its reported instability. You believe North Korea to be a very large threat to the safety of the globe. You will speak out at the meeting on this issue.

* Before this assignment, you were involved in the clandestine manufacture of biological and chemical weapons.

Instructions

Session 1 *Meeting of the Chinese Delegation*

You are meeting with your delegation to prepare for the plenary meeting the next day. With your group do the following *in role*, pretending to be your character.

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Session 2 *Plenary Meeting*

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- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995

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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Ms. Wang Yani **Political Counselor** **Delegation of China** **Age 36**

* Regarded by your colleagues in the Chinese Diplomatic Service as exceptionally able and a good linguist, you are fluent in English, Hindi and Gujarati (from an assignment as Consul General in Bombay), and Russian from three years at your Embassy in Moscow. You are single. You took your MA in political science at the University of California at Berkeley.

* Part of your job is to dispel concern that China is having human rights problems. China wants to renew its most-favored-nation trading status with the United States. There is billions of dollars of trade at stake. The United States keeps interfering by saying the human rights record is not good enough. Controlling dissident behavior as the economic progress is continuing is very important for the country's growth.

* You are concerned about the large number of reported nuclear power accidents happening in India. You want that discussed as part of the agenda.

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- * reducing tensions with neighboring countries

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 2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Mr. Ahmed Abdullah Salim Minister of External Affairs Delegation of India Age 43, Muslim

- * You are very worried that South Asia is at the brink of a nuclear arms race. Within the next five years Pakistan and India will have medium-range missiles.
- * Although you are generally optimistic, you know that on this issue you have to assume the worst of other countries. There is a great deal of tension. The NPT has been opposed in the past because it is considered discriminatory. You still oppose the treaty yet you know some agreement must be found.
- * You believe in talking to people, this is how public opinion is made. Hope is with younger people. Older people are trapped in history not seeing beyond old rivalries and religion.
- * You plead for greater commercial and educational networks between India and Pakistan. You are optimistic.
- * You want a fair way to solve the problem before it becomes violent.

Instructions

Session 1 Meeting of the Indian Delegation

You are meeting with others from the Indian delegation to prepare for the plenary meeting. As Minister of External Affairs, and host to the meeting, you will chair the meeting. With your group, do the following *in role*, pretending to be your character.

- * Introduce yourself to the group and ask everyone in turn, to introduce themselves.
- * Ask someone or call for a volunteer to be a recorder and to write down important points.
- * Ask each person in the group for their ideas and opinions about the following issues:
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- * Prepare for a presentation to the plenary meeting in Session 2.

Session 2 Plenary Meeting

You and the representatives from SAARC sit in the front of the room. Introduce yourself, welcome the delegates and outline the following:

This plenary meeting has been called to:

- * discuss tensions arising from nuclear proliferation
- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995.

Call on representatives of delegations to hear the point of view from each delegation. Then open it for a general discussion. Outline the following rules to everyone.

Meeting Rules

- * Each person must be recognized by the Chair.
- * Only *one* person may speak at a time.
- * Please stand when you are speaking.
- * Share your opinions.
- * Help find solutions.

At the end of the discussion, take a vote to see if all the delegations vote for the NPT renewal.

Fold here

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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Mrs. Radheshyam Bagchi **Parliamentarian (Congress Party)** **Delegation of India** **Age 41, Hindu**

* You graduated top in your class in sociology at the University of Calcutta. You are very concerned about economic development. The Indian economy needs good relations with the U.S., and U.K..

* You feel that funds budgeted for the nuclear program takes a lot from the social/economic programs to which you are dedicated. You are convinced that a nuclear arms race with Pakistan would be useless and devastate the budget. There are over 800 million residents of India who need services.

* You are in favor of a nuclear free zone and feel the time has come to sign a joint treaty with Pakistan.

Instructions

Session 1 *Meeting of the Indian Delegation*

You are meeting with others from the Indian delegation to prepare for the plenary meeting. You are meeting with the Chairman of the delegation and host to the meeting. With your group, do the following *in role*, pretending to be your character.

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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Mrs. Zaveeni Al-Harty

Parliamentarian

(Janta Dal Party)

Delegation of India

Age 39, Muslim

* You graduated from the University of London. You are married with three children and your husband has a position in the government.

* You are most afraid of China. Pakistan has tried to project China as a guarantor of its security. This is not acceptable to India. It is the Chinese nuclear threat that influenced India to go nuclear. India tried to seek a U.S. nuclear program. Then it approached the U.K. India refused to sign the NPT, but did sign an Indo-Soviet Treaty of Peace and Friendship. Now that the Soviet Union has collapsed, India is responsible for her own security. You do not feel that India should give up her option.

* Now there is also a problem with North Korea and how far along they are with their nuclear program and what they will do.

Instructions

Session 1 Meeting of the Indian Delegation

You are meeting with others from the Indian delegation to prepare for the plenary meeting. You are meeting with the Chairman of the delegation and host to the meeting. With your group, do the following *in role*, pretending to be your character.

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World News Network - 2 or 3

1. Reporter
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Mr. Mohandas Kumar Parliamentarian (Bharatiya Janata Party) Delegation of India Age 40, Hindu

* You graduated from the University of New Delhi and have been active in the BJP all your life. In terms of your religion, you often feel a sense of isolation where India is the only Hindu country, while so many other countries are Islamic, and in many cases, fanatically so.

* You are openly hostile to Pakistan and you oppose the NPT and feel that India should move fast manufacturing nuclear weapons.

* You feel that India needs the nuclear option and that it cannot allow Pakistan to have one either.

Instructions

Session 1 Meeting of the Indian Delegation

You are meeting with others from the Indian delegation to prepare for the plenary meeting. You are meeting with the Chairman of the delegation and host to the meeting. With your group, do the following *in role*, pretending to be your character.

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Dr. Arjun Chandra

*Director of Bhabha Atomic Research Center
Delegation of India*

Age 46, Hindu

* You graduated from Massachusetts Institute of Technology with a doctorate in nuclear science. You are a student of Dr. Bhabha who exploded the first Indian nuclear bomb in 1974.

* You understand the concern about proliferation, however you feel that science can not be undone. "The genie can not be put back in the bottle."

* You believe that the destruction of present nuclear material in order to form a nuclear free zone would not necessarily make the region safe.

* Signing the NPT is therefore not an important issue.

Instructions

Session 1 *Meeting of the Indian Delegation*

Under the chairmanship of your Minister for External Affairs, you are meeting with others from the Indian delegation to prepare for the plenary meeting.

With your group, do the following *in role*, pretending to be your character.

- * Introduce yourself to the group and ask everyone in turn, to introduce themselves.
- * Ask someone or call for a volunteer to be a recorder and to write down important points.
- * Ask each person in the group for their ideas and opinions about the following issues:
 - What recommendations would the delegation like to present, in terms of:
 - * NPT
 - * nuclear free zone
 - * reducing tensions with neighboring countries
 - What do you want to achieve in the meeting?
 - How do you plan to achieve these goals?
- * Prepare for a presentation to the plenary meeting in Session 2.

Session 2 *Plenary Meeting*

You and the representatives from SAARC sit in the front of the room. Introduce yourself, welcome the delegates and outline the following:

This plenary meeting has been called to:

- * discuss tensions arising from nuclear proliferation
- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995.

Call on representatives of delegations to hear the point of view from each delegation. Then open it for a general discussion. Outline the following rules to everyone.

Meeting Rules

- * Each person must be recognized by the Chair.
- * Only *one* person may speak at a time.
- * Please stand when you are speaking.
- * Share your opinions.
- * Help find solutions.

At the end of the discussion, take a vote to see if all the delegations vote for the NPT renewal.

Fold here

Members of Delegations

Afghanistan Delegation

1. Dr. Hamed A.G. Farhadi
Foreign Minister
2. Brig. Gen. Abdul Albarzai
Military Advisor
3. Aria Razi, Political Counselor

Bangladesh Delegation

1. Dr. Masud Bin Ziauddin
Foreign Minister
2. Dr. Mohammed Fazuli Kabir
Political Counselor

Bhutan Delegation

1. Mr. Kesang Dorji, Foreign Minister
2. Mrs. Sonam Wangdi, Counselor

China Delegation

1. Mr. Zhou Jianying, Foreign Minister
2. Brigadier General Jin Zhaoji
3. Ms. Wang Yani, Political Counselor

India Delegation

1. Mr. Ahmed Abdullah Salim
Minister of External Affairs
2. Mrs. Radheshyam Bagchi
Parliamentarian (Congress Party)
3. Mrs. Zaveeni Al-Harty
Parliamentarian (Janta Dal Party)
4. Mr. Mohandas Kumar
Parliamentarian
(Bharatiya Janata Party)
5. Dr. Arjun Chandra, Director
Bhabha Atomic Research Center

Nepal Delegation

1. Dr. Jayaraj Bista
Foreign Minister, Chairman
Environmental Advisor
2. Dr. Lila Prasad Basnyat
Minister/Counselor
3. Mr. Niranjana Thapa
Minister/Counselor

Pakistan Delegation

1. Mr. Mohammed Khan
Foreign Secretary
2. H.E. Miss Tehmina Raza
Ambassador
3. Lt. Colonel Faqir Akbar
Military Advisor
4. Mr. Noor Babar, Senator

Observers

United States

1. Robert Willson, Deputy Assistant
Secretary of State South Asian Affairs
2. Denise Saunders
National Security Council
3. Jack Gordon, Senator

United Kingdom

1. William Gaihtorne-Hardy, Director
Political and Military Affairs
2. Veronica Edgerton
Officer in Charge, India

Intermediaries

- South Asia Association for Regional
Cooperation (SAARC)
1. Dr. Reaz Momen, Bangladesh
 2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Dr. Jayaraj Bista **Foreign Minister, Chairman** **Delegation of Nepal** **Age 50, Hindu**

* A graduate in law of the University of Calcutta, you practiced in Kathmandu. You had a number of foreign clients, including the British and American Embassies. This experience, rather than any particular familiarity with the world outside Nepal, recommended you for your present position. You are married, with two children.

* The Regional Centre in Asia and the Pacific has an important function to perform and you are dedicated to it being used more for meetings.

* You find yourself unmoved by remote issues like nuclear weaponry. You believe that the rich, powerful countries should help Nepal, and its poverty-stricken and undernourished population, rather than wasting time and money debating ways not to kill each other.

Instructions

Session 1 ***Meeting of the Delegations from*** ***Bangladesh, Bhutan and Nepal***

You are meeting with your delegation to prepare for the plenary meeting the next day. You are the head of your delegation. With your group do the following *in role*, pretending to be your character.

- * Introduce yourself to the group giving your name, your title, and your position on the issue.
- * Discuss your ideas and opinions about the following issues:
 - What recommendations would the delegation like to present, in terms of:
 - * NPT
 - * nuclear free zone
 - * reducing tensions with neighboring countries
 - What do you want to achieve at the meeting?
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- * Prepare for a presentation to the plenary meeting in Session 2.

Session 2 ***Plenary Meeting***

This plenary meeting has been called to:

- * discuss tensions arising from nuclear proliferation
- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995

The meeting is being run by Mr. Ahmed Abdullah Salim and, representatives from SAARC.

Meeting Rules

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Environmental Advisor
3. Mr. Niranjan Thapa
Minister/Counselor

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Military Advisor
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 2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Dr. Lila Prasad Basnyat **Environmental Advisor** **Delegation of Nepal** **Age 45, Hindu**

* Born in Kathmandu, you took your doctorate in biology at Kansas State University. As a professor of biology at Allahabad University in India, you spent a sabbatical in England studying environmental sciences. The Nepalese government induced you to return to establish an environmental division in the Ministry of Agriculture. You are now the senior civil servant in the Ministry of the Environment.

* You view with alarm the depletion of your country's natural resources. India's position on the rivers the two countries share enrages you.

* You believe that the Nepalese delegation should take advantage of this meeting to press Nepal's environmental and social agendas. What Nepal, militarily weak, economically underdeveloped, and poor, thinks about nuclear issues matters very little to the other delegations present.

Instructions

Session 1 Meeting of the Delegations from Bhutan, Nepal, and Bangladesh

You are meeting with your fellow 'small-country' delegations to prepare for the plenary meeting the next day. The head of your delegation is the Foreign Minister. With your group do the following *in role*, pretending to be your character.

- * Introduce yourself to the group giving your name, your title, and your position on the issues.
- * Discuss your ideas and opinions about the following issues:
 - What recommendations would the delegations like to present, in terms of:
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 - * nuclear free zone
 - * reducing tensions with neighboring countries
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This plenary meeting has been called to:

- * discuss tensions arising from nuclear proliferation
- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995

The meeting is being run by Mr. Ahmed Abdullah Salim and, representatives from SAARC.

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Political Counselor

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Environmental Advisor
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Minister/Counselor

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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Mr. Niranjan Thapa **Minister/Counselor** **Delegation of Nepal** **Age 44, Hindu**

* Born and raised in Kathmandu, you are married with two children. Your father and brothers run the family carpet business.

* Unable to attend university, you joined the Nepalese Foreign Ministry as a clerk/typist. Your abilities were quickly noted, and you were promoted rapidly in the diplomatic branch. A wide reader in several European languages, you no longer feel inferior to colleagues with foreign university degrees.

* Your family background made you aware of the need to expand cottage industries, and to spread educational opportunity more widely in order to raise skill levels in Nepal's work force,

* You believe that Nepal should stay clear of the nuclear proliferation issue, in which final decisions will be made without reference to Nepal.

Instructions

Session 1 Meeting of the Delegations from Bangladesh, Bhutan and Nepal

You are meeting with your delegation to prepare for the plenary meeting the next day. The head of your delegation is the Foreign Minister, Dr. Jayaraj Bista. With your group do the following *in role*, pretending to be your character.

- * Introduce yourself to the group giving your name, your title, and your position on the issue.
- * Discuss your ideas and opinions about the following issues:
 - What recommendations would the delegation like to present, in terms of:
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 - * nuclear free zone
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Session 2 Plenary Meeting

This plenary meeting has been called to:

- * discuss tensions arising from nuclear proliferation
- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995

The meeting is being run by Mr. Ahmed Abdullah Salim and, representatives from SAARC.

Meeting Rules

- * Each person must be recognized from the Chair.
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- * Help find solutions.

Fold here

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Afghanisthan Delegation

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Foreign Minister
2. Brig. Gen. Abdul Akbarzai
Military Advisor
3. Aria Razi, Political Counselor

Bangladesh Delegation

1. Dr. Masud Bin Ziauddin
Foreign Minister
2. Dr. Mohammed Fazuli Kabir
Political Counselor

Bhutan Delegation

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2. Mrs. Sonam Wangdi, Counselor

China Delegation

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 2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Mr. Mohammed Khan

Foreign Secretary

Delegation of Pakistan

Age 51, Muslim

- * You will not accept nuclear safeguards nor destroy nuclear weapons unless India does.
- * You are not opposed to the idea of a NPT or a Nuclear Free Zone.
- * You feel that Pakistan is the victim of Indian dominance of the region.
- * You feel that if nations are assured of security, nuclear weapons are not necessary as a deterrent.
- * In a recent speech you stated that it is India's responsibility as the largest and most powerful nation to take the initiative in reassuring smaller states that it does not have aggressive intentions.

Instructions

Session 1 Meeting of the Pakistan Delegation

You are meeting with others from the delegation to prepare for the plenary meeting. As the foreign secretary, you are the leader of the delegation. With your group, do the following *in role*, pretending to be your character.

- * Introduce yourself to the group and ask everyone, in turn, to introduce themselves.
- * Ask someone or call for a volunteer to be a recorder and to write down important points.
- * Ask each person in the group for their ideas and opinions about the following issues:

- What recommendations would the delegation like to present, in terms of:

- * NPT
- * nuclear free zone
- * reducing tensions with neighboring countries

- What do you want to achieve at the meeting?

- How do you plan to achieve these results?

- * Prepare for a presentation to the plenary meeting in Session 2.

Fold here

Session 2 Plenary Meeting

This plenary meeting has been called to:

- * discuss tensions arising from nuclear proliferation
- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995

The meeting is being run by Mr. Ahmed Abdullah Salim Minister of External Affairs, India and, representatives from SAARC.

Meeting Rules

- * Each person must be recognized from the Chair.
- * Only *one* person may speak at a time.
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Members of Delegations

Afghanistan Delegation

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Foreign Minister
2. Brig. Gen. Abdul Akbarzai
Military Advisor
3. Aria Razi, Political Counselor

Bangladesh Delegation

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2. Dr. Mohammed Fazuli Kabir
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(Bharatiya Janata Party)
5. Dr. Arjun Chandra, Director
Bhabha Atomic Research Center

Nepal Delegation

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Foreign Minister, Chairman
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Environmental Advisor
3. Mr. Niranjan Thapa
Minister/Counselor

Pakistan Delegation

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Foreign Secretary
2. H.E. Miss Tehmina Raza
Ambassador
3. Lt. Colonel Faqir Akbar
Military Advisor
4. Mr. Noor Babar, Senator

Observers

United States

1. Robert Wilson, Deputy Assistant
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Intermediaries

- South Asia Association for Regional
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1. Dr. Reaz Momen, Bangladesh
 2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

H.E. Miss Tehmina Raza

**Ambassador (personal rank)
Director, Politico-Military Affairs
Foreign Ministry
Delegation of Pakistan**

Age 41

* A native of Lahore, you are single. You joined the Pakistan Diplomatic Service upon your graduation from the University of Grenoble, in France, and were then sent to Georgetown University for a year. You served for another two years in Washington, which you much enjoyed.

* Unlike India, you are concerned with 'horizontal' (more locations rather than 'vertical' (more warheads).

* Linking locations with warheads will only result in an impasse with India.

* You believe that imbalances in the treaty should not prevent countries from accepting the treaty. India must sign.

* Thus you feel that you have a broader view than others in the delegation.

Instructions

Session 1 Meeting of the Pakistan Delegation

You are meeting with your delegation to prepare for the plenary meeting the next day. The leader of your delegation is Mr. Mohammed Khan, Foreign Secretary. With your group do the following *in role*, pretending to be your character.

- * Introduce yourself to the group giving your name, your title, and your position on the issues.
- * Discuss your ideas and opinions about the following issues:
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Session 2 Plenary Meeting

This plenary meeting has been called to:

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- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995

The meeting is being run by Mr. Ahmed Abdullah Salim and, representatives from SAARC.

Meeting Rules

- * Each person must be recognized from the Chair.
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- * Please stand when you are speaking.
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Military Advisor
3. Arifa Razi, Political Counselor

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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Lt. Col. Faqir Akbar

Military Advisor Delegation from Pakistan

Age 39

- * You do not feel that any agreement is possible until the Kashmir problem is resolved. You propose a general no-war pact between India and Pakistan. This would eliminate the possibility of a low-intensity conflict escalating into a full-scale war.
- * You feel that India must accept the reality of Kashmir. Kashmiris have a right to their own self-determination as promised to them under United Nations resolutions.
- * Attitudes expressed by the BJP and rising Hindu nationalist forces must be suppressed quickly by the Indian government. War should be avoided. *The nuclear issue is not the point.*
- * Pakistan will restrict itself to providing humanitarian support to Kashmiris while they resettle.

Instructions

Session 1 Meeting of the Pakistan Delegation

You are meeting with your delegation to prepare for the plenary meeting the next day. The leader of your delegation is Mr. Mohammed Khan, Foreign Secretary. With your group do the following *in role*, pretending to be your character.

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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Mr. Noor Babar

Senator

Delegation of Pakistan

Age 37

- * You are angry with the U.S. for cutting off military aid and arms sales.
- * You don't know why the U.S. doesn't believe that the nuclear program is for peaceful purposes only.
- * You are angry that the U.S. and India portray the country to be full of terrorists and fundamentalists. Public opinion surveys report the country has been unfairly singled out.
- * You feel this has led to an imbalance of sanctions and increased tensions with India.
- * If the goal of the U.S. is regional non-proliferation, why not cut off aid to all nations with nuclear weapons? Over \$600 million in annual economic and military assistance has been denied for five years five years. Pakistan's nuclear program remains at the same level since 1989. You will call on a U.S. senator for help.

Instructions

Session 1 ***Meeting of the Pakistan Delegation***

You are meeting with your delegation to prepare for the plenary meeting the next day. The leader of your delegation is Mr. Mohammed Khan, Foreign Secretary. With your group do the following *in role*, pretending to be your character.

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- * Only *one* person may speak at a time.
- * Please stand when you are speaking.
- * Share your opinions.
- * Help find solutions.

Fold here

Members of Delegations

Alghanistan Delegation

1. Dr. Hamed A.G. Farhadi
Foreign Minister
2. Brig. Gen. Abdul Akbarzai
Military Advisor
3. Aria Razi, Political Counselor

Bangladesh Delegation

1. Dr. Masud Bin Ziauddin
Foreign Minister
2. Dr. Mohammed Fazul Kabir
Political Counselor

Bhutan Delegation

1. Mr. Kesang Dorji, Foreign Minister
2. Mrs. Sonam Wangdi, Counselor

China Delegation

1. Mr. Zhou Jianying, Foreign Minister
2. Brigadier General Jin Zhaoji
3. Ms. Wang Yani, Political Counselor

India Delegation

1. Mr. Ahmed Abdullah Salim
Minister of External Affairs
2. Mrs. Radheshyam Bagchi
Parliamentarian (Congress Party)
3. Mrs. Zaveeni AH-Harty
Parliamentarian (Janta Dal Party)
4. Mr. Mohandas Kumar
Parliamentarian
(Bharatiya Janata Party)
5. Dr. Arjun Chandra, Director
Bhabha Atomic Research Center

Nepal Delegation

1. Dr. Jayaraj Bista
Foreign Minister, Chairman
2. Dr. Lila Prasad Basnyat
Environmental Advisor
3. Mr. Niranjan Thapa
Minister/Counselor

Pakistan Delegation

1. Mr. Mohammed Khan
Foreign Secretary
2. H.E. Miss Tehmina Raza
Ambassador
3. Lt. Colonel Faqir Akbar
Military Advisor
4. Mr. Noor Babar, Senator

Observers

United States

1. Robert Wilson, Deputy Assistant
Secretary of State South Asian Affairs
2. Denise Saunders
National Security Council
3. Jack Gordon, Senator

United Kingdom

1. William Gaiithorne-Hardy, Director
Political and Military Affairs
2. Veronica Edgerton
Officer in Charge, India

Intermediaries

- South Asia Association for Regional
Cooperation (SAAARC)
1. Dr. Reaz Momen, Bangladesh
 2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Robert Wilson

Deputy Assistant Secretary of State

South Asian Affairs

United States Observer

Age 51, Presbyterian

* You graduated from Georgetown Law School in Washington, D.C. with honors. Your entire professional career has been in the U.S. Foreign Service.

* Your goal is to get Pakistan and India to sign the NPT. Because of tensions, this needs to happen at the same time.

* You will try to get the following action: Pakistan must surrender or destroy all capability of the bomb, China should influence Pakistan to sign the NPT, all countries must cut off supply of enriched uranium to India.

* If India signs, then you can tell India that the U.S. will back India for the Security Council. You can also threaten to withdraw international funding. If India and Pakistan sign the NPT, you can promise military technology. You could call this an exchange: military technology for no nuclear development.

Instructions

Session 1 Meeting of United Kingdom and United States Observers

You are the Chairman of the team of observers from the United States. You prepare for the plenary meeting the next day. With your group, meet with the United Kingdom Observers *in role*, pretending to be your character.

- * Introduce yourself to the group giving your name, your title, and your government's position on the issues.
- * Discuss your government's ideas and opinions about the following issues:
 - What recommendations would the observers like to present, in terms of:
 - * NPT
 - * nuclear free zone
 - * reducing tensions with neighboring countries
 - What do you want to achieve at the meeting?
 - How do you plan to achieve these results?
- * Prepare for a presentation to the plenary meeting in Session 2.

Session 2 Plenary Meeting

This plenary meeting has been called to:

- * discuss tensions arising from nuclear proliferation
- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995

The meeting is being run by Mr. Ahmed Abdullah Salim and, representatives from SAARC.

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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Denise Saunders *National Security Council* *U.S. Observer* *Age 39, Episcopalian*

* You graduated from Yale Law School and went directly into the U. S. Foreign Service. You are married to a Foreign Service Officer, with two children.

* You represent the views of the intelligence community. You fear that North Korea is a danger, China is unpredictable, and that radicals in Pakistan and Afghanistan could cause trouble at any moment. Others on the Council fear an Islamic bomb. Fundamentalism could form a new power block in Central Asia.

* You do not feel that the U.S. should withhold economic assistance from either Pakistan or India.

* Recent sources have identified Chinese military equipment in North Korea.

* You know that Pakistan and India both have nuclear capability.

Instructions

Session 1 ***Meeting of United Kingdom and*** ***United States Observers***

You are meeting with your fellow U.S. observers, and the United Kingdom observers, to prepare for the plenary meeting the next day. *Meet in role*, pretending to be your character.

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Environmental Advisor
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Minister/Counselor

Jack Gordon

United States Senator

*U. S. Observer
Age 44, Baptist*

* You are an ex-astronaut with a keen interest in nuclear matters. Previously your position was that India and Pakistan must both remain NNWS. Now you have changed your mind, you feel that both countries should sign the NPT.

* You feel that the U.S. should not stop manufacturing nuclear weapons. The only way to get India and Pakistan to sign the NPT is to agree to safeguards.

* You know China will oppose the proposal that India have a permanent seat on the Security Council.

* You feel that once India signs as a member of the nuclear club, China will then start a dialogue about the problems in South Asia.

* One of your colleagues in the Senate briefed you on this topic saying, "If you ask India to give up her nuclear option it will only strengthen the position of the Hindu fundamentalists".

Pakistan Delegation

1. Mr. Mohammed Khan
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Military Advisor
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Officer in Charge, India

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1. Dr. Reaz Momen, Bangladesh
 2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Instructions

Session 1 Meeting of United Kingdom and United States Observers

You are meeting with the other observers from the United States, and with the United Kingdom observers, to prepare for the plenary meeting the next day. *Meet in role*, pretending to be your character.

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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

William Gathorne-Hardy
Director, Disarmament Affairs
Foreign and Commonwealth Office
United Kingdom Observer
Age 42, Church of England

* You are a graduate of Harrow School, and New College, Oxford, where you won 'First Class Honours' in History. You are married with two sons.

* In your diplomatic career, you served in Singapore, Brasilia, Bonn, and with NATO, including the NATO Defense College.

* The UK has as its priority the strengthening of existing governments, 'accessions' (when governments sign on to a treaty) of other governments to the Non-Proliferation Treaty, and, in 1995, to secure the Treaty's unconditional, indefinite extension.

Instructions

Session 1 ***Meeting of United Kingdom*** ***and United States Observers***

You are meeting with the junior United Kingdom observer, and with the United States Observers, to prepare for the plenary meeting the next day. *Meet in role*, pretending to be your character.

- * Introduce yourself to the combined group giving your government's position on the issues.
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Session 2 ***Plenary Meeting***

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- * discuss tensions arising from nuclear proliferation
- * discuss the NPT and other proposals
- * prepare for the NPT renewal in 1995

The meeting is being run by Mr. Ahmed Abdullah Salim and, representatives from SAARC.

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Fold here

Members of Delegations

Afghanistan Delegation

1. Dr. Hamed A.G. Farhadi
Foreign Minister
2. Brig. Gen. Abdul Akbarzai
Military Advisor
3. Aria Razi, Political Counselor

Bangladesh Delegation

1. Dr. Masud Bin Ziauddin
Foreign Minister
2. Dr. Mohammed Fazuli Kabir
Political Counselor

Bhutan Delegation

1. Mr. Kesang Dorji, Foreign Minister
2. Mrs. Sonam Wangdi, Counselor

China Delegation

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2. Brigadier General Jin Zhaoji
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3. Mrs. Zaveeni Al-Harty
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Parliamentarian
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5. Dr. Arjun Chandra, Director
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Nepal Delegation

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Foreign Minister, Chairman
Environmental Advisor
2. Dr. Lila Prasad Basnyat
Minister/Counselor
3. Mr. Niranjan Thapa
Minister/Counselor

Pakistan Delegation

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Foreign Secretary
2. H.E. Miss Tehmina Raza
Ambassador
3. Lt. Colonel Faqir Akbar
Military Advisor
4. Mr. Noor Babar, Senator

Observers

United States

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Secretary of State South Asian Affairs
2. Denise Saunders
National Security Council
3. Jack Gordon, Senator

United Kingdom

1. William Gaithorne-Hardy, Director
Political and Military Affairs
2. Veronica Edgerton
Officer in Charge, India

Intermediaries

- South Asia Association for Regional
Cooperation (SAARC)
1. Dr. Reaz Momen, Bangladesh
 2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Veronica Egerton

Second Secretary

British Embassy, New Delhi

United Kingdom Observer

Age 27, Church of England

* You took your MA in international affairs from St. Andrew's University in Scotland, and entered the Diplomatic Service that year. Single, you have served in Kinshasa, Zaire, and in the Foreign and Commonwealth Office in London. You have been in New Delhi just over a year.

* You were delighted to be lent for this conference as assistant to a real star like William Gaithorne-Hardy. You hope to learn a lot.

* The UK has as its priority the strengthening of existing governments, 'accessions' (when governments sign on to a treaty) of other governments to the Non-Proliferation Treaty, and, in 1995, to secure the Treaty's unconditional, indefinite extension.

Instructions

Session 1 Meeting of United Kingdom and United States Observers

You are meeting with the senior United Kingdom observer, and with the United States observers, to prepare for the plenary meeting the next day. *Meet in role*, pretending to be your character.

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Military Advisor
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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Dr. Reaz Momen
Minister of Education, Bangladesh
Vice Chairman, South Asian Association
for Regional Cooperation (SAARC)
Age 46, Muslim

* You have a doctorate from Teachers College of Columbia University. You live in Dhaka with your wife and two children.

* You understand the value of countries sharing economic, social, and technical information.

* One of your priorities is to convince the members of SAARC that collaboration is not only helpful and desirable, but necessary to improve the political independence and the quality of life of all the people of the region.

Instructions

Session 1 Meeting of the Delegation from SAARC

You are meeting with the other representative from SAARC to prepare for the plenary meeting the next day. With your group do the following *in role*, pretending to be your character.

- * Introduce yourself to each other.
- * Plan a strategy with your partner as to what you want to accomplish.
- * Decide which one of you will run the plenary meeting.
- * Visit the delegations to find out their positions and what they want out of the plenary meeting.
- * What recommendations would the delegation like to present, in terms of:
 - * NPT
 - * nuclear free zone
 - * reducing tensions with neighboring countries

* What do you want to achieve at the meeting?

* What do the groups have in common? How do they differ?

* Prepare for a presentation to the plenary meeting in Session 2.

Session 2 Plenary Meeting

You and your colleague sit in the front of the room with the Chair. The Chair welcomes everyone. He introduces himself and then you introduce yourselves.

This plenary meeting has been called to:

- * discuss tensions arising from nuclear proliferation
- * discuss the NPT and other proposals
- * prepare for the NPT in 1995

Members from the delegations will present their point of view. Then there will be open discussion.

Your responsibility will be to aid the Chairman in bringing up similar points of view and trying to get the delegations to agree. During the meeting, you may meet with a delegation.

Meeting Rules

- * Each person must be recognized from the Chair.
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World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

Dr. Chandra Ranasinghe

Chairperson

*South Asian Association for Regional Cooperation
Age 48, Buddhist*

- * Your doctoral dissertation, done at the Sorbonne in Paris, was about regional dispute settlement. You are a mother of three.
- * You are a charter member of SAARC. You believe in promoting peace, freedom and social justice in South Asia.
- * Being careful to respect cultural difference, you try and highlight common problems, interests and goals among SAARC members to help guide the group's direction.
- * You know that the region of South Asia must pull together to solve their political and economic problems.
- * You are going to try to seek out the most influential delegation members and what their position is with the NPT.

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5. Dr. Arjun Chandra, Director
Bhabha Atomic Research Center

Nepal Delegation

1. Dr. Jayaraj Bista
Foreign Minister, Chairman
2. Dr. Lila Prasad Basnyat
Environmental Advisor
3. Mr. Niranjana Thapa
Minister/Counselor

Pakistan Delegation

1. Mr. Mohammed Khan
Foreign Secretary
2. H.E. Miss Tehmina Raza
Ambassador
3. Lt. Colonel Faqir Akbar
Military Advisor
4. Mr. Noor Babar, Senator

Observers

United States

1. Robert Wilson, Deputy Assistant
Secretary of State South Asian Affairs
2. Denise Saunders
National Security Council
3. Jack Gordon, Senator

United Kingdom

1. William Gaitborne-Hardy, Director
Political and Military Affairs
2. Veronica Edgerton
Officer in Charge, India

Intermediaries

- South Asia Association for Regional
Cooperation (SAARC)
1. Dr. Reaz Momen, Bangladesh
 2. Dr. Chandra Ranasinghe

World News Network - 2 or 3

1. Reporter
2. Reporter
3. Cameraperson

World News Network

TV CREW

Two reporters

One cameraperson

(You can use your names, invent characters, or borrow the names of well-known TV personalities.)

* Your news chief has heard about the problems in the neighborhood and has flown you to Delhi to do a broadcast. You have never been to South Asia before so your news chief has given you background information.

* You know that if countries can not agree, tensions will arise. There is a threat from North Korea and China is not predictable. You want to get to the heart of the story now, before this becomes big news. You are good at asking probing questions and observing.

QUESTIONS TO ASK YOURSELF

Who do you need to interview?

What questions are you going to ask to help you understand the situation?

What do you want to tell TV viewers about the situation in South Asia when you film your report?

Instructions

Session 1 WNN MEETING

Preparation

- * Review your background information.
- * Prepare for a short news report to be broadcast at the beginning of Session 2. Decide what you want to say in the report.
- * Write a list of three questions to ask each of the key people.
- * Test your equipment.

Reporting

- * Find a quiet corner or separate room where you can record your report and interviews. Tape your introduction.
- * Go to the delegations and ask for interview.

Session 2

- * Set up for a five to seven minute broadcast at the beginning of the meeting. Place equipment where everyone can see.
- * Present your broadcast either on tape or oral.
- * After the broadcast, set up the equipment so that you can tape segments of the meeting.
- * Prepare for a broadcast which may be shown at the end of the role play or the beginning of the debriefing.

Note: In most situations you will not be able to edit. When you are showing the tape, just fast forward it to the scenes you want to show.

Fold here

ATOMIC Background ***for Teachers and Students***

Tensions between Hindus and Muslims have been a constant in the Indian sub-continent since the first Muslim Turks invaded in the eleventh century, and particularly after the Muslim Moguls established their empire in 1525. The British Raj, or governing power, which succeeded the Mogul Empire, used the persistence of these tensions as a justification for the continuation of British rule. Hindu-Muslim differences were institutionalized with the establishment in 1906 of the Muslim League. During the period immediately preceding World War II, provincial self-government under the aegis of the Hindu-dominated National Congress Party further heightened Muslim mistrust of Hindu majority rule, and fed the demand for partition as the only solution acceptable to Muslims.

In consequence, the British Parliament in 1947 granted independence to two states, the Hindu-dominated south becoming India, the Muslim-dominated north Pakistan. But the violence that partition sought to avoid instead became its result. Regions populated by both Hindus and Muslims were split down the middle. Confusion, and uncontained religious violence within regions as one group attempted to oust the other, sparked mass migrations.

The longer term result was animosity between the two states, which has overshadowed international relations within South Asia. These relations in turn, have both powerfully affected and been affected by relations with countries outside South Asia. Cold War tensions between the United States and the former Soviet Union, with each seeking its strategic alliances, resulted in further pitting India and Pakistan against one another.

Thus, the United States armed Pakistan because it bordered the Soviet Union. In response, India flirted with Russia. Indian relations with China, already tense because of border disputes, became further complicated by differences between the USSR and China. In response, Pakistan became friendly with China. Because both India and Pakistan believed that they were protected by their respective superpowers, the mutual deterrence of the superpowers tended to deter hostilities between their clients. As a further result, other states in the region formed alliances.

This semi-stable situation proved only temporary. In 1965, India and Pakistan fought a limited war over the disputed ownership of the border region of Kashmir. In 1971, India and Pakistan went to war over the territory which is now the independent country of Bangladesh. Neither the U.S., Russia, nor China intervened or publicly supported their so-called allies during these disputes.

Instead, it became evident that the superpowers, directly or indirectly providing military and/or economic aid to both countries, were less and less eager to commit to strict alliances. Increased fear of attack has motivated each country to project lesser degrees of vulnerability and greater retaliatory capability, resulting in even more frightening future prospects than conventional arms races.

In 1974, India tested a so-called peaceful nuclear explosive. This was perceived by Pakistan as an imminent nuclear threat. Consequently, Pakistan developed its own nuclear program. The exact current nuclear status of India and Pakistan is not publicly known. Neither is believed to have actually built nuclear weapons, but both are thought to be capable of doing so within a very short time.

Despite international pressure, both have continually refused to sign the Nuclear Non-Proliferation Treaty (NPT), the signatories of which are non-nuclear weapon states which make a legal commitment not to acquire nuclear weapons. India and Pakistan are two of only six countries with significant nuclear capacity which have chosen to retain their nuclear option. India has so far opposed the treaty, advancing the following arguments that it is discriminatory:



* it requires that non-nuclear weapons states (NNWS) make a clear commitment not to proliferate, but it does not require the same of the five nuclear weapon states (NWS)

* it does not guarantee that the NNWS will receive from the NWS the benefits of nuclear technology used for peaceful purposes

* it implies that powerful industrial states are more trustworthy and have the right to wield and maintain nuclear weapons than the less powerful states.

Pakistan agrees in principle to the treaty, but will only sign jointly with India.

In addition, other tensions continue. These include border disputes between India, Pakistan, Nepal, Bangladesh and Afghanistan. Tens of thousands of refugees from Afghanistan crowd the closed border crossings into Pakistan. Bangladesh's serious overpopulation problem has provoked illegal migration to India which, the Indians argue, their economy cannot continue to support. There is widespread international concern that economic pressures will escalate conflicts or induce states to sell their nuclear technology. Accused of selling nuclear secrets to Iran, Pakistan has been cut-off indefinitely from U.S. military aid and arms sales.

ATOMIC Role Sign-Up Sheet

During the advance briefing, participants choose or are assigned roles. Record role's on these sheets.

Roles

Student

Afghanistan Delegation

1. Dr. Hamed A. G. Farhedi, Foreign Minister
2. Brig. Gen. Abdul Akbarzai, Military Advisor
3. Aria Razi, Political Counselor

1. _____
2. _____
3. _____

Bangladesh Delegation

1. Dr. Masud Bin Ziauddin, Foreign Minister
2. Dr. Mohammed Fazuli Kabir, Political Counselor

1. _____
2. _____

Bhutan Delegation

1. Mr. Kesang Doriji, Foreign Minister
2. Mrs. Sonam Wangdi, Counselor

1. _____
2. _____

China Delegation

1. Mr. Zhou Jianying, Foreign Minister
2. Brigadier General Jin Zhaoji
3. Ms. Wang Yani, Political Counselor

1. _____
2. _____
3. _____

India Delegation

1. Mr. Ahmed Abdullah Salim,
Minister of External Affairs
2. Mrs. Radheshyam Bagchi,
Parliamentarian (Congress Party)
3. Mrs. Zaveeni Al-Harty,
Parliamentarian (Janta Dal Party)
4. Mr. Mohandas Kumar, Parliamentarian
5. Dr. Arjun Chandra, Director
Bhabha Atomic Research Center

1. _____
2. _____
3. _____
4. _____
5. _____

Nepal Delegation

1. Dr. Jayaraj Bista, Foreign Minister, Chairman
2. Dr. Lila Prasad Basnyat, Environmental Advisor
3. Mr. Niranjana Thapa, Minister/Counselor

1. _____
2. _____
3. _____

Pakistan Delegation

1. Mr. Mohammed Khan, Foreign Secretary
2. H.E. Miss Tehmina Raza, Ambassador
3. Lt. Colonel Faqir Akbar, Military Advisor
4. Mr. Noor Babar, Senator

1. _____
2. _____
3. _____
4. _____



Observer Delegation

United States

- 1. Robert Wilson, Deputy Assistant,
Secretary of State South Asian Affairs
- 2. Denise Saunders, National Security Council
- 3. Jack Gordon, Senator

- 1. _____
- 2. _____
- 3. _____

United Kingdom

- 1. William Gaithorne-Hardy, Director,
Political and Military Affairs
- 2. Veronica Edgerton, Officer in Charge, India

- 1. _____
- 2. _____

Intermediaries

South Asia Association for Regional Cooperation (SAARC)

- 1. Dr. Reaz Momen, Bangladesh
- 2. Dr. Chandra Ranasinghe

- 1. _____
- 2. _____

Media

World News Network (2 or 3)

- 1. Reporter
- 2. Reporter
- 3. Cameraperson

- 1. _____
- 2. _____
- 3. _____

Glossary

attache - a person officially assigned to the staff of a diplomatic mission to serve in a particular capacity

catastrophe - a great and sudden disaster

Cold War - state of political tension and military rivalry between the U.S. and the Soviet Union between 1946 and 1991

degradation - the act or process of reducing in grade, rank or status.

demographic - characteristic of human population, (such as size, growth, density and distribution)

Deterrence - measures taken by a state of an alliance of states to prevent hostile action by another state

disarmament - the reduction of armed forces and military equipment

doctrine - something that is taught, a principle

Fundamentalism - extreme practice of a religious faith; literal interpretations of its scriptures, doctrines and practices; a political movement based on these

illiteracy - the quality of being unable to read and write

inception - a beginning, a start

jihad - dedicated action to the Muslim faith, often a holy war against believers

legitimate - in compliance with the law

mujtahedeen - those who practice jihad, today Islamic Afghan resistance groups

Nationalism - feelings based on common territories, language, history, descent or aspirations; devotion to the goals and interests of a particular nation or group

NNWS - non-nuclear weapon state; **NWS** - nuclear weapon state

NPT - Nuclear Non-proliferation Treaty; **SAARC** - South Asian Association for Regional Cooperation

political - concerned with government, the state or diplomatic affairs and politics

Proliferate - to increase or spread at a rapid rate

Vertical nuclear proliferation - to increase the number of nuclear arms in one location; build up.

Horizontal nuclear proliferation - to increase the number of locations of nuclear arms; build out.

sovereign - supreme authority or rule

superpower - a country having political influence over other countries

tenet - opinion or principle held by a person or an organization



Summary of the Nuclear Non-Proliferation Treaty (NPT)

In 1995, there will be an extension conference to decide the fate of the NPT. It will have had a 25 year life span. As of 1991, 140 countries had signed the NPT. Every five years from its inception, parties gather to review and examine the operation of the treaty and reach consensus on the final document. Of the four review conferences, only two (1975 and 1985 conferences), produced final documents.

To summarize the main provisions of the NPT:

- * Prohibits transfer and acquisition of nuclear weapons. Requires nuclear weapon states (NWS) neither to transfer nor "assist, encourage, or induce" any non-nuclear weapon state (NNWS) to acquire nuclear weapons or explosive devices. Similarly, the NNWS are prohibited from receiving nuclear weapons or explosive devices and receiving assistance in manufacturing them.
- * Demands NNWS place their nuclear material under International Atomic Energy Agency (IAEA) safeguards to enable verification and detection of diversion.
- * In regards to peaceful application of nuclear energy, reaffirms parties' rights to use nuclear energy for peaceful purpose.
- * Requires NWS to negotiate in "good faith" and "at an early date" to halt nuclear arms race and bring about nuclear disarmament.
- * Confirms states' rights to conclude regional agreements on banning nuclear weapons in their respective territories.
- * Each party shall in exercising its national sovereignty have the right to withdraw from NPT if it decides that extraordinary events, related to the subject matter of the treaty, have jeopardized the supreme interest of its country.

Side note: In the more than twenty years following the inception of the NPT, the number of nuclear warheads in NWS has more than tripled.



Document 1

Aide Memoire

United States Observer NPT 1995 Renewal Conference

September 17, 1994

Delegations should be aware of the following developments which have come to this government's attention over the past twenty-four hours in the People's Republic of Korea (PRK -- 'North Korea') and the Government of Korea (GOK -- 'South Korea'), .

PRK

- 1) Movement of three Army corps to the border of the Demilitarized Zone (DMZ).
- 2) Suspension of civil airline flights into Pyongyang.
- 3) Mobilization of twelve reserve Army corps.
- 4) Expulsion of representatives of the International Atomic Energy Agency
- 5) Indefinite suspension of trade and repatriation negotiations between PRK & GOK.
- 6) Evidence of increased nuclear testing.

GOK

- 1) Movement of two Army corps to the DMZ
- 2) Mobilization of eight reserve Army corps.
- 3) Proclamation of a State of Alert, military and civilian.

Elsewhere in the Region

- 1) State of Alert among U.S. Forces in Korea and Japan, and Japanese Defense Forces.
- 2) Transit of one U.S. Navy Task Group from Indian Ocean to Korean waters.



Student Worksheet 1

ATOMIC Log Distribute at the end of Advance Briefing, SESSION 1, SESSION 2 and the Debriefing.

Instructions: The ATOMIC Log is an exercise which can be used to reflect on your role play experiences. Student responses will be particularly helpful if a reflection paper is written on your experience.

1. After the Advance Briefing, answer these questions. (Refer to your role)

a) Who are you? _____

b) What do you do? _____

c) Write down three important things about your character. _____

2. After SESSION 1 - DELEGATION MEETING, answer these questions.

a) What are the main points your delegation wants to make?

b) What are the points of other delegations with which you could align?

3. After SESSION 2 - PLENARY, answer this question.

What are the best suggestions which you heard?

4. After the Debriefing, answer this question on the back.

What are the most important things you learned in this role play?



Student Worksheet 2

Recommendations for Plenary Meeting Distribute in SESSION 1. Write ideas for meeting.

1. _____

2. _____

3. _____

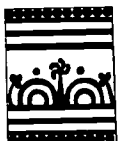
4. _____

5. _____

6. _____

7. _____

Notes _____



Student Worksheet 3

ATOMIC Evaluation . Distribute at end of Debriefing Session, allow 10 min for an evaluation.

Name _____

Date _____

1. What role did you play? _____

2. What were your feelings about playing this role? _____

3. What did you learn about

a) yourself? _____

b) your team? _____

c) other teams? _____

4. What did you learn about:

a) settling arguments? _____

b) regional cooperation? _____

c) nuclear proliferation? _____

5. What did you like best about the simulation? _____

6. What did you like least about the simulation? _____

7. Please rate the simulation as a way of learning.

___ Excellent ___ Very good ___ Good ___ Fair ___ Poor

8. How did you like playing a role in ATOMIC?

___ It was terrific! ___ I enjoyed it.
___ It was not bad. ___ I disliked it.

9. If you have any other comments or suggestions, please write them on the back of this page.



Facts At a Glance

FACTS AT A GLANCE	Capital	Official Language	Area	Population	Religion	Education	Economy	Climate
<i>Afghanistan</i>	Kabul	Two official languages: Pashto (Pushto) and Dari	250,000 sq. mi. (647,500 sq. km.)	More than 20 million, (more than ¼ left the country after the Soviet invasion in 1979.)	Almost all are Muslims	Only about 20% of all Afghans 15 yrs. of age or older can read and write	Agriculture is the mainstay	Great variation. Scanty rainfall, annual average most areas 11". Rainy season is Oct-May
<i>Bangladesh</i>	Dhaka	Bangla, English	55,598 sq. mi. (144,000 sq. km.)	107,087,586	85% Muslim	No compulsory education, less than 25% of adults literate.	Very poor, primarily subsistence farming.	Typical Monsoon climate
<i>Bhutan</i>	Thimpu	Dzongkhn, a Tibetan dialect	17,954 sq. mi. (46,500 sq. km.)	1,550,000	Buddhism	90% of people 15 yrs. and older cannot read and write.	Most Bhutanese are farmers and stock raisers. Trades chiefly with India exporting coal and rice	Three climate regions, varying depending on elevation, slope and exposure.
<i>China</i>	Beijing	Northern Chinese, Mandarin	3,696,032 sq. mi. (9,572,678 sq. km.)	1,182,660,000	Much Animism and Polytheism. Five other main doctrine; Confucianism, Taoism, Buddhism, Islam, and Christianity.	70% of all Chinese 15 yrs. and older can read and write. As of 1986, minimum of 6 years of school is mandatory.	Agriculture, mining, mineral products and industrial goods.	Climatic pattern monsoonal
<i>India</i>	New Delhi	Hindi, English	1,269,346 sq. mi. (3,287,590 sq. km.)	907,442,000	Hindu, Muslim, Christian, Sikh, Buddhist	Free compulsory up to 14 years of age.	Chiefly agriculture, some mfg and industry.	Warm varying climate dominated by monsoons.
<i>Nepal</i>	Katmandu	Nepali	54,362 sq. mi. (140,800 sq. km.)	20,028	Hindu, main religion, Buddhist	25% of Nepalese adults are literate.	Chiefly agriculture, farming and livestock.	Moderate only in mountain valleys. Rest of Nepal hot or cold, changing with elevations.
<i>Pakistan</i>	Islamabad	Urdu - but less than 10% of people speak it.	310,940 sq. mi. (803,940 sq. km.)	104,600,799	97% of pop practice Islam, the Muslim religion	Only 25% of all Pakistani's 15 years or older can read and write.	Based chiefly on agriculture.	Pakistan is dry, hot summers and cool winters, ave. 10" of rain ann.
<i>Tibet</i>	Lhasa	Mandarin Chinese; Tibetan is main language.	471,662 sq. mi. (1,221,600 sq. km.)	2 million	Lamaisan, a branch of Buddhism		Agriculture but limited self sufficiency.	Tibet receives less than 10" of rain annually.

FOCUS QUESTION**Has the Movement of South Asians to Other Regions of the World Helped or Hindered Our Understanding of the Region?**

- ▶ South Asians have migrated around the world, bringing with them their culture and traditions.
- ▶ South Asians around the world are concerned with events in India as well as their acceptance into their new homes.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to trace the migration patterns of South Asians around the world.
- ▶ Students will be able to react to the voices of South Asians as they respond to their new environment and the people of the region respond to them.
- ▶ Students will be able to assess the degree to which the movement of South Asians to other regions of the world has helped or hindered our understanding of the region.

TEACHER BACKGROUND

Asian-Americans are the fastest growing minority group in the United States. Between 1900 and 1988, Asian immigration to the United States grew from 4% to 46%. Among that regional group, emigrants from India numbered 10% or 387,223 in 1980 but fell to 9% or 253,781 in the period from 1980 to 1989. On the other hand, immigrants from Pakistan rose from a negligible percentage in 1980 or 15,792 to 2% or 55,900 in the period from 1980 to 1989. The number of South Asians who have migrated to other parts of the world - Singapore, the Middle East, the British Isles, Canada and other parts of the world is also substantial. Many of these Indians have established deep roots in their adopted homelands and their children now consider themselves hyphenated citizens of their new homes. However, India remains the Motherland for many and South Asians around the world continue to hold fast to the ties with the subcontinent as well as replicate their life on their native soil to the new areas where they have settled and established roots.

Indian-Americans, in particular, maintain strong connections to India while they strive to discover their identity and value in a new and different society. Their culture continues to exercise strong sway over their daily habits even while their children seek more and more advanced degrees and higher levels of technological advance. Many Indians come to the U.S. and Canada with strong academic credentials. Others are seeking the "American dream" and hope for their children what they were unable to attain in their native land. Many assimilate quickly; others isolate themselves because they feel they are too strange, too exotic or choose to remain outside the mainstream. They may live in two worlds - the world of their ancestors and the world of their children.

SPRINGBOARD

- ▶ If you were to spend an evening at any international arrivals building in any airport in America, you would see people from many countries, dressed in many different outfits, coming to America. They are coming to visit, to work, to go to school. Some are never returning to their homeland.
- How have the immigration patterns to the U.S. changed in the last few years?
- What new groups have settled in our country? How have they changed the nature of America?
- Why is it important for all of us to view America from a multicultural perspective?

PROCEDURE

414

- ▶ One of the newest groups to America in the last twenty years are South Asians.

Distribute **Worksheet 1: Living in America - The Indian Immigrant Story**. Allow students time to read selection and complete exercise. Review responses with class.

- Why do you think different Indians have different points of view about the immigrant experience?
- What problems do these people have preserving their culture?
- Do you think it is important for newly arrived groups to bring their culture with them and work to preserve it here in America? Why? Why not?
- What experiences do you or people you know have that is comparable to those in the reading. Explain.

▶ When groups leave their homeland and settle in other places, they go through various stages of comfort and discomfort moving from immigrant status to becoming a member of their new society. This can also happen when rural people move to cities. How much of the immigrant's native culture will be kept and how much will be forgotten? In the process, a person's identity can be somewhat muddled.

Distribute **Worksheet 2: In Search of an Identity**. Allow students time to read the article and complete exercise. Review responses with class.

- Did you think the author of this article was particularly harsh when he wrote about the identity issues for Indian-Americans?
- Do you agree or disagree with him?
- What other issues might you add?

SUMMARY/APPLICATION

- ▶ We live in a global society with a multitude of cultures. Migration and immigration patterns have enriched America as people from all over the world have enlivened our multiculturalism.
- We have just spent a long period studying India. Write an essay showing what we have learned about the cultures of South Asia. How can this knowledge make our lives more interesting?

Has the Movement of South Asians to Other Regions of the World Helped or Hindered Our Understanding of the Region?

Worksheet 1: Living in America - The Indian Immigrant Story

(Lavina Melwani, *The Indian American*, February, 1993, Vol. 3, #2, p.16-19. Reprinted courtesy The Indian-American.)

...Living in America is the fantasy of many of the world's peoples - yet few attain it, and fewer still manage to put down roots...As America changes colors, Indians, along with other Asians, African-Americans and Hispanics, are becoming more visible. According to the 1990 U.S. Census figures, one out of four Americans is now of non-European descent, as compared to one out of five in 1980.

...During the last few years the Indian population in the United States has grown to over 800,000. Tenacious and hard-working, many of them have flourished and achieved the American dream: a six-figure salary, a house in the suburbs, two cars in the driveway and a healthy bank balance; others have struggled to make a decent living; there are still others who are finding that the American dream is often a nightmare and that living on unemployment checks is on hope is the best they can do. The waves of Indians who have settled in America are by no means a homogeneous lot, and the belief that all Indians are successful professionals is a myth, as scores of cab drivers, waiters, and candy store workers will attest.

...Sammy Nanwani, a garment magnate in New York, is proof that the American dream can become a reality. He came to America 17 years ago with just a few dollars in his pocket, and worked in dusty warehouses as a stockboy. Last year, his sportswear company, Details, had a turnover of \$50 million. To achieve the American dream, Nanwani points out you have to thoroughly understand the market, be aware of emerging trends, devote long hours of work, take frequent trips abroad, and handpick a dedicated staff...Today he has all the trappings of success and ...he has the urge to contribute something to his homeland. Last year he held a major fundraiser for his newly formed Help the Poor Foundation. He contributed \$100,000 and with other funds raised. HTP has purchased land in India and an ashram (community village) for the elderly is being constructed. According to Nanwani, this is a way to maintain connectedness with his homeland.

Yet for every rags-to-riches story with a happy ending, there are millions who are living in limbo. For C.J., who is 27, the American dream is not about millions. It is very simple: just to have a small piece of paper, a green card. To have a name, a number, to exist. C.J. came illegally into America 10 years ago, without a passport...After five years of living in anonymity, C.J. left for India and then returned with a legal visa. He finally managed to obtain a temporary work permit and began paying his taxes conscientiously. Yet he is no nearer to reaching his goal of obtaining a green card. "If I had a green card, I'd try for a better job or open a store of my own. But now I spend whatever little savings I accumulate on lawyers. They just file the papers and forget about them...there is no future without a green card...For six years I have been paying my taxes. I think they should take that into consideration and should help those who are serious about making a contribution to this country."

Amita Mehta, a kindergarten teacher in Long Island has lived in New York for eight years but she has not been seduced by its charisma. She left her heart behind in India. "I came to America when I was 35, and it's not easy to leave your family and close friends and make new ones at that age. It's a more formal society here. I don't think you can just drop in at someone's place at any time like you did in India."

Mehta still finds it hard to accept the cultural differences and feels it would be hard to bring up children in this atmosphere. Her son was 12 when they came to New York, and so he received his basic values in India, but she adds, "If I had a younger child, I'd have some reservations. I teach kids and I find that the toys and games they use for play, as well as certain television programming, are very violent." Yet in spite of her negative feelings and homesickness, Mehta stays on because of the plus points: the solid education her son is getting at the University of Pennsylvania and the independence, awareness and street smarts that come from living in America.

One who has made peace with his roots and now regards America as home is John Abraham, mayor of Teaneck in Bergen County, New Jersey. Abraham, who hails from Kerala, is currently the only Indian mayor of a large and populous city of over 40,000 people. He recalls the days when he first came to America 20 years back"

"At that time there were no Indian grocery stores here and my wife wrote to my mother for some spices only available in Kerala. My mother wrote us a very good letter back saying God provided what is needed in each area. I learned from that. Wherever you are living, that is your home. I do not understand why anyone should feel this is not their home. I'm a proud Indian-American and believe you should never forget your roots. You should hold on to your culture but participate fully in the country where you live. I feel totally at home here because this is where I live, this is where we bring up our families. There is good and bad all over the world."

Exercise:

1. The reading examines different points of view about living in America. After you have read the passage, complete the chart below:

POINTS OF VIEW	SAMMY	C.J.	AMITA	JOHN
Reasons for living in America				
Preservation of culture				
Attitudes towards becoming an American				

Has the Movement of South Asians to Other Regions of the World Helped or Hindered Our Understanding of the Region?

Worksheet 2: In Search of an Identity - Second Generation Indian-Americans

(Srini Muktevi, *The Indian-American*, March, 1993, p. 10-15. Reprinted courtesy The Indian-American.)

A smart set of about 700 young Indian-American students gathered at George Washington University... These were students from some of the best universities nationwide. They appeared bright and cheerful, glad to be amid friends and strangers of similar cultural and intellectual backgrounds, of similar skin color... These are the likely heirs to the Indian immigrant professionals who emigrated in droves a couple of decades ago... But unlike their parents, they are beginning to explore what it means to be an Indian-American, to be an American of another hue other than white or black, of a cultural and spiritual mindset considerably foreign to the prevailing Judeo-Christian tradition.

...Being born and raised in America, the second-generation has a much greater opportunity to discard their cultural, intellectual, and religious baggage. Enjoying a vastly more material lifestyle than their parents, than a majority of fellow Americans, they also possess the luxury to pursue goals higher than mere middle-class survival.

...the second-generation seems at once baffled and burdened by its identity. They feel neither Indian nor American. One faction of Indian-Americans is decidedly Indian: that is essentially interpreted as 'preserving' Indian culture by regularly visiting temples, organizing and participating in Indian cultural events, observing religious and cultural tradition's sacred at home... by marrying an Indian, and socializing with other Indians. While another faction is decidedly American: walking out on one's parents, breaking the rules, finding little inspiring in anything Indian, and totally disowning one's heritage. They are set in their ways allowing little room for a new exploration of their identities.

There is a reason for optimism... Indian-Americans are beginning to show up in the most unlikely places: on Capitol Hill as congressional aides, in local politics as mayors and delegates, in mainstream media as editors, writers, columnists and television reporters, even anchorpersons - careers their parents have never chosen. A few trailblazers are becoming political activists, campaigning for Democrats, Republicans, the environment, adult literacy.

The following [is my] account of my observations... As a first-generation immigrant who celebrates the creative, intellectual, and spiritual freedom that America inspires, I found it rather odd that our new generation perceives a largely unsympathetic and unfriendly world in America... Many of these young Indian-Americans are not motivated to be successful, like their parents. Many of them are smart all right, and enjoy the advantages of affluence - material comforts as well as schooling at the best prep schools and Ivy Leagues. And they are generally well-mannered, though often tiresomely conservative... Yet, most of them lack the spark that prompts inspired flights of rebellion from one's traditionally ingrained sense of self.

...It is probably unrealistic to assume that we can understand what really occurs in the mind of the Indian-American child during its first months... this child is brought into a world where it at once perceives humanity in all its diversity. It is surrounded by children entirely unlike itself in outer appearance: white, yellow, black... Perhaps the child perceives this diversity as the natural way the world is. And from here on, the perceptions of the Indian-American child and its parents begin on a divergent course, never to meet again: the classic, universal unfolding of the so-called generational gap, further complicated by the migration from one culture to another.

...It is only when the kids begin to reach teen-age that they suddenly feel burdened with monumental conflicts of identity and self-awareness. A sentiment not unfamiliar to many immigrant youths. When in primary school, Indian-Americans were considered cute and colorful, now as teen-agers they feel their Indianness is a burden. They take comfort in the company of fellow Indian-American teen-agers, and just as their parents did, they tend to erect a wall of separation from non-Indians.

...The parents never seem to initiate in their kids an adventurous social and intellectual exploration of their world... On the contrary, they tend to frown if their kids date other minorities such as African-Americans, Hispanics, or other Asian-Americans... Young Indian-Americans, drawing on such themes as preserving one's 'Indianness' and 'keeping in touch with India,' find it fairly easy to escape from inner-city minorities by agreeing to their parent's lifestyles... As the years move on, Indian-American children grow into adults who worship India's religions because their parents raised them to. Some claim their 'Indianness' to be more important to them than their 'Americanness.'

...Clannishness is perhaps a necessary evil to preserve one's culture in a foreign land, but when the foreign land becomes one's own country, the effects are often divisive. The acceptance of a foreign country as a homeland opens up a host of possibilities. The inevitable cultural mutation (creating of a new culture) that results, can go either way - toward greater insularity or greater inclusion... Indian-Americans who are thinking about the questions of identity may well consider looking outside their secure, community-oriented, familiar world. They may well realize that besides being brown, besides being of Indian origin, besides being of a particular religious faith, they are all primarily Americans. And that means life, liberty and the pursuit of happiness, even if it requires unchaining oneself from the burdens of color and caste and country of origin, and bursting forth into a new realm of adventure and experience. The alternative is to stay with the status quo, and feel alienated from the rest of America.

Exercise:

1. According to the author, what is the problem facing second-generation Indian-Americans?
2. Why do many Indian-American teen-agers feel the conflict of identity?
3. What are the recommendations made by Srinu Muktevi? Do you agree or disagree? Explain.
4. Have you or anyone you know had experiences comparable to those in the reading?

Appendix A: Scope and Sequence

THEME I: THE PHYSICAL/HISTORICAL SETTING

FOCUS QUESTION

In What Ways is South Asia's Location Important to an Understanding of the Region?

- ▶ A region's **location** helps influence its role in world history and world affairs.
- ▶ South Asia, a subcontinent the size of Europe, can be viewed as a geographic **ecumen** - a single habitat with natural and political boundaries.

PERFORMANCE OBJECTIVES

- ▶ Students will locate and identify the characteristics of the region's geography.
- ▶ Students will discuss how location and physical characteristics have influenced intra-regional and inter-regional contacts.
- ▶ Students will hypothesize the importance of location as a geographic theme and determine if South Asia's location makes it important.

FOCUS QUESTION

To What Extent Has Geographic Diversity Contributed to Cultural Diversity?

- ▶ Dependence upon the seas and the river valleys in South Asia has helped people adapt to their environment.
- ▶ Geographic factors have promoted **cultural diversity** in South Asia.

PERFORMANCE OBJECTIVES

- ▶ Students will identify and discuss the relationship between geographic diversity and cultural diversity in South Asia.
- ▶ Students will examine examples of how geographic isolation has fostered cultural isolation (Physical, tribal and language maps; photographs, costumes, plays, murals, etc.)
- ▶ Students will determine the extent to which geographic diversity has led to cultural diversity.

FOCUS QUESTION**Water: A Key to Understanding India**

- ▶ In India, water is scarce but the area is dependent on the monsoon rainfall.
- ▶ To understand India it is important to understand its dependence on water.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to define monsoons and discuss their significance for South Asia.
- ▶ Students will analyze the reverberations of the monsoon on many aspects of life in India.
- ▶ Students will debate if an understanding of the monsoons and water issues is a key to understanding India.

FOCUS QUESTION**Contacts and Conquests: How Did They Contribute to Historic and Cultural Changes on the Subcontinent?**

- ▶ The geography of the subcontinent fostered development of many early civilizations of great importance and vitality.
- ▶ Successive contacts and conquests changed the face of the subcontinent.

PERFORMANCE OBJECTIVES

- ▶ Students will identify and discuss early South Asian civilizations ("Sweep of time", different pace, vulnerability to invasion, time line).
- ▶ Students will be engaged in a case study of contact and conquest on the subcontinent.
- ▶ Students will evaluate the degree to which successive contacts and conquests brought about positive change on the subcontinent.

FOCUS QUESTION**To What Degree is Hinduism a "Way of Life?"**

- ▶ The Hindu religion has a pervasive influence on social organization throughout the subcontinent.
- ▶ Politics, government, business, marriage, birth, death (varna and jati) are all determined, to some degree, by Hinduism.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to list and identify aspects of religious beliefs which influence the social fiber of the subcontinent.
- ▶ Students will explain and analyze the importance of varna and jati on daily life in India.
- ▶ Students will determine whether or not Hinduism is a "way of life" for Indians.

FOCUS QUESTION**How Great a Role do the Concepts of Dharma and Karma Play in the lives of Indians?**

- ▶ Dharma and karma are central to an understanding of Indian Hinduism.
- ▶ Indian life is governed by dharma and karma.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to define and discuss the concepts of dharma and karma.
- ▶ Students will be able to analyze how dharma and karma are intrinsic aspects of Indian life.
- ▶ Students will be able to enact how dharma and karma play central roles in the life of Indians.

FOCUS QUESTION**How Does the Story of the *Ramayana* Reflect and Perpetuate a Hindu Way of Life?**

- ▶ The *Ramayana* establishes role models for Indian society: good wife/husband, good brother, friend, king.
- ▶ The values of the people are reflected in their religious literature.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the roles of mother, father, brother, king, husband, wife, son, friend.
- ▶ Students will examine how the interaction of the models sets the patterns for Hindu life.
- ▶ Students will debate how the story of the *Ramayana* helps us better understand the Hindu way of life.

FOCUS QUESTION**How Strong are the Ties between the *Ramayana* and Indian Folk Art?**

- ▶ The *Ramayana* is seen in Indian folk art, folk drama and folk music.
- ▶ The *Ramayana* has many different forms, providing different versions of the story to different groups in India.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the extent of the influence of the *Ramayana* on folk drama, art and music.
- ▶ Students will be able to examine examples of Indians folk art and drama related to the *Ramayana* story.
- ▶ Students will be able to assess the strength of the ties between the *Ramayana* and life of the ordinary people of India.

FOCUS QUESTION**What Role do the Gods and Goddesses Play in the Lives of the Indian People?**

- ▶ The pantheon of Hindu gods and goddesses play a significant role in the daily life of both rural and urban Indians.
- ▶ Festivals are an integral part of the social fiber of Indian life.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the major trinity in the Indian pantheon.
- ▶ Students will be able to comprehend the role of icons and festivals as a life force for the people of India.
- ▶ Students will be able to evaluate the iconography of Hinduism in the social context as well as an understanding of the function and symbolism of puja.

FOCUS QUESTION**How Effective Was Buddhism as a Rebellion Against the Hindu Social System?**

- ▶ Buddhism posed a more equalitarian alternative for many Indians.
- ▶ Buddhism was absorbed by Hinduism but grew as a religion in other parts of Asia.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to examine and discuss how Buddhism was a protest movement.
- ▶ Students will explore the importance of 1000 years of Buddhism on early Indian history - Case study: Ashoka.
- ▶ Students will assess the degree to which Hinduism absorbed Buddhist ideas.

FOCUS QUESTION**How Did the Muslim Contact Represent a New Series of Challenges to the Hindu Order?**

- ▶ Islam affected the social organization of Hinduism; Hinduism affected the social organization of Islam.
- ▶ Hindus and Muslims both became cultural forces on the suncontinent.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to trace the various Moslem invasions and rule of the Indian subcontinent.
- ▶ Students will be able to examine and discuss the importance of the Muslim culture (food, costumes, architecture, music, urban planning) in South Asia.
- ▶ Students will be able to assess the changes created by Islam on the Indian subcontinent.

FOCUS QUESTION**How Successful Were the Attempts to Integrate Muslims and Hindus in Building a Pluralistic Society in India?**

- ▶ India made early attempts at develop a pluralistic society.
- ▶ Akbar: A case study in effective multiculturalism; Aurangzeb: A case study in separatism and failure of multiculturalism.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to examine attempts made by the Indians to accomodate all groups.
- ▶ Students will be able to compare and contrast Indian and American attempts at creating multicultural societies.
- ▶ Students will be able to debate the success or failure of Indian attempts.

THEME II: THE DYNAMICS OF CHANGE

FOCUS QUESTION

Contact and Conquest: "The Great Misunderstanding": Was The British Take-Over of India a Big Mistake?

- ▶ Both the British and the Indians had great cultural misunderstanding in their early encounters.
- ▶ Some historians view the British take-over of India as a great blunder or accident.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to list and explain the steps in the development and expansion of British power in South Asia.
- ▶ Students will be able to compare and contrast British and Indian views of each other.
- ▶ Students will be able to determine if the contact and conquest of India by the British led to a great misunderstanding.

FOCUS QUESTION

To What Extent Did the British Try to Remake India in its Own Image?

- ▶ Changes introduced by the British designed to maintain colonial rule.
- ▶ British rule in India gave South Asians a common language while merging Indian values with Western ideas.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify and explain the tactics used by the British to implement their colonial policy in South Asia (i.e. transportation, health, legal code, language, educational opportunity.)
- ▶ Students will be able to demonstrate how the British trade in ideas (private property, law, civil code, habeus corpus), as well as British education, imposed British values and British ideas on the Indians.
- ▶ Students will evaluate the degree to which the British tried to remake India in its own image.

FOCUS QUESTION**Did British or Indian Culture Change as a Result of the British Colonization of India?**

- ▶ Both Empires, British and Indian, created a central cultural focus.
- ▶ Anglo-Indian trade led to new cultural forms which borrowed from each culture.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the arts and industries of India which affected Europe.
- ▶ Students will be able to examine how both the Indians and the Europeans gained culturally from the exchange of ideas.
- ▶ Students will be able to assess how cross-cultural contact influenced both the South Asians, the British and other Western powers.

FOCUS QUESTION**How Effective Were the Nationalist Movements in Attempting to Create a Sense of National Identity in South Asia?**

- ▶ Many of the changes introduced to South Asia by the British may have strengthened regionalism.
- ▶ Nationalist movements, because they emanated from differing cultures, did not quite succeed in uniting the Indian nation.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to examine the Indian version of nationalism.
- ▶ Students will be able to recognize and investigate the multiple voices, violent and non-violent, that exemplify the various strands of the nationalist movement.
- ▶ Students will be able to determine how a sense of national unity emerged, creating strong regional and linguistic movements.

FOCUS QUESTION**How Important was the Role of One Man in Overturning British Rule in India? Case Study of Mohandas Gandhi**

- ▶ Gandhi's religious and philosophical beliefs played a major role in unifying South Asians in their desire for independence.
- ▶ Gandhi was an example of Indian synthesis and British tradition in India.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to analyze the landmark events in Gandhi's life which were important in developing his philosophy (evolution of clothing, revolutionary principles, regeneration of a people).
- ▶ Students will examine and analyze why the reformation of Indian society was more important to Gandhi than the preservation of the Indian state (Social programs, untouchability, village life and economic problems).
- ▶ Students will compare and contrast Gandhi's ideas to those of his opposition.

THEME III: CONTEMPORARY SOUTH ASIAN NATIONS AND CULTURES**FOCUS QUESTION****Was Partition of the Subcontinent the Best Solution to Hindu/Muslim Conflict?**

- ▶ Religious differences between Hindus and Moslems promoted increased political conflict.
- ▶ Continuing civil strife throughout South Asia causes rivalries and claims that continue today.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to state and explain how the partition of the subcontinent and the assets of the region were divided.
- ▶ Students will be able to analyze the long-range implications of civil strife and territorial claims on the people and growth of South Asia vis-a-vis geographic space versus political space (Kashmir and Ayodha: Case Studies).
- ▶ Students will be able to take and defend a position as to whether or not partition was the only solution to the Hindu/Moslem conflict.

FOCUS QUESTION**Has India Achieved Relative Success as a Democracy?**

- ▶ India, as a free nation, has integrated all their political experiences, historical and colonial.
- ▶ India's cultural heritage and social mores were exhibited in the new constitution.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the characteristics of the Indian Constitution of 1950.
- ▶ Students will be able to explore the political and social modifications of the Constitution.
- ▶ Students will be able to evaluate the degree to which India has succeeded as a democracy.

FOCUS QUESTION**How Successful Has India been in Unifying its People?**

- ▶ India, the world's largest democracy, is undergoing serious internal upheavals.
- ▶ India's cultural and ethnic diversity has made the task of creating a pluralistic nation more difficult as splinter groups demand new political rights and a realignment of political parties.
- ▶ Democracy encourages political mobilization and agitation.

PERFORMANCE OBJECTIVES:

- ▶ Students will be able to examine the controversial issues on the subcontinent.
- ▶ Students will be able to explain how a religious/ethnic/cultural conflict becomes a political issue in South Asia.
- ▶ Students will be able to take and defend a position as to whether or not India will successfully integrate pluralistic policies for the nation.

FOCUS QUESTION**How Much Have Traditional Patterns of Life Been Challenged in Modern Indian Villages?**

- ▶ The traditional social order continues to exercise a strong influence upon village life in India.
- ▶ Changes at the rural level have created social and political problems.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the major social, political and economic influences upon traditional life in the Indian village.
- ▶ Using a case study, students will be able to discuss what village life styles are being challenged.
- ▶ Students will be able to determine the challenges to traditional patterns of life in modern Indian villages.

FOCUS QUESTION**How Much Have Traditional Patterns of Life Been Challenged in Modern Indian Urban Centers?**

- ▶ Recent urbanization in South Asia has tended to weaken traditional beliefs and life patterns and increasingly demand more individual choice.
- ▶ New life patterns and cultural mores have emerged in urban areas.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify some of the challenges facing contemporary Indian urban centers.
- ▶ Students will be able to examine and analyze the interrelationship between urban and rural life in South Asia.
- ▶ Students will be able to determine the challenges to traditional patterns of life in modern Indian urban centers.

FOCUS QUESTION**How Critical are the Population Issues Facing Contemporary South Asia?**

- ▶ Increasing population requires more resources to be sustained.
- ▶ Improvements in life expectancy and health care have contributed to rapid population growth.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify and discuss population issues and conflicts in South Asia.
- ▶ Students will be able to debate the impact of population growth on the economy, living standards, governmental policy and rural life of contemporary South Asia.
- ▶ Students will be able to assess the implications of population issues on South Asia.

FOCUS QUESTION**Women in India:
How Much Have Their Lives Changed Since Independence?**

- ▶ The role of women in India needs to be carefully described within the Indian context.
- ▶ Some Indian wives have been victimized in dowry deaths and bride burnings.
- ▶ Indian women are increasing their presence in politics, law, medicine, business and other public roles.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the characteristics of women's traditional roles in Indian society.
- ▶ Students will be able to explore examples of abuse to women in contemporary India.
- ▶ Students will be able to decide the degree to which women's lives have changed in modern India.

FOCUS QUESTION**How Have Women In India Taken the Lead in Changing Their Status?**

- ▶ Modern Indian women are seeking a greater role in determining their own lives as well as in participating in public policy issues.
- ▶ Rural women in India, through local self-help organizations, are seeking to improve their own lives and the lives of their families.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the ideas and the actions taken by modern Indian women in improving their status.
- ▶ Students will be able to examine and discuss the activities of rural self-help organizations (SEWA) in changing the lives of women.
- ▶ Students will be able to evaluate the degree to which women in India have taken the lead in changing their status.

FOCUS QUESTION**To What Degree Is Improving Education on the Subcontinent Helping to Foster Modernization?**

- ▶ The leaders of South Asia continue to work for improved education in both rural and urban areas.
- ▶ Indians are examining their educational system to discover whether it will answer the needs of their nation for the 21st century.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to show how educational levels and educational standards have improved in South Asia since independence.
- ▶ Students will be able to analyze the need for educational reform in India.
- ▶ Students will be able to assess the degree to which improved education on the subcontinent will help foster modernization.

THEME IV: ECONOMIC DEVELOPMENT IN SOUTH ASIA

FOCUS QUESTION

Why Did India Follow a Policy of State-Directed Planned Development at Independence?

- ▶ Newly independent nations have to deal with decolonization of their economies.
- ▶ Different goals in the Indian economy has led to the creation of a mixed economy though recently India is moving to more of a market economy.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the economic issues which faced India after independence.
- ▶ Students will be able to compare and contrast the economic goals established in the newly independent nation.
- ▶ Students will be able to evaluate the extent to which the economic policies of the Indian Government since independence has met the needs of the people.

FOCUS QUESTION

Can India Become an Industrial Giant?

- ▶ India's dependence on foreign resources has played a major role in the industrial development of the area.
- ▶ The new economic reforms of the 1980's have encouraged joint projects with foreign companies.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to list the economic problems facing industrial development in India.
- ▶ Students will be able to explore the alternatives available to India to promote industrialization.
- ▶ Students will be able to evaluate the possible alternatives available for industrial development of the region.

FOCUS QUESTION**What Economic Choices Must India Make in Agricultural Development?**

- ▶ Farming is at the heart of the Indian economy.
- ▶ New agricultural programs (e.g. irrigation, "Green Revolution", land reform) have both solved problems and created new problems in India.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to list the reforms attempted by the government to help the farmers of rural India.
- ▶ Students will be able to analyze the "Green Revolution" as a case study in agricultural development.
- ▶ Students will be able to evaluate the economic decisions made in agricultural development in the region.

FOCUS QUESTION**What Environmental Problems Must Modern India Confront?**

- ▶ Economic choices for both industry and agriculture have created alternate environmental problems for South Asia.
- ▶ India, like other regions of the world, is now faced with serious environmental decisions which will influence both industry and agriculture.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to review the problems which have arisen from agricultural and industrial development in South Asia.
- ▶ Students will be able to develop a plan of action to improve environmental problems in South Asia.
- ▶ Students will be able to analyze the need for environmental decisions on the part of both the agricultural and industrial segments in India.

FOCUS QUESTION**How Have Other Nations in the Region Met Their Economic Problems?**

- ▶ Pakistan, Bangladesh, Sri Lanka and the small Himalayan nations face ongoing economic problems.
- ▶ Some nations in the region are pro-active in solving their economic issues.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify some of the economic issues facing other nations in South Asia.
- ▶ Students will do a case study of some projects (e.g. hydroelectric development in Sri Lanka) to illustrate economic initiative among the nations of South Asia.
- ▶ Students will be able to assess the degree to which the South Asian subcontinent is dealing with its economic problems.

FOCUS QUESTION**In the South Asian Context, What is Poverty?**

- ▶ Poverty cannot always be defined statistically.
- ▶ For many South Asians, poverty has to be determined in a cultural context.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to examine the definition of and the quantitative guidelines of poverty as delineated by development experts.
- ▶ Students will be able to study the lives of some South Asians, as case studies in poverty.
- ▶ Students will be able to evaluate what poverty means in the South Asian cultural context.

THEME V: SOUTH ASIA IN THE GLOBAL CONTEXT

FOCUS QUESTION

How Successful Has India's Foreign Policy of Non-alignment Been?

- ▶ The political and strategic concerns of India have shaped her relations with other nations.
- ▶ India's commitment to a policy of non-alignment has shaped the country's foreign policy.
- ▶ Is India's policy relevant at the end of the Cold War?

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify India's policy of nonalignment in the international power struggle among nations.
- ▶ Students will be able to discuss the impact of these policies upon India.
- ▶ Students will be able to assess the degree of success of India's foreign policy stance.

FOCUS QUESTION

Will India Continue to be a Leader Among the Developing Nations of the World?

- ▶ Foreign policy decisions made by India's leaders today will affect that country's future as a regional leader.
- ▶ Since independence, India has played a significant role as leader of the nonaligned third world countries in the United Nations.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to trace India's relations with her neighbors since 1947.
- ▶ Students will be able to explore India's role in the leadership of third world countries.
- ▶ Students will be able to assess and predict India's potential position as leader of the developing nations of the world.

FOCUS QUESTION**How Have Other South Asian Nations Interacted in their Relations with the West?**

- ▶ Pakistan's need for national security has been best served by agreement and alliance with Western powers.
- ▶ Other South Asian nations have developed policies toward the West which serve their national interests.
- ▶ The end of the Cold War drastically changes interests of West and South Asian nations.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to identify the factors which have helped to form Pakistan's foreign policy.
- ▶ Students will be able to examine case studies of other South Asian nations.
- ▶ Students will be able to evaluate how the nations of South Asia have developed foreign policies vis-a-vis the West.

FOCUS QUESTION**Is a Unified Strategy for Regional Cooperation Possible on the South Asian Subcontinent?**

- ▶ As a region, South Asia continues to grow in importance.
- ▶ Although the nations of the region have differing cultural factors and historical traditions, regional cooperation is an important goal.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to review the major issues which face the nations of South Asia today.
- ▶ Students will be able to develop a plan for regional cooperation among the nations of South Asia.
- ▶ Students will be able to determine if regional cooperation is possible on the South Asian subcontinent.

FOCUS QUESTION**Has the Movement of South Asians to Other Regions of the World Helped or Hindered Our Understanding of the Region?**

- ▶ South Asians have migrated around the world, bringing with them their culture and traditions.
- ▶ South Asians around the world are concerned with events in India as well as their acceptance into their new homes.

PERFORMANCE OBJECTIVES

- ▶ Students will be able to trace the migration patterns of South Asians around the world.
- ▶ Students will be able to react to the voices of South Asians as they respond to their new environment and the people of the region respond to them.
- ▶ Students will be able to assess the degree to which the movement of South Asians to other regions of the world has helped or hindered our understanding of the region.

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Appendix C: Videography

Features

- 36 Chowringhee Lane*. Directed by Aparna Sen. English 1981.
Elipatham (The Rat Trap). Directed by Adoor Gopalakrishnan. Malayalam 1981.
Dui Kanya (Two Daughters). Directed by Satyajit Ray. Bangla 1961.
Anjali. Directed by Mani Rathnam. Tamil 1990.
Ek doctor Ki Maut (The Death of A Doctor). Directed by Tapan Sinha. Hindi 1990.
Mahanagar (The Big City). Directed by Satyajit Ray. Bangla 1963.
Sonar Kella (The Golden Fortress). Directed by Satyajit Ray. Bangla 1974.

Documentaries

- Satyajit Ray*. Directed by Shyam. Benegal 1985.
In Memory of Friends. Directed by Anand Patwardhan Hindi 1990.
The Class of '92 a Class Divided. Produced by The BBC. Producer: Fiona Charlton-Hill.
Legal Entry. Produced by The BBC.
Reluctant Rebels. Produced by The BBC.
Living off "The Game". Produced by The BBC.
Brides of the Quran. Produced by The BBC.
The Fire Next Time. Produced by The BBC.
Held for Ransom. Produced by The BBC.
Shonar Beri (Chains of Gold). Directed by Tareque Masud. Bangla 1987.
Ganatantra Mukti Paak (Towards Freedom). Directed by Tareque Masud. Bangla 1990.
Aadam Surat (Inner Strength). Directed by Tareque Masud. Bangla 1989.
Unison. Directed by Catherine and Tareque Masud. Bangla 1992.

Diasporic Words

- Lonely in America*. Directed by Barry Alexander Brown 1990.
Emergence. Directed by Pratibha Parmar 1986.
Woman/Self. Directed by Chitra Neogy-Tezak 1989.
India Alive. Directed by Chitra Neogy-Tezak 1992.
Unbidden Voices. Directed by Prajna Paramita Parasher and Deb Ellis, 1989.
I'm British. But... . Directed by Gurinder Chadha 1989.



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