

The History of Hindu India
Chapter 5 – 21st Century India
Lesson Plan #1 – Obstacles in forming Independent India

Learning Objective: Students will be able to identify and discuss the obstacles, which India experienced during their post-colonial formation, due to a variety of issues including geography, religion, and language.

HINDUISM TODAY'S Teaching Standards:

1. *Identify consequences of India's independence for the Indian people and for other colonized peoples.*
2. *Describe difficulties in unifying a nation with many distinct political and linguistic regions.*

Materials:

- Dry erase board or chart paper/marker
- Text (previously assigned reading, section 1)
- Journals
- Map Copies from page 63, 83, and map denoting just some of India's languages (<http://www.mapsofindia.com/maps/india/indianlanguages.htm>)
- Worksheets (5.1, 5.2) and Handouts

Do Now: (Direct students to the map on page 83, denoting the lines of partition for East and West Pakistan, in green. Or print it out for them to use) Ask students to come up with 2-3 problems which they think might come up with having the new country of Pakistan separated onto two sides of India. Have them list their reasoning in their journals and be ready to discuss. Give them 5-10 minutes to complete this task.

Whole Group Instruction:

Based on the Do Now, discuss their responses. Issues that may come up include: geographical limitations, language, customs, geographical needs specific to each side, etc.

Review vocabulary such as: **partition, sovereign, socialist, secular.** Have this prepared in class as student glean information from book, or have prepared. Have this information visible to the class so that they can refer back to definitions throughout discussion and to me copied down later.

Next students will work in groups of 3-4. Based on the reading in the text, Chapter 5, section 1, and the map review/Do Now. Have each group collectively complete Worksheet 5.1.

Using maps from the texts to supply a visual context, students will engage in an exercise, which will encourage group discussion based around the obstacles India

faced soon after independence (such as issues re. geography, the Princely States, language, religion, etc).

Scaffolding:

After groups have compiled their responses, share out and list each group's replies on chart paper for sharing and review. One person from each group can act as the 'presenter' for the group.

Time allowing, lead the students into independent work, which will look further into the conflict with Kashmir and Indian and Pakistan.

Independent Work Time and/or Homework Worksheet:

Pass out worksheet #5.2. And further reading on the Kashmir conflict. Instruct students to answer the questions independently. They should refer to reading on Kashmir on page 83 in addition to the supplemental handout. Most of this will be done as homework. Teacher should use any time here to assist students who might still have questions.

Summary:

Wrap up the class by stating something like "Independence takes a great deal of work and dedication....considering India was under colonial rule for nearly 2 decades, do you think all this work was/is worth it?" Allow students to respond.

- What is something else that you work hard at, which you think is well worth it? Why? Discuss only a few responses with the class, and then have students wrap up.

Homework:

Above

Resources:

<http://www.mapsofindia.com/maps/india/indianlanguages.htm>

<http://luc.devroye.org/bengali.html>

http://en.wikipedia.org/wiki/File:British_Indian_Empire_1909_Imperial_Gazetteer_of_India.jpg

<http://www.insightonconflict.org/conflicts/kashmir/?gclid=CIZlup2L860CFUSo4AodGgsQvQ>

Assessment:

Formal Assessment: Spot check "Do Now" work in student journals, collect worksheets for review before students leave class.

Informal assessment: Participation and group work/discussion.

WORKSHEET #5.1

Group Names _____ **Date** _____

Obstacles in Unification

Group Work

1. Why would the princely states not want to join Independent India? Did they have a fair enough reason now that the British were gone?

2. Why did the northern region (now Pakistan and Bangladesh) want autonomy from the New India?

3. How could varying languages have complicated issues of unity?

4. What are some solutions that may have aided this highly multi-lingual society?

HOMEWORK: WORKSHEET #5.2

Name _____ Date _____

KASHMIR CONFLICT PAST AND PRESENT

Some conflicts that existed during India's post-colonial formation still exist today. One of them is the dispute between Pakistan and India over the Indian state of Kashmir. Re-read the passage under *The Princely States*, on page 83 in text, as well as the passage below. Then, respond to the questions. Your responses should be completed in essay form.

Background on the Conflict Over Kashmir

For Students & Teachers

The Problem: Pakistan wishes to control all of Kashmir.

Why is control of Kashmir is so important? The geography is mostly rural, with fierce mountains, deserts, and valleys. Industry is undeveloped. If this region has natural resources such as oil or gold or silver in any quantity, this has not yet been discovered. Why the fuss?

1. **Control of the Indus River.** The headwaters of the Indus River are located in Kashmir. Whoever controls the headwaters, controls the river. The Indus is vital. It brings green fertile life wherever it flows. The Indus begins in Kashmir, then flows through Pakistan, then flows into mainland India. If India chose, since Kashmir is part of India, they could dam the Indus and change the flow of the river. Without fertile land to grow crops, Pakistan would become a desert and its people would starve. Pakistan does not trust India, nor does India trust Pakistan. They will not share control of the Indus. They both want total control.
2. **Religious Sites.** Both Pakistan and India have sites in Kashmir that are important to their respective religions.
 - * Pakistan is predominately Muslim. Kashmir is predominately Muslim.
 - * India is predominately Hindu.
3. **Strategic Location.** For India, Kashmir acts as a buffer. For Pakistan, Kashmir offers a fertile roadway into India for possible invasion.

Resource: (<http://geography.mrdonn.org/kashmir.html#Background>)

1. Why do you think the Princely States were able to keep their wealth and *princely* standing during the British rule when so many other Indian people were suffering?
2. When the British left, why would the princely states want to join the newly unified India?

3. Why would some of these states hold out (such as Kashmir)?
4. Who was Maharaja Hari Singh? And was he wise in delaying his decision to join India in her independence? Why or why not?
5. After reading the handout on the Kashmir conflict today, what do you think might be some steps to a peaceful resolution?

The History of Hindu India
Chapter 5 – 21st Century India
Lesson Plan #2 – Forming the Indian Constitution

Learning Objective: Students will be able to understand the need for a constitution, and begin to compare and contrast elements of the Indian Constitution with elements of the US Constitution.

HINDUISM TODAY'S Teaching Standards:

3. Describe the Indian constitution and political system.

Materials:

- Dry erase board or chart paper/marker
- Text (previously assigned reading: section 1)
- Journals
- Handouts and Worksheets (5.3)

Do Now: What do you think a constitution is? What is the purpose of a constitution for any country, or state or school?

Have students respond to these questions in their journals and be ready to discuss.

Whole Group Instruction:

Begin by defining - *constitution*, elicit responses from the class and collaborate on wording. Once an agreed definition is flushed out, write this definition on chart paper, or on the board, for all to see. Read a formal definition such as

*A **constitution** is a set of fundamental principles or established precedents according to which a state or other organization is governed.*

(<http://en.wikipedia.org/wiki/Constitution>)

Both definitions should reaffirm the class's understanding of a constitution.

Next, have students turn to a partner and ask them to discuss the following questions:

1. Why would India need a constitution at this time in history, post-independence?
2. What type of issues would India's leaders have to discuss in order to create a peaceful country, especially given their recent past?

Give them about 5 minutes to discuss while monitoring conversations. Have these questions written on the wall somewhere. Interject where necessary.

Bring the class together again and ask for individual speakers to share a few responses with the class. Why a constitution? If some of the topics below do not come up, begin to introduce the concepts:

- British authority were now gone, whose rules were not to be followed?
- What holidays should be observed?
- Which customs will they follow?
- Will there be a President of the country, or a Raj, or a Prime Minister, or a Queen?
- How many states will there be?
- What language should everyone speak?
- What laws should this new country impose on its society?

As students begin to answer, have them write their brief answer on prepared chart paper in the front of the class. As a student writes answers on chart paper, ask for other reason why a constitution was needed.

Summary:

After independence India needed a constitution that would convey and protect the values that India had fought so hard to secure. 370 million people were set free after the British Raj left India, now was the time to secure India's strength for future years to come.

Homework:

Have the students compare and contrast some basic facts about the US and India constitutions. Provide them with the information below summarizing both constitutions.

Provide them with a Homework/compare and contrast sheet as well as a copy from the Wikipedia Dictionary, summarizing facets of both constitutions. Encourage students to find supplemental resources too.

Resources:

http://en.wikipedia.org/wiki/Constitution_of_India
http://en.wikipedia.org/wiki/United_States_Constitution
<http://en.wikipedia.org/wiki/Constitution>

Assessment:

Formal Assessment: Spot-check "Do Now" work in student journals; collect worksheets for review before students leave class.

Informal assessment: Participation and group work/discussion.

Homework Reading Handout

COMPARE AND CONTRAST CONSTITUTIONS: INDIA AND THE UNITED STATES

The **Constitution of India** is the supreme law of India. It lays down the framework defining fundamental political principles, establishes the structure, procedures, powers, and duties of government institutions, and sets out fundamental rights, directive principles, and the duties of citizens. It is the longest^[1] written constitution of any sovereign country in the world, containing 450 ^[Note.1] articles in 24 parts, 12 schedules and 96 amendments, for a total of 117,369 words in the English language version.^[citation needed] Besides the English version, there is an official Hindi translation.

The Constitution was enacted by the Constituent Assembly on 26 November 1949, and came into effect on 26 January 1950.^[2] The date 26 January was chosen to commemorate the Purna Swaraj declaration of independence of 1930. With its adoption, the Union of India officially became the modern and contemporary Republic of India and it replaced the Government of India Act 1935 as the country's fundamental governing document. The Constitution declares India to be a sovereign, socialist, secular, democratic republic, assuring its citizens of justice, equality, and liberty, and endeavours to promote fraternity among them. The words "socialist" and "secular" were added to the definition in 1976 by constitutional amendment.^[3] India celebrates the adoption of the constitution on 26 January each year as Republic Day.^[4]

Source: http://en.wikipedia.org/wiki/Constitution_of_India

The **Constitution of the United States** is the supreme law of the United States of America. The first three Articles of the Constitution establish the rules and separate powers of the three branches of the federal government: a legislature, the bicameral Congress; an executive branch led by the President; and a federal judiciary headed by the Supreme Court. The last four Articles frame the principle of federalism. The Tenth Amendment confirms its federal characteristics.

The Constitution was adopted on September 17, 1787, by the Constitutional Convention in Philadelphia, Pennsylvania, and ratified by conventions in eleven states. The first ten amendments are known as the Bill of Rights. The Constitution has been amended seventeen times (for a total of 27 amendments) and its principles are applied in courts of law by judicial review.

The Constitution guides American society in law and political culture. It is the oldest charter of supreme law in continuous use, and it influenced later international figures establishing national constitutions. Recent impulses for reform center on concerns for extending democracy and balancing the Federal budget.

Source: http://en.wikipedia.org/wiki/United_States_Constitution

HOMEWORK: WORKSHEET #5.3

Name _____ Date _____

**COMPARE AND CONTRAST CONSTITUTIONS:
INDIA AND THE UNITED STATES**

Refer to handout to find answers.

	INDIA	UNITED STATES
When was the constitution enacted or adopted?		
Who/Which department approved it?		
What is the official name of the government, according to its constitution?		
How many amendments does this constitution have? List one amendment from this constitution.		
Does this country celebrate its independence? If so, list the day of observance.		
<i>(Independent Research...)</i>		
Who were key writers/contributors to this constitution?		

The History of Hindu India
Chapter 5 – 21st Century India
Lesson Plan #3 – Economic, Secular and Social Developments for India

Learning Objective: Students will begin to recognize how economic development works through a brief overview of Indian’s post-independence, economic development.

HINDUISM TODAY’S Teaching Standards:

6. Examine India’s political, technological, economic, social, and secular developments since 1947.

Materials:

- Dry erase board or chart paper/marker
- Text (previously assigned reading: section 2)
- Journals
- Handouts and Worksheets (5.4, 5.5)

Do Now: Ask students to re-read the passage on page 64: “*The British Raj*”. From here, direct them to find two ways that the British Raj strengthened *their* economy during their occupation of India. Have students write this in their Journal.

Whole Group Instruction:

Begin the whole group discussion responding to the Do Now task. Ask students for answers to the question. One way the British strengthened their economy was allowing British goods to travel ‘duty-free’/without being taxed, all over India. Taxes that should have been paid to India were lost. Also, due to all these “duty-free’ British products, native-Indian industries suffered, again further strengthening the British Raj’s power over India.

Before you go any further define *economy* for the class.

e·con·o·my

noun /i'känəmē/

1. The wealth and resources of a country or region, esp. in terms of the production and consumption of goods and services

Guide the discussion into India’s economy. Based on the students up to date reading of the text, what are some economic resources/wealth that India possesses, then and now. List these responses on chart paper or board under: *India’s economic resources*. Some replies will include natural resources, labor force, buying power/consumer power, manufactured goods, etc.

After the class has collectively brainstormed a list of India’s resources have them break up into 4 groups (about 4 students in each group).

Group work will include synthesizing an era of India's economy. These era's are: pre-colonial period, colonial period, pre-liberalization period and post-liberalization period. Each group will have a reading based on one time period/era. They will discuss the reading together to come up with answers for their worksheet. One student will anecdote group answers, another student will present their group's finding when time is through. This will provide the entire class with a brief synopsis on all four periods and the shift in economic shifts in history.

Summary:

Summarize the impact of the British Raj by eliciting the responses from the class, while reviewing the wealth of economic resources that India possesses. Students should come up with deductive reasoning as to the importance of India's economy and why the British valued India so much. Conclude class.

Homework:

Using the text and independent research, give the students homework sheet to complete for the next class. (homework sheet 5.5)

Resources:

http://en.wikipedia.org/wiki/Economy_of_India

Assessment:

Formal Assessment: Spot check "Do Now" work in student journals, collect worksheets for review before students leave class.

Informal assessment: Participation and group work/discussion.

HANDOUT/Group 1

Pre-colonial period (up to 1773)

The citizens of the [Indus Valley civilization](#), a permanent settlement that flourished between 2800 BC and 1800 BC, practiced agriculture, domesticated animals, used uniform weights and measures, made tools and weapons, and traded with other cities. Evidence of well-planned streets, a drainage system and [water supply](#) reveals their knowledge of [urban planning](#), which included the world's first urban [sanitation](#) systems and the existence of a form of municipal government.^[20]



The economically important [Silk Road](#) (red) and [spice trade routes](#) (blue). The [spice trade](#) between India and Europe was the main catalyst for the [Age of Discovery](#).^[21]

Maritime trade was carried out extensively between [South India](#) and [southeast](#) and West Asia from early times until around the fourteenth century AD. Both the [Malabar](#) and [Coromandel Coasts](#) were the sites of important trading centres from as early as the first century BC, used for import and export as well as transit points between the [Mediterranean](#) region and southeast Asia.^[22] Over time, traders organized themselves into associations which received state patronage. However, state patronage for overseas trade came to an end by the thirteenth century AD, when it was largely taken over by the local Parsi, Jewish and Muslim communities, initially on the Malabar and subsequently on the Coromandel coast.^[23] Further north, the [Saurashtra](#) and [Bengal](#) coasts played an important role in maritime trade, and the [Gangetic plains](#) and the [Indus valley](#) housed several centres of river-borne commerce. Most overland trade was carried out via the [Khyber Pass](#) connecting the [Punjab region](#) with Afghanistan and onward to the Middle East and Central Asia.^[24] Although many kingdoms and rulers issued coins, [barter](#) was prevalent. Villages paid a portion of their agricultural produce as revenue to the rulers, while their craftsmen received a part of the crops at harvest time for their services.^[25]

Assessment of India's pre-colonial economy is mostly qualitative, owing to the lack of quantitative information. The Mughal economy functioned on an elaborate system of [coined](#) currency, land revenue and trade. Gold, silver and copper coins were issued by the royal [mints](#) which functioned on the basis of [free coinage](#).^[26] The political stability and uniform revenue policy resulting from a centralised administration under the Mughals, coupled with a well-developed internal trade network, ensured that India, before the arrival of the British, was to a large extent economically unified, despite having a traditional agrarian economy characterised by a predominance of [subsistence agriculture](#) dependent on primitive technology.^[27] After the decline of the [Mughals](#), western, central and parts of south and north India were integrated and administered by the [Maratha Empire](#). After the loss at the [Third Battle of Panipat](#), the Maratha Empire disintegrated into several confederate states, and the resulting political instability and armed conflict severely affected economic life in several parts of the country, although this was

compensated for to some extent by localised prosperity in the new provincial kingdoms.^[28] By the end of the eighteenth century, the British [East India Company](#) entered the Indian political theatre and established its dominance over other European powers. This marked a determinative shift in India's trade, and a less powerful impact on the rest of the economy.^[29]

(Source: http://en.wikipedia.org/wiki/Economy_of_India)

HANDOUT/GROUP 2

Colonial period (1773–1947)

[Company rule in India](#) brought a major change in the taxation and agricultural policies, which tended to promote commercialisation of agriculture with a focus on trade, resulting in decreased production of food crops, mass impoverishment and destitution of farmers, and in the short term, led to numerous famines.^[31] The economic policies of the [British Raj](#) caused a severe decline in the [handicrafts](#) and [handloom](#) sectors, due to reduced demand and dipping employment.^[32] After the removal of international restrictions by the [Charter of 1813](#), Indian trade expanded substantially and over the long term showed an upward trend.^[33] The result was a significant transfer of capital from India to England, which, due to the colonial policies of the British, led to a massive drain of revenue rather than any systematic effort at modernisation of the domestic economy.^[34]

India's [colonisation](#) by the British created an institutional environment that, on paper, guaranteed [property rights](#) among the colonisers, encouraged [free trade](#), and created a single currency with [fixed exchange rates](#), standardised weights and measures and [capital markets](#). It also established a well-developed system of [railways](#) and telegraphs, a civil service that aimed to be free from political interference, a common-law and an adversarial legal system.^[36] This coincided with major changes in the world economy – industrialisation, and significant growth in production and trade. However, at the end of colonial rule, India inherited an economy that was one of the poorest in the developing world,^[37] with industrial development stalled, agriculture unable to feed a rapidly growing population, a largely illiterate and unskilled labour force, and extremely inadequate infrastructure.^[38]

The 1872 census revealed that 91.3% of the population of the region constituting present-day India resided in villages,^[39] and urbanisation generally remained sluggish until the 1920s, due to the lack of industrialisation and absence of adequate transportation. Subsequently, the policy of discriminating protection (where certain important industries were given financial protection by the state), coupled with the Second World War, saw the development and dispersal of industries, encouraging rural-urban migration, and in particular the large port cities of [Bombay](#), [Calcutta](#) and [Madras](#) grew rapidly. Despite this, only one-sixth of India's population lived in cities by 1951.^[40]

The impact of the British rule on India's economy is a controversial topic. Leaders of the [Indian independence movement](#) and left-wing people who opposed India's independence movement, [economic historians](#) have blamed colonial rule for the dismal state of India's economy in its aftermath and argued that financial strength required for industrial development in Europe was derived from the wealth taken from colonies in Asia and Africa. At the same time, right-wing historians have countered that India's low economic performance was due to various sectors being in a state of growth and decline due to changes brought in by colonialism and a world that was moving towards industrialisation and [economic integration](#).^[41]

(Source: http://en.wikipedia.org/wiki/Economy_of_India)

HANDOUT/GROUP 3

Pre-liberalisation period (1947–1991)

Indian [economic policy](#) after independence was influenced by the colonial experience, which was seen by Indian leaders as exploitative, and by those leaders' exposure to democratic socialism as well as the progress achieved by the [economy of the Soviet Union](#).^[38] Domestic policy tended towards protectionism, with a strong emphasis on [import substitution industrialisation](#), [economic interventionism](#), a large [public sector](#), [business regulation](#), and [central planning](#),^[42] while trade and foreign investment policies were relatively liberal.^[43] [Five-Year Plans of India](#) resembled central planning in the [Soviet Union](#). Steel, mining, machine tools, telecommunications, insurance, and power plants, among other industries, were effectively nationalised in the mid-1950s.^[44]

[Jawaharlal Nehru](#), the first [prime minister of India](#), along with the statistician [Prasanta Chandra Mahalanobis](#), formulated and oversaw economic policy during the initial years of the country's existence. They expected favorable outcomes from their strategy, involving the rapid development of [heavy industry](#) by both public and [private sectors](#), and based on direct and indirect state intervention, rather than the more extreme [Soviet-style](#) central command system.^{[45][46]} The policy of concentrating simultaneously on capital- and technology-intensive heavy industry and subsidising manual, low-skill [cottage industries](#) was criticised by economist [Milton Friedman](#), who thought it would waste capital and labour, and retard the development of small manufacturers.^[47] The rate of growth of the Indian economy in the first three decades after independence was derisively referred to as the [Hindu rate of growth](#) by economists, because of the unfavourable comparison with growth rates in other Asian countries.^{[48][49]}

Since 1965, the use of [high-yielding varieties of seeds](#), increased [fertilisers](#) and improved [irrigation](#) facilities collectively contributed to the [Green Revolution in India](#), which improved the condition of agriculture by increasing crop productivity, improving crop patterns and strengthening forward and backward linkages between agriculture and industry.^[50] However, it has also been criticised as an unsustainable effort, resulting in the growth of capitalistic farming, ignoring institutional reforms and widening income disparities.^[51]

(Source: http://en.wikipedia.org/wiki/Economy_of_India)

HANDOUT/GROUP 4

Post-liberalisation period (since 1991)

In the late 1970s, the government led by [Morarji Desai](#) eased restrictions on capacity expansion for [incumbent companies](#), removed price controls, reduced corporate taxes and promoted the creation of small scale industries in large numbers. He also raised the income tax levels at one point to a maximum of 97.5%, a record in the world for non-communist economies. However, the subsequent government policy of [Fabian socialism](#) hampered the benefits of the economy, leading to high fiscal deficits and a worsening current account. The collapse of the Soviet Union, which was India's major trading partner, and the [Gulf War](#), which caused a spike in oil prices, resulted in a major balance-of-payments crisis for India, which found itself facing the prospect of defaulting on its loans.^[52] India asked for a \$1.8 billion bailout loan from the [International Monetary Fund](#) (IMF), which in return demanded reforms.^[53]

In response, Prime Minister [Narasimha Rao](#), along with his finance minister [Manmohan Singh](#), initiated the [economic liberalisation of 1991](#). The reforms did away with the [Licence Raj](#), reduced tariffs and interest rates and ended many public monopolies, allowing automatic approval of [foreign direct investment](#) in many sectors.^[54] Since then, the overall thrust of liberalisation has remained the same, although no government has tried to take on powerful lobbies such as trade unions and farmers, on contentious issues such as reforming labour laws and reducing agricultural subsidies.^[55] By the turn of the 20th century, India had progressed towards a free-market economy, with a substantial reduction in state control of the economy and increased financial liberalisation.^[56] This has been accompanied by increases in life expectancy, literacy rates and food security, although the beneficiaries have largely been urban residents.^[57]

While the credit rating of India was hit by its [nuclear weapons tests in 1998](#), it has since been raised to investment level in 2003 by S&P and Moody's.^[58] In 2003, [Goldman Sachs](#) predicted that India's GDP in current prices would overtake France and Italy by 2020, Germany, UK and Russia by 2025 and Japan by 2035, making it the third largest economy of the world, behind the US and China. India is often seen by most economists as a rising economic superpower and is believed to play a major role in the global economy in the 21st century.^{[59][60]}

(Source: http://en.wikipedia.org/wiki/Economy_of_India)

WORKSHEET #5.4

Group Names _____ Date _____

India's Economic Shifts

Based on the group reading, collectively complete the fact-finding sheet below. If you don't know a word, read around the word to find meaning. One person from you group may be the 'dictionary look-up', IF necessary.

Economic Period:
Duration:
Positive Aspects of this period: 1. 2. 3.
Negative Aspects of this period: 1. 2. 3.
Was this a good economic time for India? <u>Explain</u> what was going on to make it so.
Who was in power during this period?

HOMEWORK: WORKSHEET #5.5

Name _____ Date _____

INDIA'S DEVELOPMENT: After Independence

India has grown in many different ways since 1947. After the British left, India made strides to remain a unified and strong country. Based on the reading from your text in Chapter 5, Section 2, summarize each form of development in 3-4 sentences.

Political Developments:

Economic Developments:

Religious and Social Developments:

Do you think that life for an average Indian citizen is better now than it was before independence? Provide a few reasons to support your answer.

The History of Hindu India
Chapter 5 – 21st Century India
Lesson Plan #4 – Hindu Ideas Today

Learning Objective: Students will begin to define and identify some metaphysical concepts as they exist in their society today.

HINDUISM TODAY'S Teaching Standards:

9. Analyze the influence of Hindu metaphysics, theology, yoga, and meditation in the Western world today.

Materials:

- Dry erase board or chart paper/marker
- Text (reading assignment, Chapter 5.3)
- Journals

Do Now: Have students re-read pages 90-91 in Chapter 5, section 3. Give them the task of 1) defining metaphysics, 2) providing two example of it from the book and 3) providing two more examples that are not found in the book, but are from their own frame of reference (ie. Ideas from their home religion, ideas about outer space, or beliefs about a pet that may have died. Something that our senses cannot validate, but that we try to understand and sometimes even believe to be valid, even though there is no tangible proof, just possibility.)

Whole Group Instruction:

After the Do Now, define the term for the class, as it is stated in the book and also supplement where you feel appropriate for your class. Have them copy these definitions in their journals.

Metaphysics – *the study of reality beyond our five senses.* (text: page 91)

OR

Metaphysics – *the branch of philosophy that examines the nature of reality, including the relationship between mind and matter, substance and attribute, fact and value.* (<http://www.thefreedictionary.com/metaphysics>)

Find definitions that you are able to work with as a teacher keeping a basic and objective perspective for the students to work around. This is a very abstract concept. And remember to bring back conversation to the Hindu beliefs and customs and traditions. It will ultimately provide a framework under which students can examine and begin to understand some basic concepts having to do with Hindu customs and practices and the idea of metaphysics.

After defining and discussing this term, ask students to come up with a metaphysical happening or event, using our definitions. They can get these responses from the Do Now exercise. I like the idea of outer space study. As humans we only know so much due to obvious limitations. We believe what science can show us, but so much is limited. What are our beliefs about that?

Scaffolding:

Using a diagram on chart paper, allow the students to share out their ideas on metaphysics. And collectively assess if the idea/concept can be perceived or explained through our senses.

Example:

Idea: Life in outer space

Can I see if there is life? No

Can I taste if there is life? No

Can I hear if there is life? No

Can I feel if there is life? No

Can I smell if it there is life? No

What are some of our 'ideas' about life in outer space? Where do they come from?

We collect assumptions/hypothesis that may be logical. We incorporate knowledge and experience when considering a reality. Or we openly believe something or not. Technically, would this be a metaphysical concept? Can we prove that NO life exists in outer space?

Have class break up into pairs and discuss their ideas on life in outer space with each other. Tell them that it is fine to disagree with their partner. They don't need an explanation, however, try to foster an open, 'anything is possible', area for safe discussion. After about 5-6 minutes of discussion begin to summarize.

Summary:

Summarize the lesson by asking students about Hindu beliefs (covered in chapter 1). Many Hindu beliefs and practices have been brought to the West and we are now beginning to adopt many, even though we are not necessarily Hindu.

2). Hindu people are spiritual/religious people

3). The idea of tolerance has enabled Hindu ideas to be welcomed and accepted all over the Western world today.

Ask the students to close their books and sit up straight in their chairs as if a book was balancing on their head. Ask them to place feet directly flat on floor and hands on their lap. Have them take a few slow, deep breaths, exhaling any old, stagnant air inside. Dim the lights if possible and have them close the eyes (it is ok, if some what to keep them open, just direct them to a focus point). Breathing normally, direct them to count their breaths up to 7, slowly and silently. Then repeat. There may be giggling or restlessness at first, but just listen to the class and join them.

When they are through, they will open their eyes. Ask them how they feel. Then explain that this was *meditation*, another practice from Hindu culture.

Let the students know that the homework will go further into these concepts and the readings from chapter 5, section 3.

Homework:

Each student will briefly define key Hindu ideas which have flourished in the west today. Then identify the benefits of the practices. Lastly, they will share where they may have witnessed these ideas in their communities. All shared on the homework sheet. (5.6)

Resources:

<http://www.pbs.org/faithandreason/gengloss/metaph-body.html>

Assessment:

Formal Assessment: Spot check “Do Now” work in student journals, collect worksheets for review before students leave class.

Informal assessment: Participation and group work/discussion.

HOMEWORK: WORKSHEET #5.6

Name _____ Date _____

Hindu Ideas Today: Metaphysics, Theology, Yoga & Meditation

Refer to Chapter 5, pages 91-93 to complete this worksheet.

1. Define <i>metaphysics</i> as you understand it. Do your best.
2. What is <i>yoga</i> to the majority of the West?
3. How is <i>yoga</i> defined to Hindus?
4. What is <i>meditation</i> ?
5. What is the purpose of <i>meditation</i> to Hindus?
6. Do you think you could <i>meditate</i> ? (if so, write down how many minutes you succeeded in quiet meditation. 1 minute? 3 minutes?)
7. Was it easy or difficult? How did it feel? Explain.
8. What is <i>theology</i> ?
9. Does your family follow a specific form of <i>theology</i> ? If so, what is it?
10. Have you seen any of these or other Hindu Ideas offered in your community? Where?

The History of Hindu India
Chapter 5 – 21st Century India
Lesson Plan #5 – Hindu Culture in the West Today

Learning Objective:

1. Students will review the history of Indian Immigration to Australia as ONE example of Indian migration in the world.
2. Students will examine some of India's power known as 'soft powers' and hard powers and track some of their development in the West.

HINDUISM TODAY'S Teaching Standards:

10. Describe how Indian culture found its way to the West, including medicine, movies and food.

Materials:

- Dry erase board or chart paper/marker
- Text
- Journals
- Article class copies:
<http://museumvictoria.com.au/origins/history.aspx?pid=26>
- Map from page 96 & 97 in text, enlarged if possible. Or refer to text
- Homework sheet and readings

Do Now: Referring to map on page 96-97 in text, ask students to find the number of Hindus presently residing in the country of Australia. Making smart guesses, list 3-5 reasons you think that Indian people may have migrated there. List these responses in your journal.

Whole Group Instruction:

Display a few Australia facts, written down on chart paper for the class to see. As well as a Map is available.

1. Australia is a very large country, however only has the approximate population equal to the STATE of New York (not a lot of people).
2. Most of the land on Australia is uninhabitable, due to desert-like conditions.
3. Australia is a large island, not connected to any other countries.
4. Most Australians come from British ancestors.

Begin the discussion. Write down some of the responses the class may have in response to the Do Now. List: "Some possible reasons for the migration of Indians to Australia".

Next, hand out the article on *"History of Immigration from India"*. Ask the class to read this article, highlighting all the reasons that are mentioned in the article, for Indian migration to this country.

After giving them about 10 minutes to complete the reading and research, create another list for reasons behind the migration. "More reasons for Immigration to Australia".

This exercise will help students begin forming idea about immigration on their own, especially given all the study on India and Hinduism. The supplemental reasoning will further provide a perspective of Indian-Hindu culture from abroad.

Summary:

This example of Indian Immigration to Australia is only one study which helps explain the various reasons Indian populations can be found all over the world. Regardless of the extremely different culture, geography, or climate, Indian culture and identity has remained not only strong and intact, but popular to people from other cultures as well. This is a phenomenon we will review more in our homework exercise.

Homework:

After reviewing the reasons for India's immigration all over the globe, students will examine the 'soft' and 'hard' power that India and the Hindu culture whether from home or abroad.

Student homework will be to use pages 98-99 from the text, as well as two reading handouts to help list and differentiate India's 'soft' and 'hard' powers in the world today.

Resources:

<http://www.nytimes.com/2011/10/09/nyregion/in-yoga-classes-at-schools-teachers-avoid-the-spiritual.html>

<http://www.abc-of-yoga.com/beginnersguide/yogahistory.asp>

<http://museumvictoria.com.au/origins/history.aspx?pid=26>

Assessment:

Formal Assessment: Spot-check "Do Now" work in student journals; collect worksheets for review before students leave class.

Informal assessment: Participation and group work/discussion.

Name _____ Date _____

“Soft Powers” and “Hard Powers” of India Today

As our reading defined (pg. 90), Hard power is a nation’s military and/or economic strength used to impact international affairs. Soft power refers to the influence of a nation’s ideas, culture and values on the way others believe, think and act.

Referring to our lessons from the text, thus far, as well as the excerpts from two articles below, respond to the questions that follow.

A. After reading more about one of India’s soft powers (yoga), can you list 3 reasons why it might be popular in the West?

- 1.
- 2.
- 3.

B. List 2 or 3 **other** soft powers which Indian shares all over the world today.

- 1.
- 2.
- 3.

C. List two aspects that have strengthened India’s hard powers in the world. (Refer to article or text, Chapter 5).

- 1.
- 2.

D. What happened after India adopted free market principles and opened up to a lot more international trade?

Can you make a connection between India’s soft powers and hard powers in the global world today? Think about concepts such as tolerance, theology,

and the "Six key Hindu Ideas for Today" (page 98). Could one possible affect the other? Write in paragraph form here.

Do you think you would want to share in experiencing some of India's Hindu culture (soft powers)? If so which facet of it would you like to try? Why.

Excerpt from: History of Yoga - A Complete Overview of the Yoga History

Written by: [shaynebance](#)

Yoga was introduced in the West during the early 19th century. It was first studied as part of Eastern Philosophy and began as a movement for health and vegetarianism around the 1930's. By the 1960's, there was an influx of Indian teachers who expounded on Yoga. One of them was Maharishi Mahesh, the Yogi who popularized [Transcendental Meditation](#). Another one is a prominent Yoga Guru Swami Sivananda. Sivananda was a doctor in Malaysia and he later opened schools in America and Europe. The most prominent of his works is his modified Five Principles of Yoga, which are:

1. **Savasana** or proper relaxation;
2. **Asanas** or proper exercise;
3. **Pranayama** or proper breathing;
4. **Proper diet**; and
5. **Dhyana** or positive thinking and Meditation

Sivananda wrote more than 200 books on Yoga and Philosophy and had many disciples who furthered Yoga. Some of them were Swami Satchitananda who introduced chanting and Yoga to Woodstock; Swami Sivananada Radha who explored the connection between psychology and Yoga, and Yogi Bhajan who started teaching [Kundalini Yoga](#) in the 70's.

Up to this day, Yoga continues to proliferate and spread its teachings, crossing the boundaries of culture and language.

Source: <http://www.abc-of-yoga.com/beginnersguide/yogahistory.asp>



Excerpt from: Economy of India

The independence-era Indian economy (before and a little after 1947) was inspired by the economy of the [Soviet Union](#) with socialist practices, large public sectors, high import duties and lesser private participation characterizing it, leading to massive inefficiencies and widespread corruption. However, later on India adopted free market principles and liberalized its economy to international trade under the guidance of [Manmohan Singh](#), who then was the [Finance Minister of India](#) under the leadership of [P.V.Narasimha Rao](#) the then [Prime Minister](#). Following these strong economic reforms, the country's economic growth progressed at a rapid pace with very high rates of growth and large increases in the incomes of people.^[1]

India recorded the highest growth rates in the mid-2000s, and is one of the fastest-growing economies in the world. The growth was led primarily due to a huge increase in the size of the middle class consumer, a large [labor force](#) and considerable foreign investments. India is the [seventeenth largest exporter](#) and [eleventh largest importer](#) in the world. Economic growth rates are projected at around 7.0%-7.5% for the financial year 2011-2012.

Source: http://en.wikipedia.org/wiki/Economy_of_India

The History of Hindu India
Chapter 5 – 21st Century India
Lesson Plan #6 – Hindu Religion in the West Today

Learning Objective: Students will begin to identify and discuss the ways that the Hindu culture and religion exist in the west today.

HINDUISM TODAY'S Teaching Standards:

9. Analyze the influence of Hindu metaphysics, theology, yoga and meditation in the Western world today

Materials:

- Dry erase board or chart paper/marker
- Text
- Journals
- Article class copies:
- Homework sheet and readings

Do Now: Referring to the lessons in *The History of Hindu India*, thus far, instruct the students to list one or two aspects of the Hindu culture, which they would say is at the core of the way they conduct themselves in society. WHAT does a Hindu believe in? Assure them that no answers will be right or wrong, but ask them to be reflective for a moment and think quietly before they write down their responses in their journal. They should be ready to discuss.

Whole Group Instruction:

As the students finish, instruct one student to be the scribe. He/she will write all responses on chart paper list or board. Have a share out about the Do Now: What does a Hindu person believe in? What concepts do they live by? (answers will range from *Siva/God*, to *respect for all religions*, to *Ahimsa*. As you flush-out the answers and clarify the ideas, have scribe write them down on chart paper.

Pause at this point. The chart should be full of answers. Collectively define culture and religion. Use the text's definition, however, also find supplemental definitions which will aid in drawing parallels in regards to beliefs, behavior, and values.

cul·ture (k ũ l ch ə r)

n.1. a. The totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought.

re·li·gion (r ĩ l ĩ j ə n)

n.1. a. Belief in and reverence for a supernatural power or powers regarded as creator and governor of the universe. *b.* A personal or institutionalized system grounded in such belief and worship.

2. The life or condition of a person in a religious order.

3. A set of beliefs, values, and practices based on the teachings of a spiritual leader.

4. A cause, principle, or activity pursued with zeal or conscientious devotion.

At this point ask students to work with one partner. Have them discuss the idea of culture and religion more thoroughly with their partner. They will also respond to a compare and contract worksheet (5.8).

Scaffolding:

After students have completed the worksheet. Collectively respond to the first 2-3 Ideas from the text. Present ideas like “does one have to be any religion” live by Ahimsa?”. “What society would not support reverence for the environment?” The purpose of the exercise is to find the grey area between culture and religion. Furthermore, to remove any sort of taboo or reluctance to discuss such ideas.

Summary:

So much of India’s soft powers and hard powers lie in this very identity of culture, one where religion is a HUGE part.

Homework:

Distribute and assign the reading from Newsweek: *We are all Hindus Now*, by Lisa Miller. Using this article and the photographs and information on pages 98-99, have students complete homework worksheet (5.9).

Resources:

<http://voi.org/sourced/newsweek/weareallhindusnow.html>

<http://www.thefreedictionary.com/culture>

<http://www.thefreedictionary.com/religion>

[http://www.adishakti.org/_/we are all hindus now by lisa miller newsweek 1.htm](http://www.adishakti.org/_/we%20are%20all%20hindus%20now%20by%20lisa%20miller%20newsweek%201.htm)

Assessment:

Formal Assessment: Spot-check “Do Now” work in student journals; collect worksheets for review before students leave class.

Informal assessment: Participation and group work/discussion.

Worksheet 5.8

Names _____/_____ Date _____

SIX KEY HINDU IDEAS FOR TODAY

Turn to page 98 in the text and find *Six Key Hindu Ideas for Today*. The adjoining photos displayed convey many of these ideas as they have flourished in the world. Are these ideas cultural or are they religious? Both? Neither? Use photos to help explain. Provide a brief response.

1. Respect for all religions
2. The presence of God in everyone and everything
3. Ahimsa, doing no harm
4. Reverence for the Environment
5. Karma, the result of our actions, returns to us
6. Life's purpose is God Realization

HOMEWORK WORKSHEET 5.9

Name _____ Date _____

YOUR SAY: Hindu Culture and Religion in the West

Please choose 3 of the questions below to respond to in short essay form. Use separate piece of paper.

- 1. In the article “We are All Hindus Now” written by Lisa Miller, the author finds a few remarkable parallels between the American changing culture as they adopt many Hindu ideals. Can you point out two of these mentioned in her article? Why so you think America freely adopts these ideas?**

- 2. There is a difference between tolerating an idea or belief and respecting it. Both are very important, especially when we don’t know a lot about a culture. Can you explain your understanding of the difference?**

- 3. On page 99, there is a photo of President Barack Obama celebrating Diwali in the White House. He is not Hindu. What is the significance of his actions here? To the Hindu people and or to the world?**

- 4. There is so much to learn about the Hindu religion. Somehow, as Lisa Miller’s article eludes, the western populations are adopting many of the Hindu Ideas on their own, with limited knowledge. A great example of this is in the popularity of the practice of yoga, meditation and alternative medicine (soft powers). How might these soft powers influence the west?**