

Teacher	Adrian Worsfold				
Date	24 October 2002				
Time	Lesson 1, 09:15				
Place and room	W25				
Group	Y9 RE				
Subject and topic	RE Second Hinduism and Racism				
Resources	OHP, OHTs, transcribed handout (board), textbooks, video, individual wipeboards				
Aim of Lesson	To demonstrate more the evidence for Hindus against racism				
Objectives (to go on board)	<p>(The student will be able to demonstrate that:) This lesson I learn that Hindus (and others) effectively opposed racism and oppression because:</p> <ul style="list-style-type: none"> <li>☉ The violence of the British authorities eventually failed against the principles of <b>Satyagraha</b> and <b>Ahimsa</b>.</li> <li>☉ Mohandas Karamchand Gandhi had offered these religious principles towards successful political application.</li> </ul>				
Timing	Point (Objective)	Task	Added Task (if relevant)	Assessment method	Resources
5 minutes	Present the Objectives  <b>Register</b>	Listening and writing them down			Exercise books
10 minutes	Revision of the previous week	Quiz - quick and then answers given for reticking - Question 13 is 14 marks maximum homework!	20 marks advanced homework! However I shall be willing to take alternative questions!	Worksheet memory test but important that the correct answers are recorded	Quiz Worksheet and these put into exercise books
5 minutes	Method of non-violent resistance	Copy the statement ( <a href="#">see below</a> )		Accurate copy	Exercise books
20 minutes (can stop at 15 mins at request)	Video of protests (talkovers)	Watching, answering	Note taking	Answers	Video Transcribed worksheet (OHP?)

15 minutes	Answer three questions	Copying from OHT and writing 3 answers, look at quiz, discuss in pairs	Depth of answers	Answers	OHP, OHT, Quiz Worksheet
5 minutes	Summary: Back to Objectives	Finishing them		Writing	Exercise books
<p>Guide:</p> <p>Pupils as a whole and individuals aid to understanding. Monitoring method and evidence. Work relationship to previous learning. Pupils understanding the criteria for assessment.</p> <p>Relevant, sound subject knowledge. Work differentiated. Pace. Smoothly from activity to activity. Teaching strategies and learning styles. Entry level. Core subjects like literacy and numeracy. Class management and control.</p> <p>Resources appropriateness. Use of ICT.</p>			<p>Evaluation:</p>		
Continuation thoughts:					

### Statement

One method of non-violent resistance...

In South Africa protesters acquired the skill of lying down in a tight group so that policemen on horses could only hit a few people on the outside of the crowd.

## Advanced Homework

Maximum 20 marks available:

When in London Gandhi read Thoreau. Using the Internet, analyse the connections you can see between Henry David Thoreau's Civil Disobedience and Mohandas Karamchand Gandhi's Ahimsa and Satyagraha.

<http://www.kamat.com/mmgandhi/gandhi.htm>

<http://www.tipiglen.dircon.co.uk/thoreau.html>

<http://www.hutch.demon.co.uk/prom/civildisob.htm>

<http://www.grailquest.com/quotes.html>

<http://www.san.beck.org/GPJ16-Abolitionists.html#5>

<http://sunsite.berkeley.edu/Literature/Thoreau/CivilDisobedience.html>

"It was not Hinduism but Jainism which promoted Ahimsa." Using these Internet links (and any others), discuss this statement with reference to Gandhi and the nature of Hindu belief.

<http://www.jainworld.com/phil/ahimsa/ahimindex.htm>

<http://www.jainmeditation.org/pages/message.html>

<http://www.jainmeditation.org/pages/background.html>

<http://www.wizard.net/~ethan/Source-Of-Peace.htm>

"Ahimsa is not just a strategy for political resistance, it is for attitudes to animals too." Discuss this with reference to Hindu belief and any one other religion.

<http://www.ivu.org/people/writers/linzey.html>

<http://www.ivu.org/news/1-96/linzey.html>

## Notes

### History of Gandhi

Went to India in 1915...

After settling he went to Champaran, in 1917, a district of Bihar to champion the cause of the labourers of the European indigo planters and succeeded in persuading the government to abolish many abuses.

### Amritsar Massacre (1919)

In 1919, a British officer named Reginald Dyer said that Amritsar could have no more meetings of more than four people. General Dyer discovered a large crowd gathered in the walled plaza at a cattle fair at Jallianwala Bagh, to protest the enactment of the Rowlett Act, which the British administration had passed to secure "emergency" powers for itself. The troops, under orders, shot more than three hundred unarmed people (by some estimates 379 dead and 1200 wounded). Regarding it and the acquiescence afterwards as a satisfactory outcome, he was surprised to find the Commander-in-Chief in India recommending that he should be ordered to retire. The matter came before the Army Council. The Council accepted the recommendation, as did the British Cabinet. Dyer lobbied Parliament because he thought he was badly treated whilst others thought he was not treated harshly enough.

This was 1919 just after Indians had fought alongside the British in the First World War, where 85,000 Indian soldiers sacrificed their lives, and India had made large financial contributions to the war effort. In return they had received repression.

This led to Mahatma Gandhi's Non-cooperation Movement. The boycott of government schools, colleges and law courts, British textiles and even civil and military services were involved in Gandhi's efforts.

Uddham Singh (Mohammad Singh Azad), a Sikh nationalist, murdered Colonel Dyer in 1939.

Government of India act allowed limited local government in 1919 but ignored Indians.

July 8, 1920, House of Commons, Winston Churchill, for the cabinet.

Coming to the case of General Dyer, it will be seen that he was removed from his appointment by the Commander-in-Chief in India; that he was passed over by the Board in India for promotion; that he was informed, as hundreds of officers and have

been informed, that there was no prospect of further employment him under the Government of India; and that, in consequence, he reverted to half-pay...

...I now come to explain and to justify the decision of the Cabinet. ...one tremendous fact stands out - I mean the slaughter of nearly 400 persons and the wounding of probably three or four times as many, at the Jallian Wallah Bagh on 13th April. That is an episode which appears to me to be without precedent or parallel in the modern history of the British Empire. It is an event of an entirely different order from any of those tragical occurrences which take place when troops are brought into collision with the civil population. It is an extraordinary event, a monstrous event, an event which stands in singular and sinister isolation.

...there are certain broad lines by which, I think, an officer in such cases should be guided. First of all, I think he may ask himself. Is the crowd attacking anything or anybody? Surely that is the first question. Are they trying to force their way forward to the attack of some building, or some cordon of troops or police, or are they attempting to attack some band of persons or some individual who has excited their hostility? Is the crowd attacking? That is the first question which would naturally arise. The second question is this: Is the crowd armed? That is surely another great simple fundamental question. By armed I mean armed with lethal weapons.

... "I was confronted," says General Dyer, "by a revolutionary army." What is the chief characteristic of an army? Surely it is that it is armed. This crowd was unarmed. These are simple tests which it is not too much to expect officers in these difficult situations to apply.

...

...my hatred of Bolshevism and Bolsheviks is not founded on their silly system of economics, or their absurd doctrine of an impossible equality. It arises from the bloody and devastating terrorism which they practice in every land into which they have broken, and by which alone their criminal regime can be maintained... Governments who have seized upon power by violence and by usurpation have often resorted to terrorism in their desperate efforts to keep what they have stolen, but the august and venerable structure of the British Empire, where lawful authority descends from hand to hand and generation after generation, does not need such aid. Such ideas are absolutely foreign to the British way of doing things.

Let me marshal the facts. The crowd was unarmed, except with bludgeons. It was not attacking anybody or anything. It was holding a seditious meeting. When fire had been opened upon it to disperse it, it tried to run away. Pinned up in a narrow place considerably smaller than Trafalgar Square, with hardly any exits, and packed

together so that one bullet would drive through three or four bodies, the people ran madly this way and the other. When the fire was directed upon the centre, they ran to the sides. The fire was then directed upon the sides. Many threw themselves down on the ground, and the fire was then directed on the ground. This was continued for 8 or 10 minutes, and it stopped only when the ammunition had reached the point of exhaustion.

...after 379 persons, which is about the number gathered together in this Chamber to-day, had been killed, and when most certainly 1,200 or more had been wounded, the troops, at whom not even a stone had been thrown, swung round and marched away...

I shall be told that it "saved India." I do not believe it for a moment. The British power in India does not stand on such foundations...

Our reign in India or anywhere else has never stood on the basis of physical force alone, and it would be fatal to the British Empire if we were to try to base ourselves only upon it. The British way of doing things, as my right hon. Friend the Secretary of State for India, who feels intensely upon this subject, has pointed out, has always meant and implied close and effectual co-operation with the people of the country.

...

I do not conceal from the House my sincere personal opinion that General Dyer's conduct deserved not only the loss of employment from which so many officers are suffering at the present time, not only the measure of censure which the Government have pronounced, but also that it should have been marked by a distinct disciplinary act, namely, his being placed compulsorily upon the retired list...

It is quite true that General Dyer's conduct has been approved by a succession of superiors above him who pronounced his defence, and that at different stages events have taken place which, it may well be argued, amount to virtual condonation so far as a penal or disciplinary action is concerned. General Dyer may have done wrong, but at any rate he has his rights, and I do not see how in face of such virtual condonation ... it would have been possible, or could have been considered right, to take disciplinary action against him. For these reasons the Cabinet found themselves in agreement with the conclusions of the Army Council, and to those moderate and considered conclusions we confidently invite the assent of the House.

### Supporter of Satyagraha...

A tribal chief in the north west frontier province, Khan Abdul Ghaffar, satyagraha. He was known as the "frontier Gandhi" He organised his war-like pathans in 1929. He called them 'Khudai Khidmatgars'. The Khidmatgars did not attempt to defend

themselves and remained peaceful when the police hit them with lathis on them. Ghaffar Khan opposed the partition of India and after independence in 1947 fought for Pakhtoonistan, a separate state from Pakistan for the pathans. The Pakistan government imprisoned him but after 15 years was released due to ill-health. He crossed over to Afghanistan where he lived in self-imposed exile.

### Independence early

At Lahore on December 31, 1929, at the momentous session of the Indian National congress, Jawaharlal Nehru as its president proclaimed Purna Swaraj or complete freedom from British domination and British imperialism. The flag of independence was unfurled. Jan 26 1930 was Independence Day all over India. There were large processions and singing of national songs. Mass meetings were held in the evening. This remains Independence Day.

### Salt Protest

Only the British government could make and sell salt. The government levied a tax on the sale of salt, to increase its revenue. On March 12, 1930, Gandhi along with 78 of his followers set out on foot from his Sabarmati Ashram in Ahmadabad to the sea at Dandi, a village about 380 kilometres away. Gandhi was greeted and joined by thousands of villagers on the way. On 6th April, after arriving at Dandi, Gandhi picked up a pinch of salt from the seashore in a symbolic act of defiance of the government. Others followed. People waded into the salt pans guarded by the police with British officers in command. They were met with baton blows, but not one raised an arm to fend off the blows. Those who were struck down fell unconscious or writhed in pain but many more came forward to take their place. newsmen and cameramen sent reports and pictures of the great Salt March to all over the world,. Men and women in thousand broke the salt laws. Gandhi, other leaders, and 92,000 people were arrested and it shook British rule.

## Gandhi film excerpts guidance:

- 00:00 (SOUTH AFRICA) Marching  
"We are citizens of the Empire" banner.  
Crowd marching  
Manager says these are contracted labourers, they belong in the mines.  
Gandhi says the man put their comrades in gaol, and when they are freed they'll go back to work.  
The man says he warned Gandhi. Gandhi said they warned each other.  
The car leaves.  
Police on horses appear, and then charge. The crowd lies down, which is partially successful resistance.
- 03:22 The police leave, largely unsuccessful.
- 00:00 (INDIA) "Strike is total" and so the official commands to arrest Gandhi.  
00:35 Gandhi is in gaol  
Gandhi's arrest led to riots and killing (told this).  
Army attacks crowds with clubs and more (told this).
- 01:57 Gandhi reacts thinking that in South Africa numbers were small and perhaps Indians are not ready.  
Gandhi is told that the Viceroy would agree to his release if he preaches non-violence.  
Gandhi replies that he has taught nothing else.
- 02:20 Golden Temple of Amritsar, Sikh holy place.  
02:40 Sikh addresses crowd with non-violent resistance:  
England is so powerful and shows its weakness.
- 03:05 Tank, car, troops coming.  
03:40 Sikh leader says Mahatma begs them to take the course of non-violence.  
04:24 Commander of troops appears. The armoured car cannot get through.  
Speaker says do not fall to their level.
- 05:03 Military movements.  
Sikh says "Take their anger" (as was said by Gandhi in South Africa).  
Troops take aim.
- 06:35 Military commander says they have had their warning.  
Massacre follows.
- 07:20 An enquiry  
1516 casualties from 1650 bullets  
Commander says it is a lesson to impact upon the whole of India.
- 08:13 He would have used the armoured car if he could have.  
He knew there were women and children in the crowd.

- 08:40 There was provision for the wounded for anyone "who applied".
- 09:05 New scene of resistance (Salt Laws protests?) where they should not raise a hand.  
They shout Long Live Mahatma Gandhi.
- 09:30 Troops. Women disperse
- 10:12 Troops go forward  
Man says they took Gandhi from them.  
"They expect us to lose heart or fight back and we will do neither."
- 10:40 Walk towards troops.
- 11:10 Reporters.
- 11:30 Walk towards troops and get hit.  
Continue to get hit line after line.
- 12:40 Reporter sends back his copy that:  
It went on into the night. Went on and on. Heads held high.  
"Whatever moral ascendancy the West had was lost here today."  
Women carried bodies until they were exhausted.  
Not cringed, not retreated. "India is free."
- 13:20 Car arrives.  
See inside building.  
Gandhi walks up steps. The guards stand to attention.
- 14:25 Officials and Gandhi speaks of irritation and hope it won't stand between them!  
Requested his presence at all government conference in London.  
"Possible" independence of India.  
(This conference turned out to be stalling and about different Indias)
- 15:10 Movietone News (impression) of Gandhi sailing and being in Britain and visiting Lancashire Mill Workers.  
In East London among cockneys.  
Meets Lloyd George, Archbishop of Canterbury, G. B. Shaw, Charlie Chaplin.  
Went to see King George and Queen Mary.
- 16:15 1931 Conference and "several Indias": Hindu, Muslim, Princely.
- 16:34 Street scene and heavy rain.
- 16:50 Lancashire mill workers then south  
Meets Prime Minister.
- 17:20 Scene end.

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