

“A Legacy for the Future.”

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Trinity Term 2005

Harris Manchester College, Oxford.

Key Words:-

Gandhi

Citizenship

Identity

Equity

Community

Non-violent protest

Mediation

Environment

Spirituality

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Introduction and acknowledgements.

This work, and the resource in progress which is developing from it, is dedicated to the late Surur Hoda, Director of the Gandhi Foundation, and the late Fr. Joe Collella, a servite monk working in the Limehouse area of East London. The three of us believed that if there is to be peace in the world, and a future for the planet, a major contribution must be made by the teachers in our schools. Hatred is not something we are born with, we learn it, and our perspectives can be changed through education and experience. Our aim should be to help create unity in diversity.

This was so much a powerful belief of Mohandas K. Gandhi that to create a resource based on his ethos and example seemed to be a natural development. The ideals he believed in and worked for are so much a part of what is involved in global citizenship today. The project has been given the whole-hearted support of Lord Attenborough who has agreed that his film of "Gandhi" may be edited to meet the demands of the resource and I am deeply indebted to him for his co-operation. It is hoped that the final work will be of value to specialists and non-specialists alike and have the flexibility to be used in a variety of educational situations.

The opportunity to take up a Farmington Fellowship to do research for the project has now made the reality possible. I acknowledge, as all Fellows do, the vision and commitment of Bobby Wills which have enabled us to work towards the ethical goals we share. I would also like to acknowledge the great debt I owe, especially to Dr. Ralph Waller, and the whole team at the Farmington Institute and Harris Manchester. Their encouragement and practical support have been invaluable. I am also most grateful to Chris Lane, my Tutor, for the endless enthusiasm and creative criticism which will continue to support me through future developments. To Dorothy Darke I also owe a great deal. Her insight and encouragement have been a catalyst for many years to move my life forward both professionally and personally.

Abstract

From August 2002 schools have had the statutory responsibility to teach programmes of study for Citizenship at key stages 3 and 4. As part of the National Curriculum the aim is to promote students' spiritual, moral, social and cultural development and give them the opportunity to develop a range of key and thinking skills.

Legal rights and responsibilities are explored along with the origins and implications of the diverse regional, religious and ethnic identities in the UK. The roots of conflict and resolving it fairly are given special focus.

Our students must understand that we are part of a global community where interdependence and responsibility, including sustainable development, must be addressed. We also develop in them the necessary skills of enquiry, communication, evaluation, reflection, and hopefully the ability to empathise with others even though they may come from very differing backgrounds and experience.

In many schools the cross-curricular approach is the most viable one and Religious Studies often makes a major contribution. Many heads of department have also taken on the additional responsibility for Citizenship. One of the challenges is meeting the demands of a wide range of criteria whilst maintaining the necessary discrete elements of Religious Education. There is also a need for appropriate resources to achieve this.

Over the years I have found the ethos and example of Mohandas K. Gandhi very powerful when exploring these issues with students. There are aspects of his legacy which have been challenged by detractors, with devotees often overlooking his ambiguities and darker side. In fact, he himself felt he had been a failure in many ways. He is however, that rare combination of a man of both thought and action. He lived out his beliefs and for his followers his life was his message.

I believe the generation we now work with can examine his legacy in a new light. They can draw from it insights and inspiration when facing challenges now and as citizens of the future. It certainly empowered Martin Luther King in a previous generation. We are all too aware of these challenges - poverty, violence and crime, prejudice of all kinds, the arms trade and war itself.

In Gandhi we have a champion for non-violence. He campaigned against the poverty and injustices which are often linked with the roots of aggression. He fought for religious toleration and inter-faith understanding, believed that education should be practical and student centred and that women should be respected as equal partners in life. He is also considered by many to be the father of the "green" movement.

His law of love led him fearlessly to oppose social and political injustice – a powerful role model for our young people. He is a rare example of one who hung on to what he believed to be moral and religious absolutes in the ordinary everyday life of the world.

It is for these reasons that Gandhi is given focus in most RE teachers' schemes of work even though a wide range of resources are not available. It is this which has led me to work on a modular teaching pack based on Gandhi's ethos and example.

The pack will address some key aspects of global citizenship in a way which will not detract from the necessary discrete elements of the RE programmes of study and will also be appropriate for the cross-curricular approach to delivery.

Consultations with colleagues nationally, especially those from multicultural communities, have helped to give focus to their most common specific needs. I have also taken into account the fact that R.E. is often taught by non-specialist teachers who may need to be given the background knowledge necessary confidently to deliver modules in their schemes of work. The need to find appropriate tasks to meet the demands of assessment for learning and reporting has also been taken into consideration.

A key resource for bringing a dynamic sense of Mahatma Gandhi into the classroom has for many years been the film “Gandhi” made by Lord Attenborough in 1982. It has surprised me that the only knowledge the majority of people have of the man today, if any at all, has come from seeing this film. I have trained in Israel to be a mediator between groups in conflict, and am interested to learn that the film is currently being used with young people in the Palestinian territories to explore issues of non-violent protest.

Our use of it as teachers however, can be problematic. It is very long, and contact time is often limited. Deciding, in isolation, which elements can be dealt with is difficult. As with Spielberg’s “Schindler’s List” and, Polanski’s “The Pianist” the film was intended to be viewed in its entirety as a powerful educational and empathetic medium, giving insight into very serious human experiences. Lord Attenborough, however, is very enthusiastic about the whole project and has arranged with Columbia Studios to have the film edited to support each module created.

The outcome of all this, therefore, will be a resource pack, initially for key stages 3 and 4 which will include a DVD /Video of selected extracts from “Gandhi” and a Handbook for Teachers. The modules will provide background knowledge and advice along with a wide range of flexible, meaningful and manageable activities. The modules have been designed to be used consecutively or in isolation and will therefore lend themselves for use as a basis for an assembly or to support some aspect of a tutorial programme. It may also be a resource that colleagues from other specialist areas may find of value.

Resource Outline.

Section One

This will address approaches to delivering key aspects of global citizenship within the context of RE. There will also be an outline of the key biographical details of the life of Gandhi along with political and religious background notes.

Section Two

This will contain 6 modules each supported by, or having as a “hook”, a film extract. These modules will focus on:-

- (1) Identity
- (2) Non-violent protest.
- (3) Conflict transformation and the role of mediation
- (4) Equity in community
- (5) Environmental Issues
- (6) Exploring aspects of spirituality

1. Identity.

The film extract shows Gandhi as a young barrister with a strong sense of achievement and social status which were totally challenged in South Africa. This module will allow students to explore their own sense of identity, of how they perceive themselves and are perceived in the communities to which they belong. It will give an opportunity to develop a respect for the identity and individuality of others. It should raise in students a compassion for, and sensitivity to, the needs and rights of others developing a concern which makes them willing to take action against injustice and inequality where they find it.

2. Non-violent protest in South Africa.

3. Conflict transformation and the role of mediation.

These modules initially give focus to the non-violent actions taken against the unjust laws concerning the Asian population. This was the beginning of Gandhi’s unique concept of Satyagraha – the force of truth and love.

These modules will allow students to understand some of the inequalities within and between societies, then and now. They can also discuss the responsibility which comes with authority. It will help them to explore the power of non-violent responses to aggression and injustice, and Gandhi’s concept of Satyagraha in particular.

It is important for them to be aware that our actions have consequences and that as individuals we can make a difference and create change. An important part of this

section and the following module will be for students to explore how they themselves deal with conflict. Activities will help them develop the skills to negotiate, mediate and transform the conflicts within and around them in their own lives. They should also understand the role played by these in the wider and global community.

Non-violent protest in India.

The extracts used for this module show how Satyagraha was applied against the injustices carried out by the British in India and Gandhi's role in the gaining of independence. This module can be used in isolation or as a development of the previous ones with the same aims in mind. It will allow for ethical issues to be explored such as the use and misuse of authority and power. It raises the question, if a law is considered to be "immoral," how far should individuals challenge it and take on the consequences of civil disobedience. The role of the media in giving an issue focus can also be explored. Gandhi's specific use of fasting as a power to influence the actions of others, as well as being a spiritual exercise, can also be discussed in this module as well as in module 6.

4. Equity in Community.

This module allows for the exploration of the concept of **equity** rather equality. Film extracts based upon the life of the ashrams Gandhi established allow for the exploration of a wide range of issues. These rural communities were originally established to support the dependants of those jailed after each protest, but they grew into much more. It was here that Gandhi developed his experiments with personal and communal living. Everyone had equal respect and dignity, irrespective of birth, gender or faith. All members worked to support the rest and there were no "untouchables." This was where his practical idealism became a reality. There was unity in diversity.

This module will allow students to explore all issues of stereotyping, prejudice and discrimination against any group. By working through the activities they will inevitably have to acknowledge their own perceptions and resultant actions. Students can consider the contribution of different cultures, values and beliefs to a multi-cultural society.

5. Environmental issues.

Gandhi has often been referred to as the father of the "green" movement. He was deeply concerned about sustaining environments and supporting an economic system which was not based on exploitation and materialism. The life of the ashram reflected this but was also the place where he began his fight not only for the protection and use of the cow, but of all animals. The ashram diet was vegetarian. His 30 yrs. work on this changed the nature of animal husbandry and the use of animals. They were not slaughtered just because their working lives were over. .

This module will allow students to relate to today's issues about our relationship with the environment. As stewards of creation they should consider how we must now live to nurture our finite resources.

The spinning wheel was a spiritual symbol but also a very practical resource. The burning of British cloth and the long march to the sea to make salt were actions which challenged the British government's exploitation of a people already living in poverty. Similar issues linked with interdependence and fair trade are very relevant today.

6. Exploring aspects of spirituality

There are specific extracts that can be used for this module but the thread of Gandhi's beliefs and spirituality permeated all aspects of his life. He is a good example for students to relate to because he challenged established thinking constantly experimenting with aspects of his own life.

He studied all faiths in a search for the truth and built prayer and meditation and fasting into his daily routine. This module will address ways in which students can consider how spirituality can be experienced, explored and developed in their own lives. There are appropriate activities to support this.

Section Three:

This will contain an Appendix outlining the key information about the six World Faiths and additional sources of information, glossary and bibliography.

Evaluation.

There will be a pilot programme of some aspects of the work for evaluation before publication. The feedback from schools in multi-cultural areas will be of particular interest. Their response to Gandhi in the light of this new context, and the success of any conflict transformation work undertaken as a consequence, will be evaluated. I hope to include a response from the School for Peace in Neve-Shalom – Wahat –al-Salam (Oasis of Peace) in Israel with which I have strong links. There teenagers from both sides of the war zone are brought together in conflict resolution workshops. The process helps them move towards a respect and acknowledgement of the pain and needs of the other through dialogue and the exploration of non-violent action as a way of challenging injustice. The programme has been successful with both young people and adults in several countries around the world and the response of the school will be valuable if the resource is ever to be used internationally.

Development

I have had the privilege of Lord Attenborough's own detailed shooting script as a basis to work on when editing the film itself.

Original documentary material and hours of recorded speeches have been put together by the Gandhi Memorial Fund in India. These resources, along with Louis Fischer's detailed biography, provided an accurate foundation for the script although inevitably there were some omissions and additions and not all events are in chronological sequence. It is, however, an accurate and excellently crafted work which is faithful in spirit and reveals to us the heart of the man.

It is only human nature to interpret events from a personal perspective. Apparently those who lived and worked with him in India liked the South African sequences best, feeling they showed the real Gandhi. They felt the Indian sequences did not capture the man they knew. Perhaps his South African friends would have said the reverse.

Having to recall or write about past events inevitably leads to personal interpretation. Other factors may also be involved such as poor research, differing perceptions or faulty memory. Educated guesses may fill in gaps and there may be elements of propaganda.

It has been important for me to use the Fellowship to study as much original material as possible, and to consider a range of evaluations of the man's life and work. This has been personally enriching as well as giving a more accurate perspective of the ways in which his legacy can be successfully applied to global citizenship today.

We can learn much from a study of Gandhi's life. He influenced the course of history and had a great impact on those who came into contact with him. He was a frail human being who fought a great empire with simple human dignity. He addressed any issue which he felt did not respect human rights. He understood that these begin in the community, in the neighbourhoods where we live and work, and where we hope we will find justice without discrimination. He believed that moral values were for groups and nations as well as individuals.

Gandhi was not a visionary but a practical idealist. He did not so much think his ideas out as work them through, and he himself was ever evolving. He had the courage to be himself each day and move with change. His one consistency was with "Truth". He believed there were ancient truths which could be applied as a catalyst in modern times and which could be used when evaluating the trends and forces at work in the modern world.

He said they should cremate his writings with him because it was his life that was his message. His writings were mainly narrations on his experiences in, and experiments with, life. He was not an academic philosopher but a man of action. He did not adopt a learned style of expression in his work but put his ideas into a language that the average person could understand.

In March 1936 Gandhi said there should never be such a thing as "Gandhism". He did not want to leave behind any sect or new teachings, but did want his own and future generations to look on the planet as a community where all life deserved love and respect.

His example converted people much more than his speeches. Original resources like the letters of Millie Graham Polack, whose husband Henry was articled to Gandhi in South Africa in 1905, are full of valuable memories. Many others who passed through or shared his home spoke of his love, compassion and a sense of humour which was often directed against himself.

Louis Fischer, his biographer, once said that the more he thought about the life of Gandhi the clearer became his relevance to the worries of the Western World. He was motivated by his faith in God and humankind. However we judge him, personally or politically, the problems of identity, prejudice, exploitation, sustaining environments and dealing with conflict were the issues he addressed and which we still have to resolve.

The Ashram as a unique community.

We can learn a great deal about Gandhi and how he believed communities should, and could, work successfully by looking at the unique character of the ashrams he established. He was a scientist creating experiments into how mankind should live. He always began with himself but would inevitably draw in those around him and eventually influence the future. It is clear that the ashram was a kind of “brain’s trust” where he was also thinking of a new social order in the wider world.

N.R. Makani was a professor of Economics who often stayed with Gandhi in these ashrams and described the life there. Very few relatives lived with Gandhi but there was a stable core of co-workers. It was not a retreat or a rest home. There was an endless stream of visitors and there could be over 200 at one time at the Sabamarti ashram seeking advice, support or spiritual direction. A whole cross-section of mankind was there – a motley group that led critics and cynics to refer to it as a “menagerie” and a “lunatic asylum.”

Geographically they were established in quiet places but within reasonable distance of a city and good communication links. There was enough land for a busy rural lifestyle and every member got his or her hands dirty. Even guests had to spend a few days sharing husbandry tasks which included raking, and covering, the latrines.

Manual work was a duty even though reading, writing and debating would also be going on. Choices were made according to aptitude and could be changed. There were no servants, only helpers supporting each other. Caste and “untouchability” was not an issue because of this division of labour and although for some it may have been a challenge it was accepted along with not smoking or eating meat.

Gandhi himself was a servant of all work. Depending on the needs he was cook, tailor, sandal maker, barber and teacher. He was a skilled physician and his role included delivering the babies. Both girls and boys were given a basic education together. Spinning was undertaken by most of the community each day. For him spinning always had a spiritual role and significance as well as a practical one.

As a teacher he believed in co-education and all through his life worked for the **empowerment of women**. In his regular publication “Harijan” he wrote in 1940 of men and women:-

“---the soul in both is the same. The two live the same life, have the same feelings. Each is a complement of the other. The one cannot live without the other’s active help. But somehow or other man has dominated women from ages past, and so woman has developed an inferiority complex.”

His own wife Kasturbai had a strong character and certainly challenged him from time to time. As a young wife she wished for more freedom than his jealous nature and desire to control her would allow. She often won the battle. In later life the issues were more serious, as when he legally adopted untouchables, but she loved and respected him enough finally to accept his decisions.

Gandhi openly denounced traditions that were deeply rooted in Hinduism such as purdah, the dowry system, child marriage and enforced widowhood. He and Kasturbai had suffered much from the experience of marrying at thirteen years old. He felt that child marriages which took very young girls out of school were very wrong. He felt that men and husbands should support the education of girls and young wives so that they would be better equipped to bring up their children and support their husbands. He felt particularly strongly about pre-pubescent girls being married and fought to raise the legal age of marriage.

He could relate very well to the teaching and example of Jesus in relation to women. Both respected the personal identity and spirituality of women, rejecting the concept that their personal fulfilment or satisfaction should be subordinate to those of men. In his speeches and writings Gandhi made it clear that women should have equal rights and freedom with men, that they have equal intelligence and should be allowed to share in all the activities of their partner's lives.

When the women became involved in the non-violent protests (the Satyagraha movement) it changed the face of Indian society. Many came out of purdah to join in the marches and demonstrations and were jailed for challenging the law. Their status had been transformed. Gandhi recognised that women had the power to be an influence in the world, making it a more peaceful place to live in. In "Mahatma Gandhi Confessions" he is quoted as saying:-

"If society is not to be destroyed by insane wars of nations against nations and still more insane wars on its moral foundations, the woman will have to play her part, not manfully as some are trying to do, but womanfully. She won't better humanity by vying with man in his ability to destroy life, mostly without purpose. Let it be her privilege to wean the erring man from his error which envelopes in his ruin, and that of the woman also.

There are many women involved in peace work today who would heartily agree.

It was also in the ashrams that Gandhi's respect for all creation could take a practical form. Members of the community were vegetarian although he insisted that it should be personal choice and not one forced upon them. He devoted 30 years to developing **animal husbandry** into a system which would be economically viable whilst still respecting the ethical requirements of religious practice. He was against animal sacrifice and the killing of cows and bullocks simply because they could no longer fulfil their role. He advised that any institutions providing shelter for such animals should include a dairy and a tannery as he did at his ashram.

Within these communities **religious diversity** was inevitable. A distinctive religious outlook developed through the experience of Christians, Jains, Jews, Muslims, Parsis and Sikhs all living and working together. To build a strong community they had to solve problems of prejudice, sectarian life, political and economic issues. Gandhi believed that each held to a truth that was to be respected. He did not believe in undermining but rather in supporting the faith of another so that they might become a better Christian, Hindu, Jew or Muslim. There were to be no attempts to convert others. They had in common a search for truth, a respect for a higher power and could affirm the same fundamental morality.

He wrote in "Young India" in 1925 that "the need for the moment is---mutual respect and tolerance of the devotees of different religions. We want to reach not a dead level but unity in diversity." Some ashram members may not have been religious but had a religious background. Morning and evening prayers would include readings from several sacred writings and Christian hymns were often sung. Gandhi considered fasting to be a personal choice but prayer was a necessity of life. He said it opens up our true self and is the greatest binding force.

The religious influences on Gandhi's own life are a key to his open-mindedness and tolerance. He was raised in an area where there was strong Jain influence. His mother was deeply religious and came from a family which followed the Gujrat saint Mahamati Prannath (1618-94). Hindu and Muslim beliefs were given equal respect, the temples had no images and the sacred writings of both faiths were read.

He did not read the Hindu writings of the Bhagavad-Gita until he came to London to study law in 1888. He also at that time read Sir Edwin Arnold's "Light of Asia" with its reflections on Buddhism, but was most moved by his reading of the New Testament and the Sermon on the Mount in particular. The teaching to turn the other cheek, to give one's cloak as well as one's coat and to love one's enemy went straight to his heart and in many ways he could unify the teachings in the texts he was exploring. In a poem from his childhood the writer Shamal Bhatt had said

"for a bowl of water give a goodly meal and return with gladness good for evil."

At heart he remained a Hindu as there were aspects of the other faiths that he personally rejected. He always had a picture of Jesus on the wall of his room in the ashram but could never accept that he was the Son of God. That did not however detract from the inspiration he took from Jesus' teaching and throughout his life he worked to build it into his daily practice. It certainly reinforced his belief in Satyagraha and non-violence to create change. He rejected the Zionism of Judaism and the militancy that he saw as being a part of Islam and Sikhism. He said that he had "come to the prayerful conclusion all religions are true and all have some error in them". He certainly saw the avarice of the priests in the holy city of Varanasi and the animal sacrifices made to the goddess Kali in the temple at Calcutta as evils.

He did believe that all religions have enriched mankind and produced great saints, teachers and self-sacrificing followers. There were eleven guiding vows or accepted rules for ashram life, one of which was to study the sacred writings of all the major religions. This study was to be done from the perspective of those who held to the beliefs being explored. Participation in festivals and worship practice was a time for meditation for everyone.

Gandhi had, without doubt, an impact on Hinduism in that he reshaped and redefined time-honoured aspects of the faith. He was acknowledged as a devout Hindu, and as a Mahatma or “great soul” he could take the liberties he felt were needed. Concepts took on a new meaning:

“Sadhana” - the pursuit of spirituality came also to mean serving others.

“Ashram”- now meant a place for exploring how to create social and political change not simply a haven from the world.

“Ahimsa” – which had given focus to what should or should not be eaten, became a force for non-violence and social change.

“Fasting” – was used by Gandhi as the ultimate Satyagraha (soul force) weapon.

“Brahmacharya” – was now not just sexual restraint but a self-control in thought, word and deed.

“Goseva” – went beyond cow protection to take into account scientific breeding and a more holistic care and use of animals up to, and beyond natural death.

Life in the ashrams also made a clear statement about **the status of Untouchables**. Much has been written about the caste system in India and the position of those belonging to the Shudras which are below all castes. These groups were known by many different names and over the centuries systematically lost all rights. They carry the hereditary stigma of “untouchability” to the degree that even their passing shadow was a pollutant. Segregation meant that they lived in sordid conditions outside the community, and had no civil or human rights such as the use of public wells, schools or temples. They undertook the most menial and distasteful tasks. “The Laws of Manu”, compiled around 2,000 years ago by Brahman priests, clearly set out what is prescribed for all aspects of life for each caste or Varna. All unclean work was, and is still, done by the Untouchable groups and they are indispensable for that reason.

The roots of the caste system are not always understood in the West where we are accustomed to the concept of class. Class and caste are different. It has been said that the class system is non-social and the caste system anti-social. It may be institutionalised but it is not an institution and has deep roots in religious belief. The concept of reincarnation has implications around the level into which one is born, the past lives one has had and the aspirations around a future rebirth. Inevitably it is a system which cannot function without discrimination.

There were two great figures working for the emancipation of the Untouchables. One was Gandhi and the other Dr. B.R. Ambedkar. They both had compassion for all those whose human rights are denied but had differing goals.

Gandhi said “It has always been a mystery to me how men can feel themselves honoured by the humiliation of their fellow-man”. He rejected the notion that any human being is innately impure. He gave outcasts the name “Harijan” meaning Children of God. He brought them into the ashram and adopted them into his family. He named his weekly magazine after them. Ambedkar writing to the Conference of the Institute of Pacific Nations in 1942 said that ---“against the effects of the ideology of the Hindu against the Untouchables the problems of the Slaves, the Negroes and the Jews is nothing”

Ambedkar himself had been born an Untouchable. His brilliance had earned him scholarships in London and New York and on returning to India he was elected as a member of the Governor General’s Executive Council. Ultimately he became an architect of the Indian Constitution. His standpoint was quite clear. If the outcasts were to be emancipated it could only be done through the complete destruction of the whole caste system. He was determined to abolish the religious foundations of civil life if necessary to do this.

Gandhi could not support this and resisted him on religious principles. He genuinely feared that Hinduism would be destroyed by such secular solutions to caste problems. As he never actually renounced the caste system much of his campaigning did not lead to concrete results.

When the British colonial government agreed in 1932 to India’s lowest castes being brought into the electoral system Ambedkar fought for a separate electorate. He rightly feared that no Untouchable could ever win an election open to voters of all castes and therefore they would never have the number of representatives to have confidence in the Administration. Gandhi’s protest was “a fast unto death”. Ambedkar gave in under that pressure and did win a guarantee of a number of seats in the legislature but that was not the radical change he really wanted. In 1956 shortly before his death he abandoned Hinduism and became a Buddhist and hundreds of thousands of Untouchables followed his example.

Today India’s constitution forbids caste discrimination and specifically abolishes untouchability. However it is, in effect, the Hindu beliefs which govern daily life and social codes. As a group the role of the Untouchables in society has changed very little. In some villages castes live together in a shared community with poverty as the common denominator. There is a movement now to give legal aid to Untouchables who suffer violence and abuse. They need to learn the skills and tactics needed to fight for the enforcement of the antidiscrimination laws, but it is a hard battle where extreme incidents and murder still take place on a daily basis.

Gandhi did fight for the rights of these people within the system and particularly for them to be able to enter the temples. He brought their issues into the public arena but as they had no political voice there was no real improvement from an historical point of view.

Satyagraha – a unique form of protest.

This term is the one most closely linked with the name of Gandhi. It was this particular form of non-violent protest that he used as a tool to fight for human rights in South Africa and ultimately Home Rule for India. He did not feel that “passive resistance” described the concept he wanted to convey. For him the word **Satya** was not just “truth”, but a truth which equals love. When added to **Agraha** meaning “force” it became an attribute of the soul used with power. This was a force which had a love of even the aggressor at its heart.

If we are to explore underlying influences behind this concept we must go back thousands of years to the roots of Hinduism and its earliest writings. Throughout the Vedas, the Laws of Manu, the Philosophical Upanishads, and epics such as the Mahabharata, Ramayana and the Bhagavad-Gita non-violence is a constant thread.

The Laws of Manu say “Let him patiently hear words, let him not insult anybody. Against an angry man let him not in turn show anger, let him bless when he is cursed.” In Hinduism kindness and generosity are called the permanent duties of the good and there should be no injury in thought, word or deed to any creature.

As time went on, Hinduism did change and lost some of its early purity as well as developing a rigid social hierarchy. **Guatama Buddha** broke away from the ritualism of the religion and its superstitions, priest craft and ceremonials. He appealed to reason, experience and ethics. Within his own life he was an extraordinary example of a man committed to a non-violent way of life which involved self-discipline and self-renunciation.

The teachings are very clear.

“Hatreds are quenched by love” (Vinaya 1. 342-349)

“Not for our life should we intentionally kill a living being” (Sacred Buddhism.5: 128)

His disciples were told to go out and preach that all castes are united in Buddhism. The Sacred Books of the East 10: 2 21-22 says

“The man who is angry and bears hatred, who harms living beings, who speak falsely, who exalts himself and despises others, let one know him as an outcast”.

The Buddhist ruler **Asoka** (268 BCE) established a vast Empire, and then put an end to his conquering when he took on the Buddhist faith. His “Law of Piety” stressed, good deeds, compassion and honesty. He built rest houses, dug wells and planted banyan trees for shelter. Animal sacrifice was forbidden, hunting abolished and vegetarianism established. He even created hospitals for the care of animals.

At the same time that Buddhism was developing so was **Jainism** within which such concepts and self-discipline can be taken to an extreme. This belief system was absorbed by Gandhi having his upbringing in Gujurat in West India where they had

great influence. In Jainism the ultimate wisdom is not to kill anything. They believe that no force of arms can do what peace can in the world.

All these influences were part of Gandhi's inheritance and were then built upon by his own reading. **Christianity**, the teaching of **Jesus**, and the Sermon on the Mount he found particularly powerful. He believed Jesus to be a prophet of non-violence. Complete love of God demanded an unfailing love of ones fellow man. Indeed until the 3rd Century CE Christians were opposed to war and soldiers had to abandon this role before baptism. It was with Constantine and the bonding with Rome that a change began to take place.

With the Protestant Reformation there came a revolt against authority and the re-assertion of non-violence. We are aware of how John Hue, the Moravians, Mennonites, George Fox and the Quakers have fought against any inhumane treatment, from prisons, to victims of war.

Gandhi was also greatly motivated by his reading of, and relationship with **Tolstoy**. He was overwhelmed when he read "The Kingdom of God is within you." Tolstoy believed in a faith which was not blind, but reconcilable with reason. He had faith in morality, but was against the concepts of mysticism and revelation. In Russia this led to his excommunication and the first public funeral with no rites. Tolstoy's beliefs, and his ultimate lifestyle, were things which Gandhi could relate to. Tolstoy was 57 when he gave up everything to live barefoot and work besides the peasants, a vegetarian who no longer hunted.

After studying Christianity Gandhi stated "I believe in God whom I understand as Spirit, as Love, as the source of all. I believe he is in me and me in him. I believe that the will of God is most clearly and intelligently expressed in the teaching of the man Jesus who to consider God and to pray to I consider a great blasphemy".

Another great influence was **Thoreau** who went to jail for his belief in the abolition of slavery and wrote on civil disobedience. He believed in living "a balanced life which was acceptable to nature and God" He was not a total pacifist and believed that some wrongs were great enough to be challenged by non-violent means. One thing which Gandhi could relate to strongly was what Thoreau saw as a false economics and the changing values in American living.

"Man is now in danger of becoming a machine, thinking like a machine. It is only in our time that bodily comfort and the satisfaction of pride have been elevated to what is frankly called the American standard of living"

For Gandhi therefore there had been 3,000 years of background to non-violence. He saw it as a weapon of the strong and of those who could strike back but chose not to. For him it was not a tactic or a strategy but a way of life. It was a religion expressed in thought, word and speech as well as in action.

Martin Luther King Jr. deeply respected this and understood the role non-violent protest could play in his own Civil Rights movement. He took from Gandhi the elements he found to be useful, but chose not to adopt any aspects of Hinduism which a disciple of Gandhi may have done.

Gandhi believed that there was a place for **civil disobedience** even in a democracy. Acts of civil disobedience, which began with defying what Gandhi regarded as immoral laws in South Africa, were always a part of his campaigns. He also stressed that such actions should be the decisions of individuals because of the sanctions that it would incur. The individual had to be prepared to suffer the consequences of standing by what they believed to be a truth.

If a government is democratically elected the assumption is that such action is not right and cannot be legally or constitutionally justified. Gandhi never believed that a majority opinion must always be the right one. The individual conscience was of greater importance to him. He was also aware that as we are not infallible insight and restraint are vital before deciding on a particular course of action. A democratic government can be autocratic, highly controlling or corrupt. In most democratically elected states however the need to take up civil disobedience should be rare. In the eyes of Gandhi an evil administration did not deserve allegiance and he believed that tyranny can only succeed if the victims actively or passively co-operate. Satyagraha could be offered against family members and fellow citizens as well as those in authority. In a true democracy the individual has the right to act according to his conscience as long as it is without violence and does not violate the rights of others.

There are good examples of model citizens turning to such actions. Daniel disregarded the laws of the Medes and Persians which offended his conscience and Socrates would not stop preaching what he knew to be the truth. Both were prepared to accept the consequences for doing that. Jesus was accused of violating the Torah and the laws and conventions prescribed by Jewish religious leaders. He said He had come “to fulfil the Law” and taught the spirit of the law and its origins can be more important than the letter of the law. “The letter killeth but the spirit saveth.”

Non-violent actions can be of varying degrees from non-resistance to non-violent revolution. Groups such as the Amish and Mennonites are **non-resistant**. They reject all violence and do not involve themselves in voting, government offices or courts. They obey the State as long as it is consistent with their duty to God. They withdraw from a world that they believe cannot be free of evil.

The Society of Friends, the Quakers, works for **active reconciliation** and are pacifist. They work within themselves and their own lives before attempting to change others and believe in the power of goodwill and example. They take a quiet approach to issues, and may not want to be involved in non-violent resistance or direct action such as boycotts and strikes which may harm others

Those who believe in **moral resistance** will take a more active but moral role through making speeches, preaching, writing letters and so on. They stress individual moral responsibility, will not bear arms, and would work against social evils. The Hopi Indian Nation in their “Message of Peace for all Mankind” in 1956 made it clear that the laws of the Great Spirit must be followed even though they may conflict with other laws. It states that we must love our neighbour as we love ourselves and that any negative acts “cause fights and struggles which divide the community into groups too small to carry on the life stream”

Actions can escalate through **selective non-violence, peaceful resistance** (as in the Montgomery Alabama bus boycott) to the **non-violent direct action employing** investigations, appeals, the prayer and fasting of Gandhi, actions around rocket bases or nuclear sites today or lying down to obstruct access of vehicles.

The strength of **Satyagraha** is the eighth in the scale of nine levels and considered a unique form of non-violence because it was based on a matter of principle. The ninth is non-violent revolution. It is a way of living which builds into itself constructive work against perceived evils. Gandhi dealt with practical problems as they arose and worked to convert his opponents through compassion, patience and self-suffering. The possible methods include investigations, negotiation, boycotts and pickets, non-payment of taxes, mass migration from an area, non-cooperation, civil disobedience and fasting. From the very beginning Gandhi used the press to give a high profile and witness to such actions understanding the power the media can have to give an issue focus, educate and influence.

Throughout his life Gandhi lived and worked for a better world. His aim was to create in society a constructive programme which would create a new order. He wanted those involved to voluntarily work for change. He believed there should be no compromise on basic moral issues, although there could be some where less important criteria were involved.

He aimed at developing aspects of education and social improvement. He believed in the decentralisation of economic production and consumption, and wanted to help the oppressed. If we are giving focus to aspects of global citizenship today, none of these can be ignored and much to be learned from the message of his life.

Gandhi lived by love and faith in God and humankind saying:-

“When I despair I remember that all through history the way of Truth has always won. There have been tyrants and murderers in the past and for a time they seem to be invincible, but in the end they always fall ---- just think of it- ---- always”

Module 1.

Identity.

Aims:-

- For students to explore their own sense of identity and take a pride in their individuality.
- For students to respect the identity and individuality of others.
- To develop in them an awareness of how they are viewed and how they view others.
- To raise concern when they perceive injustice or inequality, and develop a willingness to take action against them.
- To raise in students a compassion and sensitivity to the needs and rights of others.
- To develop the ability to empathise with others even though they may hold differing viewpoints and are different backgrounds, faiths and life experience.

The Non-statutory National Framework for RE .

KS3.

Learning about religion - 1a, 1c, 1e, 1f.

Learning from religion - 2a, 2b, 2c, 2d, 2e.

KS4.

Learning about religion -1a, 1b, 1d.

Learning from religion- 2a, 2b, 2c.

The National Curriculum for Citizenship.

KS3.

Pupils should be taught about – 1b, 1f, 1g, 1h, 1j.

Pupils should be taught to – 2a, 2b, 2c, 3a, 3b, 3c.

KS4.

Pupils should be taught about – 1a, 1b, 1f, 1g.

Pupils should be taught to – 2a, 2b, 2c.

Module 1 ‘Identity’

Extract Unit One - the train journey from Durban to Pretoria (3mins. 30 -5mins.44)

Background:

Gandhi had trained in London as a lawyer and had made a great effort to fit into English society. He wore tailored suits and a top hat He developed his English with elocution lessons and his social skills with French, violin and dancing lessons. He presented himself as an English gentleman and studied hard, with little money, to become a barrister, referring to himself as “An Attorney-at-Law”. On qualifying he was offered a post in Pretoria and sailed for South Africa – he was 23yrs.old. He had not come up against racial prejudice in London where class divisions were more significant than race, and the experience he had on the train journey from Durban to Pretoria was to change his life forever.

Key Issues to be explored through this extract;

- Gandhi’s own sense of identity a he begins this exciting phase of his life
 - How he is viewed by South African society
 - The significance of life-changing situations
 - Responses to images of him reflecting his identity in later life
-
- Students to explore their own sense of Identity and others perceptions of them
 - Symbols of Faith and religious identity
 - Issues of stereotyping and discrimination

Unit One.

Identity.

Activities.

Film extract **1** - The train journey from Durban to Pretoria.

A. Response tasks.

Individually.

Draw two webs or mind-maps to illustrate how Gandhi felt:-

- (a) In the railway carriage.
- (b) On the platform.

Extend your web to show why you have chosen these key feelings.

In Pairs.

Discuss his sense of “identity” at this point in his life – how he feels about himself and how the students might have described him if they had been on the train with him. Some things to consider could be his clothes travelling First Class, his body language and his reference to being an “Attorney-at-Law”.

Whole Class.

Discuss how the guard saw him. Which words make his attitude quite clear?
(E.g. Coolie, Kafir, Black-arse.)

De-brief the students on their notes on how Gandhi felt when he was thrown on to the platform e.g. shock, anger, frustration, rejection and lack of dignity. What is the significance of the shot of the poor Asian family he watches leave the station?

This was a life-changing experience for Gandhi. It challenged all his perceptions and beliefs and he had to act on that. Anger and frustration, especially around injustice, can bring about real change.

Students can discuss their own or perceived life-changing experiences. A range of tasks could be used to express this e.g. written work in the form of a diary entry, a letter, an interview, a poem, rap or simple account. A piece which records the same events from the point of view of more than one character involved, helps develop empathy. For some students a form of artwork is a powerful self-expression.

B. Personal Identity.

Individually.

A simple way to begin to explore this is for students to draw two diagrams:-

- (a) Aspects of their identity over which they have no control.
- (b) Aspects over which they believe they have, or can exercise choice.

In Pairs.

Discuss and not wider elements which may include symbolism or convey something significant about them e.g. the meaning of their name, forms of dress, jewellery, or other items worn. These could very well have religious significance. It is valuable to also discuss special qualities talents or skills they have. It is good for these to be “mirrored” to them through others who see and value them.

Whole Class.

Debrief the ideas that have been discussed and use open-ended questioning which encourages students to reflect on what they have learned about themselves and others through the exercise.

Discussion could lead to issues of stereotyping. Reference to particular groups is useful in learning about the origins of some stereotypes and will raise the student’s personal prejudices. They may also feel they themselves are part of a stereotyped group because of their age, colour, culture or faith.

Key issues to be explored are their personal responses to this experience and the ways in which stereotyping can be redressed from a personal to a multi-media level.

Designing an information and advice sheet for use as part of a Tutorial Programme is a useful tool through which to address issues of discrimination and bullying.

Using the concept of the “Problem Page” letters or questions and possible replies or responses can help students express personal views on issues and evaluate the responses which may be given.

Drama and role-plays are also valuable as they can address sensitive material without particular focus on an individual student.

Religious Perspectives.

These can be explored in a thematic way or through individual Faiths. There are many examples from the lives and teachings of the founders of the world religions and the range of resources currently available provides the opportunity for independent learning to take place in school and at home. This also raises issues as to how believers should live.

Identity, often through dress or other symbols such as the Five Ks of Sikhism, can be an issue of contention in some contexts. Debating these in some form develops both literacy and oral skills but may be very relevant to the students own community and experience.

Additional Material.

Gandhi.

A page with four images of him at different stages of his life – the child, the barrister, in peasant turban and tunic, the older man spinning. Students could write about the identity and changes which each image conveys to them and reflect on how life experience changes us.

Religious identity.

Fact sheets on religious symbols such as Jewish prayer wear and the 5Ks of Sikhism would be of value especially to non-specialist teachers.

Modules 2 and 3

Satvagraha - non-violent protest.

Aims:-

- To understand some of the inequalities within and between societies.
- To develop a concern for injustice and equality.
- To understand the power of non-violent responses to aggression and injustice, and Gandhi's concept of Satyagraha in particular.
- To understand that our actions have consequences and that as an individual we can make a difference.
- To explore ways of dealing with conflict.
- To learn the skills of negotiation, mediation and conflict resolution.

The Non statutory framework for RE.

KS3.

Learning about religion – 1a, 1c, 1e.

Learning from religion. - 2a, 2b, 2c, 2d, 3e.

KS4.

Learning about religion – 1a, 1b.

Learning from religion – 2a, 2b, 2c, 2d.

The National Curriculum for Citizenship.

KS3.

Pupils should be taught about – 1a, 1b, 11g, 1h, 1i.

Pupils should be taught to – 2a, 2b, 2c, 3c. 3a, 3b,

KS4.

Pupils should be taught about – 1a, 1b, 1c, 1f, 1g.

Pupils should be taught to – 2a, 2b, 2c.

Modules 2 and 3.

Satyagraha – Peaceful protest.

Film Extracts.

These may be used as a compilation or in isolation as this is a wide and complex issue to explore. The extracts can be used consecutively or in isolation but are recorded in historical sequence.

Extract Unit 2 Satyagraha in South Africa.

- A discussion on injustice on arrival in South Africa followed by the Pass burning. (10 mins. 84 secs.)
- The Imperial Theatre meeting and the first Satyagraha marches. (8 mins.50)
- Gandhi's imprisonment to his release after discussions with Smuts on repealing the Act. (5 mins.74 secs.)

Extract Unit 3 Satyagraha in India.

- Imprisonment and trial in India.
- The cloth burning.
- The killings at Amritsar and subsequent enquiry.
- The "Salt March"
- The Dharasana Salt Works protest.
- The fasts against rioting, killing and civil conflict.

Key issues to be explored through these extracts.

- Social justice and equity and an understanding of basic rights and responsibilities.
- The causes and impact of conflict.
- The teachings of the World Faiths in relation to conflict and aggression.
- Non-violent protest as a response to injustice and the historical significance of Gandhi's approach through Satyagraha.
- The power of the individual to create change.

Modules 2 and 3.

Satyagraha (non-violent resistance)

Satyagraha. **Satya** is truth which equals love.
 Agraha is firmness or force.

Satyagraha, therefore, means truth force or love force. Both truth and love were for Gandhi, attributes of the soul.

Gandhi was never “passive” about anything and wanted his form of non-violent resistance to be seen to be different from the passive resistance used by suffragettes for example. The power of his strategies of non-co-operation meant it could be safely used by the masses and even children of understanding. His use of civil disobedience did involve law-breaking and the sanctions which followed it. These sanctions, such as imprisonment, meant it should only be practiced as a last resort by a select few when challenging laws which were felt to be immoral or unjust.

South Africa.

Gandhi described being ejected off the train at Marizburg as being the most creative experience of his life. It was from this seed that the Satyagraha movement grew. He was horrified by the way in which Indians were treated as part of the Empire.

“It’s not Christian” was his response.

Historically they had been brought in to work the mines and harvest crops and were discouraged from doing anything else. They could not walk on the pavement with others and Gandhi himself was kicked into the road to enforce the point. The carrying of Identification Passes was enforced upon no other members of the Empire.

He challenged the injustice of the system using the press and inevitably involving the courts. From the initial burning of the Passes Satyagraha grew into a series of protests against a range of injustices. The numbers stoically marching were often very large and showing no acts of violence even in the face of attack and brutality. Arrests were on a large scale and also involved women. The powerful effect on society finally changed the Law.

India.

On his return to India Gandhi used the same strategies against injustices within Indian society and under British Rule. The British system involved the crushing pressure of revenues and taxation. The tax upon salt was particularly harsh in a hot country where it is vital for survival, and where the toiling poor needed it more than the rich who were more able to pay for it. The Salt March of 1930 was an act of Civil Disobedience which had far-reaching effects. Thousands made a move throughout the country to demonstrate for their rights. Not one act of violence was made in spite of brutal attacks made on them by the British and law-enforcement officials. The British people learned that they were cruelly exploiting India, and the Indians grew in dignity and gained the conviction that one day they would be free of British rule.

In the eyes of both his humble and powerful followers Gandhi became both “Mahatma” – great soul and “Bapu” – father. When he personally begged for injustice, violence, killing and civil unrest to end, backed by a fast to the death if necessary, he was a powerful influence upon the country and its’ leaders.

Module2. - Satyagraha. Activities.

Film Unit 2 - Extract 1. – The conversation on arrival in India and the resultant public burning of the Passes.

Discussion – Whole Class.

The nature of the questions will vary as to meet the specific needs of a teaching group but there are key areas of focus:-

- their “gut” response to what they have just seen
- the images which dominate for them and why
- the power of the individual to empower others
- the role of the media and why Gandhi wanted the Press there

Small group work

The incident can be explored through discussion or role play to give an empathetic insight into the agendas and feelings of those involved:-

- Each student within the group could adopt the role of one of the individuals involved e.g. Gandhi, close friend, an observer of gender, a law enforcement officer or the journalist. The student with the latter role could act as a catalyst for the others to offer their perspectives in interview. Notes can be used for feedback and later written work.
- An alternative would be to divide the class into “role” groups. Each one could discuss the experience from the point of view of that individual involved or observing. Discussion could focus on why they were there, how they reacted and what they thought and felt. A scribe for the group could note key responses to feed back to the whole class.

Individual tasks.

This could take the form of a front page cover of the events from the point of view of the journalist, a letter to the editor of the newspaper, an observer’s letter to a friend, or a diary entry.

A range of skills, including ICT, can be brought to these tasks which are valuable for assessment and reporting. Such assignments are also useful for single or extended homework.

Module 2.

Satyagraha in South Africa.

Activities.

Film Unit 2 - Extract 2.

The Imperial Theatre meeting and the first marches. (8 mins. 50 secs.)

Whole class.

Questions on key elements could be set before watching the extract. After the viewing student's individual notes can be the basis of whole class discussion. Questions should focus on which aspects of Smut's law are being objected to, why some aspects were particularly offensive and what Gandhi's response was to physically fighting or killing.

Whole group discussion of responses can be developed to include an exploration of what they understand to be a current unjust or "immoral" law involving a basic human right. Students will have the opportunity, if appropriate, to discuss causes they would fight for or laws they would fight against. An evaluation of the issues involved would be a valuable oral or written task.

Small groups.

Reading of the following quotation which makes clear why Gandhi felt non-violence to be a powerful weapon.

"I too am willing to die---but there is no cause for which I am prepared to kill. Whatever they do to us we will not give our fingerprints, not one of us. They will imprison us, they will seize our possessions but they cannot take away our self-respect if we do not give it to them---I am asking you to fight against their anger not to provoke it. We will not strike a blow but we will receive them and through our pain we will make them see their injustice and it will hurt, as all fighting hurts - but we cannot lose, we cannot. They may torture my body, break my bones, even kill me, then they will have my dead body, not my obedience."

Students can discuss and note (individually or using a scribe) the experiences which Gandhi's followers could expect to endure, how they must respond to keep their dignity and self-respect and why he feels they "cannot lose". Within this group they could also discuss whether they agree with Gandhi that there is no cause for which they would be prepared to kill.

Reporting back to the whole class through a spokesperson may lead to wider discussion of elements relevant to a particular group.

Whole class.

The extract shows a march which illustrates, as did the Pass burning, the beliefs being carried out in practice. There is an opportunity here to discuss in a more empathetic way how it must have felt to take part, not knowing what the outcome may be. The perspective of the mine owner who had lost his workers should also be included.

Satyagraha.

Activities.

Module 2

Film Unit 2 - Extract 3.

This is from Gandhi's imprisonment to his release after discussions with Smuts on repealing the Act.

The impact of Satyagraha.

There are key issues for students to focus on here:-

- The challenge it gave, and gives to Christians, when examining their own responses to the law.
- The power of such action on a large scale. (The newspaper shown in the extract made it clear that all mines had closed) The law was changed.
- The stoicism needed to have a willingness to suffer without retaliation.

Extension tasks.

- It would be appropriate here to focus on the teaching of the world religions on non-violence in response to aggression. The teaching of Jesus for instance is very clear on this. Gandhi was deeply influenced by the words and example of Jesus and was particularly fond of the Sermon on the Mount. Students could research these teachings individually or in groups for discussion or presentations.

Less able students could give their own examples of what it may mean to "turn the other cheek" and very able ones evaluate the difference between Gandhian non-violence and Christian pacifism.

- Martin Luther King Jr. is the most notable example of one who adopted the ethos and strategies of Gandhi during the struggle for civil rights for blacks in the United States. Non-violent resistance was at its heart. These issues may well be explored in a different area of the curriculum but there is good opportunities to build in appropriate activities here which would take differentiation within or between groups into account. Tasks based on the life and achievements of Martin Luther King Jr. could focus on particular skills and include ICT.

Individual studies encourage independent learning whilst other students may need to work in pairs or small groups to do presentations or a combined project. Such a module also lends itself to creating displays, including artwork, preparing for an Assembly or contributing to a tutorial or whole school theme.

Module 3. Transforming conflict

Suggested Activities.

- Students work in pairs or groups to focus on how they deal with conflict in their own lives
- A group starter could be to have 10 to 15 strategies written down on cards to focus on and discuss when they may use them in a particular situation. Such a set of cards can also be placed in a hierarchy from avoiding a situation to using physical aggression.
- A whole class debrief can discuss examples where a range of strategies can be used and why some situations create different responses e.g. from friends, family or strangers.
- The discussions can be widened to include the value of involving an appropriate third person for advice, to help decide what is right, to act as a “referee” or mediator. The value of listening to others and trying to understand how they think and feel should be explored.
- In small group work examples can be taken from newspapers, problem pages, T.V. “soap” storylines and imaginary situations students feel they can discuss. Students could explore ways in which they feel the situations could be approached and transformed. Where there is particular trust within the group more personal problems or conflicts could be given focus.
- Mediation tasks can be worked through in groups of 3 (or 4 if including an observer or scribe). For each issue decided upon there will be 3 detailed role cards, one of which will be the mediator. The situation is played out to some conclusion or compromise that can be debriefed to a larger group/whole class.
- The process undertaken can then be set down for students to follow the pattern usually followed in mediation situations:-

Both sides agreeing to try to resolve the conflict.

Meeting in a neutral place to listen to each other.

Separating facts from feelings to identify the problem.

Listing possible solutions and choosing one to try.

Agreeing to put this into practice for a time.

Agreeing after this time to meet again to evaluate the solutions success to continue or agree on another.

Module 2. - Satyagraha in India. Activities.

Film Extract 4. The key edits in this section will be the burning of British cloth, the “Salt March” and the protest at the Dharasana salt works. It will also include the killings at Amritsar and the subsequent enquiry. It may also be decided to include trial scenes as they make clear not only British attitudes but also Ghandi’s acceptance of imprisonment as a part of Satyagraha. The statements he makes in the trials are also valuable in understanding the concept and his actions.

As in the previous section activities will focus on individual responses, group and whole class work. Tasks will be differentiated. The key extracts are a powerful stimulus. Units directly based on them will include work on the following:-

- The background to the Raj and British rule in India as seen from both British and Indian perspectives.
- The responsibility which authority and power bring.
- Issues of trade, exploitation and prejudice which arise between communities where there is a lack of understanding and an imbalance of power.
- Responses to injustice and the consequences for the vulnerable.
- The implications of undertaking Satyagraha personally and the power it can have to create change when large numbers of individuals unite in such action.
- The power an individual can wield when they have a passion for something that they believe in. This will also involve an evaluation of the impact this can have in positive, but also negative ways when wrongly used.

Tasks developing from the original work will give the opportunities to explore:-

- Issues which students feel strongly about in their own lives and how they can effectively and realistically address them.
- An opportunity for independent or group study involving contacts with outside organisations locally, nationally and internationally.
- Human rights and the responsibilities which come with them.
- An exploration of the personally felt injustices and discontent in our own lives which lead to conflict, as well as those felt by wider social groups.
- An evaluation of the long-term effectiveness of varying levels of protest and the roots of discontent which can lead to violence and ultimately terrorism.
- Aspects of crime and punishment.
- An opportunity for independent study involving contacts with national outside organisations as well as the local community.

Module 4. Equity in Community

Aims:-

- For students to understand issues of diversity.
- To give a better understanding of the inequalities in society, the nature of prejudice and how to combat it.
- To raise in students a sensitivity to the needs and rights of others.
- To develop the ability to respect and empathise with others of different backgrounds and experience.
- To understand that actions have consequences and individuals can make a difference to society when they become pro-active to create change.

The Non-statutory National Framework for RE.

KS3.

Learning about religion – 1a, 1c, 1e, 1h.

Learning from religion – 2a, 2b, 2c, 2d, 2e.

KS4.

Learning about religion – 2a, 2b.

Learning from religion – 2a, 2b, 2c, 2d.

The National Curriculum for Citizenship

KS3.

Pupils should be taught about – 1b, 1f, 1g.

Pupils should be taught to – 2a, 2b, 3a, 3c.

KS4.

Pupils should be taught about – 1a, 1b, 1f, 1g.

Pupils should be taught to – 2a, 2b, 2c.

**Extract Unit 4 – the visit of Walker to the Ashram
(4mins. 30)**

Background:

Gandhi felt there was a need to create a rural commune, particularly to help the dependants of the (those involved in non-violent protests) when family members were imprisoned. In 1910 a supporter bought some land and gave it to Gandhi for this purpose. Conditions were basic but there were wells and fruit orchards.

The population of “Phoenix Farm” was made up of Hindus, Muslims, Christians and Parses. Resources were well managed and the diet and lifestyle were healthy. Smoking and alcohol were not allowed and the food became vegetarian. Smokers and meat eaters did accept this on arrival.

Both girls and boys were given a basic education together and everyone shared all the tasks, even unpleasant ones, including Gandhi and his wife Kasturbai. Over the years they were given the affectionate and respectful titles of Bapu and Ba (father and mother) by those who were close to them and in community with them.

The caste system was not recognised in the ashram. Everyone did the tasks which the “Untouchables” the outcasts in society would have done e.g. cleaning latrines. No-one at Phoenix Farm was “untouchable” because all tasks were shared and Gandhi was criticised by strict and high caste Hindus. He referred to the outcasts as Harijan – “Children of God” and adopted one as his daughter.

Key Issues to be explored through this extract:

- Valuing and having empathy for others
- Understanding the causes and effects of inequality
- The nature of prejudice and how to combat it
- Proactive concern around issues of injustice and inequality
- Living out one’s beliefs and using the power of the individual to create change

Module 4. Activities.

As with previous modules this will contain a range of activities from individual responses and independent study to group and whole class work. The number of issues to be explored is still to be decided upon as this is a work in progress.

Initial responses to the film extract will be tasks to develop an understanding of:-

- The ethos of the ashram community and respect for all its members.
- The caste system and the role of the Shudras which were below all castes.
- The belief in reincarnation which is directly connected with the system and why class and caste are such different concepts.
- Gandhi's fight for the rights of the Untouchables. An evaluation of his success or failure in the light of history and the structure of Indian society today would also be appropriate.

Development work will include tasks to explore how students view social groups in our own society. It is valuable to give focus to those who feel that their rights are not being respected.

Modules 1-4 have explored issues relating to Identity, including race, and subsequent prejudice and injustice. When working on the ethos of Gandhi's ashrams teachers may wish to explore issues of racism here.

A dominant feature of ashram life was tolerance of all faiths which created a unity in diversity. Gandhi and his companions respected the beliefs of others and were open to the teachings in their sacred writings. Many aspects of worship could be shared and common ground was celebrated. Empathy and prayer or meditation together was a powerfully binding experience. Interfaith issues will be explored with more focus in module 6 – Exploring Spirituality, but there are activities which naturally develop from discussing life in the ashram such as:-

- Tasks giving an understanding of the key beliefs and codes of living of the main world religions and can allow students to reflect on areas of commonality and difference.
- Activities which give focus to areas of conflict where religion plays a role such as in Northern Ireland or Israel are relevant to any study of global citizenship. Learning about successful interfaith communities in both these places illustrates the positive approach which can be taken to create change.
- Considering the elements of design, use and management which are needed when creating an inter-faith centre for a community.

Issues around gender will also be addressed in a unit which has the ashram as its focus. Gandhi's belief that women should be equal partners in life was not a widely held view and apart from him fighting for their rights the satyagraha campaigns brought many women out of purdah to march beside the men. Gandhi believed in co-education and campaigned against child marriage, dowries, purdah and enforced widowhood which forbade re-marriage.

Tasks developing from this will explore:-

- Marriage as a right of passage, both religious and secular.
- The roles and responsibilities in marriage in both traditional and changing communities.
- The roles and rights of women globally to give students an understanding of different cultures and social structures. There will be links here with module Six and related economic issues.

Although not directly raised by the film extract there will also be a place here to explore how the disabled are viewed and treated in society. To view them as "differently abled" but often "disabled" by such things as limited access to some areas of life is a valuable perspective. Some individuals are given high focus such as the members of paraplegic Olympic teams.

The beliefs of the world religions play an important part in understanding the attitude of some groups towards these issues.

Individual or group projects can have a very practical focus such as:-

- Borrowing a wheelchair and experiencing the quality of access in a local town or city.
- Exploring what is involved in planning a day out or a journey with a particular disability in mind. The role of the companion or carer is important to consider from an empathetic point of view.
- To learn signing, which students enjoy and may well find of value later, or in the world of work.

Throughout such a module self-awareness is developed when students explore honestly their personal response to some disabilities and discuss how negative ones may be, or have been changed.

Module 5.

Environmental Issues.

Aims:-

- For students to value the environment, both natural and shaped by humanity
- To give a better understanding of the place of human beings within creation and our responsibilities towards it.
- To relate this to teachings on stewardship in a wide range of belief systems.
- To raise in students a concern for the future of the planet and future generations.
- To explore the issues involved in committing to a lifestyle for a sustainable world.
- To understand that we must contribute to, as well as benefit fairly, from economic and cultural resources.

The Non-statutory National Framework for RE.

KS3.

Learning about religion – 1a, 1e, 1g.

Learning from religion - 2a, 2b, 2c, 2d, 2e.

KS4.

Learning about religion – 1a, 1b.

Learning from religion – 2a, 2b, 2c, 2d.

The National Curriculum for Citizenship.

KS3.

Pupils should be taught about - 1f, 1i.

Pupils should be taught to – 2a, 2b, 3a, 3b, 3c.

KS4.

Pupils should be taught about – 1i, 1f, 1j.

Pupils should be taught to – 2a, 2b, 2c.

Module 5.

Environmental Issues.

Extract 1, Unit 5 – A compilation of footage showing ashram life and spinning.

Extract 2, Unit 5 – The cloth burning in India and visit to the Lancashire mills during the visit to Britain.

Extract 3, Unit 5 – The Salt March.

Background:

Gandhi has often been referred to as the father of the “Green” movement. Respect for all creation was at the basis of ashram life. The acreage was developed so that the community could be self-sufficient and Gandhi wrote about the value of sustainable environments if communities were to achieve economic survival. His work on animal husbandry over a period of 30 years was to create an economically viable system which also respected religious practice. He was against animal sacrifice and believed that all animals should be cared for with compassion both during and after their working lives. He believed that dairies and tanneries should be attached to communities. In his ashrams the skins were treated and he himself became a skilled sandal maker. It is significant that the stigma associated with this was removed, as was the traditional role of the untouchables.

He was very much against the exploitation of resources and the communities which produced them and there is a clear link with Satyagraha and previous modules here. Film extracts which address the exploitation by the British provide an ideal way into exploring and discussing such issues in our approach to interdependence and our use and abuse of global resources today.

Key issues to be explored.

- The concept of humanity’s stewardship in relation to creation.
- The similarities and differences between views about the environment from the six main world religions and how faith and environmentalism relate to each other.
- The current use and abuse of the planet’s resources.
- Responses to the use and abuse of animals including being vegetarian.
- The work of green organisations working to protect all aspects of creation.

Module 5.

Activities.

The extracts will be a stimulus for looking at the ethos of Gandhi and the fact that as a practical idealist he worked to live out his beliefs. Students can learn how the ashrams were organised to be self-supporting; that the community was vegetarian and individuals did not use alcohol or other substances and that compassionate animal husbandry was developed.

As with all modules activities will range from individual responses and independent study to small group, class and whole school projects. These will develop a wide range of skills as well as giving the opportunity to discuss, evaluate and reflect.

Initial tasks will allow students to:-

- Learn about the Creation stories of the main world religions and also those of the indigenous peoples of the world.
- Explore the similarities and differences between their teachings and what they have in common with non-religious groups.
- Be aware of the implications behind the statements made in the Assisi Declarations and the belief that we are the inheritors and sustainers of, not the owners of, creation.
- Consider as part of this how we should treat and respect the human body.

Developing tasks will focus on specific issues raised by the film extracts:-

- The background to British Rule in India.
- The implication of the legislation relating to the production of indigo, the enforced purchasing of British cotton and the Salt Tax.
- Gandhi's response to this legislation linking with the module on Satyagraha.
- The opportunity to reflect on the responsibility which comes with power and the ethical issues involved when challenging that.

The activities will create the opportunity to focus on wider global issues:-

- Learn more about our use and abuse of resources and the dangers of consumerism.
- Understand better the issues of global interdependence, the vulnerability of some resources and communities, and the implications of exploitation and imbalance
- Explore issues linked particularly with food production and supply with focus on the work of such organisations as Fair-trade and Tradecraft.
- Evaluate issues which involve our use and abuse of animals including the subject of vegetarianism and a range of issues linked with medical ethics.

This subject area is one where there already exists a wide range of resources. The unit lends itself well to using WebQuests as a basis for individual and group work at all levels of age and ability and creates the opportunity to use different kinds of presentation as a possible target. The exploration of concepts around Creation allows students to respond by expressing themselves through artworks and creative writing which can also be a feature of displays.

There will be suggestions for projects relating to the school environment as well as the wider community. Activity days, year group projects, community service, becoming part of the Eco-Schools initiative are all possible. Most organisations offer teacher and student packs, will send a visiting speaker and may have their day or week in the secular calendar. These are often a valuable basis for instruction e.g. “Buy Nothing Week!”

Module 6.

Exploring Spirituality.

Aims:-

- To explore beliefs about God and the role of humanity in creation.
- To study an awareness of mystery through the testimonies and experiences of people of faith.
- To understand the role of sacred spaces and places and how they relate to faith and worship.
- To examine how people live when they believe the spiritual is a significant part of their lives.
- To give students the opportunity to reflect on their own responses to ultimate questions and spiritual experience.

The Non-statutory Framework for RE.

KS3.

Learning about religion – 1a, 1b, 1d, 1e, 1f, 1h.

Learning from religion – 2a, 2b, 2c, 2d, 2e.

KS4.

Learning about religion – 1a, 1b, 2c, 2d, 2e.

Learning from religion – 2a, 2b, 2c.

The National Curriculum for Citizenship.

KS3.

Pupils should be taught about – 1b, 1f, 1g.

Pupils should be taught to – 1a, 1b, 3a, 3c.

KS4.

Pupils should be taught about – 1b, 1f, 1j.

Pupils should be taught to – 1a, 1b, 1c.

Module 6.

Exploring Spirituality.

Extract 1 Unit 6 –a compilation of scenes and dialogues.

Extract 2 Unit 6 – the fasts against riots and the violence after Partition.

Background:

Gandhi believed that all religions have enriched mankind and he studied them all in his own search for truth. In the ashrams, where all faiths were represented, a mutual respect and unity in diversity was achieved. The common ground was acknowledged and celebrated. Morning and evening prayers were held wherever Gandhi was either at home or travelling. For him prayer was a necessity of life. He believed it to be the way to open up our true selves, keep us close to God, and bind us to those around us and the rest of humanity. For those who were not religious the prayer sessions created time for reflection and meditation as well as an opportunity to consider the beliefs and views of others. When exploring aspects of spirituality one thing Gandhi found all community members had in common was a search for truth, a respect for a higher power and the same fundamental morality.

He worked to eliminate conflicts between the faiths and before his assassination was planning to go to Pakistan “to prove to Hindus and Muslims that the only devils in the world are those running round in our own hearts and that is where our battles ought to be fought”.

He was in all things a practical man and for him the out workings of worship and meditation should be seen in all our daily acts. Everything he did was motivated by faith and expression through the love of his fellowman. The act of spinning was a spiritual as well as a practical one and in the ashrams everyone was encouraged to build it into their routines.

Fasting and celibacy had an important role throughout the life of Gandhi. These were part of his self-discipline but in later years to fast to the death if necessary became a powerful form of non-violent protest.

Key issues to be explored.

- The core beliefs and codes of living of the main world faiths.
- The role of prayer and meditation in the life of the believer.
- Personal responses to mystical experience.
- The nature and value of sacred places and spaces.
- The relationship between belief and action in the life of a believer as a response to spiritual experience.
- The role of fasting and feasting in religious life.

Module 6 - Spirituality. Activities.

This module will give teachers the opportunity to explore aspects of spirituality through tasks which may be brief and simple or more complex in nature depending on the group and confidence of the teacher. Many of the concepts are challenging but can be made accessible to all ability ranges, especially through experiential work.

Activities will include the opportunity for students to consider:-

- The beliefs in a higher power in the six main world religions and other groups.
- Perceptions of the nature of God and the existence of a soul.
- The role of worship, prayer, meditation and rites in the life of a believer.
- The aims of fasting as a personal commitment.
- The role of festivals and feasting in communities.
- The ways in which Gandhi built fasting into his own life for personal development and enrichment, as well as a tool for Satyagraha.

Experiential work can give individual students a greater insight into the concepts. There will be clear guidance as to how to approach:-

- Simple stilling exercises which can be used in any classroom situation before activities or reflection, as a plenary or as a pause between actions.
- Guided visualisation as a development from stilling work.
- Exploring the meditation techniques which are used in Christianity and the faiths of India.
- Tasks which will encourage reflection and develop in students the skill and confidence to discuss and write about their personal responses. Creative writing and artwork are very important forms of expression in such a module.

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Conclusion.

The Fellowship, and the weeks of research in Oxford, gave me the opportunity to explore in depth documentation I would never otherwise have had access to. Of particular value were those in India. The whole experience has given me a depth and breadth of knowledge that I hope will enrich the final resource I will produce. The aim of the first part of this report was to bring together elements of the research in a form which made the information easily available to colleagues who themselves do not have the time to do lengthy research. I also kept in mind the fact that many who teach this subject are enthusiastic and committed non-specialists who would find this background knowledge valuable. The cross-curricular nature of the subject matter may also interest colleagues in other specialist areas and therefore easily understood in relation to their own programmes of study.

The second part of the report outlines the modules which will be developed in the final published work. This is a work in progress and will take some time to produce especially if there is to be a pilot programme and evaluation process before final publication. The outlines do, however, give some indication of my current thinking. Activities will take into account a range of learning styles and abilities and involve tasks which will create opportunities for regular but manageable assessment.

I have already worked on Lord Attenborough's shooting script in preparation for the necessary editing to create the accompanying DVD and discussions are still to be held as to how that will proceed. I have planned these so that each group of extracts can be used in isolation as well as consecutively as a series of modules. Lord Attenborough himself supports the use of his film in this way but hopes that some teachers will still show it in its entirety to appropriate groups in KS4.

As part of my next phase of work I will be consulting with colleagues in a variety of schools and communities to ensure that the resulting teaching pack will meet their needs and welcome any responses from those who have reflections and experiences they would like to share.