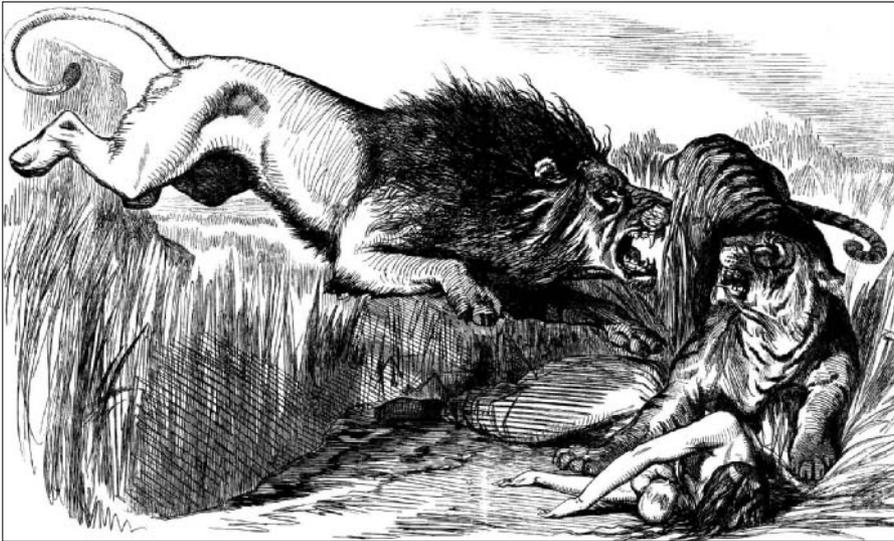


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"The British Lion's Vengeance on the Bengal Tiger", Punch (22 August 1857)

80 34th Native Infantry, shot at his sergeant major. As a collective punishment the 34th Native Infantry was disbanded. Mangal Pande became a martyr and an icon representing the beginning of Indian War of Independence.

85 A few weeks later on 24th of April 1857, eighty-five soldiers of the 3rd Light Cavalry in **Meerut** refused orders to handle the new cartridges. They were arrested, court-martialled and sentenced to ten years hard labor each. On **9th May 1857**, at an appalling ceremony in the



"Justice", Punch (12 September 1857)

parade ground of Meerut, they were publicly 90
humiliated: stripped of their uniform, shackled and sent to prison. The following day (**10th May 1857**) was a Sunday and as Britons 95
prepared for church, Meerut exploded. Enraged soldiers broke open the town jail and released their comrades. A mob from the bazaar and Indian soldiers 100
poured into the cantonment where the Britishers lived and killed many of them. Then these soldiers 105
marched towards Delhi. On the morning of **11th May**

the soldiers from Meerut reached Delhi.

The loss of Delhi was a crushing blow to British prestige and the symbolic associations of the capital of the Moghuls becoming the center of the mutiny was something the British could not ignore. It took the British nearly two months to re-group and then they set out to reclaim Delhi. Punishing disloyal villages as they advanced, one could have charted their course by the scores of corpses they left hanging from trees as the British army moved towards Delhi. At Badlike-Serai, five miles from Delhi, they met the main army of the Indian soldiers. British won there but most of the Indian soldiers fled back to the protection of the walls of Delhi. The British established themselves on Delhi ridge, a thin spur of high ground to the north of the city. In **September 1857**, with support of Sikh and Gurkha, they were able to reclaim Delhi, breaching the walls with heavy guns and after a bitter street-to-street fight.

V The Devil's Wind

In the early months of the British recovery, few Indian soldiers were left alive after their positions were overrun. The British soldiers seemed to have made a collective decision not to take prisoners and most actions ended with a frenzied use of the bayonet. Whole villages were sometimes hanged for some real or imagined sympathy for the mutineers. Looting was endemic and neither the sanctity of holy places nor the rank of Indian aristocrats could prevent the wholesale theft of their possessions. Many a British family saw its fortune made during the pacification of northern India. Later, when prisoners started to be taken and trials held, those convicted of mutiny were lashed to the muzzles of cannon and fired through their body. For more than a year the people of northern India trembled with fear as the British sated their thirst for revenge. The Indians called it 'the Devil's Wind'. – Texts IV and V from: www.gatewayforindia.com/history/british_history2.htm (July, 2007).

Vocabulary

Title: mutiny (n.): open rebellion against authority - **Intro: insurgency** (n.): active revolt - **1 martial** (adj.): warlike - **13 self-sufficiency** (n.): independence in satisfying one's basic needs, esp. with regard to the production of food - **14 resilience** (n.): ability to withstand or recover quickly from difficult conditions - **14 tenacity** (n.): quality of not letting go or giving up too easily - **21 to inculcate** (v.): to instill an attitude or idea by persistent instruction - **27 ferocity** (n.): the state of being savagely fierce, cruel, or violent - **35 frenzied** (adj.): in a state or period of wild and uncontrolled excitement or wild behavior - **53 confinement** (n.): childbirth - **66 cartridge** (n.): a casing containing a charge and a bullet or shot for small arms - **66 rifle** (n.): a gun - **80 to be disbanded** (v.): to be caused to break up - **86 to court-martial** (v.): to try s.o.



Queen Victoria's Imperial State Crown consists of rubies, emeralds, sapphires, pearls, and more than 3000 diamonds – among them the famous Star of Africa

by a court for members of the armed forces accused of offenses against military law - **90 to shackle** (v.): to chain prisoners - **130 bayonet** (n.): a sword-like stabbing blade fixed to a rifle - **132 mutineer** (n.): a person who refuses to obey the orders of a person in authority - **132 to loot** (v.): to steal goods from a place, esp. during a war or riot - **132 endemic** (adj.): regularly found in a certain region or context - **138 to lash** (v.): to strike s.o. with a whip or stick - **138 muzzle** (n.): the open end of the barrel of a firearm - **140 to satiate** (v.): to satisfy to the full - **picture p. 37: spoils** (n.pl.): goods stolen or taken forcibly from a person or place - **picture p. 38: vengeance** (n.): revenge, payback

Explanation

109 Moghul: Mughal

Info

The British Raj

Raj is the Hindi word for 'rule'. The term denominates the time of British rule in India (British India) since 1858, when the rule had been transferred from the British East India Company to the Crown personified by Queen Victoria (1819-1901). In 1858 the Queen issued a proclamation saying that all were her subjects and that there would be no discrimination, appointments would be made on the basis of merit, and that there would be no interference in religious matters. She was proclaimed Empress of India in 1877. The nationalist movement started to expand following the "First War of Independence". British rule in India ended with its independence and partition from Pakistan in 1947.

AWARENESS

- 1 What do you know about colonialism?
- 2 Read the Info Box on p. 35. What could have motivated Indians to become soldiers in the British Army?

COMPREHENSION

- 3 Give a brief summary of each text.
- 4 Explain why a rebellion could be ignited by pig and cow fat.

ANALYSIS

- 5 Look at the five texts again. Whose perspective is presented? Explain your decision.
- 6 What does the text "Martial Race Theory" reveal about British colonialism?
- 7 Analyze the pictures (II-IV) and texts (I-III) with regard to their common subject: violence. Whose violence is shown and how is it depicted (e.g. imagery, choice of characters)? What is the function of these images?
- 8 Most of the documents originate in the 19th century. Only the texts "The First War of Independence" and "The Devil's Wind" were written in the 21st century. Relate this knowledge to the results of assignment 5. What is your conclusion?
- 9 What images of self and other are created in the respective (two groups of) documents?
- 10 Explain the sentence "But the moment..." in II. 59 ff.

PROJECTS

- 8 Watch the film *City of Joy*. What does the rickshaw symbolize?
- 9 Write a fictitious account of an Indian rickshaw puller's life.
- 10 Why would rickshaws be introduced in Western cities today? As a customer, why would you take a rickshaw? What would you associate with the ride in a rickshaw? What would you consider the main difference between rickshaws in London and Calcutta?
- 11 Visit the website of "Velotaxi Frankfurt," Frankfurt's bicycle rickshaw operator and answer the following questions.
How does Velotaxi describe itself? How has the image of the rickshaw changed?
What role does advertising play?
How is the drivers' motivation described? What is their background?
Compare their motivation to that of Indian rickshaw drivers. Is this really the same rickshaw?
Give reasons for your decision.

19

Gurinder Chadha

Bend It Like Beckham

David Beckham is known all over the world as a soccer star and charismatic sport hero. It may be rather unusual, however, to think of him as the idol of a young Punjabi (Sikh) woman living in Britain, Jasminder ("Jess") Bhamra, whose dream it is to "bend a ball like Beckham." This is the irony which Indian diasporic director Gurinder Chadha explores in her film, focusing on Jasminder's struggle to reconcile her parents' cultural tradition with her own ambition to forge for herself a rather unusual future. Chadha's films, such as *Bhaji on the Beach* and her most recent production, *Bride and Prejudice* (an Indian-British response to Jane Austen's novel *Pride and Prejudice*), are invariably characterized by a strong sense of humor – a mood which makes her youthful women protagonists seem courageous and loveable rather than mere victims torn between two conflicting cultures. – Gurinder Chadha, *Bend It Like Beckham* (released in 2002).



MRS BHAMRA Chhi, chhi, chhi – he [a fellow soccer player] was touching you all over, putting his hands on your bare legs. You're not a young girl anymore, and you – showing the world your scar! [to picture of Guru] Hai Raba!

MR BHAMRA Jesse, now that your sister has got engaged, it's different. You know how people talk.

JESS She's the one getting married, not me.

MRS BHAMRA [shouting, desperate]: I was married at your age! You don't even know how to cook dal!

JESS I'm not playing with boys anymore.

MR BHAMRA Thik, thik, thik.

MRS BHAMRA [relieved]: Khatam. Good. End of matter.

JESS I'm joining a girls' team.

MR AND MRS BHAMRA [both abruptly turning around, in unison]: Hah?

JESS They want me to play in proper matches. The coach said I could go far.

20 MRS BHAMRA Go far? Go far to where? Jesse, we let you play all you wanted when you were young, ha? You've played enough.

JESS It's not fair! He selected me.

25 MRS BHAMRA He? She said it was girls! JESS [exasperated]: The coach, Joe!

MRS BHAMRA [to her husband]. See how she lies! I don't want you running around half naked in front of men. Look how dark you've become, playing in the sun.

JESS But Mum, I'm really good!

35 MRS BHAMRA What family will want a daughter in law who can run around kicking football all day but can't make round chapatis? Now exams are over, I want you to learn full Punjabi dinner – meat and vegetarian!

JESS But dad...

40 MRS BHAMRA No! [to her husband] This is how you spoil her!

MR BHAMRA What have I done?

MRS BHAMRA [interrupting him]: No! This is how it started with your niece. The way that girl would



"I was married at your age! You don't even know how to cook dal!"

answer back. And then – running off to become a model wearing small small skirts!

JESS Mom, she's a fashion designer.

MRS BHAMRA She's divorced, that's what she is. Cast off after three years of being married to a white boy with blue hair. [sobbing] And her poor mother. She hasn't been able to set foot in that temple since. I don't want this shame on my family. That's it! No more football. [turns around to leave]

MR BHAMRA [tenderly]: Jesse, your mother is right. You must start behaving like a proper woman. OK?

Vocabulary

Title: to bend a ball (v.): to curve the ball when you pass or shoot - **Intro: to forge** (v.): to make, fashion, or construct

Explanations

1 **chhi chhi chhi**: (Hindi) "shame on you" - 5 **guru** (n.): a Hindu spiritual teacher or head of a religious sect, also in

general or trivial use: an influential teacher; a mentor - 5 **Hai Raba!**: invocation of Guru's help (Hai: alas) - 10 **dal** (n.): (also spelled 'daal') lentils, along with rice, the most essential fare of Indian cooking - 12 **thik**: Hindi, Punjabi: good - 13 **Khatam**: (Hindi, Punjabi) finished - 35 **chapati** (n.): flat, round Indian bread, made from whole wheat - 37 **meat and vegetarian**: some Punjabis are vegetarians, others eat meat. Unlike orthodox Hinduism, Sikh faith permits its members to consume meat, except pork.

AWARENESS

1 What is the status of women's soccer in Germany?

COMPREHENSION

- 2 What is Jasminder's situation, what is her dream?
- 3 Why does her mother object to her playing football?

ANALYSIS

- 4 Why would especially outdoor sports be objectionable? What does this suggest about Indian standards of beauty?
- 5 How has the situation changed with the engagement of Jasminder's sister?
- 6 How do Mr and Mrs Bhamra's attitudes to Jess's playing soccer differ? What does this imply about gender roles within the family?
- 7 What images of women within the Indian community occur in the film? How are they related?

OPINION

8 What could be Mrs Bhamra's reasons for her actions? Are they merely selfish? Speculate.