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AUTHOR Winikur, Ilene  
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ABSTRACT

This packet contains sixth and seventh grade level interdisciplinary lesson outlines about India. Concepts to be developed include: (1) "Geography and Its Impact upon the Development of India's Different Cultures"; (2) "Religion and Philosophy Focusing on Hinduism and Festivals"; (3) "Literature using the Ramayana and Mahabarata"; (4) "Art and Architecture Examining Temples, Sculpture, Music, and Dance-related Arts"; (5) "Political History with the Movement from Maharajas to Democratic Society"; (6) "Structure of Society and the Caste System"; (7) "Food, Clothing, Shelter"; (8) "Family Structure and Gender Roles"; (9) "Marriage including Arranged Marriages and Wedding Celebrations"; (10) "Education, Formal Schooling and Higher Education"; and (11) "Health Concerns, Medical Advancements and Major Illnesses." (EH)

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**Hinduism and the Culture of India**  
**Fulbright-Hays Summer Seminar Abroad 1994 (India)**  
**Curriculum Projects Developed by 1994 Seminar Participants**

**Submitted to**

**Educational Resources Information Center (ERIC), USDE**

*By -*

*United States Educational Foundation in India*

SO 028 134

8 Arborlea Avenue  
Morrisville, PA 19067  
December 12, 1994

United States Educational  
Foundation in India  
Fulbright House  
12 Hailey Road  
New Delhi 110 001 India

Dear USEFI Staff,

I would like to thank you once again for providing the most meaningful, wonderful and exciting travel experience I have ever had. My trip to India was filled with wonder, joy, awe, adventure and a burning desire to immerse myself in learning everything that I could about the culture of your country. This has manifested itself in an insatiable need to read everything about India I can put my hands on! While there I thought I had purchased many books, but I have found myself buying just as many since I returned. Each one, it seems, has provided a new insight and a greater understanding of all that I have seen and learned.

One of my favorites, which I accidentally discovered and purchased because the title intrigued me, is Arrow of the Blue-Skinned God by Jonah Blank, which I would highly recommend including in a list of suggested readings, should you comprise one for next year's participants. Blank retells the Ramayana, contrasting highlights of the story with contemporary Indian life. He discusses Indian philosophy, Hinduism and describes how many of the traditions exemplified in the Ramayana are interpreted today. Many of the experiences and places he visited paralleled those we enjoyed and I found the book fascinating. Others that I would recommend include India by Stanley Wolpert and May You Be the Mother of a Hundred Sons by Elisabeth Bumiller.

My enthusiasm has been contagious. I have been invited to share my slides with a variety of groups ranging from teachers and students in my own school, to community groups in the Philadelphia area, to students attending other schools and programs. Everyone

has commented on how fascinating and exciting India is and they are invariably disappointed when I finish showing my slides. I cherish these opportunities - it is a form of revisiting India - and I find there is nothing like a rapt audience to encourage the sharing of my experiences.

The enclosed lessons are really at outline stage, at this point. I will begin teaching my unit on India next semester. At that time, I suspect lots of refinements and revisions will be necessary. This plan, however, has provided a great opportunity to think about the points I want to emphasize so that my students will share the same understanding, love and respect for your country that I do.

Sincerely,



Ilene Winikur

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**HINDUISM AND  
THE CULTURE OF INDIA**

**Ilene Winikur  
Summer 1994**

Reading Specialist Grades 1-8  
Designed for students  
in 6<sup>th</sup>+7<sup>th</sup> grades

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# **HINDUISM AND THE CULTURE OF INDIA**

## **CONCEPTS TO BE DEVELOPED:**

**GEOGRAPHY - IMPACT UPON THE DEVELOPMENT OF INDIA'S  
DIFFERENT CULTURES**

**RELIGION AND PHILOSOPHY- HINDUISM, FESTIVALS**

**LITERATURE - RAMAYANA AND MAHABARATA**

**ART AND ARCHITECTURE - TEMPLES - SCULPTURE - MUSIC  
DANCE - RELATED ARTS**

**POLITICAL HISTORY - MOVEMENT FROM MAHARAJAS TO  
DEMOCRATIC SOCIETY**

**STRUCTURE OF SOCIETY- CASTE SYSTEM**

**FOOD, CLOTHING, SHELTER**

**FAMILY - STRUCTURE AND GENDER ROLES -**

**MARRIAGE - ARRANGED MARRIAGES - WEDDING  
CELEBRATIONS**

**EDUCATION - FORMAL SCHOOLING - HIGHER EDUCATION**

**HEALTH - CONCERNS - MEDICAL ADVANCEMENTS- MAJOR  
ILLNESSES**

# HINDUISM AND THE CULTURE OF INDIA

## I. INTRODUCTION TO INDIA

Objective: To introduce students to beauty and diversity of India.

A. Using a K/W/L chart students would complete the "What I Know about India" column. After discussing the responses they would then complete "What I Want to Know about India" so that questions could be generated pertaining to their interests.

B. I would show a carousel of slides to acquaint students with various aspects of the country, the people, and the lifestyle of India. They would become aware that there are aspects of the society that are similar to their own.

C. The lesson would conclude with a discussion and the completion of the third column, "What I Learned about India."

### INDIA

What I Know	What I Want to Know	What I Learned

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## II. GEOGRAPHY

Objective: To familiarize students with the topography, climate, history of India and its influence on the culture.

A. Students would look at a wall map of the world to gain a sense of India's location, its distance from the United States and knowledge of the countries surrounding it.

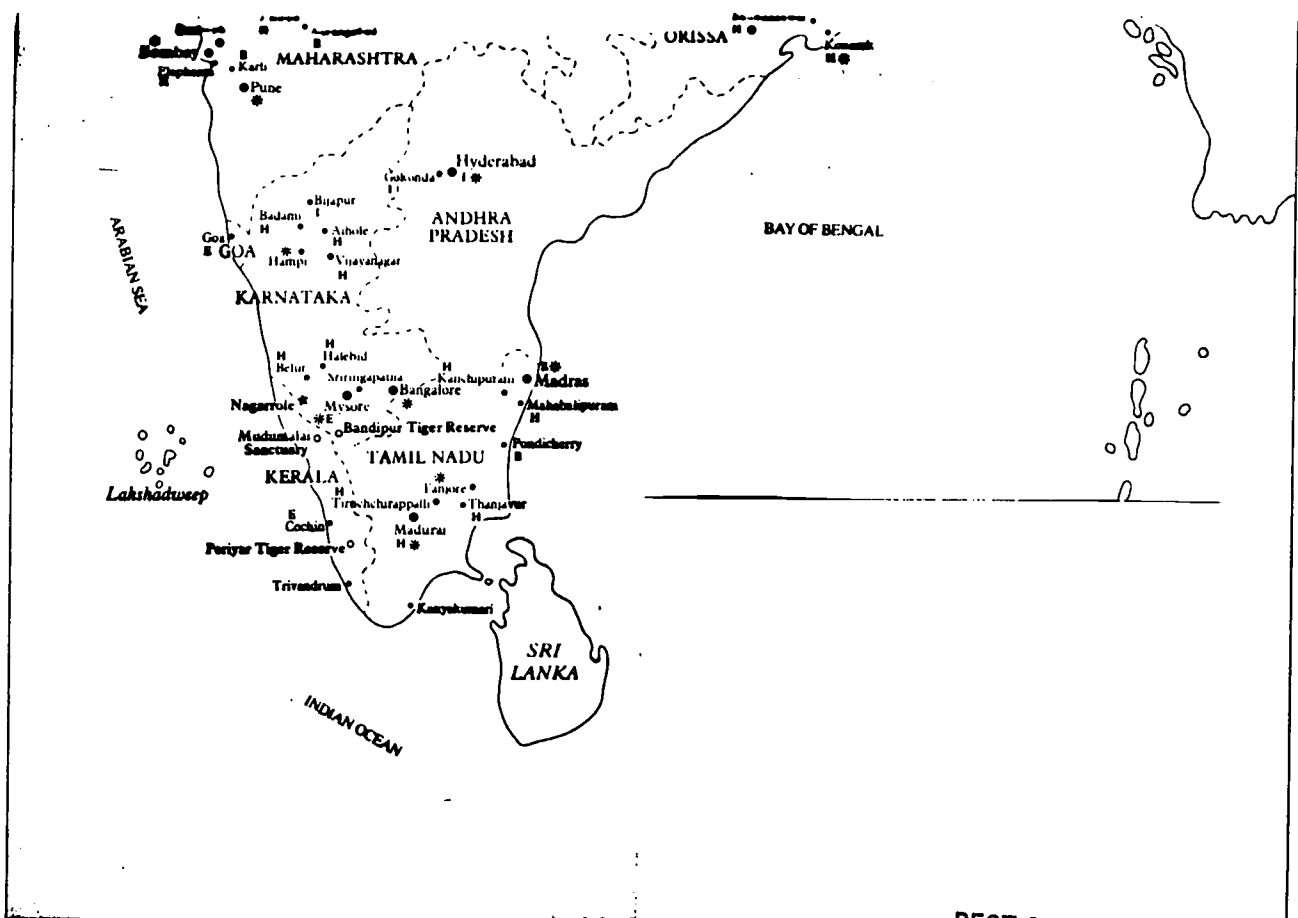
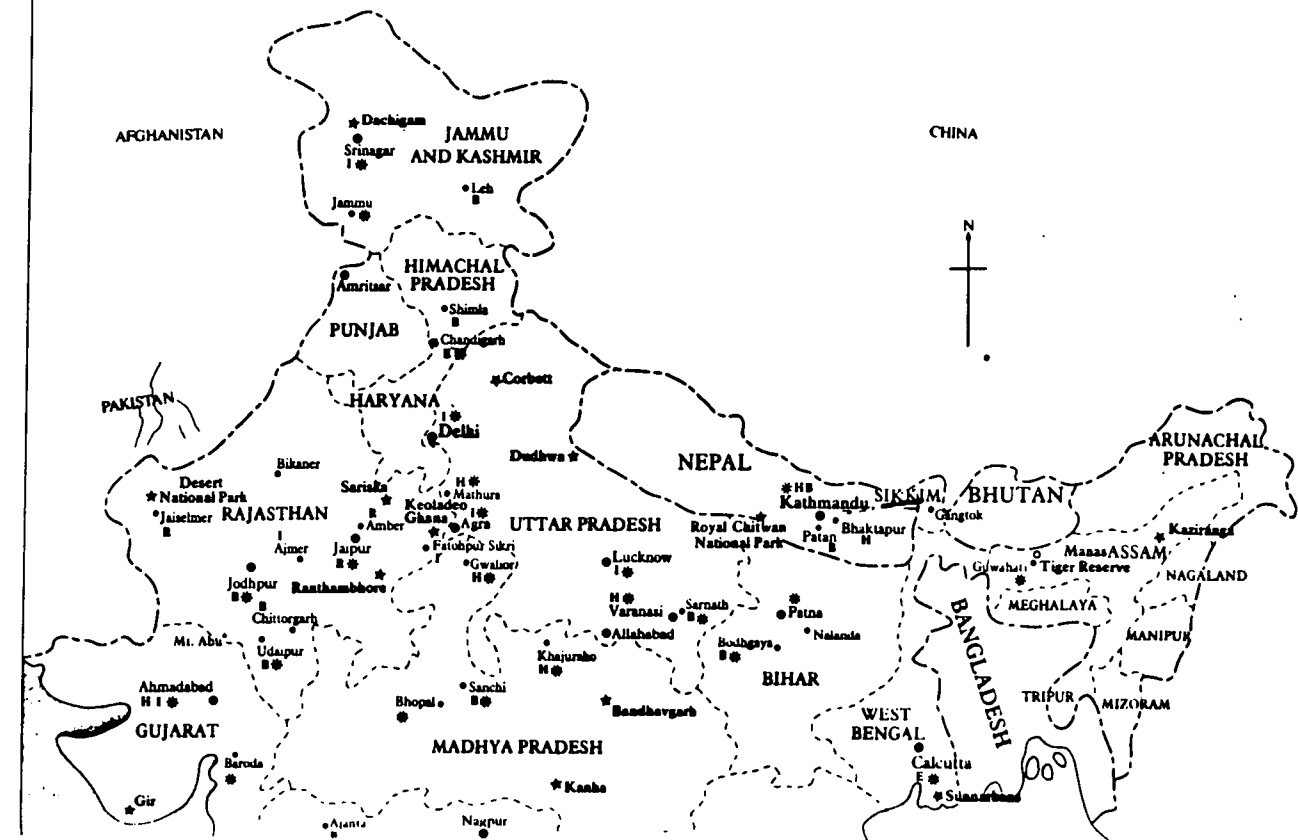
B. Each student would receive a copy of a map of India. A discussion of the surrounding bodies of water, the topography, the climate and history would be the focus of the lesson. Another carousel of slides would be shown, this one highlighting various aspects of geography that we had discussed.

C. Students would break up into small groups, each group responsible for researching the geography and its influence on the culture in one area of the country. These groups will report their findings to the class. Additional in-class time will be provided for research and discussion.

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# BEST OF INDIA



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### III. HINDUISM

Objective: To discover similarities and differences that exist within Judeo-Christian religions. Building on this knowledge, students would then be introduced to basic Hindu principles and make additional comparisons and contrasts.

A. Each students will complete a chart that will briefly describe their own religious beliefs. Of particular interest will be the name of their god(s), place of worship, brief description of religious service, major holidays and their significance, important rites or passages, major beliefs, important texts, and beliefs related to death.

B. In groups of three, students will discuss their charts. They will compare characteristics of their religions and decide in what ways they are similar and/or different. We will then have a class sharing, once again noting similarities and differences.

Using the overhead projector, Hindu's Trinity will be introduced. Brahma, Shiva and Vishnu will be presented, examined, and brief anecdotes about each will be told. In the future, each lesson will be introduced with an overhead of a new god (or incarnation of one they have met previously) and short stories about the god will be shared. (Some of the overheads that will be used are included.)

C. Students will write a paragraph describing similarities and differences between the Hindu Trinity and our beliefs.

As students learn more about Hinduism they will be able to complete the rest of the "Religion" chart, comparing and contrasting their own beliefs with those of Hindus.

# RELIGION

Your Religion \_\_\_\_\_

Hindu Beliefs

Name of your God(s)		
Place where you worship		
Highlights of religious service		
Major holidays/ their significance		
Important rites or passages (i.e. Baptism)		
Major beliefs		
Important books, texts		
Beliefs related to death		



**BRAHMA**



SHIVA: NATARAJA

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VISHNU



**SHIVA RECEIVING THE RIVER  
GODDESS GANGA IN HIS HAIR**

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**GANESHA**





DURGA



NARASIMHA



**KRISHNA**

#### IV. ADDITIONAL LESSONS ON HINDUISM

Objective: To familiarize students with principles, gods, and philosophy of Hinduism.

A. In a series of mini-lessons students will be introduced to different gods.

B. Students will hear the Ramayana. As various parts of the story are told, the religious significance of the episode will be discussed. Contemporary interpretations of the tradition will also be examined.

C. Beliefs relating to worship, rites, stages of life, sacred texts, marriage, caste, reincarnation and morality will be discussed. Similarities and differences between Hinduism and our collective beliefs will be shared.

D. Each student will select an aspect of Hinduism for independent research and a written report. Information will be shared in small groups and then presented to the whole class.



RAMA

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HANUMAN

## V. THE ROLE OF INDIAN WOMEN

Objective: To provide students with insight into the role of women.

1. In journals have students describe a typical day in their mother's life. Discuss, noting the wide variations that exist. Inform students that there is a variation in women's lives in India, also, and that they will be reading about a "typical" life of a village woman.

2. Distribute the hand-out from May You Be the Mother of a Hundred Sons. Have students read it, paying particular attention to a woman's role in the home, menstrual beliefs, the treatment of female children and purdah.

3. Discuss reactions with a partner. Using the hand-out as a resource, have students imagine what their life would be like if they were female and living in India. Have them write several paragraphs describing it.

## VI. GETTING MARRIED

Objective: To learn about Hindu marriage customs.

1. Discuss courtship rituals in the United States.
2. Describe the practice of arranged marriages - how and why this is done, advantages and disadvantages of this practice, alternatives to arranged marriages.
3. Have students examine the "Brides Wanted For" and "Grooms Wanted For" hand-outs. Select some that seem particularly interesting for small group and whole class discussion.
4. Have students write an ad for themselves. Compare their ads with those in The Sunday Times of India.

Lesson ✓

world, there are also Indian women who are doing such innovative work among the poor—especially women—that they are bringing about radical change in a peaceful way.

The "typical" Indian woman, representing about 75 percent of the four hundred million women and female children in India, lives in a village. She comes from a small peasant family that owns less than an acre of land, or from a landless family that depends on the whims of big farmers for sporadic work and wages. She can neither read nor write, although she would like to, and has rarely traveled more than twenty miles from her place of birth. In many cases she does not know who the prime minister of India is and cannot identify her country on a map. Sometimes she does not know about the existence of her own village panchayat, or governing council, but even if she does, she is rarely aware that there is a place reserved for a woman member, because only men attend the meetings. She does not own land in her own name, or even jointly with her husband. She believes that she catches colds and fevers from evil spirits that lurk in trees. Her occupation is field work, chiefly harvesting, planting and weeding, for which she often receives less than fifty cents a day—in many cases, half the wage that a man receives for the same amount of work.

She has to juggle this labor with her other full-time job, the care of the house and the children. Her husband does not help her; indeed, he does not even consider what she does at home as work. No American woman who struggles with family and career can completely imagine what this means in India. A village woman starts her life from scratch every day. Even a single chapati, the Indian flat bread, has behind it a chain of drudgery that has not changed in thousands of years. To make a chapati, a woman needs water, which is often several miles away by foot. She also needs wheat, which she must harvest by scythe, under a blazing sun, in a back-breaking bent-forward motion, and then grind by hand. To cook the bread she needs fuel, either firewood, which she collects herself, or cow-dung cakes, which she makes herself. To get the dung she must feed the cow, and to feed the cow she must walk several miles to collect suitable grasses. (This assumes that the family is lucky enough to even have a cow; many do not.) The bread is at last prepared over a small mud stove built into the dirt floor of her hut. While she cooks, she breast-feeds one child and watches three others. If she fails in any of these tasks, or performs them too slowly, her husband often feels it is his prerogative to beat her. And yet invariably she considers her husband a god and says that

May You Be the Mother of a Hundred Sons

Elsabeth Bumiller

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she loves him. I used to ask village women exactly why they loved their husbands, a question that always confused them. "I love him because he gives me food and clothes" was the usual answer. My favorite response came from a thirty-year-old village woman named Malti Devi, who in a leap of logic explained that she loved her husband "because if I don't, he will beat me."

Such a woman rarely has control over her own fertility, despite the Indian government's commitment to the present five-year, three-billion-dollar family-planning program. At the time of her menstrual period she is considered impure, and in one isolated part of India I discovered that women were made to sleep outside their family homes until the bleeding was over. That was in the village of Malapatti, in the southern state of Tamil Nadu, where one night I met a thirty-year-old field laborer named Bommakka who was about to lie down in some clumps of dried tree roots and dirt, which had been designated as the spot where the women of the village should sleep during their periods. Bommakka was convinced that if she returned to her home she would go blind or eventually be punished—perhaps her husband or son would fall sick, or the harvest would fail. "Whoever comes to tell us that this is not true," she said, meaning me, "we will not listen."

A woman like this may begin producing babies as early as the age of fourteen. She delivers them on the floor of her hut, usually with the help of her mother-in-law or a dai, an untrained village midwife. There is a good chance the child will grow up malnourished, with iron and vitamin A deficiencies, and without basic inoculations to protect against polio, typhoid, diphtheria and tetanus. One in ten children in India will not live to be a year old. If the child is a girl, there is an even smaller chance that she will survive, even though girls are biologically stronger at birth than boys. This is because the girl will often be given less food and care than her brother. Assuming she lives, she may go, erratically, to a one-room village school but will be pulled out whenever her mother needs help with the other children and the chores in the house. Her education is over when she is married off as a teenager to a young man she has never met; from then on, she will begin a new life with her husband's family as a virtual beast of burden. "I am like an animal," Phula, the forty-year-old wife of a farmer, told me in a village in India's northern plains.

So pressing is the problem of women that the World Bank has now cited it as one of the most urgent tasks it must face. As Barber Conable, the president of the World Bank, said in his 1986 inaugural address in

Washington: "Women do two-thirds of the world's work. They produce 60 to 80 percent of Africa's and Asia's food, 40 percent of Latin America's. Yet they earn only one-tenth of the world's income and own less than one percent of the world's property. They are among the poorest of the world's poor."

Steve and I spent some time living with a village family our last year in India, and not once do I remember seeing the woman of the house, Vindhya Devi, or Bhabhiji, as we called her, pause for a moment in a never-ending cycle of cooking and cleaning. She was awake long before I was up, getting the fire started in her mud stove at the first light of dawn, and she went to bed long after I was asleep. Her evenings were spent at the same stove as she waited for the men to finish gossiping under the big neem tree outside. Her husband and his friends liked to sit on string cots under the branches, talking about local politics as twilight arrived. In the winters, they built a small fire to keep warm. I loved sitting with them in its warmth, reveling in the sense of space and release I felt when I looked up at an entire galaxy of stars. Bhabhiji could never be part of this. As a woman of one of the village's highest castes, she had to live in purdah, or seclusion. Although she was spared from field work, she never ventured farther from her front door than the well that stood fifty feet away. Her husband finally came in to dinner late, but she did not eat until he had finished, and then only what was left. Most of her adult life had been spent entirely within the mud-and-brick walls of her home. Showing her face in the village would have hurt the reputation of her family. Her purdah was a mark of status for her husband; it proved that he was prosperous enough to provide for her and that he had a possession that had to be kept safe from the other men. At the end of my day in the village, when the worst of the heat was over, I used to look forward to walking to an old bathing pool at the edge of the fields and watching the sun go down. It was a five-minute walk from the house, but I don't think Bhabhiji, in thirty-three years, had ever been there.

And yet, today, India has a scattered though vigorous women's movement with the growing power to bring about some measure of reform. In 1988 in the Indian Parliament, women accounted for 10 percent of the members, whereas in the United States Congress, women represent 5 percent of the membership of both houses. In India, women have become doctors, lawyers, judges, scientists, business executives and airline pilots. Many married women with children have consum-

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Rides Wanted For

PROPOSALS INVITED FOR SINDHI 29/ 5.9 ... B.B.S. Software Engineer settled America from ...

SINDHI PARENTS WANTED ALLIANCE FOR THEIR U.S.A. ... son 27/ 178 Computer Engineer employed ...

SINDHI M.B.A. 26 YEARS TALL HANDSOME AMIL ... New York settled invites matrimonial alliance ...

SINDHI WELL KNOWN INDUSTRIALIST UHANSAGAR ... needs highly educated pretty girl Doctor Engr ...

SINDHI PARENTS OF HANDSOME BOY 27/ 5.7 ... well placed in Business & having income of ...

TAMIL

ALLIANCE INVITED FROM GOOD LOOKING SOUTH ... Brahmin bride Electronics BE / MBBS / M.Sc ...

ALLIANCE FOR 29/167/3500 M.COM. ... Bangalore ...

ALLIANCE FOR IYER VADAMA ... Rupapakasaya Uthiram bachelor 40/165 Com ...

ALLIANCE FOR SMART KERALA IYER BOY ... son 29/178/6000 PG Class officer in PSU ...

ALLIANCE FOR TAMIL IYER BOY 38/15/ 5000 ... B.Sc/ 5/11 / working in private company in ...

ALLIANCE INVITED FROM FAIR TALL ... professionally qualified Tamil girls for Vadama ...

ALLIANCE INVITED FOR HINDU VELLALA ... 40/183000 M.Sc. Ph.D. Assistant Professor from ...

ALLIANCE INVITED FOR PALGHAT IYER ... Gandam Kashya Gothram 30/165/8000 ...

ARTERED ACCOUNTANT 31 YEARS 170 CM ... well built, Noida, Kashiya lyengar ...

WELL SETTLED SOUTH INDIAN IYER BOY AGED 29 ... position need good looking homely girl ...

ALLIANCE IYER VADAMA KAUSHIKA POORATHI ... B.Com., 29/180/5000 from upper middle ...

ALLIANCE FOR 30 YEAR OLD SOUTH INDIAN IYER ... Preferable poor/ Orphan girl. Write Box No ...

VERY SLIM VERY FAIR AND BEAUTIFUL ... professional girls without spectacles or contacts for ...

ALLIANCE FOR HALVAI (VAISH) BHABHI BOY 27/ ... 179/ 3800/- Delhi Admn grade-II service (inspector) ...

ALLIANCE FOR JAIN BOY 26/172/4200 GOVT SERV ... vant from a Jain girl pret Govt servant, teacher ...

ALLIANCE FOR PROFESSIONALLY QUALIFIED ... senior executive Delhi, handsome 26/ 170, Ag ...

ALLIANCE FROM VAISH. GIRLS OF STATUS FAMILY ... for handsome smart fair Varshney boy 26/164 ...

ALLIANCE INVITED FOR RAJASTHANI PORNVAL ... Gupta boy 30 / 165 M.A. LL.B. D.L.L. for practi ...

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WANTED HOMELY BRIDE FOR 6000 NIVOGI ... Brahmin Srivatsa higher secondary boy 30/ 165/ ...

31/ 175 BANK ASST. MANAGER. ANDHRA BOY ... presently posted at Bombay and with good ...

AFFLUENT, EDUCATED AND CULTURED ANDHRA ... Vaidik, Velanadu Brahmin family, settled in Bombay ...

EXCEPTIONALLY BEAUTIFUL, SLIM, GORGEOUS ... Bansal 27/ 105 Class-I Officer (Engineer) Delhi ...

EXTREMELY BEAUTIFUL EDUCATED HOMEMLY GIRL ... for handsome, teletotaler non-smoker, businessman ...

FAIR, BEAUTIFUL GIRL FROM STATUS FAMILY ... Delhi based engineer, MBA from high status ...

ENGINEER, M B A FROM PREMIER INSTITUTES, 29/ ... 182, Bombay based. Currently pursuing doctoral ...

ANDHRA BRAHMIN ENGINEER 37/ 168 BACHELOR ... Koundanyasa invites alliances from qualified ...

ENGINEER, M B A FROM PREMIER INSTITUTES, 29/ ... 182, Bombay based. Currently pursuing doctoral ...

ANDHRA BRAHMIN ENGINEER 37/ 168 BACHELOR ... Koundanyasa invites alliances from qualified ...

AGARWAL BISA LUCKNOWIEST BANSAL SUITABLE ... male for 24/162/3500 M.Sc. Computer pro ...

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AGARWAL BISA LUCKNOWIEST BANSAL SUITABLE ... male for 24/162/3500 M.Sc. Computer pro ...

DYNAMIC AMBITIOUS INTELLIGENT FAIR HANDSOME ... Swetambar Oswal Jain Doctor 24/171 ...

EDUCATED SHARP FEATURED SMART HOMEMLY GIRL ... 24/ 168/ 5000 teletotaler Delhi middle class ...

ENGINEER MBA MATCH FOR DIGAMBAR JAIN ... BE/MBA 27/178/8000 Executive in private Com ...

EXCEPTIONALLY BEAUTIFUL, SLIM, GORGEOUS ... Bansal 27/ 105 Class-I Officer (Engineer) Delhi ...

EXTREMELY BEAUTIFUL EDUCATED HOMEMLY GIRL ... for handsome, teletotaler non-smoker, businessman ...

FAIR, BEAUTIFUL GIRL FROM STATUS FAMILY ... Delhi based engineer, MBA from high status ...

GUYTA 5-11/ 29 YEARS SMART M.B.B.S. DOCTOR ... working in Delhi based reputed hospital requir ...

HIGHLY REPUTED JAIN FAMILY SEEK ALLIANCE ... their son 28/170 B.E. M.S (USA), well plac ...

HOMELY BRIDE FROM HARDWAR FOR JAIN ... Oswal Swetambar divorcee 37/ 169 Central Govt ...

HOMEMLY EDUCATED PROFESSIONALLY QUALIFIED ... match for smart handsome and practicing FCA ...

HOMEMLY GIRL FOR AGRAWAL 24/178/64 Engin ... E.S.S.A.R group Surat pay 6500 father senior ...

HOUSE HOLD EXPERT BRIDE FOR BISA AGGARWAL ... Singhal 28/152 twelve pass. fair, slim boy hav ...

JAIN GARG BOY B.S. DIPLOMA MECHANICAL ... 31/165/6000 Engineer reputed company Chan ...

PROFESSIONAL JAIN SWETAMBAR FAMILY REQUI ... res match for 28/ 59' Engg near MBA em ...

JAIN WORKING IN LEADING LIMITED COMPANY ... 28/ 185 requires beautiful preferable working gi ...

JAISWAL DIGAMBAR JAIN 27/165/6000 B.COM ... (Hons) young, handsome. Stock and Shares bus ...

MARWARI AGARWAL 24x / 167 GRADUATE MANG ... lic well established share broker boy member re ...

MATCH BELOW 36 FROM DECENT FAMILY FOR ... Agarwal Engineer 43/168 industrialist divorcee ...

MATCH FOR 27/ 174/ 5000 FAIR TEE TOTALLER ... Aggarwal (Punjab) boy sub-inspector (Executive) ...

MATCH FOR BAMS DOCTOR, 23x/165, GOND ... boy, Independent Nursing Home near Chanagarh ...

MATCH FOR BISA AGARWAL JINDAL BOY 27/170 ... B.Pharma well established medical business income ...

MATCH FOR DIGAMBAR JAIN BOY 24/170 GRADU ... ate with Diploma in Civil Engineering, Register ...

MATCH FOR GOVAL BISA AGARWAL BOY ... M.Tech IITD 24/170/5000 civil engineer status ...

REQUIRED MATCH FOR HANDSOME, SMART, ... professional graduate in Central Govt. Civil ...

MATCH FOR SINGHAL ENGINEERING GRADUATE 27/ ... ASSISTANT COMMANDANT IN CENTRAL GOVT. ...

MATCH FOR SINGHAL ENGINEERING GRADUATE 27/ ... ASSISTANT COMMANDANT IN CENTRAL GOVT. ...

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MATCH FOR SINGHAL ENGINEERING GRADUATE 27/ ... ASSISTANT COMMANDANT IN CENTRAL GOVT. ...

WANTED TALL FAIR STATUSFUL EDUCATED ... HOMEMLY GIRL FROM A BEAUTIFUL FAMILY FOR ...

WANTED A SUITABLE MATCH FOR A WELL SETTL ... Agarwal boy 5 9' 729 own business in Lucknow ...

WANTED BEAUTIFUL GIRL FOR FAIR, SMART GUPTA ... 32/168 an diploma in Sanitary inspection bi ...

WANTED BEAUTIFUL TALENTED EDUCATED MATCH ... for smart handsome versatile Jain/ Agarwal 15 ...

WANTED BEAUTIFUL FAIR HOMEMLY MEDICO ... girl for handsome smart teletotaler MBBS ...

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WANTED BRIDE FOR GUPTA (KASHYAP) AGE 27 ... height 5'11" Servicing Ltd Co, net worth Rs 3200 ...

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ANTED I.A.S., ENGINEER NAMASUDRA GROOM...
beautiful bright complexioned sharp fea...
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riage. Write Box No. 54523 Times Of India, NewDeh...
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M.A. B.U.B. girl. Decent marriage. Downy seekers...
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CATHOLIC...
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ANTED SUITABLE MATCH FOR A BENGALI GIRL...
RSC for complexion slim homely pretty fair...

CIVIL/DEFENCE CLASS ONE OFFICERS/DOCTORS/...
engineers/ NRI's well placed professionals or...

MATCH FOR MA, BED, 32/ 152/ 2200, FAIR, SLIM...
Brahmin girl, public school teacher. (80079535)SNGM

WELL SETTLED HIGHLY EDUCATED MATCH FOR...
MBBS, MRCP Doctor girl 30 from well connected...

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ANTED SUITABLE MATCH FOR A BENGALI GIRL...
RSC for complexion slim homely pretty fair...

COMPATIBLE MATCH FOR CHARMING, TALL HIGH...
ly talented, self supporting girl from reputed...

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MBBS, MRCP Doctor girl 30 from well connected...

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WELL ESTABLISHED...
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SERVICE C.A. MBA EN...
GINEER OWN BUSI...
NESS ETC. FOR CON...
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B.S.C. M.A. ENGLISH...
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SLIM 23/162. BRAHMIN...
GIRL STATUS FAMILY...
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INDUSTRIALIST BRAHMIN FAMILY OF U.S. SEKS [AT]...
NRI/ industrialist match for their daughter 26/155...

SUITABLE MATCH FOR SARASWAT BRAHMIN GIRL...
5.4/73 yrs post graduate member district con...

SUITABLE MATCH FOR KANYAKUBJA SLIM 24/152...
fair slim girl from status family NRI US bay...

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fair slim girl from status family NRI US bay...

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## VII. SADHUS

Objective: To familiarize students with the role sadhus play in the Indian culture.

- A. Discuss roles the elderly and the pious play in our society.
- B. Distribute the picture of a sadhu. (See photograph on following page.) Discuss his physical appearance, why he is dressed that way, why he carries a bucket, what his role is in Indian life.
- C. With a partner list the positive and negative aspects of being a sadhu.

## VIII. ART PROJECT

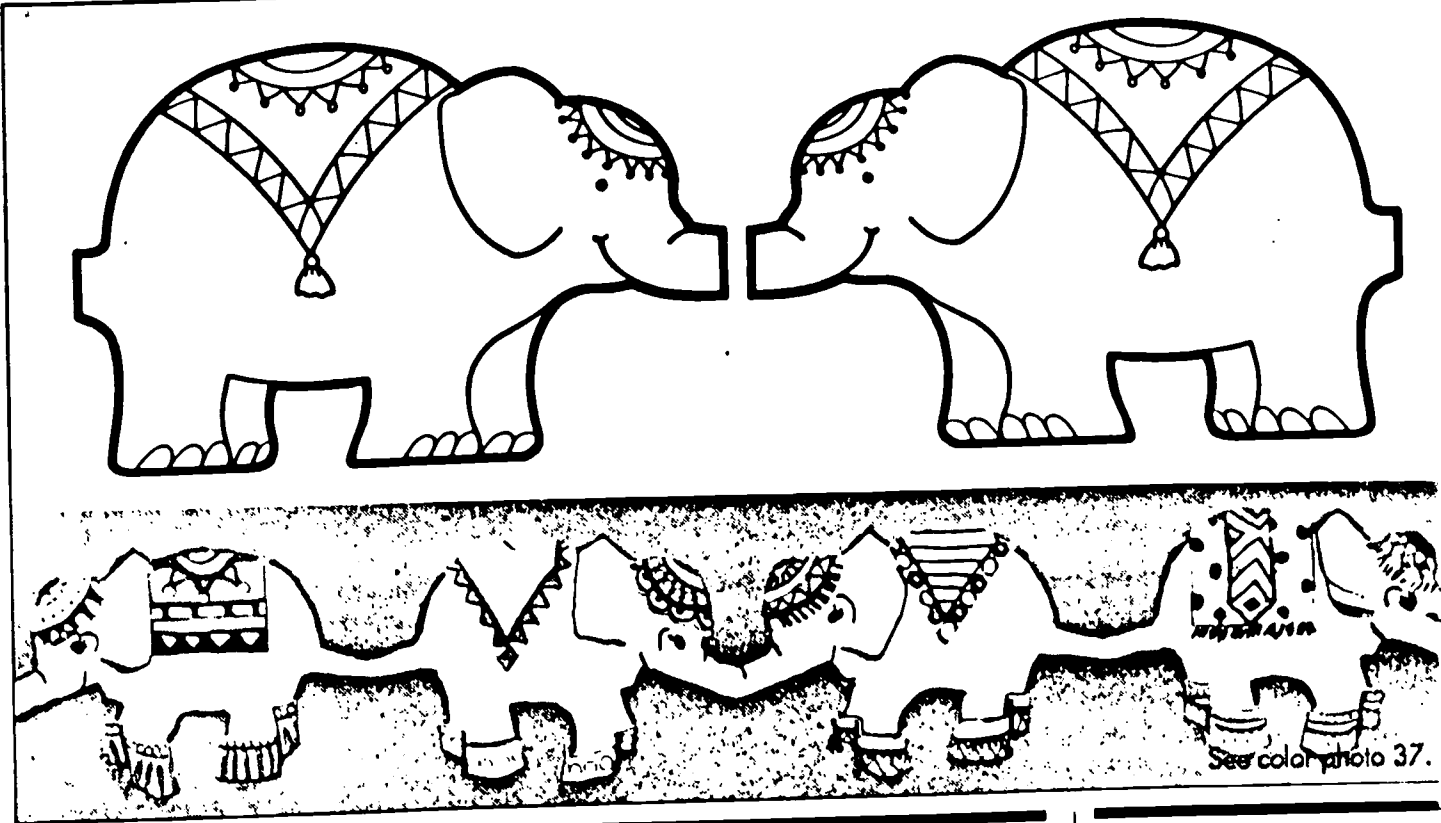
Objective: To familiarize students with a design that would be representative of Indian art.

1. Show pictures of Indian elephants and discuss how they are used, their size, strength, and physical characteristics.
2. Have students make an elephant pattern. They will follow the attached directions to make the paper applique. Elephants will be decorated with sequins, glitter, scraps of fabric and paint.
3. Additional elephants may be cut, pasted on smaller pieces of paper and used as note cards.

Lesson VII



Shaivite Sadhu with beads and trident. Courtesy: Seymour M. Greenstone, M.D.



# Paper Appliqué

## Materials

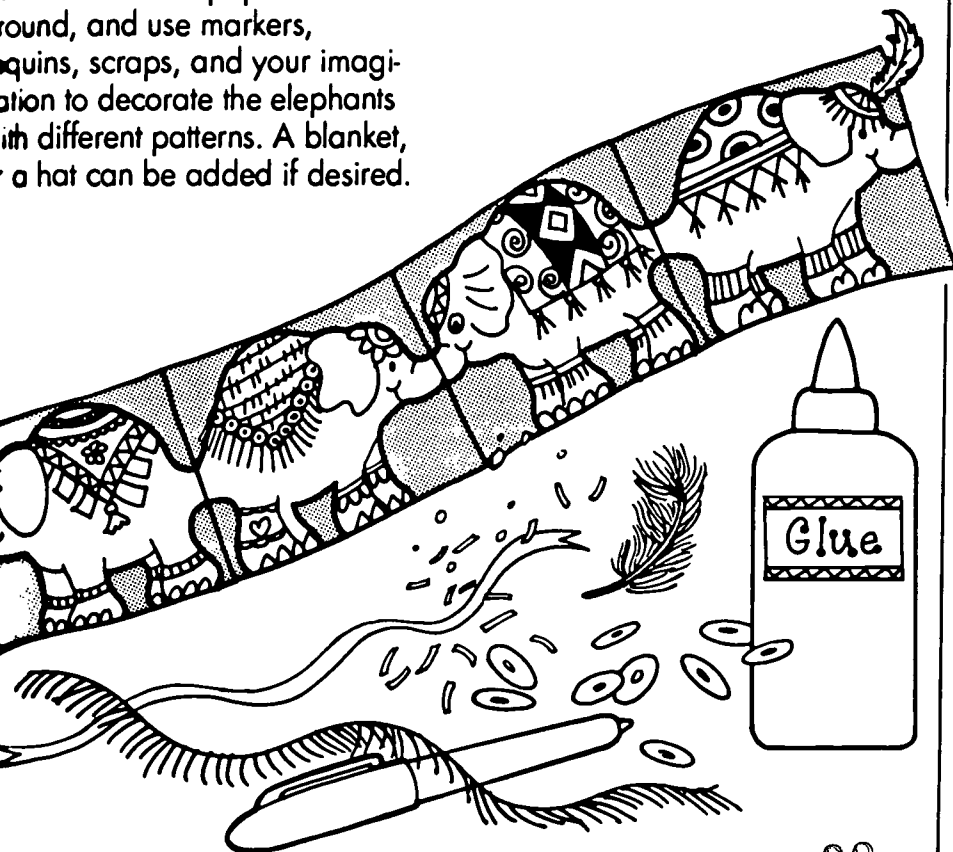
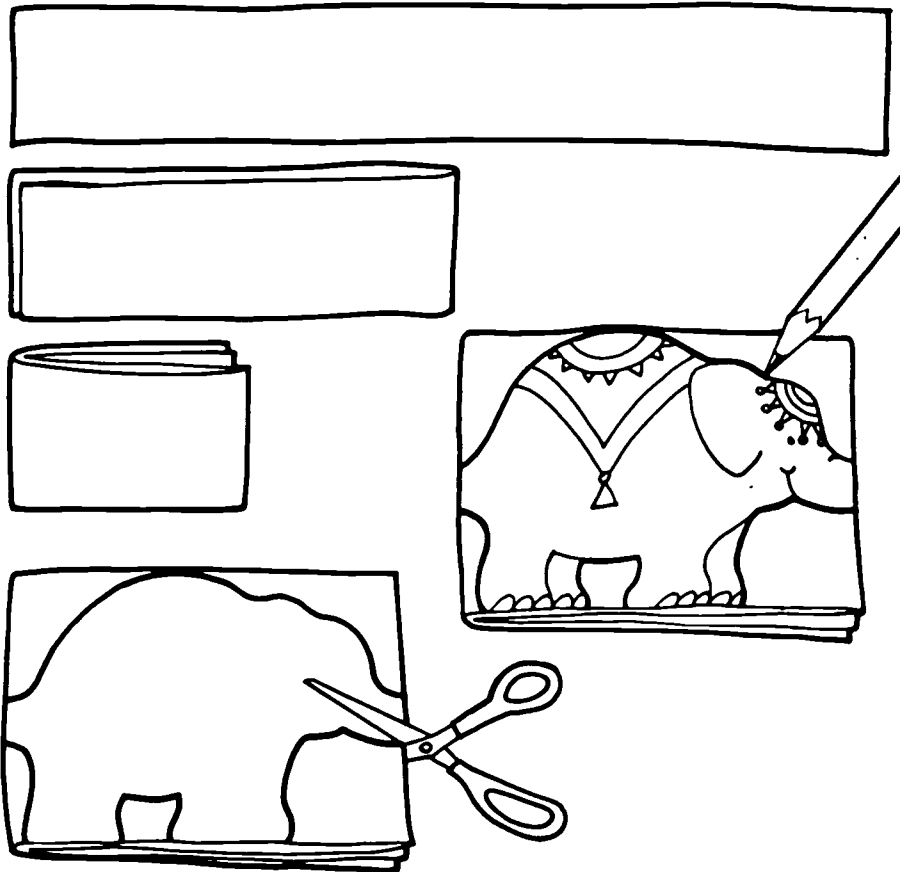
- elephant pattern on page 98
- white or gray construction paper, 3" x 18" (one per student)
- dark construction paper, 4" x 18" (one per student)
- scissors
- glue
- fine-line markers
- sequins
- wallpaper, wrapping paper, or fabric scraps

## Teacher Preparation

Prepare the elephant pattern for each student to trace.

## Procedure

1. Fold the white or gray construction paper in half (3" x 9") and fold in half again (3" x 4 1/2").
2. Trace the elephant pattern on the folded construction paper, making sure the trunk and the tail touch the folded edges.
3. Cut out the elephant. (Be careful not to cut the elephants' feet at the trunk and tail.) Unfold the paper carefully to reveal four connected elephants.
4. Glue the four elephants on the dark construction paper background, and use markers, sequins, scraps, and your imagination to decorate the elephants with different patterns. A blanket, a hat can be added if desired.



## Variation

- Fold a piece of black paper in half and cut out an elephant shape leaving the top of the elephant uncut along the fold. Open the cutout and glue the symmetrical elephant design on a paper of contrasting color.

## Integration

- Find more information about elephants and report on them to the class.
- Make elephants out of clay and create an elephant caravan with the clay figures. Write an adventure story about it.



## IX. URBAN INDIAN TEENAGERS

Objective: To discover similarities and differences that exist among teenagers in India and the U.S.

1. Have students write a brief description of their family life, career plans, marriage plans, and the role religion plays in their life. Discuss.

2. Have students work with a partner. Give each group a biography of an Indian teenager. Have students read it, focusing on the above characteristics.

3. Have students compare their life to the one they just read.

4. Form a group of four and exchange observations.

5. Have students write a paragraph about something new and interesting that they learned about teenage life in India.

## VINAY KAPOOR

### AGE 17—HINDU

Sunglasses—when Americans think about them they also think about summer, the beach and fun in the sun. For Vinay Kapoor sunglasses take on a more serious train of thought. At seventeen, Vinay has been employed for three years selling sunglasses from a modest-sized window stand in Connaught Place, New Delhi's busy, fast moving business and shopping center.

Vinay lives with his family in the old city of Delhi. He has six brothers and four sisters. His father is retired now and his three older brothers are running the family business. The oldest is an accountant, the second oldest an eyeglass repairman and the brother just a few years older than Vinay is also a salesman with a larger shop in another area of the city. Vinay is the youngest member of the family business and has the lowest status in terms of where he works and what he does.

The family business was not Vinay's first choice for a career. His dream in life was to join the Indian Navy but competition is hard and when he failed his mathematics examination at the end of tenth grade, he had to drop out of school. This made him ineligible to take the Navy entrance examination.

Working seven days a week, from 8 A.M. to 7:30 P.M., brings Vinay a monthly income of about four hundred rupees. Since he still lives at home, he gives most of the money to his mother. She provides him with food, clothing, a place to sleep and any other necessities. He keeps fifty rupees for himself to pay for his transportation to and from work with a little left over to see a movie or two. He used to smoke cigarettes but has given them up because they are too expensive. He does not drink or gamble because they are bad habits and he cannot afford to anyway.

Vinay's workday does not end at 7:30 in the evening. After arriving home at 8 P.M. and eating dinner, he works with his brother learning to repair eyeglasses until he goes to sleep. He has no time to socialize with neighbors or friends—work is his main objective.

When asked about the future he says that he expects to get married some day but not until he can earn much more money—maybe when he is twenty-eight years old or so. Now he cannot afford to support a wife and children. He is not sure if he will meet his own wife or let his parents arrange his marriage for him. He points out that he has very little time to look for a wife himself. When he does marry he hopes God will bless him with two sons and no more.

Since he now has no time to go back to school and prepare for the Navy entrance examination Vinay's new dream is to own his own shop—a real shop in which customers can walk in and sit down to be waited on—not a window stand on the sidewalk of Connaught Place.

## HARDEEP SINGH GILL

AGE 15—SIKH

A handsome boy with a bright smile sits next to a blanket display of toys—not elaborate, expensive toys but small entertaining ones that pop up like a jack-in-a-box. Hardeep has been employed since he was eight years old. His parents are janitors for a set of offices in Connaught Place, the business district of New Delhi. For the past eight years Hardeep has helped his parents clean the offices for two hours after school at the rate of twenty rupees per month. In addition to this, he has started a business on his own during the vacation months and weekends. He buys small toys from a distributor and sells them from his little display blanket in front of the offices he cleans. This job brings in more money. On a good week he can earn fifteen to twenty rupees.

Hardeep lives with his parents and eight brothers and two sisters in a one-room tenement in the old city of Delhi. In addition to the one large room which has a television, there is a kitchen area outside and a common bathroom for the entire building.

Hardeep is very proud of the fact that he has passed to grade nine at the M.B. Boys Higher Secondary Government School without ever failing a grade. He plans to attend school until he finishes tenth grade and then become a bus driver. He studies very hard and gets about one hour of homework a day. His favorite subject is English and his least favorite is art, not because he does not like to draw but because the art supplies are expensive.

Having girlfriends is out of the question. His parents would not approve of that nor would they approve of him drinking, smoking or gambling. Yet he gets along with his parents well. His mother is very loving and affectionate. He is also very close to his father. His father has never beaten him and Hardeep can go out to play with the boys whenever he has the time.

Sometimes Hardeep's friends go to Connaught Place and tease him because he works and they do not. This bothers him but he still works to contribute more money to the household. His parents do not force him to work but he feels an obligation to help out at home. Because of the extra money he is able to make, his younger brothers and sisters are all attending school and the family has some luxuries such as a television set and an air-cooler. He feels lucky to be able to attend school and work as well.

As for the future, Hardeep does not plan to marry until he is twenty-five. He is not sure whether his parents will arrange his marriage or whether he will want to find his own bride. When asked how many children he would like to have his answer was: "As many as God gives me."

## SHALINI PATNI

### AGE 14—JAIN

How would you like to live in a house with eight adults and numerous brothers and sisters? Shalini loves the fact that she is surrounded by her father's family: his three brothers, their wives and children. Shalini is part of a joint household. Each brother in the family has his own apartment and all four are connected to each other. There is one telephone for the entire family as well as one chauffeured car. Her family owns a joint business dealing in several consumer items such as laundry detergent and plastic containers.

Shalini has just started the tenth grade at St. Angela Sophia Higher Secondary School in Jaipur. She is majoring in the sciences and plans to be a doctor some day. Her favorite subject is biology.

Although Shalini does not go out to visit with friends very often she does lead an active life. She has only one brother who is a year younger than her but she has ten cousin-brothers and sisters who live within the family compound. They all get along well and most evenings spend their free time together. A favorite activity is watching television at her eldest uncle's living quarters.

Shalini receives a set amount of pocket money per month. She spends her ten rupees on books, records, ornaments for her room and most recently a new badminton racket. Shalini does visit friends in the afternoon, after school. Since her last class ends at 12:30 P.M. she sometimes goes to a friend's house for lunch and spends the afternoon talking or playing games. Monopoly is a favorite among her friends. These visits never include boys. Her only chance of meeting boys is when the family is entertaining friends.

Dating is not approved of by Shalini's family. She agrees with their thinking. She says that if the girls in her family dated their names and reputations would be spoiled. People in Jaipur would talk and the whole community would be upset. Consequently, Shalini expects her parents to arrange her marriage for her. Since she wants to devote herself to providing medical care for the less fortunate, she really does not want to get married. She feels she cannot give full attention to both a career and marriage. However, she also realizes that her parents would probably be upset if she did not get married eventually. She hopes that when the time comes either her parents or Shalini herself will have changed her mind.

Shalini considers herself to be a very religious person. She is a strict vegetarian in accordance with the beliefs of the Jain religion. She says she values life more than anything else and is thankful to god for making her a human being. She is grateful for the comfortable lifestyle that she is able to live and expresses it by giving some of her pocket money to the poor and praying daily at the temple across the street from her house.

## MEENAKSHI MALHOTRA

### AGE 16—HINDU

A short, Western style hair cut, loose Indian shirt, scarf and jeans is the way you will find Meenakshi dressed most days. She is an interesting blend of tradition and modernity not only in the way she dresses but more importantly in the way she thinks.

Meenakshi has a very comfortable life. She lives in suburban New Delhi with her parents and two younger sisters. Her father owns a printing firm and there is enough money for several modern conveniences. The family owns an air-conditioner, a refrigerator, a television set and a car. Meenakshi does not get a fixed amount of pocket money and says she would not like to. She thinks she "makes out better" asking for money whenever she needs it. Most of the time Meenakshi spends her money on movie tickets, Western style clothing which she buys often when she goes on shopping trips with girlfriends to Connaught Place, and sometimes on posters and jewelry.

Dances and parties are part of Meenakshi's social life. She belongs to a private club and has an opportunity to meet many young people there. The club offers entertainment for the entire family but especially for teenagers. It provides a swimming pool, tennis and squash courts, as well as ping-pong and badminton to keep them busy. Dances are held for the young people twice a month and almost everyone shows up in jeans to dance to the "beat group's" latest pop music.

Meenakshi plans to go to college and hopes later she can get a job in the government. She feels that an education is important not only for career goals but also to be a wise and well-educated mother.

Meenakshi and her parents have not really experienced the generation gap. In fact, she feels that her parents are lenient most of the time. The only arguments they seem to have center on how late she should be out in the evening (her parents say ten o'clock and she says midnight) and her casual appearance. Both of Meenakshi's parents get tired of seeing their attractive daughter in jeans most of the time.

For all her modern outlook, Meenakshi remains traditional in her attitude about marriage. She fully supports the idea of having an arranged marriage. She says it is the custom in her family and a very wise one at that. Love marriages, Meenakshi thinks, are not as happy as arranged ones. In fact, of the two love marriages she knows personally, one couple is in the process of getting a divorce. Meenakshi feels there is too much risk involved in committing oneself to someone based on love or a casual acquaintance. When her parents arrange her marriage they will take a long time, perhaps a year, to make sure that her future husband is the best possible match for her. When that time comes, she will have to throw out her jeans and start wearing saris because Meenakshi wants to be a respectable married woman.

**ASHA RANI**  
**AGE 16—HINDU**

Many have told her that her embroidery work is marvelous. Her classmates and teachers think she is one of the best stitchers in the Institute. Asha is a very petite young lady. She stands less than five feet tall and does not weigh over ninety pounds. She has a very pretty face and long shiny hair that she wears in two looped pigtales.

Asha was fortunate enough to pass the entrance examination to the Industrial Training Institute for Women in New Delhi. As a student at the Institute, Asha receives free tuition, lunch and bus transportation. Without this scholarship from the Indian government, Asha would not be able to get any training beyond the tenth grade diploma she earned from a government school.

Asha's family is quite poor. There are five sisters and one brother in her family. Her father earns a low wage as a hospital orderly and her mother cannot work because she has so many young children to care for.

A social life as most American teenagers have is out of the question for Asha. Her only socializing consists of visiting relatives with her family on festival days. On a normal school day Asha rises early in the morning to help her mother prepare breakfast for the younger children and then heads off for school to attend her 9 o'clock class. When she finishes school at 4:30 P.M. she returns home to help her mother again with the cooking and the care of her younger siblings. She enjoys reading Hindi childrens' stories to her brother and sisters. Dinner is usually served at 9 o'clock and afterwards Asha mostly spends time working on her embroidery assignment for school the next day.

By 10:30 P.M. Asha is very tired and needs her rest for the next long day ahead of her. Asha does not mind the hard life she has to live. She is looking forward to a time in the near future when she will be able to get a job with a textile company or open her own embroidery shop. She will be able to earn around eight hundred rupees a month; much more than the family income now.

Asha is not only counting on the training she is now receiving to get a good paying job, but also to have more to offer in a marriage arrangement when the time comes. She expects that her family will arrange her marriage for her by the time she is twenty or twenty-one. Such skills will enable Asha to get a wealthier husband, thus providing her with a better lifestyle. Hopefully she will not have to live in a small two-room apartment with kitchen and bathroom like the one her family shares now.

When asked about her feelings regarding an arranged marriage Asha replies in a very practical manner... "I do not know any boys and do not have the time to meet them. Furthermore, my parents know me best and will find someone who will like my qualities."

## RAEQUAH YOUSOOF

### AGE 13—MOSLEM

"I will have to start wearing the burkah when I am fifteen. My parents are quite liberal as far as this is concerned so I will only have to wear it to and from religious services." The garment that Raequah is talking about is a black cloak and veil that many Moslem women in India wear. The wearing of this clothing stems from an ancient tradition primarily to protect women from the stares and advances of men. Today it is worn as a tradition. Raequah is not upset about having to "cover up" in a few years but neither is she very enthusiastic about it. She says it is an old tradition and many in Bombay have given it up. At least she will not have to wear the burkah every time she goes outdoors.

Raequah's rebellion against tradition has met with little success. The burkah is only one visible example of the Islamic tradition that a woman should remain at home—first her father's home and then her husband's home. As a result Raequah does not lead a very active social life. Although she attends an all-girl convent school in Bombay, she is not allowed to invite girlfriends to her home nor is she allowed to visit them. Occasionally she is permitted to go to an afternoon movie with other Moslem friends.

Sometimes she argues with her parents about letting her go out more often but it only leaves her more upset. She says her parents stand firm on their attitude and will not bend very often. Though recently Raequah did have a short break from her parents strict control. She spent a month visiting her grandparents in Karachi, Pakistan. Although they also are very strict Moslems, Raequah's grandfather considers her his favorite. She had a great deal of success talking him into letting her "gallivant around" with two of her older male cousins. With her parents not there to object, Raequah was able to make new friends, go on picnics and to the movies quite frequently. She has become penpals with two young men who are friends of her cousins. Her parents do not know that she keeps up a steady correspondence with them.

Although Raequah prefers to have a love marriage when she is about nineteen or twenty she does not think she will have the chance. She is already talking to her parents about sending her to travel around the world with one of her cousins and hopes she will be able to meet a nice Moslem man during that time. She knows that it is rather an impossible dream but hopes that her grandfather will come to her rescue by providing the required money for such an excursion. If he does so, her parents will not be in a position to refuse such a gracious gift.

In the meantime, Raequah spends her hours at home reading, listening to American music as well as classical Indian music, learning how to cook and practicing her embroidery. She recently was allowed to start guitar lessons and enjoys them very much.



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