

Name:

Period:

Due Date:

7th Grade Social Studies

Unit 9 Packet- New Nations Emerge

Part 1: Vocabulary: (40% of grade) identify or explain the significance of each term/ person/ place listed using the internet, use dictionary.com, encyclopedia.com, biography.com or history.com

9.1 India and Pakistan	-----
1. Jawaharlal Nehru	
2. Mohandas (Mahatma) Gandhi	
3. Mohammad Ali Jinnah	
4. Partition of India	
5. Pakistan	
6. India	
7. Civil Disobedience	
8. Salt March	
9.2 Israel and Palestine	-----
9. Palestine	
10. Israel	
11. Palestine Liberation Organization (PLO)	

12. Intifada	
13. Zionism	

Part 2: Essential Questions: (40% of grade; 20 points each, all 3 possible 10 points Extra Credit) Answer each question thoroughly

1. What are the similarities and differences between the independence movements of Israel and India?

2. In what ways did religious differences create new nations?

3. How did the emergence of new nations create or interrupt peace and prosperity for the people living in these areas (ie: Israel and India)?

Part 3: Document Analysis: Using the attached HIPP Document Analysis sheet interpret the meaning of the letter below.

Letter from Gandhi to the Viceroy, Lord Irwin

Dear Friends

Before embarking on Civil Disobedience and taking the risk I have dreaded to take all three years, I would again approach you and find a way out.

My personal faith is absolutely clear. I cannot intentionally hurt anything that lives, much less fellow human beings, even though they may do the greatest wrong to me and mine. Whilst, therefore, I hold the British rule to be a curse, I do not intend harm to a single Englishman or to any legitimate interest he may have in India.

I must not be misunderstood. Though I hold the British rule in India to be a curse, I do not, therefore, consider Englishmen in general to be worse than any other people on earth. I have the privilege of claiming many Englishmen as dearest friends. Indeed much that I have learnt of the evil of British rule is due to the writings of frank and courageous Englishmen who have not hesitated to tell the unpalatable truth about that rule.

And why do I regard the British rule as a curse?

It has impoverished the dumb millions by a system of progressive exploitation and by a ruinously expensive military and civil administration which the country can never afford.

It has reduced us politically to serfdom. It has sapped the foundations of our culture. And, by the policy of disarmament, it has degraded us spiritually. Lacking the inward strength, we have been reduced, by all but universal disarmament, to a State bordering on cowardly helplessness.

In common with many of my countrymen, I had hugged the fond hope that the proposed Round Table Conference might furnish a solution. But when you said plainly that you could not give any assurance that you or the British Cabinet would pledge yourselves to support a scheme of full Dominion Status, the Round Table Conference could not possibly furnish the solution for which vocal India is consciously, and the dumb millions are unconsciously, thirsting. Needless to say there never was any question of Parliament's verdict being anticipated. Instances are not wanting of the British Cabinet, in anticipation of the Parliamentary verdict, having pledged itself to a particular policy.

The Delhi interview having miscarried, there was no option for Pandit Motilal Nehru and me but to take steps to carry out the solemn resolution of the Congress arrived at in Calcutta at its session in 1928.

But the resolution of Independence should cause no alarm, if the word Dominion Status mentioned in your announcement had been used in its accepted sense. For, has it not been admitted by responsible British statesmen, that Dominion Status is virtual Independence? What, however, I fear is that there never has been any intention of granting such Dominion Status to India in the immediate future.

But this is all past history. Since the announcement many events have happened which show unmistakably the trend of British policy.....

.....This non-violence will be expressed through civil disobedience, for the moment confined to the inmates of the Satyagraha Ashram, but ultimately designed to cover all those who choose to join the movement with its obvious limitations.

I know that in embarking on non-violence I shall be running what might fairly be termed a mad risk. But the victories of truth have never been won without risks, often of the gravest character. Conversion of a nation that has consciously or unconsciously preyed upon another, far more numerous, far more ancient and no less cultured than itself, is worth any amount of risk.

I have deliberately used the word conversion. For my ambition is no less than to convert the British people, through non-violence, and thus make them see the wrong they have done to India. I do not seek to harm your people. I want to serve them even as I want to serve my own. I believe that I have always served them. I served them up to 1919 blindly. But when my eyes were opened and I conceived non-cooperation, the object still was to serve them. I employed the same weapon that I have in all humility successfully used against the dearest members of my family. If I have equal love for your people with mine it will not long remain hidden. It will be acknowledged by them even as the member of my family acknowledged it after they had tried me for several years. If the people join me as I expect they will, the sufferings they will undergo, unless the British nation sooner retraces its steps, will be enough to melt the stoniest hearts.

The plan through civil disobedience will be to combat such evils as I have sampled out. If we want to sever the British connection it is because of such evils. When they are removed the path becomes easy. Then the way to friendly negotiation will be open. If the British commerce with India is purified of greed, you will have no difficulty in recognising our independence. I respectfully invite you then to pave the way for an immediate removal of those evils, and thus open a way for a real conference between equals, interested only in promoting the common good of mankind through voluntary fellowship and in arranging terms of mutual help and commerce equally suited to both. You have unnecessarily laid stress upon the communal problems that unhappily affect this land. Important though they undoubtedly are for the consideration of any scheme of Government, they have little bearing on the greater problems which are above communities and which affect them all equally. But if you cannot see your way to deal with these evils and my letter makes no appeal to your heart, on the 11th day of this month, I shall proceed with such co-workers of the Ashram as I can take, to disregard the provisions of the salt laws. I regard this tax to be the most iniquitous of all from the poor man's standpoint. As the Independence movement is essentially for the poorest in the land the beginning will be made with this evil. The wonder is that we have submitted to the cruel monopoly for so long. It is, I know, open to you to frustrate my design by arresting me. I hope

that there will be tens of thousands ready in a disciplined manner, to take up the work after me, and in the act of disobeying the Salt Act to lay themselves open to the penalties of a law that should never disfigured the Statute book.

I have no desire to cause you unnecessary embarrassment, or any at all, so far as I can help. If you think that there is any substance in my letter, and if you will care to discuss matters with me, and if to that end you would like me to postpone publication of this letter. I shall gladly refrain on receipt of a telegram to that effect soon after this reaches you. You will, however, do me the favour not to deflect me from my course unless you can see your way to conform to the substance of this letter.

This letter is not in any way intended as a threat but is a simple and sacred duty peremptory on a civil resister. Therefore I am having it specially delivered by a young English friend who believes in the Indian cause and is a full believer in non-violence, and whom Providence seems to have sent to me, as it were, for the very purpose.

I remain

Your sincerely friend

(Sd.) M.K. Gandhi

H.I.P.P.: DBQ and Document Analysis (20% of grade- 5 points each)

1. HISTORICAL CONTEXT-Connect the document to specific historical events using outside examples. Connect the document across time to earlier and/or later eras or across space to events happening in different places. (What else is going on in the world that you need to know to help you understand the document? This is the background info, like the scrolling text at the beginning of Star Wars)

2. INTENDED AUDIENCE-Identify a person or group the author expects to inform or influence.

3. POINT OF VIEW-What do think the author's point of view is on the topic shown in the document? Is there any evidence of bias? If so provide specific details.

4. PURPOSE-Why did the author create the source?