

Grade: 8

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 5 - 6

Unit Name: Sikhs (ਸਿੱਖ) in the 19th Century

Title: Mutiny of 1857

Standards

Standard 2: Sikh Tensions in the 19th Century

- Students identify the uneasy relationship between the Rāj (ਰਾਜ) and the Khālṣā (ਖਾਲਸਾ).
 - Students will understand the uneasy relationship between these forces: Dalīp Singh (ਦਲੀਪ ਸਿੰਘ), Mutiny of 1857, Sikh enlistment in the army, Singh Sabhā (ਸਿੰਘ ਸਭਾ) Movement, Gadar (ਗਦਰ) Movement, Babbar Akālīs (ਬੱਬਰ ਅਕਾਲੀ), Gurduārā (ਗੁਰਦੁਆਰਾ) Reform Movement, Bhagat Singh and Udham Singh (ਭਗਤ ਸਿੰਘ ਅਤੇ ਉਧਮ ਸਿੰਘ), etc.
 - Students will understand the two forces within Sikh sociological history—resistance (Khālṣā) versus accommodation and connivance (Dillī Sarkār - ਦਿੱਲੀ ਸਰਕਾਰ)/Outside Forces.

Objective

1. Students will learn about the Mutiny of 1857 through a reenactment of the event.

Prerequisites

- Lessons 1-4 on Sikhs in the 19th Century

Materials

- Copy of the reading (The Mutiny of 1857) for each student (in Teacher Resources)
- Copy of the key points (in Teacher Resources)
- Copy of presentation requirements for each group (in Teacher Resources)
- Props (Some suggestions are: *Dastārs* (ਦਸਤਾਰ), fake swords, etc.)
- Paper for signs

Advanced Preparation

- Teacher should be familiar with the incident; doing some prior reading might help.
- Be ready to help students with their skit of the event while they are in class.
- This lesson should be conducted over two days. Student skits should be performed on the second day.

Engagement (15 to 20 minutes)

- Ask students to think about what is needed to make an interesting performance or presentation or skit.
- Make sure by the end of this discussion that students have mentioned the important points of a good presentation (in Teacher Resources).
- Hand out the presentation-requirements sheet and go over it with the students.
- Address any questions they might have.
- Tell them that they are going to do a skit on the Mutiny of 1857.
- Ask them what they think the skit may be about just from this name?
- Write responses on the board if you wish to.

Exploration (35 minutes)

- Hand out the reading on The Mutiny and let everyone read silently for 7-10 minutes.
- Have them take notes in their journals.
- Then put students into performance groups.
- Let them work on their presentations. They might want to take their journals so they can write down any dialogue they wish to include.
- Walk around and assist those groups that might need help and make sure other groups are on track.
- Call the entire class back and address any concerns or questions they might have come up with, while preparing, before you let them go for the day.

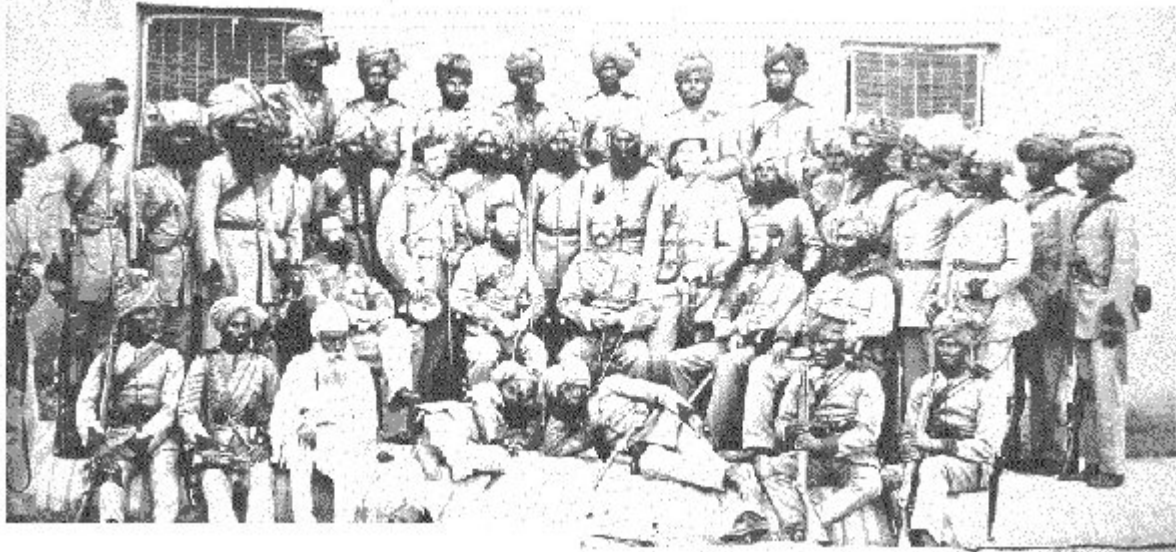
Explanation/ Extension (5-10minutes)

- Students should analyze and discuss how the Mutiny had a very different effect on the Sikhs and Pañjāb.

Evaluation (On-going)

- Student's presentations will be evaluated in the next class.

Teacher Resources



The Sepoy Mutiny: 1857 A.D.

By the year 1857 the British had established complete control of India. As western education was introduced and missionaries were diminished, resentment against Europeans grew.

The mutiny of the Sepoy (native troops in the British army) began on 10 May 1857, when Indian soldiers, who had been placed in irons for refusing to accept new cartridges, were rescued by their comrades. The greased cartridges had to be bitten off before use, and the manufacturers had supplied a grease made with the fat of beef and pork—repulsive to both Hindūs and Muslims.

The Indian troops stationed at Dillī (ਦਿੱਲੀ) joined the mutineers and proclaimed Bahādur Shāh (ਬਹਾਦੁਰ ਸ਼ਾਹ), the Mughal emperor, as their leader. The capture of Dillī turned the mutiny into a wide-spread revolt. However, the Hindū and Muslim leaders were not united and were not able to effectively fight the British. The Muslims sought to restore Muslim rule, and the Hindūs hoped to put the Marāṭhās (ਮਰਾਠਾ) back in power. The two communities were only united to that extent that they were fighting a common enemy, the British.

The situation was different in Pañjāb from that in the rest of India. The Sikhs, who might have tried to regain some power, were leaderless. Dalīp Singh (ਦਲੀਪ ਸਿੰਘ) had renounced Sikhī (ਸਿੱਖੀ) and was in the process of converting himself into an English gentleman. The Sikhs really did not have anyone to call upon as a leader. Besides, the Sikh soldiers did not share the same frustrations as the Hindū and Muslim soldiers. The Sikh soldiers were allowed to wear their turbans and beards and observe the practices of the Khālsā (ਖਾਲਸਾ). In fact, for almost the entire Mutiny, the Sikhs were on the side of the British. In Pañjāb (ਪੰਜਾਬੀ), the Sikhs were so hostile to the Muslims that they supported the British against the Mughal restoration in Dillī. The British recaptured Dillī in the fall of 1857. More revolts followed the next year but by spring 1858, the British were again in full control of India.

Key points to The Mutiny of 1857

- Many states were annexed when their rulers failed to produce natural heirs. However, both Hindūs and Muslims did have leaders that they wanted to put in control.

- “During the Mutiny of 1857, the Muslims sought restoration of the rule of Muslim princes and rulers, and the Hindūs hoped to put the Marāṭhā (मराठा) rulers back into power. The princes of the two communities had a unity of purpose in putting up a common front against a common enemy, the British.”
- The sepoys (the word for soldier) were particularly affected by the anti-British feeling that prevailed in the country.
- The sepoys, both Hindūs and Muslim believed that this was the time to make a choice, to either give up their jobs or continue to serve the English.
- Most Hindūs and Muslims did not see the point in continuing to serve the English for several reasons: very low pay, sending them overseas for duty, disrespectful treatment, etc..
- The situation in Pañjāb was different from the rest of India. The Sikhs were leaderless, so did not see the point in fighting for power against the British.
- Sikh soldiers also did not share the grievances of the Hindostānī (ਹਿੰਦੋਸਤਾਨੀ) sepoys. They were allowed to keep their turbans, beards, etc. Also, the Sikh soldiers did not have an issue with the story that the new, more efficient, Enfield rifle had grease extracted from the fat of cows and pigs on the caps of the cartridges.
- There were many outbreaks of violence throughout the country during this time.
- An important outcome of the mutiny for the Sikhs was that service in the armed forces was thrown open to them, and they became the most sought-after recruits for the British army.
- There were also some important administrative changes. For example, with Pañjāb, the adding of Hariāṇā (ਹਰਿਆਣਾ) and Dillī to the province. These new districts were inhabited by people who did not speak Pañjābi and had no true understanding of the Pañjābi culture. In fact, their way of life and values were completely different from that of the Sikhs of Pañjāb.

Adapted From: Singh, Khushwant: A History of the Sikh: Volume II: 1839-2004. Oxford University Press, New Dillī. 1999.

Note to Teacher: You may choose to give the additional articles below to students to read through, if there is sufficient time

1. <http://www.sikhspectrum.com/052005/1857.htm>
2. http://www.sikhspectrum.com/082007/1857_b.htm

Presentation Requirements and Points to Remember:

- Each group will have 10 to 15 minutes to present a skit on the Sepoy Mutiny of 1857.
- Understand that you might have to use your creativity, based on the information that has been provided, to develop a meaningful skit that will help us better understand the Mutiny of 1857 and the impact it had on the Sikhs.
- Each student in the group must have a role which they will be individually evaluated on.
- Make sure you hold the attention of your audience throughout the presentation. Use of visual aids and props are highly recommended.
- Make sure you practice at least two times before the actual presentation and are clear and loud during the presentation.
- STAY ON TOPIC!!!

Four Keys for a Successful Presentation:

- Timing
- Attention
- Personal approach
- Practice

Evaluation of Presentation Skills

Point	Poor				Satisfactory			Outstanding	
Timing	1	2	3	4	5	6	7	8	9
Maintaining attention	1	2	3	4	5	6	7	8	9
Personal Approach	1	2	3	4	5	6	7	8	9
Gesture	1	2	3	4	5	6	7	8	9
Voice	1	2	3	4	5	6	7	8	9
Eye contact	1	2	3	4	5	6	7	8	9
Visual aids	1	2	3	4	5	6	7	8	9
Simplicity	1	2	3	4	5	6	7	8	9
Amount of text	1	2	3	4	5	6	7	8	9
Font	1	2	3	4	5	6	7	8	9
Clarity of key points	1	2	3	4	5	6	7	8	9
Use of visual aids	1	2	3	4	5	6	7	8	9
Comments									
Strengths									
Weaknesses									

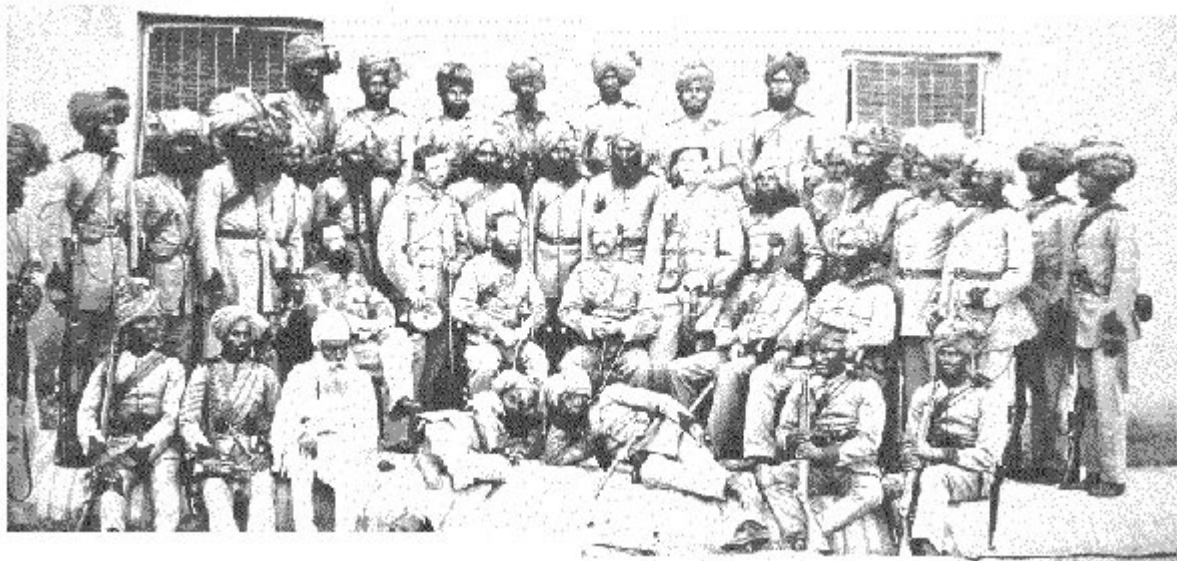
Presenter: _____**Evaluator:** _____

Lord Dalhousie. His conversion remains controversial because he was continuously exposed to Christian texts under John Login. His two closest childhood friends were also both English, one being the child of Anglican missionaries.

In 1854, he was sent to exile in England, his 'poor health' also being cited. While he was in exile, he began to learn more about Sikhī and became eager to return to India. However, this became very difficult because of the tight control by the British on all his moves. Finally, in 1886, he tried to return to India but was intercepted in Aden where he had informal re-conversion ceremony to Sikhī. He was then forced to return to Europe. He did eventually make it to India, in 1860, to bring his mother back.

Additional Resources:

- Aijazuddin, F.S. *Sikh Portraits by European Artists*, Sotheby Parke Bernet, London & Oxford University Press, Karachi and New delhi, 1979.
- Bance, Peter (Bhupinder Singh Bance). *The Dalīp Singh's*. Sutton Publishing, ISBN 0-7509-3488-3
- Campbell, Christy. *The Maharaja's Box: An Imperial Story of Conspiracy, Love and a Guru's Prophecy*. Harper Collins, ISBN 0-00-653078-8



The Sepoy Mutiny: 1857 A.D.

By the year 1857 the British had established complete control of India. As western education was introduced and missionaries were diminished, resentment against Europeans grew.

The mutiny of the Sepoy (native troops in the British army) began on 10 May 1857, when Indian soldiers, who had been placed in irons for refusing to accept new cartridges, were rescued by their comrades. The greased cartridges had to be bitten off before use, and the manufacturers had supplied a grease made with the fat of beef and pork—repulsive to both Hindūs and Muslims.

The Indian troops stationed at Dillī (ਦਿੱਲੀ) joined the mutineers and proclaimed Bahādur Shāh (ਬਹਾਦੁਰ ਸ਼ਾਹ), the Mughal emperor, as their leader. The capture of Dillī turned the mutiny into a wide-spread revolt. However, the Hindū and Muslim leaders were not united and were not able to effectively fight the British. The Muslims sought to restore Muslim rule, and the Hindūs hoped to put the Marāṭhās (ਮਰਾਠਾ) back in power. The two communities were only united to that extent that they were fighting a common enemy, the British.

The situation was different in Pañjāb from that in the rest of India. The Sikhs, who might have tried to regain some power, were leaderless. Dalīp Singh (ਦਲੀਪ ਸਿੰਘ) had renounced Sikhī (ਸਿੱਖੀ) and was in the process of converting himself into an English gentleman. The Sikhs really did not have anyone to call upon as a leader. Besides, the Sikh soldiers did not share the same frustrations as the Hindū and Muslim soldiers. The Sikh soldiers were allowed to wear their turbans and beards and observe the practices of the Khālsā (ਖਾਲਸਾ). In fact, for almost the entire Mutiny, the Sikhs were on the side of the British. In Pañjāb (ਪੰਜਾਬੀ), the Sikhs were so hostile to the Muslims that they supported the British against the Mughal restoration in Dillī. The British recaptured Dillī in the fall of 1857. More revolts followed the next year but by spring 1858, the British were again in full control of India.

Key points to The Mutiny of 1857

- Many states were annexed when their rulers failed to produce natural heirs. However, both Hindūs and Muslims did have leaders that they wanted to put in control.

- “During the Mutiny of 1857, the Muslims sought restoration of the rule of Muslim princes and rulers, and the Hindūs hoped to put the Marāṭhā (मराठा) rulers back into power. The princes of the two communities had a unity of purpose in putting up a common front against a common enemy, the British.”
- The sepoys (the word for soldier) were particularly affected by the anti-British feeling that prevailed in the country.
- The sepoys, both Hindūs and Muslim believed that this was the time to make a choice, to either give up their jobs or continue to serve the English.
- Most Hindūs and Muslims did not see the point in continuing to serve the English for several reasons: very low pay, sending them overseas for duty, disrespectful treatment, etc..
- The situation in Pañjāb was different from the rest of India. The Sikhs were leaderless, so did not see the point in fighting for power against the British.
- Sikh soldiers also did not share the grievances of the Hindostānī (ਹਿੰਦੋਸਤਾਨੀ) sepoys. They were allowed to keep their turbans, beards, etc. Also, the Sikh soldiers did not have an issue with the story that the new, more efficient, Enfield rifle had grease extracted from the fat of cows and pigs on the caps of the cartridges.
- There were many outbreaks of violence throughout the country during this time.
- An important outcome of the mutiny for the Sikhs was that service in the armed forces was thrown open to them, and they became the most sought-after recruits for the British army.
- There were also some important administrative changes. For example, with Pañjāb, the adding of Hariāṇā (ਹਰਿਆਣਾ) and Dillī to the province. These new districts were inhabited by people who did not speak Pañjābī and had no true understanding of the Pañjābī culture. In fact, their way of life and values were completely different from that of the Sikhs of Pañjāb.

Adapted From: Singh, Khushwant: A History of the Sikh: Volume II: 1839-2004. Oxford University Press, New Dillī. 1999.

Note to Teacher: You may choose to give the additional articles below to students to read through, if there is sufficient time

1. <http://www.sikhspectrum.com/052005/1857.htm>
2. http://www.sikhspectrum.com/082007/1857_b.htm

Presentation Requirements and Points to Remember:

- Each group will have 10 to 15 minutes to present a skit on the Sepoy Mutiny of 1857.
- Understand that you might have to use your creativity, based on the information that has been provided, to develop a meaningful skit that will help us better understand the Mutiny of 1857 and the impact it had on the Sikhs.
- Each student in the group must have a role which they will be individually evaluated on.
- Make sure you hold the attention of your audience throughout the presentation. Use of visual aids and props are highly recommended.
- Make sure you practice at least two times before the actual presentation and are clear and loud during the presentation.
- STAY ON TOPIC!!!

Four Keys for a Successful Presentation:

- Timing
- Attention
- Personal approach
- Practice