BRITANNICA GLOBAL GEOGRAPHY SYSTEM

Overview

BGGS Overview



BGGS is the Britannica Global Geography System, a modular electronic learning system which combines the latest pedagogical approach to geogra-

phy learning with interactive multi-media materials enabling students and teachers to immerse themselves in exciting geographic investigations. BGGS is made up of the following components:

- Geographic Inquiry into Global Issues (GIGI) Student DataBooks
- Teacher's Guides with Overhead Transparencies in a three-ring binder
- Laminated Mini-Atlases to accompany each module
- · BGGS CD-ROM with User's Manual
- 3 BGGS Videodiscs with Barcode Guides
- · 3 thematic posters

This section of your Teacher's Guide will examine each component and demonstrate how the components work together to facilitate some very exciting geography learning for you and your students!

I. GIGI

Geographic Inquiry into Global Issues (GIGI) is the foundation of the BGGS. GIGI is a series of modules developed at the Center for Geographic Education at the University of Colorado at Boulder. The modules are independent of one another and can be presented in any order.

They use an inquiry approach and are organized around ten world regions:

South Asia

Southeast Asia

Japan

Former Soviet Union

East Asia

Australia/New Zealand/Pacific

North Africa/Southwest Asia

Africa-South of the Sahara

Latin America

Europe

Each GIGI module is centered around a particular question, such as "Why are people in the world hungry?" and "Is freedom of movement a basic human right?" The lead question is explored in one region of the world, then, in most modules, in a second region, before being investigated in North America.

The modules can be used in geography classes, or selected modules can be used in other courses, such as Earth Science, Global Studies, or Economics. Twelve modules constitute ample material for a full year's geography course. Each module is accompanied by sets of laminated mini-atlases which students can write on with dry-erase markers (provided by the teacher), then wipe clean to be re-used by the next class. This activity works well with cooperative groups of students.

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Each module comprises a Teacher's Guide in a three-ring binder which includes Handouts and Activity masters for duplication and Overhead Transparencies; twenty-five Student DataBooks (additional Student DataBooks available) and the Mini-Atlases all packaged in a sturdy box suitable for storage when the class moves on to the next module. Since the Student DataBooks are soft-covered three-hole punched, nonconsumable books, we recommend that each student have a binder to protect them. BGGS binders are available from Britannica, or you might ask each student to obtain one at the beginning of the course to keep the books in good condition for the next group of students that will use them. As the class completes a module, you can collect the Student DataBooks, place them in their storage box, and distribute the next module's DataBook to be placed in the student's binder.

GIGI print materials are organized in a unique fashion. The Teacher's Guide explains procedures to use in presenting the material found in the GIGI Student DataBook. Miniature layouts of student pages show the teacher how many pages of student material correspond with a given Teacher's Guide page. The Teacher's Guide includes Activities and Handouts to be copied and passed out to the class and Overhead Transparencies to enhance each lesson. All of a module's Activities, Handouts, and Overheads are located behind the third tab divider in each Teacher's Guide.

The teacher needs to become familiar in advance with both Teacher and Student material in order to effectively engage the class in meaningful geographic inquiries. There is a comprehensive "Memo to the Teacher from the GIGI Staff" in each Teacher's Guide which explains in detail the

goals and principles behind the inquiry approach to geography learning.

The electronic components of the *Britannica Global Geography System* further empower students and teachers alike to engage in meaningful investigations. They are explained in detail in the following section.

II. BGGS CD-ROM

The BGGS CD-ROM is a resource manager and reference tool designed to help both teachers and students get maximum impact from the *Britannica Global Geography System*. This CD-ROM contains the text of the GIGI Student DataBooks in both Spanish and English, as well as Britannica's innovative geography reference program Geopedia™ all on a single disk. Here are some of the ways you and your class can use this software:

• When preparing to teach a module, you can access the GIGI Student DataBook on the CD to find which other elements of the BGGS are keyed to that lesson. For example, if you are teaching Lesson 3 in the Population and Resources module (What is overpopulation and how is it distributed?), accessing that lesson on the CD-ROM will reveal that there is one clip on the Economic Development videodisc called "Population/Wealth Correlation." With this information, you can plan when to reserve your department's videodisc player to preview the clip and show it to your class.

Furthermore, you will discover that there is one GIGI mini-atlas activity related to this lesson, five articles in the Geopedia database, ten entries in

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Geopedia's World Data, five maps in the Geopedia Atlas, and five learning activities in the Geopedia BrainTeasers. You may want to assign each student or small group of students a research project using these extra resources to be done over the course of the module, or you can create a set of questions which the students must complete using the information found in Geopedia.

These activities can serve as a performance-based assessment of what students have learned in studying each module.

Since many schools have a limited number of computers with CD-ROM drives available, you may wish to devise a rotating schedule or sign-up system to ensure that each student has a chance to get at the BGGS CD-ROM. If it takes 15 class periods for a class of twenty-five students to do one module, students working in pairs can each have one turn at the computer if they schedule their time at the outset of the module. Using the CD-ROM's resource managing capability, you will have a very good sense of what resources you have at your disposal and how to make the most of them.

• All GIGI lessons are indexed by word and by key topic. If your class is studying food shortages in the Hunger module, you can key in the word hunger, and immediately learn where else in the GIGI modules this word or key topic appears. You can go directly to those occurrences in the text. You will also be directed to appropriate Geopedia references and Brain Teaser activities. Figures, Maps and Tables from GIGI print modules do not appear in the CD-ROM. However, the caption describing each of them is part of the online text. If Spanish is the primary language of your students, GIGI lessons can be accessed and printed out in Spanish from the BGGS CD-ROM. The BGGS Videodiscs have a Spanish soundtrack as well.

III. BGGS Videodiscs

More than ever before, today's students are visual learners. The GIGI modules explore issues and regions of the world with which many students are unfamiliar. With this in mind, we have produced three videodiscs, one to correspond to each of three major strands we have identified in GIGI: Earth's Environment and Society; Economic Development; and Global Political and Cultural Change.

These videodiscs, with English and Spanish soundtracks, can take you and your class to the parts of the world you are investigating with the wave of a barcode wand. Your class will hear how Amazon native peoples feel about the exploitation of the tropical rain forests where they live, witness the eruption of a volcano, and see first-hand the environmental disasters human beings have brought about.

The Barcode Guide which accompanies each disc enables you to access with a light pen or barcode reader, segments which pertain to the lesson being investigated. The Guide includes barcodes in both English and Spanish. Teachers can use the segments to enrich lessons, and students can make use of segments to enhance a report or group presentation.

There is a full-color poster to accompany each videodisc cluster which engages the students by asking "How do these images connect to you?" The posters can provide a colorful springboard for classroom discussion.

BRITANNICA GLOBAL GEOGRAPHY SYSTEM

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BRITANNICA GLOBAL GEOGRAPHY SYSTEM

GIGI

Geographic Inquiry into Global Issues

Religious Conflict

Program Developers

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TEACHER'S GUIDE

Regional Case Study South Asia



Geographic Inquiry into Global Issues (GIGI)

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Memo to the Teacher from the GIGI Staff

You have in your hands the GIGI Teacher's Guide. Teaching with GIGI is a departure from teaching with a conventional textbook. By taking the time to study this memo—about 30 minutes—you will gain a good understanding of the kind of teaching that's needed to be successful with GIGI. We hope you have a rewarding and enjoyable experience!

Goals

The three major goals of *Geographic Inquiry into Global Issues* (GIGI) are to help you teach your students the following:

- 1. Responsible citizenship
- 2. Geographic knowledge, skills, and perspectives
- 3. Critical and reflective thinking

We believe you can accomplish these goals as well as others by teaching real-world issues. GIGI presents these issues with an inquiry approach, using the information, concepts, skills, and perspectives of geography.

GIGI and the Britannica Global Geography System

GIGI offers you two instructional modules for each of ten world regions (Figure 1 on pages vi and vii). There is no necessary sequence of modules; each one is independent, so you can use them in any order you wish or put together smaller clusters of modules to fit your needs. A leading question frames the issue of each module, and student inquiry proceeds through a sequence of lessons, each of which requires one or more daily periods of class time.

Color photographs at the beginning and end of each Student DataBook graphically illustrate the topic under inquiry.

Modules typically begin with a broad introduction to the global issue. Then, a major case study of three to four lessons examines the issue in a real place within the selected world region. Students also explore, usually in a single lesson, a comparative case study in a different region, which gives a variant of the issue and a sense of its global nature. Modules also bring the students "back home" to focus on the issue as it may appear in the United States or Canada. We do this because although North America is not one of the 10 GIGI

regions, frequent comparisons to North America throughout each module achieve additional instruction on this "home region."

Each GIGI module requires from two to three weeks of teaching time (10 to 15 class periods of 50 minutes) and contains a Student DataBook, Teacher's Guide, and Mini-Atlas. These GIGI print materials are at the heart of the Britannica Global Geography System (BGGS), which extends and enhances the inquiry approach to real-world issues with a CD-ROM and three videodiscs.

The BGGS CD-ROM puts the text of the GIGI Student DataBooks on line in both English and Spanish, then enables both teacher and students to search the text by lesson, key topic, or word to find the resources in the system that will enhance each. GeopediaTM, Britannica's multimedia geography program, is provided in the CD-ROM for follow-up research. It features an atlas with more than 1,000 new maps, an encyclopedia with more than 1,200 geography-related articles, statistical information on every country from Britannica World Data Annual, a chartmaker for creating charts and graphs, a selection of video clips exploring cities and regions, and an electronic notepad allowing teachers and students to clip and edit text right on the screen.

Three videodiscs, designed to electronically transport students to the regions of the world where GIGI case studies are focused, are another part of the BGGS. The discs emphasize three major strands of the GIGI investigations: Earth's Environment and Society, Economic Development, and Global Political and Cultural Change. Each videodisc has two soundtracks, English and Spanish, and is accompanied by a Barcode Guide that enables teachers and students to access the segments that accompany the GIGI lesson with a wave of the barcode reader. A poster accompanies each videodisc to reinforce the connections between your students and the issue being studied.

A full explanation of the Britannica Global Geography System components and how they work together is located in the BGGS overview in the front section of this Teacher's Guide.

Geographic Inquiry into Global Issues (GIGI)

Issues, Leading Questions, and Case Study Locations

South Asia

Population and Resources

How does population growth affect resource availability? Bangladesh (Haiti)

Religious Conflict

Where do religious differences contribute to conflict? Kashmir (Northern Ireland, United States)

Southeast Asia

Sustainable Agriculture

How can the world achieve sustainable agriculture? Malaysia (Cameroon, Western United States)

Human Rights

How is freedom of movement a basic human right? Cambodia (Cuba, United States)

Japan

Global Economy

How does the global economy affect peoples and places? Japan (Colombia, United States)

Natural Hazards

Why do the effects of natural hazards vary from place to place? Japan (Bangladesh, United States)

Former Soviet Union

Diversity and Nationalism

How do nations cope with cultural diversity? Commonwealth of Independent States (Brazil, United States, and Canada)

Environmental Pollution

What are the effects of severe environmental pollution? Aral Sea (Madagascar, United States)

East Asia

Population Growth

How is population growth to be managed? China (United States)

Political Change

How does political change affect peoples and places? Hong Kong (South Korea, Taiwan, Singapore, Canada)

Figure 1

Matrix showing GIGI modules. Geographic issues are in bold and leading questions are in italics. Major case study locations are followed by comparison examples in parentheses.

Geographic Inquiry into Global Issues (GIGI)

Issues, Leading Questions, and Case Study Locations

Australia/ New Zealand/ Pacific

Global Climate Change

What could happen if global warming occurs? Australia and New Zealand (Developing Countries, U.S. Gulf Coast)

Interdependence

What are the causes and effects of global interdependence? Australia (Falkland Islands, United States)

North Africa/ Southwest Asia

Oil and Society

How have oil riches changed nations? Saudi Arabia (Venezuela, Alaska)

Hunger

Why are people hungry? Sudan (India, Canada)

Africa—south of the Sahara

Building New Nations

How are nation-states built? Nigeria (South Africa, the Kurdish nation)

Infant and Child Mortality

Why do so many children suffer from poor health? Central Africa (United States)

Latin America

Urban Growth

What are the causes and
effects of rapid
urbanization and urban
growth?
Mexico
(United States)

Development

How does development affect peoples and places? Amazonia (Eastern Europe, U.S. Tennessee Valley)

Europe

Regional Integration

What are the advantages of and barriers to regional integration? Europe (United States, Mexico,

Canada)

Waste Management

Why is waste management both a local and global concern? Western Europe (Japan, United States) The Student DataBook contains the following features:

- Memo to the Student from the GIGI Staff
- An overview of the key questions and places explored in the module
- Lesson objectives
- Data presented in a variety of forms, including text, maps, graphs, tables, photographs, and cartoons
- Questions
- Glossary
- References

Students are not expected to learn the GIGI curriculum through the Student DataBook alone. Rather, they derive meaning from the DataBook when you use the Teacher's Guide to work through the curriculum with them. You may want to explain this process to students. Point out that you will be directing them to carry out various activities that are not specified in their text but are important in the sequence of learning.

Prior to teaching the first lesson, be sure students read the "Memo to the Student from the GIGI Staff" and the two-page overview, which gives the module's objectives in question form. Point out the Glossary and encourage its use as you work through the module, noting that glossary words are listed at the beginning of each lesson. So that students will know what they are expected to learn, they need to read carefully and understand the objectives listed at the beginning of each lesson.

This Teacher's Guide contains the following sections:

- Preparing to Teach This Module, a synopsis of the module's leading question, themes, and activities
- Module Objectives
- Number of Days Required to Teach the Module
- Suggestions for Teacher Reading
- Extension Activities and Resources

Most lessons include the following sections:

- Time Required
- · Materials Needed
- Glossary Words
- Getting Started (suggested anticipatory sets)
- Procedures (for group and individual work)
- Modifications for older or younger students (in a different type face, printed in color)
- Questions and Answers (shown in tinted boxes)
- For Further Inquiry (suggestions for extensions and/or assessments)

 Masters of Overhead Transparencies and Activity masters and keys (located at the back of the Teacher's Guide)

Each module has its own accompanying Mini-Atlas, which provides four-color maps designed especially for use with that module. The Teacher's Guide explains how to use these maps. No additional atlases are required to teach the module, but large wall maps are highly recommended for your classroom. In addition to the maps in the Mini-Atlas, you will find numerous maps in the Student DataBook.

Intended Grade Levels

We believe GIGI enables you to probe global issues in various degrees of depth. This allows for the modules' use both over several grade levels (7–12) and over varying lengths of time at a grade level. The Teacher's Guides suggest alternatives for modifying instruction for different grade levels where appropriate. The reading level varies within each module: The Student DataBooks are approximately at grade 9 level, but some extracts from other sources are more challenging. These extracts are important because they show students that many people have contributed to the data, but younger students may need more time and help to understand them. The Teacher's Guides also include extension activities and resources that can maximize the grade-level flexibility of each module. Using the visuals included in the BGGS videodiscs and the activities built into the CD-ROM, you can further tailor instruction to your students. Obviously, you will determine whether particular lessons suit your students' abilities. When a range of required teaching time is given for a module, for example, 10 to 12 days, the greater amount of time should be planned for younger students. If you believe a lesson might be too difficult for your students, eliminate or simplify it. Rarely will the elimination of a lesson render a module ineffective. On the other hand, try to utilize the suggested extensions if the lesson does not adequately challenge your students.

Issues-Based Geographic Inquiry

In order to foster active learning and higher-level thinking, GIGI stresses issues-based geographic inquiry. Inquiry is essentially the method of science and of good detective work: It poses questions and proposes answers about the real world and it tests its answers with real data. Students do this with GIGI. Because this approach may be different from what students are familiar with, you may wish to pre-

pare them by describing the process and its connection to the real world. Also, their reading and discussion of the "Memo to the Student from the GIGI Staff" will help them understand the inquiry approach. GIGI is based on Frances Slater's inquiry activity planning model (1993). To reach GIGI's goals, your students study specific global issues by pursuing answers to geographic questions (Figure 2). They answer these questions by analyzing and evaluating data, using geographic methods and skills. This "doing geography" approach leads to significant outcomes in knowledge, skills, and perspectives. The progression from questions to generalizations "is crucial as a structure for activity planning and as a strategy for developing meaning and understanding. Meaning and understanding define the process of tying little factual knots of information into bigger general knots so that geography begins to make sense, not as a heap of isolated facts but as a network of ideas and procedures" (Slater 1993, page 60).

In truly free inquiry, students work independently, but with GIGI posing questions and providing data, you and your students explore the issues together. This approach supports and encourages your students in learning geography.

By using issues-based inquiry, you promote the development of a critical perspective in your students. They learn the habits of critical and reflective thinking. Multiple and opposing positions are inherent

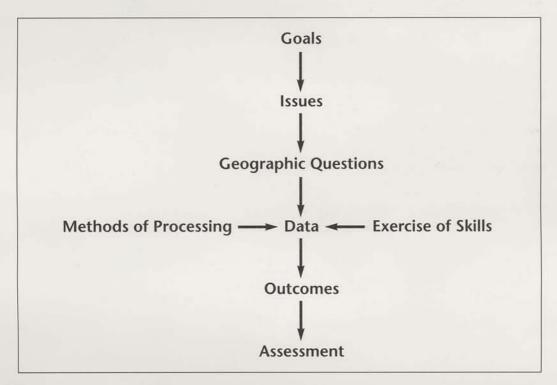


Figure 2 GIGI's model for issues-based geographic inquiry (after Slater 1993).

in these issues. Facts can be used to support different points of view. This is the context in which the habits of the critical perspective can develop, and *interpretation* is the key activity. With GIGI you foster these habits and abilities as you help your students interpret data guided by hypotheses, propositions, arguments, or questions.

An essential element of data-based, issues-oriented inquiry is to challenge your students by giving them opportunities to

raise new questions,

- question the quality of the data,
- seek more useful or current data,
- · articulate relationships they perceive,
- · explain their processes of investigation, and
- defend their positions, decisions, and solutions.

Why These Issues Were Chosen

In planning GIGI, we sought timeless issues that are truly global in scope and that are of special concern to geographers. In this way, GIGI fosters what the National Geography Standards calls "the geographically informed person" needed by modern global citizenry (Geography Education Standards Project 1994).

The major case study, chosen to give solid grounding to the issue, is focused on a region where the issue is clearly expressed. The secondary case studies, based in other regions including the United States and Canada, show the *global* scope of the issue.

It is important to stress that, although GIGI contains a wide selection of case studies in all major regions (Figure 1) as well as frequent references to the global distribution of many geographic phenomena, GIGI is not a traditional regional geography. It does not attempt to provide basic geographic information for each region, such as one finds in traditional regional geography textbooks. In teaching a GIGI module, it is important to keep the emphasis on the issue and not get distracted with extraneous regional information.

Role of Questions

Each GIGI module is divided into six to eight lessons, each titled by a question; subquestions head individual sections of the lessons. Questions guide inquiry in order to merge the process of investigation with the drawing of conclusions. Directly linking questions and answers helps achieve an intellectually satisfying understanding of a problem (Slater 1993). When students are asked to learn only conclusions without learning how they are drawn, we perpetuate the tradition of an answer-centered education bereft of higher-level thinking. Therefore, it is important that students understand they are not

always expected to answer the questions when they first appear, but rather to keep them in mind as guides when they are reading or discussing.

GIGI asks both convergent and divergent questions, trying to reach a balance between the two. Supplement the questions in GIGI by asking your students many more of the types of questions suggested by Slater (1993). These are questions that encourage

- recall,
- classification and ordering,
- the use of data to draw conclusions,
- awareness of the limitations of data or of evaluation of data, and
- awareness of the processes of reasoning used.

According to the National Geography Standards, the "geographically informed person applies a comprehensive spatial view of the world to life situations" (Geography Education Standards Project 1994). In order to foster such a view of the world, GIGI asks geographic questions that ask where things are and why. By asking such geographic questions and by having students learn to ask them, you will reinforce GIGI's approach. A good question to begin with is: Where is this issue located? Then proceed to questions such as the following:

- Why does it take place there?
- How and why does this issue affect the people in this place?
- In what other places do people confront this issue?
- How and why are these places related?
- What alternatives do people have to improve their situation, and which alternatives do you recommend?

Fundamental Themes of Geography

In recent years, many geography teachers have learned that the five "fundamental themes" (Joint Committee on Geographic Education 1984) help them ask geographic questions. The theme of Location asks where things are and why things are located where they are. Place is the theme that inquires into human and physical characteristics of locations. Human-Environment Interaction examines how and why humans both adapt to and modify their environments as well as the consequences of these actions. Movement investigates not only how and why places are connected but also what is the significance of those interactions. The theme of Region seeks to identify and explain similarities and differences among areas and how and why these form and change. An extended explanation of the themes and their concepts, interrelationships, and applications is

given in Hill and McCormick (1989). The themes are useful because they encourage the kinds of questions required to help students develop the geographic perspective.

Importance of Local Examples

GIGI is a world geography, but it shows that issues work at various geographic scales—personal, local, regional, national, and global. Because it is sometimes difficult for younger students to identify with faraway places, success with GIGI in part depends upon the ability of both you and your students to relate the issues to examples in your local community. We strongly recommend that you refer in class to local examples of the issue being investigated. Just as important, we encourage you to have your students conduct local field studies related to this issue whenever possible. Issues having important geographic dimensions abound in every community (see the Extension Activities and Resources section at the end of this Teacher's Guide for examples). Peak educational experiences often come when students see things in the field that relate to their classroom studies. We discuss other reasons for local involvement in the next section.

Familiar people can be as important as familiar places in motivating students. The quality of personal engagement is at the crux of successful instruction. Using the BGGS videodisc segments that accompany most GIGI lessons is a powerful way to help your students find relevance by identifying the GIGI issues with real people. Similarly, you can connect GIGI issues to everyday life at a human scale, especially at the students' own age levels, by using current newspaper accounts or magazines that address the student's perspective.

As you gain familiarity with teaching local examples, as you develop field exercises for your students, and as you learn how to put a human face on these materials, you will begin to customize the GIGI modules to fit your particular environment. Our trial teachers reported that the more they taught GIGI modules, the more comfortable they became in adapting them to fit their needs.

Fostering Optimistic and Constructive Perspectives

The seriousness and complexity of the global issues studied in GIGI can overwhelm students unless you take care to foster optimistic and constructive perspectives toward issues. "Gloom and doom" needs to be balanced with examples of success and prospects for positive change. It is important to help your students develop a

sense of personal efficacy, an attitude that their actions can make a difference in solving global problems. The maxim, "Think Globally, Act Locally," speaks to the need to help students organize and conduct constructive actions that address local variants of the issues they are studying. As we noted earlier, student involvement in local projects enriches their educational experience. There is also good evidence that it actually produces an optimistic feeling—that their actions *can* make a difference—to help them deal with the often difficult and sometimes depressing world issues. GIGI modules often include lessons and activities to show possibilities for positive action.

Certain perspectives foster student optimism and constructive behavior. Geography students, especially, should learn to respect other peoples and lands, and they should come to cherish environmental unity and natural diversity. They should also learn to be skeptical about simplistic explanations, such as the theory that attempts to explain human characteristics and actions in terms of the physical environment alone, which geographers call "environmental determinism." Most important, optimistic and constructive perspectives accompany the development of empathy, tolerance, and openmindedness. These traits are fostered by avoiding sexist and racist language, discouraging ethnocentricity, and challenging stereotypes, simplistic solutions, and basic assumptions.

References to Data

Unlike most textbooks, GIGI attributes its sources of data with in-text citations and full reference lists, which is another way of encouraging the critical perspective. In the Student DataBook, material that has been extracted from original sources is indented and printed in a different typeface. Long extracts are highlighted with background color. Use of these sources helps your students learn that real people construct ideas and data and that their concepts and information are not immutable. Instead, they often change through the critiques and interpretations of various people. By using these scholarly conventions, we intend to encourage your students to appreciate the tentativeness of knowledge and to value scholarship and academic integrity.

Updating

Real data quickly become obsolete. GIGI addresses this fact by discussing historical trends of data and by stressing concepts. You should reinforce this bias for concepts and also freely acknowledge the datedness of information by explaining why it is still used (for example, the lags between research and writing and publication and

use; the lack of more recent data). Whenever possible, guide students to update materials. Britannica's Geopedia, on the BGGS CD-ROM, contains data based on Encyclopædia Britannica's World Data Annual, which is also available in print form. Have students use these sources to supplement and update GIGI data.

Assessing Learning

Evaluation of student achievements with GIGI can be focused on two broad areas. The first is the developing ability of students to undertake geographic inquiry. The second is the acquisition of knowledge and perspectives about the module issue.

The ability of students to undertake inquiry in geography can be related to the primary questions that guide geographical study. They are noted earlier in this memo. As students work through the module, they are likely to become increasingly adept at asking and answering geographic questions. Seek to extend your students' competence in several clusters of skills that facilitate geographic inquiry. These clusters include the following:

- Identifying problems and issues. This may be done through observation, asking questions, brainstorming, reading, and in other ways.
- Inquiring into the problems and issues in many ways such as through map reading and interpretation, making surveys, and using results of surveys done by others.
- Making decisions and taking action, for example, through reviewing alternatives, establishing priorities and criteria, and communicating cooperatively with people in other ways.
- Reflecting at all stages of the process of inquiry, especially through careful consideration of diverse sources of evidence.

Students will acquire knowledge of the module issue as they make their inquiries. This knowledge can be tested and graded. Assessments may be based on the following:

- Knowledge and skills shown by work on Activities included in this Teacher's Guide and on questions in the Student DataBook.
- Observations of student participation in groups and in class discussions.

Specific assessment ideas are given at the end of some lessons in the section called For Further Inquiry. In addition, the Teacher's Guide ends with Extension Activities and Resources. Some of these extension activities can serve as authentic assessments.

Potential Uses

In addition to the flexibility offered by the free-standing nature of the modules, GIGI has a number of other characteristics that encourage widespread use. Modules can be extended and enhanced with the BGGS CD-ROM, videodiscs, and posters. Because GIGI's issuesbased approach integrates several topics (for example, population, economic, political, physical, and cultural geography) in a single module, the modules are not conducive to using an approach in which topics are taught separately. On the other hand, GIGI may be used with a world regional approach because there are modules for each of 10 world regions. A year-long world geography or global studies course will have more than enough material by using 12 modules. Five to seven modules may constitute a one-semester, issuesbased geography course covering several regions. You can define clusters of modules for your own curricular purposes. We have identified three clusters for interdisciplinary studies within the Britannica Global Geography System, each comprising six or seven GIGI modules. They are Earth's Environment and Society, Economic Development, and Global Political and Cultural Change. BGGS includes a videodisc and poster for each cluster. These strand packages could well be used in Social and Environmental Studies, Earth Science, Global Studies, and Area Studies classes. Activities in the modules also support math, language arts, and arts curricula.

GIGI encourages and facilitates the development of a variety of geographic skills that transfer widely into the natural and social sciences. Among these are skills of asking geographic questions and developing and testing geographic generalizations. These require other GIGI skills including examining and making a variety of maps; analyzing photographs; constructing and interpreting graphs and tables of spatial data; and collecting, interpreting, and presenting geographic information.

Finally, GIGI promotes a wide variety of linguistic, numeric, oral, creative, and social skills as well as geographic skills. In particular, GIGI emphasizes cooperative learning. We believe that one of the great strengths of the GIGI modules is that they give students practice in both group and individual problem solving. As students become more familiar with the global issues, they learn that finding solutions to world problems requires people to work together cooperatively.

References

Geography Education Standards Project. 1994. Geography for Life: The National Geography Standards. Washington, DC: Geography Education Standards Project.

- Hill, A. David, and McCormick, Regina. 1989. Geography: A Resource Book for Secondary Schools. Santa Barbara, CA: ABC-Clio, Inc.
- Joint Committee on Geographic Education. 1984. Guidelines for Geographic Education: Elementary and Secondary Schools. Washington, DC:
 Association of American Geographers and National Council for Geographic Education.
- Slater, Frances. 1993. Learning through Geography. Revised. Indiana, PA: National Council for Geographic Education.

PREPARING TO TEACH THIS MODULE

Religious Conflict

Where do religious differences contribute to conflict?

Religious conflicts, with their attendant carnage, may be as old as human history. Since the end of the Cold War alone, the world has witnessed some 4 million deaths and millions more refugees, because of ethnic conflict. As a powerful cultural trait and a major marker of ethnicity, religion is a significant component of ethnic conflict in many parts of the world. Many conflicts have ethnic and religious dimensions even when they are not the root causes. These struggles do not always spill over borders to become international conflicts, yet they can do so and may do so increasingly in the future, especially given increased weapons capabilities. Religious difference, whether as root cause for conflict or as pretense to achieve political purposes, is a part of the world landscape and thus deserves to be a part of the curriculum.

The five fundamental themes of geography are readily found in this module: Location (Where are these conflicts?); Place (What are these places like?); Human-Environment Interaction (How do conflicts change peoples and environments?); Movement (What connections occur between places?); and Region (How do conflicts form and change regions?).

In Lesson 1, students identify and locate regions of conflict occurring in the world. Students also begin to identify the causes of religious conflict on a global scale. The module's major case study begins with Lesson 2, in which students identify and locate major religions in India. They map and then analyze areas of potential conflict within India, discovering the fact that the Indian state of Kashmir has a majority Muslim population. Lesson 3 focuses on the unresolved issues in Kashmir between the Hindus of India and the

Muslims of Pakistan. The lesson includes an examination of events and conditions, other than religious difference, that contribute to this conflict. Lesson 4 examines another religious conflict in a different world region—the conflict in Northern Ireland between Catholics and Protestants. The module concludes by reminding students that religious conflict is also found in North America. Lesson 5 looks at a conflict between Native Americans and the U.S. government concerning tourism at a sacred Indian site—the ancient Medicine Wheel National Historic Landmark in Wyoming.

Using the BGGS CD-ROM can simplify lesson planning by making it easy to access the resources the system provides for each lesson. It shows exactly which Geopedia™ data and learning activities can be used in long-range and short-term assignments, and which videodisc clips will provide visual reinforcement for each GIGI lesson. The CD-ROM can also show you ways in which a lesson in one module relates to a lesson in another module. And it indicates where to find every reference in GIGI, Geopedia™, the Mini-Atlas maps, and the videodiscs to any key topic—for example, "tsunami" or "Bangladesh." The students will also be able to use the BGGS CD-ROM for further research and short-term or long-term range assignments. The BGGS multimedia components and their uses are explained fully in the tabbed BGGS section in the front of this Teacher's Guide.

The following are general modifications recommended for younger students:

- Plan for fifteen days because the activities will require more teacher explanation and support.
- Provide directions for homework assignments and monitor students' understanding and progress.
- Prior to assigning written activities requiring students to draw conclusions and summarize their findings, ask guiding questions and develop a sample outline on the chalkboard.

Module Objectives

- Recognize that religious differences may contribute to ethnic conflicts between peoples.
- · Locate some of the world's major religious conflicts.
- Evaluate the effects that religious conflicts have on peoples and places.
- Identify the backgrounds and causes of certain religious conflicts.
- Examine and evaluate the ways that religious differences may be used to achieve political purposes.
- Analyze and evaluate attempts to resolve certain religious conflicts.

Number of Days Required to Teach Religious Conflict

Ten to thirteen 50-minute class periods

Suggestions for Teacher Reading

Calder, Nigel. 1991. Spaceship Earth. London: Viking.

- DeBlij, Harm J. and Muller, Peter O. 1991. Geography: Concepts and Regions, 6th edition. New York: John Wiley.
- Gurr, Ted Robert. 1993. Minorities at Risk: A Global View of Ethnopolitical Conflicts. Washington, DC: United States Institute of Peace Press.
- Hardwick, Susan, and Holtgrieve, Donald G. 1990. Patterns on Our Planet: Concepts and Themes in Geography. New York: Merrill.
- Harvey, Karen D., Harjo, Lisa D., and Jackson, Jane K. 1990. *Teaching About Native Americans*. Bulletin No. 84. Washington, DC: National Council for the Social Studies.
- Hill, A. David, and McCormick, Regina. 1989. Geography: A Resource Book for Secondary Schools. Santa Barbara, CA: ABC-Clio.
- Marshall, Bruce, editor. 1991. The Real World: Understanding the Modern World Through the New Geography. Boston: Houghton Mifflin.
- Storm, Hyemeyohsts. 1972. Seven Arrows. New York: Ballantine Books.



Where in the world do you find religious conflict?



Time Required

One or two 50-minute class periods



Materials Needed

Copies of Activity 1 for each pair of students Mini-Atlas map 1 Mini-Atlas map 2 Colored pencils



What is religious conflict? (pages 5-7)

A. Have students look at Figure 1 on page 5, the cartoon "One God." Ask students to describe what they think the cartoon means. Use Questions 1–4 on page 5 for class discussion, keeping in mind that the intent is for students to share their interpretations of the cartoon, since there are no single correct answers.



Glossary Words

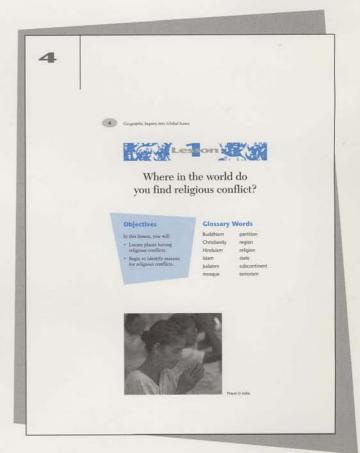
Buddhism partition
Christianity region
Hinduism religion
Islam state

Judaism subcontinent

mosque terrorism

Getting Started

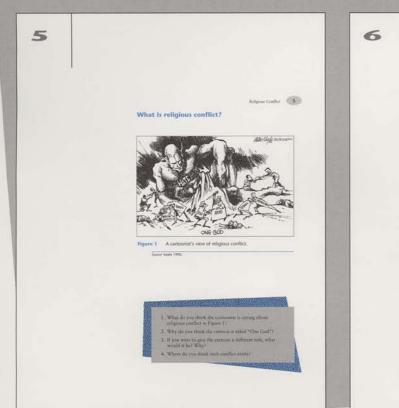
Have students read the Memo to the Student on page 1 and the overview on pages 2–3 in the Student DataBook prior to beginning the module. Also make sure students are aware that there is a Glossary in the back of their DataBooks.

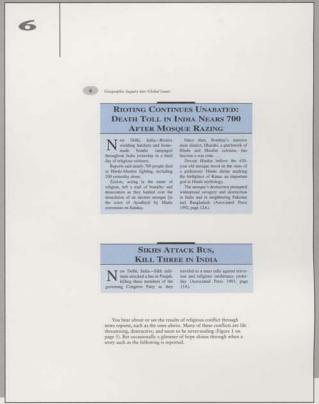


Questions and Answers for page 5

- 1. What do you think the cartoonist is saying about religious conflict in Figure 1?
 - The cartoonist is making the point that religious conflict is driven by hate. It is highly simplistic and erroneous to assume, however, that people of different religions always and automatically hate each other.
- 2. Why do you think the cartoon is titled "One God"?
 - The title seems to confirm that the cartoonist thinks that conflict is driven by hate: Those in conflict have the same god, which is hate.

continued





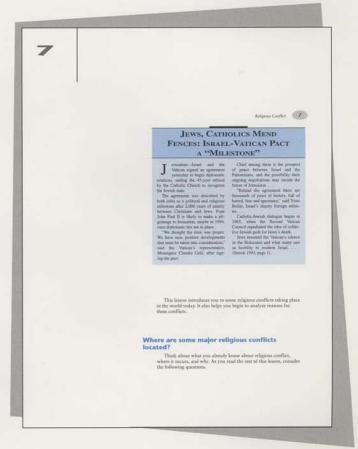
- 3. If you were to give the cartoon a different title, what would it be? Why?
 - Encourage as many different ideas as appropriate.
- 4. Where do you think such conflict exists?
 - Accept several ideas and then move on to Procedure B.

- B. Have students read the remainder of this section, which consists of three news extracts about religious conflicts. List these three conflicts on the chalkboard and ask students to recall, from the news media or other sources, any other areas of the world that are currently having religious conflicts. List these places on an overhead or on the chalkboard for use in the next procedure. Have students describe their understanding of these conflicts as you list them.
- D. Using their completed world maps (Activity 1) and Mini-Atlas maps 1 and 2, have students answer Questions 5–9 on page 8 in the Student DataBook. They can discuss their answers in their groups, write them out individually, and/or share their responses as a class.

Where are some major religious conflicts located? (pages 7–13)

C. Hand out Mini-Atlas maps 1 and 2 and Activity 1. Ask students to form groups of three or four and encourage them to help each other complete Activity 1. Have each group divide up reading the profiles of religious conflict on pages 8–13 and report their findings to each other. Then they can help each other find the places on the Mini-Atlas maps. Students may then use the Mini-Atlases to locate and label all the places mentioned in the profiles on Activity 1. Finally, students can color in the places that have religious conflict and make a key showing the religions involved in these conflicts.

You may wish to offer guidance to younger students in making the map key on Activity 1. A simple key might use a single color for countries having major religious conflicts. To indicate the religions involved, simply use letters, e.g., I=Islam, C=Christianity, B=Buddhist, H=Hindu, etc.



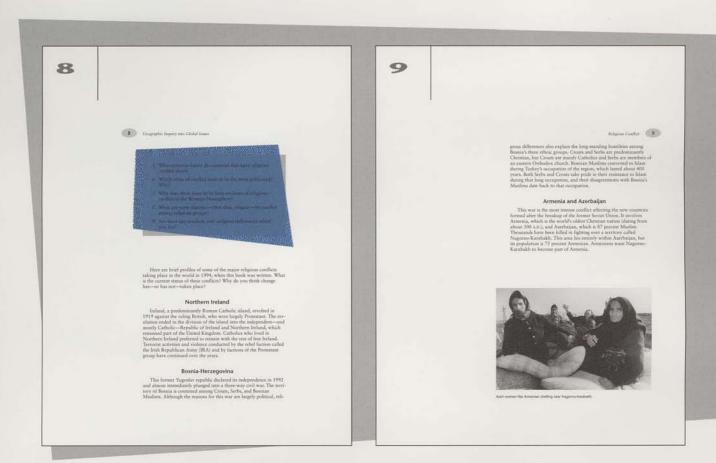
Questions and Answers for page 8

- 5. What common factor do countries that have religious conflict share?
 - Using Mini-Atlas map 2, students may note that the countries that have religious conflict have more than one major religion within their borders. Examples that fit this definition include Nigeria, Chad, Sudan, and Lebanon (divided between mainly Christian and mainly Muslim regions); Iran and Iraq (split between Shi'ah and Sunni Islam); and Pakistan and India (split between Hindu and Muslim).

Accept all other reasonable student speculations. For example, students might surmise that countries with religious conflicts have high population densities or are ancient historical lands having witnessed the effects of many invasions.

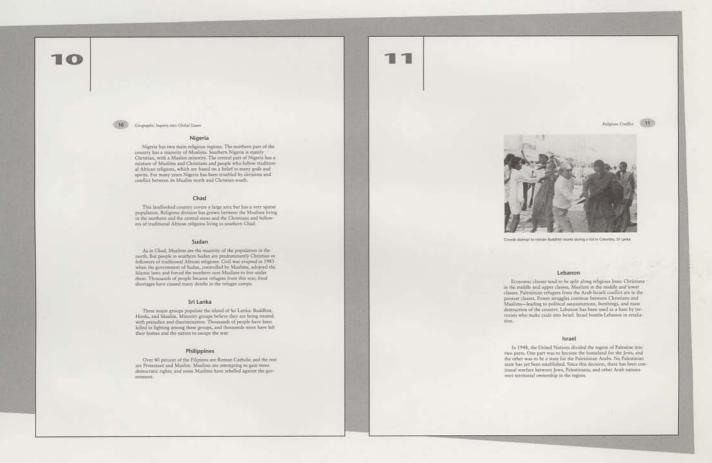
- 6. Which areas of conflict seem to be the most publicized? Why?
 - Reasonable answers here include where large numbers of people are involved; where
 conflicts are most destructive or life threatening; and where conflicts continue over long
 periods of time.

continued



- 7. Why does there seem to be little evidence of religious conflict in the Western Hemisphere?
 - Conflicts happen nearly everywhere, but perhaps those in the Western Hemisphere tend to be less severe, shorter in duration, and to include fewer people. Students may note that religious conflicts in the Americas have generally not been very violent, and so they have not been covered extensively in the news media. Based on the Mini-Atlas maps, students may also suggest that the countries of the Americas are more homogeneous in terms of religion (especially in Latin America, which is predominantly Catholic).
- 8. What are some reasons—other than religion—for conflict among religious groups?
 - Students may have difficulty with this question, but it is critical that they understand that religious belief, by itself, is rarely sufficient to create hostility and violence between groups. The world's great religions are based on ideas of peace and love rather than violence and hate. Unfortunately, however, religious differences are sometimes used by unscrupulous, corrupt people and governments to manipulate and divide different groups in order to gain power and control over them. Poverty and ignorance can also be underlying causes that can be used to divide peoples based on religious difference. And the lack of civil or human rights might be blamed on religious differences even though power and corruption may be the underlying reasons.

continued





Where do the religions of India come into conflict?



Time Required

One or two 50-minute class periods



Materials Needed

Mini-Atlas map 1 Mini-Atlas map 3 Copies of Activity 2 for each pair of students Mini-Atlas map 4 moments. Then ask them to brainstorm ideas about India from the following questions: What do you know about India? How would you describe India? What are the people like? What kind of place is it? [Here students can use Mini-Atlas map 3 to identify the physical diversity of the region as well as the various countries that comprise the subcontinent.]



Glossary Words

Buddhism

Christianity

Hinduism

Islam

region

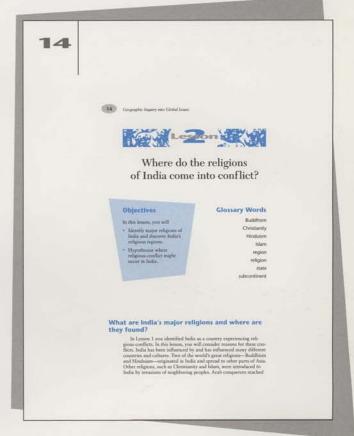
religion

state

subcontinent

Getting Started

Have students locate India on Mini-Atlas map 1 or on a wall map of the world. Explain that India is a subcontinent, or a part of the larger continent of Asia. Hand out Mini-Atlas map 3, a physical and political map of the subcontinent, and have students study it for a few



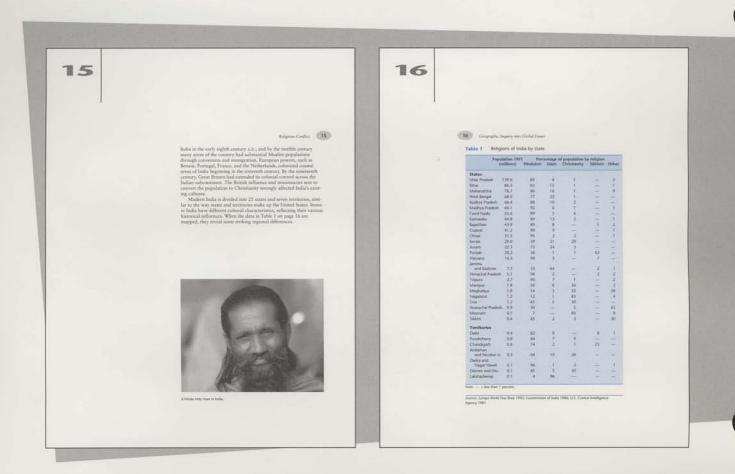
Be sure students note the extreme ruggedness of the Himalayan region and the vast river valleys formed by streams draining the Himalayas. Ask where the densest populations are most likely to be. [Supplement this discussion with information from basic geography texts or from Geopedia to help students recall that the South Asian countries of Pakistan, India, and Bangladesh are among the world's most populous.] Ask what the major religions of the subcontinent are, reviewing the information in Lesson 1 if necessary.

Procedures

What are India's major religions and where are they found? (pages 14-16)

A. Have students read this section and study Table 1 on page 16, showing the religions of India by state. Have students pair off and provide a copy of Activity 2 and Mini-Atlas map 4 (India's states) to each pair. After pairs have completed the map, they can answer the questions on Activity 2 (see *Key for Activity* 2). Be sure students note that even though some Indian states have non-Hindu majorities, the most populous states all are predominantly Hindu. (To help students recognize this fact, Table 1 is arranged by population.)

To increase the understanding of potential conflict, you may wish to have students cross-hatch those states with significant religious minority groups (e.g., where more than 20 percent of the population belongs to a religion that is not the majority for that state).



How do the religions of India and Pakistan compare? (pages 17–18)

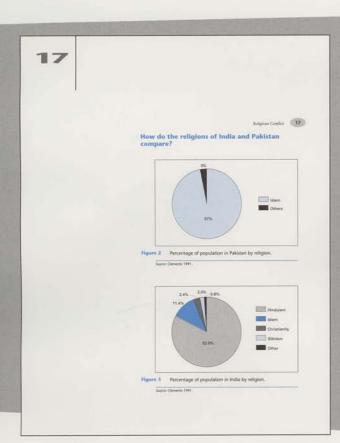
B. Have students work in pairs to find Pakistan on Mini-Atlas maps 1, 3, and 4. Then have

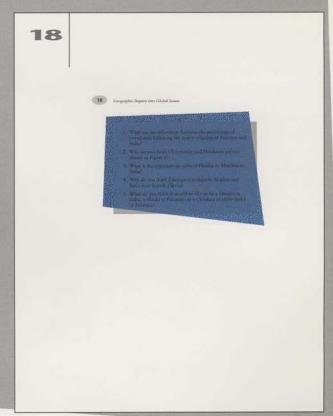
them study Figures 2 and 3 on page 17 and answer Questions 1–5 on page 18. Have them share their answers in a class discussion.

Questions and Answers for page 18

- 1. What are the differences between the percentage of population following the major religions of Pakistan and India?
 - India has a majority of Hindus, and Pakistan has an overwhelming majority of Muslims. India has larger populations of minority religions than Pakistan.
- 2. Why do you think Christianity and Hinduism are not shown in Figure 2?
 - In Pakistan, these are very small minorities categorized under "other" religions.
- 3. What is the approximate ratio of Hindus to Muslims in India?
 - The ratio is about seven Hindus to one Muslim.

continued





- 4. Why do you think Pakistan is so heavily Muslim and India is so heavily Hindu?
 - Since the answer is only hinted at in Lesson 1, encourage students to speculate. You may wish to tell students that if they guess that the religious differences are by political design, they are partly right. Prior to independence, Muslims were more widely mixed throughout the population in India, and there were also large numbers of Hindus in the area of Pakistan. But with independence came a violent power struggle between Muslims and Hindus that was largely quelled by partition. Thus, the current division of religions is partly the result of independence and partition in 1947, when Pakistan was established as an Islamic Republic for Muslims and largely Hindu India became a secular democracy. With partition, millions of Muslims fled from India to Pakistan, and Hindus fled from Pakistan to India.
- 5. What do you think it would be like to be a Muslim in India, a Hindu in Pakistan, or a Christian in either India or Pakistan?
 - Encourage students to speculate; emphasize that there is no one correct answer. Certainly, as a member of a minority religion, whether Muslim, Hindu, or Christian, one might expect discrimination, especially given the discussion of Question 4 above. On the other hand, tell students that each religion has its own tradition of tolerance toward members of other religions. You may also wish to tell students that divisions within major religions, e.g., Sunni and Shi'ah Muslims in Pakistan and different caste groups in India, can sometimes be sources of conflict.

C. Close the lesson with the discussion of Questions 4 and 5. Emphasize that the political partition of the subcontinent into a primarily Hindu country (India) and predominantly Muslim countries (Pakistan and Bangladesh) created the potential for religious conflict where minority religious groups are found. You may wish to have students write a brief essay describing why they think religious diversity, as found in India, could lead to conflict.

For Further Inquiry

Suggest that students find library materials to examine Islam and Hinduism. In reports, they can compare and contrast the religious customs, philosophies, and beliefs. Have students indicate whether or not these differences by themselves could produce religious conflicts.



What is the nature of religious conflict in Kashmir?



Time Required

Three 50-minute class periods



Materials Needed

Mini-Atlas map 3 Copies of Handout 1 (optional; see Procedure D)



Glossary Words

accessibility

maharaja

partition

plebiscite

relative location

separatists

state

subcontinent

terrorism

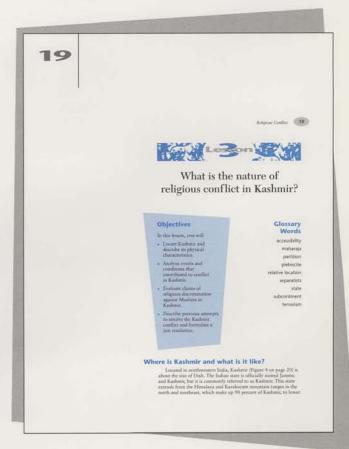
Getting Started

Explain that this lesson will concentrate on one area on the Indian subcontinent where conflict between two religious groups has occurred for many years. Caution students to be critical of simple explanations for this conflict, especially the explanation that religious difference is the only cause.

Procedures

Where is Kashmir and what is it like? (pages 19–22)

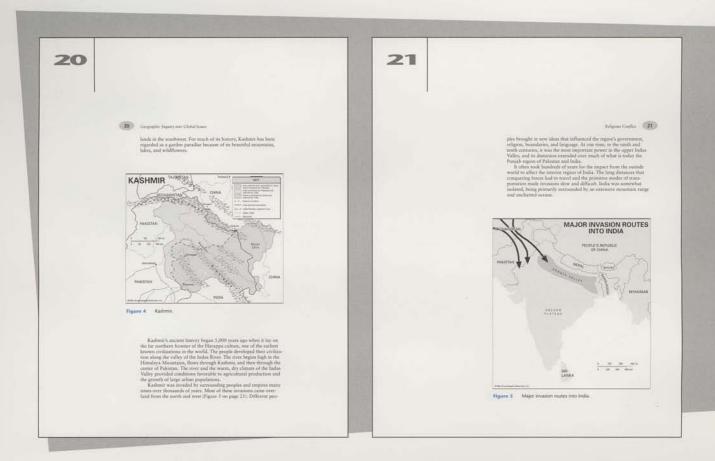
A. Have students read this section and study Figures 4 and 5 and Mini-Atlas map 3 to answer Questions 1–7 on page 22. You may wish to split the class into small groups for this task. Students can answer questions in writing or in class discussion.



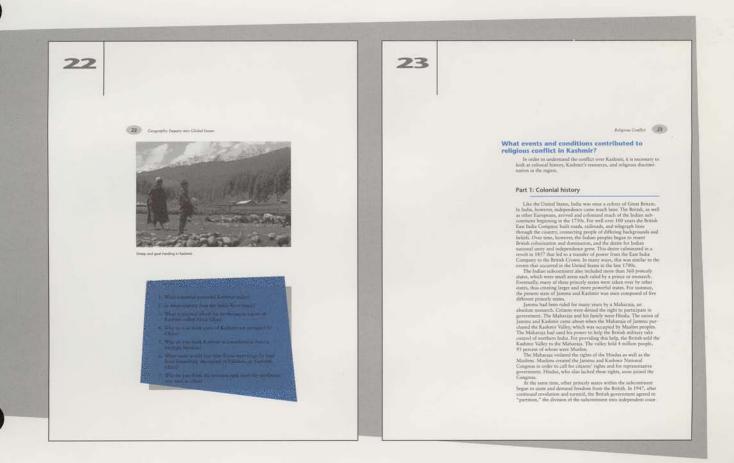
Questions and Answers for page 22

- 1. What countries surround Kashmir today?
 - Kashmir is surrounded by China, Afghanistan, India, and Pakistan, and it is within a few miles of Tajikistan (a former Soviet republic).
- 2. In what country does the Indus River begin?
 - The Indus River begins in China (Tibet) and flows through Kashmir into Pakistan.
- 3. What is unusual about the northeastern region of Kashmir called Aksai Chin?
 - This region is claimed by both China and India. It is occupied by China, and most world
 maps show it as a part of China.
- 4. Why do you think parts of Kashmir are occupied by China?
 - This area is occupied by China because of ongoing, historical disputes over Kashmir's territorial boundaries. The boundaries are located in rugged terrain, but the northeastern parts of Kashmir are more easily accessible to Chinese occupation. Note that the primary road access to this area is through China, not India.

continued



- 5. Why do you think Kashmir is considered to have a strategic location?
 - Kashmir has a strategic location because of the powerful countries surrounding it, especially China, India, and Pakistan. Kashmir's potential resources are in demand by all countries.
- 6. What route would you take if you were to go by land from Islamabad, the capital of Pakistan, to Yarkand, China?
 - Accept reasonable responses. Students can follow a path from Islamabad toward the Indus River, then along the Indus River valley, and then across the mountains where strategic passes, such as Khunjerab Pass, are found. The point of this question is to emphasize the remoteness of Kashmir and to help students recognize how difficult it would be to unify this mountainous, rugged region.
- 7. Why do you think the invasion path from the northwest was used so often?
 - This was the most direct land route from Western Asia. According to Figure 4, mountain
 ranges trend northwest-southeast, so invading peoples would move through the valleys
 parallel to these ranges. The high Himalaya Mountains made it almost impossible for
 invading forces to move in from the north.

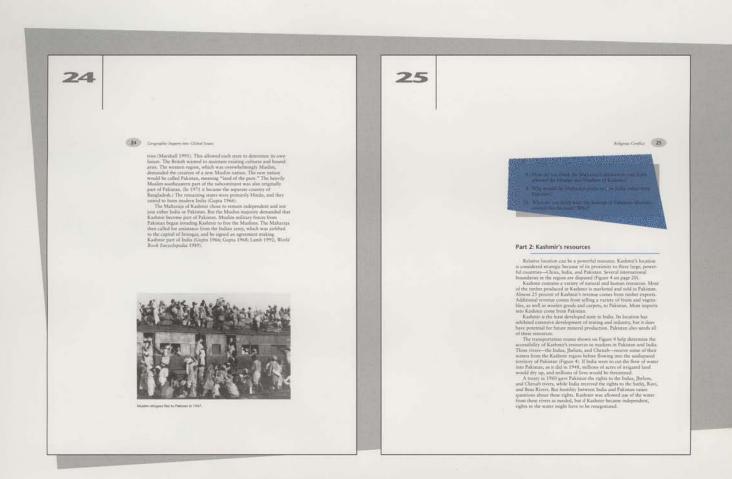


What events and conditions contributed to religious conflict in Kashmir? (pages 23–28)

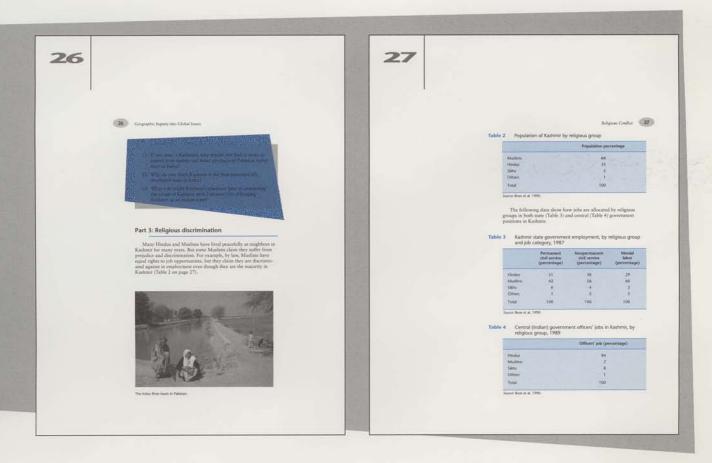
B. If you haven't already done so, divide the class into cooperative learning groups of three. Each student in a group can take responsibility for learning one of the three parts of the readings ("Colonial history," "Kashmir's resources," and "Religious discrimination") and the three associated questions within each part. Note that the section on religious discrimination includes the data in Tables 2–4. As a skill-

building activity, you may wish to have older students present these tabled data in graphic form.

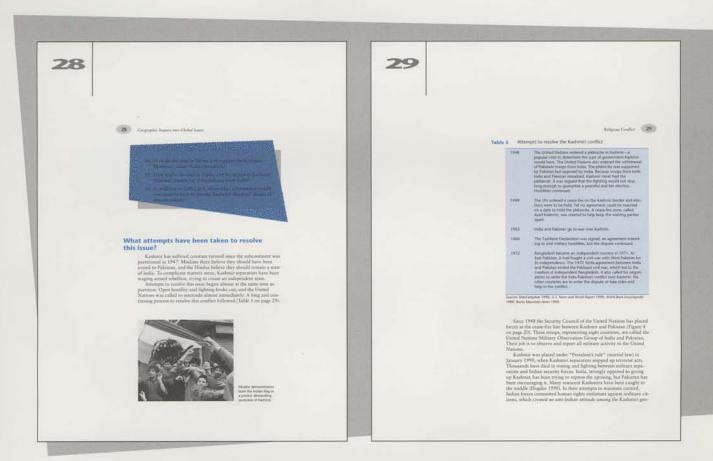
Once groups have completed the reading and questions, have each group work together to prepare a three- to five-minute oral presentation to a mock United Nations General Assembly that answers this question: What are major reasons for the Kashmir conflict? Encourage students to use maps in their presentations.



- 8. How do you think the Maharaja's decision to join India affected the Hindus and Muslims of Kashmir?
 - Students can deduce that the Maharaja's decision angered the Muslims, who demanded to
 join Pakistan. At the same time, his decision was supported by Hindus, who wished to join
 India.
- 9. Why would the Maharaja prefer to join India rather than Pakistan?
 - The Maharaja preferred to join India in order to retain his Hindu support and to get the military protection he needed from India against the threat from Pakistan.
- 10. What do you think were the feelings of Pakistani Muslims toward this decision? Why?
 - The Pakistani Muslims would say that the partitioning planned by the British was not
 followed. As defined by partitioning objectives, Kashmir was a natural part of a Muslim
 state, Pakistan.

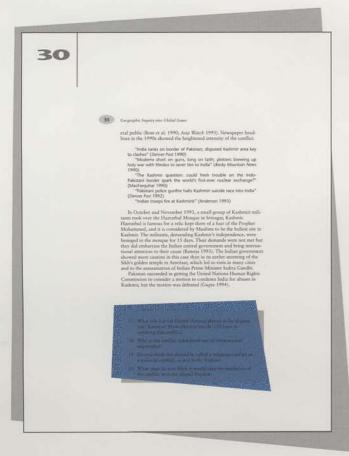


- 11. If you were a Kashmiri, why would you find it easier to export your timber and other products to Pakistan rather than to India?
 - Exporting to Pakistan is easier because Pakistan can be reached by roads and railroads
 that follow the major river valleys. Pakistan is simply more accessible from Kashmir than
 is India.
- 12. Why do you think Kashmir is the least economically developed state in India?
 - Kashmir is the least economically developed state in India because of its rugged mountain topography, its relative inaccessibility to central India, and because its majority Muslim population may be discriminated against by the central government, which is controlled by Hindus. Therefore Kashmir may not receive its fair share of central government funding.
- 13. What role might Kashmir's resources have in promoting the union of Kashmir with Pakistan? Or of keeping Kashmir as an Indian state?
 - From Mini-Atlas map 4, students can note that Pakistan, which has extensive desert areas, lacks forest and internal water resources. Kashmir can supply resources not available in Pakistan, such as timber and water. Kashmir's secession from India would allow Pakistan a guaranteed source for needed resources. For the same reason, India would not want to lose access to Kashmir's resources.



- 14. How do the data in Tables 2-4 support the Kashmiri Muslims' claims of discrimination?
 - These data support the claims because they show that Hindus have a disproportionately large share of the permanent state-level civil service jobs and officer-rank positions in the central government. For example, although Muslims account for 64 percent of the population, they have only 42 percent of the permanent civil-service state jobs and only 7 percent of the officer jobs in the central government.
- 15. How might the data in Tables 2–4 be related to Kashmiri Muslims' desires for independence from India?
 - Students might speculate that a group of people who believe they are being unfairly treated may fight hard for their independence in order to remove themselves from their uncomfortable position.

continued



What attempts have been taken to resolve this issue? (pages 28–30)

C. Following the oral presentations in Procedure B, have students return to their cooperative learning groups to read this section and prepare a second three- to five-minute presentation to the mock UN General Assembly. In this presentation, student groups will address this question: How should the Kashmir conflict be resolved? (As an alternative, have students carry out the simulation described in Procedure D on page 19 of this Teacher's Guide.) Use Questions 17–20 on page 30 to help students focus their discussion.

- 16. In addition to Tables 2–4, what other information would you want to have to test the Kashmiri Muslims' claims of discrimination?
 - Students might speculate that, in addition to government employment, the Kashmiri
 Muslims get unfair treatment in private-sector jobs, housing, education, and health and
 welfare services. Information on human rights violations against Muslims might also be
 important. Job discrimination might be indirect: Muslims may lack access to educational
 opportunities, the result of which is that they may not qualify for higher positions.
 Additional information about these situations would be necessary.

- 17. What role has the United Nations played in the dispute over Kashmir? How effective has the UN been in resolving this conflict?
 - The UN ordered a plebiscite in 1948 to determine Kashmir's governance, but this was
 never held because armed conflict between India and Pakistan prevented it. Ultimately, the
 UN was successful in establishing a cease-fire line between India and Pakistan (shown on
 Figure 4). But because the area is still under dispute, it may be argued that the UN has, in
 general, been unsuccessful.
- 18. Why is this conflict considered one of international importance?
 - Students may speculate that any conflict involving two large countries has the potential to spread. Other factors that make this conflict of international concern is that the world's Muslim states can be expected to support Pakistani interests. Also, both India and Pakistan have attempted to develop nuclear weapons.
- 19. Do you think this should be called a religious conflict or a political conflict, or is it both? Explain.
 - This is an opinion question; have students defend their choices with reasonable arguments. Although religious differences are at the heart of the conflict, it is significant that political interests (concerning natural resources and regional influence) also enter into the conflict.
- 20. What steps do you think it would take for resolution of the conflict to come about? Explain.
 - Use this question to organize a discussion in which students offer suggestions and plans for resolving the conflict. Any resolution would need to recognize the interests of both India and Pakistan in order to have a chance at success.

D. As an alternative to Procedure C, you may wish to conduct a simulation in which students role-play different interest groups in the Kashmir conflict. Directions and a set of roles are provided as Handout 1. Tell students that two roles—the KIM and the MFO—are fictionalized representations of real groups. After taking time to study their roles and plan together, students can be brought together to make brief presentations to a mock UN meeting. Their presentations can again address the question: How should the Kashmir conflict be resolved?

For Further Inquiry

Have students write essays on the role that religion played, compared to other factors, in the Kashmir conflict. You may wish to have them document their positions with additional readings from library materials.



Why does Northern Ireland have religious conflict?



Time Required

Three to four 50-minute class periods



Materials Needed

Copies of Activity 3 for all students (optional)

Rioting, terrorism, and sniping killed more than 2,200 people from 1969 through 1984 and the religious communities, Catholic and Protestant, became hostile armed camps. British troops were brought in to separate them but themselves became a target of Catholics (*Information Please Almanac* 1994, page 281).



Glossary Words

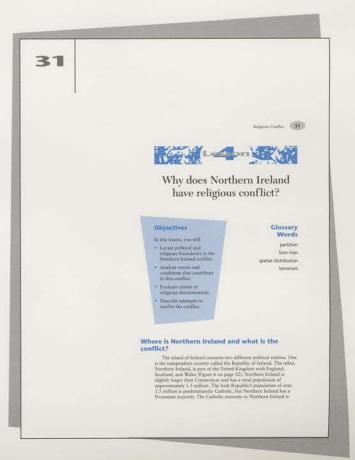
partition
Sinn Fein
spatial distribution
terrorism

Getting Started

Read the following Background Note to students and ask for their comments to learn how much they know about this well-publicized religious conflict.

BACKGROUND NOTE

In 1966–1969, communal rioting and street fighting between Protestants and Catholics occurred in Londonderry [in Northern Ireland], fomented by extremist nationalist Protestants, who feared the Catholics might attain a local majority, and by Catholics demonstrating for civil rights.



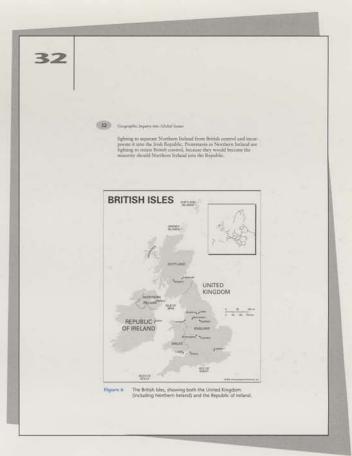
Procedures

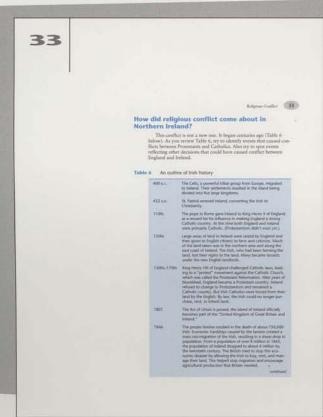
Where is Northern Ireland and what is the conflict? (pages 31–32)

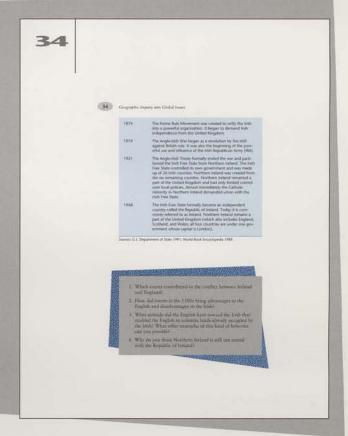
A. Have students read this section and locate Northern Ireland on Figure 6 (page 32). Discuss Northern Ireland's relative location in the world and in the British Isles.

How did religious conflict come about in Northern Ireland? (pages 33–34)

B. Have students read this section. As students read Table 6, "An outline of Irish history," on pages 33–34, they can make a list of terms or events they do not understand or cannot define. Help them clarify these terms in a class discussion. Students can then answer Questions 1–4 on page 34 either in class discussion or in writing.

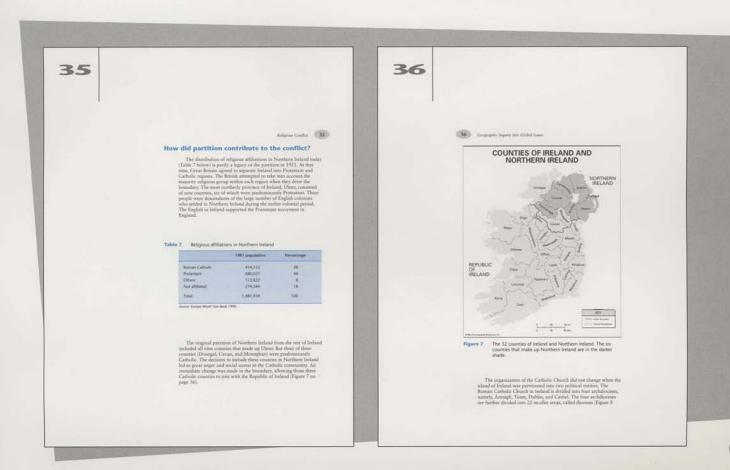






- 1. Which events contributed to the conflict between Ireland and England?
 - The events listed in Table 6 that contributed to the conflict between Ireland and England include the following:
 - 1200 Ireland was given to England.
 - 1500s England colonized Ireland.
 - 1700 Catholics became a minority in England after the Protestant Reformation.
 - 1874 The Home Rule Movement unified the Irish against the United Kingdom.
 - 1919 The Anglo-Irish War began as an Irish revolution.
 - 1921 Ireland was divided into two parts.
- 2. How did the events of the 1500s bring advantages to the English and disadvantages to the Irish?
 - England wanted to provide land for its growing population and to replace its dwindling resources. Colonization provided the agricultural land and resources needed. The land was taken from the native Irish.

continued



- 3. What attitude did the English have toward the Irish that enabled the English to colonize lands already occupied by the Irish? What other examples of this kind of behavior can you provide?
 - The attitude the English displayed was similar to their attitude toward India, the United States, and other lands they colonized. The English believed they were superior and had the right to the land simply because they were a powerful and dominant country. England wanted the resources to sustain its people and world leadership. Students may volunteer similar behavior toward Native Americans in the United States.
- 4. Why do you think Northern Ireland is still not united with the Republic of Ireland?
 - Even if students lack the prior knowledge to answer, the question helps to lead into the
 next section. Northern Ireland is not united with the predominantly Catholic Republic
 of Ireland because it has a Protestant majority who want to remain with the United
 Kingdom, which also has a Protestant majority.

How did partition contribute to the conflict? (pages 35–38)

C. Divide the class into groups of three or four to read this section, study Table 7 and Figures 7

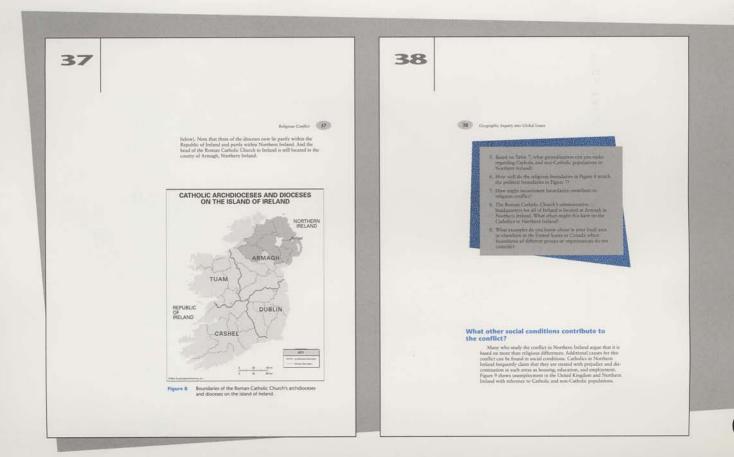
and 8, and discuss their answers to Questions 5–9 on page 38.

Questions and Answers for page 38

- 5. Based on Table 7, what generalization can you make regarding Catholic and non-Catholic populations in Northern Ireland?
 - There are more non-Catholics than Catholics. The Catholic population has 28 percent of the population, but the Protestants comprise 46 percent of the population.
- 6. How well do the religious boundaries in Figure 8 match the political boundaries in Figure 7?
 - · Religious boundaries do not match the political boundaries.
- 7. How might inconsistent boundaries contribute to religious conflict?
 - The inconsistency in boundaries might contribute to religious conflict if religious backgrounds and affiliations promote stronger ties than do political boundaries. Political boundaries might well be ignored over religious boundaries.

continued

- 8. The Roman Catholic Church's administrative headquarters for all of Ireland is located at Armagh in Northern Ireland. What effect might this have on the Catholics in Northern Ireland?
 - Those in Northern Ireland could believe that if the Church does not recognize the political boundaries, then they need not recognize the boundaries either. Those living in the diocese of Armagh, for instance, might well have strong desires to join the half located in the Republic of Ireland.
- 9. What examples do you know about in your local area or elsewhere in the United States or Canada where boundaries of different groups or organizations do not coincide?
 - Students may know about municipal boundaries that do not coincide with boundaries of
 political districts such as Congressional districts; religious districts (e.g., dioceses) that are
 unlikely to fit municipal or other boundaries; metropolitan areas that sprawl beyond
 municipal boundaries, often encompassing many municipalities; or school district
 boundaries that include more than one municipality. They may also know of national
 parks or Native American reservations that cross state boundaries.



What other social conditions contribute to the conflict? (pages 38–41)

D. After students read the paragraph under this heading, ask each group to develop a hypothesis about the relationship of social conditions to religious conflict in Northern Ireland. Explain that the method of science (and geography) is to formulate a hypothesis and then test it against data. After checking, hypotheses are modified so that they more closely match the empirical evidence.

Have groups write their hypotheses on the chalkboard. Tell them to study the other data in this section (Figures 9 and 10 on pages 39 and 40) to check and to rewrite their hypotheses. Encourage groups to reconsider and rewrite their hypotheses on the chalkboard as they learn more. [The general idea here is that unemployment rates are used as an indicator of equality of economic opportunity. Catholics generally have poorer economic status than non-Catholics in Northern Ireland, which suggests that class differences are also a basis for this conflict.]

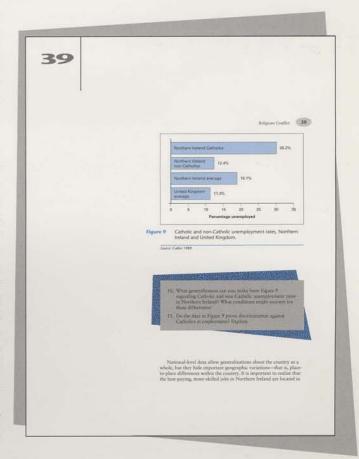
Figure 10 on page 40 may require some explanation. It is a map of two variables for districts within Northern Ireland (the six counties are divided into these administrative counties). This figure shows, as of 1981, (1) the percentage of the population that was unemployed in each district (shading patterns), and (2) the percentage of the population that was Catholic. Although the correlation is not perfect, students can note that higher unemployment figures are generally associated with a higher percentage of Catholics.

The use of percentages here is appropriate for testing the hypothesis that Catholics suffer a higher rate of unemployment than non-Catholics. But students may need to be reminded that percentages tell them nothing about the total numbers of unemployed persons. For example, a 39 percent unemployment rate in Strabane, a rural area with a small population, may affect fewer workers than a 16 percent rate in Belfast, a major city with a large population. Although absolute population figures are not given for the districts, Figure 10 is divided into two regions: (1) the more heavily populated and urbanized Belfast region, and (2) the less-populated rural region to the west of Belfast.

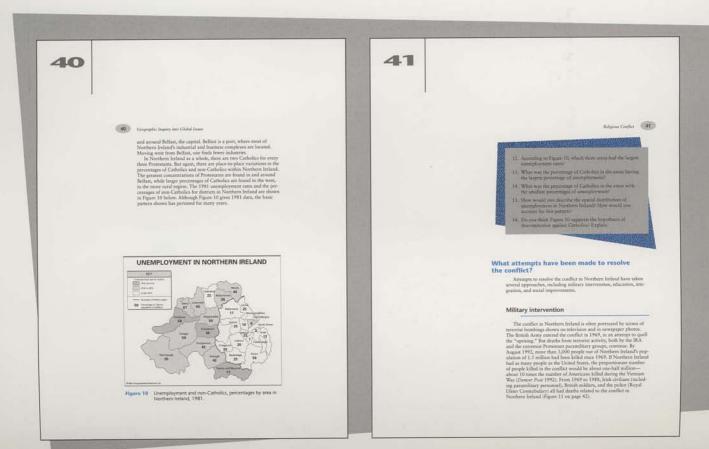
Have the groups work together to answer Questions 10–16 on pages 39 and 41. Several

- of these questions ask students to critically evaluate the data to determine whether it is fair to draw the conclusion that discrimination has occurred.
- E. You may wish to assign Activity 3, which has students examine the data in Figure 10 with the use of a scatter diagram. This Activity supplements students' visual examination of Figure 10 and will, in fact, sharpen their understanding of the data on rate of unemployment and religion. Activity 3 also teaches students to make and interpret scatter diagrams. [Analysis of Activity 3 suggests that location may be a more important reason than religion in explaining unemployment. See *Key for Activity 3*.]

Activity 3 is suggested only for use with older students. If you use this Activity, you may need to work through it with students. But the extra time spent can benefit students in learning an important analytical skill as well as the value of critical interpretation of data.

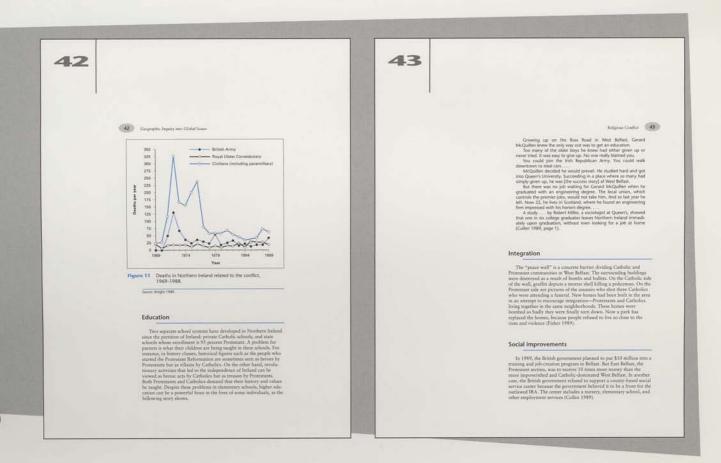


- 10. What generalization can you make from Figure 9 regarding Catholic and non-Catholic unemployment rates in Northern Ireland? What conditions might account for these differences?
 - Catholic rates are higher than those of non-Catholics. This may be caused by
 discrimination against Catholics, lower educational levels among Catholics, larger
 percentages of Catholics living in poor, rural areas, and perhaps other reasons.
- 11. Do the data in Figure 9 prove discrimination against Catholics in employment? Explain.
 - No, the information does not prove discrimination, but it does show sharp differences between Catholics and non-Catholics. These differences present troubling questions that require answers. A reasonable hypothesis is that discrimination against Catholics is at least part of the reason they have higher unemployment rates than non-Catholics.



- 12. According to Figure 10, which three areas had the largest unemployment rates?
 - Strabane, Cookstown, and Newry and Mourne are the only three districts with unemployment rates over 30 percent.
- 13. What was the percentage of Catholics in the areas having the largest percentage of unemployment?
 - In 1981, Strabane's population was 59 percent Catholic, Cookstown had 45 percent Catholic, and Newry and Mourne had 71 percent Catholic (the highest of any district).
- 14. What was the percentage of Catholics in the areas with the smallest percentages of unemployment?
 - All of the counties in the Belfast region, plus Coleraine, had unemployment rates under 20 percent. The percentage of Catholics in these districts ranged from highs of 56 percent (Down) and 38 percent (Craigavon) to less than 10 percent (in Carrickfergus, North Down, and Castlereagh).

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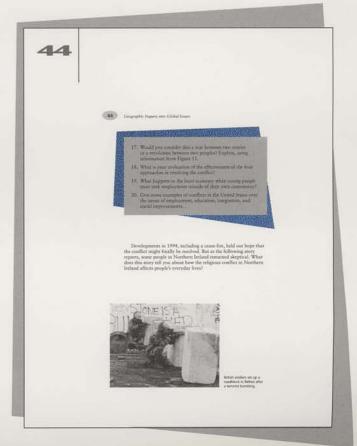


- 15. How would you describe the spatial distribution of unemployment in Northern Ireland? How would you account for this pattern?
 - The lowest rates of unemployment are located in the urbanized and industrialized Belfast region. Generally, rates increase to the west and south, away from Belfast, where the area becomes more rural and less industrialized. Belfast, the capital of Northern Ireland and a major port city, is the center of the country's industry and international transportation, as well as the largest concentration of population.
- 16. Do you think Figure 10 supports the hypothesis of discrimination against Catholics? Explain.
 - Students may note a general correlation between higher Catholic percentages and higher unemployment rates. This is most visible in the Protestant-dominated Belfast region, and where there are higher percentages of Catholics and unemployment in outer, less-populated areas (e.g., Omagh, Derry, Strabane, etc.). This correlation supports, but does not offer absolute proof of, the hypothesis. The correlation is fairly strong, but not perfect. One striking exception is the area of Down, in the Belfast region. Down has relatively low unemployment but a high percentage of Catholics (56 percent).

Rather than claiming that discrimination is the cause of unemployment, one might argue that Catholics suffer higher unemployment rates because they happen to live in poor rural areas. It is also possible that both reasons, and perhaps others, work together to explain the pattern of unemployment and economic opportunity.

What attempts have been made to resolve the conflict? (pages 41–45)

F. Divide the class into cooperative learning groups of four. Have each student study one of the four approaches outlined in this section: military intervention, education, integration, and social improvements. Students can teach others in their groups about the approaches they have learned, emphasizing what has worked and what has not worked to resolve the conflict. They can also offer their ideas on what could be done to resolve this conflict. Finally, have groups discuss their answers to Questions 17–20 on page 44.



- 17. Would you consider this a war between two armies or a revolution between two peoples? Explain, using information from Figure 11.
 - If this were a war between two armies, the British Army and Royal Ulster Constabulary
 would suffer more deaths. Tell students that the nature of this conflict most often involves
 terrorist attacks in which bombs are hidden in areas to kill or intimidate, and so most of
 the casualties are civilians.
- 18. What is your evaluation of the effectiveness of the four approaches in resolving the conflict?
 - Clearly there are no right answers to this question. For example, students might argue that
 military intervention has not worked because the killing continues and there is no peace.
 They might, however, argue that military intervention has kept the level of violence down.
 Encourage students to offer their opinions, but be sure they also give reasonable support
 for their opinions.

continued



G. Close the lesson by having students read "Truce Holds in Ulster," on page 45. Encourage student comments. Remind students that this conflict has been continuing in some fashion for over 400 years. Discuss how this conflict has affected the everyday lives of people in Northern Ireland. Ask students to express their feelings about how it would feel to live there.

To attempt to quickly resolve this issue in class using limited information is not possible. The goal here is to review what has been done and to have students begin to think about what steps might be taken to help resolve this conflict. You may wish to make a final assignment, for example, having students write an editorial for your local newspaper suggesting steps that might be followed to assist in conflict resolution.

- 19. What happens to the local economy when young people must seek employment outside of their own community?
 - Valuable human resources that could potentially improve the local economy leave the community for employment opportunities elsewhere. This brings further disadvantages to the local economy, reducing the chance for equalizing economic opportunity.
- 20. Give some examples of conflicts in the United States over the issues of employment, education, integration, and social improvements.
 - Accusations of job discrimination are quite common in the United States, especially with
 regard to minority groups, although the law requires "equal opportunity employment"
 regardless of race, religion, age, or sex. Encourage students to comment on education,
 integration, and social improvements in the United States. For example, in some places the
 school curriculum has become part of the political agenda of some groups. Encourage
 students to give a variety of examples.

For Further Inquiry

- Have students investigate and report on the current status of the situation in Northern Ireland.
- Have students write an editorial or make a drawing or cartoon depicting the concerns over education in Northern Ireland.
- Ask students to draw their image of the "peace wall." One side of the drawing can show what it is, while the other half shows what it could be.
- Invite a guest speaker to visit the class, one who has visited or lived in Northern Ireland.



Why does the United States have religious conflict?



Time Required

Two 50-minute class periods



Materials Needed

None



Glossary Words

archaeology cairn polygamy Stonehenge

Getting Started

You may wish to remind students that many people came to North America to escape religious persecution elsewhere. Although there is a high degree of tolerance for religious difference in the United States, religious conflicts do occur. Have students brainstorm a list of religious conflicts they know about in the United States. Make a list of these ideas on the chalkboard. If students do not mention conflicts over Native American religions (e.g., ghost dance, peyote use, sacred land), explain that such conflicts do occur. Tell students that this lesson is about a conflict occurring over the use of a Native American religious site.

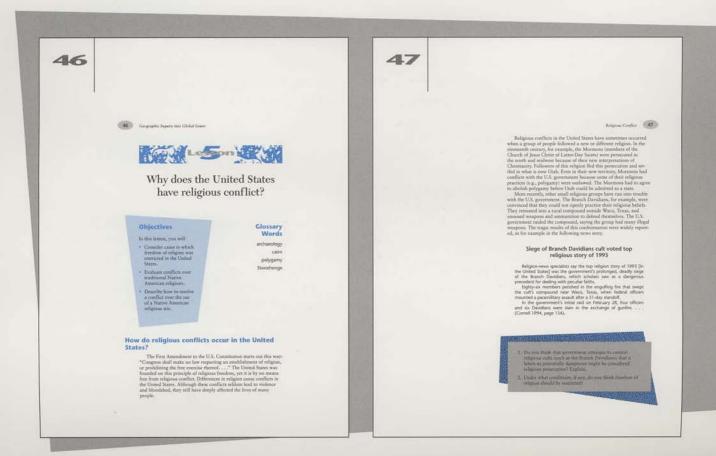
• Native American mascots, team nicknames, and symbols are often used in sporting and other nonreligious uses (e.g., the notorious "tomahawk chop" used by the fans of the Atlanta Braves baseball team). Native American groups have protested these uses, for example, by asking certain high schools and professional sports teams to change their nicknames. Ask students what they think of this issue and have them attempt to explain both sides.

Procedures

How do religious conflicts occur in the United States? (pages 46–47)

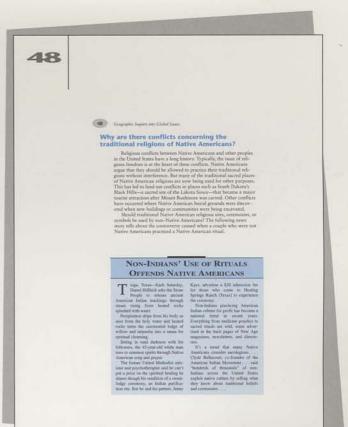
A. Open the lesson by having students consider whether the Constitution's guarantee of freedom of religion is absolute. There are parallels here with restrictions on freedom of speech (e.g., the classic case of shouting "Fire!" in a crowded theater). The Student DataBook presents two cases, concerning the Mormons in the nineteenth century and more recently the Branch Davidians, wherein religious groups had their practices challenged by the U.S. government. Discuss Questions 1 and 2 if you want students to debate this issue further. You may wish to have students break into small groups and develop arguments on either side of the issue and present these arguments in a formal debate setting.

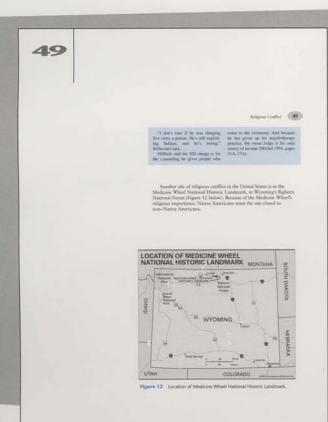
- 1. Do you think that government attempts to control religious cults (such as the Branch Davidians) that it labels as potentially dangerous might be considered religious persecution? Explain.
 - Students might argue that cult practices that endanger individuals or communities should
 not be guaranteed safety. Others may point out that all religious practices should be
 allowed, regardless of how these practices are viewed by dominant groups in society, in
 much the same spirit that so-called "hateful" speech is allowed.
- 2. Under what conditions, if any, do you think freedom of religion should be restricted?
 - Encourage students to offer their own opinions on this issue.

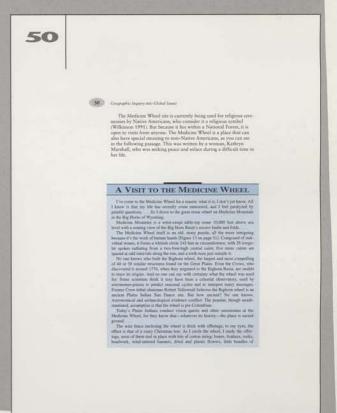


Why are there conflicts concerning the traditional religions of Native Americans? (pages 48–52)

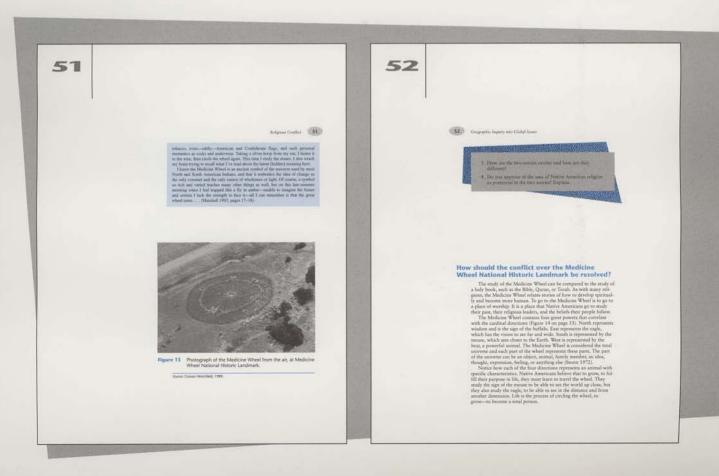
B. Have students read this section, which introduces some conflicts over Native American religions. Two stories are reprinted, each of which presents ways in which non-Native Americans have used traditional Native American religious practices. In each case, some Native Americans have taken exception to non-Native use of traditional rites. Use Questions 3 and 4 on page 52 to discuss this issue.







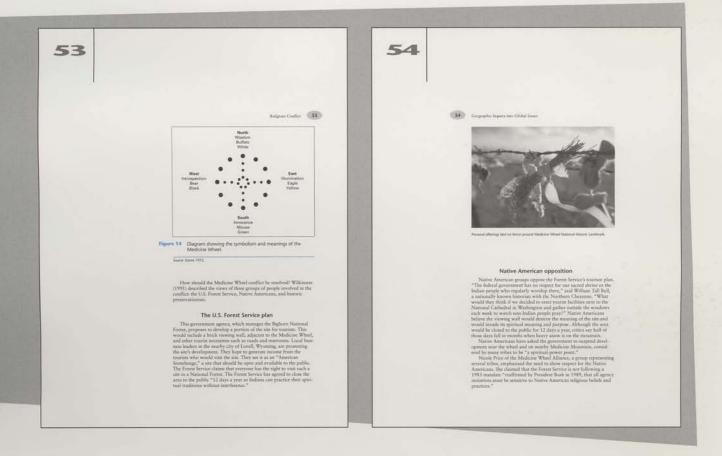
- 3. How are the two stories similar and how are they different?
 - In both stories, non-Native Americans have found value in Native American religious rites, and in both cases, they have also expressed admiration and respect for these practices. The principal difference is that the couple in Texas were charging admission and earning a living from their sweat-lodge rites, while the woman in Wyoming sought only personal spiritual comfort from the Medicine Wheel.
- 4. Do you approve of the uses of Native American religion as portrayed in the two stories? Explain.
 - Encourage students to express their own opinions regarding these stories.



How should the conflict over the Medicine Wheel National Historic Landmark be resolved? (pages 52–55)

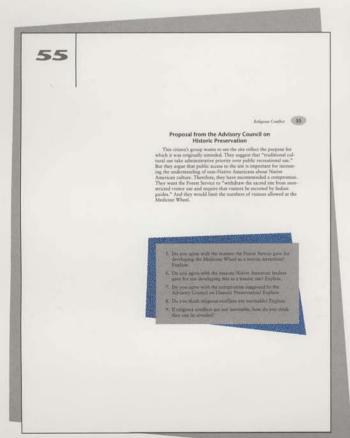
- C. Divide the class into three, six, or nine small groups, equally dividing among them the three views presented in the Student DataBook: (1) "The U.S. Forest Service plan," (2) "Native American opposition," and (3) "Proposal from the Advisory Council on Historic Preservation." Explain to students that they will work together in their groups to prepare a presentation at a mock public hearing based on the view to which they have been assigned. Each group will select a spokesperson who will
- deliver the group's view of the Medicine Wheel conflict. Allow at least 15 minutes for the presentations.
- D. Close the module by discussing the opinion questions, Questions 5–9 on page 55. The first three of these questions ask for student comment on the specific issue of the land-use conflict over the Medicine Wheel National Historic Landmark. These questions can be used as a focus for discussion of the student presentations in Procedure C.

Questions 8 and 9 are included to provide a general forum for discussion of the issue of religious conflict.



- 5. Do you agree with the reasons the Forest Service gave for developing the Medicine Wheel as a tourist attraction? Explain.
 - Whatever position students take, they should recognize that the Forest Service position supports local businesspersons in Lovell. It also believes that a designated National Historic Landmark should be open to the general public, which is the mission of National Forests.
- 6. Do you agree with the reasons Native American leaders gave for not developing this as a tourist site? Explain.
 - Native Americans contend that the Medicine Wheel is a sacred shrine, and therefore it should not be developed or made public, as a sign of respect for Native American religion. The conflict represents a clash between the concepts of freedom of religion and public access to federal land.

continued



For Further Inquiry

Have students use library materials to find and report on other examples in North America in which Native American religious values have come into conflict with U.S. laws. Two prominent examples are Native Americans' use of the Ghost Dance during the 1890s and their use of a controlled substance, peyote, in religious rites.

- 7. Do you agree with the compromise suggested by the Advisory Council on Historic Preservation? Explain.
 - This citizens' group proposed a compromise by which the site is withdrawn from unrestricted visitor use and visitors are required to be escorted by Native American guides. Student opinions about this idea will vary. Encourage students to speculate how each course of action (Forest Service plan, Native American opposition, or compromise) would affect both Native Americans and non-Native Americans. Any resolution that does not take Native American religions seriously and treat them with respect will doubtless be opposed by Native Americans. On the other hand, if the site had been completely closed to non-Native Americans, the writer Kathyrn Marshall would not have had her experience there and would not have been able to write about that experience for others.

Have students consider whether any use of Native American religious rites and sites by non-Natives should be prohibited. Or do the possible benefits of increased cultural understanding outweigh this concern?

- 8–9. Do you think religious conflicts are inevitable? Explain. If religious conflicts are not inevitable, how do you think they can be avoided?
 - These opinion questions are meant to spark class discussion about this issue, as a means to bring the module to closure. Students may point out fairly that religious conflicts are certainly nothing new—differences and animosities between some religious groups are long standing and may well be part of the human experience. On the other hand, it may be reasonably pointed out that many of the world's so-called religious conflicts today have their roots equally in political and/or economic differences between peoples. In these cases, equitable political resolutions or increasing economic equality may well ameliorate the conflicts.

Extension Activities and Resources

1. Related GIGI Modules

- Diversity and Nationalism focuses on the question of how
 nations cope with cultural diversity. The major case study for
 that module is the former Soviet Union and the difficulties that
 ethnic diversity poses for the former Soviet republics. Also,
 both of the modules Building New Nations, with a major case
 study of Nigeria, and Hunger, with its major focus on Sudan,
 examine issues with strong ethnic dimensions. The latter module also includes a comparison case study of India.
- Another module dealing with South Asia is *Population and Resources*, with a case study of Bangladesh. Bangladesh is also used as a comparison case study in *Natural Hazards*.

2. Britannica Global Geography System (BGGS)

BGGS provides myriad extension activities to enhance each GIGI module. For a complete description of the BGGS CD-ROM and videodiscs and how they work with the GIGI print modules, please read the BGGS Overview in the tabbed section at the beginning of this Teacher's Guide.

3. Related Videos

 EBEC offers these videos about the issues and regions explored in this module: "Sects and Violence"; "Rivers in Danger: The Ganges"; "India Unveiled: Changing Social Scene"; "Revolution of 1688"; and "Bear Dance."

For more information, or to place an order, call toll-free, 1-800-554-9862.

4. Additional Activities

- Students can investigate a specific religious conflict that interests them, but encourage them to critically examine the issue to determine whether religious difference is truly the underlying cause.
- Students can investigate their own community or state history, identifying different religious backgrounds of settlers, where

people with various religions settled, and whether different religious groups either assimilated or came into conflict with local traditions.

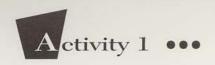
- Examine other religious conflicts in North America. For example, have students go to the library to find materials about the religious persecution of the Mormons in the nineteenth century; or search for information about the treatment of various religious cults (e.g., the Branch Davidians, the Unification Church, or the People's Temple of Jonestown, Guyana.)
- Find recipes and have students cook foods from India.
 Describe how the foods reflect that country's culture and environment.

5. Writing

- Have students write essays on how people's perceptions of others' religious expressions can cause conflict.
- Show the film *Gandhi* and have students complete a report describing the events depicted concerning India's independence from Britain.

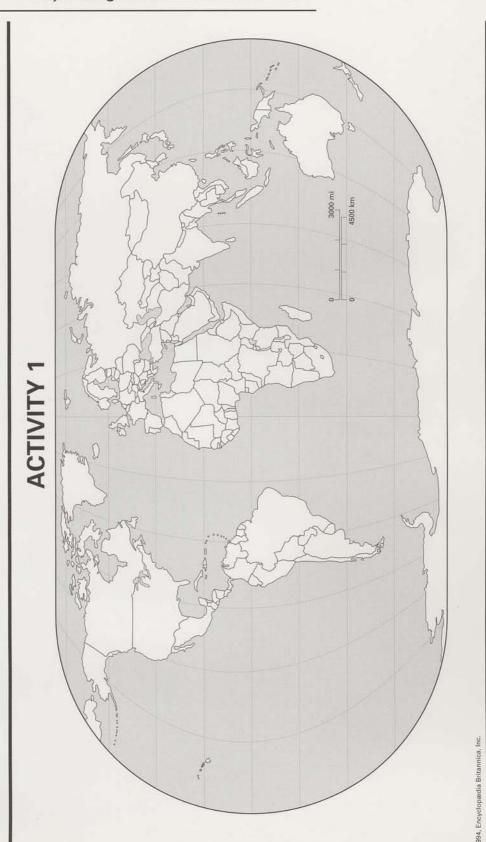
6. Outside Experts

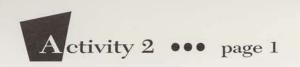
Invite guests from India and/or Pakistan to speak with the class on customs and social structure of the two countries.



GIGI Religious Conflict Lesson 1

Major Religious Conflicts in the World





Names _		

GIGI

Religious Conflict

Lesson 2

Religions of India

Directions: On the outline map on page 2 of this Activity, show the major religion of each of India's states and territories. Use the data given on Table 1 on page 16 in the Student DataBook, which shows the percentages of the population in each state belonging to each religion.

1. With colored pencils, use one color for each state or territory to show the religion with the *largest* percentage. Use a color scheme such as the following, or make up your own:

Green: Hinduism Yellow: Sikhism

Orange: Islam White: Other

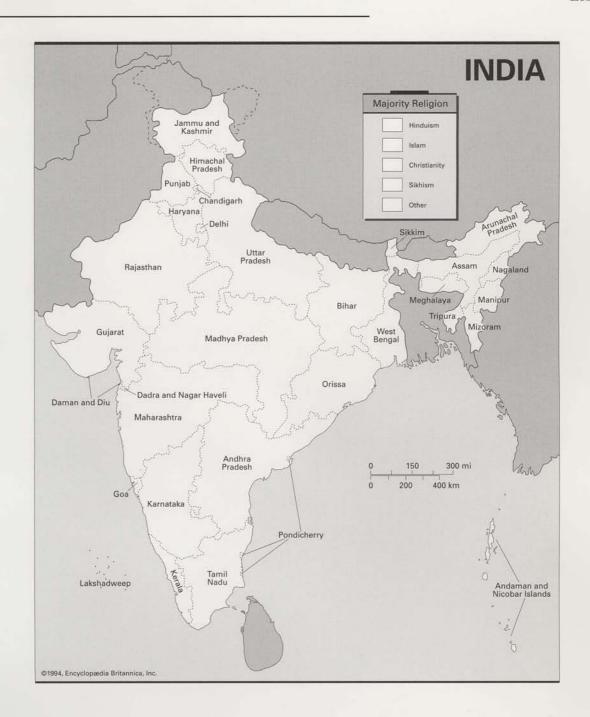
Red: Christianity

For example, the majority of the population in Goa is Hindu, so that state would be colored green. Be sure to complete the key on your map.

- 2. After completing your map, answer the following questions:

1. What is the locational pattern of the major religions in India?

- 2. Which religion of India has the most followers?
- 3. If religious boundaries are stronger than political boundaries, which states might have the greatest resentment toward the politically dominant Hindu population? Why?

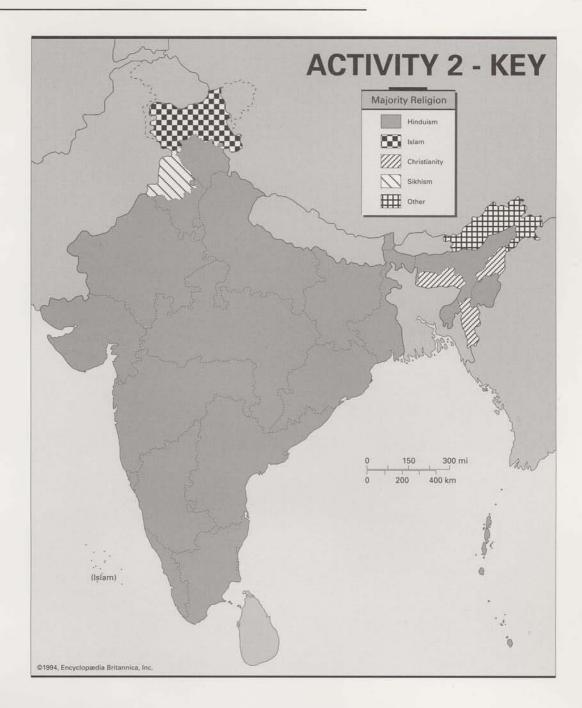


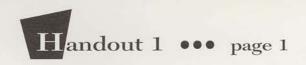
Religions of India

- 1. What is the locational pattern of the majority religions in India?

 [Hinduism is the majority religion in all states in India except in the northwest and northeast. Sikhism is the majority religion in Punjab, and Islam is the majority religion in Jammu and Kashmir. Christianity is the majority religion in three northeastern states, and "Other" (in this case, Buddhism) is the majority in Arunachal Pradesh, in the extreme northeast.]
- 2. Which religion of India has the most followers?
 [Based on Table 1, all of the most populous states have a sizable Hindu majority.
 Therefore, it is reasonable for students to speculate that Hindus are the largest group (as confirmed by Figure 3 on page 17 in the Student DataBook).]
- 3. If religious boundaries are stronger than political boundaries, which states might have the greatest resentment toward the politically dominant Hindu population? Why?
 [Punjab, with a Sikh majority, and Jammu and Kashmir, with a Muslim majority, are two states without Hindu majorities and therefore are likely to resent being controlled by Hindus. There might also be resentment by the Christian and Buddhist majority populations found in the small northeastern states.]

 $\begin{array}{c} {\rm GIGI} \\ {\it Religious~Conflict} \\ {\rm Lesson~2} \end{array}$





Kashmir Simulation

Lesson 3

Directions: During this activity you will assume the role of a person involved in the Kashmir conflict. Four groups, the Kashmir Independence Movement, the Muslim Fundamentalist Organization, the Government of India, and the Government of Pakistan, will argue their positions to the United Nations delegation. These roles are described in the subsequent pages. The steps of this simulation are as follows:

- 1. You will meet with other members of your group, study your role, and select a spokesperson.
- 2. Your group will prepare for the UN meeting by writing a statement. The statement can include your group's background and experiences in Kashmir, and what you want the UN to do to resolve the conflict.
- 3. Your spokesperson will present your group's statement.
- 4. The group will help your spokesperson answer any questions from the UN.
- 5. The UN will meet to determine what recommendations it will make to the Security Council.
- 6. The UN will present its recommendations to the class, including its justifications for its decisions.

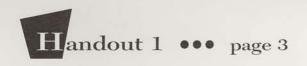
GIGI Religious Conflict Lesson 3

Kashmir Independence Movement

You are a member of the Kashmir Independence Movement (KIM), which is an organization seeking independence for Kashmir. You believe that the state of Kashmir should gain independence from India and remain independent from Pakistan. The KIM is well known for its terrorism and willingness to use strong military force.

The KIM was receiving financial backing from Pakistan until Kashmir decided to proclaim independence rather than fight to join Pakistan. Pakistan no longer wants to send your group the needed military equipment and supplies without a guarantee it will fight to join Pakistan. Kashmir feels Pakistan is economically weak, with a government that can be just as dictatorial as India's. Kashmir does not want to merely exchange its present slavery status for a new master.

You have asked the Organization of Islamic Countries (OIC) to help finance your fight for independence, but so far the OIC has not supported you. You still hope the Islamic countries of the world will recognize your plight and come to help Kashmir achieve complete independence.



Muslim Fundamentalist Organization

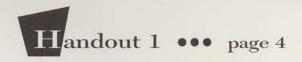
As a Kashmiri Muslim, you have watched the continuing disputes between Pakistan and India. You are convinced that the time is ripe to separate from India and join Pakistan. You want to join Pakistan in a holy war against India.

Your Muslim Fundamentalist Organization (MFO) includes over 30 different factions or smaller groups having different objectives. As a result, it is difficult to identify a leader or create a plan of action. Every faction has its own idea of how to achieve independence from India and unity with Pakistan.

Most participants agree that the fundamental Islamic beliefs must be followed. Currently, you are very concerned over the deplorable, non-Islamic behaviors that are allowed in the cities of Kashmir. Your group wants to stop the sales of liquor immediately, close all movie theaters, and demand that women once again cover their faces with veils. The MFO wants to return to the basic Islamic beliefs and remove all Western influences from Kashmir.

In the past, the MFO has demonstrated their beliefs. On one occasion, over 8,000 Muslims from Pakistan and Kashmir marched to the cease-fire zone demanding that India allow Kashmir to join Pakistan.

You think the Pakistani government is not doing enough to help arm the MFO. Therefore, your group has been sending arms dealers into Afghanistan for financial and military help. And Afghani fighters have been coming to Kashmir to fight with rebel groups.



Lesson 3

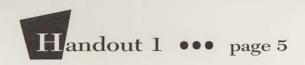
Government of India

As a government official you know that India is a secular state, which means a state that is *not* governed according to the principles or beliefs of a certain religion. The idea that Muslims must create their own state or become part of Pakistan because they are a religious majority in the state of Kashmir seems irrational to you. Just because Muslims have a majority over the Hindus in Kashmir does not justify the creation of a new Islamic country or annexation to Pakistan. In fact, about 11 percent of India's population—about 99 million—are Muslims.

India's concern is to protect Kashmir and all of its people regardless of their religion. India will *not* give up Kashmir. You believe that India's government must take a tough stand on this issue. Kashmir is difficult to protect and defend against rebellion simply because of its location, so you know a revolution could succeed.

Your government has been very open to talks to all factions or groups involved. You continually encourage the rebels to put down their arms and pledge their loyal-ty to India.

The political scene in the capital, New Delhi, has been frightening. On one day alone, over 50,000 marchers paraded down the streets denouncing the role Pakistan has played in arming Kashmiri Muslim rebels. The marchers demanded that the rebel training camps in Pakistan be destroyed by the Indian army immediately. Strong forces within India threaten a change in India's leadership if forceful action is not taken to quell the rebellion in Kashmir.

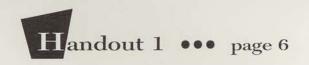


Government of Pakistan

Pakistan demands that Kashmir become a part of Pakistan. The government and people of Pakistan firmly believe that Kashmir is a part of Pakistan, especially when viewed historically. With the partition of India after independence from Britain, Pakistan became an independent country based upon its Islamic religious majority. However, Kashmir remained part of India, even though it too had a Muslim majority. Since that time, Muslims have openly rebelled against the Hindu majority of India. Muslims believe that Kashmir should naturally become part of Pakistan.

As a government official, your concern is for the Muslims being killed and wounded fighting in Kashmir. There are constant skirmishes across the cease-fire line and in Kashmir's cities. Your concern is also for the Muslims in Kashmir who are still being treated as second-class citizens by the Indian government. At times they are not even allowed their rights to walk on the streets, and often they must obey unreasonable curfews.

The people of Pakistan want a strong leader who will demand action to free Kashmir and the majority of Muslims living there. The Muslims of Pakistan have supported strong leaders willing to stand up against India. They recently overthrew one Prime Minister who took little action against India in support of the Muslims in Kashmir. The feeling of the Pakistani people is very strong. They have repeatedly voiced their opinion to unite with their fellow Muslims in Kashmir.



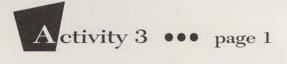
United Nations Delegation

As a member of this delegation, your job is to examine the information, listen to the different groups, and make a recommendation to the Security Council of the United Nations. Your recommendation should be supported by the information and suggested resolutions presented by the various groups.

You are very concerned over the threat of nuclear war, since both India and Pakistan have nuclear weapons. Reports have come from Pakistan that on occasions of heavy ground fighting with India, Pakistani fighter jets have been observed being fitted for nuclear warheads.

Since 1948, the UN Security Council has placed United Nations forces at the border of Kashmir. There are approximately 40 persons in the United Nations Military Observation Group of India and Pakistan patrolling the cease-fire line. These troops represent eight countries. Their job is to observe and report all military activity to the United Nations.

In 1972, the Simla Agreement ended conflict between India and Pakistan over Kashmir. This agreement stated that the Kashmir conflict be settled between India and Pakistan, and that no other countries can enter the dispute or take sides and help in the conflict.



Scatter Diagram

Lesson 4

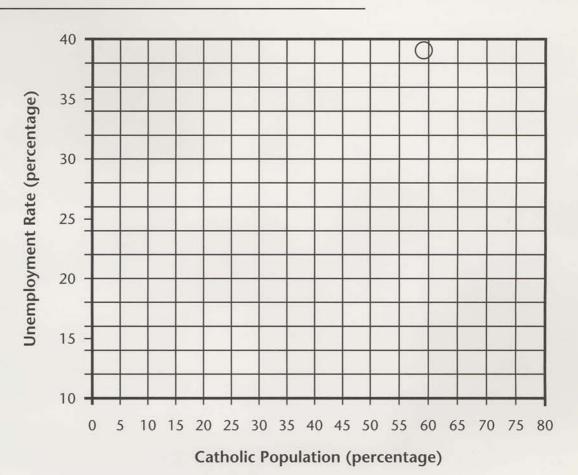
Religious Conflict

Directions: The purpose of Activity 3 is to supplement your visual examination of Figure 10 on page 40 in the Student DataBook. This will help sharpen your description of the correlation between unemployment rate and religion in Northern Ireland.

The data in Figure 10 have been converted into the table below. On the graph provided on the next page, make a scatter diagram of the data in the table by plotting a point for each district. The point for Strabane has been plotted for you. With one color, plot the points representing areas *within* the Belfast region, and with a different color, plot the points representing areas *outside* the Belfast region. Indicate in the key which color you used to identify each region. Then answer Questions 1 and 2 below the graph.

District	Unemployment rate (percentage)	Catholic population (percentage)		
Outside Belfast region				
Armagh	20	42		
Ballymoney	20	28		
Coleraine	19	22		
Cookstown	36	45		
Derry	27	67		
Dungannon	29	45		
Fermanagh	26	35		
Limavady	27	50		
Magherafelt	28	50		
Moyle	25	48		
Newry and Mourne	32	71		
Omagh	22	59		
Strabane	39	59		
Within Belfast region				
Antrim	18	25		
Ards	16	13		
Ballymena	14	17		
Banbridge	17	25		
Belfast	16	33		
Castlereagh	18	7		
Carrickfergus	21	8		
Craigavon	17	38		
Down	16	56		
Larne	12	25		
Lisburn	18	20		
Newtownabbey	17	10		
North Down	16	9		

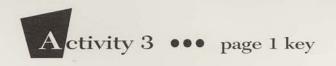
GIGI Religious Conflict Lesson 4



- O Within Belfast region
- Outside Belfast region
- 1. Does the diagram show a perfect correlation between Catholic population and unemployment? How would you describe the correlation?

 $\begin{array}{c} {\rm GIGI} \\ {\it Religious~Conflict} \\ {\rm Lesson~4} \end{array}$

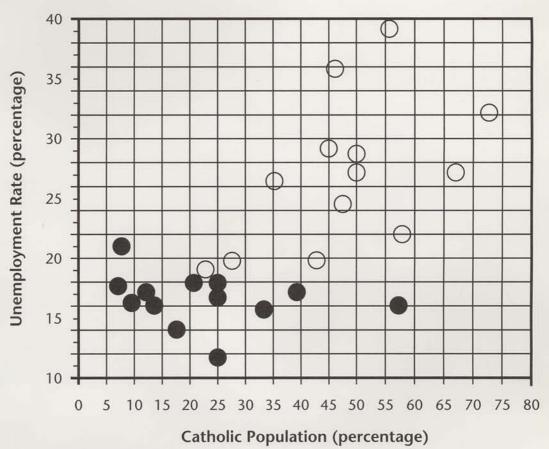
2.	In trying to explain unemployment, which of the following two hypotheses do you think is more strongly supported by your scatter diagram: What matters most in explaining unemployment in Northern Ireland is (a) religion or (b) location? Explain your choice.



Religious Conflict

Scatter Diagram





Within Belfast region

Outside Belfast region

1. Does the diagram show a perfect correlation between Catholic population and unemployment? How would you describe the correlation?

[No, all points would have to lie along a straight line to show a perfect correlation. But there is a tendency for unemployment to rise as the percentage of Catholic population rises. A lack of a strong correlation suggests that there are reasons other than religion to explain the pattern of unemployment.]

GIGI Religious Conflict Lesson 4

How Well Has TVA Worked?

2. In trying to explain unemployment, which of the following two hypotheses do you think is more strongly supported by your scatter diagram: What matters most in explaining unemployment in Northern Ireland is (a) religion or (b) location? Explain your choice.

[Considering all areas, the unemployment rate tends to rise as the percentage of Catholics rises. This relationship holds, although less strongly, for areas outside the Belfast region, but there is no such relationship inside the Belfast region. Because points cluster by region—areas outside the Belfast region have almost uniformly higher unemployment than areas inside the Belfast region—the location hypothesis (b) seems the better of the two.]

BRITANNICA GLOBAL GEOGRAPHY SYSTEM

GIGI

Geographic Inquiry into Global Issues

Religious Conflict

Program Developers

A. David Hill, James M. Dunn, and Phil Klein

Regional Case Study South Asia



Geographic Inquiry into Global Issues (GIGI)

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GIGI National Field Trial Locations

Anchorage, AK

Juneau, AK

Birmingham, AL

Grove Hill, AL

Ventura, CA

Arvada, CO

Boulder, CO

Colorado Springs, CO

Lakewood, CO

Westminster, CO

Wilmington, DE

Nokomis, FL

Lithonia, GA

Marietta, GA

Beckemeyer, IL

Red Bud, IL

Lafayette, IN

La Porte, IN

Merrillville, IN

Mishawaka, IN

Eldorado, KS

Morgantown, KY

Lowell, MA

South Hamilton, MA

Westborough, MA

Annapolis, MD

Baltimore, MD

Pasadena, MD

Detroit, MI

Mt. Pleasant, MI

Rochester Hills, MI

South Haven, MI

St. Joseph, MI

Jefferson City, MO

Raymondville, MO

St. Louis, MO

McComb, MS

Boone, NC

Charlotte, NC

Oxford, NE

Franklin Lakes, NJ

Lakewood, NJ

Salem, OH

Pawnee, OK

Milwaukie, OR

Portland, OR

Armagh, PA

Mercersburg, PA

Spring Mills, PA

State College, PA

Swiftwater, PA

Easley, SC

Alamo, TN

Evansville, TN

Madison, TN

El Paso, TX

Gonzales, TX

Houston, TX

Kingwood, TX

San Antonio, TX

Tyler, TX

Centerville, UT

Pleasant Grove, UT

Salt Lake City, UT

Monroe, WI

Racine, WI

Cheyenne, WY

Worland, WY



Memo to the Student from the GIGI Staff



GIGI stands for Geographic Inquiry into Global Issues, which is the name of a series of modules. Each module inquires into a different world issue. We wrote this memo to explain that GIGI is differ-

ent from most textbooks you have used.

With GIGI, you can have fun learning if you think like a scientist or detective. The main business of both scientists and detectives is puzzle-solving. They use information ("data" to the scientist and "evidence" to the detective) to test their solutions to puzzles. This is what you do with GIGI. GIGI poses many puzzles about important global issues: Each module centers around a major question, each lesson title is a question, and there are many other questions within each lesson. GIGI gives you real data about the world to use in solving these puzzles.

To enjoy and learn from GIGI, you have to take chances by posing questions and answers. Just as scientists and detectives cannot always be sure they have the right answers, you will sometimes be uncertain with GIGI. But that's OK! What's important is that you try hard to come up with answers, even when you're not sure. Many of GIGI's questions don't have clear-cut, correct answers. Instead, they ask for your interpretations or opinions. (Scientists and detectives are expected to do this, too.) You also need to ask your own questions. If you ask a good question in class, that can sometimes be more helpful to you and your classmates than giving an answer.

The data you will examine come in many forms: maps, graphs, tables, photos, cartoons, and written text (including quotations). Many of these come from other sources. Unlike most textbooks, but typical of articles in scientific journals, GIGI gives its sources of data with in-text references and full reference lists. Where an idea or piece of information appears in GIGI, its author and year of publication are given in parentheses, for example: (Gregory 1990). If the material used is quoted directly, page numbers are also included, for example: (Gregory 1990, pages 3-5). At the end of the module you'll find a list of references, alphabetized by authors' last names, with complete publication information for the sources used.

To help you understand the problems, GIGI uses "case studies." These are examples of the global issue that are found in real places. "Major case studies" detail the issue in a selected world region. You will also find one or two shorter case studies that show variations of

the issue in other regions.

We hope your geographic inquiries are fun and worthwhile!



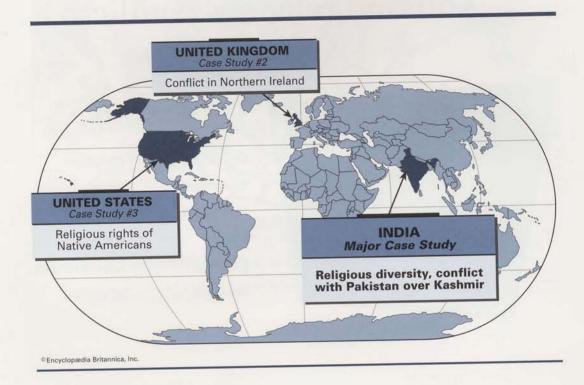
Religious Conflict

Where do religious differences contribute to conflict?

- What do you know about religious conflict?
- What causes religious conflict?
- Do you think religious conflicts are only about religion?
- How do religious conflicts change peoples and places?

Newspapers and television remind us every day of how much conflict there is in the world among peoples and nations. Religion, one of the most powerful of culture traits, is a central issue in many of these conflicts. Religion is reflected in the philosophies, art, architecture, and leadership that influence everyone's lives today. Religions have provided cohesiveness in societies, as people observe religious practices collectively.

But in some cases throughout history, wars have been fought in the name of religion. Why systems of faith and worship that profess peace and love should become associated with war and hate is an age-old question that this module cannot answer. But you will study in this module about two of the world's major religious conflicts—one in India's state of Kashmir and the other in Northern Ireland. And you will be reminded that the United States is not without its religious conflicts.



Questions You Will Consider in This Module

- Where are some of the world's major religious conflicts?
- What are the effects religious conflicts have on peoples and places?
- What are some of the causes of religious conflicts?
- How are religious differences sometimes used to achieve political purposes?
- What attempts have been made to resolve major religious conflicts?
- How effective have these attempts been?



Where in the world do you find religious conflict?

Objectives

In this lesson, you will

- Locate places having religious conflicts.
- Begin to identify reasons for religious conflicts.

Glossary Words

Buddhism partition

Christianity region
Hinduism religion

Islam state

Judaism subcontinent

mosque terrorism



Prayer in India.

What is religious conflict?

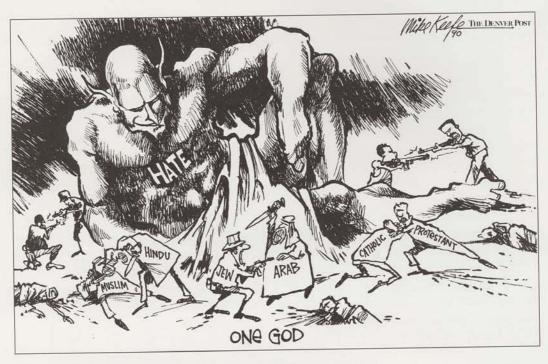


Figure 1 A cartoonist's view of religious conflict.

Source: Keefe 1990.

- 1. What do you think the cartoonist is saying about religious conflict in Figure 1?
- 2. Why do you think the cartoon is titled "One God"?
- 3. If you were to give the cartoon a different title, what would it be? Why?
- 4. Where do you think such conflict exists?

RIOTING CONTINUES UNABATED: DEATH TOLL IN INDIA NEARS 700 AFTER MOSQUE RAZING

ew Delhi, India—Rioters wielding hatchets and home-made bombs rampaged throughout India yesterday in a third day of religious violence.

Reports said nearly 700 people died in Hindu-Muslim fighting, including 200 yesterday alone.

Zealots, acting in the name of religion, left a trail of brutality and desecration as they battled over the demolition of an ancient mosque [in the town of Ayodhya] by Hindu extremists on Sunday.

Since then, Bombay's massive slum district, Dharabi, a patchwork of Hindu and Muslim colonies, has become a war zone. . . .

Devout Hindus believe the 430year-old mosque stood on the ruins of a prehistoric Hindu shrine marking the birthplace of Rama, an important god in Hindu mythology.

The mosque's destruction prompted widespread savagery and destruction in India and in neighboring Pakistan and Bangladesh (Associated Press 1992, page 12A).

SIKHS ATTACK BUS, KILL THREE IN INDIA

ew Delhi, India—Sikh militants attacked a bus in Punjab, killing three members of the governing Congress Party as they traveled to a mass rally against terrorism and religious intolerance yesterday (Associated Press 1993, page 15A).

You hear about or see the results of religious conflict through news reports, such as the ones above. Many of these conflicts are life threatening, destructive, and seem to be never-ending (Figure 1 on page 5). But occasionally a glimmer of hope shines through when a story such as the following is reported.

JEWS, CATHOLICS MEND FENCES: ISRAEL-VATICAN PACT A "MILESTONE"

J erusalem—Israel and the Vatican signed an agreement yesterday to begin diplomatic relations, ending the 45-year refusal by the Catholic Church to recognize the Jewish state.

The agreement was described by both sides as a political and religious milestone after 2,000 years of enmity between Christians and Jews. Pope John Paul II is likely to make a pilgrimage to Jerusalem, maybe in 1994, once diplomatic ties are in place.

"We thought the time was proper. We have new, positive developments that must be taken into consideration," said the Vatican's representative, Monsignor Claudio Celli, after signing the pact.

Chief among them is the prospect of peace between Israel and the Palestinians, and the possibility their ongoing negotiations may decide the future of Jerusalem. . . .

"Behind the agreement there are thousands of years of history, full of hatred, fear and ignorance," said Yossi Beilin, Israel's deputy foreign minister. . . .

Catholic-Jewish dialogue began in 1965, when the Second Vatican Council repudiated the idea of collective Jewish guilt for Jesus's death.

Jews resented the Vatican's silence in the Holocaust and what many saw as hostility to modern Israel. . . . (Struck 1993, page 1).

This lesson introduces you to some religious conflicts taking place in the world today. It also helps you begin to analyze reasons for these conflicts.

Where are some major religious conflicts located?

Think about what you already know about religious conflict, where it occurs, and why. As you read the rest of this lesson, consider the following questions.

- 5. What common factor do countries that have religious conflict share?
- 6. Which areas of conflict seem to be the most publicized? Why?
- 7. Why does there seem to be little evidence of religious conflict in the Western Hemisphere?
- 8. What are some reasons—other than religion—for conflict among religious groups?
- 9. Are there any conflicts over religious differences where you live?

Here are brief profiles of some of the major religious conflicts taking place in the world in 1994, when this book was written. What is the current status of these conflicts? Why do you think change has—or has not—taken place?

Northern Ireland

Ireland, a predominantly Roman Catholic island, revolted in 1919 against the ruling British, who were largely Protestant. The revolution ended in the division of the island into the independent—and mostly Catholic—Republic of Ireland and Northern Ireland, which remained part of the United Kingdom. Catholics who lived in Northern Ireland preferred to remain with the rest of free Ireland. Terrorist activities and violence conducted by the rebel faction called the Irish Republican Army (IRA) and by factions of the Protestant group have continued over the years.

Bosnia-Herzegovina

This former Yugoslav republic declared its independence in 1992 and almost immediately plunged into a three-way civil war. The territory of Bosnia is contested among Croats, Serbs, and Bosnian Muslims. Although the reasons for this war are largely political, reli-

gious differences also explain the long-standing hostilities among Bosnia's three ethnic groups. Croats and Serbs are predominantly Christian, but Croats are mainly Catholics and Serbs are members of an eastern Orthodox church. Bosnian Muslims converted to Islam during Turkey's occupation of the region, which lasted about 400 years. Both Serbs and Croats take pride in their resistance to Islam during that long occupation, and their disagreements with Bosnia's Muslims date back to that occupation.

Armenia and Azerbaijan

This war is the most intense conflict affecting the new countries formed after the breakup of the former Soviet Union. It involves Armenia, which is the world's oldest Christian nation (dating from about 300 A.D.), and Azerbaijan, which is 87 percent Muslim. Thousands have been killed in fighting over a territory called Nagorno-Karabakh. This area lies entirely within Azerbaijan, but its population is 75 percent Armenian. Armenians want Nagorno-Karabakh to become part of Armenia.



Azeri women flee Armenian shelling near Nagorno-Karabakh.

Nigeria

Nigeria has two main religious regions. The northern part of the country has a majority of Muslims. Southern Nigeria is mainly Christian, with a Muslim minority. The central part of Nigeria has a mixture of Muslims and Christians and people who follow traditional African religions, which are based on a belief in many gods and spirits. For many years Nigeria has been troubled by divisions and conflict between its Muslim north and Christian south.

Chad

This landlocked country covers a large area but has a very sparse population. Religious division has grown between the Muslims living in the northern and the central areas and the Christians and followers of traditional African religions living in southern Chad.

Sudan

As in Chad, Muslims are the majority of the population in the north. But people in southern Sudan are predominantly Christian or followers of traditional African religions. Civil war erupted in 1983 when the government of Sudan, controlled by Muslims, adopted the Islamic laws and forced the southern non-Muslims to live under them. Thousands of people became refugees from this war; food shortages have caused many deaths in the refugee camps.

Sri Lanka

Three major groups populate the island of Sri Lanka: Buddhist, Hindu, and Muslim. Minority groups believe they are being treated with prejudice and discrimination. Thousands of people have been killed in fighting among these groups, and thousands more have left their homes and the nation to escape the war.

Philippines

Over 80 percent of the Filipinos are Roman Catholic and the rest are Protestant and Muslim. Muslims are attempting to gain more democratic rights, and some Muslims have rebelled against the government.



Crowds attempt to restrain Buddhist monks during a riot in Colombo, Sri Lanka.

Lebanon

Economic classes tend to be split along religious lines: Christians in the middle and upper classes, Muslims in the middle and lower classes. Palestinian refugees from the Arab-Israeli conflict are in the poorest classes. Power struggles continue between Christians and Muslims—leading to political assassinations, bombings, and mass destruction of the country. Lebanon has been used as a base by terrorists who make raids into Israel. Israel bombs Lebanon in retaliation.

Israel

In 1948, the United Nations divided the region of Palestine into two parts. One part was to become the homeland for the Jews, and the other was to be a state for the Palestinian Arabs. No Palestinian state has yet been established. Since this decision, there has been continual warfare between Jews, Palestinians, and other Arab nations over territorial ownership in the region.

Iraq

About 80 percent of the population are Arabs and 15 percent are Kurds. The Arabs living in central and southern Iraq are mainly followers of a branch of Islam called Shi'ah. The Kurds, who live in northern Iraq, are members of the Sunni branch of Islam. The Iraqi government has promised more self-government for the Kurds, yet fighting continues. The Kurds want their own country independent from Shi'ah control.

Iran

Iran is an Islamic state, controlled by religious leaders. Opposition to Islamic religious rule and laws is not allowed. Shi'ah Muslims account for 90 percent of the population and Sunni Muslims account for 8 percent. The largest religious minority, the Bahn, are forbidden to practice their faith. There is little toleration for Christians, Jews, or other religious minorities.



In Iraq, young female guerrillas in traditional Kurdish garb hold deadly accessories.

Pakistan

When India won its independence from Britain in 1947, the subcontinent was partitioned between Pakistan and India. Since then there has been continual conflict between the Muslims of Pakistan and the Hindus of India over an area called Kashmir. Kashmir, a state of India whose population is mostly Muslim, lives under Hindu control. The Muslims of Kashmir want either to become a part of Pakistan or to gain complete independence.

India

India continues to fight with Pakistan over the rights to Kashmir. Additional conflict arises in this principally Hindu country over the state of Punjab, which has a large Sikh population that seeks greater local political control. The Sikh religion began in the fifteenth century as an attempt to blend Hinduism and Islam, but the Sikh religion has since become opposed to both older faiths. In the next lesson you will examine India's religious regions.



Where do the religions of India come into conflict?

Objectives

In this lesson, you will

- Identify major religions of India and discover India's religious regions.
- Hypothesize where religious conflict might occur in India.

Glossary Words

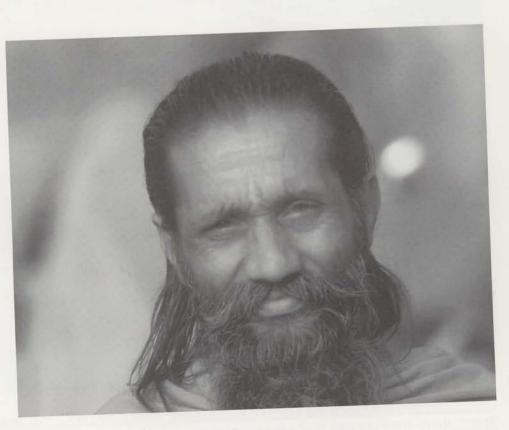
Buddhism
Christianity
Hinduism
Islam
region
religion
state
subcontinent

What are India's major religions and where are they found?

In Lesson 1 you identified India as a country experiencing religious conflicts. In this lesson, you will consider reasons for these conflicts. India has been influenced by and has influenced many different countries and cultures. Two of the world's great religions—Buddhism and Hinduism—originated in India and spread to other parts of Asia. Other religions, such as Christianity and Islam, were introduced to India by invasions of neighboring peoples. Arab conquerors reached

India in the early eighth century A.D., and by the twelfth century many areas of the country had substantial Muslim populations through conversion and immigration. European powers, such as Britain, Portugal, France, and the Netherlands, colonized coastal areas of India beginning in the sixteenth century. By the nineteenth century, Great Britain had extended its colonial control across the Indian subcontinent. The British influence and missionaries sent to convert the population to Christianity strongly affected India's existing cultures.

Modern India is divided into 25 states and seven territories, similar to the way states and territories make up the United States. States in India have different cultural characteristics, reflecting their various historical influences. When the data in Table 1 on page 16 are mapped, they reveal some striking regional differences.



A Hindu holy man in India.

Table 1 Religions of India by state

Popu (ulation 1991 millions)	Pero Hinduism	entage o	of population b Christianity	y religion Sikhism	Other
States			882			2
Uttar Pradesh	139.0	89	8			2
Bihar	86.3	83	15	1		9
Maharashtra	78.7	80	10	1	_	9
West Bengal	68.0	77	22	1		
Andhra Pradesh	66.4	88	10	2	_	_
Madhya Pradesh	66.1	92	6	1	_	1
Tamil Nadu	55.6	89	5	6		_
Karnataka	44.8	84	13	2		1
Rajasthan	43.9	89	8		1	2
Gujarat	41.2	90	9		-	1
Orissa	31.5	95	2	2	-	1
Kerala	29.0	59	21	20	_	-
Assam	22.3	73	24	3	_	_
Punjab	20.2	36	1	1	62	-
Haryana	16.3	90	3	-	7	_
Jammu					2	1
and Kashmir	7.7	33	64	_	2	1
Himachal Prades	h 5.1	94	2		2	2 2
Tripura	2.7	90	7	1		3
Manipur	1.8	59	8	30		28
Meghalaya	1.8	14	3	55	-	
Nagaland	1.2	12	1	83		4
Goa	1.2	65	5	30	_	-
Arunachal Prade	esh 0.9	30	=	5	_	65
Mizoram	0.7	7	_	85	_	8
Sikkim	0.4	65	2	3	_	30
Territories		0.2	0		8	1
Delhi	9.4	82	9	9	_	
Pondicherry	0.8	84		1	23	
Chandigarh	0.6	74	2		25	
Andaman and Nicobar	Is. 0.3	64	10	26	_	-
Dadra and	i 0.1	96	1	2	1100	1
Nagar Havel		65	5	30	_	=
Daman and Did Lakshadweep	0.1	4	96	-	_	_

Note: — = less than 1 percent.

Sources: Europa World Year Book 1992; Government of India 1980; U.S. Central Intelligence Agency 1981.

How do the religions of India and Pakistan compare?

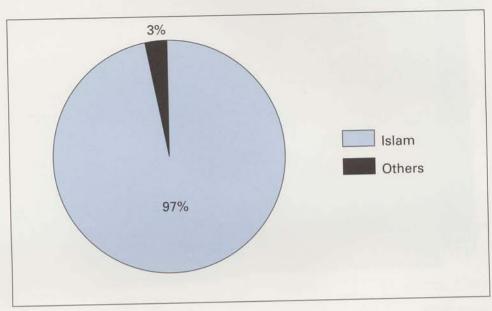


Figure 2 Percentage of population in Pakistan by religion.

Source: Clements 1991.

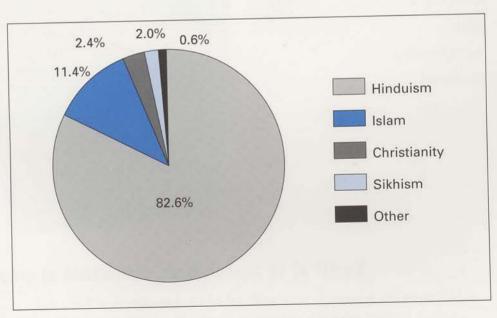


Figure 3 Percentage of population in India by religion.

Source: Clements 1991.

- 1. What are the differences between the percentage of population following the major religions of Pakistan and India?
- 2. Why do you think Christianity and Hinduism are not shown in Figure 2?
- 3. What is the approximate ratio of Hindus to Muslims in India?
- 4. Why do you think Pakistan is so heavily Muslim and India is so heavily Hindu?
- 5. What do you think it would be like to be a Muslim in India, a Hindu in Pakistan, or a Christian in either India or Pakistan?



What is the nature of religious conflict in Kashmir?

Objectives

In this lesson, you will

- Locate Kashmir and describe its physical characteristics.
- Analyze events and conditions that contributed to conflict in Kashmir.
- Evaluate claims of religious discrimination against Muslims in Kashmir.
- Describe previous attempts to resolve the Kashmir conflict and formulate a just resolution.

Glossary Words

accessibility
maharaja
partition
plebiscite
relative location
separatists
state
subcontinent
terrorism

Where is Kashmir and what is it like?

Located in northwestern India, Kashmir (Figure 4 on page 20) is about the size of Utah. The Indian state is officially named Jammu and Kashmir, but it is commonly referred to as Kashmir. This state extends from the Himalaya and Karakoram mountain ranges in the north and northeast, which make up 90 percent of Kashmir, to lower

lands in the southwest. For much of its history, Kashmir has been regarded as a garden paradise because of its beautiful mountains, lakes, and wildflowers.

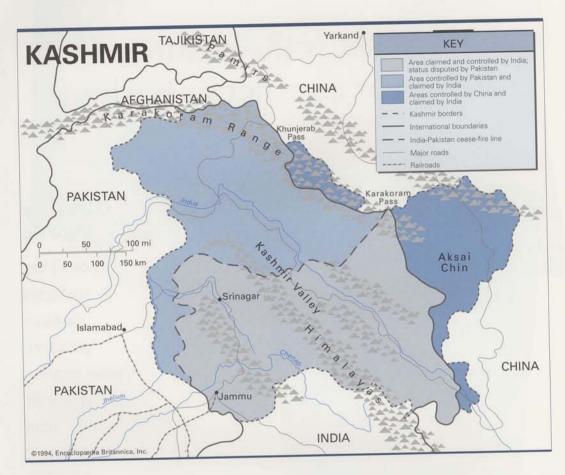


Figure 4 Kashmir.

Kashmir's ancient history began 5,000 years ago when it lay on the far northern frontier of the Harappa culture, one of the earliest known civilizations in the world. The people developed their civilization along the valley of the Indus River. The river begins high in the Himalaya Mountains, flows through Kashmir, and then through the center of Pakistan. The river and the warm, dry climate of the Indus Valley provided conditions favorable to agricultural production and the growth of large urban populations.

Kashmir was invaded by surrounding peoples and empires many times over thousands of years. Most of these invasions came overland from the north and west (Figure 5 on page 21). Different peoples brought in new ideas that influenced the region's government, religion, boundaries, and language. At one time, in the ninth and tenth centuries, it was the most important power in the upper Indus Valley, and its dominion extended over much of what is today the Punjab region of Pakistan and India.

It often took hundreds of years for the impact from the outside world to affect the interior region of India. The long distances that conquering forces had to travel and the primitive modes of transportation made invasions slow and difficult. India was somewhat isolated, being primarily surrounded by an extensive mountain range and uncharted oceans.

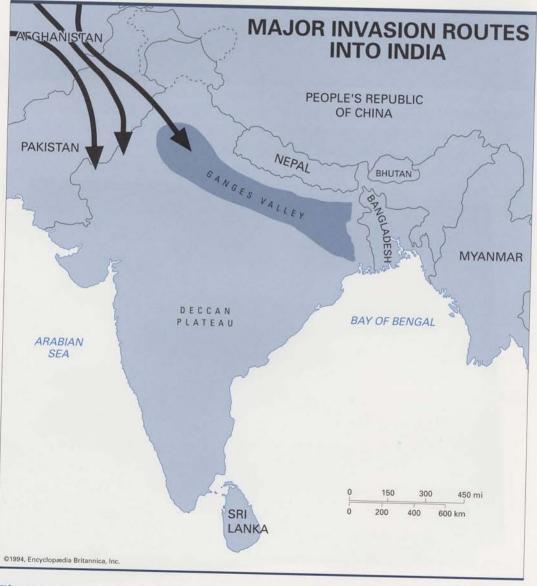


Figure 5 Major invasion routes into India.



Sheep and goat herding in Kashmir.

- 1. What countries surround Kashmir today?
- 2. In what country does the Indus River begin?
- 3. What is unusual about the northeastern region of Kashmir called Aksai Chin?
- 4. Why do you think parts of Kashmir are occupied by China?
- 5. Why do you think Kashmir is considered to have a strategic location?
- 6. What route would you take if you were to go by land from Islamabad, the capital of Pakistan, to Yarkand, China?
- 7. Why do you think the invasion path from the northwest was used so often?

What events and conditions contributed to religious conflict in Kashmir?

In order to understand the conflict over Kashmir, it is necessary to look at colonial history, Kashmir's resources, and religious discrimination in the region.

Part 1: Colonial history

Like the United States, India was once a colony of Great Britain. In India, however, independence came much later. The British, as well as other Europeans, arrived and colonized much of the Indian subcontinent beginning in the 1750s. For well over 100 years the British East India Company built roads, railroads, and telegraph lines through the country, connecting people of differing backgrounds and beliefs. Over time, however, the Indian peoples began to resent British colonization and domination, and the desire for Indian national unity and independence grew. This desire culminated in a revolt in 1857 that led to a transfer of power from the East India Company to the British Crown. In many ways, this was similar to the events that occurred in the United States in the late 1700s.

The Indian subcontinent also included more than 560 princely states, which were small areas each ruled by a prince or monarch. Eventually, many of these princely states were taken over by other states, thus creating larger and more powerful states. For instance, the present state of Jammu and Kashmir was once composed of five

different princely states.

Jammu had been ruled for many years by a Maharaja, an absolute monarch. Citizens were denied the right to participate in government. The Maharaja and his family were Hindu. The union of Jammu and Kashmir came about when the Maharaja of Jammu purchased the Kashmir Valley, which was occupied by Muslim peoples. The Maharaja had used his power to help the British military take control of northern India. For providing this help, the British sold the Kashmir Valley to the Maharaja. The valley held 4 million people, 93 percent of whom were Muslim.

The Maharaja violated the rights of the Hindus as well as the Muslims. Muslims created the Jammu and Kashmir National Congress in order to call for citizens' rights and for representative government. Hindus, who also lacked these rights, soon joined the

Congress.

At the same time, other princely states within the subcontinent began to unite and demand freedom from the British. In 1947, after continued revolution and turmoil, the British government agreed to "partition," the division of the subcontinent into independent countries (Marshall 1991). This allowed each state to determine its own future. The British wanted to maintain existing cultures and boundaries. The western region, which was overwhelmingly Muslim, demanded the creation of a new Muslim nation. The new nation would be called Pakistan, meaning "land of the pure." The heavily Muslim southeastern part of the subcontinent was also originally part of Pakistan. (In 1971 it became the separate country of Bangladesh.) The remaining states were primarily Hindu, and they united to form modern India (Gupta 1966).

The Maharaja of Kashmir chose to remain independent and not join either India or Pakistan. But the Muslim majority demanded that Kashmir become part of Pakistan. Muslim military forces from Pakistan began invading Kashmir to free the Muslims. The Maharaja then called for assistance from the Indian army, which was airlifted to the capital of Srinagar, and he signed an agreement making Kashmir part of India (Gupta 1966; Gupta 1968; Lamb 1992; World Book Encyclopedia 1989).



Muslim refugees flee to Pakistan in 1947.

- 8. How do you think the Maharaja's decision to join India affected the Hindus and Muslims of Kashmir?
- 9. Why would the Maharaja prefer to join India rather than Pakistan?
- 10. What do you think were the feelings of Pakistani Muslims toward this decision? Why?

Part 2: Kashmir's resources

Relative location can be a powerful resource. Kashmir's location is considered strategic because of its proximity to three large, powerful countries—China, India, and Pakistan. Several international boundaries in the region are disputed (Figure 4 on page 20).

Kashmir contains a variety of natural and human resources. Most of the timber produced in Kashmir is marketed and sold in Pakistan. Almost 25 percent of Kashmir's revenue comes from timber exports. Additional revenue comes from selling a variety of fruits and vegetables, as well as woolen goods and carpets, to Pakistan. Most imports into Kashmir come from Pakistan.

Kashmir is the least developed state in India. Its location has inhibited extensive development of mining and industry, but it does have potential for future mineral production. Pakistan also needs all of these resources.

The transportation routes shown on Figure 4 help determine the accessibility of Kashmir's resources to markets in Pakistan and India. Three rivers—the Indus, Jhelum, and Chenab—receive some of their waters from the Kashmir region before flowing into the undisputed territory of Pakistan (Figure 4). If India were to cut the flow of water into Pakistan, as it did in 1948, millions of acres of irrigated land would dry up, and millions of lives would be threatened.

A treaty in 1960 gave Pakistan the rights to the Indus, Jhelum, and Chenab rivers, while India received the rights to the Sutlej, Ravi, and Beas Rivers. But hostility between India and Pakistan raises questions about these rights. Kashmir was allowed use of the water from these rivers as needed, but if Kashmir became independent, rights to the water might have to be renegotiated.

- 11. If you were a Kashmiri, why would you find it easier to export your timber and other products to Pakistan rather than to India?
- 12. Why do you think Kashmir is the least economically developed state in India?
- 13. What role might Kashmir's resources have in promoting the union of Kashmir with Pakistan? Or of keeping Kashmir as an Indian state?

Part 3: Religious discrimination

Many Hindus and Muslims have lived peacefully as neighbors in Kashmir for many years. But some Muslims claim they suffer from prejudice and discrimination. For example, by law, Muslims have equal rights to job opportunities, but they claim they are discriminated against in employment even though they are the majority in Kashmir (Table 2 on page 27).



The Indus River basin in Pakistan.

Table 2 Population of Kashmir by religious group

	Population percentage	
Auslims	64	
Hindus	33	
Sikhs	2	
Others	1	
Total	100	

Source: Bose et al. 1990.

The following data show how jobs are allocated by religious groups in both state (Table 3) and central (Table 4) government positions in Kashmir.

Table 3 Kashmir state government employment, by religious group and job category, 1987

	Permanent civil service (percentage)	Nonpermanent civil service (percentage)	Menial labor (percentage)
Hindus	51	38	29
Muslims	42	56	66
Sikhs	6	4	2
Others	1	2	3
Total	100	100	100

Source: Bose et al. 1990.

Table 4 Central (Indian) government officers' jobs in Kashmir, by religious group, 1989

	Officers' job (percentage)	
lindus	84	
Auslims	7	
iikhs	8	
Others	1	
rotal .	100	

Source: Bose et al. 1990.

- 14. How do the data in Tables 2–4 support the Kashmiri Muslims' claims of discrimination?
- 15. How might the data in Tables 2–4 be related to Kashmiri Muslims' desires for independence from India?
- 16. In addition to Tables 2–4, what other information would you want to have to test the Kashmiri Muslims' claims of discrimination?

What attempts have been taken to resolve this issue?

Kashmir has suffered constant turmoil since the subcontinent was partitioned in 1947. Muslims there believe they should have been joined to Pakistan, and the Hindus believe they should remain a state of India. To complicate matters more, Kashmir separatists have been waging armed rebellion, trying to create an independent state.

Attempts to resolve this issue began almost at the same time as partition. Open hostility and fighting broke out, and the United Nations was called to intercede almost immediately. A long and continuing process to resolve this conflict followed (Table 5 on page 29).



Muslim demonstrators burn the Indian flag in a protest demanding secession of Kashmir.

Table 5 Attempts to resolve the Kashmiri conflict

1948	The United Nations ordered a plebiscite in Kashmir—a popular vote to determine the type of government Kashmir would have. The United Nations also ordered the withdrawal of Pakistani troops from India. The plebiscite was supported by Pakistan but opposed by India. Because troops from both India and Pakistan remained, Kashmir never had the plebiscite. It was argued that the fighting would not stop long enough to guarantee a peaceful and fair election. Hostilities continued.	
1949	The UN ordered a cease-fire on the Kashmir border and elections were to be held. Yet no agreement could be reached on a date to hold the plebiscite. A cease-fire zone, called Azad Kashmir, was created to help keep the warring parties apart.	
1965	India and Pakistan go to war over Kashmir.	
1966	The Tashkent Declaration was signed, an agreement intending to end military hostilities, but the dispute continued.	
1972	Bangladesh became an independent country in 1971. As East Pakistan, it had fought a civil war with West Pakistan for its independence. The 1972 Simla agreement between India and Pakistan ended the Pakistani civil war, which led to the creation of independent Bangladesh. It also called for negotiations to settle the Indo-Pakistani conflict over Kashmir. No other countries are to enter the dispute or take sides and help in the conflict.	
	and the standing	

Sources: MacFarquhar 1990; U.S. News and World Report 1990; World Book Encyclopedia 1989; Rocky Mountain News 1990.

Since 1948 the Security Council of the United Nations has placed forces at the cease-fire line between Kashmir and Pakistan (Figure 4 on page 20). These troops, representing eight countries, are called the United Nations Military Observation Group of India and Pakistan. Their job is to observe and report all military activity to the United Nations.

Kashmir was placed under "President's rule" (martial law) in January 1990, when Kashmiri separatists stepped up terrorist acts. Thousands have died in rioting and fighting between militant separatists and Indian security forces. India, strongly opposed to giving up Kashmir, has been trying to repress the uprising, but Pakistan has been encouraging it. Many innocent Kashmiris have been caught in the middle (Hogdin 1990). In their attempts to maintain control, Indian forces committed human rights violations against ordinary citizens, which created an anti-Indian attitude among the Kashmiri gen-

eral public (Bose et al. 1990; Asia Watch 1993). Newspaper headlines in the 1990s showed the heightened intensity of the conflict.

"India tanks on border of Pakistan; disputed Kashmir area key to clashes" (Denver Post 1990)

"Moslems short on guns, long on faith; plotters brewing up holy war with Hindus to sever ties to India" (Rocky Mountain News 1990)

"The Kashmir question: could fresh trouble on the Indo-Pakistani border spark the world's first-ever nuclear exchange?" (MacFarquhar 1990)

"Pakistani police gunfire halts Kashmiri suicide race into India" (Denver Post 1992)

"Indian troops fire at Kashmiris" (Anderson 1993)

In October and November 1993, a small group of Kashmiri militants took over the Hazratbal Mosque in Srinagar, Kashmir. Hazratbal is famous for a relic kept there of a hair of the Prophet Mohammed, and it is considered by Muslims to be the holiest site in Kashmir. The militants, demanding Kashmir's independence, were besieged in the mosque for 15 days. Their demands were not met but they did embarrass the Indian central government and bring international attention to their cause (Baweja 1993). The Indian government showed more caution in this case than in its earlier storming of the Sikh's golden temple in Amritsar, which led to riots in many cities and to the assassination of Indian Prime Minister Indira Gandhi.

Pakistan succeeded in getting the United Nations Human Rights Commission to consider a motion to condemn India for abuses in Kashmir, but the motion was defeated (Gupta 1994).

- 17. What role has the United Nations played in the dispute over Kashmir? How effective has the UN been in resolving this conflict?
- 18. Why is this conflict considered one of international importance?
- 19. Do you think this should be called a religious conflict or a political conflict, or is it both? Explain.
- 20. What steps do you think it would take for resolution of the conflict to come about? Explain.



Why does Northern Ireland have religious conflict?

Objectives

In this lesson, you will

- Locate political and religious boundaries in the Northern Ireland conflict.
- Analyze events and conditions that contribute to this conflict.
- Evaluate claims of religious discrimination.
- Describe attempts to resolve the conflict.

Glossary Words

partition
Sinn Fein
spatial distribution
terrorism

Where is Northern Ireland and what is the conflict?

The island of Ireland contains two different political entities. One is the independent country called the Republic of Ireland. The other, Northern Ireland, is part of the United Kingdom with England, Scotland, and Wales (Figure 6 on page 32). Northern Ireland is slightly larger than Connecticut and has a total population of approximately 1.5 million. The Irish Republic's population of over 3.5 million is predominantly Catholic, but Northern Ireland has a Protestant majority. The Catholic minority in Northern Ireland is

fighting to separate Northern Ireland from British control and incorporate it into the Irish Republic. Protestants in Northern Ireland are fighting to retain British control, because they would become the minority should Northern Ireland join the Republic.



Figure 6 The British Isles, showing both the United Kingdom (including Northern Ireland) and the Republic of Ireland.

How did religious conflict come about in Northern Ireland?

This conflict is not a new one. It began centuries ago (Table 6 below). As you review Table 6, try to identify events that caused conflicts between Protestants and Catholics. Also try to spot events reflecting other decisions that could have caused conflict between England and Ireland.

Table 6 An outline of Irish history

7 11 1 0 0 10 11 11	
400 в.с.	The Celts, a powerful tribal group from Europe, migrated to Ireland. Their settlements resulted in the island being divided into five large kingdoms.
432 A.D.	St. Patrick entered Ireland, converting the Irish to Christianity.
1100s	The pope in Rome gave Ireland to King Henry II of England as a reward for his influence in making England a strong Catholic country. At this time both England and Ireland were primarily Catholic. (Protestantism didn't exist yet.)
1500s	Large areas of land in Ireland were seized by England and then given to English citizens to farm and colonize. Much of the land taken was in the northern area and along the east coast of Ireland. The Irish, who had been farming the land, lost their rights to the land. Many became tenants under the new English landlords.
1500s-1700s	King Henry VIII of England challenged Catholic laws, leading to a "protest" movement against the Catholic Church, which was called the Protestant Reformation. After years of bloodshed, England became a Protestant country. Ireland refused to change to Protestantism and remained a Catholic country. But Irish Catholics were forced from their land by the English. By law, the Irish could no longer purchase, rent, or inherit land.
1801	The Act of Union is passed; the island of Ireland officially becomes part of the "United Kingdom of Great Britain and Ireland."
1846	The potato famine resulted in the death of about 750,000 lrish. Economic hardships caused by the famine created a mass out-migration of the lrish, resulting in a sharp drop in population. From a population of over 8 million in 1845, the population of Ireland dropped to about 4 million by the twentieth century. The British tried to stop this economic disaster by allowing the Irish to buy, rent, and manage their land. This helped stop migration and encourage agricultural production that Britain needed.

The Home Rule Movement was created to unify the Irish into a powerful organization. It began to demand Irish independence from the United Kingdom. The Anglo-Irish War began as a revolution by the Irish against British rule. It was also the beginning of the powerful use and influence of the Irish Republican Army (IRA). The Anglo-Irish Treaty formally ended the war and partitioned the Irish Free State from Northern Ireland. The Irish Free State controlled its own government and was made up of 26 Irish counties. Northern Ireland was created from
against British rule. It was also the beginning of the powerful use and influence of the Irish Republican Army (IRA). The Anglo-Irish Treaty formally ended the war and partitioned the Irish Free State from Northern Ireland. The Irish Free State controlled its own government and was made
Free State controlled its own government and was made
the six remaining counties. Northern Ireland remained a part of the United Kingdom and had only limited control over local policies. Almost immediately the Catholic minority in Northern Ireland demanded union with the Irish Free State.
The Irish Free State formally became an independent country called the Republic of Ireland. Today it is commonly referred to as Ireland. Northern Ireland remains a part of the United Kingdom (which also includes England, Scotland, and Wales; all four countries are under one government whose capital is London).

Sources: U.S. Department of State 1991; World Book Encyclopedia 1989.

- 1. Which events contributed to the conflict between Ireland and England?
- 2. How did events in the 1500s bring advantages to the English and disadvantages to the Irish?
- 3. What attitude did the English have toward the Irish that enabled the English to colonize lands already occupied by the Irish? What other examples of this kind of behavior can you provide?
- 4. Why do you think Northern Ireland is still not united with the Republic of Ireland?

How did partition contribute to the conflict?

The distribution of religious affiliations in Northern Ireland today (Table 7 below) is partly a legacy of the partition in 1921. At that time, Great Britain agreed to separate Ireland into Protestant and Catholic regions. The British attempted to take into account the majority religious group within each region when they drew the boundary. The most northerly province of Ireland, Ulster, consisted of nine counties, six of which were predominantly Protestant. These people were descendants of the large number of English colonists who settled in Northern Ireland during the earlier colonial period. The English in Ireland supported the Protestant movement in England.

Table 7 Religious affiliations in Northern Ireland

	1981 population	Percentage
Roman Catholic Protestant	414,532	28
	680,021	46
Others	112,822	8
Not affiliated	274,584	18
Total	1,481,959	100

Source: Europa World Year Book 1990.

The original partition of Northern Ireland from the rest of Ireland included all nine counties that made up Ulster. But three of these counties (Donegal, Cavan, and Monaghan) were predominantly Catholic. The decision to include these counties in Northern Ireland led to great anger and social unrest in the Catholic community. An immediate change was made in the boundary, allowing those three Catholic counties to join with the Republic of Ireland (Figure 7 on page 36).



Figure 7 The 32 counties of Ireland and Northern Ireland. The six counties that make up Northern Ireland are in the darker shade.

The organization of the Catholic Church did not change when the island of Ireland was partitioned into two political entities. The Roman Catholic Church in Ireland is divided into four archdioceses, namely, Armagh, Tuam, Dublin, and Cashel. The four archdioceses are further divided into 22 smaller areas, called dioceses (Figure 8

below). Note that three of the dioceses now lie partly within the Republic of Ireland and partly within Northern Ireland. And the head of the Roman Catholic Church in Ireland is still located in the county of Armagh, Northern Ireland.

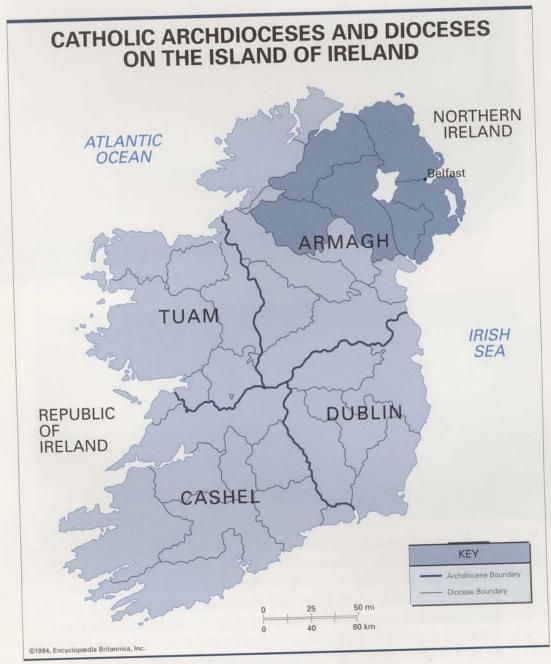


Figure 8 Boundaries of the Roman Catholic Church's archdioceses and dioceses on the island of Ireland.

- 5. Based on Table 7, what generalization can you make regarding Catholic and non-Catholic populations in Northern Ireland?
- 6. How well do the religious boundaries in Figure 8 match the political boundaries in Figure 7?
- 7. How might inconsistent boundaries contribute to religious conflict?
- 8. The Roman Catholic Church's administrative headquarters for all of Ireland is located at Armagh in Northern Ireland. What effect might this have on the Catholics in Northern Ireland?
- 9. What examples do you know about in your local area or elsewhere in the United States or Canada where boundaries of different groups or organizations do not coincide?

What other social conditions contribute to the conflict?

Many who study the conflict in Northern Ireland argue that it is based on more than religious differences. Additional causes for this conflict can be found in social conditions. Catholics in Northern Ireland frequently claim that they are treated with prejudice and discrimination in such areas as housing, education, and employment. Figure 9 shows unemployment in the United Kingdom and Northern Ireland with reference to Catholic and non-Catholic populations.

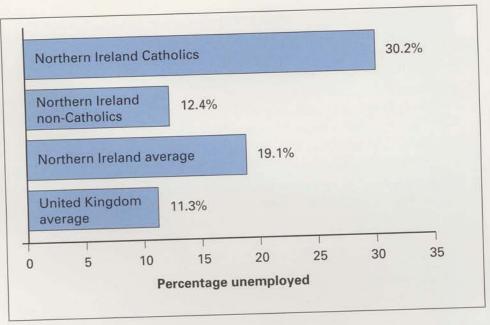


Figure 9 Catholic and non-Catholic unemployment rates, Northern Ireland and United Kingdom.

Source: Cullen 1989.

- 10. What generalization can you make from Figure 9 regarding Catholic and non-Catholic unemployment rates in Northern Ireland? What conditions might account for these differences?
- 11. Do the data in Figure 9 prove discrimination against Catholics in employment? Explain.

National-level data allow generalizations about the country as a whole, but they hide important geographic variations—that is, place-to-place differences within the country. It is important to realize that the best-paying, more-skilled jobs in Northern Ireland are located in

and around Belfast, the capital. Belfast is a port, where most of Northern Ireland's industrial and business complexes are located. Moving west from Belfast, one finds fewer industries.

In Northern Ireland as a whole, there are two Catholics for every three Protestants. But again, there are place-to-place variations in the percentages of Catholics and non-Catholics within Northern Ireland. The greatest concentrations of Protestants are found in and around Belfast, while larger percentages of Catholics are found to the west, in the more rural region. The 1981 unemployment rates and the percentages of non-Catholics for districts in Northern Ireland are shown in Figure 10 below. Although Figure 10 gives 1981 data, the basic pattern shown has persisted for many years.



Figure 10 Unemployment and non-Catholics, percentages by area in Northern Ireland, 1981.

- 12. According to Figure 10, which three areas had the largest unemployment rates?
- 13. What was the percentage of Catholics in the areas having the largest percentage of unemployment?
- 14. What was the percentage of Catholics in the areas with the smallest percentages of unemployment?
- 15. How would you describe the spatial distribution of unemployment in Northern Ireland? How would you account for this pattern?
- 16. Do you think Figure 10 supports the hypothesis of discrimination against Catholics? Explain.

What attempts have been made to resolve the conflict?

Attempts to resolve the conflict in Northern Ireland have taken several approaches, including military intervention, education, integration, and social improvements.

Military intervention

The conflict in Northern Ireland is often portrayed by scenes of terrorist bombings shown on television and in newspaper photos. The British Army entered the conflict in 1969, in an attempt to quell the "uprising." But deaths from terrorist activity, both by the IRA and the extremist Protestant paramilitary groups, continue. By August 1992, more than 3,000 people out of Northern Ireland's population of 1.5 million had been killed since 1969. If Northern Ireland had as many people as the United States, the proportionate number of people killed in the conflict would be about one-half million—about 10 times the number of Americans killed during the Vietnam War (*Denver Post* 1992). From 1969 to 1988, Irish civilians (including paramilitary personnel), British soldiers, and the police (Royal Ulster Constabulary) all had deaths related to the conflict in Northern Ireland (Figure 11 on page 42).

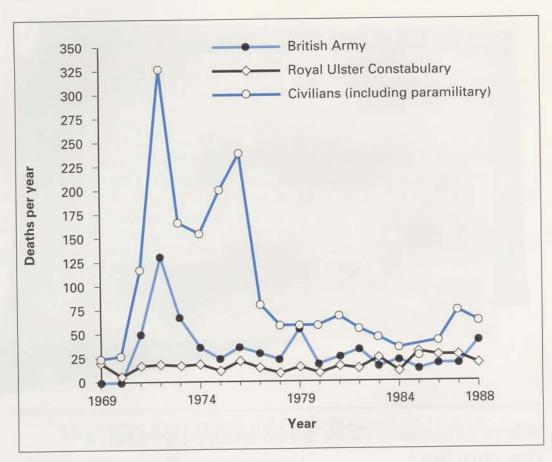


Figure 11 Deaths in Northern Ireland related to the conflict, 1969–1988.

Source: Wright 1989.

Education

Two separate school systems have developed in Northern Ireland since the partition of Ireland: private Catholic schools, and state schools whose enrollment is 95 percent Protestant. A problem for parents is what their children are being taught in these schools. For instance, in history classes, historical figures such as the people who started the Protestant Reformation are sometimes seen as heroes by Protestants but as villains by Catholics. On the other hand, revolutionary activities that led to the independence of Ireland can be viewed as heroic acts by Catholics but as treason by Protestants. Both Protestants and Catholics demand that their history and values be taught. Despite these problems in elementary schools, higher education can be a powerful force in the lives of some individuals, as the following story shows.

Growing up on the Ross Road in West Belfast, Gerard McQuillen knew the only way out was to get an education.

Too many of the older boys he knew had either given up or never tried. It was easy to give up. No one really blamed you.

You could join the Irish Republican Army. You could walk downtown to steal cars. . . .

McQuillen decided he would prevail. He studied hard and got into Queen's University. Succeeding in a place where so many had simply given up, he was [the success story] of West Belfast.

But there was no job waiting for Gerard McQuillen when he graduated with an engineering degree. The local union, which controls the premier jobs, would not take him. And so last year he left. Now 22, he lives in Scotland, where he found an engineering firm impressed with his honors degree. . . .

A study . . . by Robert Miller, a sociologist at Queen's, showed that one in six college graduates leaves Northern Ireland immediately upon graduation, without even looking for a job at home (Cullen 1989, page 1).

Integration

The "peace wall" is a concrete barrier dividing Catholic and Protestant communities in West Belfast. The surrounding buildings were destroyed as a result of bombs and bullets. On the Catholic side of the wall, graffiti depicts a mortar shell killing a policeman. On the Protestant side are pictures of the assassin who shot three Catholics who were attending a funeral. New homes had been built in the area in an attempt to encourage integration—Protestants and Catholics living together in the same neighborhoods. These homes were bombed so badly they were finally torn down. Now a park has replaced the homes, because people refused to live so close to the riots and violence (Fisher 1989).

Social improvements

In 1989, the British government planned to put \$10 million into a training and job-creation program in Belfast. But East Belfast, the Protestant section, was to receive 10 times more money than the more impoverished and Catholic-dominated West Belfast. In another case, the British government refused to support a county-based social service center because the government believed it to be a front for the outlawed IRA. The center includes a nursery, elementary school, and other employment services (Cullen 1989).

- 17. Would you consider this a war between two armies or a revolution between two peoples? Explain, using information from Figure 11.
- 18. What is your evaluation of the effectiveness of the four approaches in resolving the conflict?
- 19. What happens to the local economy when young people must seek employment outside of their own community?
- 20. Give some examples of conflicts in the United States over the issues of employment, education, integration, and social improvements.

Developments in 1994, including a cease-fire, held out hope that the conflict might finally be resolved. But as the following story reports, some people in Northern Ireland remained skeptical. What does this story tell you about how the religious conflict in Northern Ireland affects people's everyday lives?



British soldiers set up a roadblock in Belfast after a terrorist bombing.

TRUCE HOLDS IN ULSTER

B elfast, Northern Ireland—The Irish Republican Army's 72-hour cease-fire may be in place, but many people are resigned to more conflict.

"Anybody who thinks the IRA have killed their last person or planted their last bomb doesn't understand what they're about," said Richard Ellis, a Protestant shopper taking advantage of the cease-fire to browse in the city's oft-bombed downtown stores.

"This conflict's gone on 25 years. Don't you tell me that if the [IRA] call it off for three days that really changes anything," agreed Bridie O'Hara, a Catholic mother pushing her two young daughters along in a stroller.

The IRA's allied Sinn Fein party says the truce is designed to give British leaders enough breathing space to agree to renewed talks.

Britain agreed in December with the Irish government that Sinn Fein can join talks only after the IRA ends its campaign against British rule of Northern Ireland. Prime Minister John Major's office said it would not respond to a letter delivered yesterday by Sinn Fein, pressing for a meeting.

For those who live here, yesterday meant another day at a desk, in the welfare line, slogging through the rain to get the shopping done. More soldiers than usual patrolled the streets on foot and in armored vehicles.

The cease-fire has offered some people a few days' peace of mind—though for Catholics the fear of pro-British extremists remains. . . . (Associated Press 1994, page 16A).

In August of 1994, when this book was being completed, the IRA announced a cease-fire with no time limits. Thus, hopes for a resolution of the conflict were raised again.



Why does the United States have religious conflict?

Objectives

In this lesson, you will

- Consider cases in which freedom of religion was restricted in the United States.
- Evaluate conflicts over traditional Native American religions.
- Describe how to resolve a conflict over the use of a Native American religious site.

Glossary

archaeology cairn polygamy Stonehenge

How do religious conflicts occur in the United States?

The First Amendment to the U.S. Constitution starts out this way: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." The United States was founded on this principle of religious freedom, yet it is by no means free from religious conflict. Differences in religion cause conflicts in the United States. Although these conflicts seldom lead to violence and bloodshed, they still have deeply affected the lives of many people.

Religious conflicts in the United States have sometimes occurred when a group of people followed a new or different religion. In the nineteenth century, for example, the Mormons (members of the Church of Jesus Christ of Latter-Day Saints) were persecuted in the north and midwest because of their new interpretations of Christianity. Followers of this religion fled this persecution and settled in what is now Utah. Even in their new territory, Mormons had conflicts with the U.S. government because some of their religious practices (e.g., polygamy) were outlawed. The Mormons had to agree to abolish polygamy before Utah could be admitted as a state.

More recently, other small religious groups have run into trouble with the U.S. government. The Branch Davidians, for example, were convinced that they could not openly practice their religious beliefs. They retreated into a rural compound outside Waco, Texas, and amassed weapons and ammunition to defend themselves. The U.S. government raided the compound, saying the group had many illegal weapons. The tragic results of this confrontation were widely reported, as for example in the following news story.

Siege of Branch Davidians cult voted top religious story of 1993

Religion-news specialists say the top religion story of 1993 [in the United States] was the government's prolonged, deadly siege of the Branch Davidians, which scholars saw as a dangerous precedent for dealing with peculiar faiths.

Eighty-six members perished in the engulfing fire that swept the cult's compound near Waco, Texas, when federal officers mounted a paramilitary assault after a 51-day standoff.

In the government's initial raid on February 28, four officers and six Davidians were slain in the exchange of gunfire. . . . (Cornell 1994, page 15A).

- 1. Do you think that government attempts to control religious cults (such as the Branch Davidians) that it labels as potentially dangerous might be considered religious persecution? Explain.
- 2. Under what conditions, if any, do you think freedom of religion should be restricted?

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Why are there conflicts concerning the traditional religions of Native Americans?

Religious conflicts between Native Americans and other peoples in the United States have a long history. Typically, the issue of religious freedom is at the heart of these conflicts. Native Americans argue that they should be allowed to practice their traditional religions without interference. But many of the traditional sacred places of Native American religions are now being used for other purposes. This has led to land-use conflicts in places such as South Dakota's Black Hills—a sacred site of the Lakota Sioux—that became a major tourist attraction after Mount Rushmore was carved. Other conflicts have occurred where Native American burial grounds were discovered when new buildings or communities were being excavated.

Should traditional Native American religious sites, ceremonies, or symbols be used by non-Native Americans? The following news story tells about the controversy caused when a couple who were not Native Americans practiced a Native American ritual.

Non-Indians' Use of Rituals Offends Native Americans

Tioga, Texas—Each Saturday, Darrel Hillbick asks the Stone People to release ancient American Indian teachings through steam rising from heated rocks splashed with water.

Perspiration drips from his body as mist from the holy water and heated rocks turns the ceremonial lodge of willow and tarpaulin into a sauna for spiritual cleansing.

Sitting in total darkness with his followers, the 45-year-old white man tries to summon spirits through Native American song and prayer.

The former United Methodist minister and psychotherapist said he can't put a price on the spiritual healing he shares though his rendition of a sweatlodge ceremony, an Indian purification rite. But he and his partner, Jenny Kays, advertise a \$20 admission fee for those who come to Healing Springs Ranch [Texas] to experience the ceremony.

Non-Indians practicing American Indian culture for profit has become a national trend in recent years. Everything from medicine pouches to sacred rituals are sold, some advertised in the back pages of New Age magazines, newsletters, and directories.

It's a trend that many Native Americans consider sacrilegious. . . . Clyde Bellecourt, co-founder of the American Indian Movement . . . said "hundreds of thousands" of non-Indians across the United States exploit native culture by selling what they know about traditional beliefs and ceremonies. . . .

"I don't care if he was charging five cents a person. He's still exploiting Indians, and he's wrong," Bellecourt said....

Hillbick said the \$20 charge is for the counseling he gives people who come to the ceremony. And because he has given up his psychotherapy practice, the sweat lodge is his only source of income (Michel 1994, pages 21A, 27A).

Another site of religious conflict in the United States is at the Medicine Wheel National Historic Landmark, in Wyoming's Bighorn National Forest (Figure 12 below). Because of the Medicine Wheel's religious importance, Native Americans want the site closed to non–Native Americans.

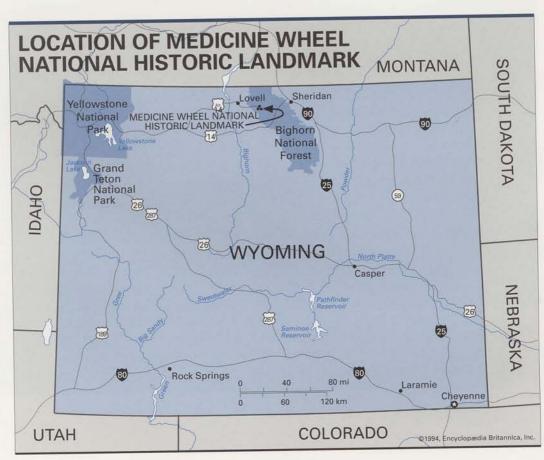


Figure 12 Location of Medicine Wheel National Historic Landmark.

The Medicine Wheel site is currently being used for religious ceremonies by Native Americans, who consider it a religious symbol (Wilkinson 1991). But because it lies within a National Forest, it is open to visits from anyone. The Medicine Wheel is a place that can also have special meaning to non–Native Americans, as you can see in the following passage. This was written by a woman, Kathryn Marshall, who was seeking peace and solace during a difficult time in her life.

A VISIT TO THE MEDICINE WHEEL

I've come to the Medicine Wheel for a reason: what it is, I don't yet know. All I know is that my life has recently come unmoored, and I feel paralyzed by painful questions. . . . So I drove to the great stone wheel on Medicine Mountain in the Big Horns of Wyoming.

Medicine Mountain is a wind-swept table-top some 10,000 feet above sea level with a soaring view of the Big Horn Basin's rococo faults and folds. . . .

The Medicine Wheel itself is an old, stony puzzle, all the more intriguing because it's the work of human hands [Figure 13 on page 51]. Composed of individual stones, it forms a whitish circle 245 feet in circumference, with 28 irregular spokes radiating from a two-foot-high central cairn; five more cairns are spaced at odd intervals along the rim, and a sixth rests just outside it.

No one knows who built the Bighorn wheel, the largest and most compelling of 40 or 50 similar structures found on the Great Plains. Even the Crows, who discovered it around 1776, when they migrated to the Bighorn Basin, are unable to trace its origins. And no one can say with certainty what the wheel was used for. Some scientists think it may have been a celestial observatory, used by astronomer-priests to predict seasonal cycles and to interpret starry messages. Former Crow tribal chairman Robert Yellowtail believes the Bighorn wheel is an ancient Plains Indian Sun Dance site. But how ancient? No one knows. Astronomical and archaeological evidence conflict: The popular, though unsubstantiated, assumption is that the wheel is pre-Columbian.

Today's Plains Indians conduct vision quests and other ceremonies at the Medicine Wheel, for they know that—whatever its history—the place is sacred ground. . . .

The wire fence enclosing the wheel is thick with offerings; to my eyes, the effect is that of a crazy Christmas tree. As I circle the wheel, I study the offerings, most of them tied in place with bits of cotton string: bones, feathers, rocks, beadwork, wind-tattered banners, dried and plastic flowers, little bundles of

tobacco, even—oddly—American and Confederate flags, and such personal mementos as socks and underwear. Taking a silver hoop from my ear, I fasten it to the wire, then circle the wheel again. This time I study the stones. I also wrack my brain trying to recall what I've read about the latent [hidden] meaning here.

I know the Medicine Wheel is an ancient symbol of the universe used by most North and South American Indians, and that it embodies the idea of change as the only constant and the only source of wholeness or light. Of course, a symbol so rich and varied teaches many other things as well, but on this late-summer morning when I feel trapped like a fly in amber—unable to imagine the future and certain I lack the strength to face it—all I can remember is that the great wheel turns. . . . (Marshall 1992, pages 17–18).



Figure 13 Photograph of the Medicine Wheel from the air, at Medicine Wheel National Historic Landmark.

Source: Corson Hirschfeld, 1989.

- 3. How are the two stories similar and how are they different?
- 4. Do you approve of the uses of Native American religion as portrayed in the two stories? Explain.

How should the conflict over the Medicine Wheel National Historic Landmark be resolved?

The study of the Medicine Wheel can be compared to the study of a holy book, such as the Bible, Quran, or Torah. As with many religions, the Medicine Wheel relates stories of how to develop spiritually and become more human. To go to the Medicine Wheel is to go to a place of worship. It is a place that Native Americans go to study their past, their religious leaders, and the beliefs their people follow.

The Medicine Wheel contains four great powers that correlate with the cardinal directions (Figure 14 on page 53). North represents wisdom and is the sign of the buffalo. East represents the eagle, which has the vision to see far and wide. South is represented by the mouse, which sees closer to the Earth. West is represented by the bear, a powerful animal. The Medicine Wheel is considered the total universe and each part of the wheel represents these parts. The part of the universe can be an object, animal, family member, an idea, thought, expression, feeling, or anything else (Storm 1972).

Notice how each of the four directions represents an animal with specific characteristics. Native Americans believe that to grow, to fulfill their purpose in life, they must learn to travel the wheel. They study the sign of the mouse to be able to see the world up close, but they also study the eagle, to be able to see in the distance and from another dimension. Life is the process of circling the wheel, to grow—to become a total person.

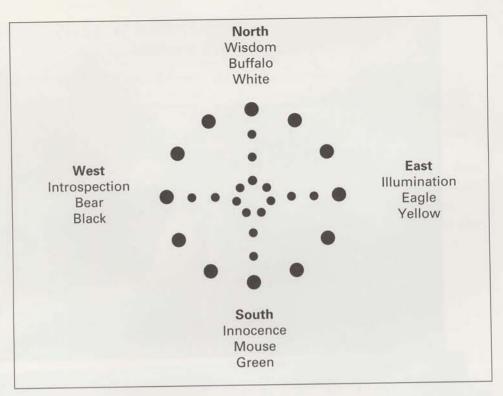


Figure 14 Diagram showing the symbolism and meanings of the Medicine Wheel.

Source: Storm 1972.

How should the Medicine Wheel conflict be resolved? Wilkinson (1991) described the views of three groups of people involved in the conflict: the U.S. Forest Service, Native Americans, and historic preservationists.

The U.S. Forest Service plan

This government agency, which manages the Bighorn National Forest, proposes to develop a portion of the site for tourism. This would include a brick viewing wall, adjacent to the Medicine Wheel, and other tourist necessities such as roads and restrooms. Local business leaders in the nearby city of Lovell, Wyoming, are promoting the site's development. They hope to generate income from the tourists who would visit the site. They see it as an "American Stonehenge," a site that should be open and available to the public. The Forest Service claims that everyone has the right to visit such a site in a National Forest. The Forest Service has agreed to close the area to the public "12 days a year so Indians can practice their spiritual traditions without interference."



Personal offerings tied on fence around Medicine Wheel National Historic Landmark.

Native American opposition

Native American groups oppose the Forest Service's tourism plan. "The federal government has no respect for our sacred shrine or the Indian people who regularly worship there," said William Tall Bull, a nationally known historian with the Northern Cheyenne. "What would they think if we decided to erect tourist facilities next to the National Cathedral in Washington and gather outside the windows each week to watch non-Indian people pray?" Native Americans believe the viewing wall would destroy the meaning of the site and would invade its spiritual meaning and purpose. Although the area would be closed to the public for 12 days a year, critics say half of those days fall in months when heavy snow is on the mountain.

Native Americans have asked the government to suspend development near the wheel and on nearby Medicine Mountain, considered by many tribes to be "a spiritual-power point."

Nicole Price of the Medicine Wheel Alliance, a group representing several tribes, emphasized the need to show respect for the Native Americans. She claimed that the Forest Service is not following a 1983 mandate "reaffirmed by President Bush in 1989, that all agency initiatives must be sensitive to Native American religious beliefs and practices."

Proposal from the Advisory Council on Historic Preservation

This citizen's group wants to see the site reflect the purpose for which it was originally intended. They suggest that "traditional cultural use take administrative priority over public recreational use." But they argue that public access to the site is important for increasing the understanding of non–Native Americans about Native American culture. Therefore, they have recommended a compromise. They want the Forest Service to "withdraw the sacred site from unrestricted visitor use and require that visitors be escorted by Indian guides." And they would limit the numbers of visitors allowed at the Medicine Wheel.

- 5. Do you agree with the reasons the Forest Service gave for developing the Medicine Wheel as a tourist attraction? Explain.
- 6. Do you agree with the reasons Native American leaders gave for not developing this as a tourist site? Explain.
- 7. Do you agree with the compromise suggested by the Advisory Council on Historic Preservation? Explain.
- 8. Do you think religious conflicts are inevitable? Explain.
- 9. If religious conflicts are not inevitable, how do you think they can be avoided?

Glossary

- Accessibility The degree of ease with which it is possible to reach a certain location from other locations.
- Archaeologist A scientist who studies the life and culture of ancient peoples.
- Buddhism The religion founded in the sixth century B.C. in northern India by Gautama Buddha, who came to understand certain truths through suffering and meditation. At one time the state religion of India, it gradually declined there but spread to countries outside India.
- Cairn A small pile of rocks built as a monument or marker.
- Christianity The religion founded upon Jesus Christ, a Jew, who died on a cross in Jerusalem in about 30 A.D. Rivalries caused the Church to break into Eastern and Western forms in 1054, and later, in 1517, the Western, or Roman Catholic, Church was split by the Reformation, from which were formed Protestant denominations.
- Hinduism The major religion of India, it is considered the oldest religion in the world. It has no single set of beliefs or all-powerful god, but rather is based on speculations about the nature of the universe and the human soul.
- Islam The religion founded in Arabia by Mohammed between 610 and 632.

 Islam means "surrender to the will of Allah" the all-powerful God.

 Disagreements within Islam caused the division into two sects, called Sunnis and Shi'ahs.
- Judaism The religion of the descendants of the tribes of Israel dating back over 5,000 years. They settled in Palestine and were held together by Moses, who gave them religious unity in the worship of Yahweh, the God who had chosen Israel to be his people.

- Maharaja The title of a Hindu prince having power within a Hindu state.
- Mosque A Muslim place of worship.
- Partition The division of territory, usually to establish separate political units.
- Plebiscite A vote by people to determine their own form of government.
- Polygamy The practice of having more than one wife or husband at a single time.
- Region A geographic area that displays unity in terms of selected criteria.
- Relative location The geographical position of a place based on reference to its relationship to other places.
- Religion A system of belief, faith, and worship. Some religions, such as Islam, Buddhism, and Christianity, are called world religions because they have been spread widely from their origins by missionaries and immigrants to many diverse places and peoples throughout the world. On the other hand, there are many local traditions—so-called traditional religions—that are associated with native peoples everywhere.
- Separatists People actively working to bring about the secession of a territory.
- Sinn Fein The political wing of the Irish Republican Army.
- Spatial distribution A set of locations of a particular phenomenon within an area, e.g., the locations of all mosques in Chicago.
- State A territory with internationally recognized boundaries and an independent government.
- Stonehenge A prehistoric structure of stones in southwest England.

Subcontinent In general, a large land mass that is part of a larger continent. As used in this module, it refers to the Indian subcontinent in South Asia, on which the countries of Pakistan, India, Bangladesh, Nepal, and Bhutan are found.

Terrorism The use of fear and violence for political purposes.

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