Ahimsa Center K-12 Lesson Plan

Title: Growing Through Change: Wealth without Work

Lesson By: Melba Neal

Grade Level/Subject Areas
Science /Health /Writing /Art (Social Justice)

Duration of Lesson
This lesson is designed to be taught 2 days per week for 4 months. (4 lessons)

California State/Common Core Standards:
*California Science:* 2. all organisms need energy and matter to live and grow.  a. Students know plants are the primary source of matter and energy entering the food chain.
*Common Core Health:* 1.3.N Describe the relationship between food intake, physical activity, and good health. 7.3. N Identify ways to establish and maintain healthy eating practices consistent with current research-based guidelines for a nutritionally balanced diet.
*Common Core Writing:* 2. Write informative/explanatory text to examine a topic and convey ideas and inform it.
*Common Core:* Visual Arts: 2.8 Use complementary colors in an original composition to show contrast and emphasis.

Lesson Abstract
This lesson is presenting information regarding the local Farmer’s Market as a neighborhood sustainability model that can be a source of organic produce, a source to help families learn the some of the benefits of eating locally grown foods, reinforce the importance of eating nutritionally balanced meals, and making better snack choices while learning the importance of supporting sustainable farmers in reciprocal wealth building.

Guiding Questions
1. What would wealth, an end, accumulated by just means, look, and feel like?
2. How does constructive work affect the individuals who engage in it?
3. What affect could constructive work, as a sustainability model, have on the whole of society (all the people in our world)?

Content Essay
Growing Through Change – “Wealth without Work”

Modern civilizations, though appearing to be grand and glorious, were far from the magnificent façade they projected. Gandhi was not fooled by what he saw and heard, but evaluated the true values of civilization by considering the underlying impressions civilizations gave rise to. Those impressions took the form of misrepresentations of truths he held sacred. He saw Indian people, capable of ruling their own country, counted as second class citizens in their own land. There was great difficulty in accepting the state of the Indian people that existed at this time.
Indians were not free in their own land. The reason for their loss of freedom was because the Indian people allowed British Rule to exist, and continue. “We like their commerce, they please us by their subtle methods, and get what they want from us. To blame them for this is to perpetuate their power. We further strengthen their hold by quarrelling amongst ourselves. If you accept the above statements, it is proved that the English entered India for the purposes of trade. They remain in it for the same purpose, and we help them to do so.” (Parel, 2013, p. 40) Although this was true, it was not acceptable by Gandhi’s standards.

By his very nature, Gandhi exercised a sense of responsibility. “While growing up, Gandhi appeared to be quite impressionable in some ways. Yet, his innate sense of right and wrong and his watchfulness about his character acted as a filter for the impressions that would last and the impressions that would prove ephemeral.” (Sethia, 2012) Although he was attracted to the English way of life, he savored the truth as he evolved in his ideology and personality into his transformational liberation. A beautiful example of this transformational liberation was his sense of duty, especially to facilitate reaching a resolution in a conflict that he saw as a dispute between relatives from the same city who both spoke the same language. He refused to desire making large sums of money by compromising his values and sacrificing the opportunity to unite the two parties that had been driven apart. He demonstrated that his personal work allowed him to gain wealth through just ends justified by just means. He was able to remain self-reliant while being ever mindful of self-purification. Always experimenting with his own life practices, each step of “his new plan of action evolved gradually, involving many improvisations and experimentations....he did know from the start that his plan had to…offer just means for achieving just ends.” (Sethia, 2012)

Just prior to his death, a list of observations Gandhi published in Young India, called “The Seven Sins”, or “The Seven Blunders of the World” (unknown, 1925) were given to his grandson, Arun Gandhi. The blunder that is of significance for this lesson is “wealth without work”. We will look at the principles that make these statements ring true, before we reverse them to see the benefit in their “re-interpretation”. We will focus on useful opportunities to recognize the need for individual responsibility to secure the individual rights we deserve.

Gandhi believed that the foundation of the society should be based on two moral principles, truth and nonviolence. He also believed and taught that by referring to moral values human beings could guide every aspect of their lives. Gandhi’s truth included the well-being of every human being. “In other words, will it lead to swaraj for the hungry and spiritually starving millions?”(Gandhi, 1948). He taught that we must not look only to the things that affect us, but it is our duty to care for others. To achieve his vision of “swaraj” the ends must be worthy of the means. “Gandhi underscored the “inviolable connection between means and the ends as there is between the seed and the tree...We reap exactly as we sow.” (Sethia, 2012)

Duty, something that is required by one's religion, job, position or the laws ... service, influenced Gandhi’s engagement in all of the aforementioned ideas. It is our duty to be aware of ourselves, families, friends, and all who are a part of “us”.

“Wealth without work” denotes that something is lacking and a remedy is required to make it right. The remedy is based upon natural principles or ethics. Receiving wealth that has not been
connected to creation of money one seems to be disconnected to its true value. A person working to earn more wealth knows the effort and time involved in creating its existence. Without getting in touch with this process of development, one would not use it with the mindfulness they would if they had seen, participated, or been informed of how much work - effort, time, possibly suffering that went into its accumulation.

When the privileged act in this manner, over time it has led to disconnection to values held in many societies. Misuse as described, is a form of violence against humanity. “In order to bring about social change we have to channelize the human values through education. Truth and non-violence can generate human values. Declaring the importance of non-violence, he said: "Non-violence is the first article of my faith. It is also the last article of my creed." “ (Devraj)

Students will be introduced to a practical example of ends and means, sustainable farmers at the local farmer’s market. How important is it that the farmer’s emphasis in business is in alignment with the principle outlined above? If they are in alignment, the results become a fact of the work that has been done by their hands enriching our health, and dining pleasure.

With attention toward the practices affecting wealth and work for our community farmers, our ability to grow through change will be informed. In context, wealth, the accumulation of material possessions in abundance, is paired with work, as manual labor (use of hands and feet vs. the use of machines). The relationship created by applying understanding that work can cure the effects of lack when we avail ourselves to it. Sweat labor involves getting your body into the process: digging, planting, watering, and serving… connection to the process of obtaining wealth. The counter position would be a person counting his earnings without thought or consideration of what was done to achieve his funding. He, nevertheless, spends, enjoys, and waits for the next opportunity to reap financial gain. Is that just means for just ends? The idea that a person is wealthy is not the problem, but their outlook is.

In our experiment, we will look at “wealth without work” in reverse –

1. What would wealth, an end, accumulated by just means, look and feel like? How does constructive work affect the individual? What affect would it have on the “one” undivided from the whole?

The model that proved to be a most effective one for building wealth through ends justified by the means was constructive work (swadeshi). It requires the use of individuals driven by their sense of duty (their task or service obligation) to act responsibly by being accountable for their actions. This will also entitle them to expect just compensation, wealth.

Constructive work was established on the principle related to the practice of “satyagraha” (insistence on truth). Gandhi was vested in the idea of “constructive work” as a means of uniting people through the use of personal power as independent individuals. Using transformed people in constructive work united the people with production of a product(s) that everyone could be identified with, and was sustaining for the entire community. “Gandhi approached his agenda of social reform by fusing together the principles of truth and nonviolence….into a civil society in which individuals driven by their sense of duty would engage in constructive work and seek their
rights by resisting injustice and oppression through satyagraha, that is, by insisting on the truth through nonviolence and enduring suffering in the process.” (Sethia, 2012).

Wealth with Work
One sustainable possibility for the community is ‘community sponsored agriculture’, CSA. We support the neighborhood, community, and city in sustainable work producing wealth (abundance in knowledge, opportunities, and finances) based upon a right relationship of ends that justify the means.

Our lifestyle will provide others with an example of how to become Agents of Change who exercise their rights to make their community a better place for every person to live in. We must open ourselves to living more transparently as we continue to use the talisman as a point of reflection for personal evaluation of motive and desired ends. We must continue to recall the face of the least among us. Transformation becomes an outgrowth of the process when applied mindfully. Everyone is related to each other, and can learn how to support others through active participation to strengthen the community and its practice of sharing resources - including physical, emotional, and financial influence to create sustainability where we live. “Almost everything we do will seem insignificant, but it is important that we do it.”(Gandhi, 1948)

**Lesson Activities**
Wealth Without Work (Does it exist in reverse?)

Farmer’s Market an Example of a Sustainability Model– Wealth with Work
Students will be taken on a series of walking field trips (4) to the local farmer’s market. The purpose is to expose students to what is important about the market, and to assess whether or not the farmer’s market does a good job of representing a sustainability model by representing acceptable standards. The wealth we will be evaluating will be the information gained from farmers regarding available consumables and their benefit for consumption over purchasing from local grocery stores. A questionnaire will be completed for up to 4 different farmers, collecting responses to the questions listed below.

A. Visit the local farmer’s market farmer to interview at least four (4) different farmers who are available for interview. Each student will be responsible for completing the questionnaire for different produce products. Students will complete one questionnaire for each different farmer and product.
   1. How are farmers’ markets a good way to sell goods grown at your farm?
   2. How are your plants organically grown? How is that different from what is sold in the store?
   3. How do you fertilize your fruit and/or vegetable products?
   4. Do your products have labels? Does a farm earn the right to display a label on the produce grown? If so, how?
   5. What is composting? Do you use composting to grow your produce? What do you use to begin composting? Why is composting a useful method to learn?
   (Future Project: Begin the process of composting as a means of nurturing the plants growing in our school garden.)
   6. After each trip to the farmer’s marker, students will be allowed to purchase an item from one of the farmers we have interviewed. (The intent of this portion of the trip will be to give students a firsthand knowledge of how much produce they can purchase for their money,
allow them to have experience with a healthier snack, and make comparisons to less nutritious snacks that usually cost more.)

7. Draw a picture of the fruit or vegetable that was purchased, and in writing, describe its taste in students garden journal.

Purpose: Facilitate building their knowledge about the produce, practice oral and written and, hopefully, instill greater interest in eating seasonal fruits and vegetables.

B. Future Project: Purchase a CSA basket of produce from the farmer’s market. Use this as a discovery basket of fruits and vegetables for discussion, and for use in brainstorming ways to use/prepare the items.

(The intention of the purchase would be to give students a firsthand look at what is included in a basket, the cost, and to send a review of the recipes/activities home with students showing how the basket could be used. An introduction)

1. Name and describe the fruits/vegetables in the produce basket.
   a. Classification as a fruit or vegetable
   b. Cut it open and look at what it has inside. Draw a picture of the inside.

2. Assign a vegetable or fruit to each table group. Each group will be given a cookbook. They will search the cookbook to come up with a list of ways to prepare or use the vegetable or fruit. Each group will present an oral presentation.
   a. Record recipes on chart paper and share with the class in discussion.

C. Students will prepare one of the following: a vegetable soup, green salad, or fruit salad using the produce from the Community Sustained Agriculture (CSA) basket.

D. Culminating event: Students will present a summary to an audience of peers and adults regarding what we did over the entire period of the lesson, showing their garden journals, questionnaires, drawings, etc.

Vocabulary
Wealth - is the abundance of valuable resources or material possessions
Work - manual labour (manual labor in American English) or manual work is physical work done by people, most especially in contrast to that done by machines, and also to that done by working animals.
Duty - something that is required by one's religion, job, position or the laws. ... duty calls; service, esp. military service: overseas duty

Bibliography
unknown. (1925, October 22). Young India. The Seven Blunders of the World.

**Materials Needed**
Cookbooks
Garden Journals (for home and school documentation)
Pencils
Crayons
Color Pencils
Farmer’s Market Survey Sheet (30)
La Cienega Farmers’ Market Interview

Name of Farm: ________________________  Owner: ________________________

1. How are farmers’ markets a good way to sell goods grown at your farm?
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______________________________________________________________________________
______________________________________________________________________________

2. How are your plants organically grown? How is that different from what is sold in the store?
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3. How do you fertilize your fruit and/or vegetable products?
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4. Do your products have labels? Does a farm earn the right to display a label on the produce
   grown? If so, how?
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______________________________________________________________________________

5. What is composting? Do you use composting to grow your produce? What do you use to
   begin composting? Why is composting a useful method to learn?
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6. Other interesting information.
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