REVOLUTION REMIX: THE SOUTH ASIAN DIASPORA OF THE EARLY 1900S IN PHILADELPHIA

DEVELOPED BY AMEENA GHAFFAR-KUCHER, EdD
FOR THE SOUTH ASIAN AMERICAN DIGITAL ARCHIVE (SAADA)

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Cover art/background image: A derivative (cropped, filtered, and distorted) of the The Independent Hindustan’s newsletter masthead image. Retrieved from saada.org
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Overarching Goal

Students will be able to use their independent learning to recognize and appreciate the hidden histories of immigrant groups in the United States, thus gaining a more complete picture of immigrant life in the early 20th century and a deeper understanding of historical global connections.

Lesson Overview

These lessons focus on the early part of the 20th century and are best suited after students have learned about the Indian (South Asian) partition in Global History, or as part of a unit on immigration in US History. The lessons focus on the activities and actions that led up to the partition of British India but from the perspective of South Asians in the US; as such, the lessons showcase a less known immigrant group from the early 1900s: Sikh, Muslim, Hindu, and Christian South Asian immigrants in Philadelphia.

Over the course of two 50-minute periods, students will use texts, images, songs, and/or timelines to learn about the South Asian diaspora (comprised of people from present day India, Pakistan, and Bangladesh) in the United States during the first quarter of the 20th century, specifically in the city of Philadelphia. Through this exploration, students will learn about South Asian immigrants' relationships with another immigrant group in Philadelphia: the Irish. They will explore the ways in which these two groups were both involved with supporting one another in the fight against British imperialism in their countries of origin.

In the first lesson, students will analyze primary sources that discuss the retelling of a particular moment in history. Students will be asked to analyze both excerpts as well as additional information to paint a more textured and nuanced picture of transnational activism in Philadelphia in the early 1900s.

In the second (optional) lesson, students will consider how information and news traveled in the earlier part of the 20th century compared to today. They will use modern day social media tools to recreate news headlines from the 1920s. They will then listen to a contemporary musical form (hip hop) that reflects on early immigration and the solidarity between the Indians (South Asians) and the Irish, as well as other groups. This will then lead to a discussion on various mediums of communication across time and space.

As a possible addendum to the lessons, teachers are encouraged to take their students on the SAADA Revolution Remix Walking Tour of Philadelphia on which this curriculum is based. Additional extension activities to broaden the scope of these lessons are also suggested, including a demographic comparison of South Asian Americans over time, and the curation of an “immigrant museum” to uncover other hidden histories of Philadelphians.
Key Ideas and Details:

**CCSS.ELA-LITERACY.RH.9-10.1:** Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

**CCSS.ELA-LITERACY.RH.9-10.2:** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

Craft and Structure:

**CCSS.ELA-LITERACY.RH.9-10.6:** Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.

Integration of Knowledge and Ideas:

**CCSS.ELA-LITERACY.RH.9-10.8:** Assess the extent to which the reasoning and evidence in a text support the author's claims.

**CCSS.ELA-LITERACY.RH.9-10.9:** Compare and contrast treatments of the same topic in several primary and secondary sources.

Pennsylvania State Standards (History)

**Standard - 8.1.G.B:** Compare the interpretation of historical events and sources, considering the use of fact versus opinion, multiple perspectives, and cause and effect relationships.

**Standard - 8.1.U.B:** Evaluate the interpretation of historical events and sources, considering the use of fact versus opinion, multiple perspectives, and cause and effect relationships.

**Standard - 8.1.U.C:** Analyze, synthesize and integrate historical data, creating a product that supports and appropriately illustrates inferences and conclusions drawn from research. (Reference RWSL Standard 1.8.11 Research)

**Standard - 8.2.G.A:** Contrast the role groups and individuals from Pennsylvania played in the social, political, cultural, and economic development of the U.S.

**Standard - 8.2.G.D:** Interpret how conflict and cooperation among groups and organizations in Pennsylvania have influenced the growth and development of the U.S.

- Ethnicity and race
- Immigration
- Military conflict

**Standard - 8.2.U.A:** Evaluate the role groups and individuals from Pennsylvania played in the social, political, cultural, and economic development of the U.S.

**Standard - 8.4.W.D:** Evaluate how conflict and cooperation among groups and organizations have impacted the development of the world today, including its effects on Pennsylvania.
Framework for the Lessons

Essential Questions

General History
1. Whose account of history matters?
2. Are counter-narratives necessary and/or important?

Global History
3. Why did different immigrant groups in the US mobilize against British imperialism? How did local South Asians in the US specifically respond to British imperialism?
4. How did international news travel during the first half of the 20th century?

US History
5. Who were the early immigrants to the United States?
6. What did multiculturalism look like in the US of the late 19th and 20th centuries? How is it similar and different to today?
7. What were the relationships between different immigrant groups in the US in the early 1900s?

Philadelphia History
8. How did various communities co-exist in Philadelphia in the early 1900s?
9. What were the sociopolitical desires struggles of these groups, and how did these build grounds for solidarity? What did this solidarity look like?
10. How is this similar and/or different to contemporary portrayals of the city of Philadelphia? Why is this history often left out of mainstream sources?

Understandings

Students will understand that...
1. US history is partial and told from a particular perspective that glosses over the presence and contributions of immigrants of color.
2. South Asian Americans have had a long presence in the United States, dating back to the mid 1800s.
3. News of the crumbling British Indian empire in South Asia traveled far and wide and influenced actions in the Diaspora.
4. Several groups were protesting British imperialism from the US and found solidarity in one another, including the Indians (South Asians) and the Irish.
5. Philadelphia was already a diverse city in the early 20th century.

Knowledge

Students will know...
1. The early South Asian diaspora (often referred to the Indian diaspora) comprised of people from present day India, Pakistan, and Bangladesh.
2. Not only was the early Indian diaspora religiously diverse (Sikhs, Muslims, Hindus, Christians, and others), it also included difference socio-economic classes of classes of people (indentured servants, farmers, business people, doctors) etc.
3. The Irish and the Indians (South Asians) supported each other in solidarity against the British.
**Skills**

*Students will be able to:*
1. Analyze historical primary and secondary sources.
2. Work collaboratively in making meaning of sources.
3. Identify countries part of South Asia on historical and contemporary maps.
4. Articulate a more complex and textured view of Philadelphia in the early 20th century than what is suggested by mainstream history.
5. Make connections between historical global events with events happening in the US.
6. Center the history of marginalized groups in the United States and retell the story from a different perspective.

**Key Vocabulary**

It is recommended that students be familiar with the following terminology. Teachers may wish to explain these terms to students as they come up.

- Settler Colonialism
- Imperialism
- Counter-Narrative
- Minoritized
- Diaspora
- Indian (pre and post 1947 independence)
- South Asian (preferred term to refer to Indians pre-1947)

**Performance Tasks**

1. **Reading Text Against Text**: Students will read newspaper excerpts from the time period leading up to partition, and compare and contrast the telling of history from these different sources by filling out a graphic organizer.
2. **Newswire**: Students will re-write an article for *The Philadelphia Inquirer* about the alliance between the Indians (South Asians) and the Irish and the ways these two distinct groups came together to demand independence from the British.
3. **Re-storying the Past**: Students will be asked to imagine that the Ghadar party’s paper was online and use social media platforms to share bits of news related to events leading up to the British leaving pre-partition India with their US audience.
4. **Reflecting on the Past & Present through Contemporary Music**: Students will write a brief reflection after hearing the piece “Colonizer’s Nightmare”. As an optional extension or extra-credit activity, students will be tasked with composing their own music/lyrics that captures the solidarity-building and immigrant organizing through Philadelphia’s history and into the present.
5. **SAADA’s Revolution Remix Walking tour of Philadelphia** (optional; highly recommended as a field trip). This curriculum is based on this tour.
6. **Demographic Comparison** (optional): South Asians in Philadelphia: Then and Now
7. **Early Immigrant Museum** (optional): *Early immigrants of Philadelphia museum gallery*
Materials Needed

**Teacher background resources:** *(See Teacher Resources section)*
2. Background information about lesson: SAADA’s Revolution Remix Walking Tour script excerpt (provided)
3. Time-Space Compression image to highlight point about how much time it took for news and people to travel (provided)
4. Overview of the Ghadar Party
5. Background information on Seti X
6. Optional images to project during lecture
7. SAADA website (for additional photographs and artifacts)
8. Additional resources about South Asian Americans
9. Resource about how to create and teach document based lesson plans

**Session 1**

1. Learning Audit Graphic Organizer *(1 per student)*
2. Historical Inquiry Graphic organizer *(1 per student)*
3. Historical Materials Handout *(can be shared by students in pairs or small groups)*
   a. World Maps: 1897 vs 2015 *(optional)*
   c. *The Independent Hindustan* (October, 1920): Philadelphia Rings the Liberty Bell of India
   d. *The Independent Hindustan* (December, 1920): Cover, Table of Contents, and Excerpt titled: India’s Sympathy with the Irish Martyrs
   e. Excerpt from Eamon de Valera’s speech (1920): "India and Ireland"

**Session 2**

1. Time Space Compression image to be projected or drawn on board *(see teacher resources)*
2. Music: Colonizer's Nightmare by Seti X to be played for the class
3. Learning Audit Graphic Organizer from Session 1
4. Index cards *(1 per student) optional*
### Background Knowledge

**Opening Activity:** Begin class by asking students to describe who they think lived in Philadelphia in the early 1900s. Have students fill out first column of Learning Audit graphic organizer.

<table>
<thead>
<tr>
<th>Global History</th>
<th>U.S. History</th>
</tr>
</thead>
<tbody>
<tr>
<td>Connecting Historical Events: Remind students of what they have been learning about the demand for independence by South Asians (present day India, Pakistan, and Bangladesh) from British rule in the first half of the 20th century.</td>
<td>Connecting Historical Events: Remind students about what they have been learning about the early immigrants to the US (most likely, about the Irish, Italians, Chinese, and Japanese).</td>
</tr>
</tbody>
</table>

Explain to students that they will be examining the period leading up to the independence movements of India and Pakistan (1947), but from the vantage point of South Asians immigrants in the United States (which included Sikhs, Muslims, Hindus, and Christians among other religious groups).

Next, introduce students to the Ghadar Party, a group that started in 1913 by South Asian immigrants in the United States (see teacher resources). Be sure to explain that the party comprised of a diverse group of South Asian immigrants - both in terms of religion and socio-economic class and that most were men because of restrictions on immigration. This is a good moment to remind students that the term “Indian” or “India”, pre-1947 refers to people not just in present day India but also Pakistan and Bangladesh. The map as a suggested handout can either be distributed to students so they can understand this difference or can be projected onto a screen for students to see.

**Optional:** Show students pictures (sourced from SAADA) of early South Asians in the United States to illustrate that South Asian have been in the United States since the late 1800s. Try to include pictures of women, as their contributions to South Asian American history is also often obscured.

### Activity

**Historical Inquiry:** Give each student and copy of the Historical Inquiry graphic organizer as well as a packet containing the historical materials (can be shared in pairs or small groups). Instruct students to review the two news stories from September and October 1920: The Philadelphia Inquirer and The Independent Hindustan (the paper printed in the US by the Ghadar Party). Next, direct them to fill out The Historical Inquiry graphic organizer in pairs or individually (teacher’s choice) in order to consider the following question: How did the Indians (South Asians) and the Irish in the US pressure their governments and resist colonial rule in the in the early part of the 19th century?

### Debrief

**Whole Class Discussion:** Invite the class to share what they have learned. Ask them the following questions: What surprised you about our activity? What have you learned about (minoritized immigrant communities in) Philadelphia that you did not know before? How does it feel to be in this city?

### Homework

Students will be tasked to rewrite the article for The Philadelphia Inquirer that provides a more complete picture of the day’s events. Students should draw on their graphic organizer and other materials provided to help with this assignment.
## Review & Synthesis

<table>
<thead>
<tr>
<th>Option 1</th>
<th>Option 2 (cont.)</th>
</tr>
</thead>
</table>
| **Opening Discussion:** Provide students with index cards and ask them to write down one thing that they learned about early immigrant groups in the US. Collect these notecards and read out a few interesting observations. | **Opening Discussion:** Launch straight into a discussion using the following prompts:  
- What did you learn about your early immigrant groups in the United States?  
- What does this tell us about the United States more generally and its place in the world?  
- How did the activities help you synthesize information?  
- What would you like to know more about?  
- What remaining questions do you have? |

### Activity

<table>
<thead>
<tr>
<th>Option 1 (cont.)</th>
<th>Option 2 (cont.)</th>
</tr>
</thead>
</table>
| **Restorying History - Part I:** Have a discussion about the remaining questions that students have. | **Restorying History - Part I:** Begin by asking students: **How did news travel in the early 20th century?**  
Introduce students to the idea of time/space compression and globalization (*project or draw image; see Teacher Resources*). Remind students of the Ghadar party and the work they were trying to do in the United States. |

Discuss how information travels today - through social media. Ask students: **How might a political entity like the Ghadar Party use social media if it had been available in the early 1900s?**

Next, instruct students to work in pairs or small groups to come up with 2-3 examples of how the Ghadar Party might engage with Social Media in order to share with fellow South Asians in the US what was happening in British India and vice versa. Students should be encouraged to consider a variety of social media tools - for example, they could develop an Instagram story; 2-3 tweets; a Facebook post etc. Whatever social media engagement the students develop must be based on actual news and events going on at the time. [*8-10 minutes*]

Ask a few students to share what they came up with. [*3-5 minutes*]

Segue from Option 1 | Segue from Option 2
---|---
**Restorying History - Part II:** Lead straight into *SetiX*.  
Inform students that you are going to play some Hip Hop. Instruct students to listen carefully to the lyrics. (*See teacher resources for overview of *SetiX*). | **Restorying History - Part II:** Use students’ social media engagements to initiate a discussion about how news has traveled over time, and the role of social media and spreading of information today. Extend to discuss other popular media used to discuss politics such as satire, art (graffiti), music (hip-hop), etc.  
Lead into *Seti X* (*see Option 1 on left*)
Play song: Colonizer’s Nightmare [3 mins].

For the next 12-15 minutes, have a discussion with the students prompted by the following questions: What is the driving force idea or emotion behind this music? How do lyrics convey the social, political, and/or economic conditions or viewpoints from different historical periods?

Additional prompts:
● What do you think of the title of this piece, “Colonizer’s Nightmare”?
● Who is SetiX drawing on? What other connections is he making to US history? (indigenous land; the Lenape; settler colonialism; Malcolm X, Black Panthers, BLM).
● In what ways does Seti X’s music reflect people’s lives from a two time periods - the 1920s and today?
● How is musical expression shaped by a particular historical moment? What makes it transcend time and space? Why do you think hip hop was the genre used to express these ideas?

Debrief

Reflection: Have students complete and hand in the Learning Audit graphic organizer. [5 mins]

Optional Extension Activities

● Revolution Remix Walking tour of Philadelphia: Take students on a field trip for the two hour walking tour of Philadelphia organized by SAADA on which this curriculum is based. Have students write a written reflection about what they saw and learned about historic Philadelphia. Did the tour impact how they think about the city? As a further extension activity, after the tour, have students listen to all 5 songs from the Revolution Remix album https://soundcloud.com/saadaorg/sets/revolution-remix and have them think about the choice of music used for each story and what stories these pieces tell. To organize a tour, contact: events@saada.org

● Demographic Comparison: Present students with demographics of South Asian Americans today and have them compare and contrast what has shifted. Have them juxtapose this with a timeline of the 20th century and try to identify key events that led to the influx of South Asian immigrants. Encourage students to reflect on some of the political struggles/issues that South Asian communities face today as a result of their demographic presence in Philadelphia and the US more broadly (for a list of organizations by state, see: https://saalt.org/the-coalition/meet-the-ncso/#NE). This activity could in turn lead to a larger project about migration and the effects of this on local populations.

● Community History of the Present: Task students with interviewing an elder from their own immigrant community as a way to encourage continued engagement with personal histories of migration that have shaped the city of Philadelphia. Students could create a mini exhibit titled “Community History of the Present”. (Students who who do not have access to an immigrant community to which they are connected could pair up with someone who does as a research assistant).

● Immigrant Museum Curation: Based on all of the texts, sources, and resources that students have been introduced too (including the Community History of the Present above), students could create a larger museum gallery for other classes and/or the rest of the school that requires them to curate and explain about different immigrant groups in the early 20th century. Students could be charged with finding more sources, and students to take on different roles at the museum (curator, guide etc).
Note to teachers: The following documents should be copied and distributed to students. The historical documents may be shared among small groups. An explanation of the historical documents follows so that you can answer questions students may have.

1. Learning Audit Graphic Organizer (1 per student)
The learning audit graphic organizer is to help track what students have learned and understood from the lesson plans. It can be collected and assessed at the end of the lessons.

2. Historical Inquiry Graphic organizer (1 per student)
The purpose of this graphic organizer is to help students think like historians. It can be collected and assessed at the end of the lessons.

3. Historical Materials Handout (Can be shared by students in pairs or small groups)
   A. World Maps: 1897 vs 2015 [optional]
      - The world maps can be used to show how borders changes over time and to explain how the term “Indian” has meant different things over time (pre and post 1947 partition). It is helpful to highlight to students why you are using the term “South Asian” even though the texts say “Indian”.
   B. The Philadelphia Inquirer, Sept. 6, 1920: Protest MacSwiney’s Treatment
      - The short piece discusses the march in September 1920 that brought together South Asian and Irish diasporas in Philadelphia, but neglects to mention the South Asians. This is a good example of how certain groups have been erased from history.
   C. The Independent Hindustan (October, 1920): Philadelphia Rings the Liberty Bell of India
      - This provides piece a more complete picture of the day’s events mentioned in the Philadelphia Inquirer piece. It also mentions S. N. Ghose (whose wife is pictured in handout F).
   D. The Independent Hindustan (December, 1920): Cover, Table of Contents, and excerpt titled: India’s Sympathy with the Irish Martyrs
      - Another example of the Ghadar Party’s newspaper, which again highlights the solidarity between the Irish and the South Asians. It references the speech by Eamon de Valera (handout E). Have students examine where it was printed, what other issues are covered in the Table of Contents etc.
   E. Excerpt from Eamon de Valera’s speech (1920) “India and Ireland”
      - An excerpt from a speech by Ireland’s president, which again shows the solidarity between the two groups. Have students pay attention to where the speech took place.
   F. The Daily News (1920): Photograph of delegates of the Friends of Freedom for India
      - The woman in the photograph is S. N Ghose’s wife, Yvonne Lolita.
      - This piece is a negative critique of the partnership between the Irish and the South Asians. It is an excellent piece to show how minoritized immigrant groups were maligned by the dominant group.
      - This piece highlights the continued efforts of South Asians in the United States against British Imperialism (it is published a decade after the earlier pieces). It also highlights the role of Philadelphia once again, as the meeting took place in Philadelphia.
### Revolution Remix: Learning Audit

| What do I think I know about who lived in Philadelphia in the early part of the 20th century? |

| What was verified by what I learned? | What was new information for me? | What were my misconceptions? |

| | | |

| What questions remain for me: |
**Revolution Remix: Historical Inquiry Graphic Organizer**

**Historical Question:** How did the Indian (South Asian) and Irish Diaspora in the United States show their resistance to colonial rule in the early part of the 20th century?

<table>
<thead>
<tr>
<th>I. Source</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Philadelphia Inquirer</strong></td>
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</table>

<table>
<thead>
<tr>
<th>Question</th>
<th>Philadelphia Inquirer</th>
<th>The Independent Hindustan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who wrote this document?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Why did they write it?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What is the author’s point of view?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is the source reliable? Why or why not?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Historical Question: How did the Indian (South Asian) and Irish Diaspora in the United States show their resistance to colonial rule in the early part of the 20th century?

II. Corroborate

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>How are the two sources similar?</td>
<td></td>
</tr>
<tr>
<td>How are the two sources different?</td>
<td></td>
</tr>
<tr>
<td>What do other pieces of evidence suggest?</td>
<td></td>
</tr>
<tr>
<td>What other versions of the story are you finding?</td>
<td></td>
</tr>
</tbody>
</table>
**Historical Question:** How did the Indian (South Asian) and Irish Diaspora in the United States show their resistance to colonial rule in the early part of the 20th century?

<table>
<thead>
<tr>
<th>III. Contextualize</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>When and where were these two documents created?</strong></td>
</tr>
<tr>
<td><strong>What else was going on at this time that this was written?</strong></td>
</tr>
<tr>
<td>How were the experiences and struggles of the Indians (South Asians) and the Irish similar and different as colonial subjects? What kind of relationships did they have with their common British colonizers?</td>
</tr>
<tr>
<td>What things were different back then? What things are the same?</td>
</tr>
</tbody>
</table>
A. World Maps: 1897 & 2015


Protest MacSwiney’s Treatment: More than 10,000 friends of Irish independence for all parts of the city paraded yesterday afternoon to the Knickerbocker Theatre, Fortieth and Market streets, where a meeting was held under the auspices of the American Commission on Irish Independence, to protest against the imprisonment of Lord Mayor MacSwiney of Cork. William M. Boyle, of the Central Labor Union, presided over the meeting. More than 3000 persons were crowded into the theatre, and an overflow meeting was held for the others who failed to obtain admittance. Former servicemen of the United States Army and Navy, who found in the World War, were in line.
Philadelphia Rings the Liberty Bell of India

PHILADELPHIA is the city where on the 4th of July, 1776, America declared her independence from English rule. It is known as the cradle of American liberty. So it was quite in keeping with the tradition of this city to have given a stirring welcome to the Indian revolutionists who paraded the streets on Sunday, September 5, with their Republican flags and banners of red, gold and green. Ten thousand American citizens joined the parade to protest against English barbarities in India and Ireland, as also to register Philadelphia’s open recognition of the sister Republics of Ireland and India. Philadelphia, the home of Benjamin Franklin, knows full well what it is for a nation to struggle for the recognition of foreign powers. The Indian section of the parade was under the auspices of the Friends of Freedom for India (7 East 15th St., New York City), and it was led by Basanta Koomar Roy, the Hindu author and editor.

All along the five mile parade hundreds of thousands of American citizens greeted the Indians with the warmest cordiality. A dramatic moment was reached when one of our American soldiers, in full uniform, with badges and medals of honor showing his war record in France and Flanders, suddenly offered to carry, with a Hindu, the banner of the Friends of Freedom for India. Thousands of Americans most thunderously applauded this act of the handsome young soldier—an act, let me assure the oppressed millions of India, which symbolizes America’s military aid and moral and material support when India strikes the blow for her independence, as our forefathers did in this very city one hundred and forty-four years ago.

Following the parade was a mass-meeting in the Knickerbocker Theatre, where five thousand American citizens expressed their horror at the English treatment of Mannix, MacSwiney, and the citizens of the Republic in Ireland. India’s case for independence was presented before the audience in a stirring speech by S. N. Ghose, the national organizer of the Friends of Freedom for India. He appealed for closer Indo-Irish cooperation for the destruction of the British Empire.

Mr. Tarak Nath Das, Executive Secretary of the same society, presented the following resolution which was unanimously adopted:

“Whereas, America is opposed to imperialism and tyranny all over the world; and

“Whereas, the American ideal is for independence of all people, great and small; and

“Whereas, the people of India are in a state of revolt against British tyranny and have attempted to establish a provisional government which has been lately reported to be crushed by British militarism;

Be it resolved, therefore, That this mass-meeting of the citizens of Philadelphia most heartily support the struggle of the people of India in their efforts and fight to establish a free and independent Republic of their own.”

Among other Indians who took part in the parade were Duli Gulsher Khan of Peshwar and Mr. S. Singh of Lahore. Full-blooded Americans can not but feel happy at India’s Revolutionary movement, for freedom of India means the freedom of one-fifth of the total population of the world.

GEORGE FRANKLIN in the India News Service.

Patriotic Devotion of a Moslem Youth

THOUSANDS of Indians assembled in Bombay to pay the last tribute to the departed soul of Nationalist Leader Lokmanya Bala Gangadhar Tilak, who passed away on August 1st.

One of them was a Mohammedan youth, who, without being able to bear the loss of this great beloved leader, we are told by the Kesari of August 3, 1920, jumped into the funeral pyre. The blazing flame would have consumed the devoted youth, as the dead body of Mr. Tilak, had not the people promptly dragged him out. The youth is suffering in the hospital from serious burns.

This incident tells so eloquently what a national consciousness is coming into the life of India. Mr. Tilak was known to be an orthodox Hindu, but his religious faith did not prevent him from bringing about a national solidarity. In the political field sectional religious faith has no influence. The youth of the Moslem faith had begun to love him because of his national works. National spirit imbued him to put his personal attachment to Mr. Tilak, whose loss he considered a national calamity.

In nationalism of this new era, there is no Hindu, Moslem, Sikh, or Christian. Signs are abundant to make the Indians feel buoyantly hopeful and optimistic about a new nationalism that is going to grow out of new freedom.

Indians Indignantly Condemn Use of Indian Soldiers By British

Protest Meeting in London

THE sentiments of the Indians were expressed in unmistakable terms at a meeting of the Indians resident in England, to protest against the use by the British Government of Indian troops in Mesopotamia, Arabia, Persia, Turkey and Egypt.

Tagore’s Voice Against Fighting Automatons
Dr. Rabindranath Tagore, in a letter to the chairman, said:

“ar the use of mercenary troops for military pur-
D. Cover, Table of Contents, and Excerpt from The Ghadar Party’s Newsletter: *The Independent Hindustan*, December 1920

Source: SAADA https://www.saada.org/item/20120111-577
THE INDEPENDENT HINDUSTAN
A MONTHLY REVIEW
of Political, Economic, Social and Intellectual Independence of India.

VOLUME 1
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India's Sympathy With the Irish Martyrs

Voicing the sentiments of the people of India, the Hindustan Gadar Party sent the following telegram to President Eamon De Valera of the Republic of Ireland on the death of Martyr Mayor MacSwiney of Cork, Ireland:

"The Hindustan Gadar Party mourns with you and other Irish patriots in the death of Martyr Mayor MacSwiney. Please convey our sincere condolences to Mrs. MacSwiney and the bereaved family.

"We assure you our complete cooperation in carrying out the principles and ideals in defense of which MacSwiney's blood has slowly been sapped by the British government.

"The deliberate and cold-blooded murder will be answered by the millions in a manner that shall forever stop the blood-thirstiness of the British and raise the flag of Freedom over all the countries devastated and desolated by the most imperialistic government of the world.

"(Signed) BISHAN SINGH, Secretary.

"Only when we prefer death to bondage can our countries be free," wired Dr. Eamon De Valera, President of the Irish Republic, in a telegram to the Friends of Freedom for India, New York City, in reply to a telegram of renewed faith from the latter organisation. President De Valera's telegram reads:

"Washington, D. C.—Your telegram renewing pledges of faith and everlasting friendship for the Irish Republic will be appreciated by the people of Ireland. May MacSwiney's spirit inspire the people of India as it inspires us, teaching us that only when we prefer death to bondage can our countries be free.

"EAMON DE VALERA."

On the day that Mayor McSwiney's death was announced in America, the Friends of Freedom for India had sent a telegram to President De Valera, stating:

"Following the death of Lord Mayor McSwiney, accept our renewed pledges of faith and everlasting friendship for the Irish Republic, and convey our deep appreciation to the Irish people. The superhuman height to which McSwiney arose will inspire the people of India to renewed determination to end for ever the British empire.

When the Bolshevist Meets the British

In order to counteract Bolshevism in India, the British government has established a bureau in Simla, India. Its maintenance will cost $45,000, which will be exacted from the people of India. One Edmund Cambler, an Englishman, is the head of the bureau. A great feature of this official publicity campaign is the use of the Kinema.

We shall watchfully await to see the result of meeting of this East and the West.

The British Barbarities in Egypt

The grave allegations against the conduct of a section of the British army whilst engaged in repressing the revolt have been made by the Egyptian Nationalists. They produce sixteen affidavits which allege the following, among other occurrences:

Cairo.—Hundreds killed, wounded and imprisoned by British soldiers, who swept the streets with machine guns during a peaceful demonstration of protest against the deportation of the Egyptian leaders. A ten year old girl was assaulted by several soldiers until she died.

Chobak.—British soldiers pillaged town, killed 21, wounded 12, outraged 12, outraged 5 Egyptians to their lives and cut them to pieces, and burned 14 of the 200 houses.

El Chahani.—Detachment of British soldiers pillaged village, burned it, and left 400 persons without shelter.

Azzia and Bedrebout.—Soldiers searched both villages for arms and burned a number of houses.

Choubra-el-Chariieh and Kafr-el-Haggaa.—Alleging that a shot had been fired at an English patrol, soldiers condemned all male inhabitants to be flogged on the stomach and back. (Photographs were produced.)

Upper Egypt.—British general decreed that every Egyptian, including high dignitaries, must salute the British officers in the streets. Those who did not obey the order were dragged before courts martial.

The recent massacre at Corke Park in Ireland and the Punjab massacre a year ago in India, sufficiently corroborate these allegations, and prove beyond any question or doubt that the British character has not changed.

Penalty on the Punjab

The blood of the Punjab was spilled by the British machine guns and bombs in April, 1919. Since then the people of the Punjab, India, are forced to pay the penalty of being butchered by the British. Those who were saved are now demanded to give compensation to those English officials who took the trouble of murdering their relatives. Here are the sums forcibly taken from the people by the British government:

<table>
<thead>
<tr>
<th>Town</th>
<th>Amount (Rs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amritsar</td>
<td>1,900,000</td>
</tr>
<tr>
<td>Gujranwala Town</td>
<td>250,000</td>
</tr>
<tr>
<td>Kasur Town</td>
<td>125,000</td>
</tr>
<tr>
<td>Wazirabad</td>
<td>66,000</td>
</tr>
<tr>
<td>Sheikhupura sub-division</td>
<td>27,000</td>
</tr>
<tr>
<td>Remaining towns</td>
<td>3,000</td>
</tr>
</tbody>
</table>

and under
E. India and Ireland

Dedicated: To the Memory of the Martyrs Who Gave Their Lives to Make India and Ireland Free and Independent.

Some one hundred and forty odd years ago General George Washington sent the following message to the patriots of Ireland: “Patriots of Ireland, your cause is identical with mine.” Were George Washington alive now, are we not certain that he would repeat those same words to the patriots of Ireland of this day, and who doubts that he would couple, were he here tonight, the patriots of India with the patriots of Ireland? Is it not directly in accord with Washington’s thought then and speaking for the patriots of Ireland I should say here: “Patriots of India, your cause is identical with ours?”

[...]

But if the world looks on callously, how can the people of India help thinking that it would be a better death for the 34,000,000 of their countrymen and countrywomen to die even on the bayonets of their oppressors than to die passively the lingering death of starvation? We have thought in this way in Ireland of those who died in the Irish famine when British bayonets were allowed to take away for export the food that our people needed if they were not to die.

I am sure the people of India cannot help thinking as we thought, and it is not for those who refuse to give the moral assistance within their power to give, to deny them or to deny us the last resort of all, the sword.

If ever the sword was legitimate it is in a case such as ours. It can only be a question of prudence, when and where and how we should use it. Like Thomas Francis Meagher, we of today in Ireland will not stigmatize the sword, but there is no people upon the whole earth who so desire that a world condition should be brought about in which the sword should become unnecessary as we do.

And if those who decry physical force only make half the effort to bring it about that we are making it will speedily come. But until it comes and while endeavoring to bring it about, we of Ireland and you of India much easy of us endeavor, both as separate peoples and in combination, to rid ourselves of the vampires that is fattening on our blood, and we must never allow ourselves to forget what weapon it was by which Washington rid his country of this same vampire. Our case is a common cause. We swear friendship to night; and we send or common greetings and our pledge to our brothers in Egypt and in Persia, and tell them also that their cause is our cause.

Excerpt from the address delivered by Eamon De Valera, President of the Republic of Ireland, at the India Freedom Dinner hosted by the Friends of Freedom for India, at the Central Opera House, New Your City on February 28, 1920. 
Source: Internet Archive: https://archive.org/details/indiaireland00deva/page/n2/mode/2up
Friends of Freedom for India convened yesterday at the Hotel McAlpin and discussed plans for the campaign to win freedom from British rule. Left to right are shown delegates B. T. Biseuvas, T. M. Dale, Miss May Zabriskay, Miss S. N. Ghose, Bharab Singh.
FRIENDS OF FREEDOM: Sunday night was a great night for the Friends of Freedom. Friends of Freedom for India, for Ireland, for Egypt, from Mesopotamia, for South Africa, indulged in elocution and resolution. An Indian friend recommended a ‘holy Alliance of “all oppressed peoples against Great Britain in cooperation with Soviet Russia to destroy British imperialism.”’ He said that “Germany was never an enemy of India.” Now, as in the war, all these impatient Patriots seem to be fond of Germany, but of course Soviet Russia is their dearest friend. At one meeting Mr. Wilson, Mr. Lloyd George and Mr. Balfour were hissed, and those beloved friends of freedom, organized to destroy free government and civilization, Lenin and Trotzky and the Soviet autocracy, were widely cheered. Senator Norris of Nebraska, one of the heroes of opposition to the Armed Ship bill, cried in thunder tones that President Wilson and all other officials responsible for the expedition of American troops to Russia should be impeached. Freedom must be more than little surprised by these singular friends.

On the fringes or in the heart of all these noisy demonstrations against Great Britain enthusiasm for Germany, and enthusiasm for the Russian communists and their propaganda are conspicuous. The sincere friends of autonomous government in any possession of Great Britain must be pained and disgusted with some of the company they are forced to keep. Among these Friends of Freedom how many were not friends of Germany when the freedom of the world was at stake? Soviet Russia is an absolute negation of freedom. It is not freedom, but an irreparable loss to it by the destruction of the British Empire, that many of these motley fanatics seek; and they want to help Russia and Germany. The United States, whose Hospitality they abused, knows who were its friends and who its enemies in the war, who are its enemies and friends now. They were not and are not Egyptian or Indian Nationalists, or Sinn Feiners of Ireland. These foreign animosities and this preaching of Bolshevism in the name of Freedom irritate the majority of Americans and tend to Blind them to whatever merit there is in the causes dishonored by such advocacy.
Urge Freedom For India
Speakers at Philadelphia Say It Would Aid World Peace
Special to The New York Times

PHILADELPHIA, March 15, 1930-- Speakers at a meeting of the Foreign Policy Association here today agreed that a settlement of differences between England and India was more important to world peace than "any number of London naval conferences."

"Indian Independence," declared Sa Lendranath Ghose, president of the American branch of the Indian Nationalist Congress "would become the dominating cause of world peace. It is because of India that England requires the biggest navy in the world."

"If you obtain parity with England you will be compelled to build a navy not to the size that England needs for the protection of the British Isles, but to the size England believes she needs for continued subjection of India."

Edward Thompson, Lecturer at Oxford declared that the settlement of the Indian problem "would be a bigger thing than the American revolution" but he said the people there were still unfit for home rule.

"Under the dominion status of India," he asserted, "the Indians have more advantages than they could possibly have under home rule. But if we can eventually settle the differences between England and India, the effect is bound to have a repercussion upon all nations of the world."
Teacher Resources


2. Background information about lesson: Revolution Remix Walking Tour script excerpt (provided)

3. Time-Space Compression image to highlight point about how much time it took for news and people to travel (provided)

4. Overview of the Ghadar Party. Available at: https://www.saada.org/tides/article/the-ghadar-party

5. Background information on Hip Hop artist, Seti X. Available at: https://www.setixsounds.com

6. Optional images to project during lecture/lesson overview
   - South Asian Laborers
     https://www.saada.org/item/20110907-338
     https://www.saada.org/item/20131026-3222
   - Ghadar Party Newsletter
     https://www.saada.org/item/20120111-574
   - The Liberty Bell and Independence Hall
     https://picryl.com/media/liberty-bell-independence-hall-philadelphia-pa-49d4dc
     https://nypl.getarchive.net/media/independence-hall-philadelphia-8d1c5d
   - Taraknath Das
     https://www.saada.org/item/20120908-1094

7. SAADA website (for additional photographs and artifacts). Available at: https://www.saada.org

8. Additional resources about South Asian Americans: Available at: https://www.saada.org/in-the-classroom

9. Resources for teaching history:
Teacher Resource:
Background Information for Revolution Remix Curriculum

This text below is adapted from the Revolution Remix tour (developed by Samip Mallick & Imran Siddiquee). It will serve as background information for teachers teaching the Revolution Remix lesson plan and also a way to set up the lesson for the students. Teachers are advised to either read the text or relay key points to their students.

Important points to highlight:

- South Asians have been in the United States from as far back as the late 1800s.
- Early immigrants were laborers and farmers, however many were also students, lawyers, doctors. Most were men because of immigration laws restricting women.
- The Ghadar Party (see https://www.saada.org/tides/article/the-ghadar-party) was a group started on the West Coast in 1913, by immigrants from India, mostly Sikh men, some of whom were students at the University of California - Berkeley, looking to organize against the British empire.

Two examples of the Ghadar party newsletter are in the student handout, which teachers are encouraged to refer to as they come up.

Teachers are also advised to explore the South Asian American Digital Archive for additional images to use in presenting this information to students.

Excerpt Adapted from Revolution Remix Walking Tour

South Asians have been in the United States a lot longer than you might think, starting in larger numbers as far back as the late-1800s, over one hundred years before the 1920 march in Philadelphia.

In those early days most of the immigrants were working class laborers, working on farms and lumber yards along the West Coast and soon parts of the Southwest. There were also smaller numbers of students and businessmen and those who came for other reasons. It was primarily men though – because of immigration policy which made it practically impossible for South Asian women to immigrate to the US at that time.

Gender, race, religion, class, caste, size, and sexual orientation were, and continue to be, important factors in whose stories are heard, and whose voices are silenced.

On September 5th, 1920, just one month after the 19th amendment to the U.S. Constitution was ratified—giving some women the right to vote— and just a year after the end of World War 1, upwards of 10,000 people gathered by Independence Hall in historic Philadelphia, to make a declaration of their own.
They were led by South Asian immigrants, members of the revolutionary Ghadar Party, and another group called the Friends of Freedom for India, and they came together with their neighbors—including Irish Americans—to protest British atrocities across their homelands and to register Philadelphia’s open recognition of the sister Republics of Ireland and India.

For the Indian immigrants, they were likely thinking of events beyond those in the U.S., such as the April 1919 massacre at the Golden Temple in Amritsar, Punjab, when 1,000 Indians attending a peaceful protest were killed by the British. That attack had helped catalyze further protests in India and ultimately the famous non-cooperation movement against the British Empire.

Within that context, we can imagine the scene on that day: thousands of people packed into the streets in solidarity, making a stand against tyranny in what many people might call the birthplace of America. At that time the Liberty Bell was still up in the rafters of Independence Hall - in the same building where both the Declaration of Independence and Constitution were debated and adopted. And if you walked a few blocks on that morning, just as you can still do today, you’d find Benjamin Franklin’s home, the place where Betsy Ross is said to have sewn the first American flag, and many other monuments to the familiar names of early US history.

There was an inherent defiance then in their actions that morning, simply in the choice to stand here. Indeed, the article describing the event in the Ghadar Party’s own paper was titled “Philadelphia Rings the Liberty Bell of India.” An attempt to frame their story on their own terms.

Because, of course, the most popular American story, told to us in school or within textbooks written by white historians, has always been - though often stirring and inspiring - very limited.

The most celebrated story of this country and city ignores its original moments, when the indigenous people of this area were forced off of their land by white settlers. It tends to downplay the fact that America was built on the backs of enslaved Africans forced to take part in the building, and subsequently, other people of color as well. It almost never mentions that this country’s story also includes South Asians - some who were indentured on ships and brought here, and many who came here to take advantage of what was being created.
The protest began at Philadelphia’s symbol of freedom - the Liberty Bell - and would end at the Knickerbocker Theater on Market Street, almost 3 miles directly west, with a mass meeting.

There, Taraknath Das, one of the organizers of the march, presented a stirring resolution, which was unanimously adopted by the groups in attendance (also in student handout from October Ghadar Newspaper).

“Whereas, America is opposed to imperialism and tyranny all over the world; and Whereas, the American ideal is for independence of all people, great and small; and Whereas, the people of India are in a state of revolt against British tyranny and have attempted to establish a provisional government which has been lately reported to be crushed by British militarism; Be it resolved, therefore, That this mass-meeting of citizens of Philadelphia most heartily support the struggle of the people of India in their efforts and fight to establish a free and independent Republic of their own.”

The article in the Ghadar Party newsletter reporting on the days’ events ends with this line:

“Full-blooded Americans cannot but feel happy at India’s Revolutionary movement, for freedom of India means freedom of one-fifth of the total population of the world.”

Hearing these statements today, we can recognize the significant irony and tragedy in the gap between the American ideals which are recited and the American realities, which Das and we today are unable to avoid.

Das himself knew this well. He had a history of radical activism and anti-British organizing before he arrived in this country, and by 1920 had been arrested in the US for “plotting to set on a foot a revolution to free India from British control.” Even so, in 1921, in an essay in that same party paper, he urged Americans to be on the right side of history, declaring that “India’s fight for independence [was] the fight for world freedom against world imperialism.”

Launch into Lesson 1.
Time Space Compression: 1500s to Present 2010s

1500 - 1840
Best average speed of horse drawn coaches and sailing ships was 10mph

1850 - 1930
Steam locomotives averaged 65mph steam ships averaged 36 mph

1950s
Propeller aircraft 300-400mph

1960s
Jet passenger aircraft 500 - 700mph

2000s
Social Media: Instant communication (Also Concord flew at 1,345mph)

Time and space compression from The condition of Postmodernity, Harvey, 2009
Source: "David Harvey's Shrinking Map of the World" by CaseOrganic is licensed under CC BY-NC 2.0. Adapted by Ameena Ghaffar-Kucher (2020) to include "Social media"