



India Association of Minnesota:
Association Records

Copyright Notice:

This material may be protected by copyright law (U.S. Code, Title 17). Researchers are liable for any infringement. For more information, visit

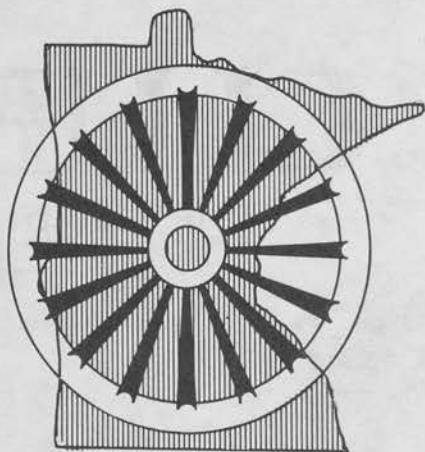
www.mnhs.org/copyright.

INDIA CLUB

NEWSLETTER

JULY 1984





THE INDIA CLUB

INTERNATIONAL INSTITUTE OF MINNESOTA
1694 Como Avenue
St. Paul, MN 55108
612-647-0191

President	F.F. Zdenek
Vice President	Neena Gada
Secretary	Ella Baldwin
Treasurer	M. Amberker

Contents

PRESIDENT'S MESSAGE
CLUB ACTIVITIES
MINNI-INDIA a revised list
of associations
DANCE PROGRAM
CALENDER OF EVENTS

Cover

Alarmel Valli
The renowned Bharata Natyam
dancer returns to Minnesota
for concerts, lectures and classes
during a period of residency,
September 17-30

President's message

It is not much more than a year since a few members got together to revitalize the India Club. In this short period of time the club has attracted several energetic members and has organized programs and initiated projects which indeed should guarantee continued vitality. Our long range plan is in place which includes a scholarship fund, a resource center, a directory (with a special section of businessmen, professionals and artists). The underlying theme is to provide a means whereby several segments of our Indian Community can join together for a specific project that no one segment can accomplish on its own.

Upcoming projects of this nature include assembling a team to visit Senator Boschwitz to hear his views and to convince him of ours, cooperation with the students to insure that their university or college careers are successful, various fund raisers for the scholarship fund that your children may be able to draw on, and support for other groups in bringing outstanding or unusual artists to the Twin Cities. As well, we are planning local artist's evenings to provide a serious forum to keep their skills at a high level and a regular newsletter with a composite community calendar.

India Club is a totally nonsectarian group with no regional or linguistic bias. Membership is open to anyone with an interest in the Indian subcontinent. In fact we have enrolled a few Minnesotans who have adopted children from India as well as others to have a balanced viewpoint. Meetings are open, and you are welcome. Unless the by-laws require a specific vote, issues are debated until a consensus is reached, much in the same way Quakers do. There is a board of directors of nineteen, but the real advances made by the club are in committees, such as Long Range, Program, Student Affairs, By-Laws, Resource Center, Public Relations, and the Youth Wing. Committees are also formed for specific projects.

Do you have a project you want to realize? Bring it over. India Club is the catalyst. Join us. Your membership and your contribution of ideas are important to the club.

Zeke Zdenek
Zeke Zdenek

CLUB ACTIVITIES

INDIA CLUB SPONSORS INDIA DAY

October 2, 1983 was the first full day program of the India Club, celebrating Gandhi's birthday. The Governor of Minnesota, the mayors of the Twin Cities, the Hennepin County Board and the City Council of Minneapolis declared the day "Gandhi Day".

Over 800 people attended a wide variety of cultural and culinary delights of India. Dance, music, food, exhibits, slides, movies and games presented an excellent picture of the rich Indian heritage to attendees at the International Institute that day, from morning till evening. This has been decided as an annual event and this year "India Day" will be on October 6.

CHILDREN'S HOME SOCIETY SEEKS INFORMATION

Members of the India Club following the lead of other members of our community have given generously of their time to educate prospective and past adoptive parents who are bringing children from India. Activities have included panel members, providing lunches, and planning activities. The latest program of the Children's Home Society is a series of weekly evening presentations which started on May 8. If you would like to help please contact the coordinator — Neena Gada at 636-1075.

RESOURCE CENTER STARTED

To have a central depository of film, slides, printed matter and artifacts, the India Club has started a Resource Center under the direction of Shushila Shah. It will take us a while to assemble it, but we are planning to have a comprehensive collection that you can use for educational or cultural events at schools, churches, companies, etc. as well as for personal or club use. If you have some favorite slides that we can duplicate for the collection, please contact Shushila at 636-9833.

STUDENT MENTORS WANTED

As new students arrive from India or from countries where there are large Indian populations, they suffer periods of homesickness, cultural shock, and reach some of the same decision points that you have. Conversations with student advisors have indicated that some sort of a loosely organized mentorship program to augment the host family program already in place is desirable. If you are interested in lending your experience to a student please contact me at 631-3663. Since financial aid at the University is not always secure there are students who would be glad to spend a few hours tutoring juniors. Call me if you need any assistance in contacting them.

INDIA CLUB HOSTS CONSUL GENERAL

After a snowed out start, Mr. R. Verma, Consul General of India in Chicago, and Dr. S.K. Saxena, President of the Association of Indians in America (AIA) made a visit to the Twin Cities to present the services and benefits of their respective organizations. Mr. Verma was keen that Indians in the Twin Cities be aware that a consul is there to serve them and would welcome a call if he can be of service. Dr. Saxena reviewed the considerable political accomplishments of the AIA.

COMMUNITY VISITS, CONGRESSIONAL DELEGATIONS

Over the first few months of the year, several members of the club and others in the community visited several members of Congress, and responded with others to pass on the consensus of the community in opposition to the Simpson-Mazzoli legislation in Congressional committee last year. All the politicians contacted gave us a courteous and attentive reception.

INDO AMERICAN ASSOCIATION AND INDIA CLUB COHOST INDEPENDENCE DAY PICNIC

With the India Club providing the food and the site, and the IndoAmerican Association providing the rest, a festive Independence Day picnic was held at Wirth Park in August. The event will be repeated this year at Bassett Creek on August 18, 1984 noon to six.

INDIA CLUB HOSTS WIDE RANGE OF GUESTS

Regular meetings of the India Club have seen a wide variety of speakers including representatives of the Institute for Cultural Affairs, Mayor of New Brighton, and Crossroads (an organization mediating adoption procedures).

MINI-SERIES ON INDIAN CULTURE

For Children's Home Society of Minnesota, Neena Gada from India Club coordinated a mini-series on five consecutive Tuesdays beginning May 8th. The people who participated in offering these special courses are:

Neena Gada, Preeti Mathur, Mahita Kumar and Chaya	Indian Cooking
Drs. Shashi and Kumad Sane	Religions and Festivals of India
Ella Baldwin, Dr. Gundu Rao	Myths, Literature and Preeti Mathur and Folklore
Preeti Ozza, SILC Children,	Performing Arts, Music, Shanti Shah, Neena Gada Dance and Theatre
Dr. & Mrs. Dixit, Ram and Neena Gada ,	Family in India Medh Dutta and Daven Parenting and Child Rearing Practices

On June 3rd India Club participated in a picnic arranged by 'PIC' Parents of Indian children. Arvind Desai and Ashok Sharma led the contingent.

FESTIVAL OF NATIONS

This year Santi Shah from India Club coordinated the representation of India at the festival which was in the last weekend of April. If those who have not attended the festival look at the items from India, they would realize what a mammoth affair the festival was because we were only one among 50-odd nations who participated.

Food Booth: An extremely successful menu of sheek kabob, rice, pakodas, and mango shakes at the Festival of Nations kicked off the India Club Scholarship Fund with a substantial deposit. The cafe also featured the help of almost all parts of the community to prepare, sell, and serve the food at

the cafe. Two "supersalesmen", and a good crew made a reputation for fast and courteous service of excellent food with a sense of humor to reach as far as the St. Paul parades and other Americans who visited the stall. At times customers were seven deep at the stall.

Exhibition Booth: Preeti Mathur coordinated the presentation and originated this year's theme the "Cuisine of India". She proclaimed "Here is our chance to dispel the 'curry myth' and explain to the visitors that Indian cuisine is as diverse as the country itself." And there were spices, dry food goods, grains, cooking utensils, serving vessels, vibrant pictures of vegetables and cooked dishes, all arranged to transport you to another world. It was a feast for the eyes, to look at the raw materials and equipment for feasts. It drew numerous people and was hailed as the most informative and for its exquisite design.

The Cabaret area entertainment consisted of classical dances by Aparna Ramaswami, Geeta Seshaiyer, harvest dance by children from SILC and raas by Gujarati Samaj. Mini Ramaswamy arranged an adult folk program in the entertainment area. In the Demonstration Booth, SILC children guided by Anju Relan presented yoga postures; Neena Patel and Lisa Gada thrilled people by their exposition of the art of sari-cladding. Want to participate next year? There are plenty of things to do. If nothing captures your fancy, we have the Carom board for you. Sit and play it and drown in nostalgia, in the games booth.

MEMBERS PITCH IN TO HELP STUDENTS

On a last minute call for help from the students at University, several members of the club and the community pitched in to provide anand bazaar snacks at a cultural presentation at the St. Paul Student Center, for the spring festival.

KUCHIPUDI DANCE DRAMA

On June 12th the troupe from Kuchipudi Art Academy from Madras performed the dance ballet 'Srinivasa Kalyanam'. Several associations joined hands with the leadership, initiative and verve of Padu Arimilli to organize this program. Many were enthralled. A success it was. Of thirty or so performances in the U.S. the artists themselves rated three cities at the top for planning and organization, stage facilities, spaciousness of the hall, size, response of audience and participation by Americans. Twin Cities was there along with Miami and Milwaukee.

INDIA CLUB HOSTS WIDE RANGE OF GUESTS

Regular meetings of the India Club have seen a wide variety of speakers including representatives of the Institute for Cultural Affairs, Mayor of New Brighton, and Crossroads (an organization mediating adoption procedures).

MINI-SERIES ON INDIAN CULTURE

For Children's Home Society of Minnesota, Neena Gada from India Club coordinated a mini-series on five consecutive Tuesdays beginning May 8th. The people who participated in offering these special courses are:

Neena Gada, Preeti Mathur, Mahita Kumar and Chaya	Indian Cook
Drs. Shashi and Kumad Sane	Religions and Festivals of India
Ella Baldwin, Dr. Gundu Rao	Myths, Literature and Preeti Mathur and Folklore
Preeti Ozza, SILC Children,	Performing Arts, Music Shanti Shah, Neena Gada Dance and Theatre
Dr. & Mrs. Dixit, Ram and Neena Gada,	Family in India Medh Dutta and Davenport Parenting and Child Rearing Practices

On June 3rd India Club participated in a picnic arranged by 'PIC' Parents of Indian children. Arvind Desai and Asha Sharma led the contingent.

FESTIVAL OF NATIONS

This year Santi Shah from India Club coordinated representation of India at the festival which was in the weekend of April. If those who have not attended the festival look at the items from India, they would realize what a mammoth affair the festival was because we were one among 50-odd nations who participated.

Food Booth: An extremely successful menu of sheek ke rice, pakodas, and mango shakes at the Festival of Nations kicked off the India Club Scholarship Fund with a substantial deposit. The cafe also featured the help of almost all members of the community to prepare, sell, and serve the food.

the cafe. Two "supersalesmen", and a good crew made a reputation for fast and courteous service of excellent food with a sense of humor to reach as far as the St. Paul paramedics and other Americans who visited the stall. At times customers were seven deep at the stall.

Exhibition Booth: Preeti Mathur coordinated the presentation and originated this year's theme the "Cuisine of India". She proclaimed "Here is our chance to dispel the 'curry myth' and explain to the visitors that Indian cuisine is as diverse as the country itself." And there were spices, dry food goods, grains, cooking utensils, serving vessels, vibrant pictures of vegetables and cooked dishes, all arranged to transport you to another world. It was a feast for the eyes, to look at the raw materials and equipment for feasts. It drew numerous people and was hailed as the most informative and for its exquisite design.

The Cabaret area entertainment consisted of classical dances by Aparna Ramaswami, Geeta Seshaiyer, harvest dance by children from SILC and raas by Gujarati Samaj. Rani Ramaswamy arranged an adult folk program in the entertainment area. In the Demonstration Booth, SILC children guided by Anju Relan presented yoga postures; Reena Patel and Lisa Gada thrilled people by their exposition of the art of sari-cladding. Want to participate next year? There are plenty of things to do. If nothing captures your fancy, we have the Carom board for you. Sit and play it and drown in nostalgia, in the games booth.

MEMBERS PITCH IN TO HELP STUDENTS

On a last minute call for help from the students at the University, several members of the club and the community pitched in to provide anand bazaar snacks at a cultural presentation at the St. Paul Student Center, for the spring festival.

KUCHIPUDI DANCE DRAMA

On June 12th the troupe from Kuchipudi Art Academy from Madras performed the dance ballet 'Srinivasa Kalyanam'. Several associations joined hands with the leadership, initiative and verve of Padu Arimilli to organize this program. Many were enthralled. A success it was. Of thirty or so performances in the U.S. the artists themselves rated three cities in the top for planning and organization, stage facilities, fullness of the hall, size, response of audience and participation by Americans. Twin Cities was there along with Miami and Milwaukee.

MINNI-INDIA

A revised list of linguistic, cultural and social associations.

BHARATI CULTURAL ASSOCIATION OF THE TWIN CITIES

It is in the organizational stage. Initiatives for this venture are from Prakash Puram 375-0477 and Kris Balasubramaniam 941-3233. The new association, like its predecessor, plans to cater to the cultural interests of the Tamil speaking South-Indian Community.

GEETA-ASHRAM The activities of Geeta-Ashram are directed to the development of a fuller man, closer to God, devoted to the service of mankind through selfless work, in accordance with the teachings of 'Bhagwad-Geeta'. Monthly meetings are scheduled for the first Sunday (11:30 AM) of each month at the residence of families. These meetings include Bhajans, Geeta-path, discourse by a speaker followed by Arti and Prasad, Weekly Sunday meetings (8:30 AM) are also held which primarily focus on seeking the application of 'Bhagwad-Geeta' in our day to day living.

Children and youth programs are an important part of the monthly meetings. The children narrate stories and Bhajans, and present talks on topics such as religious festivals. The major project now underway at Geeta-Ashram is the development of a common facility named INDIA-INSTITUTE, to be used by all groups for their religious, social, cultural and spiritual needs. The facility is planned to be constructed on an eleven acre piece of land in Brooklyn Park. S. R. Arora 633-0076; Kunal Kamran 645-4827.

GUJARATI SAMAJ A non-profit cultural organization, Gujarati Samaj has a current membership of 116 Gujarati families. The Samaj's activities include organizing Gujarati dramas, Garbas, Ras, movies, variety sports and recreation including Cricket and of course Navratri and Dewali celebrations. Dhanendra Shah 786-0491; Bharat Kothari 941-9187.

HINDU MANDIR Hindu Mandir of the HINDU SOCIETY OF MINNESOTA through the past few years has become the center of religious activities in the Twin Cities. Weekly discussions on the fundamentals of Hinduism in both theoretical and practical aspects, take place every Sunday from 10 AM to noon. These discussions are based on key vedic scriptures such as Geeta, Upanishada, Ramayana, and also

on many aspects of Jainism and Sikhism. This is followed by Arti, Prasad, and community luncheon.

Almost all types of religious services from Namkaran to Antyasamskar are available at the Mandir. A small library of books on Indian culture and philosophy is also maintained. Indian dance classes are held every Sunday. Bal-Vihar, a special educational program designed for exposing the children to Indian heritage and religion is also conducted on Sundays. The materials are taught primarily through stories, discussions and audio-visual presentations.

Durga Pooja, Dashehra, Diwali, Holi, Ram Navami, Mahavir Jayanti, Krishna Janmashtami and Ganesh Chaturti are celebrated at the Mandir on a regular basis. Guest speakers such as Swami Bhashyananda-Vivekananda Vedanta Society, Swami Chinmayananda-Hrishikesh, Swami Chinmayananda-Chinmaya Mission, Sant Kesavdas, Prof. Puri-Nirankari Mission, Dr. Usharbudha Arya and Dr. Palvia have visited the Mandir on several occasions. Music concerts of the Indian Music Society are often held in the mandir. Several ethnic groups such as the Bengali Samaj, Kannada Koota, Marathi Mandal, Telugu Association, Bharati Cultural Association and Gujarati Samaj celebrate their special events at the Mandir. In addition, members of the Indian community use the Mandir facilities for Poojas, birthdays, vedic weddings etc. With the objective of serving the religious, cultural, social and human needs of the Indian community the Mandir has become the focal point where the entire community could get together. K.S.P. Kumar 488-3736; Durga Mallampalli 788-5325; Kusum Saxena 426-2031.

INDIA CLUB In 1973 an association was formed to promote activities of interest to both India-born persons and native Minnesotans. This association - INDIA CLUB - is a secular organization and is without any particular provincial orientation. It has as its purpose the general advancement of the Indian community and the preservation of its national and cultural values.

In pursuit of those goals, the club has participated in programs of The Festival of Nations as well as providing support for the Children's Home Society. Members have met with Minnesota Representatives Vento, Frenzel and Sabo to discuss pending immigration bills. Work is underway to develop a Directory of Indians in Minnesota to aid professional contacts throughout the community. The club has also worked in cooperation with the International Institute of Minnesota, U.S. Immigration and Naturalization Service,

the Indian Embassy and the Office of Foreign Students' Advisors of the University of Minnesota.

In its short history, the club has demonstrated its potential to serve as a forum presenting the many aspects of Indian culture to other international communities and Minnesotans.

Looking to the future, the India Club has established several important priorities and projects. Realizing the importance of education, the club has turned its attention to the specific needs of Indian students. About 40 students per year arrive in the Twin Cities in pursuit of higher education. To assist them, a scholarship fund is being promoted. Funding will come through membership dues, participation in the Festival of Nations and other fund raising events such as the State Fair. The needs of these students, however, are not solely financial. Many can benefit from the counseling of community members who have themselves survived the academic experience and are thus well suited to offer useful advice.

Considerable attention is also being given to the establishment of a Media and Resource Center. With an India-born population of almost 4,000, the Twin Cities abounds with professional and technical people as well as artists and scholars. From their ranks can be drawn persons to work through the Resource Center in presenting Indian life and culture to local schools, clubs and other organizations.

The goal, therefore, of the India Club is nothing less than the gathering together of the entire Indian community. It provides a means for sharing talents and expertise to the benefit of individual members and the community at large.

It can succeed in that ambition only to the extent that participation of all potential members is secured. Those interested in advancing the Indian community are thus urged to join in the India Club's work. Membership fees are modest. The potential returns are limitless. F.F. Zdenek 631-3663; Neena Gada 636-1075.

INDIAN MUSIC SOCIETY OF MINNESOTA

Indian Music Society of Minnesota is a registered non-profit organization supported by members interested in fostering and promoting classical music and dance of India in the Twin Cities region. Founded in 1980, the Society received a grant from the Metropolitan Arts Council in the 1981/82 seasons. Since then membership contribution and concert receipts have been the sole source of financial support. Eight to ten concerts are arranged every year.

MEMBERSHIP APPLICATION/DIRECTORY INFORMATION



COLLEGE/UNIVERSITY STUDENT ☐ GRATIS

FAMILY ☐ \$10.00

INDIVIDUAL MEMBERSHIP ☐ \$5.00

NAME _____

SPOUSE _____

ADDRESS _____

PHONE _____

CITY _____

STATE _____

ZIP _____

CHILDREN (AGES) _____

PROFESSIONAL SKILLS/TRAINING _____

AREA(S) OF INTEREST FOR COMMUNITY SERVICE _____

PLEASE RETURN TO: THE INDIA CLUB, 1694 COMO AVENUE, ST. PAUL, MINNESOTA 55108

ant
ty.
sts
em
rth
ily
on
ion
ety
sm.
ty,
the
22;

ion
ion
er-
rily
ely
er-
had
the
ia-
ling
own
zed
and
ope
lian
Kar

ia-
all
ude
esh
, a
her
ath

IES
ural
ent
sor-
M
ddle

the
Advis
I
tial
Indian
tans.

sever
impos
to th
per y
tion.
Fund
in th
such
are n
of c
acad
advic

lishn
popu
prof
scho
thro
cult

than
It p
the
larg

part
inte
to j
The
Nee

IND
Indi
orga
and
Twi
a g
seas
rece
to t

Membership contributions are the most important resource for the continued success of the Music Society. These dues allow the Society to make commitments to artists well in advance of the concert date and arrange for them to perform in the Twin Cities area as part of their North American tour. Annual memberships are \$40 for a family and \$25 for an individual. Members receive mailings on all upcoming events and receive a discount for admission to the concerts. While funding is important, the Society offers an opportunity for additional support - volunteerism. Member volunteers who help in ticket selling, publicity, mailings, staging, ushering etc., are the life blood of the organization and its activities. Ramakrishnan 631-8622; Raja Seshadri 379-1653; Dinnag Mehta 439-5700.

INDO-AMERICAN ASSOCIATION A student organization at the University of Minnesota, Indo-American Association is one of the many nationality clubs under Minnesota International Student Association. Its activities are primarily for fostering cultural exchange. The association has actively taken part in programs arranged by the Minnesota International Center such as the Spring Festival, and has had the privilege of co-sponsoring several concerts with the Indian Music Society. Commendable indeed are the association's efforts in welcoming the new students, providing temporary accomodation and assisting them to settle down in the new environment. The main celebrations organized by the association are the Indian Independence Day and Dewali. Hindi movies are screened regularly with the hope of providing an occasion for interaction between the Indian community and the students. Arup 376-3911; Santanu Kar 331-8334.

KANNADA KOOTA Kannada Koota is an informal association of people from Karnataka. The Koota welcomes all who would like to participate in its activities which include the celebration of festivals like Sankranti, Ugadi, Ganesh Chaturti and Depawali. These festivals include Pooja, a short entertainment program and dinner. Kannada and other South Indian movies are occasionally screened. Ullas Kamath 488-3097; Rajkant 784-5996.

MINNESOTA CONSORTIUM FOR SOUTH ASIAN STUDIES Fosters inter-institutional cooperation in scholarly and cultural activities bearing on South Asia (the Indian subcontinent and adjacent areas). The institutional members of the consortium are the Department of South Asian Studies, U of M (which now has merged with the faculty of Near and Middle

Eastern Studies), Carleton College, Hamline University and the College of Liberal Arts, U of M. It promotes education and research on South Asia. The consortium invites on a regular basis renowned scholars and speakers for lectures. Monthly meetings of the members are organized to share and discuss their work and research. A quarterly newsletter is published which also lists forthcoming events of interest. The membership is open to anyone interested in South Asian Studies. John Zylla 379-8515; Sharon Kemp 644-8593.

NATYAKALA A new organization devoted to the dance traditions of South Asia and related cultures has recently been organized. NATYAKALA, the Minnesota Society for South Asian Dance, has two main purposes: 1) to sponsor and promote presentations of such dances in a wide variety of contexts, both educational and entertaining and 2) to use these events as a tool to develop appreciation and awareness of the many South Asian cultural traditions in a multidisciplinary way.

The current project of NATYAKALA is a two-week residency by Bharata Natyam dancer Alarmel Valli and Company in late September. See the announcement elsewhere in this newsletter. Natyakala was one among several associations which co-sponsored the June 12 performance of Kuchipudi dance. In the future, Natyakala hopes to be even more active, especially in the area of educational outreach. If you would like to become involved in the activities of NATYAKALA, please call George Klinger (373-5225 days, 333-0746 eves) or Alan Kagan (373-9777 days, 788-3427 eves). If you would simply like to be on the mailing list, call Ella Baldwin (373-3112 days, 927-5365 eves).

SILC SCHOOL OF INDIA FOR LANGUAGE AND CULTURE is a non-profit organization teaching Indian languages, history, music and dance. The objective is to provide the children a place where they can learn about their rich heritage. Classes are on Sundays from 10 AM to 1 PM at the Commonwealth Community Center on the St. Paul Campus of U of M. There are excellent volunteers to teach Gujarati, Hindi, Bengali, Marathi and Kannada.

Plans to expand the activity to other languages are under consideration. Music and dance are taught by Ramki and Rani Ramaswamy respectively. The children from SILC have participated in such cultural functions as Festival of Nations and Indo-American Association Dewali celebration. For a small tax-deductible membership fee, members can send their children for a whole year to SILC and participate in its activities. Anoop Mathur 483-0793; Neena Gada 636-1075.

SOUTH ASIA FOLK PERFORMERS The association founded by Prof. Ramdayal Munda is active in propagating and teaching folk dance and music especially of the Munda, Nagpuri and Santal tribes of Northeastern India. With a troupe of about twenty-five the group has had several performances in and out of the state. Chandrika Seshadri 379-1653.


TWIN CITIES TELUGU ASSOCIATION

is a member of Telugu Association of North America. Activities are being planned with the objective to preserve and perpetuate the heritage of the people of Telugu origin, to promote literary, cultural, educational, social and community affairs of the Telugu speaking people, and to support humanitarian causes. Padmanabhan A. Arimilli 770-1597.

OTHER GROUPS People from West Bengal although do not have an official association, are active and in informal gatherings celebrate Saraswati Pooja, Durga Pooja and the Bengali New Year. Friends from Bangladesh also take part in these functions. Aparna Ganguli 636-8006.

The Malayalam speaking community organizes two main functions: Onam and Christmas. Krishman 786-0366; Joseph Thomas 780-5984.

The community of Marathi speaking people which comprises about fifty families is active in informal meetings. The Ganesh Chaturti and Dewali are celebrated with a variety entertainment program. Rujita Pathre 483-9848; Shaila Shirole 537-4794.



BHARATA NATYAM

The renowned Bharata natyam dancer Alarmel Valli with her ensemble of musicians, who mesmerized everyone last year will be back in Minnesota. This time for a period of residency from September 17-30, for concerts, lecture-demonstrations and classes. The project is co-sponsored by Natyakala, University of Minnesota, Minnesota Humanities Commission and with assistance from other community organizations.

A detailed schedule for her residency is given below. For information on class enrollment, tuition and location call Ella Baldwin 373-3112(0), 927-7546(H). Enrollment is limited and in order to reserve a place call in advance and mail to Ella Baldwin (3518 St. Paul Avenue, Minneapolis, MN 55416) a deposit check of \$10 made out to 'Natyakala'. The fee is \$105 for advanced Bharata Natyam course and \$70 for the others.

CLASSES at St. Paul Student Center, U of M
Sept. 18, 20, 22, 24, 25, 27, 29 evenings

Advanced class in Bharata Natyam - Valli 6:00-9:00 p.m.

Introductory class in Bharata Natyam 6:00-9:00 p.m.

Class in voice-P. Ramamoorthy I. 4:00-5:30
3 classes II 6:00-7:30
III 7:30-9:00

Class in flute-T. Sankaran I 6:00-7:30
2 classes II 7:30-9:00

Class in Drum(Mridangam)-P. Srinivasam I 6:00-7:30
2 classes II 7:30-9:00

DANCE CONCERTS

Sunday Sept 23, St. Paul Student Center Aud. 7:00 p.m.

Sunday Sept. 30, Scott Hall Auditorium, U of M 7:00 p.m.

LECTURE DEMONSTRATIONS

Sept 17, Minn. Ins. of Arts Auditorium 7:00 p.m.
Valli on dance

Sept. 19, Scott Hall, on Music 7:00 p.m.

Sept. 21, Hennepin Center for the Arts, on Dance 7:00 p.m.

Sept. 22, St. Paul Student Center 3:00 p.m.

Lecture by Michael Rabe

Sept. 26, Coffman Memorial Union Theatre 7:00 p.m.
U of M, on Music

CHOREOGRAPHY WORKSHOP BY VALLI

Sept 21, Hennepin Center for the Arts 10:00-12:00 a.m.

Sept 28, Hennepin Center for the Arts 10:00-12:00 a.m.

CALENDER 1984

	JUL	AUG	SEP	OCT	NOV	DEC
GUJARATI SAMAJ		4 PICNIC	29 NAVARATRI	6 NAVARATRI DIWALI 27		
HINDU MANDIR *	15 GURU PAURNIMA	19 JANMASHT- AMI	2 GANESH CHATURTI	7 VIJAYA- DASAMI DIWALI 21		2 GITA JAYANTI
INDIA CLUB				6 INDIA DAY		
INDIAN MUSIC SOCIETY		11 PRAVEEN SULTANA & DILSHAD KHAN		13 MANDOLIN SRINIVAS		
INDO- AMERICAN ASSOC.		18 INDEPEN- DENCE DAY				
KANNADA KOOTA			1 GANESH CHATURTI		3 DIWALI	
NATYAKALA			17-30 DANCER ALARMEL VALLI'S RESIDENCY			

*All programs of Hindu Mandir fall on Sundays; the rest are all on Saturdays

HANDEL MANUEL from India

World famous piano, organist and conductor, visits Twin Cities for a concert.

Sunday JULY 29, 4:00 P.M.
MACALESTER COLLEGE

TICKETS \$4
INFO. CALL JOE ROCHE
375-0078 or INDIA CLUB

TIME Magazine (Mar. 26, 1984)
recommends our
TANDOORI COOKING for good health!

Make it a special event this weekend or next at
the Caravan Serail Fabulous foods, desserts
and beverages from the Himalayan region—

- Vegetarian & non-vegetarian foods
- Unique, authentic atmosphere

\$7.95-\$9.95
(complete dinners)

**Caravan
Serail**

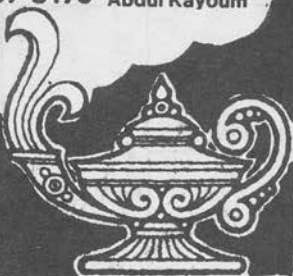
2046 Pinehurst (at Cleveland)
Highland Village, St. Paul

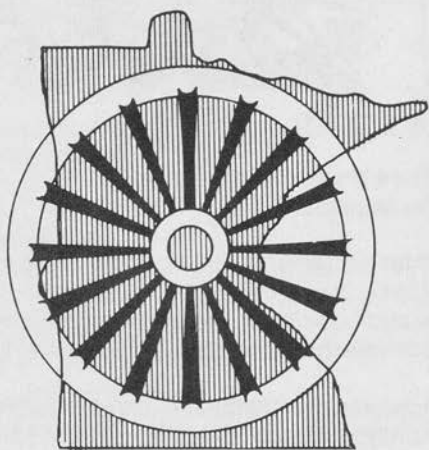
Lunch and Dinner
Call for Reservations
696-1935 457-8476

FREE Parking



Your congenial host,
Abdul Kayoum





THE INDIA CLUB

OF MINNESOTA

SINCE 1973

(A non-profit organization)



INDIA CLUB

- Promotes a variety of activities open to anyone with an interest in India.
- Works for the general advancement of the Indian community, preservation of national and cultural values and to facilitate interaction among the Indian community and with the population at large.
- Contacts government (both US and Indian) and community leaders to make the needs and concerns of the Indian community known.
- Participates in Festival of Nations (Spring).
- Organizes Festival of India (Fall)
(Attracts about 4,000 attendees)
- Promotes cultural events of Indian interest.
- Sponsors Youth Festival (Winter).
- Provides speakers to present Indian life and culture to school students and general public.
- Co-ordinates voluntary activities to serve the community we live in.
- Assists local adoption services by providing information for adoptive parents of Indian children.
- Runs a host family program to help new students from India in adjusting to life in Minnesota.
- Publishes a news letter.

Please indicate your interest in volunteering

	VOLUNTEER	
	Yes	No
1. Festival of Nations		
2. Community Services Volunteer Work in the Community)		
3. Festival of India		
4. Youth Activities		
5. Host Family Program For Students from India		
6. Newsletter		
7. Speakers Bureau		
8. Committee Work		



INDIA CLUB

- Promotes a variety of activities open to anyone with an interest in India.
- Works for the general advancement of the Indian community, preservation of national and cultural values and to facilitate interaction among the Indian community and with the population at large.
- Contacts government (both US and Indian) and community leaders to make the needs and concerns of the Indian community known.
- Participates in Festival of Nations (Spring).
- Organizes Festival of India (Fall)
(Attracts about 4,000 attendees)
- Promotes cultural events of Indian interest.
- Sponsors Youth Festival (Winter).
- Provides speakers to present Indian life and culture to school students and general public.
- Co-ordinates voluntary activities to serve the community we live in.
- Assists local adoption services by providing information for adoptive parents of Indian children.
- Runs a host family program to help new students from India in adjusting to life in Minnesota.
- Publishes a news letter.



YOUR INVESTMENT IN INDIA CLUB MEANS:

Opportunity to meet and develop positive relationships with people of widely varied backgrounds who share your interest in India.

Receive newsletters and special mailings covering activities and announcements of interest to members.

Discounted admissions at some India Club sponsored events.

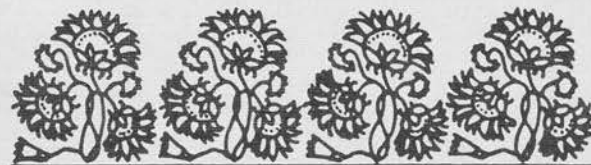
Access to a directory of area clubs and organizations, local businesses and professionals.

BUSINESS/PROFESSIONAL MEMBERSHIP

Preference in booth space at India Club events.

Inclusion in the directory of business and professional members.

Opportunity to advertise your product or business via the most comprehensive India-interest mailing list in Minnesota.



MEMBERSHIP APPLICATION/DIRECTORY INFORMATION



STUDENT ☐ \$500 FAMILY ☐ \$10.00 BUSINESS ☐ \$25.00 LIFE MEMBERSHIP ☐ \$100.00

NAME _____ SPOUSE _____

ADDRESS _____ PHONE _____

CITY _____ STATE _____ ZIP _____

CHILDREN (year of birth) _____

PROFESSION/BUSINESS _____

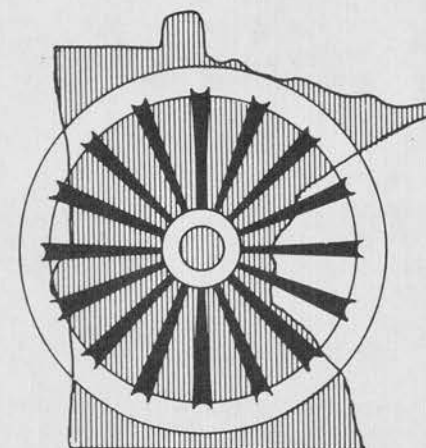
Please fill out the reverse side.

PLEASE RETURN TO: THE INDIA CLUB, 1694 COMO AVENUE, ST. PAUL, MINNESOTA 55108

Please indicate your interest in volunteering

	VOLUNTEER	
	Yes	No
1. Festival of Nations		
2. Community Services Volunteer Work in the Community)		
3. Festival of India		
4. Youth Activities		
5. Host Family Program For Students from India		
6. Newsletter		
7. Speakers Bureau		
8. Committee Work		

THE INDIA CLUB
P.O. BOX 130158
ST. PAUL, MINNESOTA 55113



THE INDIA CLUB

OF MINNESOTA
SINCE 1973

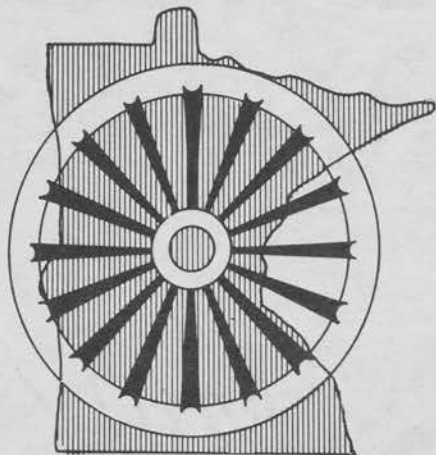
(A non-profit organization)

INDIA CLUB

NEWSLETTER

MARCH '85





THE INDIA CLUB

OF MINNESOTA

President	F.F.Zeke Zdenek
Vice President	P.Arimilli
Secretary	Ella Baldwin Carla Prakash
Treasurer	R.Shah
Editor	B.A.Shenoi

INTERNATIONAL INSTITUTE OF MINNESOTA
1694 Como Avenue
ST.PAUL,MN. 55108
612-647-0191

President's message

As we are midway through our third year of revitalization,perhaps it is timely to describe what the INDIA CLUB is and more importantly what it is not.

There are several fine religious,cultural and linguistic organizations that can meet your internal needs for a tie to the motherland-a little piece of the Old Country-as my immigrant grandparents would have put it. We are not such an organization.

The main thrust of the India Club is external in nature so that we can be involved in the mainstream. All the better to introduce ourselves to America and Americans to India. We have only two regular functions during the year. Both the Festival of Nations,and India Day are intended to present a small slice of our culture to our countrymen of different national origins.

We are in the process of adding more such activities,for example building up a resource center for teaching aids,participation in other community events such as Aquatennial, and a continuing interest in cooperating with the civic mainstream of Minnesota.

Scholarship,in the bilateral sense,is a cornerstone of our charter.The club hopes to be able to help bright students without minimum means obtain a fitting education, whether it be the American wishing to study in India or whether it is one of our own progeny in the years to come when our socioeconomic profile more nearly approximates that of the community in general.

Let's look at what we are not. The Indian Music Society and Natyakala can produce and stage music and dance in superlative fashion. While we can act as a forum for several groups to undertake a performance of enormous scale, we are not a producer of cultural events.

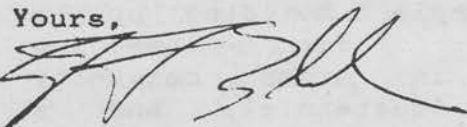
We are not a religious organization. Again, there are several that do an outstanding job. Nor are we a school. SILC and other avenues of instruction in the language and arts of India are available to you.

Is it important to have that interface to the community of the United States? Ask a Jew that survived the Holocaust. Ask an Indian whose family had resided in Africa for generations. You will get from your own self the answer to the above question.

Is it important to be in the mainstream? Ask your children, if they are in their early teens or are older, what their nationality is.

Won't you join us? We can offer you an avenue to expand your horizons and some hard work with an outstanding cross section of colleagues.

Yours,



Zeke Zdenek, President

EDITOR'S COLUMN

In the above column, Zeke Zdenek has given a brief description of what INDIA CLUB is and what it is not. To elaborate on the purpose of the India Club, an essential part of the Long Range Goals and Planning Committee's report that was approved by the Board of Directors last year is given below:

I would like you to read this report and if you have any comments on these goals or the way the Club has operated, let us hear from you- I would even consider publication of the comments in the Newsletter. If you approve them, please show your approval by becoming an active member of the Club. Dues are \$ 10.00 per family and \$ 5.00 for individuals. A Membership Application/ Directory Information Form is attached herein. We need your active voluntary participation and also your membership dues for carrying out these goals of the Club;

1. STUDENT AID PROGRAM

- 1.1 Financial Aid: Direct loans or co-signature for loans from commercial and/or charitable organizations.
- 1.2 Student Host and Exchange Program: Host for students from India; Exchange of students between families in India and Minnesota.

2. NETWORK OF INTERACTION & INTERFACE

- 2.1 Develop a data base of all members- name, address, phone number, name and age of children. Publish a Telephone Directory. Mailing List for the Newsletter.
- 2.2 Develop a data base of professional expertise: name, address, business phone, professional expertise, availability and interest to provide voluntary and paid services. Publish a Professional Directory-Who's Who among Indians in Minnesota- to promote interaction.
- 2.3 Develop interface between the whole Indian community and the rest of the society, through the Institute - as the official representative organization of all Indians. Establish liaison with other ethnic groups on issues of common interest

- 2.4 Develop and maintain closer interaction with Asian Indian community organizations in other parts of US

3. COMMUNITY AFFAIRS

- 3.1 Community Resource Center. Media Resources and museum, library.
- 3.2 Co-operation and co-sponsorship of cultural and social activities with other organizations

FESTIVAL OF NATIONS

This year, the Festival of Nations will be held on May 3-5, 1985 at the St. Paul Civic Center and INDIA CLUB will participate in several activities during these three days along with more than 100 other ethnic organizations that represent countries from all over the world. This Festival has become well-known in all parts of USA and draws a large number of tourists and visitors who wish to attend this unique event for celebration of the ethnic heritage of people who have immigrated and settled in this land.

The India Club will run a food booth featuring chicken curry, pilaf rice, naan, pakodas and mango milk shake. This year, Stefan Peterson is the general manager for this operation and he would certainly appreciate if members of the Indian community would volunteer to help in the preparation and selling the food on 4-6 hour shifts. Please call him on 894-1273.

Neena Gada (636-1075), Preethi Mathur (483-0793) Shanti Shah (894-1273) and Ranjan Patel (770-3155) will be working long hours in the next two weeks on such other arrangements as the art exhibits, rangoli demonstration, sari draping fashion show, dance by SILC students as well as classical dances by students of Ramee Ramaswamy. All members of the community are requested to buy the tickets in advance from any of the above persons or the Directors of the Board only-as sale of tickets by the Club generates a small amount of revenue for the Club. Names and phone numbers of Directors are given elsewhere in this Newsletter.

FESTIVAL OF INDIA

When the late Prime Minister of India, Indira Gandhi visited USA in 1982, the governments of the two countries agreed to designate an 18-month period beginning in mid-1985 as the Festival of India in the United States. All activities to be held in this country are being coordinated by the Indo-US Subcommittee on Education and Culture-American Secretariat, 280, Madison Ave., Room 1202, NEW YORK, NY 10016

To give you some idea about these activities let me quote from the April 1985 issue of the National Geographic Magazine. In May the National Gallery of Art in Washington, D.C. will open an exhibition, "The Sculpture of India: 3000 B.C.-1300 A.D." This event will lead off an 18-month Festival of India in the United States, perhaps the largest program of its kind ever. The festival will bring art, music, drama, dance, film, and crafts to scores of institutions in this country, including New York's Metropolitan Museum and Lincoln Center, Washington's Smithsonian Institution and Kennedy Center, the Cleveland Museum of Art, and the Asian Art Museum of San Francisco.....

The festival will also bring to this country 150 scholars and academicians, 40 films, displays of modern scientific achievements, living folk arts, puppeteers, magicians, displays of village life—all to depict the variety and richness of modern India

The India Club and the Indian Music Society of Minnesota have been working together to collect as much information as possible about the details of these activities in order to arrange some of them in the Twin Cities. Though our plans are still sketchy, we have been able to reserve the Landmark Center, St. Paul on September 8, 1985 for organizing some program of a concert, exhibit and food. The India Club is also planning to celebrate the annual India Day during the same weekend. Please make a note of these dates in your calendar. If members of the community come to know of activity being organized by government or civic agencies and public institutions in this area or have any useful information to pass along, please call Raja Seshadri (379-1653) or Zeke (631-3663) so that all activities of the Festival of India are well coordinated and well organized.

BOARD OF DIRECTORS

Rakesh Agarwal	631-2334
Ella Baldwin	927-7546 (Secretary)
Vijay Balakrishnan	644-8940
Harshad Bhatt	425-8814
S.K. Dash	888-9644
Balu K. Iyer	941-3233
R. Kannankutty	631-8619
Pranab Lahiri	432-8829
Rama Pandey	780-1305
Stefan Peterson	894-1273
Carla Prakash	452-8629 (Secretary)

K. Ramakrishnan	379-1653
Sanjay Sayal	788-3550
Kusum Saxena	426-2031
Ramanik Shah	636-9833
Arun Shirole	537-4794
Bash Singh	483-6383
Zeke Zdenek	631-3663 (President)
Rajiv Lal	343-0218
B.A. Shenoi	645-7386
Paddu Arimilli	770-1597 (V. President)
Anoop Mathur	483-0793

MEETINGS OF INDIA CLUB

The India Club meets third Wednesday of each month at the International Institute, 1694 Como Ave, St. Paul (opposite State Fair Ground gates) at 7.30 P.M. e.g. April 17, May 15 and June 19, 85 are the dates for the next three meetings. The schedule for the summer months of July and August are a bit flexible but from September we will go back to the third Wednesdays.

You are welcome to attend all the meetings and get involved in the Club activities. Become a member and join hands with other members in revitalizing the India Club. Its future and your interests are tied together.

Wanted

A hard-working, intelligent, good-looking, young person to draw beautiful pictures and graphics images for the remaining three issues of the News letter. Satisfaction guaranteed. Write to: India Club, 1694 Como Ave. ST. PAUL 55108.

NEWS ITEMS

AN EXHIBITION CRICKET MATCH ON JULY 4,85 will

be held in the Twin Cities between a contingent of past and present Test cricketers led by Sunil Gavaskar against Minnesota Cricket Association XI. The Indian Team will include S.Gavaskar,R.Binny, A.Gaekwad,M.Azahrudin,Bharat Reddy,Jaisimha and a few more. For details, contact Pranab Lahiri (432-8829),Kalyan Mustaphi(537-8291),Santanu Kar (331-8334) and Charles Dutchin(789-4042) a few days before the match.

"MANIFESTATIONS OF SHIVA"-A film photographed

primarily in Southern India,which 'subtly reveals the ancient Indian view of the nature of reality' will be shown at the Orpheum Theater,St.Paul on April 28 at 4.00 PM only and at the Bell Museum Auditorium,Minneapolis campus on April 29 at 7.00 PM only. For information,call 373-5397.

Bengali Community has announced the following events for 85:

Spring Festival May 11,contact Niteen Bhatta-
charya 420-3138

Annual Picnic Aug.3, contact Rita Mustaphi,
537-8291

Durga Puja Oct.19,contact Pranab Lahiri 432-8829
Bijoya Festival Nov.9,contact Ila Nath 546-8968

We would like to publish an updated information on the religious,cultural and social associations serving the community-as published in the July 84 issue of the Newsletter. Officers of these associations are requested to send such information to the India Club,Newsletter Editor,International Institute,1694,Como Ave. St.Paul,55108



MEMBERSHIP APPLICATION/DIRECTORY INFORMATION

INDIVIDUAL MEMBERSHIP ☐ \$5.00 FAMILY ☐ \$10.00 COLLEGE/UNIVERSITY STUDENT ☐ GRATIS

NAME _____

SPOUSE _____

ADDRESS _____

PHONE _____

CITY _____

STATE _____

ZIP _____

CHILDREN (AGES) _____

PROFESSIONAL SKILLS/TRAINING _____

AREA(S) OF INTEREST FOR COMMUNITY SERVICE _____

PLEASE RETURN TO: THE INDIA CLUB, 1694 COMO AVENUE, ST. PAUL, MINNESOTA 55108

THE INDIA CLUB

INTERNATIONAL INSTITUTE OF MINNESOTA
1694 Como Avenue
St. Paul, MN 55108



FIRST CLASS

Prema Narayan
1817 S. 2nd. Ave., Apt. 306
Minneapolis MN 55403



Bombay Merchants Protest, May 1930



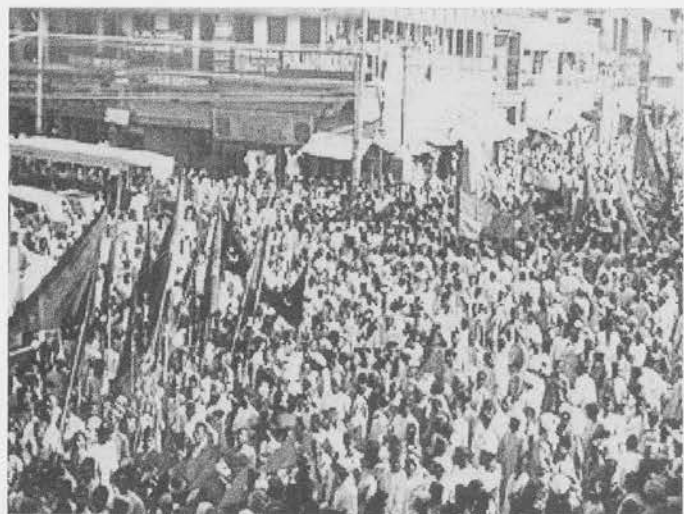
Indians March in Detroit, Oct. 19, 1930

Freedom 50 Souvenir

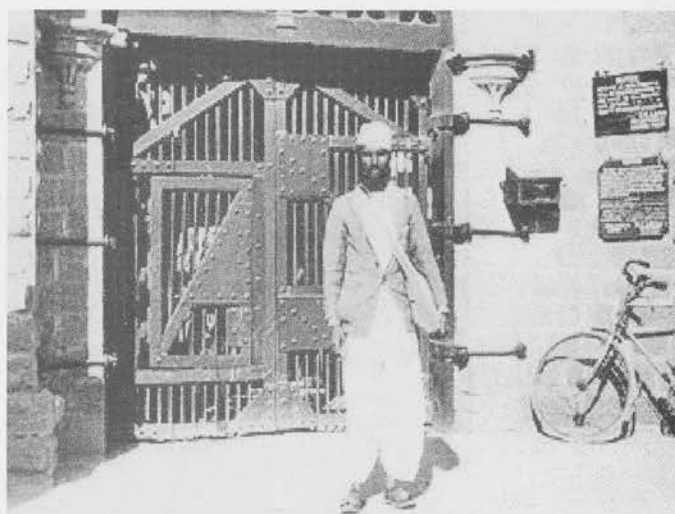


India Associaton of Minnesota

August 17, 1997



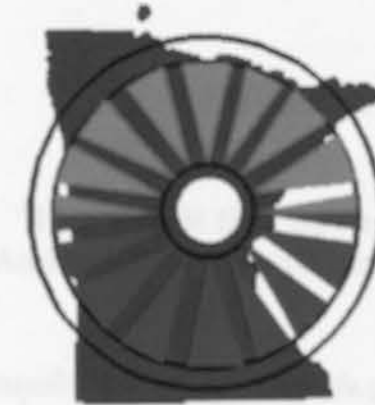
Calcutta Procession, 1930



Usman Hamid Quetawala, Karachi, 1931

Freedom 50 Souvenir

India Association of Minnesota



"Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity."

Jawaharlal Nehru at the Constituent Assembly, New Delhi, India.
August 14, 1947

Celebration of the 50th Anniversary of
India's Independence
August 15, 1997

At

Park Center High School
7300 Brooklyn Boulevard
Brooklyn Center, Minnesota
August 17, 1997

Naresh Chandra
(Naresh Chandra)



सत्यमेव जयते

नरेश चन्द्र

NARESH CHANDRA

भारत का राजदूत

वाशिंगटन, डी० सी०

AMBASSADOR OF INDIA

2107 MASSACHUSETTS AVE. N.W.

WASHINGTON, D.C. 20008

July 22, 1997

MESSAGE

"Bliss was it that dawn to be alive,
And to be young was perfect heaven."

These words penned by a great English poet accurately describe the feelings of all of us who were young 50 years ago when our leaders kept their "tryst with destiny". Today, the majority of India's people have been born after that day in independent India. For them, as well as for those of us who were alive at the dawn of 15th of August 1947, there is much to celebrate. From a backward, largely uneducated, indigent and exploited people we have emerged as a free and strong democracy with one of the world's largest resources in technical manpower, an industrial infrastructure and agricultural production base adequate for our basic needs. We can all look forward to an even brighter future in the comity of nations.

While we have much reason for celebration, this is also the time for introspection and thanks-giving. All of us are aware of the great sacrifices that our freedom fighters willingly made in the national cause. To honour their memory, we have to constantly reflect on our own duty to the nation and the many tasks which still remain to be accomplished. In this great mission of realizing the full potential of the people of India, the contribution made by the people of Indian origin all over the world has been significant. This partnership across the globe which has become more effective in recent years will be a major factor in enabling India to occupy its rightful place in the family of nations. In this endeavour, people of Indian origin settled in this great country have a special role to play. Let all of us work together to enrich our world with the ancient treasures of India which we have always so gladly shared, and the modern advance of civilization so richly reflected in the US.

My greetings to all Indian Americans for a joyous celebration of 50 years of India's freedom.

Naresh Chandra

(Naresh Chandra)

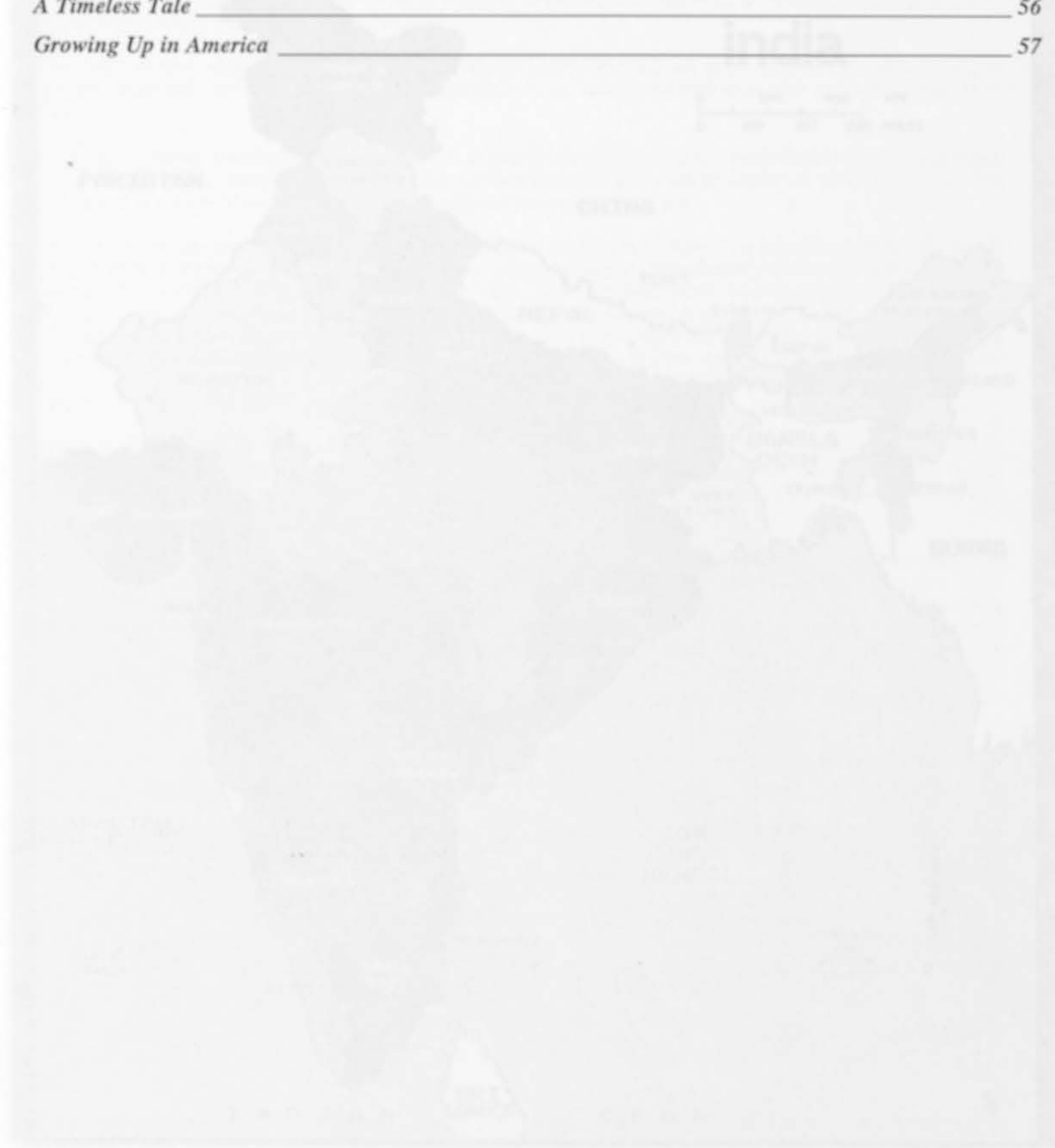
Table of Contents

<i>The Immigrant Experience</i>	1
<i>Parents of Immigrant Indian Children - POC</i>	2
<i>Self-Reflection & Survival: Women's Work in India</i>	3
<i>Freedom 50 Souvenir</i>	1
<i>Table of Contents</i>	2
<i>Current Map of India</i>	4
<i>The India Association of Minnesota</i>	5
<i>Messages of Greetings</i>	8
Message from Governor Arne Carlson	9
Message from Senator Paul Wellstone	10
Message from Senator Rod Grams	11
Message from Minneapolis Mayor Sharon Sayles Belton	12
Message from St. Paul Mayor Norm Coleman	13
<i>British Rule</i>	14
Time Line of major events during the British Period	14
Major events in the weeks preceding Independence (July - August 1947)	16
<i>Punjab on the Eve of Independence</i>	18
<i>In Honor of India's Founding Fathers</i>	20
The "Father of the Nation"	21
Sardar Vallabhbhai Patel	24
Maulana Abul Kalam Azad	26
Lord Mountbatten's Address	28
Dr. Rajendra Prasad's Address	30
Pandit Nehru's Address	32
<i>Independence: A News Report in the Minneapolis Star, August 15, 1947</i>	33
<i>Attaining Independence: Views from New York and Minneapolis/St. Paul</i>	34
<i>Map of India, 1947</i>	36
<i>My Experience in the Freedom Movement of India</i>	37
<i>Joy of Independence</i>	38
<i>A Personal Remembrance of the First Independence Eve and Independence Day</i>	40
<i>Preamble to the Indian Constitution</i>	42
<i>Indian National Anthem</i>	43
<i>Major Events in India since Independence</i>	44
<i>Asian Indian Presence in Minnesota</i>	46
<i>Origin of the India Association of Minnesota</i>	47

Table of Contents

1	Freedom 50 Souvenir
2	Table of Contents
3	Freedom 50 Souvenir
4	The Indian Association of Minnesota
5	History of the Association
6	Message from Chairman John Carlson
7	Message from President Paul Johnson
8	Message from Treasurer Bill Olson
9	Message from Secretary Mary Jo Johnson
10	Message from the Board of Directors
11	Message from the Board of Directors
12	Message from the Board of Directors
13	Message from the Board of Directors
14	Message from the Board of Directors
15	Message from the Board of Directors
16	Message from the Board of Directors
17	Message from the Board of Directors
18	Message from the Board of Directors
19	Message from the Board of Directors
20	Message from the Board of Directors
21	Message from the Board of Directors
22	Message from the Board of Directors
23	Message from the Board of Directors
24	Message from the Board of Directors
25	Message from the Board of Directors
26	Message from the Board of Directors
27	Message from the Board of Directors
28	Message from the Board of Directors
29	Message from the Board of Directors
30	Message from the Board of Directors
31	Message from the Board of Directors
32	Message from the Board of Directors
33	Message from the Board of Directors
34	Message from the Board of Directors
35	Message from the Board of Directors
36	Message from the Board of Directors
37	Message from the Board of Directors
38	Message from the Board of Directors
39	Message from the Board of Directors
40	Message from the Board of Directors
41	Message from the Board of Directors
42	Message from the Board of Directors
43	Message from the Board of Directors
44	Message from the Board of Directors
45	Message from the Board of Directors
46	Message from the Board of Directors
47	Message from the Board of Directors
48	Message from the Board of Directors
49	Message from the Board of Directors
50	Message from the Board of Directors

<i>The Immigrant Experience</i>	49
<i>Parents of (adopted) Indian Children : PIC</i>	51
<i>Self-Reliance & Service: Women's Work in India</i>	52
<i>The Ultimate Freedom</i>	55
<i>A Timeless Tale</i>	56
<i>Growing Up in America</i>	57



Current Map of India



The India Association of Minnesota

Our Mission And Purpose

The India Association of Minnesota, formerly the India Club of Minnesota, has been in existence since 1973 as a non-profit organization that seeks to build a sense of identity and community among people who are of Indian origin or who have an interest in India.

The 1990 Census shows that there are about 10,000 people in the Twin cities who are of Indian origin. In addition, there are many others who have an interest in India, such as parents who have adopted children from India.

From an economic standpoint, this population is a fairly prosperous group as measured by income and levels of education. Indians rank in the top 10% of the metropolitan area and state population in terms of income. The population of Indian-American is dispersed throughout the metropolitan area.

There is, however, enormous diversity among Minnesotans of Indian origin. The population here reflects the country of their origin - in language and religion and cultural interests. The diversity manifests itself in the large number of associations or groups. Each state in India, each linguistic group, has representation in the Twin Cities; for example, the Kanada Koota, the Gujarati Samaj, the Marathi Association, the Bengali Association, the Oriya Association and so on. There are cultural associations (for example, the Indian Music Society and the Nritya Jyoti dance group) and religious center groups (the Hindu Mandir and the Geeta Ashram). In recent years, there has been the formation of groups affiliated with major political parties. There are now Indian-American affiliates of both the Republican and the Democratic parties.

The India Association of Minnesota also seeks to represent the Indian population to the broader community. The Association draws people from all parts of India and tries to put a comprehensive face on the Indian population. The Association sponsors or participates in a variety of activities designed to foster cohesiveness among the Indian population. Some of these are listed on the opposite side of this pamphlet.

In addition to these events, the Association has supported the activities and mission of LAMP, an organization devoted to increasing literacy in India. The Association also co-sponsors a 55-Plus Group, a group of older Indian people who share common interests and concerns, and the Asian-Indian Women's group which has the charter of developing awareness of various socio-cultural issues facing Asian-Indian women. Most recently, the Association co-sponsored the Sunshine group which has been in existence for more than two years. The Sunshine group was formed to help and support community members in need of help. The India Association will also be listed in First Call for Help. That is yet another way of extending our community service activities within and beyond Minnesota.

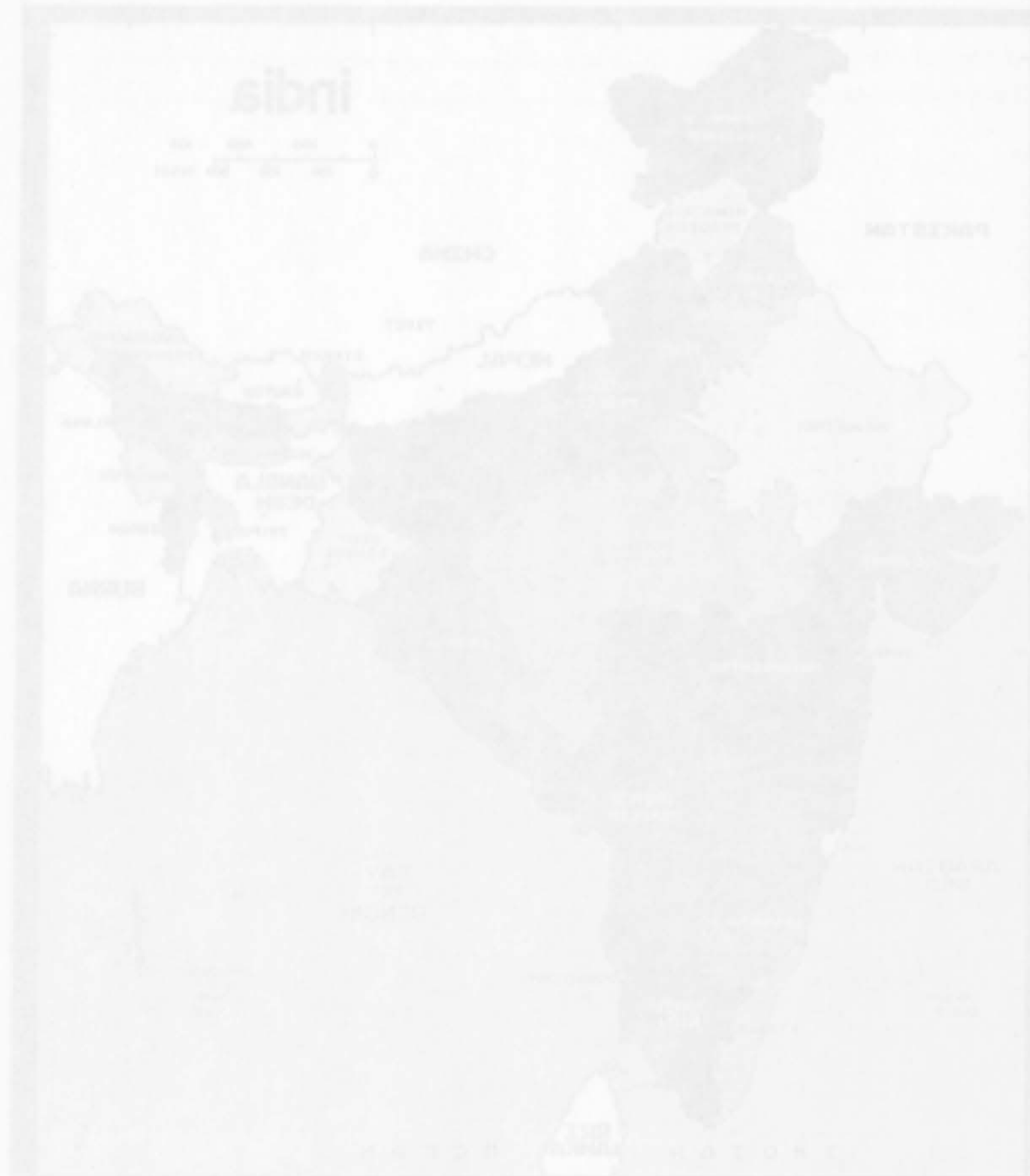
Every year the Association nominates candidates from the community for the Asian Pacific Leadership Award for their outstanding services to the community.

The Association has undertaken charitable projects, such as the collection and transmission of funds to the Indian state of Maharashtra for relief work following a devastating earthquake there in 1993. The Association has also been a vehicle for a range of fund raising efforts to help community members in emergency situations.

The Association regularly collects and distributes canned food items to local food shelves. Volunteer services at the Harvest Food Bank and Soup Kitchen are some of our regular community outreach activities. Members have gone to nursing and senior citizen homes to provide music and dance performances to residents there, and serve as ambassadors of the Indian community to the population at large.

The Association has been working to develop a slide show and video film show, and to provide volunteers to local schools and churches to give an introduction to India. This is an on-going activity of the Association's sub-committee on education and community service.

Ultimately, then, the India Association seeks to build solidarity and a sense of purpose among the Indian community here in the metropolitan area and to represent the Indian community to the population at large.



The Association has a twenty-one member board of directors which coordinates the activities of the Association.

Events and Activities

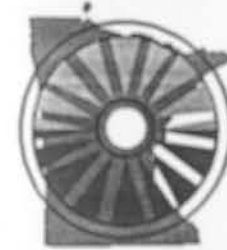
The Festival of India: This annual event is held in the early fall at the Landmark Center in St. Paul showcasing music, dance, and food from India. This is the single most visible event of the association for reaching out to the broader community.

Annual Picnic: This is held in mid-summer to celebrate the independence days of both the U.S. (July 4th) and India (August 15th).

An enthusiastic and talented Youth Group which arranges dances and social get-togethers.



The Gay, Lesbian, and Bisexual community were joined by large numbers of people from the general population of Salt Lake City and the surrounding area. The event was a success and was the first of its kind in the area. The event was a success and was the first of its kind in the area. The event was a success and was the first of its kind in the area.



India Association of Minnesota

President

Sarat K. Mohapatra

Vice President

Franklin Gummadi

Secretary

Lynn Malfeld

Treasurer

Ravi Arudi

Board of Directors

Ashish Bhargava

Kapila Bobra

Bhupat Desai

Mukul Ganguli

Raksha Gates

Shashi Gupta

Naseem Kassim

Anand Mathur

Prema Mysore

Nikhil Sarpotdar

Manoj Shah

Prabha Sharma

Neerja Sood

Chitra Subrahmanian

Vasant Sukhatme

Govind Vatassery

Dev Wohra

Souvenir Committee

Editor

Vasant Sukhatme

Coordinator

Franklin Gummadi

Editorial Board

Ashish Bhargava

Sarat K. Mohapatra

Govind Vatassery

Message from the President

Early this year the India Association began planning to celebrate the 50th anniversary of India's independence. An ad hoc committee was established to plan the events celebrating this historic occasion. A group of us undertook the responsibility of locating a venue where we would hold the celebrations; another group coordinated the cultural program and made arrangements for the dinner; others worked on the publicity and invitations. Finally, a small group collaborated to bring you this publication.

The idea for this publication arose from several individuals - the motivation was to provide what we hope will turn out to be an educational tool for the younger generation of Minnesotans of Asian Indian origin. The publication afforded us the opportunity to look back in history to examine how we reached the moment of independence and also the opportunity to examine how far we have come since independence. To that end, we provide a history lesson on India's colonial past and supplement that with a look at what has occurred in India in the years since independence was won.

We decided to include several kinds of articles for this publication: a capsule recount of the major events in Indian history from the earliest days of the British presence in India to the birth of an independent nation; a countdown of the major events leading to the moment of independence; a collection of speeches by the great leaders of a new, young nation. We also, perhaps due to nostalgia, decided to ask the "seniors" among our population to recollect what they had experienced and undergone during those tumultuous days of Indian independence. But this publication goes beyond being a history lesson. We also fulfill our public service commitment to the Asian Indian population in Minnesota. We provide some factual, statistical data on the Asian Indian population in the United States and in Minnesota over the decade 1980-90.

The days both preceding and following independence were marked by large movements of people in the sub-continent: the Hindu population of East Bengal and West Punjab sought to move to territories and areas that would be the new India; and the Muslim population of West Bengal and East Punjab sought to migrate to what would be the new nation of Pakistan. Sadly, there was also a great deal of violence during those days. This is therefore also an occasion to remember respectfully those who gave their lives to achieve the land they wanted.

This publication substitutes for the Fall issue of the Association's Newsletter. We invite you to read the articles contained in this brochure and share it with your family members and friends. We hope that you will treasure and save this volume.

This souvenir issue was made possible by the tireless and dedicated efforts of the Souvenir Committee. Without the help and timely contribution of the authors, it won't have been possible to add the personal reflections on Freedom and the special touch to the Asian Indian community in Minnesota. Special thanks to Tina and Leena Mohapatra who typed many of the speeches and articles from the manuscript, to Priya Franklin who obtained financial support from General Mills for the publication of the Souvenir and to Dr. Alekha Dash of Creighton University, Nebraska, who helped in the final publication of the Souvenir volume.

S. Mohapatra
Sarat K. Mohapatra

Messages of Greetings



ARNE H. CARLSON
GOVERNOR

STATE OF MINNESOTA

OFFICE OF THE GOVERNOR
130 STATE CAPITOL
SAINT PAUL 55155

August 5, 1997

It is a pleasure to offer greetings to all in attendance at the celebration marking the 50th anniversary of India's independence. While I truly wish I could be with you tonight taking part in some of the Indian traditions and sampling the delicacies, prior commitments make it impossible for me to be there.

All Americans have benefitted from the contributions of the Asian Indian community in this nation and Minnesotans are fortunate that many of you have chosen to make your home here. I wish you all the best for continued success and prosperity and offer my congratulations on this milestone event.

Enjoy yourselves this evening.

Warmest regards,

A handwritten signature in dark ink, reading "Arne H. Carlson".

ARNE H. CARLSON
Governor

PAUL D. WELLSTONE
MINNESOTA

MINNESOTA TOLL FREE NUMBER:
1-800-642-6041

United States Senate
WASHINGTON, DC 20510-2303

COMMITTEES:
LABOR AND HUMAN RESOURCES
SMALL BUSINESS
INDIAN AFFAIRS
VETERANS' AFFAIRS
FOREIGN RELATIONS

July 18, 1997

India Association of Minnesota
9233 Cornell Rd.
Woodbury, MN 55125

Dear Members of The India Association of Minnesota:

I wish I could be there with all of you to share in this happy occasion. It is impossible to ignore what the India Association of Minnesota has done for all Minnesotans during the past twenty-four years. The India Association of Minnesota has made a positive impact throughout the state from food shelves to volunteering.

I commend The India Association of Minnesota for celebrating the origins of many of our Minnesotans and keeping their culture alive. It is wonderful to see people celebrating their foreign origins while supporting their local community.

My best to all of the members of The India Association of Minnesota.

Sincerely,

Paul D. Wellstone

Paul David Wellstone
United States Senator

PDW:mja:dhc

COMMITTEES:
BANKING, HOUSING, AND URBAN AFFAIRS
ENERGY AND NATURAL RESOURCES
FOREIGN RELATIONS
JOINT ECONOMIC

United States Senate
WASHINGTON, DC 20510

WASHINGTON OFFICE:
PH. 202-224-3244
FAX 202-228-0956
INTERNET: MAIL_GRAMS@GRAMS.SENATE.GOV
MINNESOTA OFFICE:
2013 SECOND AVENUE NORTH
ANOKA, MN 55303
PH. 612-427-5921
FAX 612-427-8872

July 17, 1997

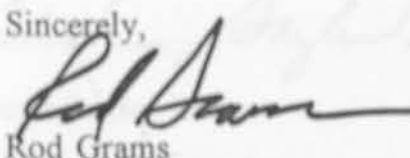
A LETTER OF GREETING TO THE ASIAN INDIAN COMMUNITY IN MINNESOTA

As we approach the 50th anniversary of India's independence, I am honored to have the opportunity to celebrate this occasion by acknowledging the large contributions that immigrants from India have made to the state of Minnesota.

For Minnesota has a vibrant and influential Asian Indian community, whose charitable works and civic contributions have made Minnesota a better place to live. The Asian Indian community is extraordinarily diverse, yet it has always united and mobilized to help those in need -- whether earthquake victims in Maharashtra, or the hungry and infirm in our own state. As your representative in the US Senate, I would be remiss in not commending your active support in the political sphere for both the Republican and Democratic parties.

In celebration of India's 50th anniversary, we should join together and give thanks for the peace, prosperity, and security of India and the Indian people. India is a friend to the United States in a region where respect for democracy, freedom, and liberty is rare. India is on a path toward greater peace through dialogue and greater prosperity through economic liberalization. Our shared values will ensure that the United States and India will be even closer in the future than they are today, for the passage of time can only reinforce our bonds.

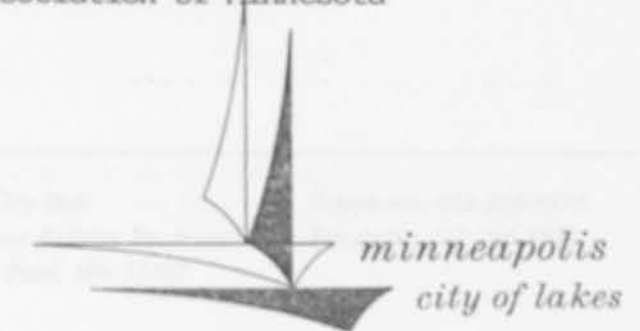
Sincerely,


Rod Grams
United States Senator

OFFICE OF THE MAYOR
350 South Fifth Street - Room 331
Minneapolis MN 55415-1393

Office (612) 673-2100
Fax (612) 673-2305
TDD (612) 673-2157

Sharon Sayles Belton
Mayor



August 1997

Greetings!

As Mayor of the City of Minneapolis, it is my great pleasure to extend greetings to the Asian Indian community on the occasion of India's 50th anniversary of independence.

This special occasion marks the largest popular democracy in the world, and we are proud to share with India a common commitment to democracy.

We are grateful for the contributions this generation of immigrants have made to the state of Minnesota and the city of Minneapolis, and I wish to congratulate you and the nation of your origin for a continuous commitment to freedom and democratic principles.

Sincerely,

Sharon Sayles Belton
Mayor



CITY OF SAINT PAUL

Norm Coleman, Mayor

390 City Hall
15 West Kellogg Boulevard
Saint Paul, MN 55102

Telephone: 612-266-8510
Facsimile: 612-266-8513

These List of major events during the British Period

August 17, 1997

Mr. Sarat K. Mohapatra
President
India Association of Minnesota

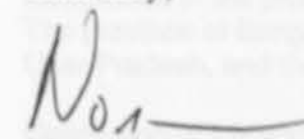
Dear Mr. Mohapatra and Friends:

On behalf of the citizens of St. Paul, it is my honor to welcome you to this celebration of the 50th anniversary of India's independence

We are fortunate in the Twin Cities and throughout Minnesota to be home for a vibrant and active Asian Indian population. Through the work of the India Association of Minnesota, you have the ability to come together and celebrate your accomplishments and your vision for our future. Even as we look forward, I join with you today in celebrating the sacrifices and commitment of those who have come before and who have made India and the Asian Indian population strong.

Again, congratulations and thank you for your continued commitment to freedom and democracy here in Minnesota and throughout the world.

Sincerely,


Norm Coleman
Mayor

British Rule

The following pages provide a chronological listing of events that led to British Rule in India and subsequent independence from British Rule. The first section provides a brief chronology of the Major Events of the British Period in India and the second section provides a more detailed chronology of the events that led to independence.

Time Line of major events during the British Period

- 1600 The East India Company was founded.
- 1608 The first British ship anchors in Surat.
- 1639 The East India Company establishes Fort St. George in Madras as a trading outpost.
- 1668 The Company acquires Bombay on an annual lease from King Charles II, who earlier had received Bombay as a part of the dowry in his marriage to the Portuguese, Catherine of Braganza.
- 1700 The Company establishes Fort William in Calcutta.
- 1757 Robert Clive of the Company defeats Siraj-ud-Daula, the Nawab of Bengal, at the Battle of Plassey.
- 1765 Robert Clive obtains the Diwani of Bengal from Mir Jafar. The Diwani was the right to administer the province and collect land revenue from farmers.
- 1773 The British Parliament passes the India Regulating Act giving parliamentary title to the East India Company's administration in India. This act created the post of Governor General of the Company's possessions in India. Warren Hastings, then the Governor of Bengal, is appointed the first Governor General of India.
- 1775 Governor General Warren Hastings annexes the region around modern Varanasi.
- 1792 The British and Tipu Sultan of Mysore sign the Treaty of Srirangapatnam under which the region around Salem (now in Tamil Nadu) is annexed by the British.
- 1793 The Permanent Settlement of Bengal. This was a system of land taxation that Lord Cornwallis established in the province of Bengal to collect a land tax from the zamindars (the landlords). The province of Bengal included the modern states of West Bengal, Bihar, Orissa, parts of Uttar Pradesh, and the modern nation of Bangladesh.
- 1818 Conclusion of the wars between the British and the Maratha Peshwas. The Maratha kingdom was annexed by the British and established as the Bombay Province.
- 1820 The Raiyatwari Settlement between Thomas Munro, the Governor of Madras Province, and the raiyats (farmers) for the collection of the land tax.
- 1843 British annexation of the province of Sindh.
- 1849 British annexation of the Punjab.
- 1853 British annexation of Jhansi.
- 1853 The British built the first railway line, from Bombay to Thana. The Governor General of India at that time was Lord Dalhousie, who also established the Indian postal and telegraph service.
- 1857 The "Sepoy Mutiny" or the First War of Independence: The first organized revolt against British

Freedom 50 Souvenir - August 1997 - India Association of Minnesota

rule, spearheaded by Bahadurshah, the Rani Laxmi Bai of Jhansi and Tatya Tope of the Maratha Peshwas. After some initial successes, the revolt was crushed by the British in July 1858.

- 1858 End of the East India Company's rule and administration of its Indian territories. By an act of the British Parliament, the political administration of India was taken over by the British Crown. The Governor General of India at that time (Lord Canning) becomes the Viceroy of India.
- 1877 Queen Victoria assumes the title Empress of India at a grand coronation in Delhi.
- 1885 The Indian National Congress was founded. The first session of the congress was held in Bombay.
- 1905 Lord Curzon, the Governor General, partitioned the province of Bengal into East and West Bengal.
- 1906 The Muslim League was founded.
- 1911 The 1905 partition of Bengal was revoked. George V, the Emperor of India, moved the capital of the country to Delhi from Calcutta.
- 1919 Lord Chelmsford-Lord Montague Reforms Bill.
- 1919 General Wm. Dyer fired upon unarmed civilians at Jallianwala Bagh in Amritsar. The civilians had gathered to protest certain provisions of the Government of India Act of 1919. Some provisions of the Act were directed at keeping the press under stricter control and establishing special tribunals to try political offenders without benefit of jury trials.
- 1929 The Congress Party, at its annual convention in Lahore, called for complete independence.
- 1930 Dandi Salt March. Organized by Gandhi, this march from Sabarmati Ashram to Dandi, was meant to protest the grant of monopoly rights for the manufacture of salt and the increased taxes on that essential product.
- 1931 Round Table Conference in England. Gandhi was the representative of the Congress Party at this meeting. The Salt Tax, imposed earlier and the trigger for the Dandi March, was withdrawn. Civil disobedience continued in India.
- 1935 British Parliament passes Provincial Autonomy Act, designed to give greater autonomy to the Indian provinces and establish elected legislatures in the provinces in India.
- 1939 Beginning of Second World War.
- 1940 The Muslim League, meeting in Lahore, for the first time called for a separate state for Muslims, the state to be called Pakistan.
- 1942 The Congress party passes the "Quit India" resolution, calling for widespread acts of non-violent non-cooperation with British authorities and demanding that the British leave India.
- 1945 End of the Second World War. The Winston Churchill government, which had ruled Britain during the War, was defeated in elections; a Labor Party government under Clement Atlee assumed power in Britain. Atlee pledged quick independence for India.
- 1947 Mountbatten appointed Governor General with orders to work out the transfer of power to India.
Independence for India (August 15) and Pakistan (August 14).

Countdown to Freedom

Major events in the weeks preceding Independence (July - August 1947)

In recent weeks we have watched on television news reports the transfer of Hong Kong to China and saw pictures of the lowering of the British Union Jack, the raising of the Chinese flag, the departure of the last British governor in Hong Kong, and the departure of British troops from Hong Kong. Watching these images on television brings back memories of similar events which unfolded in India fifty years ago as power was transferred from Britain to Pakistan and India. This motivated us to examine the events in India leading to the moment of independence. These events are summarized in this article.

In the weeks preceding independence a great deal of work needed to be accomplished. The principal task was to finalize the geographical boundary of partition of British India into the independent countries of Pakistan and India. A related, but not unimportant, task was to work out the mechanics of the distribution of the property (things such as irrigation works in the Punjab, canals for irrigation, and also seemingly trivial things such as office-furniture) and the army between the two countries. The other major task confronting the leaders was the question of the Princely States; the issue facing these states, which numbered over 500 before independence, was whether to opt for joining Pakistan, or India, or becoming independent entities.

There was high drama unfolding in India in the last weeks of the British Raj. The principal characters were: the Prime Minister of Britain, Clement Atlee; the Secretary of State for India in the British Cabinet, the Earl of Listowel; the Viceroy in India, Lord Mountbatten; the Chair of the Boundary Commission, Sir Cyril Radcliffe; Mahatma Gandhi; Jawaharlal Nehru; Sardar Vallabhbhai Patel; Maulana Abul Kalam Azad; Rajendra Prasad; Mohammed Ali Jinnah; Liaquat Ali Khan; C. Rajagopalachari; and many others.

At the time of independence, there were eleven provinces in undivided India: Assam, Bengal, Bihar, Bombay, Central Provinces and Berar, Madras, Northwest Frontier Province, Orissa, Punjab, Sind, and United Provinces. The major Princely States included Hyderabad, Travancore, Indore, and Kashmir, among many others.

- | | |
|-----------|--|
| July 8 | Sir Radcliffe arrives in Delhi. |
| July 9 | Mountbatten becomes Viceroy of India. He succeeds Lord Wavell. |
| July 14 | Referendum in Sylhet to decide whether the region would opt for Pakistan or India. The referendum passed in favor of Pakistan. |
| July 17 | C. P. Ramaswami Aiyer, Diwan of Travancore, declares that Travancore will become an independent country on August 15. |
| July 18 | Final version of the Indian Independence Bill in the British Parliament receives the assent of the King, George VI. |
| July 20 | Referendum in the Northwest Frontier Province to decide on whether to join Pakistan or India; it goes in favor of Pakistan. |
| July 22 | A special military command is set up to safeguard peace in Punjab. |
| July 25 | Mountbatten meets with the Princes to discuss independence. |
| August 8 | The boundary between Pakistan and India is unveiled by the Radcliffe Commission and sent to the governor of the Punjab Province. |
| August 8 | The Nizam of Hyderabad offers to negotiate a treaty with the Dominion of India. |
| August 11 | Jinnah is elected President of the Constituent Assembly of Pakistan. |

- August 13 Mountbatten goes to Karachi for independence celebrations in Pakistan.
- August 14 Pakistan independence celebrated in Karachi; Mountbatten addresses the Constituent Assembly in Karachi and immediately flies to Delhi.
- Midnight of August 14-15 Transfer of power to Pakistan and India.
- August 15 Celebrations in India. Jinnah is sworn in as Governor General of Pakistan. Lord Mountbatten is sworn in as the Governor General of India.

Source: Constitutional Relations between Britain and India, Volume XII, *The Transfer of Power, 1942-47*. Edited by Nicholas Mansergh. Kent, England: Her Majesty's Stationery Office, 1983.



Punjab on the Eve of Independence

On February 20, 1947 the final phase of the British raj began, when Prime Minister Attlee announced in the House of Commons that it is His Majesty's government's "definite intention to effect the transference of power into Indian hands by a date not later than June 1948". Lord Mountbatten, great-grandson of Queen Victoria and a cousin of King George VI, was dispatched as Viceroy of India to replace Lord Wavell.

Lord and Lady Mountbatten arrived in New Delhi on March 22, 1947 and found India in what he described as "a most unsettled state". Ceaseless rioting had ripped the country apart. Lord Hastings Ismay, once Winston Churchill's chief of staff and now Mountbatten's, surveyed the breakdown of the nation and said that "India is a ship on fire in mid-ocean with ammunition in her hold". Mountbatten's task was to put out the fire before it reached the ammunition. Nehru and his colleague Vallabhbhai Patel bowed to Jinnah's intransigence and came to the conclusion that partition was preferable to unending chaos, though Gandhi was still deeply opposed to a dismembered India. Taking his cue from these leaders and to prevent events from overtaking his mission, on June 3, 1947 Mountbatten dramatically accelerated the schedule of independence. He moved the deadline of June 1948 to August 15, 1947, leaving Britain and India just a little more than two months to work out all the details of transfer of power.

Immediately a Boundary Commission was established and a lawyer, Sir Cyril Radcliffe - who had never served in or even visited India - was handed a most unenviable task of demarcating the new border between the two countries. In most areas the border was primarily the existing provincial boundaries except Bengal and Punjab, provinces of mixed populations. The arbitrary borders that were to bifurcate these two states were impractical and almost guaranteed strife. Bengal's jute plantations ended up on one side of the border and the jute mills on the other. In Punjab, the line divided the irrigation system from the rivers supplying the water. When Sir Cyril Radcliffe's hastily drawn boundary lines were released, the Sikhs, whose traditional home province of Punjab was being sliced in half felt cheated and went on a rampage in Amritsar. The Muslims retaliated, and Hindus and Sikhs were attacked in their homes and slaughtered in the streets of Lahore. At this time the minorities in each country grasped the reality that they must flee to avoid the risk of being slaughtered by the majority. Thus began a mass-migration of immense proportions by millions of men, women and children in search of new homes in areas dominated by their respective co-religionists.

In New Delhi, and in government offices all over the country, representatives of India and the future state of Pakistan earnestly and sometimes furiously haggled like divorcing couples over the division of government property, from gold in bank vaults to cash in the till, from trucks to typewriters, from aircraft to encyclopedias. At the same time, while their villages burned, the number of Indians on the roads seeking sanctuary swelled enormously. Moving slowly by foot and bullock carts and carrying all possessions they could, these refugees offered easy target for roving bands of looters and murderers. A special Boundary Force of 55,000 Indian Army troops took up positions in the new boundary areas to assist Indian and Pakistani civil forces in controlling the violence. But the civil forces had broken down entirely and the Boundary Force, too small for the task, was overwhelmed as if by an erupting volcano.

On the morning of August 15, 1947 in New Delhi, to a 21-gun salute and the raising of the new national flag, Prime Minister Nehru took over the reigns of Government of India from Lord Mountbatten. The city, bulging with an excess population of almost 100,000 refugees, felt a moment of jubilation over freedom from the British Empire, but New Delhi's happiness was fleeting and illusory. The victims of partition continued to pour into the capital, bringing their injured and dead, and orphaned children and widows along with tales of unimaginable brutality encountered on their long journey to safety. The city burst into flames of retaliatory hatred and ten days of bloody disorder ended only when Mahatma Gandhi the peacemaker arrived from Calcutta and a military force of 5,000 men finally regained control. More than 1,000 people had died.

Elsewhere, atrocity reigned. In Lahore, West Pakistan, Muslims were burning Hindus and Sikhs alive wherever they could catch them. In Amritsar, Hindus and Sikhs continued their rampage of Muslim neighborhoods. At the Amritsar railway station, a train chugged in with carloads of wounded Hindus and Sikhs from Lahore - hundreds of them, many chopped to pieces, their blood coagulated on the wooden floors.

Trailing across Punjab in opposite directions were more than 10 million people, with their bullock carts, meager possessions, cooking utensils, farm tools and gaunt animals. Human hyenas stalked the two-way columns,

robbing and killing the stragglers. Most of those who finally reached their destinations were gathered into refugee camps, with little provision for food or shelter, drenched by monsoon rains, and prey to cholera and other diseases.

For the next eight months after independence, the tidal wave of anarchy reigned across the borders of the two newly independent countries. Only gradually did Nehru, Patel and Mountbatten devise an effective plan for policing the caravans of refugees and bring civil order to Punjab. By the time the cross-migration ended in the spring of 1948, about 15 million people had been transplanted. As for the numbers who perished, estimates ranged from a quarter million to one million.

The verdict of history on the fatal haste with which the British transferred power and left will not be kind. If adequate planning and protection for the orderly transfer of population had been done by the representatives of the British Raj, this disreputable chapter in the history of northern India would not have been written in blood.

This historical note is based on Time-Life Books "The Aftermath", and is compiled by Rajbir Singh Kang.

In Honor of India's Founding Fathers

The next few pages we wish to honor the leaders of India's struggle for independence, in a most appropriate manner in which this can be done is to report the speeches and words of these individuals. We hope that reading this is inspirational. This is a remarkable group of leaders. A collection of writings of Mahatma Gandhi, Sardar Patel, and Maulana Abul Kalam Azad, and other excerpts from the speeches given by India's first Prime Minister, Pandit Jawahar Lal Nehru, and first President, Dr. Rajendra Prasad, on the occasion of India's independence. We present the speech by Lord Mountbatten who was India's Governor-General at that time.



The "Father of the Nation"



Mahatma Gandhi
1869 - 1948 AD

Mahatma Mohandas Karamchand Gandhi was the primary architect of India's independence movement and is respectfully called the "Father of the Nation".

In Honor of India's Founding Fathers

In the next few pages we seek to honor the leaders of India's struggle for independence. The most appropriate manner in which this can be done is to report the speeches and writings of these individuals. We hope you will agree that reading this is inspirational. This was a remarkable group of leaders. We present a collection of writings of Mahatma Gandhi, Sardar Patel, and Maulana Azad. We reproduce excerpts from the speeches given by India's first Prime Minister, Pandit Jawaharlal Nehru, and first President, Dr. Rajendra Prasad, on the occasion of independence. We also present the speech by Lord Mountbatten who was India's Governor-General at the that time.

Throughout the fight for independence Gandhi had achieved a united India where Hindus and Muslims would live together in harmony. Unfortunately, the British wanted to keep India in the years preceding independence.

Gandhi is one of the greatest spiritual and political leaders of modern times. A great Hindu, he represented a new moral philosophy of tolerance, brotherhood of all religions, non-violence and of simple living. He was born into a family of leaders of Hinduism, Mahatma Jai and Kasturba Ambedkar. He was called Mahatma, or a "Great Soul" because of his non-violence. The great physicist and Nobel Prize winner Dr. C.V. Raman said of Gandhi, "Mahatma is the only person who has ever lived a life of truth and non-violence."

It is a wonderful task to bring together the work of Gandhi and his thoughts in a souvenir like this. We present here some excerpts from his writings and his thoughts which are relevant to the time.

On the day of independence, August 15, 1947, Gandhi was not in Delhi to celebrate the birth of his India. He was in Calcutta to prevent Hindu-Muslim communal violence. With respect to the celebration, Gandhi said:

"We have not a day of rejoicing, which is a very small thing."

The "Father of the Nation"



Mahatma Gandhi
1869 - 1948 AD

Mohandas Karamchand Gandhi was the primary architect of India's independence movement and is respectfully called the "Father of the Nation".

Gandhi was born on October 2, 1869 in Porbandar, a village in Gujarat state in India. At the age of 13 he married Kasturba. He obtained a law degree from London and returned to India in 1891 to practice. In 1893 he went to South Africa for what was to be a one-year assignment; he stayed there for twenty one years. South Africa, like India, was a British colony. In South Africa, Gandhi saw the injustices to which Indians were subject and determined to stay there to secure legal rights for the Indian population. He began a method of direct social action called "satyagraha", based on principles of courage, the search for truth, and non-violence. He advocated non-violence and civil disobedience as the most appropriate methods for obtaining social and political objectives.

Gandhi returned to India in 1915 and within a short time became the acknowledged leader of the Indian nationalist movement. Using methods of civil disobedience and non-violent methods, he led the campaign for independence. He was arrested and jailed many times by the colonial authorities. He spent a total of about seven years behind bars. He believed it was honorable to go to jail for a just cause. Gandhi also resorted to fasting to impress upon others the need to be non-violent and peaceful in protest.

Throughout the fight for independence Gandhi had advocated a united India where Hindus and Muslims would live together in harmony. Unfortunately, Hindu Muslim violence occurred in the years preceding independence and even after that.

Gandhi is one of the greatest spiritual and political leaders of modern times. A devout Hindu, he espoused a total moral philosophy of tolerance, brotherhood of all religions, non-violence and of simple living. He was heir to the ancient traditions of Buddha, Mahavir Jain and Emperor Ashok. He was called Mahatma, or a 'Great Soul' because of his magnanimity. The great physicist and thinker Albert Einstein said of Gandhi: "Generations to come will scarcely believe that such a one as this walked the earth in flesh and blood".

It is a monumental task to bring together the work of Gandhi and his thoughts in a condensed form. Nonetheless, we present below some excerpts from his writings and his sayings which best represent the man.

On the day of Independence, August 15, 1947, Gandhiji was not in Delhi to celebrate the fruit of his labor. He was in Calcutta to lessen Hindu-Muslim communal unrest. With regard to the celebrations, Gandhiji said:

"I can't take part in the rejoicing, which is a sorry affair".

On the subject of religion, he said:

God Is One:

"The need of the moment is not one religion, but mutual respect and tolerance of the devotees of the different religions. We want to reach not the dead level, but unity in diversity. Any attempt to root out traditions, effects of heredity, climate and other surroundings is not only bound to fail, but is a sacrilege. The soul of religions is one, but it is encased in a multitude of forms. The latter will persist to the end of time. Wise men will ignore the outward crusts. For Hindus to expect Islam, Christianity or Zoroastrianism to be driven out of India is as idle a dream as it would be for Mussalmans to have only Islam of their imagination rule the world. But if belief in One God and the race of His Prophets in a never-ending chain is sufficient for Islam, then we are all Mussalmans, but we are also all Hindus and Christians. Truth is the exclusive property of no single scripture." (Young India, 25th September 1924. Collected Works of Mahatma Gandhi, Vol.XXV, pp.179-180)

Tolerance :

"Tolerance should be our aim. If all of us hold uniform views, where then is the scope for this generous virtue of tolerance. However, this search for uniformity is as futile as looking for flowers in the sky. Hence, the only possible alternative for us is to tolerate one another's views. According to my Muslim friends, I, a born idol-worshipper, a believer in incarnation and rebirth, must necessarily cultivate tolerance for Muslims who do not believe in idol worship, who do not believe in incarnation and perhaps in rebirth. I, a believer in incarnations, do not think that Christ alone was God, or that he alone was the son of God. Nevertheless, I should tolerate the fact that my Christian friends look upon Christ as God and, similarly, Muslims and Christians should tolerate the fact that I bow in reverence to Kanyakumari and Jagannath. I can see that the age of tolerance is dawning in my own lifetime, because tolerance is at the root of the dharma of ahimsa. That very same tolerance is also at the root of the dharma of truth. Truth, like God, has a thousand diverse aspects. I cannot therefore insist that my view about the nature of truth is the correct one and those of others wrong"

(From a speech at Advait Ashram, Alwaye, whose motto was "one community, one religion, one God". Navajivan, 5th April 1925. Collected Works of Mahatma Gandhi, Vol.XXVI, pp.323-4)

Nationalism v. Internationalism:

"In my opinion, it is impossible for me to be an internationalist without being a nationalist. Internationalism is possible only when nationalism becomes a fact, i.e., when people belonging to different countries have organized themselves and are able to act as one man. It is not nationalism that is evil, it is the narrowness, selfishness, exclusiveness which is the bane of modern nations which is evil. Each wants to profit at the expense of, and rise on the ruins of, the other. Indian nationalism has, I hope, struck a different path. It wants to organize itself or to find full self-expression for the benefit and service of humanity at large. Anyway, there is no uncertainty about my patriotism or nationalism. God having cast my lot in the midst of the people of India, I should be untrue to my Maker if I failed to serve them. If I do not know how to serve them, I shall never know how to serve humanity. And I cannot possibly go wrong so long as I do not harm other nations in the act of serving my country."

(Young India, 18th June 1925. Collected Works of Mahatma Gandhi, Vol.XXVII, pp.255-6)

India and the world :

"We are all tarred with the same brush; we are all members of the vast human family. I decline to draw any distinctions. I cannot claim any superiority for the Indians. We have the same virtues and the same vices. Humanity is not divided into watertight compartments, so that we cannot go from one to another. They may occupy one thousand rooms but they are all related to one another. I would not say, 'India should be all in all, let the whole world perish.' That is not my message. India should be all in all, consistently with the well being of other nations of the world. I can keep India intact and its freedom also intact only if I have the goodwill towards the whole of the human family and not merely for the human family which inhabits this little spot of the earth called India. It is big enough compared to other smaller nations, but what is India in the wide world or in the universe"

(From speech at All-India Congress Committee meeting held on September 15, 1940)

Some Memorable Passages from Gandhi:

"Let us forget all thought of "I a Hindu, you a Muslim", or "I a Gujarati, you a Madras." Let us sink "I" and "mine" in a common Indian nationality. We shall be free only when a large number of our people are determined to swim or sink together."
(India Opinion, 28th October 1905. Works of Mahatma Gandhi, Vol.V, p.118)

"I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. but I refuse to be blown off my feet by any. I refuse to live in other people's houses as an interloper, a beggar or a slave."
(Young India, 1st June 1921. Collected Works of Mahatma Gandhi, Vol.XX. p.159)

"Monotony is the law of nature. Look at the monotonous manner in which the sun rises. And imagine the catastrophe that would befall the universe, if the sun became capricious and went in for a variety pastime. But there is a monotony that sustains and a monotony that kills. The monotony of necessary occupations is exhilarating and life-giving. An artist never tires of his art. The present distress is undoubtedly insufferable. Pauperism must go. But industrialism is no remedy. The evil does not lie in the use of bullock-carts. It lies in our selfishness and want of consideration for our neighbors. If we have no love for our neighbors, no change, however revolutionary, can do us any good."
(Young India, 7th October 1926)

"I have nothing new to teach the world. Truth and Non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could. In doing so I have sometimes erred and learnt by my errors. Life and its problems have thus become to me so many experiences in the practice of truth and non-violence."
(Harijan, 28th March 1936)

"My writings should be cremated with my body. What I have done will endure, not what I have said and written. I have often said recently that even if all our scriptures were to perish, one mantra of Ishopanishad was enough to declare the essence of Hinduism, but even that one verse will be of no avail if there is no one to live it. Even so what I have said and written is useful only to the extent that it has helped you to assimilated them, my writings will be of no use to you."
(Harijan, 1st May 1937)

"Let Gandhism be destroyed if it stands for error. Truth and ahimsa will never be destroyed, but if Gandhism is another name for sectarianism, it deserves to be destroyed. If I were to know, after my death, that what I stood for had degenerated into sectarianism, I should be deeply pained. We have to work away silently. Let no one say that he is a follower of Gandhi. It is enough that I should be my own follower. I know what an inadequate follower I am of myself, for I cannot live up to the convictions I stand for."
(Harijan, 2nd March 1940)

"We want freedom for our country, but not at the expense or exploitation of others, not so as to degrade other countries. I do not want the freedom of India if it means the extinction of England or the disappearance of Englishmen. I want freedom of my country so that other countries may learn something from my free country, so that the resources of my country might be utilized for the benefit of mankind. Just as the cult of patriotism teaches us to-day that the individual has to die for the family, the family has to die for the village, the village for the district, the district for the province, and the province for the country; even so, a country has to be free in order that it may die, if necessary for the benefit of the world. My love therefore of nationalism, or my idea of nationalism, is that my country may become free, that if need be, the whole country may die, so that the human races may live. There is no room for race-hatred there. Let that be our nationalism."
(I.V.)

Sardar Vallabhbhai Patel

Sardar Vallabhbhai Patel was a pivotal figure in the Indian independence movement and was the first Deputy Prime Minister, under Nehru, of an independent India. He was born on October 31, 1875; he died on December 15, 1950.

R. K. Murthi, a biographer of Sardar Patel, wrote that if Mahatma Gandhi was the patron saint of India's freedom movement, and Jawaharlal Nehru its glorious visionary, then Patel was "the realist, the iron man, the consolidator of freedom, the architect of a United India". Patel's daughter, Manibhen Patel, once remarked that the favorite saying of her father was: 'A man of words and not of deeds is like a garden full of weeds'!

Patel's principal legacy to modern India was to convince India's Princely Rulers (there were over 500 of them at the time of Independence in 1947) that accession to India was in their best interest. Patel had the strong support of Lord Mountbatten in this endeavor. The kingdoms of Hyderabad, Kashmir, and Junagadh were the most important in a strategic sense and it was necessary to convince these rulers of the merits to be had from joining India. The ruler of Junagadh announced accession to Pakistan on August 15, 1947. The ruler of Junagadh was a Muslim but the vast majority of its population were Hindu. Following the announcement of accession, there was considerable tension in the province and scattered violence. In the face of this unrest, the Nawab (ruler) of Junagadh abandoned his kingdom and fled to Karachi. The Indian government took over Junagadh in October 1947. Kashmir acceded to India in October 1947; Hyderabad was taken over in a "police action" in September 1948.

On the question of the accession of the Princely States, Patel said the following on July 5, 1947:

"The [Princely] States have already accepted the basic principle that for defence, foreign affairs and communications, they would come into the Indian Union. We ask no more of them than accession on these three subjects in which the common interests of the country are involved. This country with its institutions is the proud heritage of the people who inhabit it. It is an accident that some live in the [Princely] States and some in British India, but all alike partake of its culture and character. We are all knit together by bonds of blood and feeling no less than of self-interest. None can segregate us into segments; no impassable barriers can be set up between us. I suggest that it is therefore better for us to make laws sitting together as friends than to make treaties as aliens. I invite my friends, the rulers of States and their people, to the councils of the Constituent Assembly in this spirit of friendliness and cooperation in a joint endeavour inspired by common allegiance to our motherland for the common good of us all". (R. K. Murthi, *Sardar Patel: The Man and His Contemporaries*. New Delhi: Sterling Publishers, 1976, pp. 26-27.)

On the question of whether India should follow a "socialist" system, Patel said the following in an article written for the publication *Economic and Political Weekly*

"Anyone who looked clearly at the pronouncements on Socialism in India -- including those of Panditji -- cannot fail to be impressed by a certain sense of unreality and vagueness, of ambivalence that surrounds them; not this; not that; not rigid; not doctrinaire; not confiscation; not nationalisation; not violent overthrow of the propertied classes; not Marxian; not Russian; the description proceeds in sonorous negatives, somewhat in the style of our ancient scriptures where the ONE is sought to be interpreted by emphasizing what IT is not, rather than emphasizing what IT is." (Murthi, op. cit., p. 91.)

Unlike Nehru, Patel was not particularly interested in foreign affairs. Nonetheless, during the Chinese incursion into Tibet in 1950, Patel had the following prophetic words to say, as reported in the *Times of India* newspaper of November 10, 1950:

"The Chinese Government did not follow India's advice to settle the Tibetan issue peacefully. They marched their armies into Tibet and explained their action by talks of foreign interests intriguing in Tibet against China. But this fear is unfounded; no outsider is interested in Tibet. India had this very plain to the Chinese Government. If Peking had taken India's advice, resort to arms would have been avoided.

Nobody can say what the outcome of Chinese action in Tibet will be. But use of force ultimately creates more fear and tension. It is possible that when a country gets drunk with its own military strength and power, it does

Sardar Vallabhbhai Patel

Sardar Vallabhbhai Patel was a pivotal figure in the Indian independence movement and was the first Deputy Prime Minister of India. He was born on October 31, 1875, in Dhandra, Gujarat. He died on December 15, 1950.

K. M. Munshi, a biographer of Sardar Patel, wrote that Sardar Patel was the person who laid the foundation of the Indian independence movement. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'.

Freedom 50 Souvenir - August 1997 - India Association of Minnesota

not think calmly over all issues. Use of arms was unjustified. In the present state of the world, such resort to force might easily spark a new world war, which would mean disaster to mankind". (Kewal Punjabi, The Indomitable Sardar. Bombay: Bharatiya Vidya Bhavan, 1962, p. 194)

Selections chosen by Vasant Sukhatme.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.

He was a leader of the Indian independence movement and was known as the 'Iron Man of India'. He was a leader of the Indian National Congress and played a key role in the Indian independence movement. He was known as the 'Iron Man of India'.



Maulana Abul Kalam Azad

Maulana Azad is a prominent figure in the history of the independence struggle and also served in the government after independence was achieved. He was born in Mecca on August 17, 1888, and at the age of one year accompanied his father when he moved to India. He was a child prodigy and at a very early age had become an accomplished scholar. He rose to prominence when he began the Urdu newspaper Al Hilal in Calcutta. He used the pages of the newspaper to call for the Muslim Indian population to get involved in the then beginning fight for independence. He became a member of the Congress Party and worked with the other leaders of the struggle for independence.

He is best known for the role he played in trying to achieve harmony between Muslims and Hindus during the tense years preceding independence and in its immediate aftermath. The Muslim League had issued its call for a separate Muslim nation in 1940; Maulana Azad was opposed to it. He was deeply in favor of an united and independent India.

After Independence was achieved, he was a crucial voice in the Constituent Assembly and played an important role in the drafting of India's Constitution. He was the Education Minister in the first government of a free India. He died in 1958.

Azad, as the Education Minister, was the prime mover behind the establishment of the Indian Institute of Technology at Kharagpur in the early 1950's. He also influenced the system of Indian university education by establishing the University Grants Commission.

In this section, we provide a selection of the Maulana's writings and speeches which best reflects his deeply-held views on the important matter of unity in India's diversity. We hope you will agree that Maulana Azad was an eloquent and impassioned speaker.

At the 1923 Session of the Delhi Congress, he said:

"If an angel were to descend from the high heavens and proclaim from the heights of the Qutab Minar 'Discord Hindu-Muslim unity and within twenty-four hours Swaraj is yours', I will refuse Swaraj, but will not budge an inch from my stand. If Swaraj is delayed, it will affect only India, while the end of our unity will be a loss to the entire human world."

At the 1940 Congress Session at Wardha, he addressed the concerns that had been expressed regarding how Muslims would be treated in an independent India and whether the Muslim community had anything to fear from the majority Hindu community. He said:

"The Muslims in India number between eighty and ninety millions. The same type of social or racial divisions which affect other communities, do not divide them. The powerful bonds of Islamic brotherhood and equality have protected them to a large extent from the weakness that flows from social divisions.....Can such a vast mass of humanity have any legitimate reason for apprehension that in a free and democratic India, it might be unable to protect its rights.....I cannot believe for an instant that there can be any room whatever for these misgivings in the picture of India's future."

"Do we, Indian Musalmans, view the free India of the future with suspicion and distrust or with courage and confidence? If we view it with fear and suspicion, then undoubtedly we have to follow a different path. No present declaration, no promise for the future, no constitutional safeguards, can be a remedy for our doubts and fears. We are then forced to tolerate the existence of a third power."

"I am a Musalman and am proud of that fact.....I am proud of being an Indian. I am a part of the indivisible unity that is Indian nationality. I am indispensable to this noble edifice and without me this splendid structure of India is incomplete. I am an essential element which has gone to build India. I can never surrender this claim.....Just as a Hindu can say with pride that he is an Indian and follows Hinduism, so also we can say with equal pride that we are Indians and follow Islam. I shall enlarge this orbit still further. The Indian Christian is equally entitled to say with pride that he is an Indian and is following a religion of India, namely Christianity."

"Eleven hundred years of common history have enriched India with our common achievements. Our languages, our poetry, our literature, our culture, our art, our dress, our manners and customs, the innumerable happenings of our daily life, everything bears the stamp of our joint endeavour. There is indeed no aspect of our life which has escaped this stamp. Our languages were different, but we grew to use a common language; our manners and customs were dissimilar, but they acted and reacted on each other and thus produced a new synthesis. Our old dress may be seen only in ancient pictures of bygone days; no one wears it today. This joint wealth is the heritage of our common nationality and we do not want to leave it and go back to the times when this joint life had not begun. If there are any Hindus amongst us who desire to bring back the Hindu life of a thousand years ago and more, they dream, and such dreams are vain fantasies. So also if there are any Muslims who wish to revive their past civilization and culture, which they brought a thousand years ago from Iran and Central Asia, they dream also and the sooner they wake up the better. These are unnatural fancies which cannot take root in the soil of reality. I am one of those who believe that revival may be a necessity in a religion but in social matters it is a denial of progress."

"These thousand years of our joint life has moulded us into a common nationality. This cannot be done artificially. Nature does her fashioning through her hidden processes in the course of centuries. The cast has now been moulded and destiny has set her seal upon it. Whether we like it or not, we have become an Indian nation, united and indivisible. No fantasy or artificial scheming to separate and divide can break this unity. We must accept the logic of fact and history and engage ourselves in the fashioning of our future destiny."

Source: The Selected Works of Maulana Abul Kalam Azad, Volume I. Chief Editor: Ravindra Kumar. New Delhi: Atlantic Publishers and Distributors, 1991. Selections chosen by Vasant Sukhatme.



"I am today your representative Governor-General and I would ask you to regard me as one of your own. I am here in the name of the Government of India. I am honored that you have welcomed me to your country and I am sure that you will find me to be a true representative of the Government of India."

"I am very glad to see you and I am sure that you will find me to be a true representative of the Government of India. I am honored that you have welcomed me to your country and I am sure that you will find me to be a true representative of the Government of India."

"It is interesting to note that in the past few years the national spirit has been growing in India. The emergence of a state and a nation is a process which is going on in the minds of the people of the world. It is a process which is going on in the minds of the people of the world. It is a process which is going on in the minds of the people of the world."

"I am very glad to see you and I am sure that you will find me to be a true representative of the Government of India. I am honored that you have welcomed me to your country and I am sure that you will find me to be a true representative of the Government of India."

Lord Mountbatten's Address

The following are excerpts from Lord Mountbatten's address to the Constituent Assembly on Independence Day:

On this historic day when India takes her place as a free and independent Dominion in the British Commonwealth of Nations, I send you all my greetings and heartfelt wishes.

Freedom-loving people everywhere will wish to share in your celebrations for with this transfer of power by consent comes the fulfillment of a great democratic ideal to which the British and Indian peoples alike are firmly dedicated. It is inspiring to think that all this has been achieved by means of peaceful change. ...

...I know well that the rejoicing which the advent of freedom brings is tempered in your hearts by the sadness that it could not come to a united India; and that the pain of division has shorn today's events of some of its joy. In supporting your leaders in the difficult decision which they had to take, you have displayed as much magnanimity and realism as have those patriotic salesmen themselves.

These statesmen have placed me in their debt for ever by their sympathetic understanding of my position. They did not, for example press their original request that I should be the Chairman of the Arbitral Tribunal. Again they agreed from the outset to release me from any responsibility whatsoever for the partition of the Punjab and Bengal.

It was they who selected the personnel of the Boundary Commissions including the Chairman; it was they who drew up the terms of reference; it is they who shoulder the responsibility for implementing the award. You will appreciate that had they not done this, I would have been placed in an impossible position.

Let me now pass to the Indian States. The plan of June 3 dealt almost exclusively with the problem of the transfer of power in British India; and the only reference to the States was a paragraph which recognized that on the transfer of power, all the Indian States - 565 of them - would become independent. Here then was another gigantic problem and there was apprehension on all sides. But after the formation of the States Department it was possible for me, as Crown Representative, to tackle this great question. Thanks to the far-sighted statesman, Sardar Vallabhbhai Patel, Minister in charge of the States Department, a scheme was produced which appeared to me to be equally in the interests of the States as of the Dominion of India. The overwhelming majority of States are geographically linked with India, and therefore the Dominion had by far the bigger stake in the solution of this problem.

It is a great triumph for the realism and sense of responsibility of the Rulers and the Governments of the States, as well as for the Government of India, that it was possible to produce an Instrument of Accession which was equally acceptable to both sides; and one, moreover, simple and so straightforward that within less than three weeks practically all the States concerned had signed the Instrument of Accession and the Standstill Agreement. There is thus established a unified political structure covering over 300 million people and the major part of this great sub-continent. The only State of the first importance that has not yet acceded is the premier State, Hyderabad...

...From today I am your constitutional Governor-General and I would ask you to regard me as one of yourselves, devoted wholly to the furtherance of India's interests. I am honored that you have endorsed the invitation originally made to me by your leaders to remain as your Governor-General.

The only consideration I had in mind in accepting was that I might continue to be of some help to you in the difficult days which lie immediately ahead...

What is happening in India is of far more than purely national interest. The emergence of a stable and prosperous State will be a factor of the greatest international importance for the peace of the world. Its social and economic development, as well as its strategic situation and its wealth of resources, invest with great significance the events that take place here. It is for this reason that not only Great Britain and the sister Dominions but all the great nations of the world will watch with sympathetic expectancy the fortunes of this country and will wish it all prosperity and success.

At this historic moment, let us not forget all that India owes to Mahatma Gandhi-the architect of her freedom through non-violence. We miss his presence here today, and would have him know how much he is in our thoughts.



Dr. Rajendra Prasad's Address

The following are excerpts from Dr. Rajendra Prasad's address to the Constituent Assembly on Independence Day, in reply to Lord Mountbatten's speech:

"Let us in this momentous hour of our history, when we are assuming power for the governance of our country, recall in grateful remembrance the services and sacrifices of all those who labored and suffered for the achievement of the independence we are attaining today.

Let us on this historic occasion pay our homage to the maker of our modern history, Mahatma Gandhi, who has inspired and guided us through all these years of trial and travail and who in spite of the weight of years is still working in his own way to complete what is left yet unaccomplished.

Let us gratefully acknowledge that while our achievement is in no small measure due to our own sufferings and sacrifices, it is also the result of world forces and events and last, though not least, it is the consummation and fulfillment of the historic traditions and democratic ideals of the British race whose far-sighted leaders and statesmen saw the vision and gave the pledges which are being redeemed today.

We are happy to have in our midst as a representative of that race, Viscount Mountbatten of Burma and his consort, who have worked hard and played such an important part in bringing this about during the closing scenes of the drama. The period of domination by Britain over India ends today and our relationship with Britain is henceforward going to rest on basis of equality of mutual goodwill and mutual profit.

It is undoubtedly a day of rejoicing. But there is only one thought which mars and detracts from the fullness of this happy event. India, which was made by God and Nature to be one, which culture and tradition and history of millenniums have made one, is divided today and many there are on the other side of the boundary who would much rather be on this side...

Let us hope and pray that the day will come when even those who have insisted upon and brought about this division will realize India's essential oneness and we shall be united once again. We must realize, however, that this can be brought about not by force but by large heartedness and cooperation and by so managing our affairs on this side as to attract those who have parted. It may appear to be a dream but it is no more fantastic a dream than that of those who wanted a division and may well be realized even sooner than we dare hope for today.

More than a day of rejoicing it is a day of dedication for all of us to build the India of our dreams... Let us resolve to create conditions in this country when every individual will be free and provided with the wherewithal to develop and rise to his fullest stature; when poverty and squalor and ignorance and ill-health will have been vanished; when the distinction between high and low, between rich poor, will have disappeared; when religion will not only be professed and preached and for binding man to man and not serve as a disturbing and disrupting force dividing and separating; when untouchability will have been forgotten like an unpleasant nightmare; when exploitation of man by man will have ceased; when facilities and special arrangements will have been provided for the adim jatis of India and for all others who are backward, to enable them to catch up to others; and when this land will have not only enough food to feed its teeming millions but will once again have become a land flowing with rivers of milk; when men and women will be laughing and working for all they are worth in fields and factories; when every cottage and hamlet will be humming with the sweet music of village handicrafts and maids will be busy with them and singing to their tune; when the sun and moon will be shining on happy homes and loving faces.

To bring all this about we need all the idealism and sacrifice, all the intelligence and diligence, all the determination and the power of organization that we can muster. We have many parties and groups with differing ideals and ideologies. They are all trying to convert the country to their own ideologies and to mold the constitution and the administration to suit their own viewpoint. While they have the right to do so the country and the nation have the right to demand loyalty from them. All must realize that what is needed most today is a great constructive effort—not strife, hard solid work, not argumentation, and let us hope that all will be prepared to make their contribution...

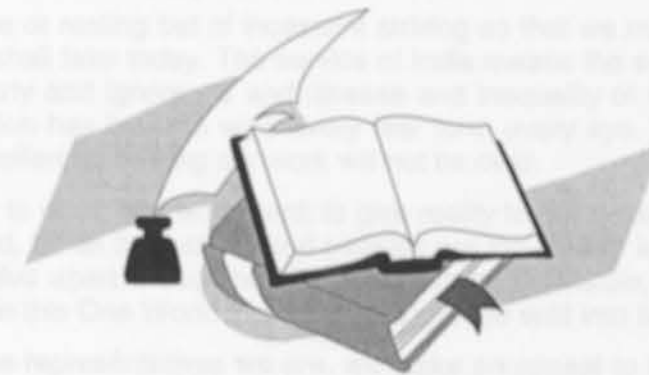
Our public servants in various departments of Government have to shed their role as rulers and have to become true servants of the people that their compeers are in all free countries. The people and the Government on their side have to give them their trust and assure them conditions of service in keeping with the lives of the people in whose midst they have to live and serve...

One of the great tasks which we have in hand is to complete the constitution under which not only will freedom and liberty be assured to each and all but which will enable us to achieve and attain and enjoy its fulfillment and its fruits. We must accomplish this task as soon as possible so that we may begin to live and work under a constitution of our own mankind, of which we may all be proud and which it may become our pride and privilege to defend and to preserve to the lasting good of our people and for the service of mankind.

In framing that constitution we shall naturally draw upon the experience and knowledge of other countries and nations no less than on our own traditions and surroundings and may have at time to disregard the lines drawn by recent history and lay down new boundary lines not only of provinces but also of distribution of powers and functions. Our ideal is to have a constitution that will enable the people's will to be expressed and enforces and that will not only secure liberty to the individual but also reconcile and make it subservient to the common good.

We have up to now been taking a pledge to achieve freedom and to undergo all sufferings and sacrifices for it. Time has come when we have to take a pledge of another kind. Let no one imagine that the time for work and sacrifice is gone and the time for enjoying the fruits thereof has come. Let us realize that the demand on our enthusiasm and capacity for unselfish work in the future will be as great as, if not greater than, what it has ever been before.

We have, therefore, to dedicate ourselves once again to the great cause that beckons us. The task is great, the times are propitious. Let us pray that we may have the strength, the wisdom and the courage to fulfill it.



Let us move, Sir.

That I am without that

After the first round of voting, all members of the Constituent Assembly present on that occasion, do take the following pledge:

"I, _____, a member of the Constituent Assembly of India, do dedicate myself in all humility to the service of Indian people as a whole and that this sacred trust shall be my guiding principle in the work and make my life and writing contribute to the service of the people and the welfare of mankind."

Members who are not present on this occasion do take the pledge with such verbal changes as the President may propose at the time they next attend a session of the Assembly.

Pandit Nehru's Address

A TRYST WITH DESTINY

Following is the speech delivered by Pandit Jawaharlal Nehru, at the Constituent Assembly, New Delhi, August 14, 1947.

Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity.

At the dawn of history India started on her unending quest, and trackless centuries are filled with her striving and the grandeur of her success and her failures. Through good and ill fortune alike she has never lost sight of that quest or forgotten the ideals which gave her strength. We end today a period of ill fortune and India discovers herself again. The achievement we celebrate today is but a step, an opening of opportunity, to the greater triumphs and achievements that await us. Are we brave enough and wise enough to grasp this opportunity and accept the challenge of the future.

Freedom and power bring responsibility. That responsibility rests upon this Assembly, a sovereign body representing the sovereign people of India.

Before the birth of freedom we have endured all the pains of labor and our hearts are heavy with the memory of this sorrow. Some of those pains continue even now. Nevertheless, the past is over and it is the future that beckons to us now.

That future is not one of ease or resting but of incessant striving so that we may fulfill the pledges we have so often taken and the one we shall take today. The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity. The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but as long as there are tears and suffering, so long our work will not be over.

And so we have to labor and to work, and work hard, to give reality to our dreams. Those dreams are for India, but they are also for the world, for all the nations and peoples are too closely knit together today for any one of them to imagine that it can live apart. Peace had been said to be indivisible; so is freedom, so is prosperity now, and so also is disaster in this One World that can no longer be split into isolated fragments.

To the people of India, whose representatives we are, we make an appeal to join us with faith and confidence in this great adventure. This is no time for petty and destructive criticism, no time for ill-will or blaming others. We have to build the noble time mansion of free India where all her children may dwell.

I beg to move, Sir,

"That it be resolved that:

- (1) After the last stroke of midnight, all members of the Constituent Assembly present on this occasion, do take the following pledge:
'At this solemn moment when the people of India, through suffering and sacrifice, have secured freedom, I _____, a member of the Constituent Assembly of India, do dedicate myself in all humility to the service of India and her people to the end that this ancient land attain her rightful place in the world and make her full and willing contribution to promotion of world peace and the welfare of mankind.'
- (2) Members who are not present on this occasion do take the pledge (with such verbal changes as the President may prescribe) at the time they next attend a session of the Assembly."

Independence: A News Report in the *Minneapolis Star*, August 15, 1947

Following are articles from two major newspapers that were published on the occasion of India's independence in 1947. They present two very different viewpoints on what independent India's destiny would be.

One of the editorial pages of *The Free Press*, dated Friday, August 15, 1947, would have read the following had it been published in the United States:

MILLIONS GAIN INDEPENDENCE...BUT...

Mother India Free, Still Troubled

By Phillippe Talbot

Karachi, India—Mother India gave birth to two nations today. And the India the world has known for generations passes into history. The smallest of the new-born countries, Pakistan, comes to life as a mainly moslem nation. The other "fledgling nation", inhabited mainly by Hindus, and three times as populous as Pakistan and correspondingly richer, will continue to call itself India. Each of these countries will have its own currencies, its own foreign representatives, and its own trade policy. Instead of one ambassador, the United States will send two envoys to this land. Pakistan will be cut into two pieces separated by 1000 miles of non-Pakistani territory. This is because Moslems are most numerous only in the northwestern and far eastern parts of India. But Pakistan will be the largest Islamic country in the world.

Note: There was apparently no correspondent of the newspaper in New Delhi and hence no personal report from New Delhi. The newspaper simply reported the news provided by the wire service United Press.



Attaining Independence: Views from New York and Minneapolis/St. Paul

The following are editorials from two major newspapers that were published on the occasion of India's independence in 1947. They present two very different viewpoints on what independent India's destiny would be.

A reader of the Editorial Page of The New York Times of Friday, August 15, 1947, would have read the following lead editorial under the heading "India is Free".

"In a historic event equal in importance to the most momentous happenings of our crowded days, the British flag is being hauled down today all over India, and two hundred years of British rule over that teeming subcontinent and its ancient civilization comes to an end in a manner far more notable than it began. In place of the Union Jack, there arises the orange, white and green banner of the Indian Union and the white and green flag of Pakistan. With that ceremony the four hundred million Indian people assume among the powers of the earth their own separate and equal status, and establish for themselves new governments which to them seem most likely to effect their safety and happiness. By the same token, the British Empire, which has held dominion over one-quarter of the globe and one-quarter of mankind, now enters into a process of self-liquidation which removes from it what has always been its backbone and richest prize. Yet, this dropping of an anachronistic pomp and circumstance holds out the promise of transforming an empire of unwilling subjects into a voluntary association and commonwealth of free men".

"The birth of the new India comes not without pain and violence. But this violence is taking place between the Indians themselves, not between the British and their Indian subjects. And regrettable though it is, this violence is of minor import compared with the specter of an Indian revolutionary war, which could scarcely be confined to India alone. Indeed, it is part of the greatness of the day that the transition from British rule to Indian self-government is being accomplished by mutual agreement and amid reciprocal goodwill equaled in colonial history only within the British Empire itself, and outside of it only by the American grant of independence to the Philippines. In that respect it represents a triumph for both British and Indian statesmanship - for the British because it recognized the historic tide and did not attempt to beat it back, for the Indian because it accomplished its ends by compromise and the principle of non-violent resistance which carried the day at less cost than would have been possible otherwise".

"The technical significance of this day is that the Indian Union and Pakistan now become dominions of

the British Commonwealth of Nations, equal in status, in no way subordinate to another in any aspect of their domestic or external affairs, though still owing a common allegiance to the British Crown. But this condition is established only till June, 1948, at which date the British originally pledged themselves to terminate their rule. It will be in June next-year, therefore, that the final pay-off of British rule will come; it is then that the Indian Governments will decide whether to hold on to the last ties that still unite them with the British for their common protection, or whether they will cut even the gossamer threads of dominion status in favor of complete independence".

"The real significance of the day, however, is that it marks the twilight of colonialism everywhere. The whole world of Kipling's imagery sinks into oblivion, the captains and the kings that strutted across the scene of India's history depart, one hopes, never to return. Yet at its passing it is only fair to remember that with all its grandeur and misery, colonialism, too, has performed an historic mission in bridging the cleavages between different civilizations, and that the British Raj in particular has not been without benefit to the Indian people. It left India more united and peaceful than that seething land of many races, many creeds and many invasions has ever been. And it advanced the democratic ideal of popular self-government much farther in India than other Oriental countries with their patriarchal traditions have been able to develop within themselves. Its last act of peaceful renunciation of power at the demand of the Indian people is the final proof thereof".

"Now the power and the glory, but also the responsibility, devolve upon the Indian people and their leaders. It is now up to them to demonstrate that they can at least hold what British rule has achieved, and that they know how to proceed from there to do what the British have left undone, and to develop their country to its full potentiality. The problems they face are many and complex, but there is hope that the same wise statesmanship and restraint that made this day possible will also guide them to a better future. In that hope, we welcome the new India into the family of the free nations of the world".

A reader in the Twin Cities would have read the following editorial column under the heading "India's Day" in the August 15, 1947 edition of the leading newspaper of that time, the Minneapolis Star.

Today British India becomes two dominions, legally on the same standing within the commonwealth of nations as Britain itself. One is Indian Union or Hindustan, with Viscount Mountbatten as governor general and the other is Pakistan, with Mohammed Ali Jinnah as governor general. The first is predominantly Hindu, the latter Moslem.

One must wonder about the future of this sub-continent of Asia with its 1587 thousand square miles, 414 million people and 200 languages. The two sections of Pakistan are separated by the width of the country. Both Hindustan and Pakistan are pock-marked by the 562 princely states covering over two-fifths of all India. Though most of these states are joining either Pakistan or Hindustan, at least one of them, rich and progressive Hyderabad, has declared its independence. The Congress Party and Jawaharlal Nehru in particular, have condemned any move toward independence and have warned other countries that their recognition of the independence of a princely state would be an "unfriendly" act.

As the map shows, the most important part of India will be Hindustan. Possessing nearly all the coal, iron and large industrial plants, richly endowed with seaports and railways, it will lead India industrially. However, it will not raise enough food to support its own people. Lacking such industry, Pakistan will produce most of India's jute, for which the United States is an avid customer. Its land will support its people. In the Punjab, Pakistan has the world's most extensive irrigation system.

The amputation of India from Britain will leave a major scar. Responsible Indians know there is little hope of maintaining, without the British, prewar efficiency of the civil services, the postal department, communications, transport, or the present cohesion of the national armed forces.

Hindustan will get 45 regiments of India's army, Pakistan will get 20; the former will get eight squadrons of the air force, the latter but two; and the Royal Indian navy with nothing as large as a destroyer, will be divided so that Hindustan gets 32 ships and Pakistan gets 16.

Indians will find independence no magic formula to solve their problems. Indeed their troubles are only beginning. No longer can they blame everything on the British.

Technically, Hindustan and Pakistan will be British dominions until June, 1948, when they can sever themselves from the British empire if they want. In the next 10 months they will have a chance to contemplate a future India without any British influence and come to a fuller realization that Englishmen have been protecting Indians from the deep running passions of other Indians for a long time. Despite their long period under British rule, the Indians have little understanding of the western idea of making political passions subject to a rule of law. Lacking any genuine appreciation of constitutional government they are likely to return to anarchy and the principle that "might makes right".

Then India will be ripe for the new type of imperialism that is spreading over the world, communism. Nehru, a dominant Indian politician, already has said: "I hold communist views on a large number of matters."

Princely states

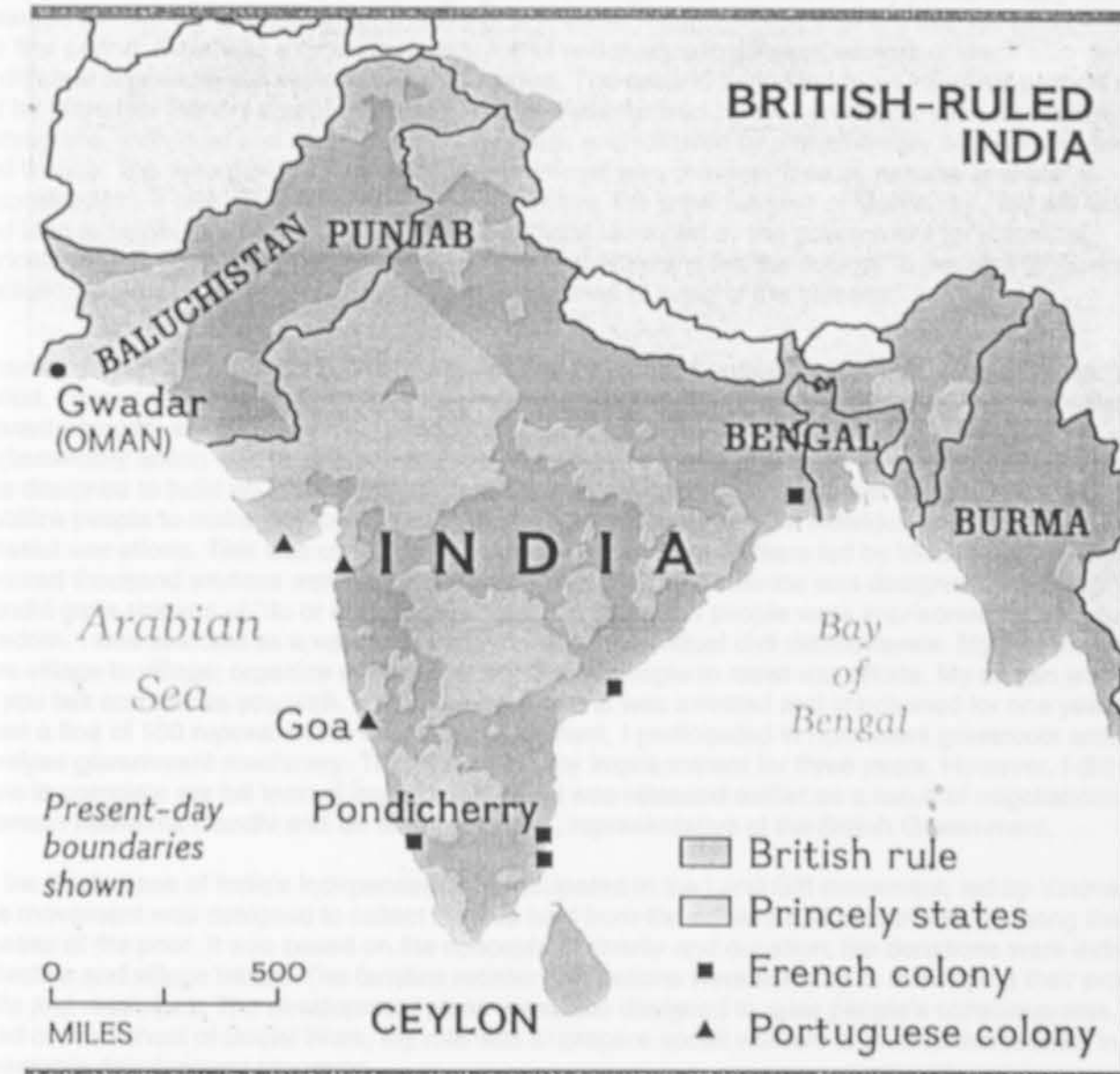
NOTE: It is apparent that the editorial writer, like other mortals, has made a prediction error!

Portuguese colony

My Experience Map of India, 1947

Pratap S. Pandey, PhD

The history of the freedom movement in India has been one of the most inspiring and heroic chapters in the history of the world. It was a struggle for the people of India to free themselves from the yoke of British rule and to establish a sovereign, democratic, and united India.



These partitions in political life have been a source of deep sorrow and grief to the people of India. It has been a tragedy that has shaped the course of Indian history and continues to influence the country's development today.

My Experience in the Freedom Movement of India

by

Rama S. Pandey, Ph.D.

The history of the freedom movement in India has gone through three periods: (1) national awakening in pre-world war I ; (2) political action through grass-root organizations followed by parliamentary initiative between the two world wars ; and (3) national and social reconstruction after the second world war. During the first period, there was a growing awakening of nationalism in different sectors of life. It also gave trials to different organizational initiatives and strategies. The second period led to an intensive political action led by Mahatma Gandhi and his followers. It was characterized by the non-cooperation movement, salt Satyagraha, individual and mass civil disobedience, and followed by parliamentary action in the twenties and thirties. The third period of the freedom movement was characterized by national and social reconstruction. It took different shapes. Vinova Bhave, the great follower of Mahatmaji , led the land-gift and land redistribution movement and five year plans launched by the government for industrial, agricultural and social development. These development plans led the country to develop democratic institutions to mobilize human power and raise the level of living of the masses.

I participated in the political action and national reconstruction phases. In the later part of the second period, I joined the three movements of political and parliamentary actions. The three political actions were characterized by salt Satyagraha, individual civil disobedience and mass civil disobedience. The parliamentary action was focused on political autonomy and self-government. In the later field, my action was designed to build up local democracy; in the salt Satyagraha, to break salt control laws, and to mobilize people to make their own salt and break salt related laws. The individual civil disobedience was to resist war efforts. This was conducted by selected nonviolent workers led by Vinova Bhave. One hundred thousand workers were put in prisons. Mass civil disobedience was designed to achieve freedom. Gandhi gave slogans of "do or die". Several hundred thousand people were imprisoned for demanding freedom. I was selected as a volunteer to participate in individual civil disobedience. My role was to walk from village to village; organize meetings and mobilize people to resist war efforts. My slogan was "to walk as you talk and talk as you walk." I violated the law and was arrested and imprisoned for one year and given a fine of 100 rupees. In the Quit India Movement, I participated in nonviolent grassroots acts to paralyze government machinery. This resulted in my imprisonment for three years. However, I did not have to complete my full term of imprisonment and was released earlier as a result of negotiations between Mahatma Gandhi and Sir Stafford Cripps, representative of the British Government.

In the third phase of India's Independence I participated in the Land Gift movement, led by Vinova Bhave. The movement was designed to collect surplus land from the affluent and redistribute it among the masses of the poor. It was based on the concepts of charity and donation; the donations were individual, collective and village based. The families receiving donations were assisted in developing their productive skills and resources. The development plans were also designed to raise people's consciousness. As head of the School of Social Work, my role was to prepare social workers to involve themselves in grassroots development programs.

These participations in political acts and social development raised my consciousness of people's misery and developed my skills to initiate social change and development.

Joy of Independence

by

Indru Advani

50 years ago on August 15, 1947, I was one of the happiest persons in the country. I was 17 years old and had followed the development of the Freedom Movement since 1942. In 1942, the symbol of independence was the Congress party's flag – orange, white and green horizontal stripes and the spinning wheel in the center of the white stripe. After the famous "Quit India" speech in 1942, given by Mahatma Gandhi, the father of India's freedom movement, all Congress party leaders including Gandhi, Jawahar Lal Nehru, Maulana Azad and others all over India were put in jails. The "Quit India" movement was mercilessly crushed by the British rulers. To wear a pin of the Congress party flag or to display a small replica was considered treason and made one a suspect.

At that time the entire world was also in a state of chaos due to World War II (WW II). In the next four years, during which time I emerged from childhood to adolescence, I never saw any progress being made towards freeing India. I still remember saluting the "Union Jack" flag and singing "God save our gracious King" – and referring to the British rule as the "British Raj".

After the end of WW II in 1945, all freedom fighters who had been in jail since 1942 and earlier were freed. British rulers entered into negotiations with leaders of the major political parties. I was 16 years old, had graduated from high school and was in my first year of college. I was now a young man, full of vigor and interest to see my country become a free nation. Ultimately, in June 1947, after a year and a half of negotiations, the British Parliament passed the Independence of India Act and decided to transfer power on August 15, 1947. A Constituent Assembly was formed and for the national flag it decided to adopt the colors of the Congress party flag and replace the spinning wheel with the Ashoka Chakra. It also adopted the famous composition "Jana Gana Mana"---- by Rabindra Nath Tagore as the National Anthem.

Since June 1947, I was very enthused to witness the freedom of India and see it in reality. The entire country was to celebrate Independence Day on August 15, 1947. It was to be the first national holiday and a day of joy and celebration.

For the celebration in our college the administration decided to have the national flag hoisted by a student rather than by a dignitary guest or a member of the faculty. I was very fortunate to be selected by the student council to have the honor of hoisting my nation's flag and lead the singing of the national anthem.

I vividly remember that during the weeks preceding August 15, I often dreamt of the horrors of the "Quit India" movement of 1942. Memories of the exploding of tear gas, lathi (baton) charge and shootings by the military and police that I had witnessed, often woke me up in a cold sweat. I would stay awake, wondering if August 15 would ever be a reality.

For August 15, we had a new flag pole installed for our flag alongside the pole on which the Union Jack was flying. On August 15, as I was raising our national flag, the Union Jack was simultaneously being lowered. In my thoughts I was wondering if this was indeed real. When the Union Jack was lowered and the national flag reached the top, I pulled the cord to unfurl the flag with a thump in my heart. The flag immediately unfurled and was very prominently flying with the cool light breeze. I looked up and felt the joy of Freedom within me. It was a beautiful sight and very proud moment in my life.

We respectfully folded the Union Jack the way we were taught to do, marched towards the British resident and placed it in his hand. He received the flag and extended his hand. We shook it. **This time we did not salute him.** There was overwhelming applause. We turned around, marched towards our flagpole, stood at attention and saluted the flag. **It was a proud moment of ecstasy.** We then asked the audience to rise for two minutes of silence in memory of those who had sacrificed their lives for this day of

joy. Everyone then joined in the singing of the national anthem with a thundering melodious tune that still echoes in my ears.

How can I forget such a joyous day? To this day, it is as fresh as it was 50 years ago and will remain that way for the rest of my life.



A Personal Remembrance of the First Independence Eve and Independence Day

by

Abani Ghosh

Please allow me to call the Fourteenth August, 1947, as Independence Eve of India though it was celebrated once and for all (not like the annual Christmas Eve).

The majority of our countrymen knew that a change was coming but did not know or form an idea how that change, that is, Independence, Swadhinata, or Azadi, will look like, work, or behave. To be frank, a small percentage of our people was involved in movements like Non-Cooperation, Civil Disobedience, Satyagraha or Quit India with the result that the general public (that too only in the urban areas) was familiar with processions, shouting inspiring slogans and singing patriotic songs, but that was not enough to provoke them to know what Patriotism, Nationalism, and Independence actually mean. So, on Independence Eve even the urban people did not know how they could arrange a befitting reception to long-awaited liberty arriving within a few hours.

I was lucky enough to be in Calcutta to witness some of the events on that auspicious and memorable occasion. I believe the celebration was of the same nature in cities and towns but in the vast rural areas, I am afraid, people knew very little of what was happening in cities and towns and why.

The main event in Calcutta on the occasion was the presence of Mahatma Gandhi, Father of the Nation, who fought for the freedom of India for the best part of his life. He would have been the happiest man on Independence Day but he was not. He never dreamt of freedom of a truncated India.

The Calcuttans were very much excited to celebrate the occasion in a big way. They arranged to hoist a big National Flag on house tops and decorate the houses with paper-made, small national flags. They did not know what else they could be doing. Jubilation took its own shape when in the evening of Independence Eve people came out of their homes in new attire with a national flag made of silk, cotton, or paper, and some in Gandhi caps. They were of all shades of life, of all castes and creeds, of all religions. Vehicular traffic was closed. The crowd was swelling and there was no open space to be occupied. A few days back there had been a Hindu Muslim riot and the mixed blood of both sides went down the same drain. But on Independence Eve they were dancing on the streets with hand in hand and shouting Vande Mataram, Allah Ho Akbar, Bharat Mata Ki Jai. Such a pleasant sight after that mad and cruel massacre was really incredible. Houses of middle class and poorer sections of people were locked-up, residents went out to join the Independence celebrations. There was light and more light. Light from the heavens, house-tops, windows, lamp-posts and from fireworks which covered the entire sky. Fireworks cracked to show colored pictures of Gandhiji, Netaji, Panditji. Beautiful garlands also came out of the fireworks, probably meant for freedom-fighters who are no more to see India free.

Everybody was looking at his watch time and again and counting down by minutes for the zero hour, that is, the midnight when the Union Jack will come down the mast and the tri-colored national flag will be unfurled there to flutter in the cool morning breeze.

I was overwhelmed with joy and felt that I should not witness this festive occasion alone. I went back home to bring my wife. Originally I was reluctant to bring her in the crowd, as she was due to give birth to a child within a couple of months. I changed my mind. She agreed smilingly to accompany me with a short remark - "A fickle-minded father!" Not even a square inch of space was available to stand! A young man took pity on my wife and offered his standing space to her near a light-post to lean on. He also wished my wife a cheerful, pretty and healthy baby. My wife readily responded, "A world of thanks to you, my friend."

Within minutes the auspicious and glorious midnight arrived. Probably a thousand-gun salute was given to our hard-earned liberty. Fire crackers burst, church-bells rang, ships in the harbor, mills and factories all around blew their sirens. Conches were blown with "ulu" (a vocal music by Bengali women with modulation of tongue). The compact of all sounds was terrific. My wife asked me, "Will this deafening sound impair our baby's hearing?" I replied emphatically, "No way! Don't worry!"

You will be pleased to hear that my prediction was correct. We got a hale and hearty girl that year!

Let us go back to the Fifteenth of August, 1947. The pale appearance of my wife compelled me to return home. We did not, rather we could not, go to bed. We sat by a window looking at the sky to see the attractive display of light, sound and music of the merry-making crowd. We enjoyed every moment of the rest of the night, which will never come again.

The cheerful morning entered a New Era with a brighter sun. Everything all around looked fresh. Patriotic songs played on microphones with loud speakers added flavor to the sweet morning. Hawkers of daily newspapers were robbed by mobs of people looking for a copy of each publication in different languages to be kept as mementos of the First Day of Independence. The issues printed the colored National Flag on the front page. Articles of different phases of the struggle for freedom, with biographies and photographs of respective commanders and their lieutenants, were published. Theaters and cinema houses were full in all the three shows. People did not mind to pay high prices for sweets and other articles required for preparation of sumptuous dishes on the memorable day. It was really a City of Joy. The day was magnificent, Just Great!

Jai Hind!

THE PEOPLE OF INDIA, having solemnly resolved to constitute India, was a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens JUSTICE, equality of status and of opportunity

and to promote among them all FRATERNITY assuring the dignity of the individual and the unity and integrity of the nation.

IN OUR CONSTITUENT ASSEMBLY this 26th day of November 1949, we HEREBY ADOPT, ENACT AND GIVE EFFECT TO THE FOLLOWING



Indian National Anthem



The song *Jana Gana Mana*, composed by Rabindranath Tagore, was adopted by the Constituent Assembly as the National Anthem of India on 24 January 1950. It was first sung on 27 December 1911 at the Calcutta session of the Indian National Congress.

*Jana-gana-manta-jayake, jay he
Bharata-Shrunga-mukha
Purabi-Draha-Gopani-Maharaj
Dandya-Ukha-Surya
Vasudha-Kutumbaka-Kamaya-Ganga*

Preamble to the Indian Constitution

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India, into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens: JUSTICE, social, economic and political;

EQUALITY of status and of opportunity; and to promote among them all FRATERNITY assuring the dignity of the individual and the unity and integrity of the nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

*Thou art the ruler of the hearts of my people,
— dispenser of India's destiny.
Thy name resonates the hearts of Punjab, Sind, Gujarat and Maratha,
Of the Dravida and Orissa and Bengal;
It echoes in the hills of the Vindhya and Himalaya,
Whispering in the streets of Yavana and Gupta and is chanted by
the women of the Indian Shis.
They pray for thy blessings and sing thy praise.
Thy ruling of all people shall be my law,
— the dispenser of India's destiny.
Victory, victory, victory to thee.*

Indian National Anthem

The song Jana Gana Mana, composed by Rabindranath Tagore, was adopted by the Constituent Assembly as the National Anthem of India on 24 January 1950. It was first sung on 27 December 1911 at the Calcutta session of the Indian National Congress.

Jana-gana-mana-adhinayaka, jaya he

Bharata-bhagya-vidhata

Punjab-Sindhu-Gujarata-Maratha-

Dravida-Utkala-Banga

Vindhya-Himachala-Yamuna-Ganga

Uchchala-Jaladhi-taranga

Tava shubha name jage

Tava shubha ashish maange

Gahe tava jaya-gatha

Jana-gana-mangala-dayaka jaya he

Bharata-bhagya-vidhata

Jaya he, jaya he, jaya he

Jaya jaya jaya, jaya he !

The following is Tagore's English rendering of this stanza:

Thou art the rulers of the minds of all people,

dispenser of India's destiny.

Thy name rouses the hearts of Punjab, Sind, Gujarat and Maratha,

Of the Dravida and Orissa and Bengal;

It echoes in the hills of the Vindhyas and Himalayas,

mingles in the music of Yamuna and Ganga and is chanted by

the waves of the Indian Sea.

They pray for thy blessings and sing thy praise.

The saving of all people waits in thy hand,

thou dispenser of India's destiny,

Victory, victory, victory to thee.

Major Events in India since Independence

- 1947 October 26. Kashmir accedes to India.
- 1948 January 30. Assassination of Mahatma Gandhi.
- 1948 September 13. Indian troops move into Hyderabad.
- 1950 India becomes a Republic; the Constitution of India is adopted.
- 1951 India launches First Five Year plan - for social and economic development. The first International Film Festival is held in Bombay.
- 1954 India and China signed a treaty known as "Panchashila" designed to symbolize the friendship of two newly liberated countries.
- 1957 Introduction of decimal system for the Indian Rupee.
- 1955 Satyajit Ray's "Pathar Pancheli" wins at the International Film Festival in Cannes.
- 1956 Re-organization of the States along linguistic lines; creation of the states of Gujarat and Maharashtra.
- 1959 Film and Television industry was established in Pune to focus on the imperative to create an advanced cinema industry.
- 1960 Liberation of Goa and other Portuguese enclaves in India; the Indian Government had long tried to get Portugal to give up Goa to India but had failed and in 1960 the Indian Army marched into Goa to liberate it.
- 1962 Border war with China over Ladakh and parts of Assam; India was ill prepared to fight this war.
- 1964 Jawaharlal Nehru dies in May; succeeded by Lal Bahadur Shastri.
- 1965 Famine in Bihar; this was the low point in Indian agriculture. The U.S. sent massive amounts of food aid to India. The Indian Government became more determined to be independent in food production and sought to develop India's agriculture by introducing new rice and wheat seeds into India; the launch of the "Green Revolution" in Indian agriculture.
Second Indo-Pak War.
The mathematician Jayant Narlikar gets Padma Bhushan by the Government of India.
- 1966 The nuclear scientist Homi J. Bhabha ("father" of the atomic energy program in India) dies in a plane crash in Switzerland.
- 1968 Har Gobind Khorana shares Nobel Prize with R. W. Holley and M. W. Nirenberg in Physiology and Medicine for their interpretation of the genetic code and its function in protein synthesis.
- 1969 Indira Gandhi nationalizes all large commercial banks in India. This was the beginning of a major program by the Indira Gandhi government to nationalize many key industries in India and prevent foreign business investments in India.

Major Events in India since Independence

- October 26, 1947: India becomes independent.
- January 30, 1948: Assassination of Mahatma Gandhi.
- September 17, 1948: India becomes a republic.
- 1950: India becomes a republic; the Constitution of India is adopted.
- 1952: First general election held in India.
- 1954: India and China sign a peace treaty.
- 1955: India and China sign a peace treaty.
- 1956: India and China sign a peace treaty.
- 1957: India and China sign a peace treaty.
- 1958: India and China sign a peace treaty.
- 1959: India and China sign a peace treaty.
- 1960: India and China sign a peace treaty.
- 1961: India and China sign a peace treaty.
- 1962: India and China sign a peace treaty.
- 1963: India and China sign a peace treaty.
- 1964: India and China sign a peace treaty.
- 1965: India and China sign a peace treaty.
- 1966: India and China sign a peace treaty.
- 1967: India and China sign a peace treaty.
- 1968: India and China sign a peace treaty.
- 1969: India and China sign a peace treaty.
- 1970: India and China sign a peace treaty.
- 1971: India and China sign a peace treaty.
- 1972: India and China sign a peace treaty.
- 1973: India and China sign a peace treaty.
- 1974: India and China sign a peace treaty.
- 1975: India and China sign a peace treaty.
- 1976: India and China sign a peace treaty.
- 1977: India and China sign a peace treaty.
- 1978: India and China sign a peace treaty.
- 1979: India and China sign a peace treaty.
- 1980: India and China sign a peace treaty.
- 1981: India and China sign a peace treaty.
- 1982: India and China sign a peace treaty.
- 1983: India and China sign a peace treaty.
- 1984: India and China sign a peace treaty.
- 1985: India and China sign a peace treaty.
- 1986: India and China sign a peace treaty.
- 1987: India and China sign a peace treaty.
- 1988: India and China sign a peace treaty.
- 1989: India and China sign a peace treaty.
- 1990: India and China sign a peace treaty.
- 1991: India and China sign a peace treaty.
- 1992: India and China sign a peace treaty.
- 1993: India and China sign a peace treaty.
- 1994: India and China sign a peace treaty.
- 1995: India and China sign a peace treaty.
- 1996: India and China sign a peace treaty.
- 1997: India and China sign a peace treaty.

Indian Presence in Minnesota

- 1971: War with Pakistan; creation of Bangladesh.
- 1974: India explodes an atomic bomb.
- 1975: Indira Gandhi declares a "state of emergency" in India. Aryabhata, the first Indian satellite, was launched.
- 1977: India holds election. Emergency removed. Indira Gandhi voted out.
- 1980: Mid-term election was held; Indira Gandhi was re-elected. First Asiad Games held in India. Beginning of color television in India.
- 1983: S. Chandrasekhar shares the Nobel prize in Physics with W. A. Fowler for his studies of "the physical processes of the importance to the structure and evolution of stars". India wins World Cup Cricket.
- 1984: Assassination of Indira Gandhi in Delhi. Rajiv Gandhi was selected as Prime Minister.
- 1991: Assassination of Rajiv Gandhi.
- 1991: Prime Minister Narasimha Rao launches economic liberalization program. India's economic position was precarious and the Prime minister and the Finance Minister (Mr. Manmohan Singh) realized that India had to liberalize its economy and permit foreign investments in India.
- 1992: Destruction of Babri Masjid.



Population Statistics	1981	1991
India's population	75,41,574	84,41,574
Minnesota's population	4,073,670	4,773,670
Indian population in U.S.	25,415	33,415
Indian population in Minnesota	2,992	3,334

Origin of the India Association of Minnesota

Asian Indian Presence in Minnesota

by

Mukhtar Thakur

According to the 1990 U. S. Census of Population, the Asian-Indian population in Minnesota in 1990 numbered slightly over 8,000 persons, recording an increase of just over 200 percent in the decade 1980-90. In the United States as a whole, the population of Asian Indians was over 800,000 in 1990, compared to just over 300,000 in 1980. In that same time period, the aggregate population of the U. S. increased 10 percent and amounted to nearly 248 million in 1990.

The Asian Indian count emerges from self reporting by persons who represent themselves on the census form as being descended from peoples of the Indian sub-continent, which includes India, Bangladesh, Pakistan, Sri Lanka and Nepal. The group also includes Asians from East Africa and the West Indies; both of these groups also have sizable representation in the metropolitan Twin Cities and in Minnesota.

The total population of the state of Minnesota was 4.4 million in 1990, compared to 4.1 million in 1980. In terms of breakdown by racial groups, whites numbered 4.1 million in 1990. The African-American population in the state totaled about 95,000 people, slightly above the number of Asian American-Pacific Islander people who

number about 78,000. The Asian Pacific Islander group had achieved an increase of nearly 60 percent between 1980 and 1990.

Not surprisingly, the county with the largest Asian Indian population is Hennepin County, followed by Ramsey County. Nearly 75 percent of Asian Indians in Minnesota reside in these two counties. There were 10 counties in Minnesota which reported an Asian Indian population of one person each. These included Cottonwood, Fillmore, Grant, Kandiyohi, Lac Qui Parle, Le Seur, Lincoln, Swift, Sibley, and Wadena.

The cities with the largest Asian Indian populations are, in descending order, Minneapolis, St. Paul, Bloomington, Brooklyn Park, Rochester, and Eagan. At the other end of the scale, there were 40 cities with a total Asian Indian population of one individual. These cities included the metropolitan Twin Cities suburbs of Lilydale, South St. Paul, and Long Lake; the ice-box city of International Falls; the Iron Range city of Cloquet, and cities such as East Grand Forks, Pine Island, Lino Lakes, Forest Lake, and Wyoming.

and the early activities of the India Club included:

organized an India House at the Teachers of Indians in St. Paul, and participated in the Minnesota

Population Statistics	1980	1990
Total U.S. population	226,545,805	248,709,873
Total Minnesota population	4,075,970	4,375,099
Total Asian Indian population in U.S.	311,953	815,447
Total Asian Indian population in Minnesota	2,592	8,234

Washington, Canada, and Canada, and India. On an Indian, I founded up a few more Indians, we visited them at the airport and showed them before they left for India.

Worked with the bridge student officers of many local colleges (U of M, Hamline, Minnesota, etc.) and provided financial help to needy Indian students. These arranged for the launch of a couple with approximately \$100,000.

Origin of the India Association of Minnesota

by

Jagadish Desai

The early Indians came to Minnesota in the late 1950s as students at the University of Minnesota and were joined later on in the 1960s by more students and other professionals who came here for work but had studied elsewhere in the United States. The prevailing sense among the Indians at that time was that after a certain work experience they would return to India and that their stay here was definitely temporary. The only social and cultural life that existed revolved around the University of Minnesota through the Indo- American Club which celebrated all the important Indian holidays and brought Indian movies that were big hits.

In the early 1970s a few Indians had already decided that they were going to settle down in the U.S. and they wanted an organization that would help them integrate into American society as U.S. residents and not as students. They wanted an organization that would relate to the larger non-student world in Minnesota; an organization that would pass on the best of Indian culture to Minnesotans and vice versa. There were many regional groups such as the Gujarati Samaj, etc., but there never was anything where Indians of all backgrounds felt at home. People were looking for a non religious and non sectarian organization. The International Institute of Minnesota had considerable experience in helping Minnesotans of various nationality backgrounds to organize and they offered their assistance to help this new group of immigrants. Thus the India Club of Minnesota was incorporated in late 1973.

The declared purpose of the India Club was "to promote the welfare of our India-born population and their families; to preserve and stimulate nationality and cultural values to provide services to our Indian-born population, our newer citizenry, their families, and in the way of general education for citizenship; and specially to carry on immigrant welfare work in co-operation with the United States Immigration and Naturalization Service, and to assist such India- born population, our newer citizenry, their families in their relationship with welfare and health facilities afforded by the community." The founding officers were:

Jagadish Desai	President
K. Suresh Nayak	Vice President
F.F. Zdenek	Secretary
Madhukar Gupta	Treasurer

The members of the first Board of Directors were:

Dr. V. Premanand, Mr. Robert Hoyle, Mrs. Bash Singh, Mr. Sy Mody, Prof. V. C. Varadachari, Dr. Shyamla Rajender, Dr. Raj Dutt, and Mr. Anil Bhatnagar.

Some of the early activities of the India Club Included:

- Established an India booth at the Festivals of Nations in St. Paul, and participated in the Minneapolis Aquatennial.
- Organized welcome functions for visiting Indian Ambassadors and coordinated their visits with various local businesses with actual or potential interests in India such as 3M, Cargill, International Multifoods, etc.
- Worked with local Director of Immigration to help resolve immigration problems pertaining to Indians. I got a call once from the local Immigration Office that some 50 or more Indians were stranded at the Minneapolis/St. Paul airport and were going to be sent back because they were on their way, illegally, to Winnipeg, Canada, and Canada refused entry. On short notice I rounded up a few local Indians, we visited them at the airport and consoled them before they left for India.
- Worked with the foreign student advisors of many local colleges (U of M, Hamline, Macalester, etc.) and provided financial help to needy Indian students. Even arranged for the funeral of a couple who unfortunately died here.

Origin of the India Association of Minnesota

When the first Indian immigrants came to Minnesota in the late 1800s, they were mostly from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

President	Dr. R. S. Chandra
Vice President	Dr. R. S. Chandra
Secretary	Dr. R. S. Chandra
Treasurer	Dr. R. S. Chandra

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

Freedom 50 Souvenir - August 1997 - India Association of Minnesota

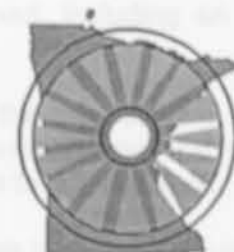
- Arranged a speaker on India for many educational, cultural, and social organizations throughout the Twin Cities.
- Established very good connections with local radio, TV, and newspapers to promote news or events of Indian interests.
- Provided assistance to Indians who were stranded here and did not know English. We had a call from a Christian minister in Duluth that an Indian sailor had been abandoned in the Duluth hospital by his employer, an Indian Steam Navigation Company. The sailor was from Western India, spoke no English and nobody knew exactly what was wrong with him. Two of us, Ramesh Mehta and myself, drove to St. Mary's Hospital in Duluth and helped the sailor and the hospital staff to communicate with one another. We read the mail from his family, the mail that had followed him from India. Unfortunately, he died shortly thereafter and we helped arrange for his funeral and repatriation of his remains to his family.
- Promoted many cultural programs, including one by the famous Kathak Dancer Birju Maharaj and Company.
- Conducted classes to teach Indian heritage to the children of both Indian and non Indians.
- Helped the Kerlan Collection Library of the University of Minnesota with books on India.

I am very proud of the present leaders of the India Association; they have carried our not only the original purpose but have also expanded it to include the U.S. born children of the India-born people. Wish you all continued success in your effort to improve quality of the life of the India-born Minnesotans, their friends and their families.

Note: India Club was renamed India Association of Minnesota in 1993.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.



The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The first Indian immigrants to Minnesota were from the Punjab region of India. They were brought to the United States by the Great Northern Railway Company to work on the railroad. The company provided them with food, clothing, and shelter, but they were not allowed to leave the railroad grounds. They lived in small, crowded quarters and worked long hours. The company also provided them with medical care, but it was often inadequate. The immigrants were not allowed to marry or have children, and they were not allowed to own property. They were treated as second-class citizens and were often discriminated against. The company's policy was to keep them as cheap labor and to prevent them from becoming established in the community.

The Immigrant Experience

by

Shirley Franklin and Polly Sonifer

Though Asian Indians have lived in the North American Continent for over one hundred years, their immigration to Minnesota began only a decade or two after Indian Independence. The Minnesota Historical Society and the India Association of Minnesota have collaborated to record the experiences of Asian Indian immigrants as they settled in Minnesota in the late 1950's and the early 1960's. Their stories not only celebrate the accomplishments and document the struggles of these immigrants, but also have the potential to inform their children as well as instill a broader awareness of Asian Indians in the larger Minnesota community.

Godan Namboodiripad, Rahim Rahiman, and Ram Gada of the India Association, Jim Fogerty, David Nyusten, and Deborah Miller of the Minnesota Historical Society, and writer Polly Sonifer began planning in 1992 to record the histories of the early Asian Indian migrants to Minnesota. The Pillsbury Company underwrote the needed equipment to enable the project to go forward, a varied group of immigrants was identified, and the interviews were conducted by Polly Sonifer.

In an effort to represent Indian Minnesotans who are a very diverse group, reflecting the immense diversity of the country of their origin, the people interviewed a retired Hindu male engineer from the state of Orissa, a female Hindi-speaking physician from Uttar Pradesh, two Malayali-speaking Catholic nuns from Kerala, a Marathi-speaking Hindu male professor from Maharashtra, a Gujarati-speaking Muslim male businessman from Africa, a male Jain engineer from Gujarat, a Punjabi-speaking Sikh physician from Delhi, and a Tamil-speaking dancer from Tamilnad.

The results of the first round of interviews, tape recorded, transcribed and bound, were released at a public reception at the Minnesota Historical Center in September, 1995. These first sixteen oral histories are available at the Minnesota Historical Society for public reference.

Additional phases of the project are planned, including an oral history of Indian youth who grew up in Minnesota.

In the oral histories which were recorded in the first round of the project, we came across two excerpts from individuals who speak personally to the Indian independence movement. The two are: Indru Advani and M. J. Abhishekhar. We provide below excerpts from their interviews.

Indru Advani had the following to say during an interview on June 12, 1994.

"In 1946, the Independence Movement gained momentum. The leaders who were fighting for the independence, the Congress party, had been jailed during the war period. They were released and apparently the British government had reached an agreement to allow the Indians to declare independence. And, in 1947, I was one of those who raised the Indian flag at my college. One other student lowered the Union Jack, and I was the one who raised the Indian flag. It was the proudest moment of my life. As I had always a good voice, I led the singing of the National Anthem of India. Those are fond memories. I have never forgotten them."

"In 1942, I was very young when the Quit India movement began..... All over the country, the Congress party leaders were put in jail. At that time, as a child and full of vigor for the freedom movement, we used to take a charcoal and sneak out in the evening hours. Wherever, we would see a wall, we would write 'Quit India'. That was my contribution to the freedom movement. If my father would have seen me, he would have pulled me by my ears and locked me up inside the house. Often, there would be some riots and shootings and tear gas. So, my father would always keep us away from that."

M. J. Abhishekhar's interview of January 4, 1995, contained the following:

"The next major phase was at the end of the 19th century, between 1880-1920 when a vast flood of people from Punjab (most of them Sikhs) were in the armed forces and Britishers still controlling or had some relations

Parents of (adopted) Indian Children : PIC

by

Lynn Malfeld

Since 1978, over 900 Asian Indian children born in India have been adopted in Minnesota. The children have arrived from areas such as Calcutta, New Delhi, Patna, Kerala, Bombay and many others. They range in age from 3 months to several years old. The oldest of the children who arrived in late the 1970's and early 80's are now in their twenties and are establishing careers and families.

In 1985, PIC, or Parents of (Adopted) Indian Children was established by a group of adoptive parents who wished to ensure that their children and families would have the support and resources available to create strong families with knowledge and appreciation of their children's Indian heritage. An additional goal was to help those newly entering the adoption process to learn about adoption and offer support throughout that process.

PIC offers several events throughout the year. There are annual picnics and holidays parties which provide an opportunity for families to get together for fun and entertainment. Most recently the holiday party was held at a local Indian restaurant and emphasis is always on incorporating Indian culture.

Once a year, PIC offers a one day Culture Camp for children ages 7 and up. Planned and taught with the help of the School of Indian Languages and Culture for the first several years and now with the Network of Indian Professionals, the Culture Camp is entering it's eleventh year. The goals are for the children to have the opportunity in a fun setting to develop knowledge about Indian Culture in India and the United States. Also, to share this with the families as a support to development of family culture which is inclusive, appreciative and knowledgeable of Indian culture.

PIC also offers yearly workshops which deal with a variety of issues such as dealing with racial teasing; medical issues, and development of self-esteem.

PIC's activities have been enriched and many cases made possible by the generous support and interest of many individuals and organizations from the Asian Indian community of Minnesota.



Self-Reliance & Service: Women's Work in India

by

Vidhya Shanker

Upon celebrating the 50th anniversary of India's independence and recognizing the freedom movement that made it possible, we must ask the following questions: "Whose independence? Whose freedom?"

In today's contemplation of India's political history, I hope to acknowledge and respect some of the contributions women have made. Just as many who are ignorant of Indian history perceive our community as docile, passive, and resigned, many who define power in domineering and controlling terms perceive the women of India as weak, ineffective, and backward. Evidence that women have in fact played an active part in India's successes, however, dates back several hundreds of years. Although the complex role and representation of women in Indian families, religions, arts, and societies could yield an extensive survey and analysis, let us concentrate on women in contemporary Indian politics.

Mahatma Gandhi publicized women's importance in the realms of work and social progress, and articulated the complementary relationship between women and men, as equal in status but not necessarily the same in function. Moreover, Gandhi acknowledged women as the most exploited class in India after the "untouchables," and struggled for freedom alongside many women, including the poet Sarojini Naidu, who went on to become Governor of Uttar Pradesh; Vijayalakshmi Pandit, who proceeded to serve as Independent India's Ambassador to the United Nations, subsequently becoming President of the United Nations; and Indira Gandhi, who was briefly President and eventually Prime Minister of India. Bangladesh, Pakistan, and Sri Lanka have all had female heads of state during this century as well, although I note that every one of these heads of state originally attained her position through her relationship with a politically prominent man.

Gandhian ideals still thrive today in organizations like the Self-Employed Women's Association, founded by Ela Bhatt in 1972, which actualizes his principle of self-help. Gandhi believed that India should liberate the most destitute members of society first, and that India should base its economy on agriculture and small-scale cottage industry. Additionally, Gandhi attributed the strategies he advocated during the freedom movement to his mother and wife, as their responses to their own oppression. This strategy applies the diplomacy and caring that women are encouraged to exercise within the family to the outside world. Through one of his hunger protests, Gandhi co-founded Ahmedabad's Textile Labour Association with Ansuya-behn Sarabhai, who also collaborated with Gandhi on his Constructive Programme for women's involvement in a sovereign India. Having had grandparents who participated in the Gandhian movement, Ela "was very saturated with high ideals. . . . I wanted to work for the poor . . ." (Bumiller, p. 137). In the late 1960's, after completing a degree in law, she sought a position with the TLA -- sparked by Gandhi's belief in non-violence and women's equality, and by Ansuya-behn's initiation of the Women's Wing. The TLA was concerned with the conditions that faced India's poor, and was dedicated to promoting social welfare amongst its members. Believing that workers and owners were equal classes, Ansuya-behn aimed the union towards capacity-building amongst the workers. "Ansuya-behn is always portrayed as conventional, but she was actually a very radical person," said Ela (Rose, p. 40). However, at the time, many in social services felt more comfortable with charity than with justice, giving people items they need rather than developing their power over their own resources; perceiving women as **recipients** of change rather than **participants** in change. Soon after joining this oldest and largest trade union of textile workers in India, which had thus far addressed the needs of women only as wives of its members, Ela tried something new: she asked the women what they wanted.

In fact, many of these "wives" stitched clothes themselves. Ela saw that they were "amused and angered by experts with soft hands who said women shouldn't do such work," (Gloria Steinem, p. 54) when their work was actually their primary source of independence. What they wanted, though, were better working conditions:

childcare, adequate wages for potentially dangerous work, a place to sell their goods, and the ability to save their incomes and borrow money for the off-seasons (Gloria Steinem, op. cit., pp. 54-5). Indeed, this wish list parallels that of women all over the world. Believing that all of society should assume responsibility for the nation's children, and realizing that these women's bodies are often their only assets, SEWA responded by helping the women develop their own childcare, housing services, community healthcare programs, social security insurance, legal aid, and leadership training. Furthermore, in the early seventies, Indira Gandhi firmly established India's position in the subcontinent, and urged the nationalized banks to earmark portions of their loan portfolios for the poor. Since SEWA was an organization known to empower the poor, and no other prototype was available, the banks agreed to set up a credit system with them. When it was demonstrated that conventional banking hours and policies were not conducive to the lives that poor women lead, this system grew into SEWA's current banking facilities. This solution illustrates the importance of modeling feminism around real people, rather than attempting to fit real people into a narrow, simplistic, and absolute model feminism. "Why impose an alien culture on our culture and take that as a measure of our progress?" asks Usha Juman, who earned a doctorate from the Indian Institute of Management and joined SEWA after relinquishing her position teaching cooperative management at the Institute of Rural Management (Rose, p. 90).

Indeed, one of SEWA's most fundamental tenets is that women from all strata unite to strategize *with* poor women rather than *for* them, and therefore women workers themselves oversee many of SEWA's branches -- providing each other with fair wages, assisting each other with housing conditions, addressing social problems of concern to their peers, and helping each other to budget and economize. In so doing, they also provide each other with positive images of women. Whatever the pursuit, they see women just like themselves undertaking the negotiations and taking "self-reliance" quite literally. Those who do come from outside the community to provide services to SEWA members also pass their skills along to the members, as the organization operates a school, conducts literacy classes, and strengthens members' manual and administrative skills. SEWA's organizers -- women who are neither self-employed nor exactly coming from outside -- strive to prepare leaders, empower other women, and urge their members towards greater self-sufficiency. They walk the thin line between offering support and leaving room for autonomy.

SEWA diverges from most unions, which are hierarchical, because its members and organizers make decisions on all aspects of the organization collectively and cooperatively. Similarly, at the time when SEWA was born, Indian labor laws recognized a union only if a particular employer-employee situation existed. SEWA, however, upheld that unions need not be formed *against* an employer, but could simply be created *for* the workers. By making these choices, insisting on arbitration and reconciliation rather than violence, and observing some decorum even as they publicize their situations, SEWA members prove that their interests lie not in gaining access to systems as they currently exist; rather, they lie in changing the systems themselves to serve their lifestyles and beliefs. In this sense, SEWA members place as much importance on the means as they do upon the end.

Such cogency has many implications. When women associate themselves with roles in addition to those of wife, mother, or home-maker, Ela explained, two things happen to them: they start regarding their purpose as being important for the community, thus modifying their self-image; and, they forget caste and race differences. "When one trade group is on strike, the other trade group supplies food packets to the strikers and looks after their children. It is work that determines their identity and not the mere fact that they are women" (Jung, p. 122).

These observations seem remarkably relevant to immigrant and first-generation Indian American women, who generally contribute to their families' incomes as well, and who have actively involved themselves in independence struggles by forming support organizations and raising money. The handful of South Asian women in the U.S. at the turn of the century donated their gold bangles to finance the 1914-15 Gadar [revolution] against the British (Mazumdar, pp. 21-22). A more recent national survey of college-educated women from India living in the U.S. showed that 33.3 percent of those working in technical fields and 50 percent of those working in academic fields described themselves as feminists (Mazumdar, op. cit., p. 16). Of

course, there are many alternatives when it comes to effecting social change; artist Sutapa Biswas explains that her work is often about domestic scenes because although her mother "has never been politically active, she's been active and not passive in the ways she's educated and brought up her own children -- influenced their thinking and ideas . . ." (Robinson, Hilary, ed., p.39). Until recently, however, Indian American women have rarely joined forces with other women of color -- reluctant to cross ethnic and class lines even within the Indian Diaspora.

Unfortunately, many practices that devalue women are also alive and well within the Indian Diaspora -- female infanticide, dowry, sati, and the treatment of widows, for instance. Whether current generations concern themselves with events related to women's status in the subcontinent or with problems specific to South Asian women immigrants, let us continue the tradition that our foremothers have handed us. In "Asian Pacific American Women and Feminism," Mitsuye Yamada declares: "I am weary of starting from scratch each time I speak or write, as if there were no history behind us, of hearing that among the women of color, Asian women are the least political, or the least oppressed, or the most polite" (Moraga, Cherrie and Gloria Anzaldua, eds., p. 71).

When memorializing the women and men who fought for India's freedom, we who have benefited from their quest for justice and who share their victory must also remember that there are many in India, in the U.S., and throughout the world who are not truly free. Whether this is attributed to gender, ethnicity and caste, physical and mental challenges, sexual preference, or education and economics, let us approach India's independence anniversary as an opportunity to reflect on the ways we each can facilitate freedom for all of humanity.

REFERENCES

- Asian Women United Of California, editors. Making Waves. Boston: Beacon Press, 1989
- Basu, Tarun. India Abroad. September 30, 1994
- Bumiller, Elisabeth. May You Be The Mother Of A Hundred Sons: A Journey Among The Women Of India. New Delhi: Penguin Books, Ltd., 1990
- Davies, Miranda, ed. Third World -- Second Sex: Women's Struggles And National Liberation. London: Zed Books, 1983
- Jalees, Farida. Glittering Threads. Ahmedabad: SEWA Bharat, 1989
- Jung, Anees. Unveiling India: A Woman's Journey. New Delhi: Penguin Books India, Ltd., 1987
- Mehta, Ami. "Friend Of Villager, Advocate Of Women, And Leader Of India: A Profile Of Gandhi." A Symphony Of Voices: Asian American Women's Journal, 1991, p.22
- Moraga, Cherrie and Gloria Anzaldua, editors. This Bridge Called My Back: Writings By Radical Women Of Color, Second Edition. Latham, NY: Kitchen Table, Women Of Color Press, 1983
- Peterson, V. Spike and Anne Sisson Runyan. Global Gender Issues: Dilemmas In World Politics. Boulder, Co: Westview Press, 1993
- Richardson, Laurel and Verta Taylor. Feminist Frontiers II: Rethinking Sex, Gender, And Society. New York: McGraw-Hill, Inc., 1989
- Robinson, Hilary, editor. Visibly Female: Feminism And Art Today. New York: Universe Books, 1988
- Rose, Kalima. Where Women Are Leaders: The SEWA Movement In India. London: Zed Books, 1992
- Self Employed Women's Association, The 1992 Report
- Steinem, Gloria. Revolution From Within: A Book Of Self-Esteem. Boston: Little, Brown, & Co., 1992

The Ultimate Freedom

India's 50th Independence day
Is a commemorative occasion
A celebration of India's freedom
From foreign occupation
A celebration of mind, intellect and soul's
Ultimate salvation

Liberation is here
Liberation is now
We know nothing of the next existence
We may be cocks, cats or cows

After-life compensation?
We know nothing of Heaven
We know pain and suffering
In this world of illusion

We know:
Freedom expands
Intellect's horizon
Freedom promotes
Mind's maturation
Freedom is the final goal
In it lies soul's sole salvation

Freedom and Peace!
Happy 50th Independence Day!

--Anjira--



A Timeless Tale

by

Arnaub Chatterjee

I scavenged through the endless piles of junk in my attic. It seemed a mound of lint had formed on my hands; I wasn't searching for anything particular, but it was just interesting searching through *junk*! Until I came upon an old chest hidden way back in the heap of boxes. I opened it finding it to be unlocked.

Inside, I found an era of history starting with muskets, army badges, an old uniform, an Indian flag, and other old remnants. But one object piqued my curiosity; I held it in my hands and discovered it to be a diary. On the cover was a date and a name. It read in faint print *Jagaran Devasi, 1943*.

I thought to myself "my grandfather..." Unable to contain myself, I opened it, finding many pages destroyed, but some well preserved. I flipped to a page.

I read to myself "October 12, 1943. It's been nearly one year since I've entered the Indian Military Academy. It has been a tumultuous year and as the days go by, I see the atrociousness of the British soldiers. Today my battalion was sent to the Indian-Burmese border for battle against the Japanese who have control over Burma. There are rumors that they threaten to invade India. As fighting continued, I looked across from me and saw a familiar face fighting on the opposing side. I could've sworn that boy used to be in my regiment.

"Hey Ashok, wasn't that boy in our regiment?" I asked the comrade next to me.

"Yes, but now he's a Jiff," he muttered. A "Jiff" was a member of the Japanese-Indian Fifth Column. They had switched to the opposing side for a better salary and better standards of living.

"The traitors, all of them," Ashok said. I looked at the "Jiff", he had scars all over his bony, sickly body. He had on an old British-Indian Army uniform and although he felt strange fighting, he still fought with bravery.

I shut the book for a second and just stared with a blank look for a while. Before I just perceived India as a country full of Gods, elephants and the Taj Mahal for starters. I felt so ignorant, not knowing about my country, where I truly originated from. Here I was, an Indian-American and at 16 had no apparent clue about my roots, culture and religion. I searched through the trunk once more and pulled out a journal dated 1947.

August 14, 1947. It seems the lights shine high, bright above India. At 12:00 midnight the fighting will cease and India will receive its long awaited independence. I express my deepest gratitude to the soldiers who fought for their country and sacrificed their lives. To Gandhi, the Great Soul, Bhulabai Desai, India's cunning defender of justice and "Netaji" Bose, the huge political figure and great leader. But now, India is far from success. The period of India's reconstruction is under way by another powerful figure, Jawaharlal Nehru. I feel confident India will overcome this disaster of British rule, but for now, I enjoy the moment. Independence is here. Freedom is here. I am still amazed that I lived to see it. But for now, I enjoy the moment."

The journal just stopped there. There were no pages after that, and the diary came to a mysterious conclusion. I never met my grandfather, and my mother said he died a little while after the war. Occasionally, I read the journals when I feel the need to. I would've felt great to meet him, but somehow I don't feel as bad. After all, I know his life story.



Growing Up in America

by

Sarika Garg

There is no doubt that my college experience has opened my eyes to a whole new world. The story of the anti-cultural minority finally embracing his/her heritage is heard so often, and yet it has truly become my story.

I grew up in a predominantly all-white environment in the state of Minnesota very aware of my status as a "crumpled raisin" amidst an orchard of peach trees. Having my peers shout out "burnt cookie" as I peacefully joined the line formation outside the school gates heightened my desire to be a white American and in what my mind was "normal". My thinking habits fell deeper and deeper into a self-destructive abyss. As I matured, I became more staunch in my belief that my cocoa skin was only a superficial difference and that in every other way I fit into the "white cookie" mold.

To ensure my white loyalty, I claimed ignorance of the Indian culture and blatantly criticized the music, food, clothes and language. During my childhood these things were felt to be the root of my unhappiness. When I arrived at Penn, the alien and clamoring city of Philadelphia prompted me to cling to anything familiar, and what embodied familiarity more than having the Indian food I had eaten everyday and the strains of Indian music that I had regularly endured in the family car? I immediately joined Penn's South Asian Society, and not only did I attend meetings in which I could eat samosas, I also learned Indian dances and participated in the cultural shows. For a long time, my motives remained an enigma, and it was a full two months before I even disclosed my passion for Indian dancing to my family. I was no longer searching for the sound of their voices full of pride and excitement. By the time I finally did tell my parents, I had genuinely embraced the dancing for its intrinsic rewards. Somehow the differences I once minimized were fast becoming the crux of my new identity.

The quality of my journey from an all-white sphere to a mixed color sphere was full of incidents tempting me to turn back. I did not know that my freshman year would be the beginning of a long Indian dancing career - one peppered with embarrassing mishaps. Having now performed in at least six such shows, it would not be an exaggeration to say that each time, unfortunate circumstances and my own clumsiness lead to the nickname of "Sarika-why-does-this-always-happen-to-me-Garg." Last year's fall show involved my being spun around - a simple but awe-inspiring move. However, when I failed to grip my partner's neck properly, the performance ended with my graceful encounter with the curtain. If someone at school does not remember my group's act, I only have to mention the "act in which the girl spun into the curtain." In an effort to redeem myself, I concentrated on perfecting the show's moves, but as bad luck would have it, a mysterious force tied the ends of my handkerchiefs together so that my otherwise strong movements became muted and silly. In a way, my struggles with dancing reflected the difficulty I have had in assimilating myself into the Indian culture. It is as though I was dooming myself by clutching onto the idea that I was not a genuine Indian. Thus in the recesses of my mind, I thought that I would not be able to perform as well as one who was "inherently" Indian.

Despite these occurrences, my notorious stage experiences have only made me more committed to the long-neglected quest of learning to revel in rather than white-wash my cultural uniqueness. I owe this to the combination of having formed deep bonds with other Indians and having developed a respect and appreciation for my ancestry.

I cannot separate my cultural roots from who I am, and I cannot imagine how I have lived eighteen years of my life rejecting such a rich and beautiful culture. I am only grateful that I did not expend any more energy trying to dislike everything "Indian". Instead I have learned to cherish the roots that once caused so much distress and turmoil. I would encourage all young people to investigate their own unique and rich culture, for there you will find a deeper understanding of who you are.



Photographs on the cover page:

Bombay Merchants Protest, May 1930.

*Bombay merchants protest against the police atrocities in Dharasana [of May 21 1930]. The merchants were marching in favor of the salt "Satyagraha".

(No source given.)

Indians March in Detroit, October 19, 1930.

By Vinod Subramaniam

Indian nationalists and supporters of the freedom movement, including a handful of Irish Sinn Feiners and American sympathizers, march the streets of Detroit.

They are protesting the imprisonment of Mahatma Gandhi by the British government, and seeking to dispel British propaganda misrepresenting India in the American press.

About 150 people gathered for the march on Sunday, October 19, 1930, and were chaperoned by a detachment of 200 of Detroit's finest, apparently expecting violence and wild rioting.

Sources:

Detroit Free Press, Oct. 21, 1930.

Detroit News, Oct. 20, 1930.

Calcutta Procession, 1930.

*Large procession along Harrison Road in Calcutta as a protest against the Sarda Act.

Swain [Photographer].

(No source given)

Usman Hamid Quetawala, Karachi, 1931.

Quetawala was the Secretary of the Karachi District Congress Committee. The photograph was taken before the front gate of the Karachi District Prison on his release on the afternoon of Friday, March 12, 1931. He had been in prison for supporting a book of national poems entitled "The Darde Vatan" (Pain of the Country).

(No source given.)

Note: All the above photographs were taken from www.harappa.com

General Mills

Chex Mix Snack Mix
is proud to sponsor the
celebration of the

50th Anniversary of India's Independence

August 15, 1997