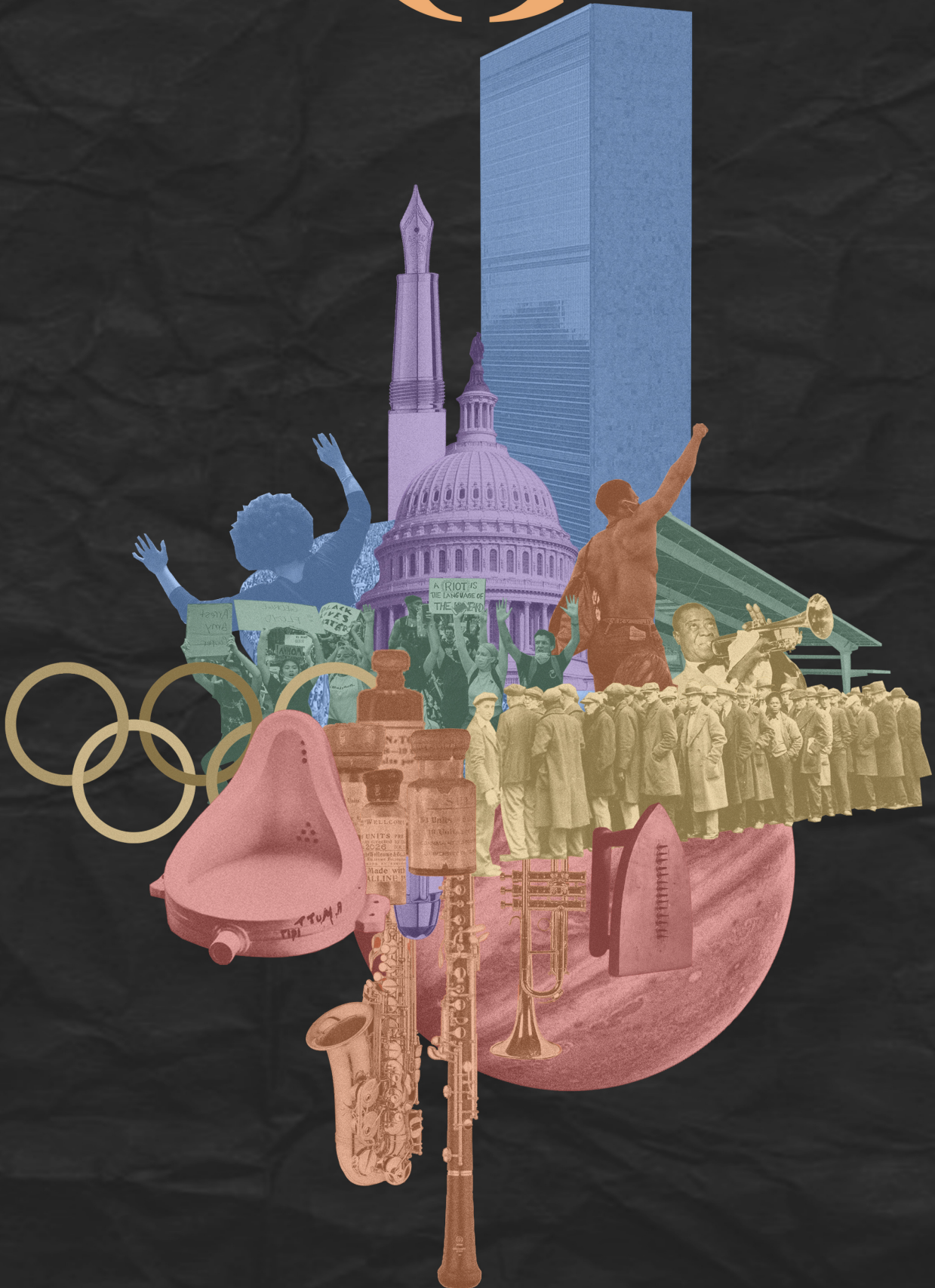


CARPE DIEM CHRONICLES



JUNE 2021

ABOUT THE COVER PAGE

The Dadaist collage represents the various facets of the 1920s and a glimpse of the articles inside.

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Dear Reader,

Welcome to the first issue of this academic year! Taking up the mantle left by our predecessors, this year's editorial strived to find a new way to publish this magazine. You'd met us and our writing once before, in the Book of Good Deeds, but we wanted to take this chance to showcase the entirety of what the CDC means to us.

This magazine aimed to be a voice for the student, a place for us to witness the diversity in individual perspectives, to behold the immense creativity in this school. As always, you will find submission from students and teachers, but this time it has a twist. To push our creativity to the maximum, we added a theme. The Roaring 20s.

No theme, to us, is more apropos. A time devastated by war and illness, gave rise to a world stimulated by art, culture and literature, in a hope to bring the world together. In 2020, when this magazine was founded, a primary goal was to bring our inventure community through this magazine, through the power of the written word, through the diversity of opinion.

In this issue you will find timelines, articles, reviews, poems and more. With topics ranging from the birth of the mafia, to the discovery of insulin, to the parallels between then and now - this issue isn't short of content. We truly have something for everyone. So without further ado, enjoy the immense talent you see on this page and happy reading!



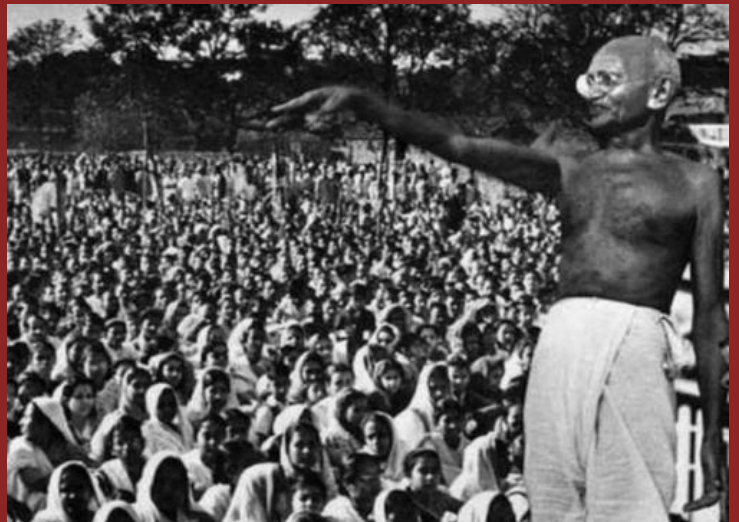
Best,
The Editorial

PROTESTS IN THE 1920'S VS 2020S: THE ROLE OF MEDIA

Neha Srinivas

It's been a hundred years since the emergence of the Non-Cooperation movement, India's first major national protest against the British government. While many a thing has changed in the last hundred years - be it forming a constitutional democracy, introducing fundamental rights or the advent of technology and smartphones in the nation- it is uncanny that India has once again found itself amidst mass protests, with the Anti-CAA protests growing in the North-East and the Farmer's Protest marching towards the national capital. The methods of mass communication amplifying the protests have undergone a significant change since, with social media being the forefront battlefield.

In September 1920, the historical Non-Cooperation movement was launched. It arose from the widespread uproar that suffused the nation after the introduction of the preposterous Rowlatt Act, which gave the government the power to arrest anyone without a warrant or trial and deprived them of any rights.



This angered the Indians and resulted in unification of various castes and sects - with students leaving government-controlled colleges, women hosting dharnas, and workers boycotting legislative elections - and the Non-Cooperation movement had soon become an irrepressible force.

PROTESTS IN 2020 AND SOCIAL MEDIA

Similarly, two movements - the Farmer's Protests and Anti-CAA Protests have recently engulfed the nation. These protests, which are still going on amidst the raging pandemic, have managed to gain a lot of traction and support, primarily due to social media. By using digital platforms such as Twitter, Instagram and WhatsApp, the protestors were easily able to spread awareness about their cause.

Social Media is one of the greatest assets of the 21st century and the fact that with just one click of a button, information about an event occurring in even the remotest of locations can spread throughout the world. If the protestors back in the 1920s were able to use these platforms - would their protests still have been massive successes or not?

One might assume that if the radicals and nationalists in India organising the Non-Cooperation movement or any riots back then in general, had access to social media or the Internet, they could have easily overthrown the British Crown, without having to struggle and helplessly await freedom for another twenty seven years.

This may be true to a certain extent : it definitely would have been much easier to inform the masses about the administration's heinous policies, as well as organise protests without any confusion in communication. Most importantly, the nationalists could have also spread awareness about the plight of Indians to the larger world. But just as the internet could benefit the Indians, it could do the same for the British as well.



During the British Rule, the Indians did not enjoy any constitutional rights. With the introduction of the Rowlatt and Sedition Acts, one could be arrested without reason, deprived of their freedom of expression, and without recourse to appeals to the judiciary. If the British administration had adopted social media, they would have had the power to block mainstream sites and filter content being circulated. They could have also easily arrested any Indian who was found advocating Swaraj on their media platform.

Moreover, even if the Indians did manage to rally support across the world, the British could have easily manipulated this information and spun their own version of the truth.



Since they had colonized over a hundred nations at that time, had a vast army and possessed a lot of power in their hands, a large number of people would have supported them and chosen to believe their version - which could have even cost us or delayed the very independence that we cherish today.

The development of the internet and social media have made it easy for people to gain awareness about universal political and economic issues. The best way for the public and the government to make use of these platforms, especially with regards to protests, is in a balanced manner.

Circulating images and videos of peaceful protests is a great way to spread details about protests and help them gain mainstream traction, as long as one isn't contributing to information asymmetry or hate speech. Unfortunately, that's not the case with some errant protestors creating and magnifying fake news. I think that the protest leadership will need to always stay on top of social media about their cause and strike misinformation down swiftly, through clarifications from their social accounts. This will truly help in building credibility for their cause.

Governments should definitely use social media to propagate their stance with regards to the cause of all protests, and use that as a debating platform with diverse views coming in before they are able to form or modify policies. Instead of penalising media platforms for hosting content, they should address misinformation through active clarifications and leverage social media to bring forth a constructive dialogue with the protestors. This will help the government improve the lives of the citizenry, through a peaceful consensus.

Ironically, apart from the protests, we seem to be amidst yet another crisis, with the government issuing new rules about traceability of social media posts and wanting offending content to be removed within 36 hours after a directive or a legal order. We seem to be going further into an abyss of narratives and counter-narratives with these guidelines. Who decides what is offensive? How does one separate misinformation from genuine criticism of the government? Do these new regulations infringe on our fundamental rights of speech and privacy? How different is this from a modern day Rowlatt Act? Would our forefathers have stormed the streets if they were alive today? Historically, the oppression of rights through various laws has always resulted in mass conflicts, and with the introduction of new restrictive directives, and the major reaction they have received, makes it seem like history is repeating itself.

Immigration Act of 1924

Sushmita Sundar

Ellis Island, the poetic symbol of the American dream. The gateway of many to a new life away from persecution, starvation and discrimination. A haven for economic growth and a ticket to freedom. Now, it stood barren. The noise of the hustle and bustle of the never ending flow of immigrants getting off their boats was now replaced by the sullen song of the tides of the sea that surrounded the island.

The island that had taken in close to 12 million immigrants from 1892 to 1924, had been reduced to being a detention centre for a trickle of immigrants with problems upon arrival and for people being deported. The Statue of Liberty, which was one of the first sights you saw when you landed on Ellis island could now only be seen in pictures for many. And along with this, the ideal of liberty and freedom that Lady Liberty represented was also a distant dream.

This was Ellis Island after 1924. And the dramatic change was a result of one mere piece of legislation: The Immigration Act of 1924. (Note: Immigrant here means both immigrants and refugees as the distinction between them wasn't made at this time. So, I will be talking about both of them in here even when I talk about the present)

Laws to curtail immigration were by no means a foreign concept in the United States. It had been done before with previous laws like the Chinese Exclusion Act, the Gentlemen's Agreement and the Immigration Act of 1917. But what made the Immigration Act of 1924 a particularly drastic step was that for the first time, it put an actual numeric limit on the number of people that could enter the country. The bill allowed only 3 percent of the number of persons from a nation living in the United States, as recorded in the census of 1890 be admitted into the country in one year. This was done "to preserve the ideal of US homogeneity".

But that was not all, The act exceedingly favoured the “superior” European races, i.e, the Western and Northern Europeans and severely clamped down on the Eastern and Southern European races who they thought to be “inferior”. Prior to the law being passed, around 650,000 Eastern and Southern Europeans immigrated to America before 1924, but now the law only allowed 175,000 to migrants from these regions. In contrast, 175,000 migrants came from Northern and Western Europe before 1924 and the law perfectly accommodated all of them. We need to keep in mind that the nations of Western and Northern Europe, which included nations like Britain and France were some of the most prosperous nations in the world. Their citizens did not need to migrate or take refuge in America. In contrast, people from the countries of eastern and southern Europe (present day Poland, Italy, Greece etc.) did.



The government’s attempt to defend themselves was as follows-
 “We’re not being racist. We just want to keep a level of ethnic homogeneity in our society...we can’t introduce new elements too quickly, and this is how we protect the stability of our country.”

But it is hard to sympathise with the decision of the American government because these “elements” or “aliens” that they referred to went on to be persecuted and became subject to some of the worst horrors that mankind has ever seen.

The Poles, Greeks and the Jews of Eastern Europe fell prey to Hitler. In his attempt to make space for a “superior” race, he tried to eliminate all those in the way. These “threats” were cruelly driven away from their homes and hauled up into ghettos and concentration camps. They were

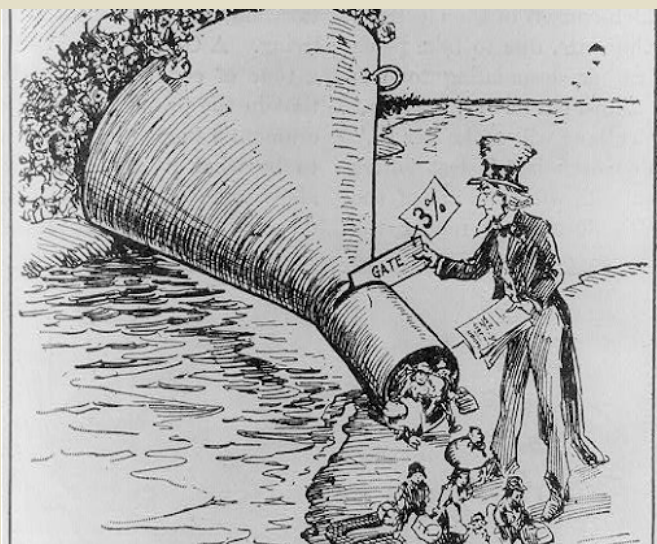
made to live in small bunkers, filled with rats and were severely underfed. Killed at a moment's notice and and corpses left to rot for the others in the camp to sleep with. The very same policy that Hitler used to persecute them also fuelled the mentality of those who came up with the Immigration Act of 1924. The idea of the “superior” races and the “inferior” ones. One person used it to kill and torture them and the other country used it to take away any chances of this fleeing persecution.

As a New York Times article said on the subject, “AMERICA OF THE MELTING POT COMES TO END”. And this end came at a very high cost.

Now, this is similar in many ways to what Trump was doing in America. And that was what I was initially planning on writing on. But then it struck me. This Immigration Act of 1924 is eerily similar to policies of another country, one that we all call home: India.

The infamous Citizenship Amendment Bill seems to have taken notes from the Immigration Act of 1924. The Bill provides a pathway to Indian citizenship for persecuted religious minorities from Afghanistan, Bangladesh and Pakistan who are Hindus, Sikhs, Buddhists, Jains, Parsis or Christians that arrived in India before the end of December 2014. Now this is all well and good. But what about the Muslims? The government's argument is that Islam is the state religion in all these countries, so Muslims are unlikely to face “religious persecution”.





Then what about the Hazara Muslims in Afghanistan, did they not face mass violence in the hands of the Taliban in Afghanistan? What about the Ahmedias in Pakistan? Are they not persecuted, despite being Muslim? The simple answer is yes. But our government has chosen not to acknowledge this and they have done so in the most harmful way possible: through legislation.

Not to forget the 70,000 Rohingya Muslims we decided to deport. We did not think twice before sending away people being treated as second class citizens in their own country . We did not think twice before sending away people who were victims of state sanctioned violence in Myanmar. But we also did not think twice before embracing the Buddhists fleeing Tibet to escape the Chinese regime and the cultural genocide it was carrying out. We did not think twice before we welcomed the Tamils fleeing the Sinhalese government in Sri Lanka. So, why is it that when we can be so welcoming to these communities but cannot extend the same attitude of kindness to the Rohingya's? What makes the Rohingya's different? There is only one distinguishing factor and it shines as clear as day. (It seems that now religious affiliation takes precedence over humanitarian responsibility.)

“A broken immigration system means broken families and broken lives.” That is what our immigration system in its present state-broken. And if we don’t fix it soon enough, we will have irrevocable damage on our hands and conscience. Just like the United States of America did almost a century back.

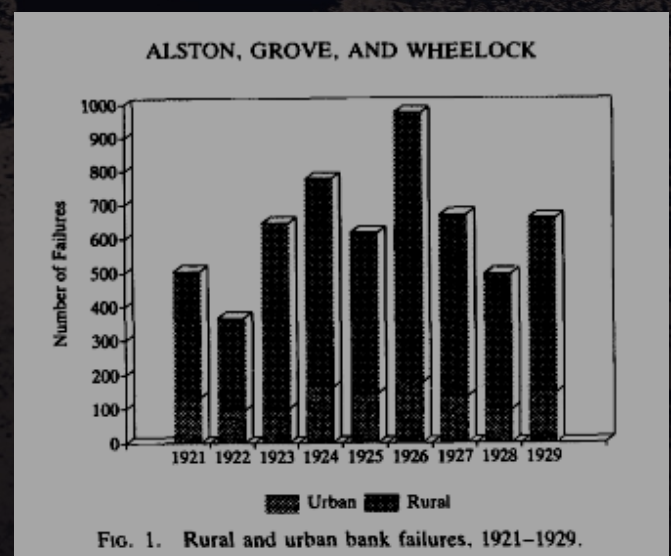
THE DARK SIDE OF THE 20S

BY VANSHIKA SOMANI AND
RHEA CHAUDHARY

People often poorly sum up the 1920s. Most people would tell tales of it being careless, vicious, and full of vice. The ragers, the illegal drinking, the secret bars, the dancing, and the jazz certainly paint an extremely ideal and outgoing life in one's mind. However, most people miss the bigger picture. The farmers in the United States had suffered from plowing millions of acres of land and slaughtering millions of pigs. The high demands of the Agricultural Adjustment Administration did not make it any easier for them. The prohibition of Chinese immigrants in Canada, the Ku Klux Klan, a racist party constantly denying interracial relationships and the immigration of people of color too made it a not-so-glamorous time for some. The saddening truth sometimes hides behind the curtain, fading amidst the perfect glamour of the parties and the cars.

The prohibition of drinking, ironically, resulted in further calamities. The law brought more disorder than any peace and most Americans didn't mind bootlegging and speakeasies. As a result of lack of employment, numerous men had begun joining criminal gangs and engaging in fights and battles with one another. Violence and theft of alcohol persisted till the end of the decade.

The First Red Scare, which initially began in 1917, made its mark in 1920 as it caused common hysteria from the seen threat of Bolshevism and anarchism. The Red Scare peaked in 1919 and 1920 towards the end of World War I. Anti-immigrant feelings and excessive nationalism had emerged from it. A fear grew among people that radicals were in the process of starting a revolution.



Ku Klux Klan, an American white supremacist terrorist group, formed in Pulaski in 1866 was classified as a terrorist organization in the year 1870. Towards the end of the Reconstruction era, the Klan had slowly dwindled into the shadows. In 1915, William Joseph Simmons brought the KKK back into existence. 50,000 members resided in Chicago and the Klan continued to heighten its terror against African-Americans, Jews, Catholics, and non-Nordic immigrants. Today, the Klan is active in 22 states amid fears that white supremacist movements may return.

The United States faced a temporary recession at the beginning of the 1920s. This led to a significant increase in the number of bank failures. Nearly 80% of these failures were confined to rural sections and farming regions. Agricultural income happened to be one of the chief reasons why banks failed. Failure rates exceeded in states which dealt with extensive agricultural acreage due to hardships faced during World War 1.

For most of the 1920s, the American farmers remained in debt. Prices fell and the need to purchase expensive machinery had grown. The AAA had listed crops they had to grow; wheat, cotton, corn, tobacco, rice, hogs, and milk, for the farmers to grow. Six million young pigs were slaughtered and farmers were plowing millions of acres of crops to meet the high demands of the AAA. Many people were unemployed and thousands starved. Soon, machinery was more expansively used, reducing the need for farm labor.

The roaring twenties were not nearly as 'roaring' as most people like to think of it. Many calamities resulted in the era being both - miserable and poor. These untold truths are often covered with emotions of vigor and laughter because sometimes that's what others would like to hear, the happy side of it. It's time we talk about the real stories and not the sugar-coated history of it.



DISUNITED NATIONS

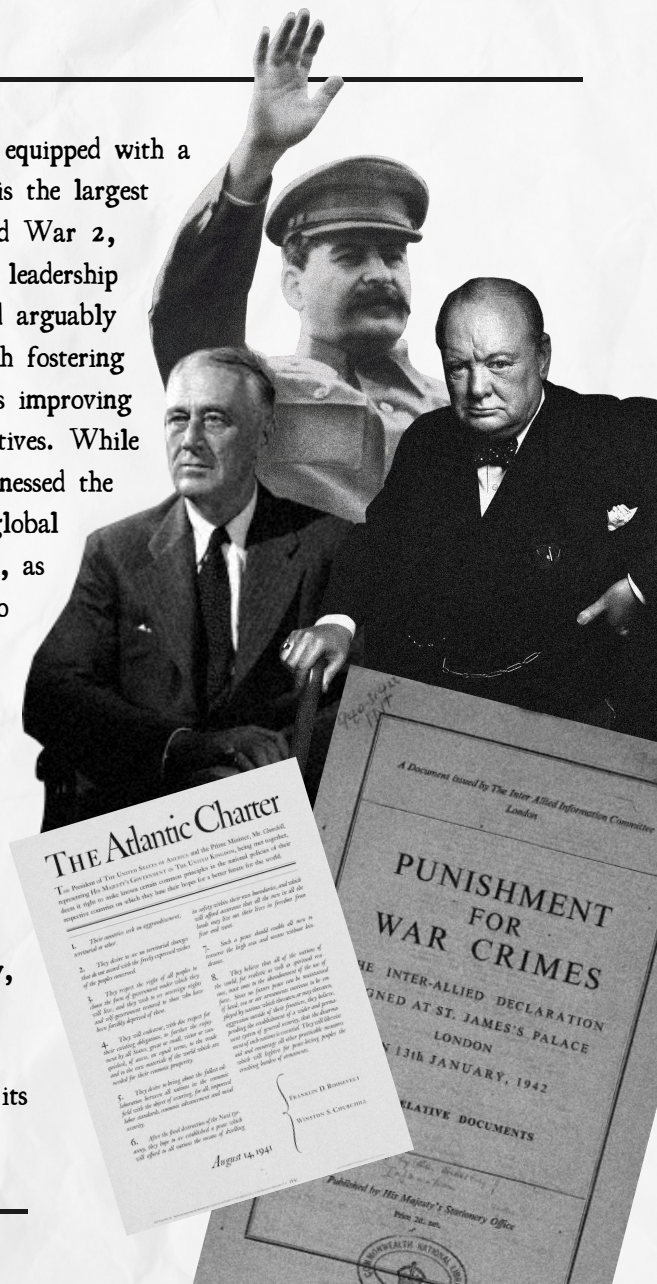
A closer look at the United Nations and its role in the 21st century when compared to its predecessor, the League of Nations. Has it become irrelevant as well?

By Kabir Burman

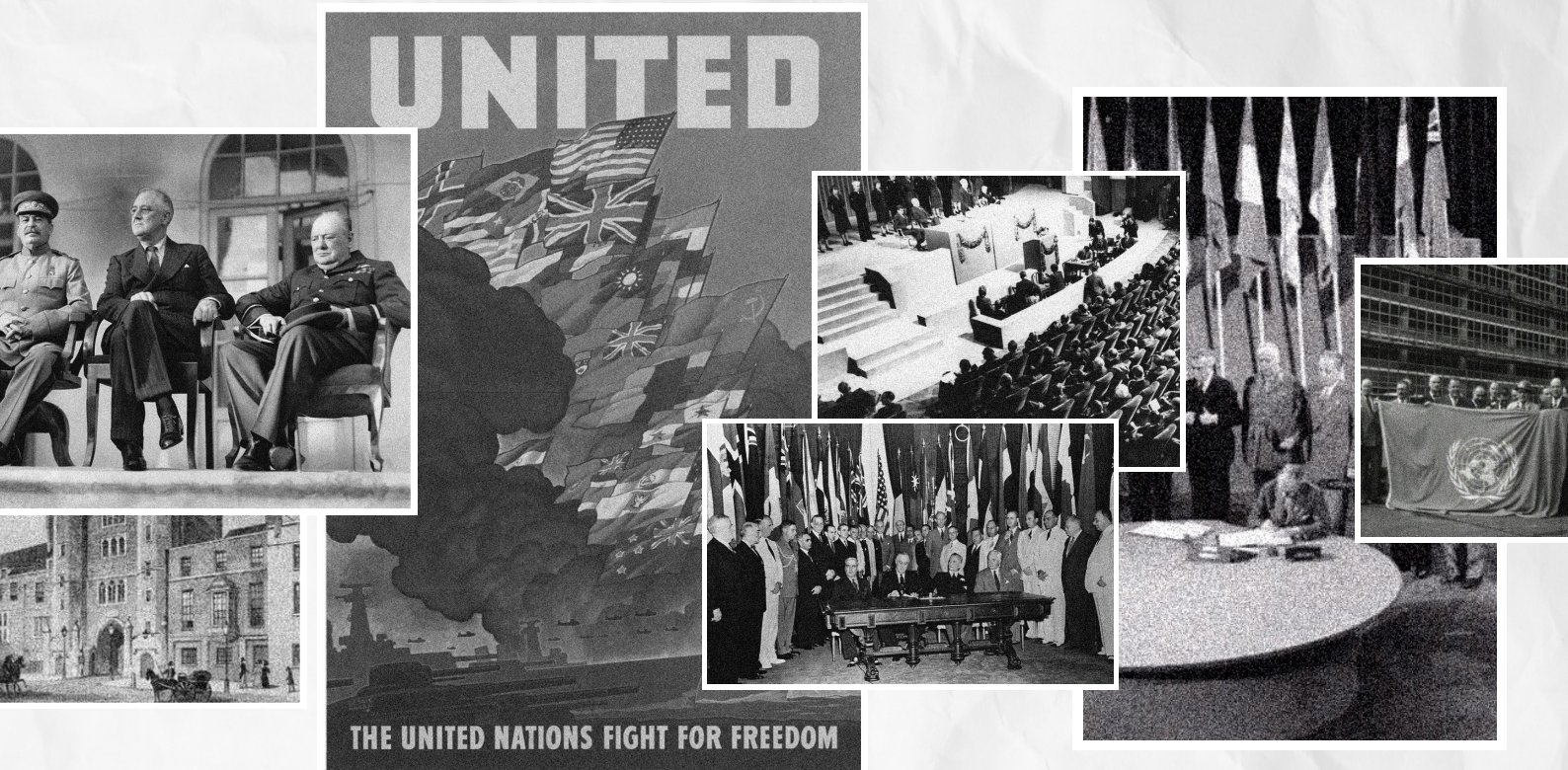
Gathering 193 nations, employing over 44,000 staff members and equipped with a biennial budget of almost 5.8 billion dollars; the United Nations is the largest international organisation. Signed and ratified in the aftermath of World War 2, the United Nations Charter created the most comprehensive global leadership programme. Today, it serves the role of the world's most powerful and arguably influential diplomatic forum, with the organisation tasked with fostering communication between member states to achieve global goals such as improving education, access to healthcare, gender equality, and many other initiatives. While these are aims that were included in the treaty, having had just witnessed the devastation of war; the body's primary objective was to achieve a global balance of peace between world powers to prevent future conflict. Yet, as world leaders and ambassadors convened last September in New York to attend the annual General Assembly celebrating the organisation's 75th anniversary, they posed against the background of a more divided and conflicted world unlike ever before- teetering on the edge of anarchy.

Forged by a collection of sagacious representatives, politicians, and leaders; the organisation reflected their determination to mould the second half of the 20th century unlike its first. They constructed laws to govern international relations and established institutions; wherein varying states would collaborate for the benefit of humanity, promote global cooperation and develop consensual global rules.

Yet, many were quick to criticise the idea by drawing comparisons to its doomed predecessor- the League of Nations.



Born from the embers of World War I, it was the first organisation of sovereign states designed to be universal and devoted to the settlement of disputes and the prevention of war. The brainchild of U.S. President Woodrow Wilson, it was supposed to bring new hope to a battle-scarred world. But from the very offset, the future appeared uncertain with the U.S. Congress voting against joining the League. With its moderating influence all but removed, Britain and France moved quickly to enforce crippling sanctions on Germany- a move that would prove to be fatal. As the League waded through the Great Depression, nationalism took hold in Europe with the rise of the Nazi Regime, thus, causing rising tensions within the continent. With global powers continuing to follow isolationist policies, the drums of war only grew louder; rendering the League impotent at first, later irrelevant.



Notwithstanding its founder's ambitions, as the years passed, the United Nations' purpose of international security was indeed in danger of what Winston Churchill and Franklin Delano Roosevelt likely considered unimaginable: passing away. Today, we are as divided now as at any time in generations, with an increase in nationalist agendas, rivalries between great powers, and the devaluation of diplomatic organisations such as the UN. However, the increasing number of institutional obituaries in the press are not without a certain degree of merit. If anything, the COVID-19 Pandemic has highlighted just how far the world has shifted from the ideals that once stitched member nations together. That trend has been long in the making with the UN increasingly taking a reactionary stance rather than being proactive, at times even appearing to be completely powerless.

Peacekeeping forces and programmes increasingly face severe criticism with failures such as the accusations of sexual abuse in the Congo, corruption in Iraq, and the spreading of cholera in Haiti. The global alliances didn't prevent genocide in Rwanda in 1994 or South Sudan in 2010. These catastrophes mainly draw origin from the failure of one principal organ, the Security Council. Many of its members, primarily the United States, Russia, and China, are increasingly absorbed in matters of their own interest. This discord between major powers has led to the UN failing to resolve the bloody conflict in Syria or the destruction and displacement of the Rohingya Muslims and the Yemeni Civil War. However, as Dag Hammarskjöld, the second Secretary-General of the U.N. famously once said:

*"The United Nations wasn't created to take mankind into paradise,
but rather, to save humanity from hell"*

After all, it was this same organisation that played a leading role in the Treaty on Nuclear Non-Proliferation, which remains in effect today. Furthermore, the efforts taken by the World Health organisation eradicated smallpox in 1980. And in 2018 alone, the World Bank committed nearly \$962 million to job programs seeking to reduce poverty around the globe.

In the end, the UN is but a mere reflection of our world, mirroring its inequalities, agreements, and divisions; incarnate in its hopes and aspirations and sometimes its frustrations or failures. By means of systemic reforms and sincere dedication, it may just yet be able to rise to meet the challenges of today. Though far from perfect, it exists to find solutions to the questions that matter most, only possible through the joint endeavour of all states. Thus, it is with confidence that I can say that it would be erroneous to describe the United Nations as irrelevant, rather, in stark

contrast, as
indispensable.



An offer they could not refuse.

By Kaavya Mundkur

Who would have thought that a failed law a hundred and one years ago would lay the foundation for organised crime? Through movies and media, we've been painted a picture of the unwavering power of the Italian Mafia in New York. An image of men who sit in a chair and propose 'an offer you cannot refuse', who with a simple word can decide who lives or dies, of men who play God. What if I told you that this wasn't the case? What if I said that the sicilian mafia was essentially a joke at the start? What have I told you if it weren't for Prohibition - there may not have been any of the crime families we've seen or heard of in New York?

I assure you my mind was also boggled by this prospect, but to understand it - let's set some context. Our story begins with Giuseppe Esposito. He and his six friends moved to America, in a seemingly standard action in 1881. Esposito and his friends became known as the original Sicilian mafioso. Shortly after their arrival they were arrested, but their work was done - the foundation for the mafia was set in New Orleans. Their work put forth the standard of an Italian-American mafia. With this in mind, the crime families from across Italy migrated to different parts of America - including New York. These families formed the several factions of the Italian mafia - that would one day be unified to form La Cosa Nostra.

Now while these families had immense power in Italy, their stature in America was hindered by the difficulties of their ethnicity. For the first two decades of the 20th century, there were small, almost insignificant and unrelated groups in New York. East Harlem, Williamsburg and Little Italy were the turfs for the different Italian-American Mafia family groups at the time. These families were nowhere near as powerful as the later La Cosa Nostra (which eventually came to be the official name of the mafia). This could be attributed to the fact that there weren't quite as many opportunities, coupled with the anti-Italian racism that existed at the time. As very clearly portrayed in 'The Godfather', the influx of Italian immigrants in the United States was far from welcomed by a lot of people. A combination of hostility, minimal opportunity and division amongst the factions eventually led to their power being limited.

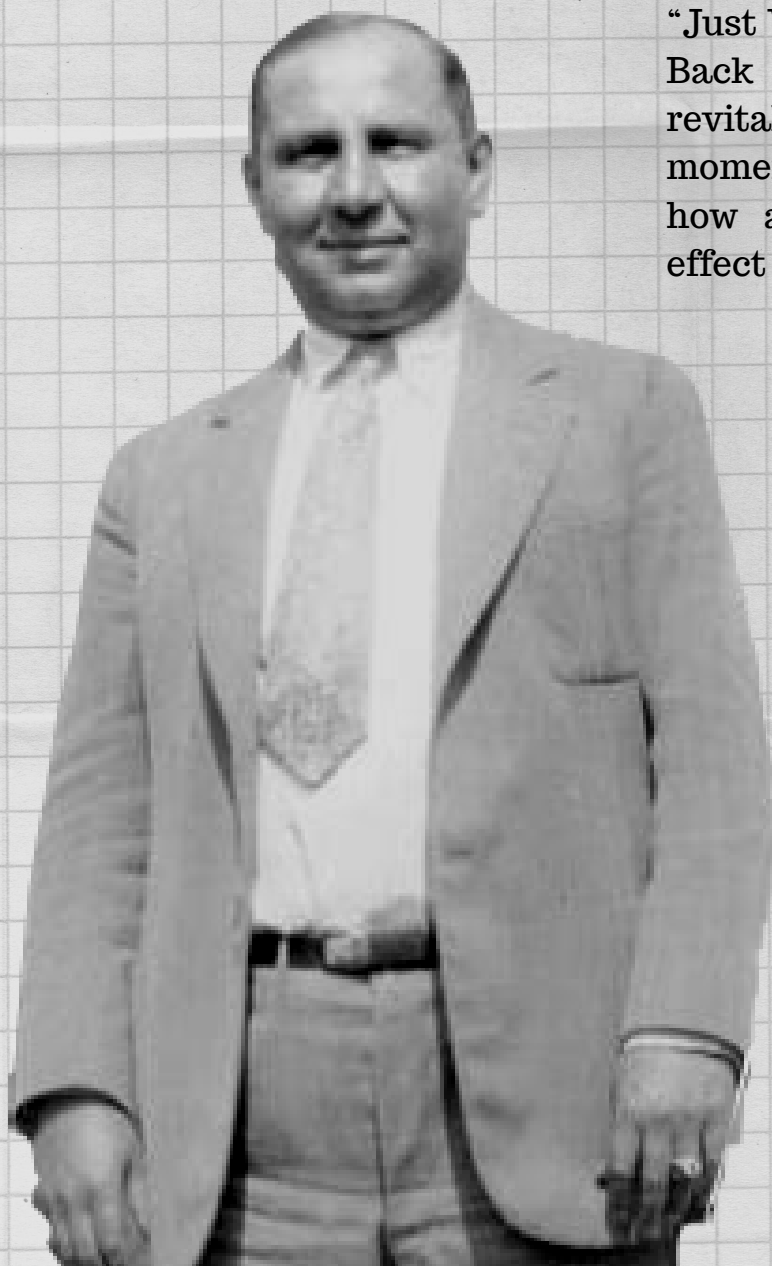


But as fate would have it, their luck was about to change. In 1920, the Congress of the United States of America imposed the Prohibition to curb the country's unbearable alcohol problem. The issue was - banning alcohol didn't stop the demand, and it just so happened that struggling crime families were more than willing to take up supply. The production of bootleg alcohol opened a whole other industry, and they controlled one of the most highly demanded commodities, with which came unimaginable power. Through this, they diversified into several other "fiscal endeavours".

As I mentioned there were several factions across the United States. The desire to maintain this power led to them being only further divided. For those of you aware of La Cosa Nostra's current story - there are five main families under one single Capo dei Capi (the head of all), but back then there were several separate factions. The two main powers - that would later fight in the Castellammarese War (the war that led to the Cosa Nostra we see today) - were the Masseria family and the Marzzano Family. As I explained, they became known for their bootleg liquor, eventually becoming the mafia similar to what we see in the Godfather.

"Just When I Think I'm Out, They Pull Me Back In". Alcohol and Prohibition revitalised a dying group. Like in many moments in history, this is a reminder of how a single decision has a butterfly effect that can last for years.

I highly doubt that the legislators in 1920 thought, for even a second, that their aim to rid America's alcohol problem, would lead to the formation of a group that would last for the decades to come despite the best effort of law enforcement agencies to quell the United States of Organised Crime. Prohibition truly was the offer the Sicilian Mafia could not refuse.



On Trial

By Mrunmayi Kamerkar

The State of Tennessee v. John Thomas Scopes [1925]

Defendant: John T. Scopes

Events leading up to trial: Scopes taught the theory of evolution at a public high school

Charge: Violation of the Butler Act [a state law which declared teaching any doctrine denying the divine creation of man as expressed in the Bible, unlawful]

Trial: Consideration of the law's constitutionality and argument on the validity of the theory was deemed inadmissible. The verdict relied solely on whether Scopes had taught evolution, which he admittedly had

Verdict: Scopes was convicted and fined \$100

Post-trial: In response to the appeal, the state Supreme Court upheld the constitutionality of the 1925 law

Aftermath: By 1929, six states had passed laws against teaching the theory of evolution.

The Scopes Trial highlighted a society caught between the pull of modernism and the clutches of the religious morals and values that had governed it for centuries. While there was a religious revival amongst conservative Christians primarily in rural settings, life in the cities was swept by liberalism and had little place for religion. Cinema, jazz, nightlife, the cultural phenomena characterising the cities were heavily criticised by traditionalists. People started looking towards science for answers and creating lives free of the conventions and expectations of religion, creating widespread tension in a world where many still lived governed by traditional and religious beliefs.



Commonwealth v. Sacco And Vanzetti [1920-27]

Defendants: Nicola Sacco and Bartolomeo Vanzetti

Events leading up to trial: Two men were shot to death and robbed of over \$15,000 in South Braintree, Massachusetts

Charge: Committing robbery and murder

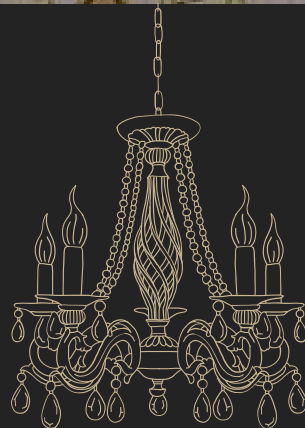
Trial: Sacco and Vanzetti were seated in a barred iron cage in the center of the court, justified by the supposed 'menace' they presented to American society. The evidence against them was mostly circumstantial, the ballistics evidence was inconclusive, none of the money was linked to them and many witnesses placed the two men elsewhere at the time of the robbery.

Verdict: Both were found guilty and sentenced to death

Post-Trial: All attempts for retrial on the ground of false identification failed. On November 18, 1925, Celestino Madeiros, convicted for a different murder, confessed that he had participated in the crime with the Joe Morelli gang. The state Supreme Court refused to overturn the verdict.

Aftermath: Protests commenced across the country. Sacco and Vanzetti, still maintaining their innocence, were executed on August 23, 1927. Their case has been revisited by the courts numerous times since the pair were executed, but no answer about their guilt or innocence has been reached.

The trial of Sacco and Vanzetti has long been deemed unjust. Their status as Italian immigrants and radical political views is suspected to have heavily influenced the verdict. Multiple factors including WWI, the Russian Revolution and widespread unrest contributed to tension that exemplified anti-immigrant as well as anti-radical attitudes during the 1920s. Across the globe this sentiment was fueled by the propagation of the rhetoric of a threat of invasion by 'foreign' people who would endanger the very existence of the national community.



Moore v. Dempsey

Defendants: 12 African-American farmers led by Frank Moore

Events leading up to trial: A group of African-American farmers formed an organization to combat the exploitative share-cropping system in Arkansas. White landowners and law enforcement officers attacked one of the group's meetings, which escalated to days of racial violence, that saw casualties on both sides. An investigative committee claimed the violence was the result of a planned violent uprising by the farmers. The defendants were tortured to confess or testify against others.

Trial: During the trial a mob swarmed the court building, shouting that if the accused black men were not sentenced to death, the mob would lynch them. The all-white jury debated the charges for less than eight minutes per man.

Verdict: All twelve were found guilty and sentenced to death

Post-trial: Moore and his co-defendants appealed to the Supreme Court for habeas relief, which it granted on the grounds of the violence and intimidation surrounding the trial. The sentences were then reduced from death to twelve years of imprisonment.

Aftermath: The case was a major legal victory for the NAACP (National Association for the Advancement of Colored People)

When it comes to racial division, the Roaring 20's saw both progress and setbacks. Although the ruling was overturned, Moore v. Dempsey characterises the rampant racial violence and discrimination during the era. The frequency of lynchings and race riots was alarmingly high. In cities, the roaring 20's provided minority groups with social and economic opportunity, yet there remained exclusion and discrimination in employment, as well as segregation in schools and public accommodations. The NAACP used federal courts to fight for due process, equal protection in criminal cases, and eliminating disenfranchisement, even lobbying extensively for a law against lynching. In fact, it was their work that played a crucial role in getting the Moore verdict reassessed. In addition, movements like the NNM and the Harlem Renaissance promoted a renewed sense of racial pride, economic independence, and progressive politics.



Gitlow V. New York [1925]

Defendants: Benjamin Gitlow

Events leading up to trial: Gitlow wrote, published, and distributed a pamphlet called the Left-wing Manifesto, which urged the establishment of socialism by strikes and class action

Charge: Violation of the law against criminal anarchy through anti-government and hateful speech

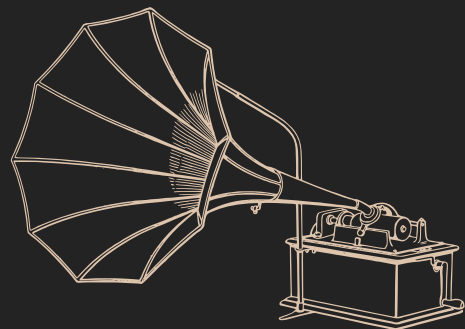
Trial: The defense argued that Gitlow was protected by the First Amendment since the pamphlet only urged abstract doctrine. No evidence was introduced that the pamphlet's publication had led to any unlawful action

Verdict: He was found guilty and sentenced to 5-10 years in prison

Post-trial: The Supreme Court upheld Gitlow's conviction after appeal. It ruled that it was constitutional to suppress Gitlow's right to free speech in that instance because the state had a right to protect its citizens from violence. In 1930 however, the Supreme Court reversed its decision

Aftermath: The trial laid the groundwork for civil rights claims that would reshape American culture in the following decades.

The Gitlow Trial was heavily dependent on the political atmosphere of the time. In the United States especially, there was a newfound emphasis on political organisation being more business oriented and a widespread embrace of capitalism and consumerism. As a result, tensions between socialism and capitalism had already started to emerge. This conflict was present across Europe as well, with left wing revolutionary groups emerging and engaging in clashes. The political atmosphere in Europe was far more volatile, however, both were characterised by an intense fear and hatred towards the left. Furthermore, political views, even those that openly dissented the government, played a significant role in culture at the time. The period saw an upsurge in the use of art and media to convey political opinions. The way this was dealt with varied, however its presence was widespread.



DADAISM

By Lavanya Ranjan

Introduction

Artists felt that the First World War questioned every aspect capable of starting then prolonging society – including its art. Their aim was to destroy traditional values in art and to create new art to replace the old.

Including being anti-war, Dada was also anti-bourgeois and was politically aligned with the novel left. The founding father of Dada was a writer, Hugo Ball. In 1916 he started a satirical nightclub in Zurich, known as the Cabaret Voltaire, and a magazine which, Ball had written, 'will bear the name "Dada"'. 'Dada, Dada, Dada, Dada.' This was the first of the many Dada publications. Dada became a world movement and eventually formed the idea of Surrealism in Paris after the war.

Dada wasn't a method of art like Cubism or Fauvism; it was more a protest movement with an anti-establishment manifesto.

Features

- Corrosive, confrontational, provocative type of art
- Used elements of automatism and incidental art
- Used physical elements and tangible artworks to reality
- It was more of a protest movement
- Highly satirical in nature
- Sought to offend than to impress
- Believed that the idea behind the art is the physical results of the artwork itself

objects from the real world to relate its
than a style of art

more important than

When

The grand opening of the first Dada exhibition - the International Dada Fair - was in Berlin on 5th June 1920. In spite of the very fact that Surrealism as far as anyone knows became out of or exceeded Dada in Paris, the two movements originated from different timeframes and social settings. Dada was a wartime movement, established amidst a universal butcher of youth, driven by a deceitful and inept class of elites.

In spite of the very fact that the Dada artists promoted themselves art," the outcasts in Zurich were against conventional art and its standards.

as being "hostile to

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2. Unknown. "Dadaism - Art and Anti Art." *Arty Factory* www.artyfactory.com/art_appreciation/art_movements/dadaism.htm.

Why

Dada was the first calculated artistic movement where the focus of the artists wasn't on making stylishly satisfying paintings but on making works that regularly overturned middle-class sensibilities. They produced troublesome inquiries regarding society and the work of the artist, and as a result the motivation behind the art.

Dada restricted the standards of elite-class culture to the point where the movement was scarcely for itself: "Dada is anti-Dada," they frequently cried.

Famous Artists

1. Marcel Duchamp
"I don't believe in art, I believe in artists."
1. Man Ray
"My works were designed to amuse, annoy, bewilder, mystify and inspire reflection."
1. Joan Miro
"I try to apply colour like words that shape poems, like notes that shape music."
1. Jean Arp
"Often the hand grasps more quickly than the head."
1. Max Ernst
"Art has nothing to do with taste."

Films and Literature

Members of the Dada cultural and art movement began to experiment with film as a way to disseminate their stylistic partialities and cultural values through a replacement medium freed from cultural respectability and aesthetic pretension. The Dadaists sought to liberate their audience from the cultural allegiances, prejudices, and norms of thinking that, in their view, had been largely liable for the catastrophes of World War I.

Dadaist films didn't seek to lure their viewers into the cinematic illusion. Instead, Dadaists employed unconventional methods so as to alienate the audience members and to supply the space with which to reflect upon the meta-artistic (and anti-artistic) quality of their productions. Film enabled the Dadaists to distort reality, motion, and perspective; it revealed familiar things in radically unfamiliar but persuasive new shapes.

Given below are some features of Dadaist literature:

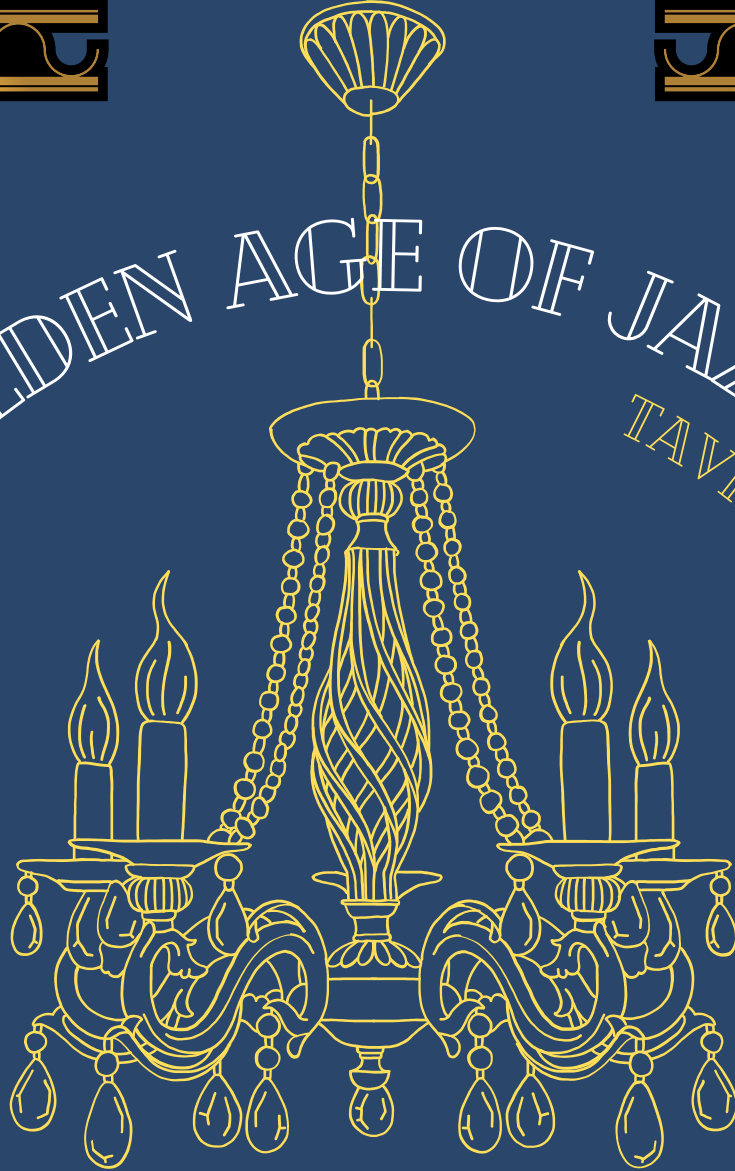
- Humour
- Whimsical and nonsensical feel
- Artistic freedom
- Emotional reaction
- Irrationalism and spontaneity

3. "Characteristics Of Dadaism Art." ATX Fine Arts,
www.atxfinearts.com/blogs/news/characteristics-of-dadaism-art.

4. Unknown, Author. "Dadaism in Film." *Dadaism in Film - Routledge Encyclopedia of Modernism*, 2017,
www.rem.routledge.com/articles/dadaism-in-film.

THE GOLDEN AGE OF JAZZ MUSIC

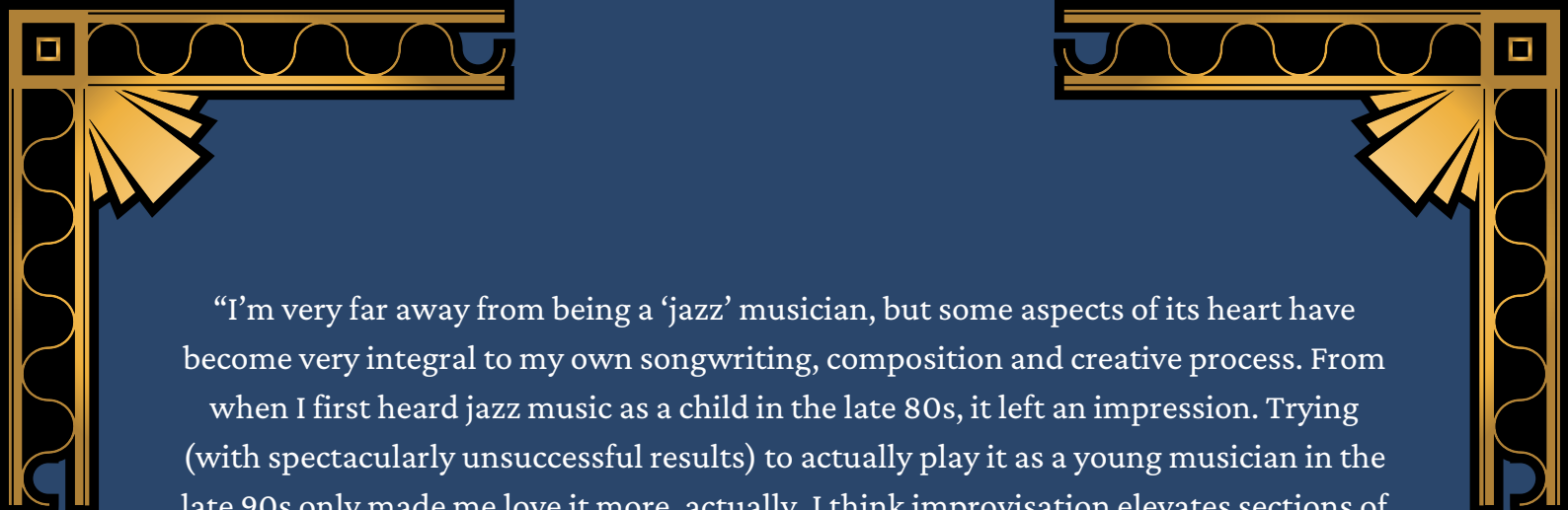
TAVISHI N.



An interview with Bruce Lee Mani, lead singer of Bangalore-based rock band 'Thermal and a Quarter', and Vivin Anand, a grade 10 student from Inventure Academy.

America in the 1920s was the face of progression and transition into what we know as the 'modern' era of music. Jazz, in particular, was popularised during the decade. In addition to the movement in musical style, there was a literal movement with every musician trying to move out of New Orleans, where jazz originated, and into larger, more progressive cities like New York. Jazz flourished, with artists like Duke Ellington and Louis Armstrong making their mark. The genre is still present today and holds influence over modern musicians.






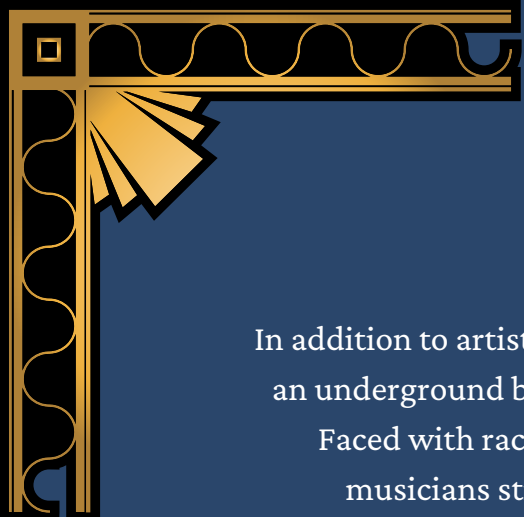
“I’m very far away from being a ‘jazz’ musician, but some aspects of its heart have become very integral to my own songwriting, composition and creative process. From when I first heard jazz music as a child in the late 80s, it left an impression. Trying (with spectacularly unsuccessful results) to actually play it as a young musician in the late 90s only made me love it more, actually. I think improvisation elevates sections of music more than anything else can - so yes, jazz has been a steady (if critical) friend over the years, offering challenges, ideas, inspiration and more.” says Bruce Lee Mani.

Vivin adds, “The genre as a whole has definitely impacted the way I play music, and I think it impacts every single musician either directly or indirectly. Mainly, it's changed the way that I approach music giving the possibility of rapid key changes, modulations and odd time signatures, and it's helped me become a more technical guitarist.”

Looking back at music in the 20s and comparing it to the musicians of our generation, I feel as though today’s musicians lack the sustenance and musicianship that prevents them from creating a similar footprint to musicians 80-90 years ago.

Bruce however disagrees. “ I’d hesitate to say that musicians across the last 20-30 years are as ‘forgettable’ as you present; I think from Kurt Cobain to Chad Benington, from Jay-Z to Bjork, from Taylor Swift to Tracy Chapman - musicians have made lasting impressions in various ways. Again, there’s a LOT to unpack here. Pre-internet, gaining access to the mechanism of production and distribution was a huge privilege - earned by sheer talent, hard work, money, influence or some combination thereof. In the 21st century, the relative democratization of production and distribution (i.e. you no longer need a record company to do that for you) have also meant that the sheer volume of creative work that is available to the public is exponentially larger and becoming more so every day!” With such a massive glut of creative expression, it’s natural that only a smaller fraction can achieve ‘super stardom’. That shouldn’t take away from its intrinsic value. Yes, sustainability is an issue in this milieu, but musicianship is never in question,” he states.





In addition to artists fighting for their place in the music industry, there was an underground battle being fought due to Jazz's African-American roots.

Faced with racism, injustice and extreme discrimination, black jazz musicians struggled to utilise the stepping stone created by the popularisation of the genre due to constant exclusion and impartiality.

On asking Bruce if he believes this prejudice still exists, he replies, “Yes, it still sadly does. It’s changed and morphed in various ways, but that deep-seated fear, distrust and dehumanization of those perceived as ‘other’ continue to be a large-scale problem, and not just between black and white people. And you know what the uncanny (and perhaps horrible) thing is? This ugliness, this injustice, this blatant unfairness and downright ‘wrongness’ - only makes the music better.

Loaded with pain, outrage, hurt, courage, strength, love and determination as it is, the art ascends and expands. Surely there are better ways to do this, but we’re perhaps quite far from being evolved enough as a species to figure that out. It’s like the art evolved by itself, apart from us.”

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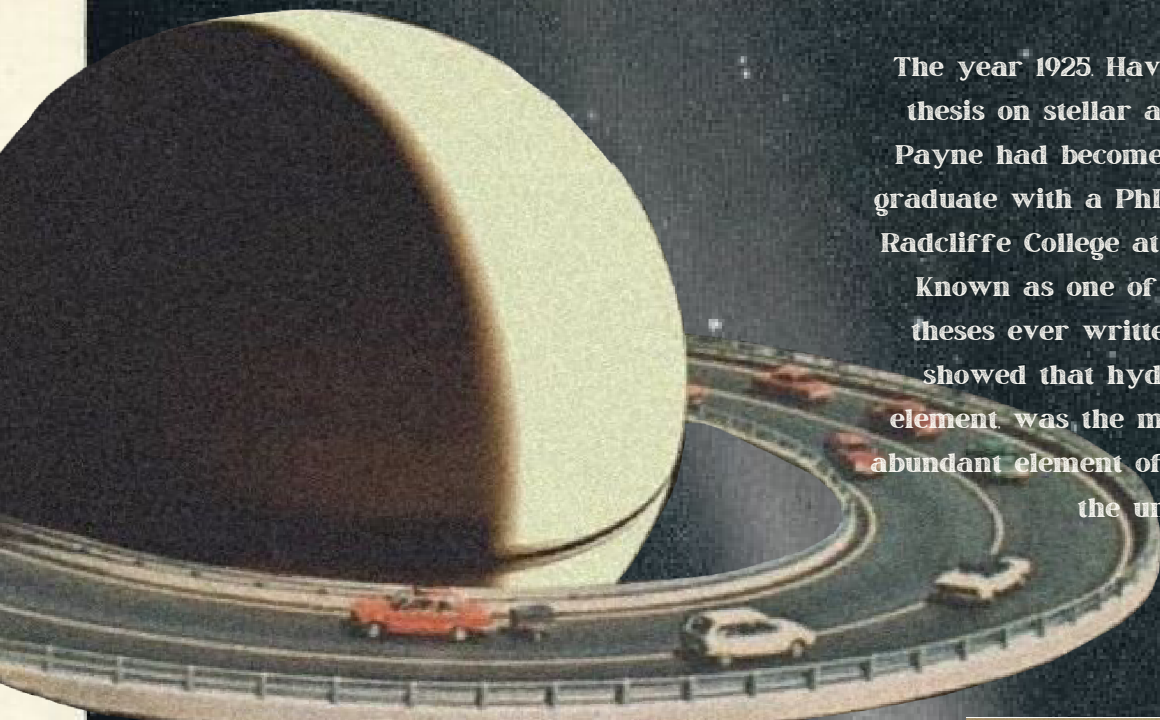
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Written in the Stars

By Mihir Saripalli



The year 1925. Having just written her thesis on stellar atmospheres, Cecilia Payne had become the first person to graduate with a PhD in astronomy from Radcliffe College at Harvard University. Known as one of the most brilliant theses ever written in astronomy, it showed that hydrogen, the lightest element, was the most overwhelmingly abundant element of the stars and hence the universe.

This discovery contradicted the common scientific belief at the time – that stars had the same elemental composition as the earth, which is mainly composed of heavier elements such as metals. For this reason, Astronomer Henry Russell discouraged Payne from presenting her findings. Russell then went on to realize that Payne was indeed correct about the stars, and 4 years later presented the same results – derived in a different manner – that were accepted into the scientific community. Although he acknowledged Paynes work in his publication, he is often given credit for her discoveries.

HARVARD OBSERVATORY MONOGRAPHS
HARLOW SHAPLEY, EDITOR

No. 1

STELLAR ATMOSPHERES

A CONTRIBUTION TO THE OBSERVATIONAL
STUDY OF HIGH TEMPERATURE IN THE
REVERSING LAYERS OF STARS

BY

CECILIA H. PAYNE

96363

Fig 1 Image of Thesis

A few years later, scientists came up with an explanation for the reason the sun shines – only possible because of Paynes initial discovery. They found that the hydrogen in the sun reaches extremely high temperatures high enough to ionize hydrogen atoms that is remove their electrons. This combination of ionized atoms and electrons is called a plasma – the fourth state of matter. There are two isotopes of hydrogen in the suns core deuterium and tritium. The ionized nuclei of these atoms speed around in random motion sometimes colliding and fusing. When a deuterium nucleus fuses with a tritium nucleus a helium nucleus is formed giving out one neutron. The combined mass of the reactants is larger than the mass of the helium produced and the extra mass is converted into energy – lots of it. We see and feel it every day in the form of heat and light.

It didnt take long for scientists to realize that we could duplicate this process on Earth – achieving unlimited amounts of clean energy from nuclear fusion – and hence began fusion power research. In the 1960s, a reaction chamber known as a tokamak was invented consisting of a donut-shaped vacuum. Tokamaks can host plasmas at high temperatures and pressures and scientists can control these plasmas using powerful magnets. Essentially, they are used to simulate the conditions of stars to facilitate the nuclear fusion of deuterium and tritium, the energy from which can be harvested.

Sounds great right? However, we aren't powering our cities with nuclear fusion donuts yet because we have not produced net energy from the process, meaning that the energy supplied to keep the process going is greater than its energy output. But there is hope, and it comes in the form of the ITER. The International Thermonuclear Experimental Reactor (ITER) is the most ambitious fusion project to date, consisting of the largest tokamak ever built. Scientists have designed it to produce ten times the energy it is supplied. ITER plans to produce its first plasma in 2025 and start producing energy in another ten years.

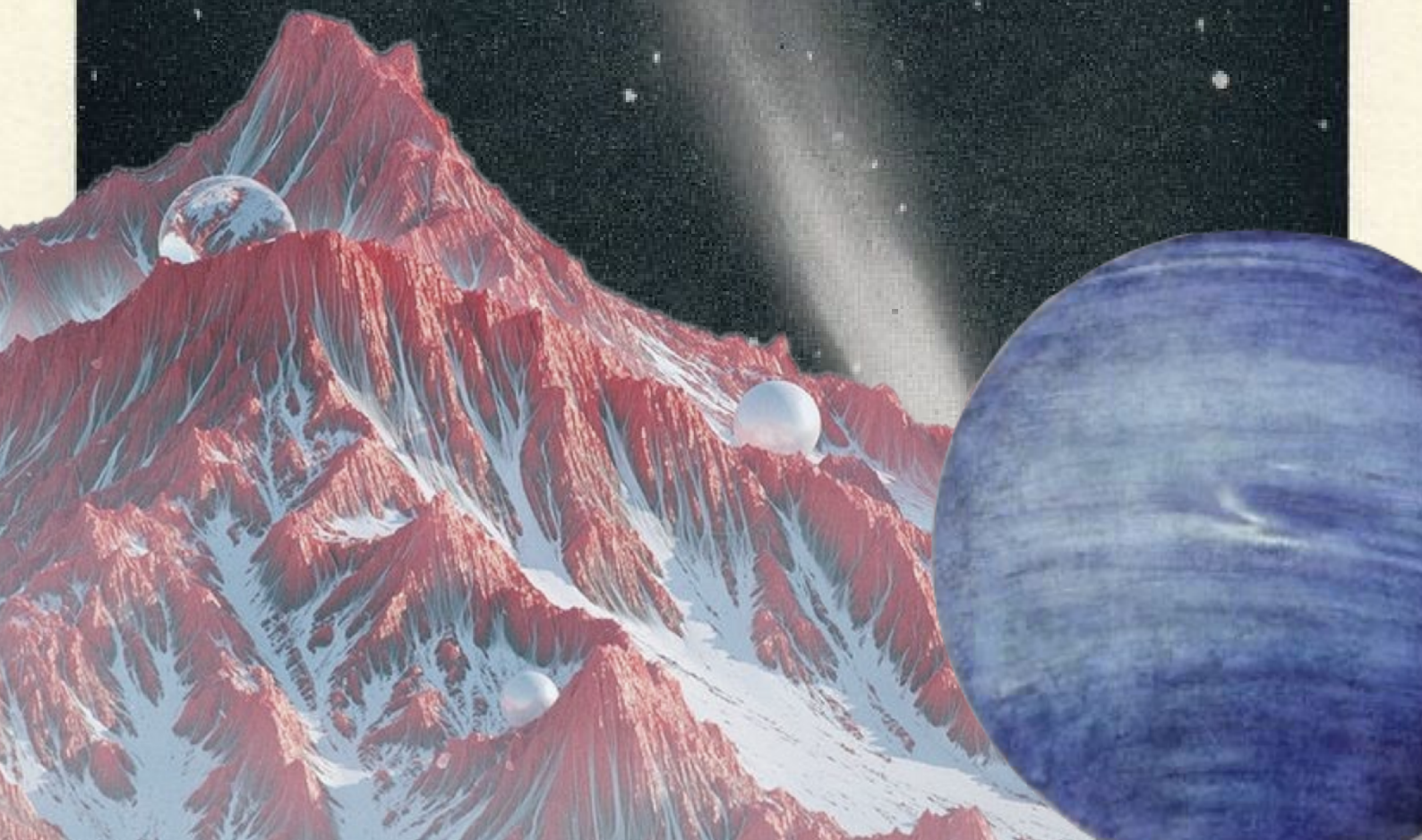


Once it is demonstrated that fusion is a safe and effective process it will revolutionize the way we produce energy. To date, scientists have not developed a completely renewable source of energy, and fusion energy seems like the most promising candidate. There is no doubt that it is clean producing zero harmful by-products – no carbon dioxide, no radioactive waste. The raw materials, deuterium and tritium, can also be obtained without much difficulty.



Fig 2 Image of ITER Under Construction

To think that Cecilia Paynes hushed up discovery all the way back in 1925 paved the way for nuclear fusion research as we know it is astounding. The roaring twenties were clearly not only times defined by economic prosperity and cultural diversity, but also by scientific breakthroughs that shaped the progression of mankind.



THE DISCOVERY OF INSULIN

Written By Diya Kakkar

What do we imagine when we think of the 1920s? Is it women wearing sequined dresses? Or is it the lively jazz music that filled every corridor? The roaring twenties was a time for celebration of life, people lived it to the best of their ability.

This celebration did not touch every home. Children suffered from unexplainable weight loss, frequent urination, irritability, blurry vision, and fruity breath. Their parents scrambled to take them to the doctors. Their children were diagnosed with type 1 diabetes, at the time it was akin to a death sentence. Doctors “recommended” starving and dieting, a shot in the dark. Diabetes had a rapid onset in children as compared to adults.

While children were entering a diabetic coma, 4 men were hard at work trying to find a cure. By 1920 scientists had discovered the root cause of type 1 diabetes: when the insulin-producing cells in the pancreas (beta cells) were destroyed. In October 1920, Frederick Banting realised that the insulin-producing cells had a longer lifespan than that of the remaining cells. Banting theorised that if he could remove the insulin in such a manner where the pancreas is broken down leaving only beta cells. Banting was not a scientist so he approached professor John Macleod and Charles Best at the University of Toronto for help.

Six months later Best, Macleod and Banting started research on animals. Their first step was to figure out how to remove insulin from a dog's pancreas. They first tied off the pancreatic duct of a dog (it would kill other substances in the pancreas, even the insulin, although the islet cells would remain unharmed). The extract obtained would be given to a dog that does not produce any insulin. They regularly measured the insulin levels of the dog who received the extract. The animal trials were successful.

The trio had to bring in biochemist James Collip to begin human trials as insulin had to be purified before it could be injected into humans. To purify, the extracted insulin was taken from the pancreas of cattle.





In January 1922, a 14-year-old boy Leonard Thompson who was dying from type 1 diabetes, was the first-ever person to receive the purified extract. 24 hours after receiving the extract Leonard's high blood sugar levels dropped.

Over the moon with the success of insulin, the group went to the ward for children dying from diabetic ketoacidosis, they injected the extract into all of the children, by the time they reached the last dying child the first one awoke from their coma. The families were in awe that this miracle drug was able to bring their children back from the brink of death.

News of this miracle drug spread far and wide, the company Eli Lilly started producing insulin on a large scale. Insulin extracted from cattle and pigs has saved millions of lives. Scientists attempted to synthesise insulin from E. coli bacteria. Common side effects of this drug are allergies, abscess, and high levels of ketones.

In 1923 the group won a Nobel Prize in Physiology or Medicine. It's been hundred years since this drug was discovered, so what's next? Scientists are working hard on coming up with different uses for insulin. One thing is for sure insulin has saved many people's lives.

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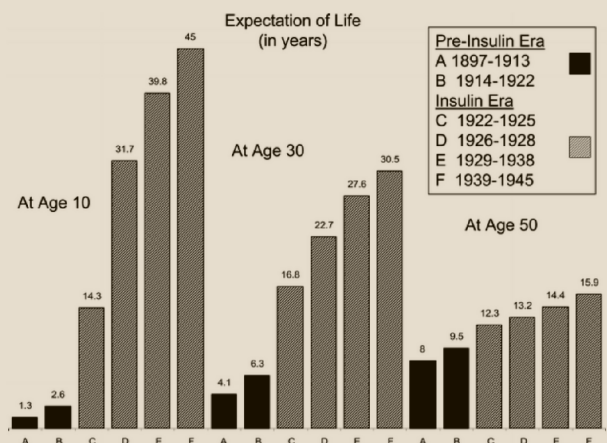
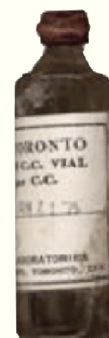
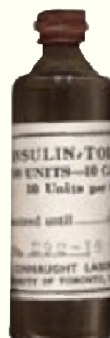


Fig: Life expectancy for people s



SCIENTIFIC



BREAKTHROUGHS

By Devashree Gupta

The 1920s were a time of spectacular innovations that shaped the lifestyle we lead today. From toasters to band-aids, this decade was home to several of the devices we use everyday.



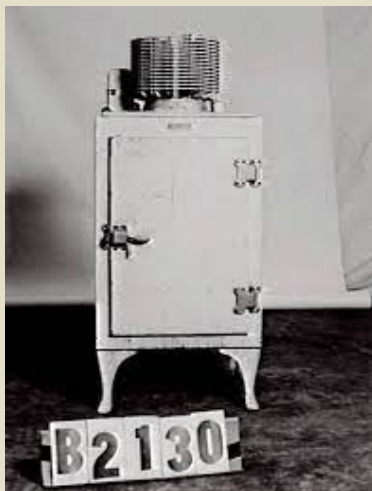
This first invention brought cinema to homes, it is a million-dollar industry and our chief source of entertainment: the television. Most of us have grown up watching TV. However, Philo Taylor Farnsworth, inventor of the electronic television did not even have electricity till 14 years of age. At the young age of 21, Farnsworth scanned and developed images on a television screen. While only a line was scanned and displayed at first, the young inventor became famous for displaying a dollar sign next as his investors asked, "When are we going to see some dollars in this thing, Farnsworth?" This was the basis of the electronic television that soon saw its first program, the Queen's Messenger, in 1928.

Another household necessity that comes in all varieties is the vacuum cleaner. Although the concept for this device arose in the 19th century, William Henry Hoover redesigned the vacuum cleaner in the 1920s. He placed it in a steel box and included disposal filter bags. Prior to this, Hubert Cecil Booth, the father of powered suction, made the vacuum portable. Both these men redefined the convenience with which people used the machine, and it became increasingly popular in every home.

Blending its way into the groundwork of modern cooking, the electric blender was developed in 1922. Stephen Poplawski, the inventor of this kitchen gadget, added a motor and a rotating blade to a container to make soda fountain drinks. Since then, the blender made its way into every kitchen and diner all around the world.



Have you ever been cutting vegetables in the kitchen and accidentally sliced yourself? You immediately reach for a band-aid, right? Well, in 1920, Josephine Dixon was facing the same troubles but did not have a band-aid. Her husband Earle, who was a cotton buyer for Johnson and Johnson, wanted to help out. After many weeks of cuts and bruises, Earle Dickinson took adhesive tape and cotton and crinoline to make a self-applicable band-aid. An invention born out of pure convenience, Earle Dickson took the idea to James Wood Johnson, and the product was instantly commercialized. In 1924, band-aids were mass-produced, and by 1926, they were sold in tin boxes as a marketing strategy to increase sales. The same year, Johnson and Johnson received a patent for it, thus now they are the only producers of the product.



In the 1920s, as this invention gained tremendous popularity, it too gained many different names: the monitor-top, Frigidaire, refrigerator to name a few. During the former half of the decade, only the wealthiest owned refrigerators as they cost a whopping 1000 USD. Soon, however, two Swedish inventors modified the design, to engineer an absorption refrigerator. This dwindled the price. By 1927, this common kitchen household was hitting the markets all over the United States. They used either sulfur dioxide or methyl formate as the refrigerant, making the device a little cheaper. A decade later sales grew to 6 million.

The inventions of the 1920s provided us with the comfort, convenience and even safety with which we lead our lives today. They exist in every house, and we owe it all to the inventors of that time.

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ATTITUDE TOWARDS MENTAL ILLNESS



BY AKANKSHA VELATH

Mental disorders and illness were not completely understood up until the 20th Century. What is now classified as 'mental illness' was earlier viewed as a form of demonic possession and religious punishment. The victims were said to be possessed by evil spirits and associated with witchcraft. Hence most of the ailments included the use of amulets and charms, exorcism, malnutrition or unsuitable medications. The stigma around this topic as well as has discrimination against people with mental illnesses has been observed throughout history and across cultures. Mentally ill patients were outcast from society, left to fend for themselves. Mental illness has been observed throughout history, except we did not have the names and diagnoses for specific disorders. It was in the 1920s that hysteria, shell shock, psychosis, and, in some cases, 'demonic possession' was being identified and treated, conditions which are now referred to as depression, post-traumatic stress disorder (PTSD), and bipolar disorder. Due to the mental impacts of World War 1, society finally acknowledged the existence of mental illness and doctors started to treat these conditions. Hence the 1920s was a monumental period for the field of psychology.

Renowned Canadian historian Helen B. McCartney suggested that the first World war was a crucial turning point in public understanding of mental health. The soldier's misconception of the idea and experience of war caused a devastating effect on the soldiers who participated. It led to a massive outbreak of psychosis in the 1920s, where people suffered intense physical and mental trauma. The major symptoms included impaired sight and hearing, confusion, nightmares, fatigue and tremor. This came to be known as the 'shell shock syndrome', which in today's world would fall under the bracket of PTSD. The name was derived from the injurious effect of explosive shells that were used in the war. This syndrome was extremely confusing for those who were not aware of mental illnesses. With people experiencing this in thousands, society could no longer hold on to the assumption of mental disorders being a form of demonic possession, or a consequence of cowardice or malingering, that could be addressed by military discipline. This massive amount of psychiatric patients led to therapeutic advances in psychiatric care.

The concept of psychoanalysis originated in the 1920s, mainly from the work of Sigmund Freud. Psychoanalysis is a system of psychological theory and therapy that aims to treat mental disorders by investigating the interaction of conscious and unconscious elements in the mind and bringing repressed fears and conflicts into the conscious mind by techniques such as dream interpretation and free association. This brought about a practice known as psychotherapy-defined as the treatment of individual mental and emotional problems. These led to further exploration resulting in developments and practices in healthcare. Other methods to address mental health concerns were also introduced such as electroconvulsive therapy, antipsychotic drugs and other medications as well as lobotomy and other forms of psychosurgery.

Apart from the Shell Shock Syndrome and psychoanalysis, there were a few significant, well-known experiments that are still remembered today. One such experiment was the Little Albert Experiment, which advanced the knowledge that existed on phobias. A phobia is an irrational fear, a fear that is out of proportion to the danger. The experimenters Watson and Rayner portrayed that classical conditioning could be used to create a phobia.

The events of the 1920s had such an impact on the field of psychotherapy that the common conceptions that we have of therapy today originated during this period. For example, 'talk therapy' or verbal therapy was introduced by Sigmund Freud as one of the Freudian therapeutic techniques, called the "talking cure." The image of the "psychiatrist's couch" that today is synonymous with the treatment given by any therapist, originated here as well. The first psychoanalyst's couch was a Victorian day-bed - reportedly given as a gift to Sigmund Freud by a grateful female patient, Madame Benvenisti. Although many of the treatments were ethically and morally wrong, it was a starting point, where the treatments became more effective and humane as a result of our evolved perceptions. Mental Health America produced a set of model commitment laws, which were subsequently incorporated into the statutes of several states. When the 20th century came around, society finally acknowledged the existence of mental illness and doctors started to treat these conditions. Yet, society's perceptions of mental health concerns still had a long way to go.



THE HARLEM RENAISSANCE: A TIMELINE OF PLAYS AND PUBLISHINGS

By: Vanshika Somani
& Rhea Chaudhary

1918

Marcus Garvey, a Jamaican nationalist, publishes Negro World, (a newspaper promoting African culture).

1919

Claude McKay publishes his poem 'If We Must Die'. This heartfelt poem was written against the anti-black riots that broke out across the United States.

*"Like men we'll face the murderous, cowardly pack
Pressed to the wall, dying, but fighting back!"*
Jessie Redmon Fauset becomes the literary editor of the NAACP's (The National Association for the Advancement of Colored People) publication, The Crisis.

Pressed to the wall,
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(The National
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People) publication, The
Crisis.

1920

O'Neill's 'The Emperor Jones' (play by American dramatist) starring Charles Gilpin, opens at the Provincetown Playhouse, in November.

Publications:

['Spring in New Hampshire'. Claude McKay]
['Darkwater' Du Bois]

The 135th Street Branch of
the New York Public Library
exhibits paintings and sculptures
by Tanner, Meta Vaux
Warrick Fuller, William
Edward Scott, and Laura
Wheeler Waring.
Publications:
[Social History of the
American Negro, Benjamin
Brawley]

1921

'Shuffle Along' by Noble Sissle and Eubie Blake, the first musical revue written and performed by African Americans, opens May 22nd, at Broadway's David Belasco Theater. It lays the foundation for Jazz music.

Publications:

[Social History of the American Negro, Benjamin Brawley]

1922

Claude McKay publishes *Harlem Shadows*, his first volume of poetry. The collection is considered the first major text of the Harlem Renaissance.

Other Publications:

[*The Book of American Negro Poetry*, James Weldon Johnson]

Jean Toomer's 'Cane', about the African American experience, is published and is considered to be the literary masterpiece of the Harlem Renaissance

1923

Charles Spurgeon Johnson, a leader in race relations, is the editor for 'Opportunity: A journal of Negro Life' magazine.

National Ethiopian Art Players stage 'The Chip Woman's Fortune' by Willis Richardson, the first serious play by a black writer on Broadway, in May.

Jean Toomer's 'Cane', about the African American experience, is published and is considered to be the literary masterpiece of the Harlem Renaissance

1924

As editor of *Opportunity*, Johnson hosts a dinner at the Civic Club in New York City, bringing black writers and white publishers together on March 21st. This dinner is considered the official launching of the Harlem Renaissance. Jesse Fauset (editor from 1919 to 1926 of the literary section of *The Crisis*) hosts evening gatherings for the black intellectuals of Harlem: artists, thinkers, writers.

Dorothy Randolph Peterson uses her father's Brooklyn home for literary salons.

Paul Robeson stars in O'Neill's 'All God's Chillun Got Wings' on May 15th.

Other Publications
[*The Gift of Black Folk*, Du Bois]
[*There is Confusion*, Jessie Fauset]
[*Aims and Objects for a Solution of the Negro Problem Outlined*], Marcus Garvey]
[*The Fire in the Flint*, Walter White]

1925

The literary magazine *Survey Graphic* publishes a special issue, *Harlem: Mecca of the New Negro*, an anthology of Black writers.

Jean Toomer lectures on Gurdjieff's methods in Harlem.

Toomer's appearance and his new attitude toward life and art.

The lectures attracted stars of the Harlem Renaissance.

Opportunity holds its first literary awards dinner; winners include Langston Hughes, Countee Cullen, and Zora Neale Hurston.

The first *Crisis* awards ceremony is held at the Renaissance Casino; Countee Cullen wins first prize.

Other publications:
[*Porgy*, DuBose Heyward]
[*The New Negro*, Alain Locke]
[*Dark Laughter*, Sherwood Anderson]
[*Color*, Countee Cullen]

1926

The Harmon Foundation began awarding prizes for visual arts as well as literature.

An American literary artistic magazine, *Fire!!* came into existence. Hughes, Wallace Thurman, Zora Neale Hurston, Aaron Douglas, and Richard Bruce Nugent are founding editors of the magazine. However, the magazine shut down after just its first issue due to financial complications.

Publications:

[*The Weary Blues*, Langston Hughes]

[*The New Negro*, an expanded version of *Survey Graphic's*, *Harlem* issue, by Locke]

James Weldon Johnson publishes a collection of 'God's Trombones'. It is inspired by the teachings of African-American preachers.

Ethel Waters, an American singer and actress, became the first black woman to unify Broadway's theater district.

Other Publications:

[*Negro Drawings*, Migue, Covarrubias]

[*Ballad of the Brown Girl*, Countee Cullen]

[*Caroling Dusk*, Countee Cullen]

[*Fine Clothes to the Jew*, Langston Hughes]

Claude McKay publishes his first novel 'Home to Harlem', one of the most widely read novels written by an African American in 1928.

Other publications:

[*Harlem: A Forum of Negro Life*, Wallace Thurman]



Other publications:

[*Harlem: A Forum of Negro Life*, Wallace Thurman]

[*The Dark Princess*, Du Bois]

[*The Walls of Jericho*, Rudolph Fisher]

[*Quicksand*, Rudolph Fisher]

[*Plum Bun*, Jessie Fauset]

1927

1928

Other publications:

[*Harlem: A Forum of Negro Life*, Wallace Thurman]

[*The Dark Princess*, Du Bois]

[*The Walls of Jericho*, Rudolph Fisher]

1929

Negro Experimental Theatre is founded in February
Negro art Theatre is founded in June.

Wallace Thurman's play *Harlem*, written with William Jourdan Rapp, opens at the Apollo Theater on Broadway and is hugely successful.

Publications:

[*The Black Christ and Other Poems*, Countee Cullen]

[*Banjo*, the sequel to 'Home to Harlem' by Claude McKay]

1930

Publications:

[*Not Without Laughter*, Hughes' novel]

[*Black No More*, Journalist George Schuyler]

A Century Fast Forwarded

By Sakshi Singhal

2020 came and brought with it a repeat.

Of sickness and sorrow which 1920 also did tweet.

A century later history again stares at our face

Did we not learn from our mistakes as we continue to live in disgrace?

No centralised plans or coordinated efforts existed back then.

One cannot but wonder why we are in the same position again!

Illness coupled with lack of facilities lace covid infections wide-spread

Did we not hear the same for the Spanish flu which also was much dread?

Banning public gatherings and quarantine we did implement.

Careless behaviours and coughs and sneezes make us endlessly lament

Troubled times with lack of hospitals, oxygen or care to get well.

Our World is as desolate now where even breathing is hell!

Looking for volunteers, helpers, champions and people to recruit.

Doctors, nurses, caretakers and others – we stand up and salute

Thanks to various technologies, vaccines and support – it's not completely

Dejavu!

An unsaid prayer to be alive and well with spirit and hope each day anew

. Prohibition of alcohol lead to organized crime and corruption.
Which delaying repealing could not address or bring to suppression
Today we see drug abuse, prostitution and illicit trades.
All open and encompassed around us like beauty parades

Apparent income-gaps and downturns laced the economy back then.
Umpteen measures surfaced but could not bridge the prosperity-poverty mix
again.

Nothing much has changed in substance and even now we see.
Inequities in income and law enforcement agencies milking money in glee!

Technological innovations made their debut on centerstage
Every household had a fridge, a telephone, electricity- oh it was a rage!
We improve in leaps in bounds with every passing day now.
Connecting people and distances - 5G, internet, automation, AI.. how?

To sum up - travelling back the millennium journey we hum the famous lines.
Quoted in The Lion King which sends shivers down our spines

"It's the circle of life
And it moves us all
Through despair and hope
Through faith and love
Till we find our place
On the path unwinding
In the circle
The circle of life"

THE LOST GENERATION

By Vanshika Somani and Rhea Chaudhary

The term 'Lost Generation' was coined by Gertrude Stein after he heard a mechanic say to his young employee, "You are all a lost generation", talking about the people who were disillusioned and pessimistic about the world after the First World War. Due to experiencing large-scale death, people started to lose faith in traditional values, such as courage, patriotism, and strength, instead starting to view the world from a narrow-minded, materialistic, and emotionless perspective. Residing in Paris were well-known American literary writers like Ernest Hemingway, F. Scott Fitzgerald, and Gertrude Stein. Their novels and short stories captured their resentment towards the individualism and materialism present at the time.

THEMES IN WORKS

Gender roles and impotence:

The feeling of losing their "masculinity" was common among men after the war. Witnessing the destruction caused some of them to experience post-traumatic stress disorder (PTSD) and caused them to depend on the women of the society, to work and nurse them back to good health. In 'The Great Gatsby', Fitzgerald writes how he views his society as one that undervalues intelligence in women and seeks only physical affection, labelling it as the key to a woman's "success".

Decadence:

The Lost Generation writers captured and brought to light the vile nature of the wealthy and young as they described their fatuous lives after the war.

In Hemingway's 'The Sun Also Rises' and 'A Moveable Feast', he describes groups of American friends, pursuing self-indulgence and living shallow lives, drinking, partying, and splurging their way around the world. This idea of hedonism existed because of the large-scale loss of faith in ideals in the postwar world.

CLASSICS, CHARACTERS, AND CONCEPTS

Decadence: The Great Gatsby

In the story, *The Great Gatsby*, we see the world and characters as how Nick would see them, through his eyes. He studied at Yale, takes interest in literature and considers himself a "well-rounded man"; in the novel we see him move East to work in the bond business in New York City. Throughout the novel he criticizes Daisy and Tom for their carelessness and Jordan for her dishonesty. He, however, finds himself drawn to the same life which they are living. The summer has warped him as a person and makes him wonder whether he is cut out for a lifestyle like this. In the beginning of the book he lets us know of the words his father used to tell him which make him inclined to reserve judgement. Nevertheless, we see him judging one character after another.

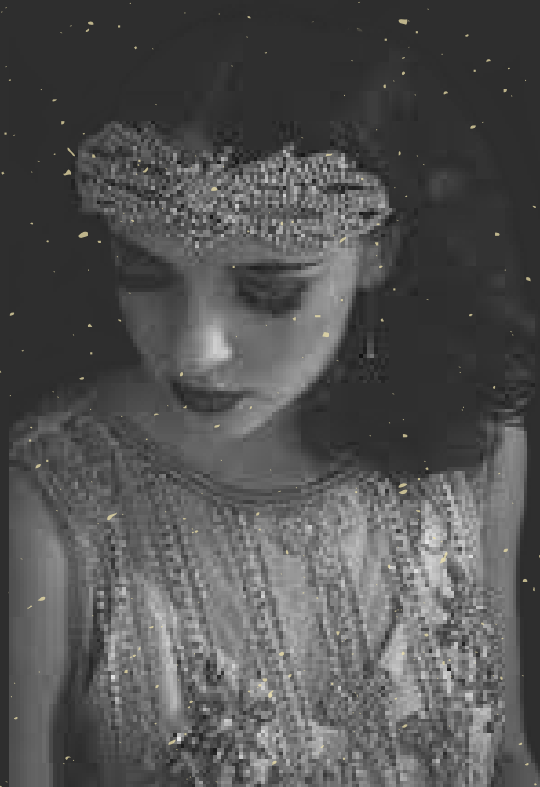
Gender roles, impotence and feeling lost after the war:

The Sun Also Rises and A Farewell To Arms

The crucial character of Ernest Hemingway's novel, *The Sun Also Rises* is Jake Barnes. He casts a strong exterior on the outside; confident, powerful, obnoxious. Nevertheless, that isn't his true identity. Self-doubt, fear and impotence which resulted from the war cloud him creating a feeling of loneliness. Many wounds, physical and metaphorical, lead him to lose

sight of his meaning of life, love, justice and morality. As any member of The Lost Generation, his insecurities stem from the anxiety that he feels. He roams the city of Paris, hopping from one bar to another with vice and in vain.

Lieutenant Frederic Henry from 'A Farewell To Arms' works as a young American ambulance driver along with the Italian Army. The concepts of faith and patriotism mean nothing to him and he takes a rather unconventional approach to glory. He escapes the bitter wounds of war by distracting himself with Catherine Barkley as they engage in romantic affairs, not paying attention to the cruelty which surrounds him. He is, however, a selfless man and at the end of the novel he declares his loyalty to Catherine.



The 1920 Antwerp Olympics

-Dhanya Kolisetti

The Olympic Games are perceived as a glorious competition between nations, instantly recognized by the rainbow of circles that define its logo. However, much of the audience is oblivious to the fascinating history behind those five interlaced rings. Each coloured ring represents one of the five continents who are invited to the games in union. Since its inauguration in 1896, we have seen the games adopt many forms over the ages. For example, in 1916, the summer games were canceled in Berlin amidst World War 1. Yet when the Olympics resumed in 1920, the event wasn't crafted to escape the terrors of war- but rather held to remember. During the opening ceremony, the Olympic flag was raised into silenced, war-torn air, but was done alongside a release of doves as a message of unity and peace. On behalf of all the competitors, an oath was taken, beginning the Roaring 20's Olympics.



EFFECT OF WWI

The siege of Antwerp during the First World War, left Belgium shattered with the loss of 30,000 lives. The city was left desolate, suffering from considerable economic losses, as the population was in a state of mass unemployment. Based on their dire state, a majority vote took place within the International Olympic Committee (IOC) to try and renew Belgium's broken spirit, which led to declaring them as host for the summer games.

Unfortunately, the surrounding conditions hindered the structure of the games. Plagued by poor weather conditions and economic woes, 2626 participants resided in fold-down cots in an abandoned school, commuting to the stadium in a ramshackle lorry. As a result of a lack of monetary support, the Antwerp Beerschot Stadium was not completed in time, forcing events to be hosted at a substandard level. This struggle however, allowed the participants to feel special and recognized, as they were treated as the priority by the host. The 1920 Olympics therefore was one of the most humbling events that have taken place on European grounds due to the sole beauty in finally seeing a peaceful union after 4 years of war.

PARTICIPATION

In the 1900's, the IOC began taking strides in the gender equality movement for sports. In previous decades, the Olympics were an event designed solely for men. Allowing women to participate was an important breakthrough, leading to 65 females competing amongst 2564 males in the 1920's. Twenty-nine nations were invited, excluding the defeated countries: Germany, Austria, Hungary, Bulgaria and Turkey. Additionally, the new Soviet Union chose not to attend as they perceived competitive games as a tool of capitalism.



Even with only 29 nations, the summer games are still remembered for some groundbreaking achievements. Nedo Nadi of Italy won 5 gold medals in the 6 fencing events. Ethelda Bleibtrey of the USA won gold medals in all women's swimming contests. She broke the world record in every race she swam, including heats. Finally, the competition led to the birth of the "Flying Finn"—Paavo Nurmi of Finland, who won 3 gold medals including the 10,000 metres sprint. The United States took home the trophy, with 41 gold, 27 silver and 27 bronze. Overall, the games paved a pathway to roaring celebrations within the winning countries.

OLYMPICS 2020

After being postponed an entire year, whether the Tokyo Olympics will proceed or not, still remains up in the air due to the COVID-19 pandemic and the devastation that ensued; the majority of our population strongly believes that efforts should not be taken to conduct the Olympics. A century ago, the 1920 summer games were conducted amidst the spanish flu pandemic—despite the loss of 100 million lives across the globe, participants took to the field. However, modern times call for different measures in the face of a pandemic, which may not be found in the form of a massive sporting event. While both of the roaring 20's faced a severe pandemic, the 21st century will need a different symbol of peace and unity to showcase international togetherness.

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How Would You Imagine School In The 1920s

An interview with Uday sir, Ridhi Reddy (12 ISC) and Gautam Chari (10 IGCSE)

By Vanshika and Mrunmayi

Vanshika: When I say “school in the 1920s” what is the first image of the school that comes to mind?

“Greater student-teacher interaction” said Uday sir, comparing it to how school is today. He went on to say “the teacher and the school library become the treasure trove of information and wisdom.” Ridhi had a different view: “It (the school) doesn’t have a well established library with advanced reading material that would enrich the students’ minds nor does it have well developed research facilities.” She also brought up how the school won’t have “facilities for sports, for various different learning avenues and recreational interests students may possess, and no place for intellectual interaction to take place (regarding topics outside of learning material)”

Vanshika: What’s one part of the learning experience in school that a school in the 1920s definitely won’t have?

“One would think that schools in the 1920s wouldn’t have modernised much yet and that the method of teaching wasn’t as holistic or integrated as creative training, effective teaching of academic material, encouragement of pursuit of different avenues and vocational learning etc. It revolved around redundant reading and memorising of textbooks,” Ridhi mentioned. Uday sir mentioned the “extent of technology, videos, and ppts,” while Gautam touched upon the idea of being allowed to “choose subjects and fields of study.”

Mrunmayi: How do you think students travelled to school?

All three suggested students primarily travelled to school by foot or cycle. Ridhi further added, “For wealthier students, it could have been a car.”

Mrunmayi: What’s your estimate for the average number of students in a class at the time?

Everyone’s answer was in a similar range with Gautam saying “about 20”, Uday Sir stating “20-30” and Ridhi explaining “Not everyone could afford education, as it was very elitist, so I would say not more than 30.”

Vanshika: Where are you envisioning this school to be?

Uday sir and Ridhi had different views as Ridhi said “I would think that, in the 1920s, usually only metropolitan cities would be populated with schools. Also, in India’s case, the hubs of education were Bengal and Kerala where christian missionaries had earlier set up educational and learning institutions.” Uday sir countered this by saying “Such schools would be everywhere like now, in cities, towns and villages. It won't be any different.” Gautam agreed with Ridhi on “populated metropolitan cities” having schools.

Vanshika: What's a subject (or two!) you think would be popular at that time?

“Maths and science” started Gautam, Uday sir continued by adding languages to the list. Ridhi added literature as well.

Mrunmayi: Do you think there are any subjects from that time that schools don't teach anymore?

Uday sir answered, “Philosophy, especially the esoteric type”, while Gautam said “Religious texts, often even non convent schools, would teach religious texts to students”. Ridhi explained, “I think there have been changes in the way that subjects are taught. In addition to there being more subject options, I also think subjects taught now, have greater scope.”

Mrunmayi: Can you think of a rule students had to follow in the 1920's that would seem outrageous in school today?

Both Uday sir and Ridhi mentioned “corporal punishment to enforce discipline”. Ridhi further added, “The way of questioning the norm/ status quo would result in punishment and how differing chains of thought or intellectual conversation was considered abnormal. The emphasis on girls especially having to be neat and proper. It suggests a double standard and discrimination via gender. The fact that teachers had to stick to curriculum and were not to allow any deviation from that during class. It is through conversation and building on the topic that we learn today.” Gautam mentioned, co-education may not have been as popular.

Vanshika: Imagine a renowned guest lecturer is coming to visit the school, who are you envisioning that to be, and why?

“A person who has done a great amount of work in his field.” said Uday sir, “Edwin Hubble,” Gautam answered, “He made a large contribution to the field of science”. “I think it would be someone like a British general or a visionary.” Continued Ridhi, adding on “If it was a domestic school established by Indians, it would be a writer/editor for a famous patriotic newspaper. If it was a British Christian school, it might have been a British General or maybe a member of parliament stationed in India.”

Mrunmayi: What do you think you'd find in a science textbook? What about history?

Uday sir said, “Both would probably contain more text and very few -if any- images. Similarly Ridhi explained, “I think textbooks would be redundant and boring in terms of layout. Textbooks have evolved to withhold more interesting information and to effectively transfer information to the student.” Ridhi and Gautam both brought up the potential bias in history textbooks as well.

Vanshika: What do you think the uniform would look like? Or do you think there would be no uniform?

All three of them agreed that there would be uniforms although Uday sir continued to mention “That depended on the type of school- The elite ones would have (uniform) while others won’t.” “Since this was in the past, there was not as much awareness regarding gender as there is now, there might not have been gender neutral clothing,” started Ridhi, “Girls might have had to wear a skirt and collared shirt while boys might have had to wear pants and a collared shirt with a tie.” Gautam had the same opinion as he said they would wear “a variation of a formal shirt and trousers or shorts.”

Mrunmayi: Is there any aspect of school in the 1920's you wish was a part of school today?

All three of them agreed that there would be uniforms although Uday sir continued to mention “That depended on the type of school- The elite ones would have (uniform) while others won’t.” “Since this was in the past, there was not as much awareness regarding gender as there is now, there might not have been gender neutral clothing,” started Ridhi, “Girls might have had to wear a skirt and collared shirt while boys might have had to wear pants and a collared shirt with a tie.” Gautam had the same opinion as he said they would wear “a variation of a formal shirt and trousers or shorts.”





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