

EDUCATOR GUIDE

New York City Indian
Intellectuals: 1900s Radical
Anti-Colonialism

A NOTE FROM THE YOUTH RESEARCHER: WHY TEACH THIS HISTORY

Hi, my name is Ravi!

This project highlights the century-old decolonization movement of Indian Americans in NYC. When deciding on a theme for my first archival project, I knew that I wanted to explore the political activism of South Asian Americans but had zero idea where to begin. In fact, I initially confined myself to a post-1965 lens, never considering that my people had a significant or impactful presence in the nation prior to the Immigration and Nationality Act. Due to the current framework of New York state history curriculum, which excludes the narratives, histories, and movements of Asian American communities, I did not have a solid foundation to build on for such topics. However, these barriers did not stop me; rather, they empowered me to uncover the histories of my own community and create a robust and educational exhibit. I read countless papers and combed through digital archives, slowly uncovering the collection of stories, figures, and primary documents that comprise this exhibit.

This project was deeply personal and closely tied to my own interests in political advocacy. In order to be an effective activist, I felt that I first needed to have a substantial understanding of my community's political legacy in this nation. Separately, I also felt a strong duty to uplift the histories of South Asian Americans as research in the AAPI space tends to minimize their stories or center on East Asian American voices.

From this lesson, students will develop a deep understanding on the de-colonial movements of Indian Americans during the 1910s. Included are stories of solidarity between Irish and Black communities, crackdowns from US intelligence authorities, and political activism. I hope this lesson challenges the existence of apolitical notions surrounding the AAPI community and honors the legacy of South Asian activists who risked their wellbeing for the cause of a free homeland. Finally, I hope students feel similarly inspired to uncover the movements of their own people, engaging in the rewarding process of historical archival research.

Thank you for using materials in my exhibit and the opportunity to share an important, but previously hidden aspect of my community's history!



PEDAGOGICAL REVOLUTIONS

HOW TO TEACH THIS HISTORY

I wanted to provide examples on pedagogical activities to engage the historical content of this exhibit. If I were to teach about this in my classroom, I would consider using this as a powerful example of the role of publications, media, and free speech in advocating for freedom and rights. I would engage in a historical role-playing exercise where young people got to reenact this moment in history, and use the primary sources and periodicals as ways to ground their historical arguments. It would be especially cool to also go on a Walking Tour of Harlem, like that offered by the South Asian American Digital Archive, to show how this history is very much New York City history. These movements were transnational, and New York City was an important temporary home to these activists.



Engage with primary sources in order to immerse yourself in the minds of individuals or events of focus. Understand their respective biases and what purpose they served in the broader message or ethos of the movement. Try to determine their target audience. Are they documents for internal distribution? Are they documents to raise awareness?



Conduct an Oral History Interview with a family or community member to learn more about their life, culture, identity, etc. Prepare a range of open ended questions, using your objective for the conversation to guide them. Practice by conducting mini oral histories with peers in class, choosing a main theme or topic to begin practicing (e.g. students rely on other students to simulate what an oral history is like so they will feel prepared when going home or into their community)



Writing is Revolutionary Much of this project is about the power of publications and the written word in sparking activism and anti-colonial action. Have young people in the classroom create their own periodicals or zines that uplift some of the values they care about today.



Freedom Thinkers Roundtable Have each of your students role-play as each of the different anti-colonial thinkers. What would they be talking to each other about? Use the primary sources as a way to ground your discussions. To level this up, bring in other thinkers from the time who may or may not have interacted with these freedom thinkers. What would Du Bois say? Or Marcus Garvey? What about other thinkers from India like B.R. Ambedkar who was also in Harlem? For more info on how to do historical role-playing games like this, sign up for a PD on Project Based Learning!



**THE LOCALIZED
HISTORY PROJECT**

@AAARI-CUNY

**Resources for the
Classroom**

primary sources:

The Free Hindusthan

An Organ of Freedom, and of Political, Social and Religious Reform.

RESISTANCE TO TYRANNY IS SERVICE TO HUMANITY AND A NECESSITY OF CIVILIZATION.

"EVERY MAN IS FREE TO DO THAT WHICH HE WILLS, PROVIDED HE INFRINGES NOT THE EQUAL FREEDOM OF ANY OTHER MAN." - Herbert Spencer, "Principles of Ethics" Section 279.

"RESISTANCE TO AGGRESSION IS NOT SIMPLY JUSTIFIABLE BUT IMPERATIVE, NON-RESISTANCE HURTS BOTH ALTRUISM AND EGOISM." - The study of Sociology, Chap. 8.

VOL. 1. NEW YORK CITY, NOVEMBER-DECEMBER, 1908. NO. 8

THE FREE HINDUSTHAN FUND.
The object of the Free Hindusthan Fund is to collect money to defray the expense of publishing the said paper and to aid all our affairs of National importance, especially in SPREADING POPULAR AND SCIENTIFIC EDUCATION IN HINDUSTHAN. Any contribution to the fund will be highly appreciated.

TREASURER'S REPORT
Receipts:—Balance (from Oct.) \$108.00. From Africa \$7.00. From America a Comrade, \$5.00. Other sources \$1.00. Total \$121.00. Expenditure:—Printing, Postage etc., \$26.00—Balance, \$95.00.

N.B.—The existence of the FREE HINDUSTHAN and the progress of the cause advocated by it depend upon financial aid, so for the sake of humanity, please help the cause.

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Dated the 190...
I herewith send the amount of
as donation or subscription to the Free Hindusthan for months.
Name
Address

Please contact archive@saada.org for permission

VICTIMS OF BRITISH RULE.



"THE FREE HINDUSTHAN"
Advocates Liberation of Hindusthan, that Millions may be Saved from the Starvation Caused by Legalised Pillage of India by The British Government.

FUNERAL OF THE MARTYR KANAI LAL DUTT.
Kanai Lal Dutt, one of the executioners of the informer Gossain, was hanged on November 10 at Alipore. There was a remarkable demonstration at the cremation of his remains at Kalighat. The body was carried through the streets with the face uncovered, contrary to Hindu custom, so as to enable the thousands who pressed around the cortège to gaze upon the features of the "murdered Kanai," while purdah women followed in closed carriages. Hundreds of rupees were collected round the burning ghat in order to enrich the burning pyre, and there was a general rush to gather portions of the ashes, which were carried away in vases of silver and gold. Fragments and bones were preserved for despatch as reliques to other towns. The uncle of the murderer delivered a funeral oration which was greeted with cries of "Victory to Kanai."

JOHANNESBURG, Sept. 17.—Mr. Harilal Gandhi, son of the leader of the Indian community, who was sentenced to a month's hard labor on the 18th of August, for refusing to obey the Magistrate's order and leave the Colony, was released to-day and quietly deported by the authorities to Natal.

The Free Hindusthan (November-December, 1908)

Image courtesy of SAADA (South Asian American Digital Archive) via Norwich University, c. 1908.



A group of Sikh men pose in a California photo studio

California State Library, c. 1910.

Our First INVASION by HINDUS and MOHAMMEDANS



“Our First Invasion by Hindus and Mohammedans”

San Francisco Sunday Call, access provided by SAADA. Article originally published November 18, 1906.



Picture of the banquet given in honor of Lala Laj Pat Rai by California Chapter of H. A. at Hotel Shattuck on February 12, 1916.

Photograph of a banquet given in honor of Lala Lajpat Rai

The Hindusthanee Student, access provided by SAADA via Wikicommons public domain. Article originally published February 12, 1916.

ORIENTAL STUDENTS AT U. C. FORM ASSOCIATION

A new organization which is causing considerable comment upon the campus is one composed exclusively of Oriental students at the University, and which is styled the Oriental Students' Association of the University of California.

The increase in numbers of the men from the Far East who are attending college in this city and a certain amount of class distinction which they have felt to exist between them and their fellow students has resulted in the banding together of about thirty-five of them into a brotherhood, the object of which is to be sociability and mutual protection.

The following constitution has been adopted:

Section 1.—Name.—This organization will be "The Oriental Students' Association of the University of California."

Section 2.—Object—The object of this association will be social and intellectual.

Section 3.—Membership—This association shall consist of, first, regular members; second, associate members. All Oriental students attending the University of California are qualified to become regular members. All other

Oriental students, on motion of two regular members, may be elected as associate members. Regular members only shall have right to vote and become officers. All the other rights and privileges of regular members shall be accorded to associate members.

Section 4.—Fund.—The annual subscription fee for regular members shall be one dollar and a half and for associate members, one dollar.

Section 5.—Officers and Their Duties.—The following officers shall be annually elected at the beginning of the academic year: President, vice-president, secretary, treasurer.

Section 6.—Meetings—A regular meeting shall be held at least once a month at 1:30 p. m., on the second Saturday of every month. The place of meeting shall be notified from time to time.

Two-thirds of regular members shall constitute a quorum.

Section 7.—Amendment.—On motion of five regular members, an amendment may be brought before any regular meeting and shall become a part of this constitution when approved.

(Continued on Page 4.)

"Oriental Students at U.C. Form Association"

ACT No. VI OF 1907.

PASSED BY THE GOVERNOR GENERAL OF INDIA IN COUNCIL.

(Received the assent of the Governor General on the 1st November, 1907.)

An Act to make better provision for the prevention of public meetings likely to promote sedition or to cause a disturbance of public tranquillity.

WHEREAS it is expedient to make better provision for the prevention of public meetings likely to promote sedition or to cause a disturbance of public tranquillity; It is hereby enacted as follows :

1. (1) This Act may be called the Prevention of Seditious Meetings Act, 1907.

Short title and extent.

(2) It extends to the whole of British India, but shall have operation only in such Provinces as the Governor General in Council may from time to time notify in the Gazette of India.

2. (1) The Local Government may, by notification in the local official Gazette, declare the whole or any part of a Province, in which this Act is for the time being in operation, to be a proclaimed area.

Power of Local Government to notify proclaimed areas.

(2) A notification made under sub-section (1) shall not remain in force for more than six months, but nothing in this sub-section shall be deemed to prevent the Local Government from making any further notifications in respect of the same area from time to time as it may think fit.

3. (1) In this Act, the expression "public meeting" means a meeting which is open to the public or any class or portion of the public.

Definition.

(2) A meeting may be a public meeting notwithstanding that it is held in a private place and notwithstanding

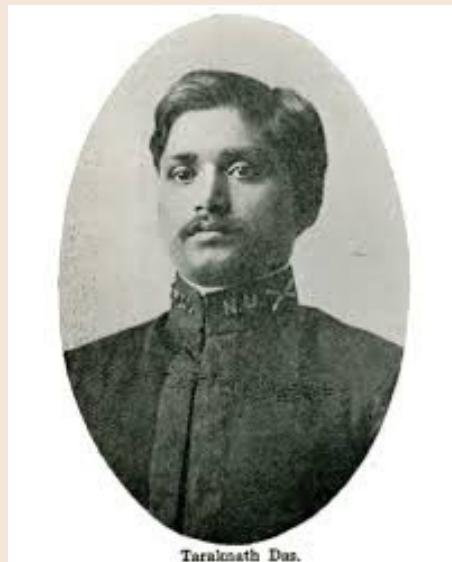
Text of the Prevention of Seditious Meetings Act

Law drafted in 1907. Made available online by India Code: Digital Repository of All Central and State Acts.



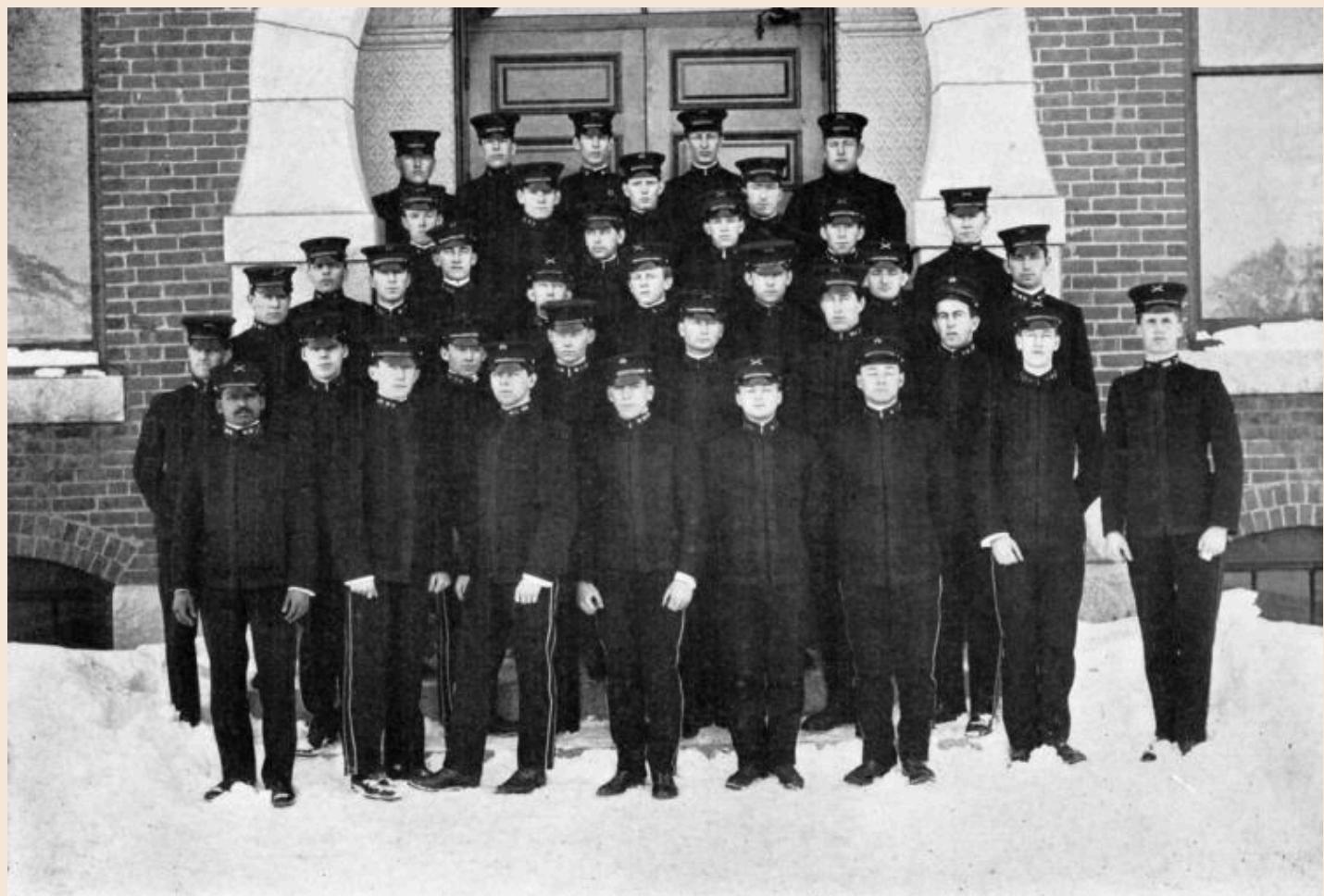
Front entrance of India House

Image courtesy of *Gujarat Samachar News*, c. 2023.



Portrait photograph of Taraknath Das

Image courtesy of SAADA, date unknown.



Taraknath Das as a cadet at Norwich University Military College

Image courtesy of Norwich University Archives and Special Collections, c. 1908-1909.



Portrait photograph of Lajpat Rai

Portrait initially published in *Young India*, made available through SAADA, and accessed through Wikicommons public domain. c. 1920.

POSSIBLE DU BOIS / RAI IMAGE HERE

YOUNG INDIA COVER / SAADA HERE

ਗੁਰੂ ਪ੍ਰੇਮ ਖੇਤ ਵਾਚਾਂ। ਸਾਰ ਪਰ ਤਾਨੀ ਕਾਨੀ ਮੋਹੀ ਆਵੀ॥



ਜਿਲ੍ਹ ਪੈਸ਼ਾ ਬੁਗੀਤਰ ਅਹਿਰਮ ਸਾਨੂੰ ਫਰਮਾਇਸਕੇ ੧੨੩ ਦਸਤਖਤ ੧੯੧੩ ਨੇਵੇ ਵੱਜਾ॥

ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਦਾ ਕੱਚਾ ਇੱਠਾ

ਮੋਟੀਆਂ ਮੋਟੀਆਂ ਬਾਤਾਂ

- ੧ ਅੰਗਰੇਜ਼ ਪਰ ਸਾਸ ਪਾਂ ਕੁਝੇ ਕੁਪੈਸ਼ਾ ਮਿਟੇ ਸਥਾਨ
ਕਿਉਂ ਸੈਂ ਜਾਂਦੇ ਹਨ। ਏਸ ਕਰਕੇ ਏਨੇ ਗਰੀਬਾਂ ਨਿ ਪੇਸ਼
ਪੇਸ਼ ਕਿਰਾਤੀ ਮਿਤੀਵੀ ਹੈ।
- ੨ ਜਮੀਨ ਦਾ ਮਾਮਲਾ ਜੋ ਕਿਉਂ ਇੰਪ ਤੈ ਜਾਂਦੇ ਹਨ।
- ੩ ੨੪ ਕੋਡ ਅਨੁਸਾਰੀਆਂ ਦੀ ਪੜ੍ਹਾਈ ਤੇ ਥੋੜੇ ਕੋਡ
ਕੌਮੀਆਂ ਦੇ ਸਥਾਨ ਦੀ ਦੂਜੀ ਥੋੜ੍ਹੀ ਕੋਡ ਕੋਡ ਕੁਪੈਸ਼ਾ ਮਹਿਸੂਸ
ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਅਥ ਫੇਜ਼ ਤੇ ਸਾਡੇ ੨੦੦ ਕੋਡ।
- ੪ ਅੰਗਰੇਜ਼ਾਂ ਦੇ ਕਾਸ ਵਿਚ ਕਾਸ ਦਫ਼ਤਰ ਜਾਂਦੇ ਹਨ। ਅੰਗਰੇਜ਼
ਕਾਸ ਵਿਚ ਦੇ ਕੋਡ ਅਨੁਸਾਰੀ ਮਹਿਸੂਸ ਹਨ।
- ੫ ਪਾਂਸ ਰਾਹ ਸੇਵਾਂ ਕਰਨਾਂ ਵਿਚ ਇੱਥੇ ਸਾਮ ਅਵਗਾਹੀ।
- ੬ ਸਿੱਖੇਸ਼ਾਨ ਦੇ ਹਜ਼ਾਰੋਆਂ ਵਿਚ ਨਾਕ ਮਾਰੇ ਅਧਿਆਤ
ਤੇ ਫੁਲਾਂ ਹੈ।
- ੭ ਅੰਗਰੇਜ਼ ਨੂੰ ਸਿੱਖੇਸ਼ਾਨੀ ਆਦਮੀਆਂ ਨੂੰ ਆਰਕਾਈ
ਤੇ ਪੇਸ਼ ਕੀਤੇ ਜਾਂਦੇ ਹਨ। ਕਰਨ ਕਰਨ ਦੀ ਪੇਟ ਸਜਾਵੀ
ਕਿਤੀ ਜਾਂਦੀ।
- ੮ ਸਿੱਖੇਸ਼ਾਨਾਂ ਦੇ ਪੈਸੇ ਨਾਹ ਇੱਸਾਈ ਮਹੁਸ਼ ਦੀ
ਅਤਵੀ ਜਾਂਦੀ ਹੈ।
- ੯ ਸਿੱਖੇਸ਼ਾਨਾਂ ਵਿਚ ਟਸਾਏ ਕਰਾਈ ਦੀ ਪੇਸ਼
ਕੀਤੀ ਸ਼ਾਮਲੀ ਹੈ।
- ੧੦ ਸਿੱਖੇਸ਼ਾਨ ਦੇ ਗ੍ਰੌਨੇ ਨਾਹ, ਸਿੱਖੇਸ਼ਾਨੀਆਂ ਦੀਆਂ
ਜਾਨੀਆਂ ਅਪਾਰੇ ਦੂਜੇ ਦੇਖ ਨਾਹ ਸਾਮ ਨਹੀਂ ਹੈ। ਹਾਲਾਂ
- ੧੧ ਸਿੱਖੇਸ਼ਾਨ ਦੀ ਅਧਾਰੀ ਅੰਗਰੇਜ਼ੀ ਅਨਾਵੇਖਿ
ਅਤੇ ਕੋਡ ਤੇ ਸਿੱਖੇਸ਼ਾਨ ਵਿਚ ਤੇ ਕੋਡ ਹੈ। ਅਤੀ
ਹੇਠ ਸਾਹਮੀ ਤੇ ਅਨਨਤ ਤੇ ਹੋਏ ਹੈ।
- ੧੨ ਸਿੱਖੇਸ਼ਾਨ ਦੀ ਅਧਾਰੀ ਅੰਗਰੇਜ਼ੀ ਅਨਾਵੇਖਿ
ਅਤੇ ਕੋਡ ਤੇ ਸਿੱਖੇਸ਼ਾਨ ਵਿਚ ਤੇ ਕੋਡ ਹੈ। ਅਤੀ

ਲੇਖਾਂ ਨੂੰ ਲੜੀ

ਲੇਖ	ਪੰਨੇ
੧ ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਦੀਆਂ ਮੋਖ਼ਾਂ	੨
੨ ਸਾਡੇ ਕੋਸ਼ਾਂ ਵਾਲੇ	੩
੩ ਅੰਨ੍ਹੀਆਂ ਦੀ ਗੁਆਹੀ	੪
੪ ਤਲਗੀਆਂ ਵਾਲਾ ੧੯੫੦	੫
੫ ਕੋਡ	੬
੬ ਅਰਕਾਈ ਤੇ ਇੱਕੱਠੇ ਦੇ ਸਾਰੀਆਂ	੭
੭ ਛੋਟੇ ਗੁਚੂ ਦਾ ਕਲਾਇ	੮
੮ ਟੇਟ	੯

ਖਤ ਪਤਰ ਤੇ ਮਾਮਲਾ ਦਾ ਰਾਨ ਹੇਠਾਂ ਮੁਹੱਿ ਪਤਰ ਤੇ ਕੋਣੇ।

ਸਕਤਰ ਬੁਗੀਤਰ ਅਹਿਰਮ
ਸਾਨੂੰ ਫਰਮਾਇਸਕੇ
ਕੈਲੀਫੋਰਨੀਆ-
ਸੁਨਾਈਟਡ ਸਟੇਸ ਐਮਰੀਕਾ
'The Secretary,
Yuganta-Ashram
San Francisco
(Cal.)

U.S. A.

Front page of the second issue of the Punjabi edition of *Ghadar*

Image courtesy of Wikicommons public domain, c. 1913.

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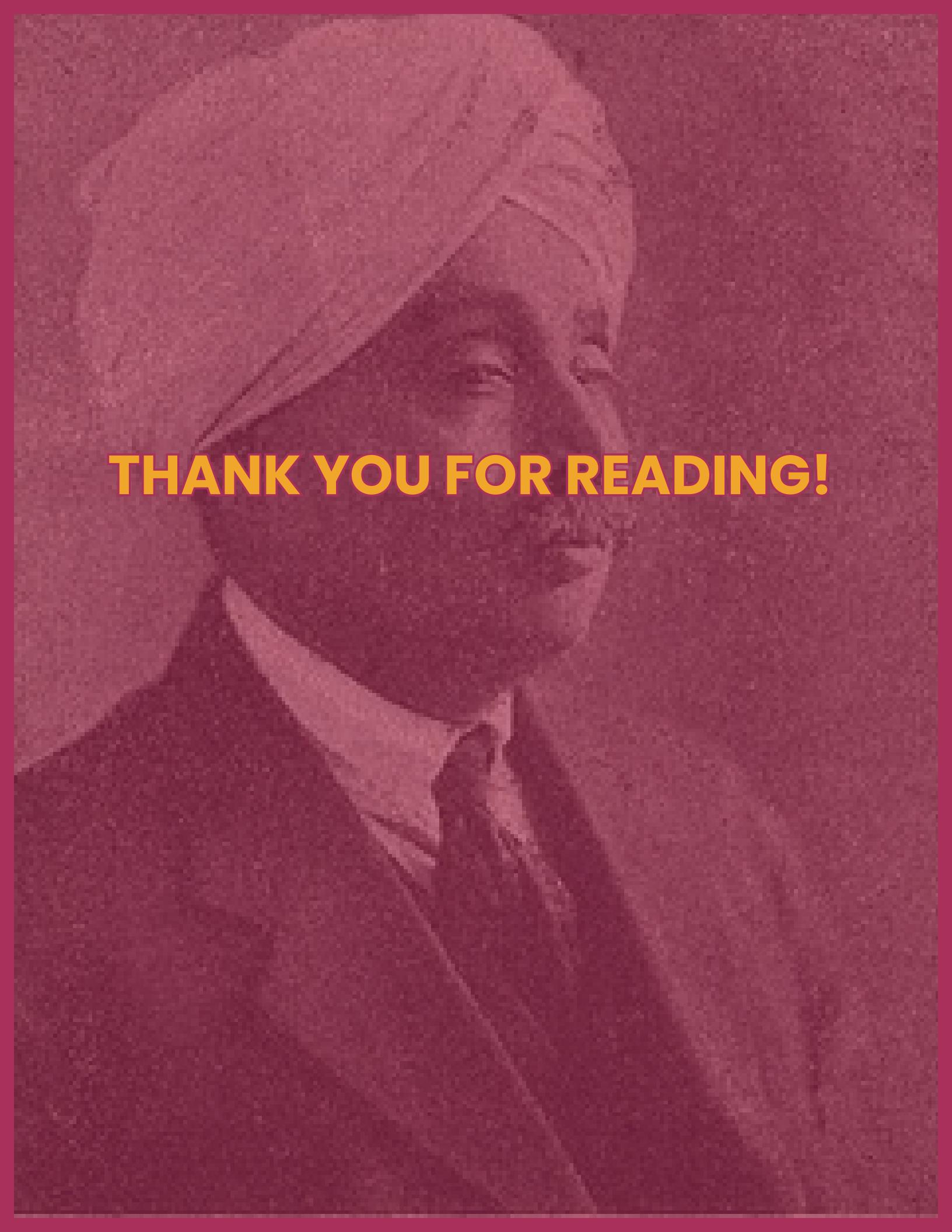
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A person is standing in a dark room, wearing a white t-shirt. The back of the t-shirt features a graphic design of a person's face. The person is looking down and to the side. The background is dark and out of focus.

THANK YOU FOR READING!