



**THE LOCALIZED
HISTORY PROJECT**
@AAAARI-CUNY

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!

A black and white portrait of a woman wearing a turban, looking slightly to the right. The image is the background for the entire page.

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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 i-Printing, Postage etc., \$26.00-Balance, \$95.00.

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

BLANK FORM FOR DONATION OR SUBSCRIPTION

Dated the.....190...

I herewith send the amount of.....
as donation or subscription of the Free Hindusthan fo
.....months.

Name.....
Address.....

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 former 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 cortege 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 relics 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



A GROUP OF GIANT HINDU-SIKHS NOW RAILROAD LABORERS.

SIKHS, HONG KONG'S CRACK POLICEMEN FROM THE PANJAB, HAVE DESERTED AND COME TO WORK ON A RAILROAD SECTION AT SAN JOSE

ture, and Mr. Gillman says that Tamil is a model in this respect. The other natives drink, he declares, and know no friendship for them.

Sikhs From the Panjab.

Mr. Gillman calls them "Turks." Now, a Turk is a Mohammedan, and the Sikhs are Hindus, coming from Punjab, the Land of the Five Rivers, whose inhabitants still remember the four great battles in which they fought the British to a standstill, and when each side claimed the victory.

The Punjab is the land of brave men and handsome women. It was the Punjab which gave birth to the British in 1817-18, the days of the country, when Robert, then a lieutenant in the Punjab, showed the stuff that was in him. Robert was in Punjab, Punjab, then a frontier post. Nicholson was there, too, and the Punjab, to this day, not their eyes to the ground to keep the half-breeds of Northern India from it is the land where warriors are bred, and the greatest of our warriors was Ranjit Singh, the Lion of the Punjab, at whose funeral more than 200 of his wives were burned to add to the sorrow that was felt at his death.

Here in the Punjab he recruited the Indian army. When the British broke out it was the cry among the British: "How about the Punjab?"

Mr. John Lawrence, afterward Lord Lawrence, went to Lahore. He gave his ruler three extra guns, and Punjab sent a contingent to the British.

Tamil. The old followers of Mahomet have a Hindu.

"They are all dead," (English words), he explained, which means more than a name.

"Yes," he says, "they were in the past. No, I can't say that they deserted. They left Hongkong and came over here. I had them sent to British Columbia and I came here because the climate is better and you can get

lots of work. They worked at the quicksilver mines and many are there now. Now they have come down here and are employed upon the railroads. Oh yes, they are strong, very strong. I have nothing to do with them. We don't agree," he added with a laugh.

Race Hatred Strong.

And so in this corner of the world the Mohammedan and the Hindu glare at each other, and were it not for the law, the Mohammedan and Hindu would stay each other. The Mohammedan by killing a Hindu would gain eternal paradise and the Sikh by killing a Mohammedan would gain merit by sending to another world the oppression of the Hindu.

San Jose will get the best of cows and sheep and chickens, but he will not touch the meat of a pig. The Sikh will eat no food whatsoever, but will they handle the food of the sacred cow. They are strict vegetarians, and live in company with them. Their lineage is shown in their names, for no man out of the warrior class would be a Singh—Naris Singh, Nari Singh, Parth Singh and Yohai Singh and among these warriors is a priest, Adial Ghemal.

Perhaps these warriors, whose ancestors have fought in many a war, carry with them a pride in that they stay so far from the teachings of Buddha.

The priest, true to the faith, does not work. The warriors who have won the British, however, now work upon the Inter-oceanic Railroad, and they are said to be good workmen, for their strength and their courage all will know them certainly respect, and an American said:

"I have often thought of a 200-pound bag of sulphur over their shoulder as if it were a feather pillow."

"Will you ever go back to the Punjab?" I asked one of them.

"If it is the question of that, I am

"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 oth-

er 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"

The Berkeley Gazette, access provided via newspapers.com, in the public domain. Article originally published February 11, 1907.

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.

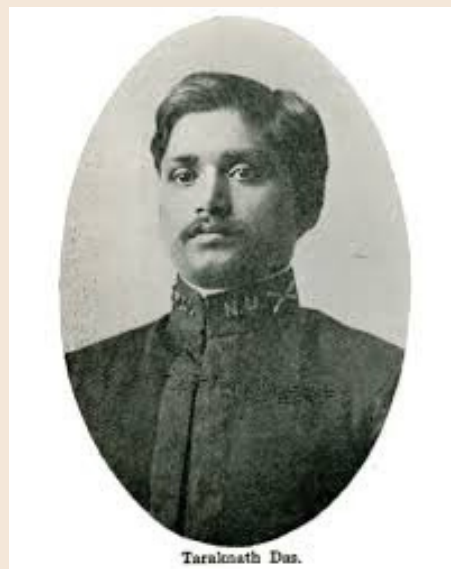
(2) A meeting may be a public meeting notwithstanding that it is held in a private place and notwithstanding

Text of the Prevention of Seditious Meetings Act



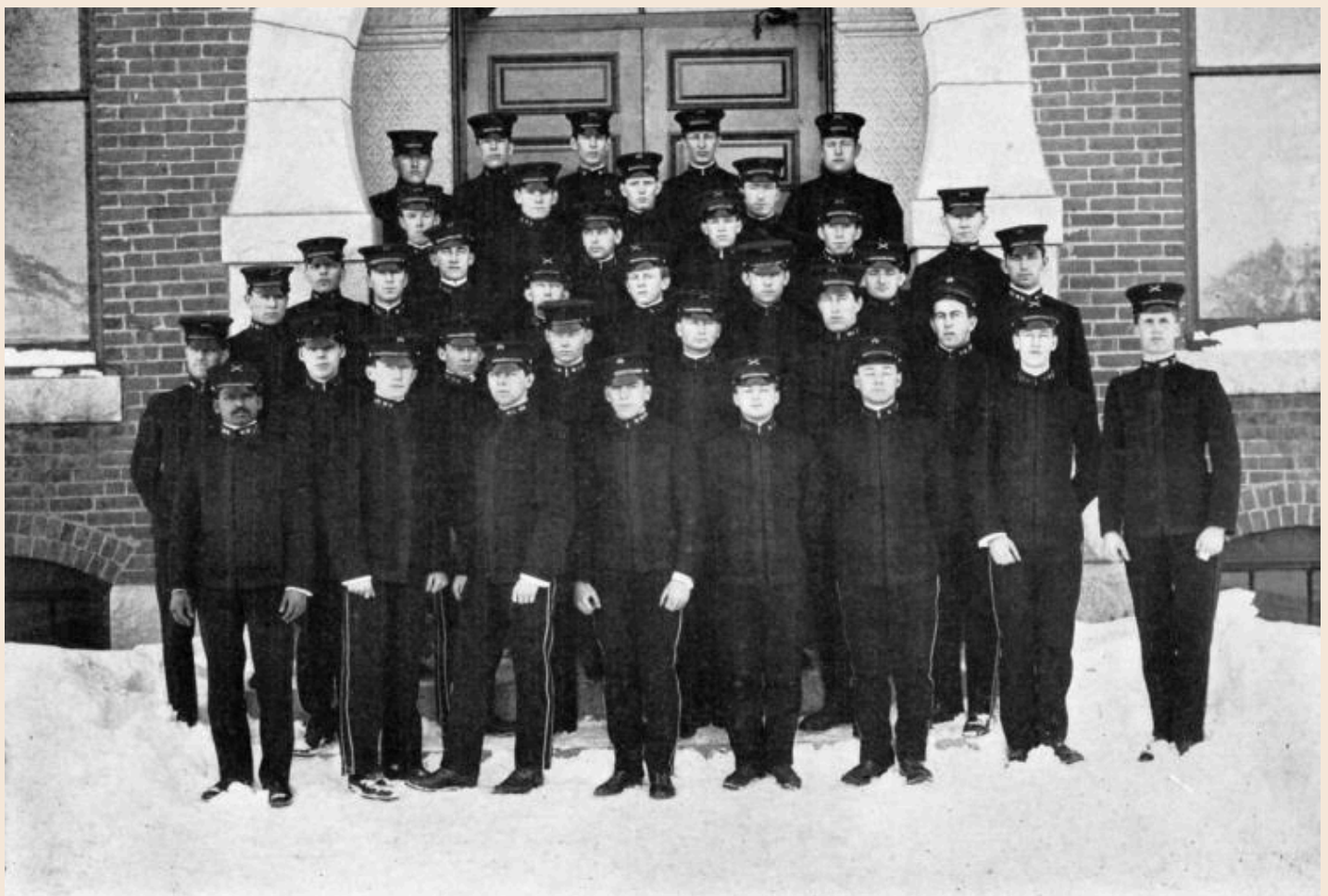
Front entrance of India House

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

ਗ਼ਦਰ

Dec. 23, 1913

ਜਿਲਦ ਪੈਗਲੀ | ਸੁਗੰਤਰ ਅਸਰਮ ਸਾਨ ਫਰਾਂਸਿਸਕੋ 123 ਦਸਮਬਰ 1913 | ਨੰਬਰ ਦੂਜਾ

ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਦਾ ਕੱਚਾ ਚਿੱਠਾ

ਮੋਟੀਆਂ ਮੋਟੀਆਂ ਥਾਤਾਂ

- ੧ ਅੰਗਰੇਜ਼ ਹਰ ਸਾਲ ੫੦ ਕੋਰੋਡ ਰੁਪਿਆਂ ਵਿਦੇਸ਼ੀਆਂ ਵਿਚੋਂ ਲੈ ਜਾਂਦੇ ਹਨ। ਏਸ ਕਰਕੇ ਏਨੇ ਗਰੀਬਾਂ ਨੂੰ ਪੈਸੇ ਦਿਹੜੀ ਮਿਲਦੀ ਹੈ।
- ੨ ਕਮੀਨ ਦਾ ਮਾਮਲਾ ਸੋ ਵਿਚੋਂ ੬੫ ਲੈ ਜਾਂਦੇ ਹਨ।
- ੩ ੨੪ ਕੋਰੋਡ ਆਦਮੀਆਂ ਦੀ ਖੁਸ਼ਾਈ ਤੇ ਖੇਨੇ ੮ ਕੋਰੋਡ ਰੁਪਿਆਂ ਤੇ ਸਭ। ਈ ਦੇ ਬੰਦੋਬਤ ਤੋਂ ਕੁਲ ੨ ਕੋਰੋਡ ਰੁਪਿਆਂ ਖਰਚ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਪਰ ਫੇਜ਼ ਤੇ ਸਾਢੇ ੨੮ ਕੋਰੋਡ ॥
- ੪ ਅੰਗਰੇਜ਼ਾਂ ਦੇ ਹਾਸ ਵਿਚ ਕਾਨ ਦਫ਼ਤਰੇ ਜਾਂਦੇ ਹਨ। ਅੰਗਰੇਜ਼ ਬਰਸਾਂ ਵਿਚ ਦੋ ਕੋਰੋਡ ਆਦਮੀ ਮਰ ਗਏ ਹਨ।
- ੫ ਪਨੇਕ ਨਾਲ ਸੋਲਾਂ ਬਰਸਾਂ ਵਿਚ ੮੪ ਲਖ ਮਰ ਗਏ।
- ੬ ਵਿਦੇਸ਼ੀਆਂ ਦੇ ਹਜ਼ਾਰੋਂ ਵਿਚ ਨਾਭਾਕ ਮਾਰੇ ਅਪਨਾ ਹਰ ਬਣਾ ਦਿੰਦੇ ਹਨ।
- ੭ ਅੰਗਰੇਜ਼ਾਂ ਨੂੰ ਵਿਦੇਸ਼ੀਆਂ ਆਦਮੀਆਂ ਨੂੰ ਮਾਰ ਕੁਟਾ ਤੇ ਘੋਰਨੇ ਇਸਤ ਬਰਾਬ ਕੁਰਨ ਦੀ ਕੋਈ ਸਜ਼ਾ ਨਹੀਂ ਦਿਤੀ ਜਾਂਦੀ ॥
- ੮ ਵਿਦੇਸ਼ੀਆਂ ਦੇ ਪੈਸੇ ਨਾਲ ਇਸਾਈ ਮਜ਼ਹਬ ਦੀ ਮਦਤ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।
- ੯ ਵਿਦੇਸ਼ੀਆਂ ਵਿਚ ਟਸਾਦ ਕਰਾਓਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।
- ੧੦ ਵਿਦੇਸ਼ੀਆਂ ਦੇ ਰੁਪਿਆਂ ਨਾਲ ਵਿਦੇਸ਼ੀਆਂ ਦੀਆਂ ਸ਼ਾਨਾਂ ਖੁਯਾ ਕੇ ਦੂਜੇ ਦੇਸ਼ਾਂ ਨਾਲ ਸਾਮ ਲਾਭਿੰਦੇ ਹਨ।
- ੧੧ ਵਿਦੇਸ਼ੀਆਂ ਦੀ ਅਥਾਹੀ ਅੰਗਰੇਜ਼ੀ ਅਨਾਕੇਇ ੨੪ ਕੋਰੋਡ ਤੇ ਰਿਸਾਲਤਨ ਵਿਚ ੭ ਕੋਰੋਡ ਹੈ। ਅੰਗਰੇਜ਼ ਸਮਾਜੀ ਤੇ ਅਠਾਹਰ ੭੮ ੬੧੪ ਤੇ ਵੀਟੀਆਂ ੨੫੮੬੮੮ ਹਨ।
- ੧੨ ੧੯੧੩ ਵਿਚ ੫੬ ਬਰਸ ਹੋਏ ਹਨ। ਦੂਜੇ ਦੀ ਫੇਡੀ ਲੈ

ਲੇਖਾਂ ਦੀ ਲੜੀ

ਲੇਖ

ਪੰਨੇ

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| ੧ ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਦੀਆਂ ਖੋਜਾਂ | ੨ |
| ੨ ਸਾਡਾ ਕੇਸਰੀ ਬਾਦ | ੩ |
| ੩ ਅੰਗਾਂ ਦੀ ਗੁਆਤੀ | ੪ |
| ੪ ਤਵਰੀਖ਼ ਗ਼ਦਰ ੧੯੫੦ | ੫ |
| ੫ ਖ਼ੇਤਾਂ | ੬ |
| ੬ ਮਿਰਬਨ ਤੇ ਇੰਗਲੈਂਡ ਦੇ ਸਰਬੰਧ | ੭ |
| ੭ ਫ਼ੋਟੋ ਗ਼ਦਰ ਦਾ ਕਰਦਾਰ | ੮ |
| ੮ ਨੋਟ | ੯ |

ਖ਼ਤ ਪਤਰ ਤੇ ਮਾਇਆ ਦਾ ਦਾਨ ਹੋਰ ਲਿਖੇ
ਪਤੇ ਤੇ ਭੇਜੋ।

ਸਕਤਰ ਸੁਗੰਤਰ ਅਸਰਮ
ਸਾਨ ਫਰਾਂਸਿਸਕੋ
ਕੈਲੀਫੋਰਨੀਆ
ਸੁਨਾਈਟਰ ਸੇਟ੍ਰਸ ਐਮਗੀਕ
'The Secretary,
Yugantar Ashram
San Francisco
(Cal.)
U.S. A.

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

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A portrait of a man wearing a white turban and a dark suit with a tie. The image is overlaid with a semi-transparent red filter. The text "THANK YOU FOR READING!" is written in bold, yellow, uppercase letters across the center of the image.

THANK YOU FOR READING!