

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

Scope and Sequence: *Global History*



THE LOCALIZED HISTORY PROJECT

@AAARI-CUNY

The Localized History Project, housed at the Asian American/Asian Research Institute@CUNY, is a youth led and community driven participatory history collective working to uplift working class, solidarity-oriented, and peoples' history of Asian American, Pacific Islander, and Native Hawaiian New Yorkers. We are funded via City Council's Educational Equity Action Plan to help produce New York City's first ever Asian American Studies program!

Within our digital archive, we published exhibits researched, created, and written by New York City youth researchers ages 16-22. These exhibits cover the histories of New York City's specific and emergent Asian American history. We uplift intersectional communities, including the Chinese Latino diaspora, and the Indo-Caribbean diasporas of NYC. See our exhibits at www.localizedhistoryproject.org, and follow us [@LocalizedHistory!](https://www.instagram.com/LocalizedHistory/)

LOCALIZED HISTORY PROJECT TEAM

Shreya Sunderram (Director and Founder)

Shreya is the founder and director of the Localized History Project, and a former NYC high school history teacher of six years. She founded LHP in response to her experiences in the history classroom and to create a space for teachers and youth to produce more just, anti-colonial curricula. In addition to LHP, Shreya is a PhD Candidate at the CUNY Graduate Center; her dissertation traces South Asian Diasporic counter-schooling movements in the US and UK. Outside of LHP, Shreya loves reading fantasy and sci-fi books, and dog-watching in Prospect Park.

Ravi Vora and Clarissa Kunizaki (Co-Youth Directors)

Ravi is a high school senior and has been a member of LHP for over a year. He enjoys collaborating with fellow researchers and learning about AAPI political movements. As Youth Co-Director of Policy Research & Advocacy, he looks forward to working alongside policymakers and teachers to ensure that the archival projects are taught effectively and critically. **Clarissa** is a high school senior and has been part of LHP since its inception. She enjoys researching local histories centering AAPI diasporic identity and cross racial solidarity. As Youth Co-Director of Community and Historical Research, she hopes to foster joy and exploration with fellow youth and community members to uncover radical histories.

Ana Serna (Assistant Director, Community Organizing)

Ana is LHP's Assistant Director of Community Organizing. Ana is a former labor organizer and grassroots archivist in Jackson Heights and East Elmhurst. Her scholarly and community work focuses on domestic worker organizing, transnational solidarity movements, and activist storytelling in the Filipino diaspora of NYC.

Eva Schmidt (Assistant Director, Youth Programming)

Eva is LHP's Assistant Director of Youth Programming. Entering her third year with the project, she is excited to continue to find ways to amplify histories of AANHPI communities and peoples with our youth researchers. Relocated from the Sonoran Desert, she is a CUNY alum and is involved in the dance and theatre community here in NYC!

Josie Naron (Archivist)

Josie is LHP's Archivist. She received her MA from NYU's Archives and Public History program. Her work is interdisciplinary and draws on oral history and public history, often focusing on the intersections of social movements and the arts. Josie is a transplanted Midwesterner who has called Brooklyn home for almost 8 years. In her spare time, she loves watching the Mets (mostly lose), caring for her adopted alley cat, and making zines.



....and most importantly

22 New York City public school student Youth Researchers ages 16-22 from four boroughs, representing South Asian, East Asian, Southeast Asian, Indo-Caribbean, Central Asian, and Pacific Islander identities.

A NOTE FROM THE YOUTH DIRECTORS:

WHY TEACH THIS HISTORY

Hi! Our names are Ravi and Clarissa. We are the Youth Directors of the Localized History Project. The Localized History Project ethos is grounded in a love for inclusivity and community. It centers young people as pedagogues and as agents of transformative change. **We define localized history as histories drawn from archives—both traditional and intimate, family oral histories, and the memories of our neighborhoods, friends, and elders.**

Specifically, by learning histories relevant to students' neighborhoods, families, and identities, we are encouraged to challenge oppressive systems and build equitable ones that better serve us all. Localized history challenges us to be more connected to each other, and encourages us to participate in the world around us.

More than ever, we need to learn localized Asian American, Native Hawaiian, and Pacific Islander history. As ethnic studies remains under attack, implementing local Asian-American Pacific Islander studies into New York City classrooms is essential. However, we do not believe in teaching a version of AAPI Studies that pits us against other communities of color, or working class New Yorkers. Thankfully, AAPI History has always been that of labor organizing, solidarity building, and collectivity. Be it the 1998 Taxi Workers' Strike, exchanges between B.R. Ambedkar and W.E.B. Du Bois, the Chinatown Art Brigade, labor of Filipino nurses and Vietnamese nail salon workers, or the musical beats of Richmond Hill's Indo-Caribbean communities, we've continued to make waves of influence locally and within broader global lineages of resilience.

Thus, New York City is a historic site of critical AAPI history, and we want this history taught in our schools. Uplifting these struggles for justice provides all of us models for collective liberation. Moreover, illuminating vibrant contributions of AAPI's combats notions of otherness and omission of marginalized narratives.

The AAPI community has and will continue to be a powerful force in our nation and city. We hope you will join us in honoring our stories by bringing our youth-driven, community led histories to life in your classrooms.

Thank you!

Clarissa and Ravi



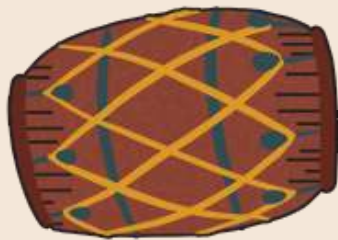
Localized History Project Exerpts:

LOCALIZING GLOBAL HISTORIES

The exhibits included in this booklet draw from frameworks and standards in Global 10 curriculum, particularly those dealing with imperialism, colonial violence and coerced labor, and global resistance to colonization. Each of the exhibits trace global phenomena like colonization, but end with a localized history connection. The experts provided center the global history, but we encourage a deep dive into the entire exhibit to learn the localized NY connection.

19th century

**Indo-Trinidadian Music,
Migration, and Resistance in NYC**



19th century

**A Chinese Latino
Migration Archive**



20th Century

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

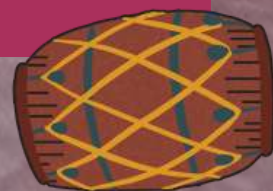


EXCERPTED CHAPTERS AND SELECT RESOURCES FROM:

Indo-Trinidadian Music, Migration, and Resistance in NYC

10.4 IMPERIALISM: Western European interactions with Africa and Asia shifted from limited regional contacts along the coast to greater influence and connections throughout these regions. Competing industrialized states sought to control and transport raw materials and create new markets across the world. (Standards: 2, 3, 4; Themes: MOV, TCC, GEO, GOV, EXCH)

11.1 b COLONIAL FOUNDATIONS: A number of factors influenced colonial economic development, social structures, and labor systems, causing variation by region. Students will examine the impacts of geographic factors on patterns of settlement and the development of colonial economic systems. Students will examine the factors influencing variations in colonial social structures and labor systems. Students will analyze slavery as a deeply established component of the colonial economic system and social structure, indentured servitude vs. slavery, the increased concentrat



Indo-Trinidadian Music, Migration, and Resistance in NYC By: Guinevere Wolski

Excerpt from: "What is Indenture?"

Guinevere Wolski is a 16 year old student at Brooklyn Technical High School who is majoring in Law and Society. Growing up in the NYC public school system, she noticed the lack of Indo-Caribbean representation in the school curriculum. This prompted her interest in The Localized History Project and contributing to NYC's first AAPI curriculum as a Youth Researcher. Outside of school she spends her time playing the harp for Brooklyn Tech's orchestra which sparked her interest in the role that music has played throughout history, across various communities.



Enslaved laborers work the sugar cane harvest on a plantation in Trinidad, c. 1836.



Indian "coolie" workers, including men, women, and children, pose after their arrival in Trinidad, c. 1897.

In 1833, the British Parliament passed the Slavery Abolition Act, which formally ended slavery in all British colonies. However, a new system of "apprenticeship" emerged in its stead, which forced freed people to work for their former masters for an additional four years.¹ Initially, this system was intended to facilitate a smooth transition to a free economy. Instead, it served as a "false promise for equality" and perpetuated slavery-like conditions until its complete abolition in 1838.

After the legal abolition of slavery, the British sought to establish a new mode of cheap labor to sustain plantation economies. This new practice was called indenture, a system of contracted labor in which individuals agreed to work for a fixed period, usually five years, in exchange for wages, housing, and eventual return passage.² In practice, indenture functioned as a new form of coercion that closely resembled slavery, but was still distinctly different. Recruiters, known as arkatis, specifically targeted poor Indians living in rural regions such as present-day Uttar Pradesh and Bihar, as well as parts of South India.³ After signing contracts that they could not read and restricted by a law they could not understand, scholar Gaiutra Bahadur explains that recruiters told workers they would be "sifting sugar" in a land where the work was easy and the pay was high.⁴ The recruiters didn't mention the cutlasses, the mud, or the back-breaking labor of the cane fields.⁵ They also told women that the colonies — Demerara, Trinidad, Fiji — were just a short distance away, perhaps just past the next river, rather than an ocean away from everything they knew.⁶

1. Fritz Blackwell, "The British Impact on India, 1700–1900," *Asia in World History: 1750–1914*, Volume 13:2 (Fall 2008).

2. Tamanna Nangia, "Indian Rebellion of 1857," *Encyclopedia Britannica* March 30, 2026,

3. Stanley A. Wolpert, "British Raj," *Encyclopedia Britannica*, September 24, 2019.

4. "British Economic Policy in India (1757–1857)," *Drishti IAS*, 2024

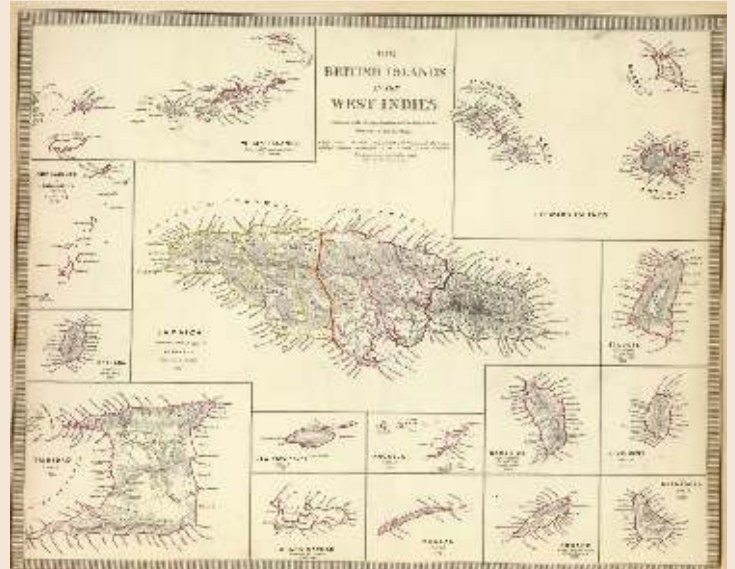
5. Amitav Ghosh, *Smoke and Ashes: Opium's Hidden Histories*, New York: Farrar, Straus and Giroux, 2024.

6. Ruchi Vats, "Colonial Codification and Social Stratification: An Examination of British Interference With the Indian Caste System," *African Journal of Biomedical Research*, Vol. 27 No. 5S (2024).

Indo-Trinidadian Music, Migration, and Resistance in NYC By: Guinevere Wolski

Excerpt from: "What is Indenture?"

The ship's journey to British colonies like Trinidad, Jamaica, Suriname, Guyana, and South Africa was long and grueling. Mortality rates on the ships were high: outbreaks of diseases like cholera and measles were common, sanitation was poor, and the women were crammed together below decks. In the cramped and humid spaces where they slept, the women were also vulnerable to the gaze and the grasp of the crew.⁷ The ship was a floating prison, but it was also a stage for a new kind of intimacy. The journey across the *kala pani*, or "black waters," created a powerful kinship among some indentured laborers known as the *jahajee bond*.⁸ This term referred to the deep, familial relationships that formed among laborers on the same voyage.



Map of the islands in the West Indies under British colonial rule, c. 1835.

In *Coolie Woman*, Bahadur explains that the *jahajee* became more than a shipmate; he or she became fictive kin, closer sometimes than blood relatives left behind. Laborers endured inhumane ship conditions and emotional isolation which made survival dependent on one another. Bahadur also notes that "the voyage stripped emigrants of caste and village hierarchies, forcing new solidarities to merge from shared suffering."⁹ This loss of caste distinction was especially significant because the *kala pani* was then believed to sever one's place within traditional Indian society. For some, the *jahajee bond* replaced the social structure they had lost and granted the means to preserve fragments of identity to combat systems of erasure. Reflecting on this, the importance of *jahajee* extended far beyond the ship itself. It became a foundation of Indo-Caribbean community, survival, and cultural preservation.

1. James Latimer, "The Apprenticeship System in the British West Indies," *The Journal of Negro Education*, Vol. 33, No. 1 (Winter 1964).
2. Alison Klein, "Tangled Up: Gendered Nationhood in Indo-Caribbean Indenture Narratives," *Anthurium: a Caribbean Studies Journal*, Vol. 12, No. 2 (December 2015).
3. Sudipto Mitra, "Arkatis, Recruiters, Intermediaries: The People and Practices in Indentured Labour Recruitment in Nineteenth Century India," *Royal Holloway Research Portal*, May 28, 2024.
4. Gaiutra Bahadur, *Coolie Woman: The Odyssey of Indenture*, Chicago, IL: University of Chicago Press, 2016, p. 122.
5. *Ibid.*, p. 100.
6. *Ibid.*, p. 110.
7. *Ibid.*, p. 128.
8. *Ibid.*, p. 64.
9. *Ibid.*, p. 64.

Indo-Trinidadian Music, Migration, and Resistance in NYC By: Guinevere Wolski

Excerpt from: "Women in Indenture"

For women, indenture carried its own unique dangers. They arrived as a minority within the indentured migrant population, which contained a large gender disparity: a ratio of 4 men to 1 woman. Additionally, around two-thirds of indentured women were single women. This was the result of colonial laws and patriarchal controls that restricted women's mobility and autonomy. While women were not universally prohibited from emigrating, social expectations, familial control, and colonial regulation made migration far more difficult. Recruiters and colonial officials often required proof of marital status or male consent, and women who attempted to migrate independently faced heightened scrutiny and danger.¹

Consequently, the Indian Emigration Act of 1883 only magnified these restrictions by increasing colonial oversight over women's mobility, targeting married women who falsely claimed to be widows or single to flee abusive marriages.² This law subjected women to invasive inspections and surveillance by authorities. Officials frequently assumed that single women were morally suspect, and used the law to police women's bodies and movements. These policies ensured that women's migration served plantation labor needs while also limiting their autonomy. Similarly, the Cantonment Act of 1864 also contributed to this phenomenon by legalizing and supervising prostitution near British military bases.³ This system disproportionately targeted poor and marginalized women, placing them under medical surveillance and reinforcing the idea that women's bodies were resources to support imperial interests. The British deliberately framed Indian women as "disorderly" or "immoral" to justify their control.

Many women were misled and coerced through false promises of marriage, work, or family reunification. In *Coolie Woman*, Gaiutra Bahadur defines the word "coolie" as "carry[ing] this baggage of colonialism on its back. It bears the burdens of history."⁴ To me, that perfectly sums up the position of indentured women. They carried burdens. They had to meet the needs of both Indian men and British men on the plantations. They were expected to perform both plantation labor like cutting sugarcane with a cutlass, prepping the land for planting, and cleaning and sorting the sugar cane stems and unpaid domestic labor like cooking meals, maintaining the house, and family work.⁵ This transformed indenture into a uniquely gendered form of labor by having women being seen as "housewives" instead of workers.⁶ Ultimately, women faced violence and sexual exploitation at the hands of both managers and other laborers.⁷ There was little to no legal accountability for this abuse, which became common and embedded within the system. Women who resisted abuse or fled these violent relationships were often punished instead of protected.⁸ Gender-based violence became a tool used to maintain colonial authority, as well as plantation discipline.

NATIONAL ARCHIVES OF TRINIDAD AND TOBAGO

WOMAN'S EMIGRATION PASS. HEALTH CLASS.

DEPT. No. 1227

For ship *Albatross* PROCEEDING TO TRINIDAD

No. *6*

2427 Trinidad (Gaiutra) Agent, Calcutta, the 17. 9. 1899.

PARTICULARS OF RESTRICTIONS

Place..... *Patna*

Date..... *21.2.90*

Register No..... *443*

Name..... *Gaiutra Bahadur*

Father's name..... *Ramdayal*

Age..... *25*

Caste..... *Hindu*

Name of next-of-kin..... *Ramdayal Bahadur*

Married, name of husband.....

District..... *Garhampore*

Taluk..... *27*

Village or Town & Mahalla..... *Baudisha*

Bodily Marks..... *Letter marks left for son*

Height..... *5 Feet* *11 Inches*

Examined that we have examined and passed the above-named woman as fit to emigrate; that she is free from all bodily and mental disease; and that she has been vaccinated since engaging to emigrate.

DATE.....

A form documenting personal, caste, and health information for a woman emigrating to Trinidad as an indentured laborer, c. 1890.

1. Gaiutra Bahadur, *Coolie Woman: The Odyssey of Indenture*, Chicago, IL: University of Chicago Press, 2016, p. 78.

2. *Ibid.*, p. 77-78.

3. *Ibid.*, p. 90.

4. *Ibid.*, p. 30.

5. *Ibid.*, p. 246-247.

6. Rhoda E. Reddock, *Women, Labour and Politics in Trinidad and Tobago: A History, 'Brave Dange'*, London: Zed Books, 1994.

7. Bahadur, p. 147.

8. *Ibid.*, p. 88.

Indo-Trinidadian Music, Migration, and Resistance in NYC By: Guinevere Wolski

Excerpt from: "Women in Indenture"

However, despite the dangers, single women did have the capacity to develop a newfound sexual independence and explore constructs outside traditional norms. While many women found loving relationships, this new autonomy was not seen as favorably by some migrant men.⁹ For example, in 1880 (in Trinidad), men petitioned the British government with the help of the Presbyterian Church to demand women be returned to their husbands' authority. British colonial sexual stereotypes also impacted women's autonomy by dictating the identity of all indentured women. They were sexualized and branded as "subservient" and "meek." In the decades post-indenture, fewer women chose to career work in fields and instead leaned toward entrepreneurial work or teaching. They also played a vital role in cultural preservation throughout the diaspora.



Above: A document in English and Hindi, listing the conditions of indenture — including term of contract, pay, nature of labor, and conditions for a return passage.

Left: A photograph showing two Indian women in Trinidad, West Indies.

Maharani was a female laborer who traveled from India to the Caribbean during the late 19th century. Her story is used to represent the thousands of overlooked experiences of Indian women who faced sexual exploitation and harsh conditions during the system of indenture. She remembers the drumbeats and described how her jahajis played music and danced during their journey.¹⁰ While she did not cry, she recalled a "woeful parting" accompanied by the harmonium and sarangi:

**Listen, oh Indian, listen to the story of us emigres,
The emigres who cry constantly, tears flowing from their eyes.
When we left the ports of Calcutta and Bombay,
Brother left sister, mother left daughter.
In deep love of the mother country we cried;
Water flowed from our eyes . . .
Painful is our story, choking is our voice.**

Indo-Trinidadian Music, Migration, and Resistance in NYC By: Guinevere Wolski

Excerpt from: "Women in Indenture"











Doolarie's Story

The University of the West Indies in St. Augustine, Trinidad, possesses the transcript of an unpublished oral history with a 109-year-old woman named Doolarie, who traveled from India to Trinidad as an indentured laborer in 1913. Doolarie's interview is a rare first-hand account that describes the degrading experience of indenture through the lens of a female laborer. She described workers being loaded into trucks "like flour bags," then taken to the plantation. Women's experiences in indenture have continuously remained hidden in the archives of history: partly because of the low status they held, but also because of the gender imbalances within indenture that pushed them out of the narrative entirely.

Doolarie began her indenture contract on August 23, 1913, on the 26SS Sutliss. She explains the major push factors for her leaving India: she had no one to stay with or support her in India, and there was little to no accessible food. Doolarie was again quick to mention that for those reasons, she would never go back. Her mother died in India, while her father died on the ship's journey. Through times of loneliness and the unknown, Doolarie found herself praying every night to her god, Bhagwan. She recalls the hard and grueling work she had to complete while in Trinidad, and how she was paid "six dollars a night." Doolarie's story is complex and incredibly powerful. It highlights her struggle and resilience as a female laborer, as well as acknowledging the lack of initiative to preserve stories like hers.

Doolarie was a woman, daughter, wife, mother, and orphan who was subjugated to the injustices of indenture fueled by colonial exploitation. Her story cannot be forgotten. Likewise, "No account of the coolie experience can ever be complete, for they are but the scraps of history." (Dabydeen xi).

Read Guinevere's Full Historical Exhibit, which explores not only the history of indenture, but the creation of an Indo Caribbean music tradition and its journey to New York City, at <https://localizedhistoryproject.org/exhibits/indo-trinidadian-music-migration-and-resistance-nyc>

1. Gaiutra Bahadur, *Coolie Woman: The Odyssey of Indenture*, Chicago, IL: University of Chicago Press, 2016, p. 78. 
2. *Ibid.*, p. 77-78. 
3. *Ibid.*, p. 90. 
4. *Ibid.*, p. 30. 
5. *Ibid.*, p. 246-247. 
6. Rhoda E. Reddock, *Women, Labour and Politics in Trinidad and Tobago: A History, 'Brave Dange'*, London: Zed Books, 1994. 
7. Bahadur, p. 147. 
8. *Ibid.*, p. 88. 
9. *Ibid.*, p. 244. 
10. *Ibid.*, p. 122-124. 

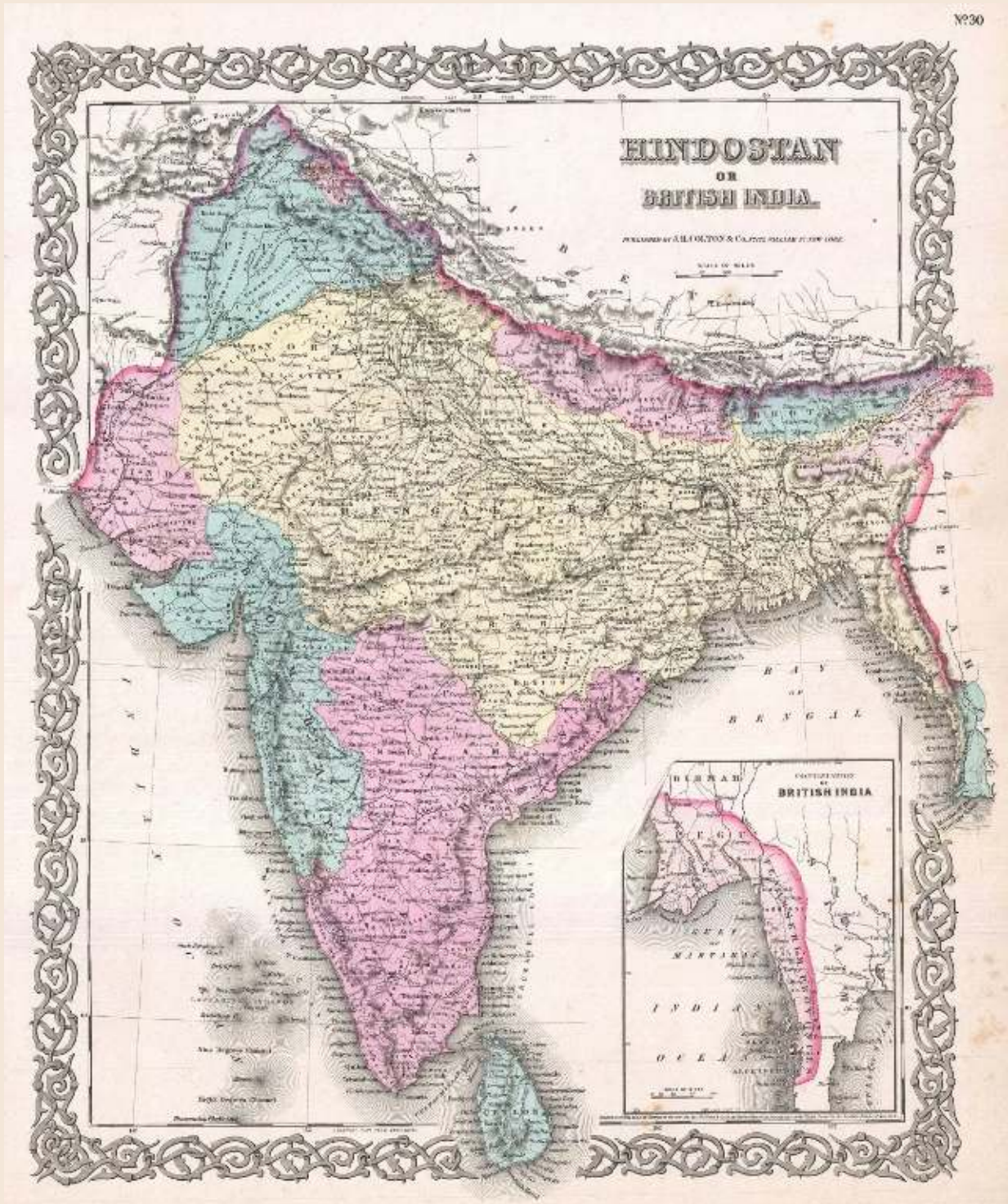
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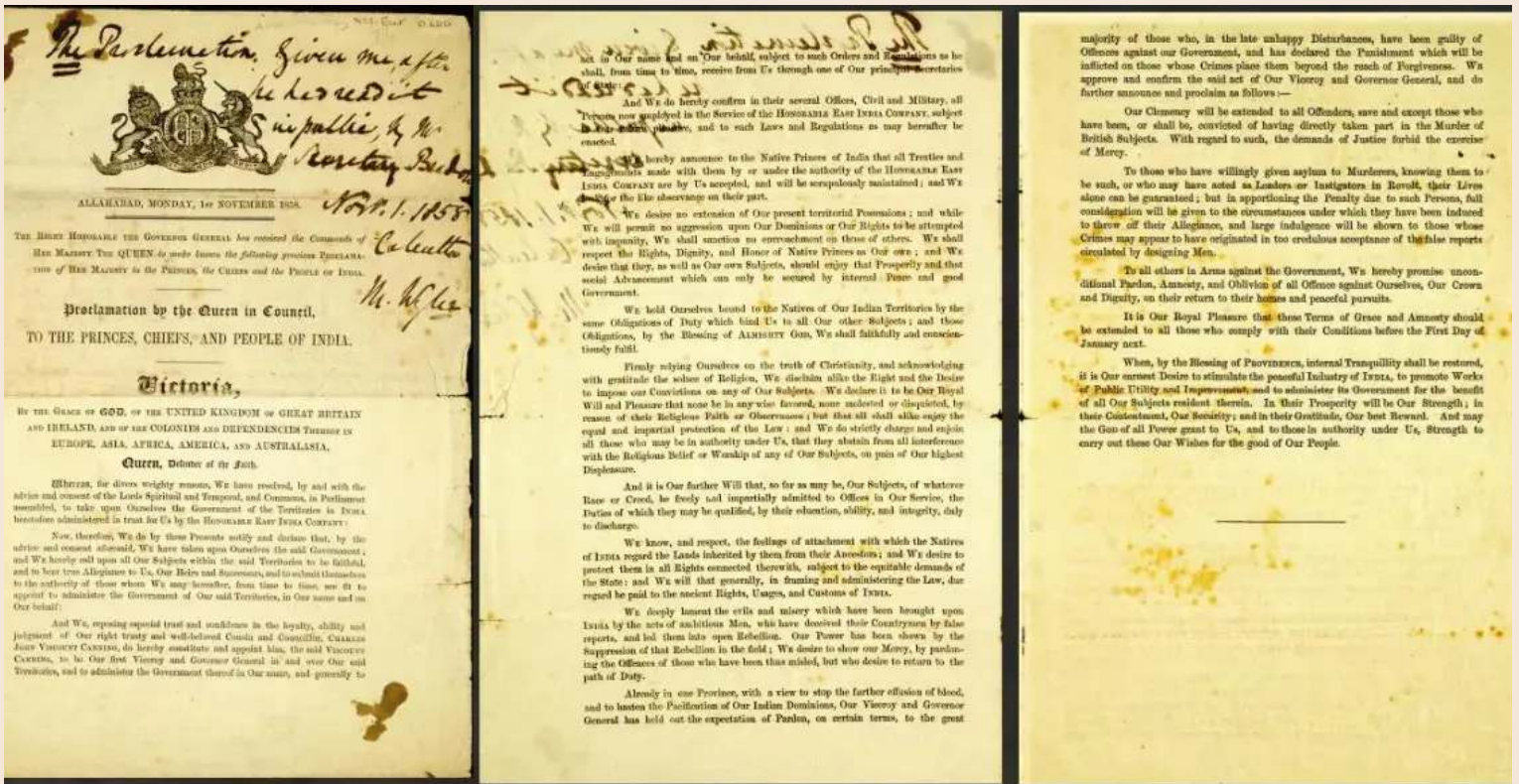
Resources for the Classroom

primary sources:



A map of British India or "Hindoostan," divided into the different colonial regions and territories, c. 1855.

Image originally printed in J.H. Colton's *Atlas of the World Illustrating Physical and Political Geography*, Vol 2. Made available in the public domain by Wikimedia Commons.



The proclamation to the "Princes, Chiefs, and People of India," issued by Queen Victoria on 1 November 1858.

Document originally created by the Government of the Great Britain. Made available in the public domain by Wikimedia Commons.



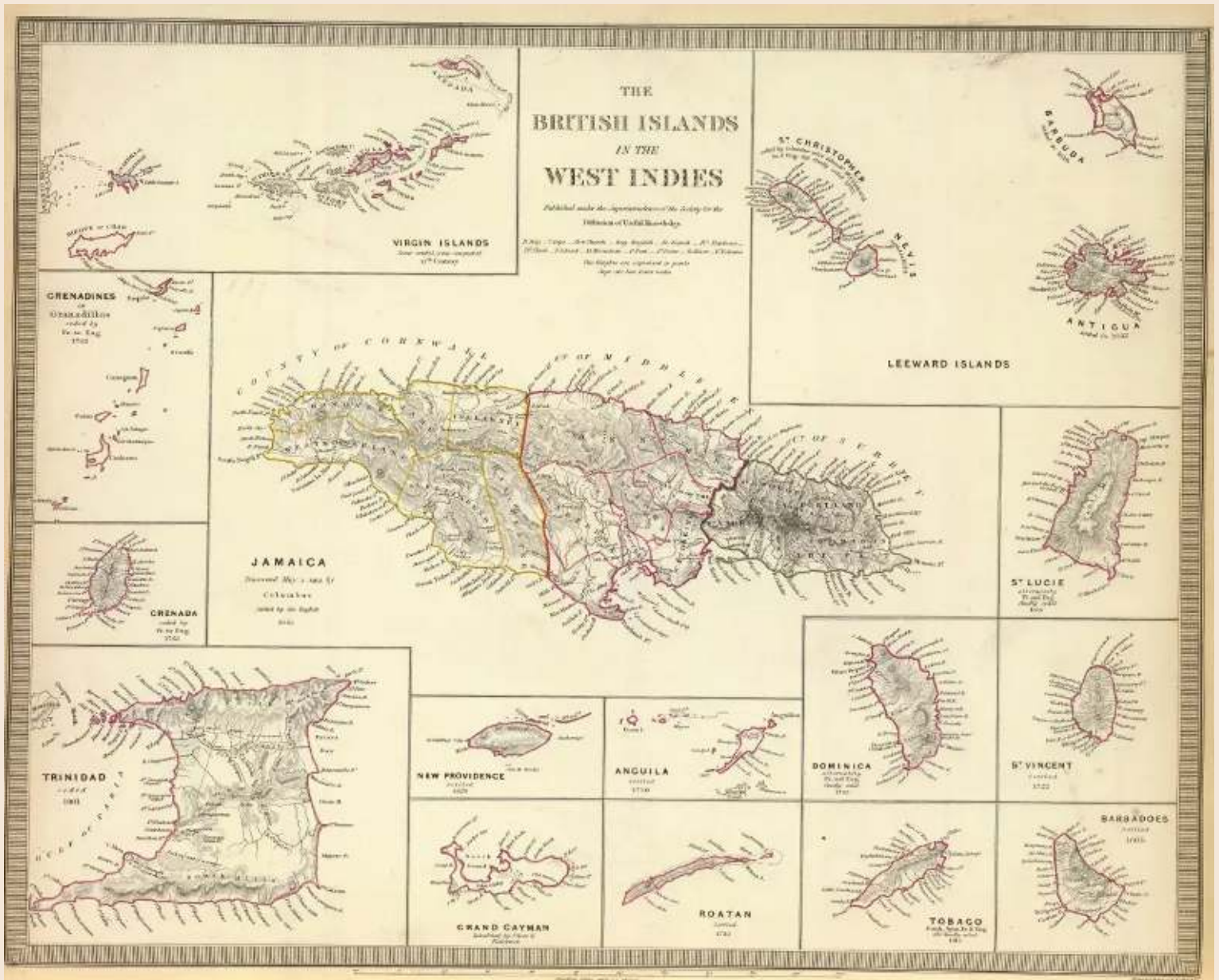
Enslaved laborers work the sugar cane harvest on a plantation in Trinidad, c. 1836.

Originally created by Richard Bridgens and published in *West India Scenery*. Made available in the public domain by SLAVERY IMAGES: A Visual Record of the African Slave Trade and Slave Life in the Early African Diaspora



Indian "coolie" workers, including men, women, and children, pose after their arrival in Trinidad, c. 1897.

Photographer unknown; made available in the public domain by Wikimedia Commons.



Map of the islands in the West Indies under British colonial rule, c. 1835.

Map originally created for The Society for the Diffusion of Useful Knowledge. Republished in the National Public Domain Archives, and made available through the David Rumsey Historical Map Collection.

WOMAN'S
EMIGRATION PASS.

HEALTH CLASS.

DEPOT No. 1287

For ship Manohar PROCEEDING TO TRINIDAD.

No. 6

Trinidad Emigration Agency,
CALCUTTA, the 19th 9th 1890

PARTICULARS OF REGISTRATION { Place..... Patna
Date..... 21.7.90
Register No.... 443

Name..... Hussainat Jagrani

Father's name..... Ramdayal

Age..... 25

Caste..... Kurmi

Name of next-of-kin, Ramlochan Nephew

If married, name of husband.....

District..... Gorakhpur

Thana..... Do

Village or Town & Mahalla..... Bandiba

Bodily Marks, Tattoo marked both fore arms

Height, 5 Feet 1 Inches.

CERTIFIED that we have examined and passed the abovenamed woman as fit to emigrate; that she is free from all bodily and mental disease; and that she has been vaccinated since engaging to emigrate.

DATED.

The 15th 9th 90

K. S. S. S.
Surgeon Superintendent.

[Signature]
Depot Surgeon.

A form documenting personal, caste, and health information for a woman emigrating to Trinidad as an indentured laborer, c. 1890.

Document made accessible in the public domain by the National Archives of Trinidad and Tobago.

TRINIDAD.

CONDITIONS OF SERVICE AND TERMS OF AGREEMENT WHICH THE RECRUITER IS AUTHORIZED TO OFFER ON BEHALF OF THE AGENT TO INTENDING EMIGRANTS.

1. *Indenture.*—5 years from the date of arrival in the Colony in the case of Male and Female Emigrants alike.
2. *Period of Labour.*—For a Male Emigrant the whole five years of his Indenture: but for a Female Emigrant three years only from the date of her allotment to an employer.
3. *Nature of Labour.*—Work in connection with the cultivation of the soil or the manufacture of the produce on any plantation.
4. *Number of days on which the Emigrant is required to labour in each week.*—Every day, excepting Sundays and authorized holidays.
5. *Number of hours in each day during which the Emigrant is required to labour without extra remuneration.*—Nine, inclusive of half an hour for rest and refreshment.
6. *Monthly or daily wages or task work rates.*—Able-bodied adults of and above sixteen years of age shall be paid one shilling and a half penny which is at present equivalent to twelve annas and six pie for each day's work. Adults not able-bodied or minors of and above ten years and under sixteen years of age shall be paid eight pence which is at present equivalent to eight annas for each day's work, and when performing extra work shall be paid in proportion for every extra hour of work. Wages earned will be paid fortnightly. If the Emigrant be required to work by task instead of by time the same wages shall be paid as to unindentured labourers on the same or other neighbouring plantations, or to indentured labourers on the neighbouring plantations, and such wages may be more, but shall not be less than the minimum wages payable for time work.
7. *Conditions as to return passage.*—The Emigrant on completing a continuous residence of ten years in Trinidad, and holding or becoming entitled to a certificate of exemption from labour shall, with family, if any, should they not be under indenture, or, if under indenture, should commutation money have been paid to their employer, be provided with a return passage back to Calcutta on payment of one-half of the passage money in the case of men, and one-third in the case of women. Provided that every such Emigrant who is destitute or disabled shall, with dependents, be entitled to a free return passage. Persons who have previously proceeded to the Colony and returned to India shall not be entitled to return passages. After completing a continuous residence of five years and holding or becoming entitled to a certificate of exemption from labour, the Emigrant may return to India at his own cost. Blankets and warm clothing are supplied gratis on leaving India but not for the return voyage.
8. *Other Conditions.*—Full rations will be provided for adults and minors by the employer for twelve calendar months following the date of allotment, according to the scale sanctioned by the Government of Trinidad, at a cost of three pence which is at present equivalent to three annas each daily, and to each infant under ten years of age one-third of a ration free of cost.

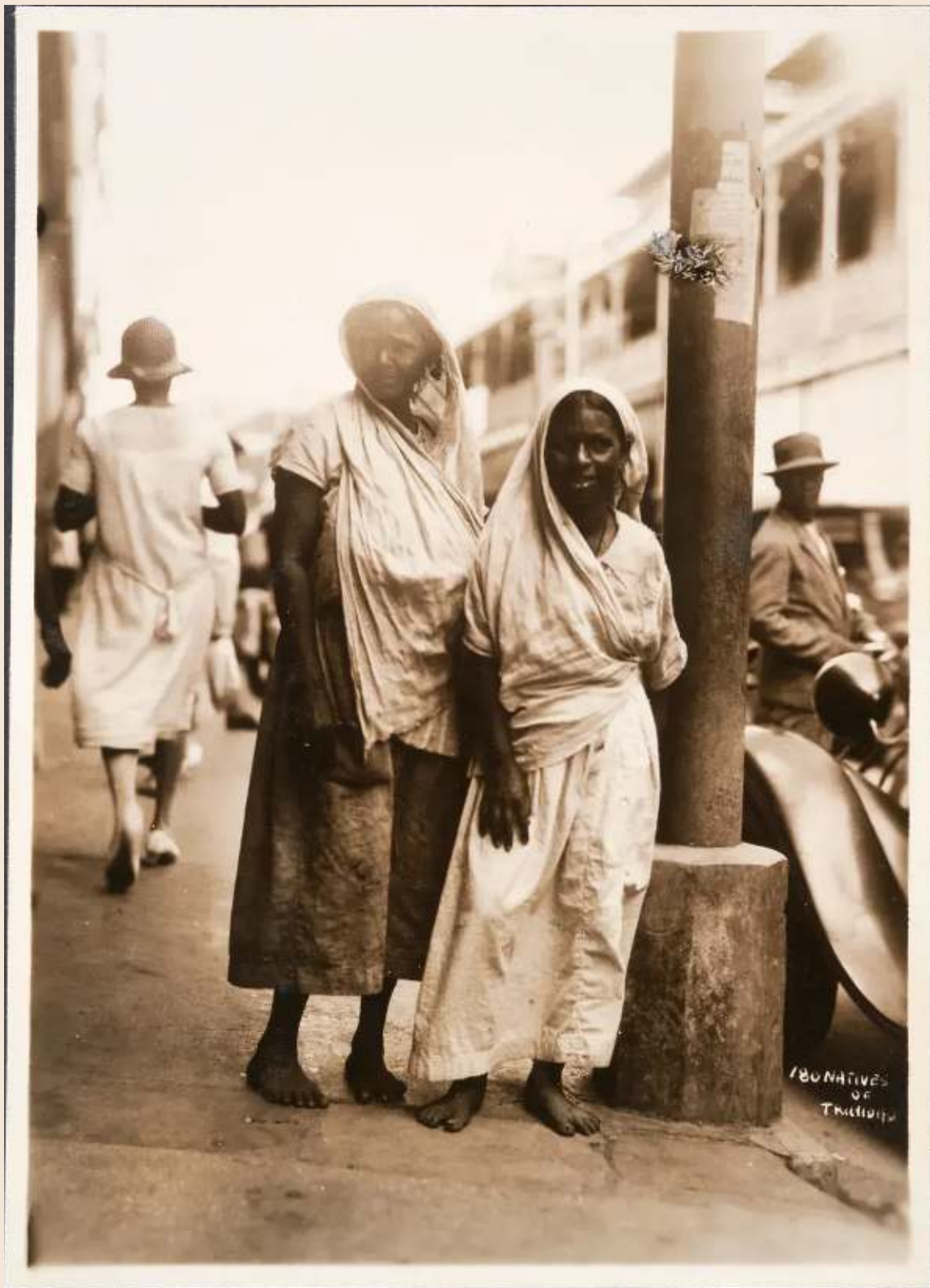
Suitable dwellings will be assigned to Emigrants free of rent, and such dwellings will be kept by the employer in good repair.

Hospital accommodation with Medical attendance, comforts, &c. will be provided free of charge to all emigrants under indenture and their families.

१. इकरार नामा—सरद और जमाना कुलो के खिसे कलनो या परदेश से पहुंचने की तारीख से पांच बरस तक वहींपर रहने होगा।
२. मुहत्त नौकरो की—सरद कुलो के खिसे पूरा पांच बरस तक मेहनत करने होगा मगर जमाना कुलो के खिसे मुकरर होने की तारीख से सिर्फ तीन बरस तक मेहनत करने होगा।

A document in English and Hindi, listing the conditions of indenture — including term of contract, pay, nature of labor, and conditions for a return passage.

Document held in the National Archives of the United Kingdom and made available online via the London Museum. Rights status unknown, but usable under Section 107 of the Copyright Act (Fair Use).



A photograph showing two Indian women in Trinidad, West Indies.

Document made available online via the London Museum. Rights status unknown, but reasonably Fair Use under Section 107 of the Copyright Act.

secondary sources:

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- Henry, Frances, and Dwaine Plaza, eds. *Carnival Is Woman: Feminism and Performance in Caribbean Mas*. Jackson: University Press of Mississippi, 2020.
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A Chinese Latino Migration Archive

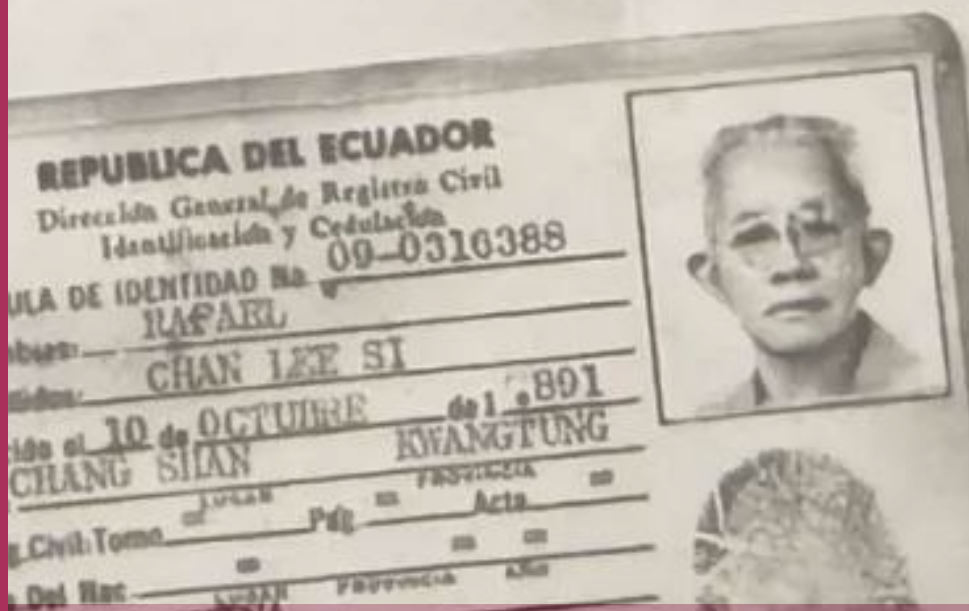
Grade 10 Global

10.4 IMPERIALISM: Western European interactions with Africa and Asia shifted from limited regional contacts along the coast to greater influence and connections throughout these regions. Competing industrialized states sought to control and transport raw materials and create new markets across the world.

Grade 11 US History

11.1 COLONIAL FOUNDATIONS (1607– 1763): European colonization in North America prompted cultural contact and exchange between diverse peoples; cultural differences and misunderstandings at times led to conflict. A variety of factors contributed to the development of regional differences, including social and racial hierarchies, in colonial America.

11.4 d Racial and economic motives contributed to long-standing discrimination against Mexican Americans and opposition to Chinese immigration. Students will examine the contributions of Chinese to the national economy and reasons for nativist opposition to their continued immigration (Chinese Exclusion Act of 1882).



A Chinese Latino Migration Archive

By: Clarissa Kunizaki

Excerpt from: "The Global Coolie Trade"

Clarissa Kunizaki is a senior in high school and a founding member of the Localized History Project. As the Youth Co-Director of Community and Historical Research, she seeks to foster joy and exploration with peers to uncover radical histories. Clarissa is particularly interested in research areas that cover diaspora, solidarity, and gender. Her favorite historical year is 1968.

Historical Context

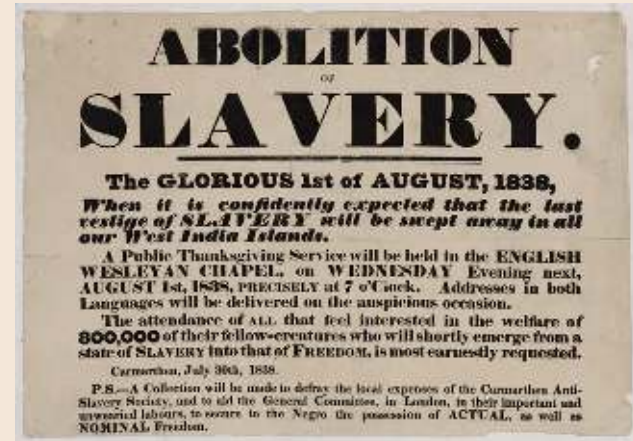
Understanding the historical context that shaped the Chinese-Latino diaspora is essential. The contemporary identities and experiences of Chinese-Latinos have been profoundly influenced by global interactions and historical events that are frequently overlooked. Examining the Chinese coolie trade is a pivotal piece of this narrative.

The abolition of slavery in the United States, marked by the Emancipation Proclamation in 1863 and the passage of the 13th Amendment in 1865, was a significant turning point for industries reliant on enslaved labor. Alongside the 19th-century abolitionist movement and the end of the Civil War, these events served to shift global attitudes, morals, and political views on enslavement. They also exposed many contradictions: countries, like the United States and Britain, that had legally abolished slavery, still needed and wanted cheap and exploitable sources of labor exported from abroad.

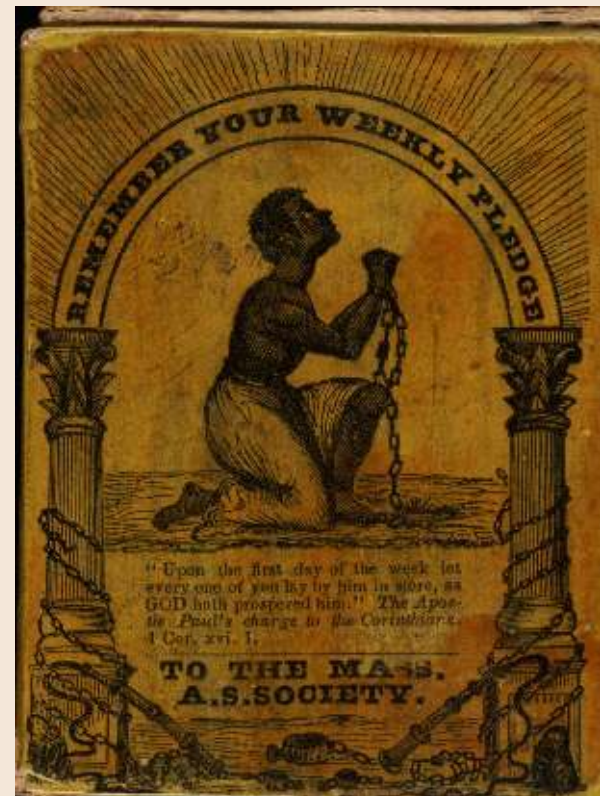
As slavery was slowly dismantled in the U.S. and South America, European colonies and regions heavily reliant on an enslaved labor force faced an urgent need to replace their workers. The idea of "coolie" labor replacing enslaved African-Americans had already been raised during the Civil War, when southern plantation owners echoed Caribbean plantations in attempting to contract Chinese and Indian workers. In the post-Civil War era, colonial European powers—such as the British, French, Spanish, and Portuguese—continued to seek out new forms of cheap and exploitative labor, particularly for agriculture and infrastructure projects.

While attempts were made to use existing populations, such as European and Indigenous labor from the Yucatán for sugar fields in Cuba, these efforts proved unsuccessful. Eventually, colonial powers turned to Asia, initiating what is now known as the global coolie trade.

This system, characterized by the mass migration of indentured Asian workers to fill labor shortages in European colonies, led to the emergence of a new diaspora. Among the affected communities were South Asians, whose descendants are now often referred to as Indo-Caribbeans, and the Chinese. Both groups have significantly influenced the culture and history of the Americas and the United States through various waves of migration. The exploitation of Chinese laborers during this period has come to be known as the Chinese coolie trade.



"Abolition of Slavery The Glorious 1st of August"



"Collection box for the Massachusetts Anti-Slavery Society"

A Chinese Latino Migration Archive

By: Clarissa Kunizaki

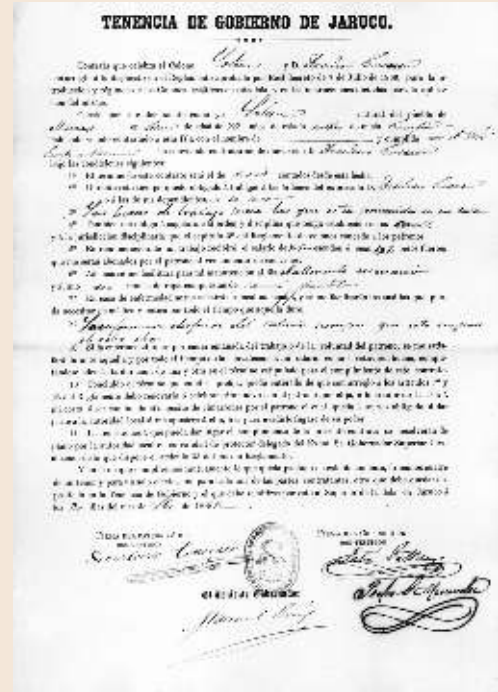
Excerpt from: "The Global Coolie Trade"

Recruitment and Journeys of Chinese Coolies

While some Chinese laborers arrived to the Americas voluntarily, the majority were victims of kidnapping or deceptive labor recruitment practices.¹ It is important to note that most laborers were young men; Chinese women made up a very small minority in the Chinese coolie trade. Before embarking on their journey to Latin America, laborers were held in barracoons, similar to those used in the Atlantic Slave Trade that confined enslaved African people. Traveling on former African slave ships, Chinese laborers being sent to places like Cuba and Peru were kept below decks with armed officers who enforced strict corporal punishment. Conditions on the ships were overcrowded and unsanitary, leading to high mortality rates among documented voyages.

Although the coolie trade differed from slavery in its legal framework – compared to chattel slavery, which allowed for the enslavement of children born to enslaved people and extended ownership until death – the experiences of Chinese coolies can be seen as paralleling the exploitative conditions faced by enslaved Black people. Legally classified as indentured servants, Chinese coolies signed contracts, written in both Spanish and Chinese, committing to work for eight years upon their arrival in the Americas. Many were promised a monthly wage of four dollars, along with food, shelter, clothing, and medical care. Some historians argue that these contracts were primarily designed to distinguish indentured labor from the now-illegal slave trade, despite the fact that the conditions endured were strikingly similar to those of enslavement.

Chinese laborers were seen as a preferable alternative to the freed Black workers for a number of reasons, many rooted in racist tropes. Evelyn Hu-DeHart and Kathleen López, who have extensively studied Chinese-Latino history, explain that "white planters and officials perceived Asian migrants as more industrious, more economical, and less threatening than Africans."² The two historians also note that many planters and officials hoped that Asian workers would come to occupy a sort of in-between position in Latin American racial hierarchies, somewhere between the top (white) and the bottom (African and indigenous), and that this could have a "civilizing" influence on Black and indigenous workers. In many cases, Chinese workers were contracted to replace recently emancipated slaves. Consequently, regions like Cuba, heavily reliant on sugar production, became dependent on the exploitation of Chinese workers to sustain their economies.



"Tenencia de Gobierno de Jaruco"

List of Contracted Chinese Workers From the Ship "Mourne de Nantes"

A Chinese Latino Migration Archive

By: Clarissa Kunizaki

Excerpt from: "Life in Latin America"

Labor Conditions in Latin America

Once laborers arrived in the Americas, the horrific conditions experienced on their voyage did not improve. Coolie laborers faced grueling work in plantations, guano pits, and infrastructure projects, abuse by project overseers, and harsh living and weather conditions.¹ Estimates suggest that between 1847 and 1874, the mortality rate for Chinese laborers ranged from fifty to sixty percent. In Peru, between 1849 and 1876, nearly half of the Chinese population aged nine to forty died from exhaustion, suicide, or ill-treatment.²

The pamphlet "*Illustrated Description of the Living Hells*," published in 1875 by a prominent Cantonese publisher, vividly depicts the harsh conditions endured by coolies. Senior Lecturer Pierre-Emmanuel Roux of the University of Paris delivered a lecture on the publication, exploring its significance and highlighting ongoing kidnappings, mistreatment, and deaths of Chinese laborers.³ Roux describes the piece as a means to draw attention to a new form of slavery that persisted even after its supposed abolition in the Americas.

The first image below shows a Chinese man being forced onto a ship bound for Cuba. The second depicts a scene titled "Latrines as prison," illustrating recruiting agents who used humiliating, coercive means to "voluntarily" compel Chinese workers to sign an employment contract.

Roux explains that the format and style of the pamphlet is heavily influenced by the *Yuli Chaozhuàn* (Jade Calendar Manuscript), a renowned moral text depicting severe punishments for sinners in Buddhist hells. Roux describes the piece below as picturing "refining sugar with human bones." This death penalty scene represents the height of horror in Cuba's sugar plantations. The concept depicted was all the more unbearable for the Chinese of the 19th century, whose rituals of the dead included preserving the body of the deceased and returning them, if far from home, to be buried in their native land.

Roux stresses the intended purpose of the pamphlet: as a warning. He notes that that "the author adopted a similar approach to better serve his purpose and thus reach as wide a readership as possible: the texts and illustrations depict Cuba and Peru as terrestrial hells and expose the means not to sink into it." Although the pamphlet initially sold widely in bookstores across southern China, its success was fleeting. Spanish representatives in the Qing Empire demanded its censorship to prevent any potential anti-Western sentiment, and the pamphlet was taken out of print circulation.

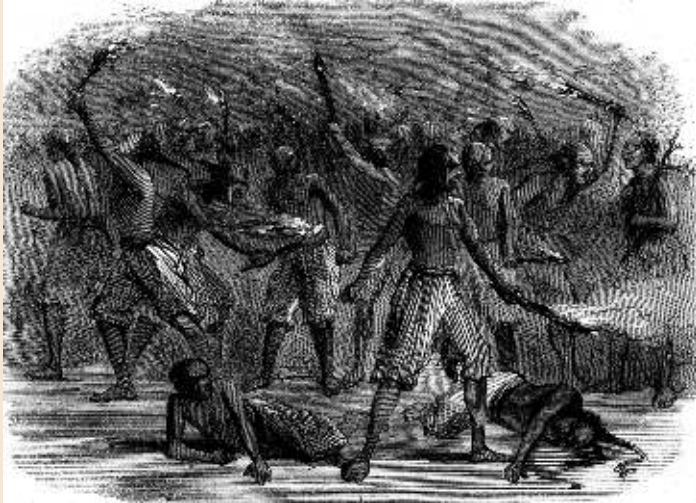
Fortunately, several copies were rediscovered in recent years, where they had languished unnoticed in a handful of European and American libraries for over a century. Roux emphasizes the significance of this rediscovery for historians, noting that the illustrations offers "new primary material for understanding the coolie slave trade, as well as offering insights into various aspects of Chinese society" during the period.



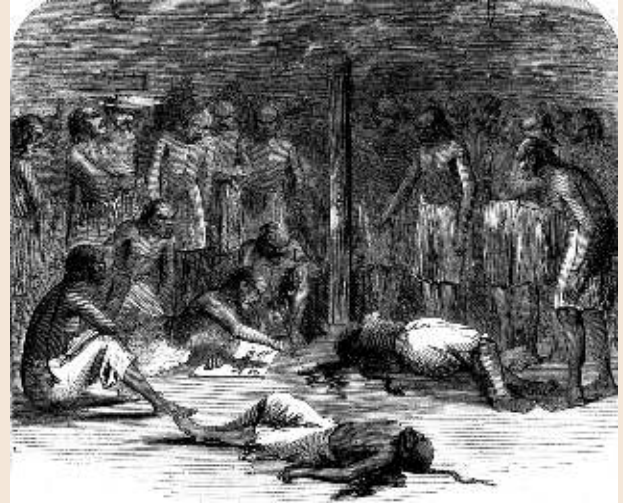
A Chinese Latino Migration Archive

By: Clarissa Kunizaki

Excerpt from: "Life in Latin America"



A magazine illustration of coolie rebellion below deck, c. 1864.



An illustration depicting the aftermath of a coolie rebellion below deck, as men write their demands in the blood of their fallen comrades, c. 1864.

Chinese Coolie Resistance

The verb mutiny refers to rising against or refusing to obey authority. Despite Western stereotypes of Asian people as passive and submissive, often perpetuated by the model minority myth, our community has a long history of resistance. During the period of the Chinese coolie trade, several documented mutinies occurred against oppressive conditions.

Two illustrations by Edgar Holden from Harper's Monthly Magazine in 1864 depict a rebellion aboard a ship carrying Chinese laborers from Macau to Cuba: the illustration above depicts Chinese coolies preparing to mutiny, while the illustration below depicts rebelling laborers writing their demands in the blood of those who had fallen before them during the mutiny.

Although the revolt was ultimately unsuccessful, these images challenge the notion of Chinese laborers as passive victims and reveal their agency in the face of adversity. Moreover, resistance continued beyond shipboard mutinies. In Latin America, Chinese laborers faced severe control through debt bondage and harsh physical punishment but continued to resist. On plantations, many coolies employed tactics similar to those of enslaved African-Americans: confronting Chinese contractors, stealing, escaping, faking illness, striking, and disrupting production to protest their unfair conditions. In some cases, they also formed cross-racial alliances with African workers.

Because written accounts of the mistreatment within the coolie trade had been suppressed, as in the case of "Illustrated Description of the Living Hells," public awareness of the extent of the abusive practices was low. This began to change in the 1870s. In 1872, Chinese coolies on the Peruvian ship *María Luz* escaped while docked in a Japanese port and reported their mistreatment to military authorities, who ultimately found that the conditions aboard the ship were on par with enslavement.⁴ In 1874, government officials dispatched by the Qing dynasty to Peru and Cuba, among other locations, found evidence of widespread abuse. These two events were critical to putting the spotlight on and ultimately ending the exploitative trade, as international pressure mounted.

The question then became, what would happen to the Chinese workers who lived in places like Peru or Cuba?

A Chinese Latino Migration Archive

By: Clarissa Kunizaki

Excerpt from: *"Integrating the Latino Diaspora"*

The Aftermath of the Coolie Trade

After completing their contracts, many Chinese laborers who had been part of the coolie trade moved to major cities and began integrating into local communities. For instance, in Lima, Peru, some Chinese men found work as domestic servants or artisans, and some married native Peruvians. This led to the emergence of new mixed-race identities as early as the 1850s. This social integration did not take place without backlash: as the Chinese diaspora continued to spread and blend into communities across the United States and the Americas, sinophobia — an irrational and often racist fear or dislike of China, Chinese people, and Chinese culture — became increasingly prominent.

Justina Hwang of Brown University notes, "While the coolies were referred to as *raza amarilla*, *china*, *chinos de la Gran China*, *chinos del imperio celeste*, *Celestes*, or *Nación asiática* in respectful terms, and *los amarillos* or *Macacos* in less polite terms, their mixed-race offspring, who began appearing around 1870, were not assigned any specific name or racial category until the twentieth century." Hwang explains that the lack of a precise racial classification for Chinese-Peruvians, a practice that had been common since the early colonial era, was used to further marginalize this group and signal their exclusion from broader Peruvian society. Moreover, discourse surrounding new racial mixing between Chinese immigrants and other ethnic groups in Peru often emphasized the foreignness and "unassimilable" nature of Chinese-Peruvians, framing them as inherently distinct from Indigenous and mestizo populations.

Violent Responses to Integration

In addition to the interpersonal and institutional racism Chinese immigrants faced in their new communities, there were also documented events in which Chinese immigrants experienced racially charged violence. One of the most notable instances of such an event was the Torreón Massacre, which happened in the Mexican city of Torreón, Coahuilla, in 1911. Leading up to the massacre, locals in Torreón were pitted against the Chinese population, with local community members scapegoating the Chinese population for stealing the jobs of Mexican women, particularly in the laundry business. Chinese workers and business owners were portrayed as "dangerous competitors" of the local people, and were attacked for the fact the Chinese population had a strong presence in the grocery, vegetable, and gardening industry. Other anti-Chinese ideas were fueled by accusations of Chinese men "vying for the affection and companionship of local women." The language used to incite this violence echoes many Black Americans' experiences in the Jim Crow South, particularly anxieties over racial mixing and economic/social advancement, as well as the racist attacks many Chinese immigrants to America would experience in the late 19th century.

A total of 303 Chinese people were murdered in the Torreón Massacre. [In the linked video](#), Dr. Mónica Cinco Basurto, who is of Chinese descent and has been an active member of the Chinese-Mexican community, discusses the violent incident and the experiences of her family as Chinese-Mexicans. Despite hardships due to racial violence and discrimination, by the late 19th and early 20th centuries, perceptions of Chinese Latinos began to shift as immigrants increasingly integrated into their new homes. In Cuba, Chinese immigrants faced less institutionalized discrimination compared to other Latin American regions. Although stereotypes associated with the "perpetual foreigner" concept persisted, Chinese Cubans' participation in the Cuban wars for independence from 1868-1898, their successful formation of cross-racial alliances, and the Cuban republic's professed dedication to an ideal of racial democracy created conditions for their inclusion into the national citizenry. Dr. Kathleen M. López explores these ideas further in her book *Chinese Cubans: A Transnational History*.

In Peru, while some Chinese immigrants became prominent planters, artisans, or merchants, most established small businesses, such as stores, restaurants, and vegetable stands. Chinese immigrants opened affordable *fondas* (small eateries) in Lima as early as the 1860s, catering to working-class locals. By the 1920s, these *fondas* evolved into *chifas*: larger, more popular establishments that served as gathering places for celebrations within both Chinese and Peruvian communities. Today, *chifas* are an integral part of Peruvian cuisine and are celebrated for their unique blend of cultures. Chinese-Peruvians further solidified their place in Peruvian society by creating native-place associations and converting to Catholicism, thus forging meaningful and inclusive spaces within their communities — some of which still persist to this day.



Chinese laborers pick cotton at the foot of the Andes, c. 1890.

A Chinese Latino Migration Archive

By: Clarissa Kunizaki

Excerpt from: *“Changes in Immigration Law”*

In addition to the established system of coolie labor, racist American immigration laws also contributed to an influx of Chinese immigrants into Latin America. Anxieties over increased Chinese immigration to the United States had been rising since the 1850s, when many Chinese workers first came to the West Coast to work on railroad infrastructure or mining projects. Many white workers would not work for the low wages that Chinese laborers would accept out of necessity, heightening the perception that Chinese immigrants were “stealing jobs.”¹ A variety of factors — social and cultural prejudices, economic anxieties, and racism masked in the language of morality — led to citizens and lawmakers alike working for decades to prevent Chinese naturalization.²

State governments, like California in 1879, had enacted their own restrictions on how Chinese workers could live, work, and gain citizenship, but nothing was passed on a national level until 1882. In 1882, Congress passed the Chinese Exclusion Act, the first law to specifically target immigration from a specific ethnic group. These restrictions were reinforced over decades to come: 1888’s Scott Act prohibited reentry to the United States after visiting China, while 1892’s Geary Act extended the suspension of all new visas for Chinese workers for another ten-year period. Together, these pieces of legislation reveal a post-Civil War nation’s anxieties over an increasingly non-white workforce attempting to find new opportunities on its shores.

Given the legal difficulties of immigrating to America and the intense prejudice experienced by those who did, Latin American countries became a popular and viable alternative for the Chinese diaspora. New Chinese-Latino communities quickly began to grow in countries such as Peru and Venezuela, with smaller groups in other Latin countries like Ecuador. However, Chinese immigrants still often encountered discrimination and prejudice in Latin America, facing segregated living conditions and discriminatory laws.

My own great-great-grandfathers immigrated from Canton, China, to Ecuador, shortly after the passage of the Chinese Exclusion Act. Seeking new opportunities in the midst of economic and social instability, Rafael Chan Lee Si, my grandmother’s paternal grandfather, came from Kwangtung (now Guangzhou), Canton, China. He settled in the coastal areas of Ecuador, married an Ecuadorian woman, and had ten children, one of whom I am named after: Clarisa. Below are the only photos of documents my grandmother still has in her possession. She was told this was everything Rafael had brought with him and received through his migration journey. We are still unsure what the Chinese text is, as well as who exactly is pictured.

In the 1940s, Rafael created a very successful soda bar and restaurant called Salon Chán, also known as Chán Chán. I’ve been told that Rafael was one of the first to master European-style ice cream in Guayaquil, where my family is from, and that he was a member of the Chinese Colony, then the leading Chinese association in town. My grandmother told me Rafael had to change his last name to “Durango” because the name belonged to a priest that helped sponsor his arrival. However, my cousin told me this change was involuntary; “Because of immigration laws, he changed his last name, so it was to be some sort of Spanish last name in order to be accepted into the country. It was a law in the city. The last name Durango is not originally Chinese, but the family took that last name. For example, there are many Chinese descendants who have the last name Cruz, which means cross in English but is cross in Spanish. The other last name is Diaz, which is also a Latino last name, but they had to take that last name to circumvent the immigration laws in Ecuador.” The reason for this name change is disputed in my family, but I think both possibilities reveal a lot about the need for assimilation among immigrants in “adjusting” to new spaces.



Family Photos Contributed by Clarissa Kunizaki.

A Chinese Latino Migration Archive

By: Clarissa Kunizaki

Excerpt from: "A Chinese Ecuadorian Family History"

Chán Chán was "the place to go" in the city, attracting notable visitors like Pelé. Although photographs of these visits once existed, they are long gone. Chán Chán was ideally located just two blocks from Guayaquil's City Hall, making it a popular meeting spot, and it thrived for nearly half a century. My great-grandfather, Ramon, ran the business with his family until his death in 1986, when it was converted into a restaurant serving a mix of local Creole and Chinese cuisine. One popular dish, "3 en 1," combined fried rice, lo mein, and a fried wonton, and was highly demanded. The restaurant operated until 2001, when rising living costs and Ecuador's dollarization crisis made sustaining the family business unsustainable. Until that time, it was known as Res Chan.



In the 1940s, Rafael created a very successful soda bar and restaurant called Salon Chán, also known as Chán Chán. I've been told that Rafael was one of the first to master European-style ice cream in Guayaquil, where my family is from, and that he was a member of the Chinese Colony, then the leading Chinese association in town. My grandmother told me Rafael had to change his last name to "Durango" because the name belonged to a priest that helped sponsor his arrival. However, my cousin told me this change was involuntary; "Because of immigration laws, he changed his last name, so it was to be some sort of Spanish last name in order to be accepted into the country. It was a law in the city. The last name Durango is not originally Chinese, but the family took that last name. For example, there are many Chinese descendants who have the last name Cruz, which means cross in English but is cross in Spanish. The other last name is Diaz, which is also a Latino last name, but they had to take that last name to circumvent the immigration laws in Ecuador." The reason for this name change is disputed in my family, but I think both possibilities reveal a lot about the need for assimilation among immigrants in "adjusting" to new spaces.

In my home country, Ecuador, my cousins have told me that Chinese cuisine is often considered a staple family-style food. This is partly because of the large portions and the strong love of rice among Chinese Ecuadorians. A popular dish, chaulafan — a fried rice typically mixed with protein like chicken, beef, pork, shrimp, or a combination — is especially well-liked throughout the country. In a call with my cousin, who ironically goes by the nickname "Chino," he told me "everywhere our ancestors went, they left for us a legacy of hard work and intelligence. Despite criminalization processes in those years, they bear great examples of resilience." For me, Chino-Latino restaurants are so meaningful because they are a manifestation of my own ancestry. They are also particularly significant in their success and contribution to local culture in New York City.



A Chinese Latino Migration Archive

By: Clarissa Kunizaki

Excerpt from: "A Chinese Ecuadorian Family History"

Family Oral Histories

Oral history can be a great way for anyone interested in filling gaps in the historical record with memories and materials from your own family. I found the story of my family history unexplained and completely missing from my history classrooms. In tracing my family's migration patterns, speaking with family members, and gathering primary sources, I encountered many different threads of global histories. In gaining a better understanding of overarching global history, I was able to better understand my family's place in it.

Platica 1: A Chinese-Dominican Perspective

How did Chinese immigrants, like your ancestors, contribute to their local community in Latin America?

I can speak of my family. At some point everyone came over from China—great-grandparents, grandparents, etcetera. My grandmother told stories of making pilones to sell on the street, which are small red colored sugar suckers on a paper stick. My great grandfather, adoptive actually, had a little money, which would explain why he was able to migrate away and start a business. My mother had to labor for my grandparents's supermarket at no pay. They were mean people... One of the reasons my grandparents were so nasty is they wanted my father to work for them too. My father wanted to go to medical school instead, and he did. They hated that. Challenge to their authority I guess. Schooling in the Dominican Republic was very cheap so my father could go without parental support. However, to buy books, my mother worked on the side to make money. She sewed clothes, she made flowers out of paper and sold them on the street. My mother came from a poor family so she has been working full time since age twelve. No school.

How has your family's Chinese Latino background influenced your identity and sense of belonging in New York City?

When I first came to the USA I felt very very Dominican. This faded as the years passed and I became more and more Americanized. It bothers me sometimes when people just see me as Chinese. I don't know why. It feels like someone trying to claim 1/99th Cherokee blood. The thing is, I was born in the DR and I went to school there until the 7th grade. That's enough to learn a lot of things and form half of an identity. It is muddled because I came to the USA right in the middle of this identity formation. I think growing up in a poorer country gives one a different perspective than American born people in many things, and that's more important than any "Chinese-Latino" thing. Water was not potable, you had to get bottled water or boil it. Electricity was not stable so you had to get food every day. "Wet markets," with the stink of chicken feces and blood. I was twice a minority. I've always been a minority.

Any closing thoughts?

Culture is who you are. The United States focuses a lot on race because for many people race is culture. This is of course not the case when you see Gen one and a half, Gen two Americans with foreign-born parents. People resist thinking this because you are reminded of how different you are growing up by cruel schoolyards. This is a sort of internalized racism that makes you think race is so important, because it's what made you different as you grew up. Nature vs nurture is of course a very old argument. Sometimes they catch some monsters that seemed to have perfect childhoods, for example. The reason I mention this is in case it helps any young people growing up struggling to figure out who they are. Your experiences shape who you are and how you behave towards others. Your schooling and parents have ingrained thoughts in you at an early age that you don't question. If you speak several languages, try counting from 1 to 10. When you're tired I will bet you revert to the language you were first taught to count, even if you barely speak it now.

A Chinese Latino Migration Archive

By: **Clarissa Kunizaki**

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THE LOCALIZED HISTORY PROJECT

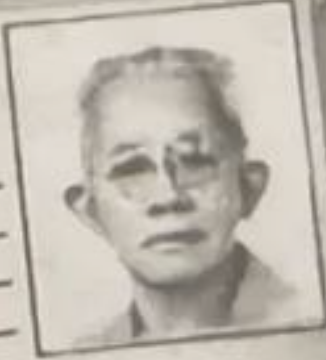
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El infrascrito Jefe de la Oficina de Identificaciones, certifica:
Personalidad China, le ha sido tomada su individual dactiloscópica
esta fecha, de lo cual queda constancia en el Prontuario
368 de conformidad con el Art. 5º del Decreto Ejecutivo
de Abril de 1924; para lo cual se adjunta el presente cer-
do a la cédula de identidad personal No. 368
Guayaquil, Ecuador 24 de 1924



RESOURCES FOR THE CLASSROOM

REPUBLICA DEL ECUADOR
Dirección General de Registro Civil
Identificación y Cédulación
CÉDULA DE IDENTIDAD No. 09-0316388
NOMBRE: RAFAEL
NOMBRE: CHAN LEE SI
Fecha: el 10 de OCTUBRE de 1991
LUGAR: KWANGTUNG
Civil Tomo = Lucas Pág = Acta =
Del Hac = Provincia =
Nacionalidad: CHINA
Firma



ABOLITION OF SLAVERY.

The GLORIOUS 1st of AUGUST, 1838,
When it is confidently expected that the last vestige of SLAVERY will be swept away in all our West India Islands.

A Public Thanksgiving Service will be held in the **ENGLISH WESLEYAN CHAPEL**, on **WEDNESDAY** Evening next, **AUGUST 1st, 1838**, **PRECISELY** at 7 o'Clock. Addresses in both Languages will be delivered on the auspicious occasion.

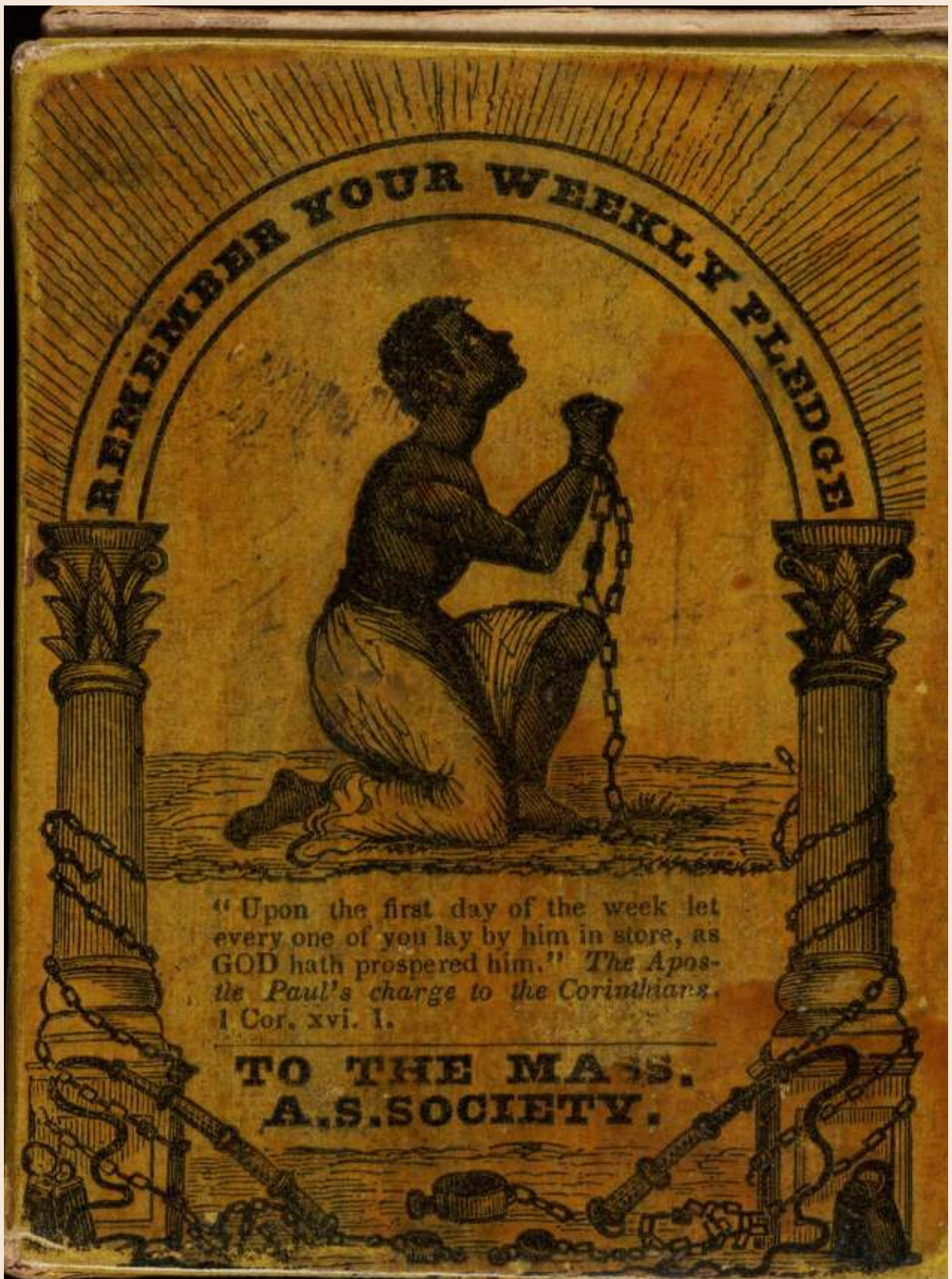
The attendance of **ALL** that feel interested in the welfare of **800,000** of their fellow-creatures who will shortly emerge from a state of **SLAVERY** into that of **FREEDOM**, is most earnestly requested.

Carmarthen, July 30th, 1838.

P.S.---A Collection will be made to defray the local expenses of the Carmarthen Anti-Slavery Society, and to aid the General Committee, in London, in their important and unwearied labours, to secure to the Negro the possession of **ACTUAL**, as well as **NOMINAL** Freedom.

"Abolition of Slavery The Glorious 1st of August"

Unknown author, access provided by the National Library of Wales via Wikicommons. August 1, 1838.



“Collection box for the Massachusetts Anti-Slavery Society”

Massachusetts Anti-Slavery Society. Beinecke Rare Book & Manuscript Library, Yale University. Access provided via Wikicommons. c. 1850.

TENENCIA DE GOBIERNO DE JARUCO.

Contrata que celebra el Colono *Yotian* y D. *Severino Casero* con arreglo á lo dispuesto en el Reglamento aprobado por Real decreto de 7 de Julio de 1860, para la introduccion y régimen de los Colonos asiáticos en esta Isla, y en las instrucciones dictadas para la aplicacion del mismo.

Conste por este documento como yo *Yotian* natural del pueblo de *Niesso* en *Sancti* de edad de *20* años, de estado *soltero* de oficio *Carpintero* habiendo venido contratado á esta Isla con el nombre de *_____* y cumplido *con el Sr. _____* he convenido contratarme de nuevo con D. *Severino Casero* bajo las condiciones siguientes:

- 1º El término de este contrato será el de *dos años* contados desde esta fecha.
 - 2º Durante este tiempo quedo obligado á trabajar á las órdenes del expresado D. *Severino Casero* ó á las de sus dependientes, en *su casa*.
 - 3º *Las horas de trabajo serán las que están prevenidas en su casa*
 - 4º Tambien me obligo á sugetarme al órden y disciplina que tenga establecido en su *casa* y á la jurisdiccion disciplinaria que el capítulo 3º del Reglamento de colonos concede á los patronos.
 - 5º En remuneracion de mi trabajo recibiré el salario de *8-500* escudos ó sean *482* pesos fuertes que me serán abonados por el patrono al vencimiento de cada mes.
 - 6º Ademas se me facilitará para mi manutencion al día *el alimento necesario* y al año *dos* mudas de ropa compuestas de *camisa y pantalón*
 - 7º En caso de enfermedad se me asistirá en local adecuado, y se me facilitarán los auxilios que pueda necesitar de médico y botica por todo el tiempo que aquella dure.
 - 8º *La remuneracion de mi salario será siempre que esta empresa el ocho años*
 - 9º Si la enfermedad fuere por causa emanada del trabajo ó de la voluntad del patrono, se me satisfará durante aquella y por todo el tiempo de la convalecencia mi salario como si estuviese bueno, computándose además la duracion de una y otra en el término estipulado para el cumplimiento de este contrato.
 - 10 Concluido el término que en él se profija, quedo enterado de que con arreglo á los artículos 7º y 18 del Reglamento debo renovarlo ó celebrar otro nuevo con el patrono que elija, ó bien salir de la isla á mi costa, ó ser conducido al depósito de cimarrones por el patrono el cual queda á su vez obligado á dar parte á la autoridad local si me opusiere á ello, ó si para evadirlo fugare de su poder.
 - 11 Las cuestiones á que pueda dar lugar el cumplimiento de la presente contrata se resolverán de plano por la autoridad local en su calidad de protector delegado del Exmo. Sr. Gobernador Superior Civil al tenor de lo que dispone el artículo 33 del mismo Reglamento.
- Y en fé de que cumpliremos mutuamente lo que queda pactado en este documento, firmamos cuatro de un tenor y para un solo efecto, uno para cada una de las partes contratantes, otro que debe quedar depositado en la Tenencia de Gobierno y el que debe remitirse por este al Superior de la Isla en Jaruco á los *20* días del mes de *Jun* de 186*9*.

FIRMA DEL PATRONO Ó DE
DOS TESTIGOS

Severino Casero

El Teniente Gobernador

FIRMA DEL COLONO Ó DE
DOS TESTIGOS

Yotian

Severino Casero

"Tenencia de Gobierno de Jaruco"

PARTE que los Sres. D. I. M. Zangroniz y C^a, dán al Excmo. Sr. Gobernador y Capitan General, de los Colonos que en esta fecha han cedido á _____ con expresion de su procedencia y buque que los importó.

NOMBRES DEL BUQUE.	SERIDA	NOMBRE CHINA.	IDEN CRISTIANO.	EDAD.	SEXO.	NACION.	TRABAJO á que se dedica.	TERMINO de la contrata.	DIA EN QUE EMPIEZA la Contrata.	NOMBRE DEL PATRONO.	DOMICILIO.
Mourne de Nantes	1	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	2	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	3	Chen Ching	Abraham	27 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	4	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	5	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	6	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	7	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
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	9	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	10	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	11	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	12	Chen Ching	Abraham	27 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	13	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	14	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	15	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	16	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	17	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	18	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	19	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	20	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	21	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	22	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	23	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	24	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	25	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	26	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	27	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	28	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	29	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	
	30	Li Chan	Abraham	24 años	hombre	Chino	Trabajo de la contrata	18 meses	Junio 20 de 1866	Antonio Gutierrez	

List of Contracted Chinese Workers From the Ship "Mourne de Nantes"

Antonio Gutierrez, Arizona State University Digital Archives. "Documents From the James and Ana Melikian Collection." c. 1866.



"Departing for Cuba "

Anonymous author, "The Illustrated Description of the Living Hells (Sheng diyu tushuo 生地獄圖說)." Access provided by Leiden Special Collections, c. 1875.

生地獄圖說

糞廁為牢

四



林阿連年三十二歲廣東香山縣人被澳門何阿朱誘進猪仔館偪立出洋合同阿連不允卽下屎牢所謂屎牢者大糞坑也凡拐至猪仔館本人不願出洋先卽細打再不願則綁手縛足放下糞坑僅留頭頸在外肩以下皆浸糞水中夏日蛆蟲遍鑽口鼻坑上所遺便溺皆淋坑中人頭上臭穢難堪必其人願立合同然後鉤起解繩洗滌華人誤遭誘騙願者百無一二屎牢一入無不殆從猪仔館設法固佳亦念及忍心害理否

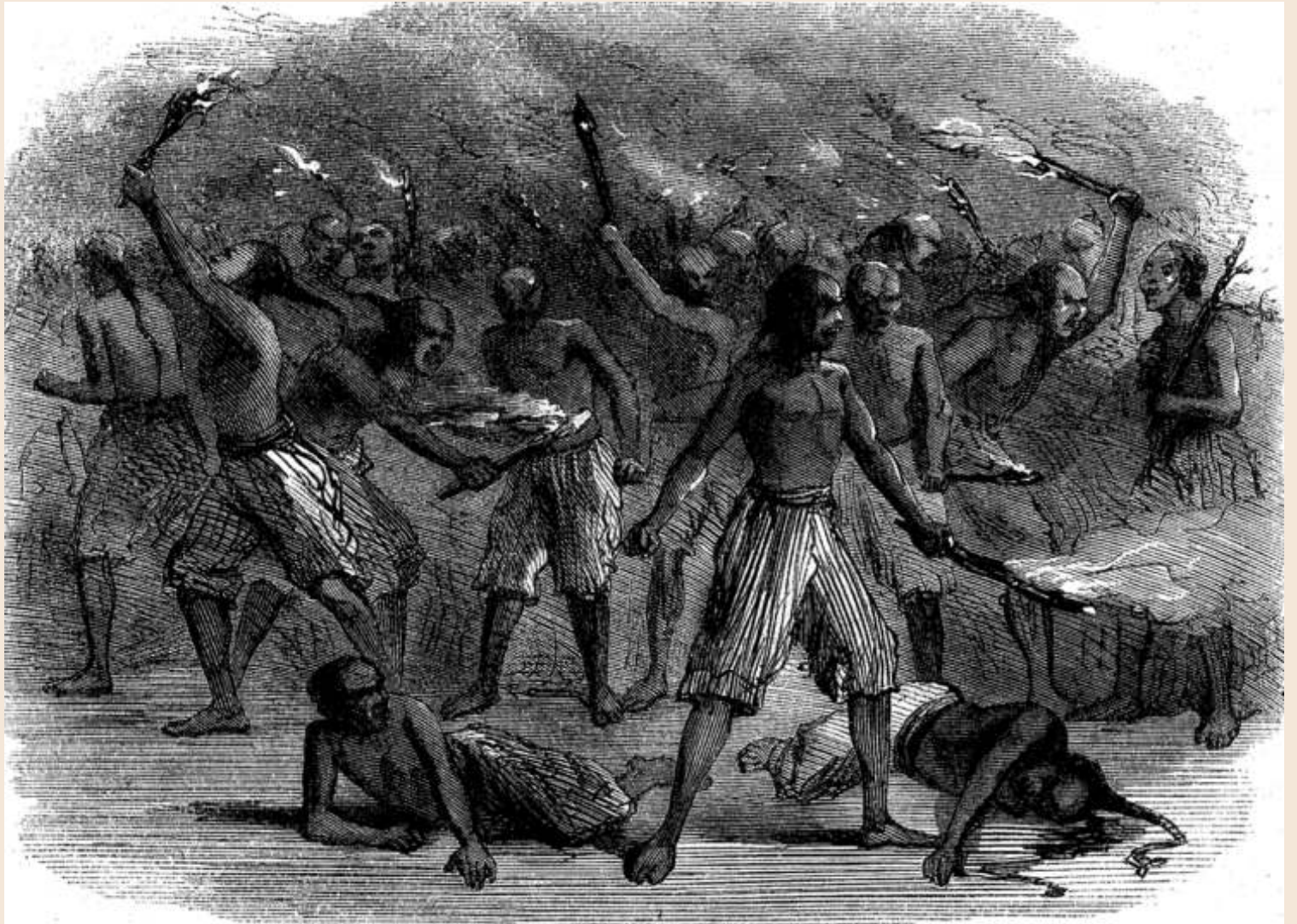
“Latrines as prison”

Anonymous author, “The Illustrated Description of the Living Hells (Sheng diyu tushuo 生地獄圖說).” Access provided by Leiden Special Collections, c. 1875.



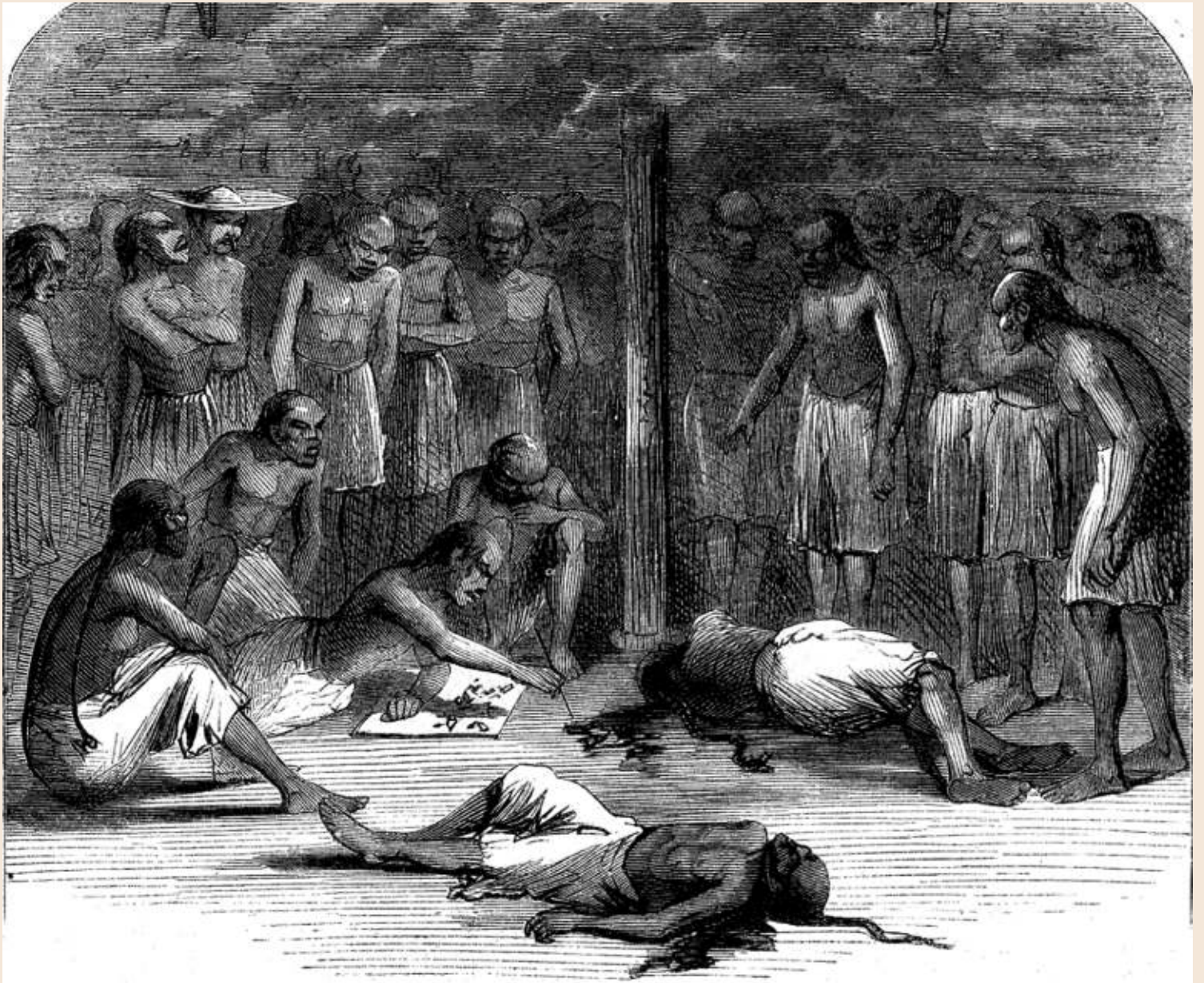
“Refining sugar with human bones”

Anonymous author, “The Illustrated Description of the Living Hells (Sheng diyu tushuo 生地獄圖說).” Access provided by Leiden Special Collections, c. 1875.



“Enraged coolies below deck”

Illustration by Edgar Holden, *Harper’s New Monthly Magazine*. Access provided by USC Scalar. c. 1864.



"Writing in blood"

Illustration by Edgar Holden, *Harper's New Monthly Magazine*. Access provided by USC Scalar. c. 1864.



(17)-9234-Picking cotton with Chinese labor on irrigated land at the foot of the Andes, Vitarte, Peru. Copyright Underwood & Underwood, U-92941

"Chinese immigrants picking cotton in Peru"

Underwood & Underwood, New York Public Library Digital Collections.
Access provided by Wikicommons. c. 1900.

HARPER'S WEEKLY.

MINING LIFE IN CALIFORNIA.



"Chinese miners"

Harper's Weekly, access provided via Library of Congress. c. 1857.



Nº 18133 1440

SALON CHANCHAN

1/2 encharita royal
1/2 sal
1/2 canela
1 queso mozzarella
1/4 tazas frutas
13/4 leche
13/4 pasas



Family Photos Contributed by Clarissa Kunizaki.

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Museum of the Chinese in America.



Latin Asians | Asian American Life.

CUNY TV.



Chinese Latino Fusion || Barrio USA.

Thrillist.



Chinese-Cuban Food is a New York essential.

Righteous Eats.

excerpted chapters and resources from:
**New York City Indian Intellectuals:
1900s Radical Anti-Colonialism**

10.4 IMPERIALISM: Western European interactions with Africa and Asia shifted from limited regional contacts along the coast to greater influence and connections throughout these regions. Competing industrialized states sought to control and transport raw materials and create new markets across the world.

-10.4 b Those who faced being colonized engaged in varying forms of resistance and adaptation.

10.7 DECOLONIZATION AND NATIONALISM (1900–2000): Nationalist and decolonization movements employed a variety of methods, including nonviolent resistance and armed struggle. Tensions and conflicts often continued after independence as new challenges arose.

(Standards: 2, 3, 4, 5; Themes: TCC, GEO, SOC, GOV, CIV,)



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

By: Ravi Vora

Excerpt from: "Historical Context"

Ravi Vora is a high school senior and has been a member of LHP for over a year. He enjoys collaborating with fellow researchers and learning about AAPI political movements. As Youth Co-Director of Policy Research & Advocacy, he looks forward to working alongside policymakers and teachers to ensure that the archival projects are taught effectively and critically.

Note about language: In this exhibit, we often use the term South Asian as an acknowledgment that the migrants, seafarers, and activists included in this exhibit came from throughout the various regions of present-day India, Bangladesh, and Pakistan. These were largely men of Sikh, Punjabi, and Bengali Muslim descent. Many were Punjabi (present day India or Pakistan), or Bengali (present day Bangladesh, or West Bengal in India). We use South Asian because at the time of their migration, they would have held many identities: as British Indian subjects in the eyes of the Empire, as beholden to their village or community in their own eyes, and as Hindus/Hindoos in the eyes of the American state. Many would have been internal migrants within the Indian subcontinent prior to their voyage to the United States. We use South Asian as a container for this complexity, while acknowledging its inherent contradictions and oversimplifications.

Historical Context

At the turn of the twentieth century, an influx of South Asians immigrated to the United States and Canada, seeking new opportunities and escaping political and social repression under the thumb of British colonial rule. Many of these immigrants were Sikh, Hindu, and Muslim men from the present-day Punjab region. Some had experience with farming and tending land, and were drawn to the West Coast's vast expanse of land — and its need for labor. Others came to the United States as political refugees, fleeing persecution from the British Empire. Who were these men? What were their political beliefs? How did they experience race and class in an American context, and how did they think and write about it?

Amidst man-made famine, new land rent policies, and shifts from British slavery to systems of indenture, South Asians began to look for pathways out of British India, which included migration to the United States. South Asians migrated to the West Coast, finding opportunities from Washington to California in farming, mining, logging, and other fields. In California's Central Valley, South Asian men worked alongside other communities of color: largely Black, Mexican, indigenous, and Japanese. Gendered immigration restrictions that made it difficult for South Asian women to accompany their family members or spouses, but many male South Asian immigrants found new romantic relationships stateside with Mexican women, creating a new, place-specific California Punjabi-Mexican culture.

As the South Asian migrant population grew, anti-Indian prejudice swelled. State officials in California petitioned for immigration restrictions to expand to discriminate against incoming South Asians, citing their "illiteracy," the lack of employment opportunities, and their likelihood to become "public charges." The charges of "illiteracy" ring especially hollow when considering that many South Asian men in this period migrated to America specifically to access American higher education.

Nevertheless, in the early 1900s, the United States did indeed shift the framework of their discriminatory immigration policies to address the new influx of South Asians. Over the decades of the late 1800s, in a familiar pattern — first with Chinese immigrant laborers, then Japanese immigrant laborers — waves of workers came to explore opportunities, then as they established themselves in the United States, found their communities barred or heavily restricted from legal immigration. In the early 1900s, the United States applied its framework of discriminatory immigration policies to address the new influx of South Asians. You can read more about discriminatory immigration laws, and violence against the South Asian community in fellow LHP Youth Researcher Arun's exhibit.



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

By: Ravi Vora

Excerpt from: *“The Shift to New York City”*

Why NYC?

To understand why such an influx of South Asian revolutionaries came to New York City, we must understand why they fled India in the first place. After the First War of Indian Independence in 1857, the British grew hypervigilant of the organizing efforts of Indian freedom fighters. In 1907, the passage of the Prevention of Seditious Meetings Act sought to crack down on public meetings and assemblies, particularly focusing on nationalist movement gatherings. The new law permitted the British to deport anyone stirring revolutionary sentiments – and, by design, created an atmosphere of fear.

Prevention of Seditious Meetings Act, 1907.

Many members of South Asian nationalist movements had already been wary of British political surveillance and fled to Europe, specifically Paris and London. There, they established new institutions, like Shyamaji Krishnavarma’s London-based India House: a short-lived but highly influential hub for student revolutionaries from then-British India to live, create community, and exchange ideas in the heart of the British empire. Founded in 1905, India House had the appearance of a placid student residence hall. But its peaceful brick exterior was not reflective of the revolutionary activity within its walls. Under Krishnavarma’s direction, India House became the meeting space of the Indian Home Rule Society, as well as the publishing home of *The Indian Sociologist*. The space was explicitly tailored toward young South Asian students and activists, who debated, wrote, and organized for Indian self-rule and the end of British colonial rule. It was an intensely influential space for many who would emerge as key thinkers and political figures in the decades to follow.

However, political surveillance was inescapable. Even purely intellectual activities – reading groups, publishing journals, distributing pamphlets – were seen as an immediate threat that must be crushed. India House also had many members who believed in the potential of revolutionary violence, including bomb-making and armed resistance. In 1909, a member of the revolutionary movement and a frequent attendee of India House’s programs, Madan Lal Dhingra, assassinated the political aide-de-camp of the Secretary of State of India. This would ultimately prove to be the end of India House in London, as Lal Dhingra’s act spurred an intense police crackdown on the space. Many, like Krishnavarma himself, had already moved on from London to other cities, like Paris. Others took this moment as a chance to move even further afield: to New York City.

Establishing a Base

At the turn of the 20th century, New York City developed a reputation for anti-imperialist political activism, spread both through on-the-ground organizing and through print. Alongside the growing American Anti-Imperialist League, many immigrant and minority groups within the city had already established small enclaves and print outlets with common goals of progressing their decolonial causes. Once resettled in New York, Indians similarly needed hubs to collaborate and communicate their individual ideas for liberation. Recalling their experiences abroad, they decided to emulate the model that Krishnavarma’s India House had pioneered in London. Along with a center akin to India House, three organizations were established to further the broader movement’s objectives: the Pan-Aryan Association, Indo-American National Association in New York, and Society for the Advancement of India.

The Indian Freedom movement on the East Coast primarily tasked itself with garnering sympathy for the Indian cause from the American people. Many individuals within this movement determined that the most effective way they could do this was through writing and mass publication, some of which were born out of particular instances of cross-racial solidarity. These key figures and publications, discussed further in the next sections, are important examples of anti-colonial organizing and political thought in the 20th century.

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

By: Ravi Vora

Excerpt from: "Taraknath Das"

Born in 1884 in Calcutta, India, Taraknath Das was a pioneering anti-colonial activist deeply immersed in the struggle against imperialist British rule. He was recruited into an anti-British activist group as a college student in Calcutta, then fled to Japan, fearing arrest. After continuing to organize students at the University of Tokyo against the British, British authorities demanded his extradition. Instead, Das sought political asylum in the United States. Shortly after arriving, he enrolled at the University of California, Berkeley, and acquired a job as an interpreter at a federal immigration office. The INS (United States Immigration and Naturalization Service) assigned Das to a post in Vancouver, British Columbia.

Indian immigration was severely restricted at this time – not strictly through law, but through various bureaucratic and racialized mechanisms. The INS' expectation was that Das would act as a gatekeeper, keeping potential South Asian immigrants from crossing the border from Canada into the United States. Instead, Das helped coach many prospective Indian-American citizens through the bureaucratic intricacies of their naturalization exams. At the same time, Das began his publication, the Free Hindusthan, which warned of continued injustices in India and the need to resist Indian exclusion in North American society. Threatened with the loss of his job if he continued publishing the Free Hindusthan, Das chose political integrity and to keep his publication.



Das then moved to Seattle, then ventured across the country to attend Norwich University, a military institution in Vermont. There, he was closely surveilled by British, Canadian, and American intelligence officials, who warned the university of Hindu "agitators" and ultimately had Das expelled for his anti-British rhetoric. Finally, Das arrived in New York City, where he revived his Free Hindusthan and published alongside prominent Irish-American nationalist George Freeman's Gaelic American. This alliance was particularly alarming for British intelligence officials, understanding the mass movement potential that an alliance between Irish and Indian communities could have.

The Free Hindusthan

First published by Taraknath Das in 1908, the Free Hindusthan shed light on the struggles of Indians under British colonialism. Issues often contained graphic images of malnourished Indian children and updated readers on key developments of the anti-colonial movement. In one of his earliest pieces, Das asserted the right to Indian independence, writing, "We have no room to live as human beings under the British flag either at home or abroad. Great Britain's present aspiration is to hold India under subjugation forever." Much of Das' work had broader anti-imperialist connections, and the Free Hindusthan shared printing press space with the New York-based Gaelic American, a similar publication working for freedom from British tyranny. Scholar of the Ghadar Party Maia Ramnath notes in her book Haj to Utopia that "the first two issues of Free Hindusthan had arrived enclosed inside a copy of the [Gaelic American], even before the partnership officially began." Jointly, the two publications declared that "...resistance to tyranny is service to humanity and a necessity of civilization."



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

By: Ravi Vora

Excerpt from: "Lajpat Rai"

Lajpat Rai, a prominent Indian nationalist, first came to the United States during World War I, fearing prosecution for his anti-British activism in India.

In the US, Rai was particularly alarmed by the prejudice that existed against Indian immigrants and wanted to empower the community to defend themselves and to educate others about their struggles. To do so, Rai began educating young Indians on the principles of home rule: the growing movement to bring awareness to India's right to self-rule. From late 1914 to mid-1915, he embarked on a speaking tour across the nation on the plight of Indians, attributing his people's struggles to the British's longstanding history of colonialism and unchecked exploitation. In October 1917, he founded the India Home Rule League in New York alongside a new monthly publication, *Young India*. His work garnered the support of four US senators, including Joseph McCormick of Illinois, who pledged his support to Rai for "rendering a valuable service in acquainting the people of America with the grave problems which confronted the people of India."

As Rai spent more time in the United States while in political exile, he became better acquainted with its unique systems of race and power. Intrigued by the nascent Black Civil Rights Movement in the early 20th century, Rai became friends and intellectual comrades with W. E. B. Du Bois. Rai's writings from this period often stress the similarities between Blackness in an American context and the Indian caste system, and draw transnational connections between the colonial economic foundations of both nations. In his 1916 travelogue, *The United States of America: A Hindu's Impressions and a Study*, Rai details the colonial underpinnings of the United States and emphasizes the parallels between Black and Indian movements for full and equal rights.

Alongside Du Bois, Rai had famously declared at a New York City event, "the problem of the Hindu and of the Negro and cognate problems are not local, but world problems." He continued on, skewering the United States for its supposedly democratic founding principles but its long list of historical wrongs: including but not limited to the institution of slavery, the genocide of Native Americans, and imperialism in South America and the Phillipines. By 1918, Rai had become thoroughly disillusioned with the hypocrisy of American liberalism and decided to return to India. In a final speech, he criticized the country's contradicting notions of exceptionalism and racism, declaring to a white audience, "God has not given you a charter, because you are white people, to go and exploit the people of Asia and Africa."

Young India

Young India was Lajpat Rai's publication from around the same period as the *Free Hindustan*. Rather than purely sharing information regarding the movement, Rai intended to actively garner sympathy from the American people for the Indian home-rule cause. The publication looked at very specific injustices suffered by Indians, from the problem of dangerously low salt consumption per individual to the high tariffs destroying industries. Rai often used an economic lens to better explain the struggles of Indians, and also did not shy away from addressing gender inequalities. Due to his close relationship with W. E. B. Du Bois, Rai often took excerpts from the *National Association for the Advancement of Colored People's* journal and published them in *Young India*.

Rai's publication helped to reshape the dialogue surrounding British colonialism in the United States. Prior to *Young India's* creation, the majority of information Americans received about India came from British propaganda. Due to his deep understanding of American doctrines, principles, and values, Rai was able to garner sympathy for the Indian cause. Rai also bridged the gap between Indian nationalism and American progressivism, equating their importance and forging important relations with figures from the Black Civil Rights Movement, labor organizers, and women's suffrage leaders.



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

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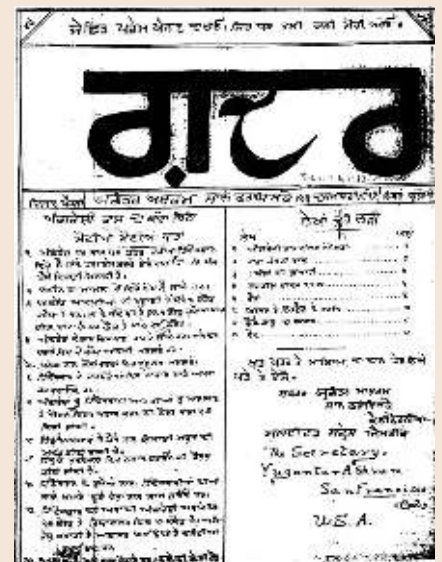
Excerpt from: "British, Canadian, and American Collusion"

Any anti-colonial efforts — and particularly those that crossed racial lines to emphasize solidarity, like Rai and Du Bois's collective efforts — were met with political repression. Fearing the movement that could emerge from this cross-racial solidarity, imperialist powers, especially the British and their allies, took many actions to restrict the efforts of Indian activists within the United States borders. C.R. Cleveland, the British director of the Department of Criminal Intelligence, requested the American consulate in Calcutta intervene to suppress the Indian nationalists circumventing sedition laws by publishing their anti-colonial papers in the US. While this specific request was rejected by the US State Department, the consul general began questioning United States-bound South Asian immigrants "to determine whether they were in sympathy with sedition in India or not." On U.S. soil, the British distinctly feared New York City, seeing it as a key ground of Irish-Indian collaboration. The Irish were described by British intelligence as "ready to take up any movement likely to embarrass the British Government," and likely to forge political alliances with immigrating Indians.

Consequently, even though many dissident South Asians arrived in the United States with hopes of escaping or avoiding British political surveillance, they were systematically profiled, questioned, and punished by American officials at the recommendation of British intelligence. The British's requests were particularly appealing to the US intelligence community, playing into their fear that Indian revolutionaries fighting for home rule could inspire similar sentiments in the United States' colonized Philippines. Both British and American colonial regimes feared rebellion in their profitable colonies: suppression of anti-colonial thought and activism was, to them, necessary, to avoid the entire system toppling to the ground. By the end of World War I, the effects of the government's repression were widespread. The Justice Department ordered Lajpat Rai to stop circulating anti-British materials, even those printed within the United States. And the New York Times, alongside other large publications, stopped covering the work of prominent activists, preventing the spread of information about the Indian independence movement.

The West Coast Shift

By the mid-1910s, as the East Coast movement began to fizzle out, a new political movement emerged across the country in San Francisco: the Ghadar Party. A coalition built from Punjabi Sikh agricultural workers and manual laborers, newly immigrated South Asians, and many of the Bengali and Punjabi thinkers that had first honed their ideas in the pages of Young India or Free Hindusthan, the Ghadar Party tied together decolonial freedom struggles across nations. As a result, the West Coast became a vibrant hub of South Asian political activity, as the base that intellectuals such as Das and Rai had long hoped to form with their publications gradually took root. Through their publication, Ghadar, Ghadar Party activists grew their base, vocally addressed the violent racism and labor exploitation that many immigrants experienced upon arrival in the United States, and wrote for a membership both local and global. They were also able to shift the center of Home Rule organizing by tying together their present conditions in America and former treatment in then-British India, continuing the fight against colonialism and progressing the interests of the South Asian diaspora. Though their journeys through New York might have been brief, anticolonial South Asian intellectuals like Rai, Das, and many others had a profound impact on the years of struggle that would continue.



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

By: Ravi Vora

Endnotes

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**THE LOCALIZED
HISTORY PROJECT**

@AAARI-CUNY

resources:

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

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 378.

"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.

BLANK FORM FOR DONATION OR SUBSCRIPTION

Dated the.....190...

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

... and Mr. Gillman says that he is a model in this respect. The other natives drink, he declares, and I doubt his friendship for them.

Sikhs From the Panjab.

Mr. Gillman says these "Turks" now at work in a Mohammedan and the Sikhs are Hindus coming from Punjab, the Land of the Five Rivers, whose inhabitants will remember the four great battles in which they fought the British, in a standard, and when such side retained the victory.

The Punjab is the land of brave men and handsome women. It was the Punjab which gave birth to the British in 1819, the day of the victory, when Maharaja Atliker, showed the stuff that was in him. However was he, however, Punjab, then a frontier post. Nicholson was there, and the Panjabis in their day put their eyes to the ground to keep the hands of Nicholson's soldiers from it. It is the land where warriors were bred, and the greatest of our warriors was Ranjit Singh, the Lion of the Panjab, at whose funeral three and of his wives were broken in half by the sorrow that was felt at his death.

Here on the Pacific he recruited the Indian army. When the British broke out it was the only among the British.

How about the English?

Mr. John Lawrence, afterward Lord Lawrence, went to Lahore. He says he never felt more alone, and Panjab was a continent to him, the world's most.

Again, the all the soldiers of Maharaja Ranjit Singh.

"They are all men," he says, "brave men, who would rather die than be captured, who would rather die than be captured."

"Yes," he says, "they were in the pan. No, I can't say that they drank. They left Hongkong and came over here. First they went to British Columbia and I came there here because the climate is better and the men get more work. They worked at the gold-mining mines and many are there now, but 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 care," he added with a laugh.

Race Hatred Strong.

And so in this corner of the world the Mohammedans and the Hindu glare at each other and when it is not for the law, the Mohammedans and Hindu would stay each other. The Mohammedans 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.

There will not be the death of cows and sheep and chickens. He will not touch the meat of a dog. The Sikh will not be the dog, whatever, and will they handle the dogs of the sacred cow. They are Sikh vegetarians, and live in company with them. They live in their houses, for the main part of the winter they would be a small. Next, they have their Panjab Singh and their Singh and among these warriors is a priest, Adal Shera.

However these warriors, whose ancestors have fought in many a war, come with them a people that they stay on the far from the mountains of Hindu.

The priest, then, the Sikh, does not work. The secret is to be seen in the British, rather than in the Mohammedans, and the Sikh are said to be good workers for their strength and their courage all who know these characteristics and all the American men.

"I have often seen a 100-pound bag of sugar over their shoulder as if it were a feather." "If you see any of these men in the Panjab," I added, "I would like to see them." "I would like to see them," he said, "but I don't know of any."

"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 Hindustanee 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



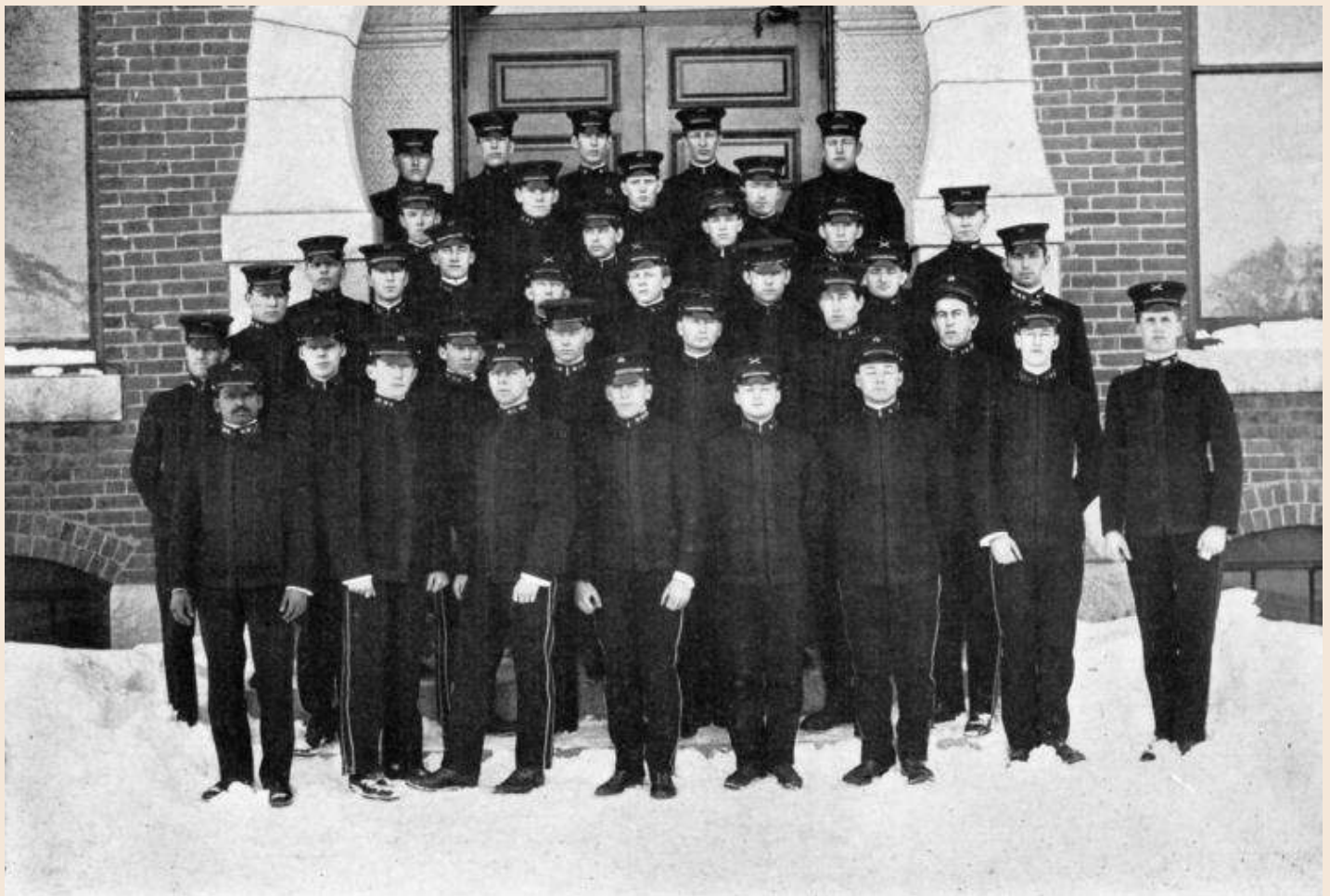
Front entrance of India House

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.

ਜੇਹਿਤ ਪਰਮ ਕੇਲਵ ਦਰਠਿ। ਸਿਰ ਪਰ ਤਲੀ ਕਲੀ ਮੋਰੀ ਆਠਿ ॥

ਗ਼ਦਾਰ

Dec. 23, 1913

ਜਿਲਦ ਪੈਗਲੀ ਯੁਗੰਤਰ ਅਸ਼ਰਮ ਸਾਨ ਫਰਾਂਸਿਸਕੋ 123 ਦਸਮਬਰ 1913 ਨੰਬਰ ਦੂਜਾ

ਅੰਗਰੇਜ਼ੀ ਰਾਜ ਦਾ ਕੱਚਾ ਚਿੱਠਾ ਮੋਟੀਆਂ ਮੋਟੀਆਂ ਥਾਤਾਂ

- ੧ ਅੰਗਰੇਜ਼ ਪਰ ਸਾਲ ੫੦ ਕੋਰੋਰ ਰੁਪਿਆਂ ਵਿਦੇਸ਼ਵਾਨ ਵਿਚੋਂ ਲੈ ਜਾਂਦੇ ਹਨ। ਏਸ ਕਰਕੇ ਏਨੇ ਗਰੀਬਾਂ ਨੂੰ ਕਿ ਪੈਸੇ ਦਿਹੜੀ ਮਿਲਦੀ ਹੈ।
- ੨ ਕਮੀਨ ਦਾ ਮਾਮਲਾ ਸੋ ਵਿਚੋਂ ੬ ਪੈਸੇ ਜਾਂਦੇ ਹਨ।
- ੩ ੨੪ ਕੋਰੋਰ ਆਦਮੀਆਂ ਦੀ ਖੁਸ਼ਾਈ ਤੇ ਖੋਨੇ ੮ ਕੋਰੋਰ ਰੁਪਿਆਂ ਤੇ ਸਠ। ਈ ਦੇ ਖੋਨੇ ੩ ਤੋਂ ਕਮ ੨ ਕੋਰੋਰ ਰੁਪਿਆਂ ਖਰਚ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਪਰ ਠੋਜ ਤੇ ਸਾਢੇ ੨੮ ਕੋਰੋਰ ॥
- ੪ ਅੰਗਰੇਜ਼ਾਂ ਦੇ ਹਾਸ ਵਿਚ ਕਾਜ ਵਧਦੇ ਜਾਂਦੇ ਹਨ। ਅਤੇ ਦਸ ਥਰਕਾਂ ਵਿਚ ਦੋ ਕੋਰੋਰ ਆਦਮੀ ਮਰ ਗਏ ਹਨ।
- ੫ ਪਨੇਕ ਨਾਲ ਸੋਲਾਂ ਥਰਕਾਂ ਵਿਚ ੮੪ ਲਖ ਮਰ ਗਏ।
- ੬ ਵਿਦੇਸ਼ਵਾਨ ਦੇ ਹਜ਼ਾਰੋਂ ਵਿਚ ਨਾਠਾਕ ਮਾਰੇ ਅਪਨਾ ਹਰ ਬਣਾ ਦਿੰਦੇ ਹਨ।
- ੭ ਅੰਗਰੇਜ਼ਾਂ ਨੂੰ ਵਿਦੇਸ਼ਵਾਨੀ ਆਦਮੀਆਂ ਨੂੰ ਮਾਰ ਕੁਟ ਕੇ ਖੋਨੇ ਦਿਸਾ ਖਰਾਬ ਕਰਨ ਦੀ ਕੋਈ ਸਜਾ ਨਹੀਂ ਦਿਤੀ ਜਾਂਦੀ ॥
- ੮ ਵਿਦੇਸ਼ਵਾਨਾਂ ਦੇ ਪੈਸੇ ਨਾਲ ਇਸਾਈ ਮਰੂਥ ਦੀ ਮਦਤ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।
- ੯ ਵਿਦੇਸ਼ਵਾਨਾਂ ਵਿਚ ਟਸਾਦ ਕਰਾਓਨ ਦੀ ਕੋਲ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।
- ੧੦ ਵਿਦੇਸ਼ਵਾਨ ਦੇ ਰੁਪਿਆਂ ਨਾਲ, ਵਿਦੇਸ਼ਵਾਨੀਆਂ ਦੀਆਂ ਸ਼ਾਨਾਂ ਖੁਪਾਰੇ ਦੂਜੇ ਦੇਸ਼ ਨਾਲ ਸਾਮ ਲਾਭਿੰਦੇ ਹਨ।
- ੧੧ ਵਿਦੇਸ਼ਵਾਨ ਦੀ ਅਥਾਹੀ ਅੰਗਰੇਜ਼ੀ ਅਨਾਕੇ ਵਿਚ ੨੪ ਕੋਰੋਰ ਤੇ ਰਿਮਾਸਤਾਨ ਵਿਚ ੭ ਕੋਰੋਰ ਹੈ। ਅੰਗਰੇਜ਼ ਸਮਾਜੀ ਤੇ ਅਠਾਹਰ ੭੮ ੬੪ ਤੇ ਵੀਟੀਆਂ ਕੁਝ ੬੮ ਹਨ।
- ੧੨ ੧੯੧੩ ਵਿਚ ਮੌਤ ਹੋ ਗਈ ਹੈ। ਦੂਜੇ ਦੀ ਕੋਈ ਨੋ

ਲੇਖਾਂ ਦੀ ਲੜੀ

ਲੇਖ	ਪੰਨੇ
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ਸਾਨ ਫਰਾਂਸਿਸਕੋ
ਕੈਲੀਫੋਰਨੀਆ
ਸੁਨਾਈਟਰ ਸਟ੍ਰੈਸ ਐਮਰੀਕਾ
'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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