

My research seeks to untangle the history of political anticolonialism and citizenship from the confines of the Indian nation-state. By focusing on the anticolonial claims of Indian migrants who were traveling in and through Southeast Asia and North America at the turn of the twentieth century, I explore how migration enables scholars to redefine the contours of Indian anticolonialism, citizenship, and rights on an imperial scale. My project brings forward well-known historical actors such as Bhagat Singh Thind who stood before the U.S. Supreme Court in 1923 to argue that South Asian men were indeed eligible for American citizenship; the 5th Light Infantry that mutinied in Singapore in 1915 to bring an end to British colonial rule; and Gurdit Singh, a semi-affluent Panjabi migrant in Singapore who commissioned the *Komagata Maru* to protest discriminatory immigration laws in British Columbia. In my conceptual approach, I center ideas of race and masculinity and bring the histories of Indians in Manila, Hong Kong, Astoria, Singapore, Portland, Berkeley, and San Francisco that have been peripheral in our study of India to the fore.

This summer I conducted preliminary archival research related to my doctoral project at the National Archives in Washington D.C., the British Library, National Archives at Kew Gardens, and various archival collections in public and private collections in Manila with the support of the History Project. Beginning in the National Archives in Washington D.C., I explored documents related to the surveillance and immigration patterns of Indian migrants affiliated with the Ghadar movement. While the United States government was invested in monitoring immigrants entering the country in the early 1900s, it – like the British government -- became invested in the anticolonial and radical politics of Indian migrants by the mid-1910s. With the beginning of World War I, American authorities invested in monitoring the political activities of Indian migrants in North America due to

fears of collaboration with Germans. American bureaucrats and immigration officials were particularly interested in the proliferation of published materials by the Ghadar Party, as well as the petitions for citizenship by Indian men.

In exploring archival materials in Washington D.C., I also learned that American and British surveillance networks worked closely with one another to monitor the movement of Indian men. These research findings were further verified and bolstered by research at the National Archives (Kew) where I discovered a significant array of archival materials related to the surveillance of migrants. In reading these materials, I have begun to think through how surveillance networks can serve as a key site to explore how the movement of people contributes to the development of a global surveillance structure while converging imperial and colonial interests. I hope to further investigate the development of these surveillance networks and their connection to Indian migration in my future research.

By engaging with archival materials found at the British Library, I also learned that my research questions could benefit from a wider exploration of Indian migration that does not limit itself to those migrants who moved from colonial India to North America. While reading through materials on Indian migration, I learned that the maintenance of an imperial surveillance and security apparatus, and Indian migration were intricately connected. The movement of armed forces and security guards was a critical aspect of migration in the early twentieth century. In fact, the British Indian Army employed millions of Indians during the first half of the twentieth century. These men were moved from various cities within India and to the Middle East, Africa, Southeast Asia, and Asia. Moreover, my archival findings show that many North Indian Sikhs formed a vital part of

the British imperial security apparatus due to their service in the military. In fact, prior military affiliations provided the networks for British authorities to employ Sikh men as security guards and police officers in cities such as Shanghai and Hong Kong. Among Indian men, British authorities preferred Sikh men as employees in Hong Kong and Shanghai because they were perceived to be loyal to the imperial regime and competent at maintaining the rule of law. My exploration of these materials has propelled me to think through how Indian migrants that moved through Southeast Asia and Asia eventually came to reside in the places such as Manila, Hong Kong, Shanghai, and Singapore. Through future archival research I hope to investigate the significance of these migrant communities within a larger framework of global migration, as well as their local environments.

Archival materials at the British Library and in Manila also informed me of the way in which World War II was central to the race question among Indian migrants in Asia and Southeast Asia. In my archival findings related to World War II, I discovered that Indian migrants in cities such as Manila and Hong Kong repeatedly petitioned the British government to repatriate them to India, Britain, or Australia. While British national subjects were given priority for repatriation, British imperial subjects/citizens such as Indian migrants had to repeatedly petition the Government of India for assistance during the war. The distinction between national and imperial citizens offers key insights into how legal categorizations of citizenship and subjecthood provided the political rationale for which individuals were removed from areas devastated by the Japanese during the war.

During my stay in Manila, I explored archives at the National Library, University of the Philippines Diliman, Ateneo University (American Archival Collection), National

Archives of the Philippines, National Historical Commission, the Khalsa Diwan located on United Nations Avenue, and the private collections of Mario Feir. My stay in the city also allowed me to explore the landscape of the region and note the importance of Chinese migration in Southeast Asia. Importantly, the resources available at Bahay Tsinoy (House of Chinese) provided critical insights into how public history is utilized to build particular narratives on ethnicity and migration.

In all, I benefited widely from the archival materials I worked through and the breadth of ideas that have risen organically from the materials I explored. I am grateful to the History Project for its support in this endeavor.

Expense Summary: Centre for History & Economics Summer 2016 Research Grant		
1	Boston to Washington D.C. Flight (Round-trip)	\$295.07
2	Norwegian Airlines Flight (Boston to London)	\$545.90
3	Philippines Airline Flight (London to Manila)	536.65 GBP = \$751.30
4	Philippines Airline Flight (Manila to London)	GPB 293.90=\$383
5	Canceled Japanese Airlines Flight (Manila to Boston)	\$150
6	Norwegian Airlines Flight (London to Boston)	GBP 488.43=\$668.64
7	Airbnb (Stay in Washington DC)	\$459
8	Lutheran International Student Centre (Stay in London, UK)	GBP 381.30 = \$552.89 (322+50+9.30=381.30 GBP)
9	Airbnb (Stay in London, UK)	\$471
10	Airbnb (Stay in London, UK)	\$149
11	Airbnb (Stay in Manila)	\$954
12	Airbnb (Stay in Manila)	\$189
13	Airport Taxi: Boston Cambridge to Logan Airport (upon departure to Washington DC)	\$18.27
14	Airport Taxi: Washington DC DC Airport to Flat (upon arrival in DC (this flat could only be reached via taxi))	Receipt Missing (roughly \$80)
15	Airport Train: Washington DC DC to DC Airport (upon departure from DC to Boston)	\$7
16	Airport Taxi: Boston Logan Airport to Cambridge (upon return from Washington DC)	\$26.70
17	Airport Taxi: Boston Cambridge to Logan Airport (upon departure to London)	\$21.86
18	Airport Train: London	Receipt Missing (GBP 10)

	Gatwick Airport to Flat (upon arrival in London from Boston)	
19	Airport Taxi: London Flat to Heathrow Airport (upon departure from London to Manila)	GBP 31.46 = \$40.9
20	Airport Taxi: Manila (Ninoy Aquino Airport to Flat)	Receipt Missing (\$30)
21	Airport Taxi: Manila (Flat to Ninoy Aquino Airport)	
22	Airport Taxi: London Heathrow Airport to Flat (upon return from Manila)	GBP 92.40=\$122
23	Airport Taxi: London Flat to Gatwick Airport (upon departure to Cambridge)	GBP 87.25=\$113.5
24	Airport Taxi: Boston Logan Airport to Cambridge (upon return from London)	Receipt Missing (\$40)
	TOTAL:	\$5,919.03 (Please note that I did not include missing receipts in this total)

Please note: I used taxis from airports because my luggage was very heavy. Moreover, I have a diagnosed medical issue that prevents me from lifting heavy weight.

Please note: I moved from one location in Manila to another because my initial flat was in the red light district. As a single, female of clearly foreign origin, I felt highly unsafe and moved.

Per Diem Expense Sheet

London: 39 days (June/July) + 8 days (August)	\$1,410
Total of 47 days (\$30 per diem/food as per original budget)	
Manila: 15 days (\$15 per diem/food)	\$225
Washington: 6 days (\$25 per diem/food)	\$150
Manila: 15 days (\$15 per diem/transportation) (This is revised because I used Uber. Please see note below)	\$225
London: 47 days (\$8 per diem/transportation)	\$376
Washington DC: 6 days (\$10 per diem/transportation)	\$60
TOTAL:	\$2,446

ADDED TOTALS (from Table 1 &2) \$8,365.03

Please note: I was informed that for food and transportation purchases in town, I did not have to keep receipts because they were more basic purchases. If this is an issue, please do not hesitate to contact me. Thank you!

Please note: I used Uber for most of my trips in Manila. Because I cannot speak Tagalog and could not trace other forms of transportation, Uber was the safest option for me.