



**CONTRIBUTIONS & SERVICE**

## Contributions & Service

**Purpose:** To identify contributions and service past and present of Punjabi-Sikh people in British Columbia.  
(Significance, Evidence)

**First Peoples Principles of Learning:** *Learning is embedded in memory, history, and story.*

### Overview:

#### Curricular Competencies- Significance

- **Social Justice 12:** Assess and compare the significance of people, places, events, or developments at particular times and places, and determine what is revealed about issues of social justice in the past and present.
- **Human Geography 12:** Assess the significance of places by identifying the physical and/or human features that characterize them (sense of place).
- **Law 12:** Assess and compare the significance and impact of legal systems or codes.
- **History 12:** Assess the significance of people, locations, events, and developments, and compare varying perspectives on their historical significance at particular times and places, and from group to group.
- **SS10:** Assess the significance of people, places, events, or developments, and compare varying perspectives on their significance at particular times and places, and from group to group.
- **SS9:** Assess the significance of people, places, events, or developments, and compare varying perspectives on their historical significance at particular times and places, and from group to group.

#### Curricular Competencies- Evidence

- **Social Justice 12:** Assess the justification for competing accounts after investigating points of contention, reliability of sources, and adequacy of evidence, including data.
- **History 12:** Assess the justification for competing historical accounts after investigating points of contention, reliability of sources, and adequacy of evidence.
- **SS10:** Assess the justification for competing accounts after investigating points of contention, reliability of sources, and adequacy of evidence, including data.
- **SS9:** Assess the justification for competing historical accounts after investigating points of contention, reliability of sources, and adequacy of evidence.

### Notes on Contribution & Service:

This section seeks to discover early Punjabi-Sikh contributions to the making of British Columbia. The notions of the pioneer and founding peoples of BC often does not extend to non-white contributors. This section challenges that notion and lays out evidence for students to determine and name the impact of these central contributions. Students will be engaging in primary source analysis, data analysis, case study immersion and oral storytelling to draw conclusions about early Punjabi-Sikh peoples and experiences. This section is one with many options, that will have to be selected to best fit your classroom context.

The historical thinking concept explored in this section is: **Historical Significance** and **Evidence**.

### Question: What role did Punjabi-Sikh pioneers have in the development of BC?

*“Almost all the men who arrived in British Columbia worked in labour industries including forestry, fishing and railway. And because the Canadian government was preoccupied with restricting Chinese and Japanese immigration at the time, these South Asians were quite easily able to find such work. On average, these men earned from \$1 to \$1.25 a day, which was less than the pay received by Caucasian workers. Some workers, however, did pay their South Asian workers up to \$1.50 to \$2.00 a day. Because wages were so low for them, most South Asian men lived together and there were often between twenty to fifty men living under the same roof. These homes were commonly referred to as bunkhouses.”*

Khalsa Diwan Society, “Labour”. Website. Accessed 2020. Access [here](#)

- Use the See, Think, Wonder strategy to explore early photographs of Punjabi-Sikh Pioneers:

**Resource** | [VPL Archive Photos of Sikh Canadians](#)

**Resource** | [Primary Source Photographs](#)

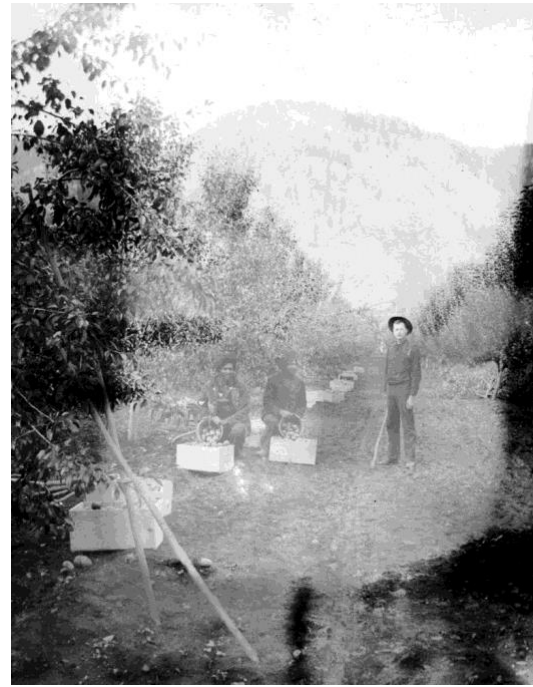
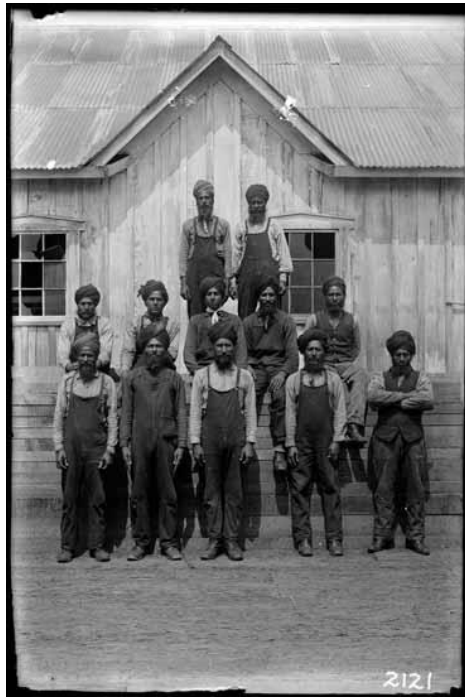
**Resource** | [Fruit Pickers in Grand Forks](#)

SEE

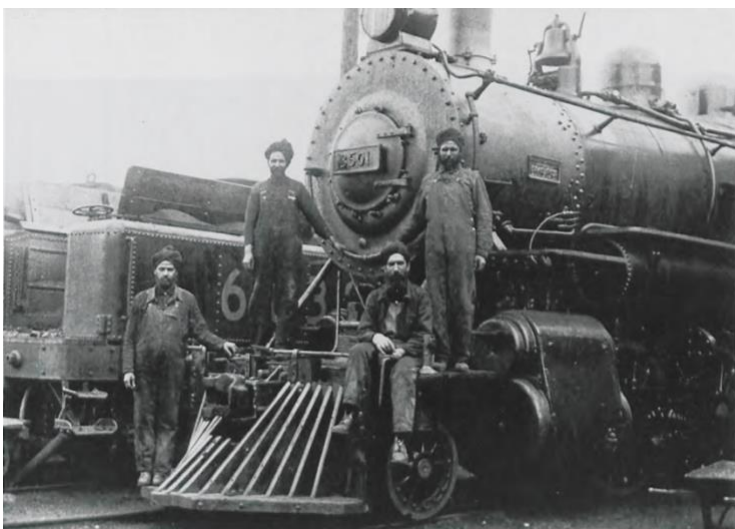
THINK

WONDER

See printable copy in appendix



Above: Railway workers dumping truckloads of debris, Frank, Alberta, 1903. (NAC PA-125115)



Four railway workers employed by the CPR, posing on a locomotive, c. 1910.



Above: Millworker lifting heavy timbers at a lumber mill in Vancouver, c. 1910. (NAC PA-122652)



Read pg. 18- 19 (see attached) on early Punjabi-Sikh Pioneer experiences in: [Becoming Canadians](#)

- Read the page **Working in Canada** for further details on early experiences in BC.
  - Use a SOCIAL, POLITICAL, ECONOMIC graphic organizer to unpack the reading
  - **Resource** | Indo-Canadians in British Columbia 1900-17 (*Hickman, Pamela. Righting Canada's Wrongs: The Komagata Maru*, 2014.)

SOCIAL	POLITICAL	ECONOMIC

*See printable copy of graphic organizer in appendix.*

- Debrief with students from their *S.P.E.* chart learning:
  - What was the intention of Punjabi-Sikh pioneers during this time?
  - What types of jobs were they doing?
  - What types of employees were Punjabi-Sikh pioneers?
  - What do you learn about levels of discrimination (racial, gender etc.)?
  - What was the impact of this labour on Canada's development?



# 1 Setting the Scene

Previous page: Sikh soldiers, part of the Hong Kong Regiment, visiting Vancouver en route to London to celebrate Queen Victoria's Diamond Jubilee in 1897. (VPL 3027)

**P**ROBABLY THE first Sikhs to see British Columbia were the Punjabi soldiers from the Hong Kong regiments travelling through Canada after celebrating Queen Victoria's Diamond Jubilee in London, England in 1897. They were impressed with the majestic landscape, the rich vegetation, and the favourable climate; all quite similar to their homeland, the Punjab province in India. Word travelled fast about the opportunities in this new land and adventurous Sikhs soon started making travel plans.

The Sikhs' arrival in Canada began with the first wave of immigration in 1904–1908. At this time about 5,000 East Indians, virtually all of them male Sikhs from the province of Punjab, came to British

Below: Sikhs just landed in Canada, taking their possessions from the ship and loading them into wagons. Vancouver, c. 1907. (VPL 9426)







Above: Railway workers dumping truckloads of debris, Frank, Alberta, 1903. (NAC PA-125115)

Right: Sikhs newly arrived in Canada, with their trunks and bedrolls. CPR Station, Frank, Alberta, 1903. (NAC PA-125113)

Columbia to do labouring jobs on railway construction, in the lumber mills and in forestry. Even though they were unskilled and uneducated, they were favoured by employers because they were hardworking and reliable and because employers could pay the Sikhs less than white men for the same work.

These pioneer Sikhs did not intend to stay here long since they did not receive a warm welcome from their hosts. Their intention was to make money and return to India. They came to a cold and hostile environment, both literally and figuratively. Besides language problems, poor education, lack of proper housing and health care, and culture shock, they faced racial discrimination and segregation. There

When my father, Nand Singh Sangha, first came out in 1907 he worked for the Canadian Pacific Railway. Mehar Singh, his fellow villager, worked with him. Mehar Singh was a foreman of the Sikh workers on a different section gang. My father was working up at Rogers Pass, he used to stoke the fires for the engines. He stayed with the CPR for about eight years. Then he started to work in the sawmills. Many of our old-timers started working with the CPR, then got into the sawmills.

—Mr. Naranjan S. Sangha



The old-timers worked on the Canadian Pacific Railway to extend the line. It was very cold and harsh during the winters. They slept in horse barns along the line that they were clearing.

—Mr. Hari S. Manhas

When our people first came from India they used to sleep on pillows filled with sawdust. The one thing our people always brought was their own quilt or blanket from India to keep them warm in winter. They made their beds from rough wooden planks they got from the sawmills, which they covered over with hay.

—Mr. Kartar S. Ghag

# Working in Canada

## Opportunity Calling?

The immigration and settlement of people from diverse backgrounds, many of them seeking greater economic opportunity, greatly contributed to what Canada is today. Without doubt Punjabi pioneers were a significant contributing group. Punjabi pioneers specifically came to British Columbia because Canada was a country in need of manual labourers. BC needed people to work in its natural resources industries and Canada had become known in India as an attractive place for making money. Certainly, Canada's colonial ties with the British Empire also played a role in the initial migration of people from South Asia, especially from the Indian state of Punjab.



The majority of Punjabi immigrants to BC were young, single men who sought work in order to earn money, which they sent back to their families in the Punjab. With limited English-language and occupational skills, the Punjabis found jobs in logging camps, sawmills, railway construction, cattle farms, and fruit orchards.

## Reality of the New World

During the first half of the twentieth century, most work that was available to Punjabis was in the forestry industry. In effect, the Punjabi male immigrant living in British Columbia became associated with manual sawmill labour. This was in large part, due to racist attitudes. Education obtained in India was often not accepted in Canada, and the Punjabi immigrants from educated families, arrived hoping to apply their skills found themselves doing manual labour due to this systemic discrimination. A common pattern in Punjabi immigration was to arrive in the Lower Mainland only to quickly head north once it was discovered there was no access to work. Their willingness to travel to places under difficult conditions in the hope of finding better employment reflects the determination and resilience in the Punjabi character. Survival was the driving force. However, it was a change from what they were used to – the transition from agricultural labour in the province of Punjab to manual labour in an industrialized sawmill, was a physically demanding shift. On top of the harsh weather conditions of northwestern BC, where much of the sawmill work occurred outdoors in the wet weather – life was not easy. There were often four stages to this new reality for pioneer Punjabis: (1) confronting the new reality, (2) grieving over the new life situation, (3) coping with the new life, and (4) adapting to the new life.

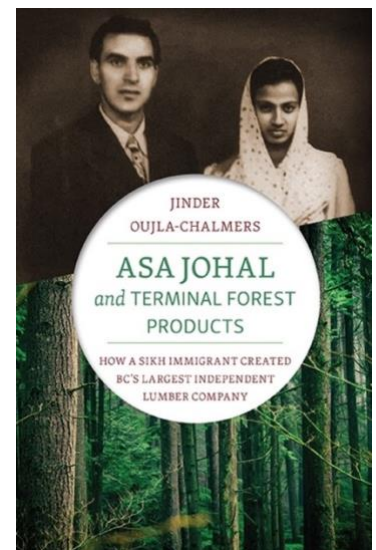
## Case Study: Asa Johal

One hardworking individual was Asa Johal. A Punjabi-Sikh immigrant, who grew up in BC watching his father face discrimination and difficulty finding permanent work. His father, who cared for Asa and his seven brothers and sisters, often went from job-to-job following the seasonal job market.

As Asa Johal grew, he dreamed of stability for his family – and soon quit high school to work to provide for his family. He started out in trucking, building his business understanding, and in 1962 Asa Johal created his own sawmill company. A sawmill is a factory that takes raw logs and saws them into useable lumber. In order to have a business, you need access to raw logs. Johal had to 'reckon with the predominantly white-owned and white-run forestry giants of British Columbia, and logistical challenges like getting access to logs'. Yet he managed, and went on to create the largest privately-owned and operated lumber manufacturing facility on Canada's West Coast: Terminal Forest Product

**Sources:** Nayar, K.E. (2012) *The Punjabis in British Columbia: Location, labour, First Nations, and multiculturalism* (26-28, 73, 75)

*New Book spotlights the Sikh pioneer who created BC's largest independent lumber company,* CBC, Oct 14, 2019 Access [here](#)





Analyze data tables to make observations on the levels of immigration to Canada.

*(Data tables can be copied and made larger for student use)*

### **Data Table Questions:**

- What is each data table about?
- How do you read this table?
- What is a trend that you notice?
- Create a calculation that provides an additional understanding using the information from one of the tables. (eg. Create totals by decade to compare, create a percent calculation that communicates an important idea, etc.)
- What is the most significant piece of data from these tables? Justify your decision.
- What do these data tables reveal about the nature of immigration to Canada?
- How do these data tables relate to one another?
- What story do these data tables tell over time?
- How do these data tables compare? Contradict? Corroborate?
- Are these data tables trustworthy? Reliable? Justify your decision.
- What is missing from these data tables, that you still want to know?
- What is a question you still have?

**Data Table Source** | [Conflict and Change in British Columbia Sikh Family Life](#)

TABLE 1					
IMMIGRATION OF EAST INDIANS <sup>a</sup> TO CANADA, 1900 TO 1965 <sup>b</sup>					
<i>Years</i>	<i>Totals</i>	<i>Years</i>	<i>Totals</i>	<i>Years</i>	<i>Totals</i>
1900-1901	0	1917-1918	0	1934-1935	33
1901-1902	0	1918-1919	0	1935-1936	21
1902-1903	0	1919-1920	0	1936-1937	13
1903-1904	0	1920-1921	10	1937-1938	14
1904-1905	45	1921-1922	13	1938-1939	14
1905-1906	387	1922-1923	21	1939-1940	11
1906-1907 <sup>c</sup>	2124	1923-1924	40	1940-1941	6
1907-1908	2623	1924-1925	46	1941-1942	3
1908-1909	6	1925-1926	63	1942-1943	0
1909-1910	10	1926-1927	62	1943-1944	0
1910-1911	5	1927-1928	56	1944-1945	0
1911-1912	3	1928-1929	53	1945-1946	1
1912-1913	5	1929-1930	58	1946-1947	8
1913-1914	88	1930-1931	80	1947-1948	167
1914-1915	0	1931-1932	47	1948-1949	64
1915-1916	1	1932-1933	63	1949-1950	54
1916-1917	0	1933-1934	33		
<i>Years</i>	<i>Totals</i>	<i>Years</i>	<i>Totals</i>	<i>Years</i>	<i>Totals</i>
1950	77	1956	332	1961	772
1951	99	1957	334	1962	830
1952	172	1958	459	1963	1,131
1953	140	1959	741	1964	2,077
1954	177	1960	691	1965	3,491
1955	249				

TABLE 5  
INTENDED OCCUPATIONS OF EAST INDIAN IMMIGRANTS TO CANADA, 1956-1964<sup>a</sup>

Occupations	A. Of "East Indian" Origin <sup>b</sup>								B. From Republic of India <sup>c</sup>							
	N <sup>1956</sup>	%	N <sup>1957</sup>	%	N <sup>1958</sup>	%	N <sup>1959</sup>	%	N <sup>1960</sup>	%	N <sup>1961</sup>	%	N <sup>1962</sup>	%	N <sup>1963</sup>	%
1. Managerial, Administrative professional, & technical	61	32.1	57	35.4	69	30.3	137	30.2	188	45.1	219	55.0	174	68.0	196	67.4
2. Clerical	7	3.7	20	12.4	19	8.3	37	8.1	27	6.5	18	4.5	11	4.3	30	10.3
3. Transportation and communications	2	1.1	5	3.1	9	4.0	14	3.1	4	1.0	6	1.5	4	1.6	4	1.4
4. Commercial, service and recreation	8	4.2	16	10.0	18	7.9	25	5.5	16	3.8	18	4.5	8	3.1	8	2.7
5. Farming, farm labour, logging, fishing, & mining	8	4.2	7	4.3	11	4.8	84	18.5	24	5.8			6	2.3	9	3.1
6. Construction, manufacturing & mechanical	16	8.4	22	13.7	24	10.5	51	11.2	29	7.0	20	5.0	12	4.7	27	9.3
7. Labouring	88	46.3	34	21.1	77	33.8	104	23.0	128	30.6	116	29.2	40	15.6	16	5.5
8. Unknown					1	0.4	2	0.4	1	0.2	1	0.3	1	0.4	1	0.3
TOTAL WORKERS	190	100	161	100	228	100	454	100	417	100	398	100	256	100	291	100
9. Non-Workers																
a) wives	57		58		75		88		89		132		102		160	
b) children	69		82		119		128		127		191		125		220	
c) other	14		23		29		46		40		21		46		66	
TOTAL NON-WORKERS	140		163		223		262		256		344		273		446	
TOTAL ALL IMMIGRANTS	330		324		451		716		673		742		529		737	

- a. All figures *exclude* those East Indians who emigrated to Canada from the U.S.A. Sources: figures were abstracted from the annual "Immigration Statistics" issued by the Department of Citizenship and Immigration (Canada, 1957b: 12-13, and Table 4 in each of Canada 1958b, 1959b, 1960b, 1961, 1962b, 1963a, 1963b, and 1964).
- b. The category "East Indian" presumably includes all people who claim that "ethnic" origin regardless of prior citizenship or country of residence (exclusive of U.S.A.).
- c. From 1962 onwards immigrants were classified by country of last permanent residence (Republic of India in this table) rather than by ethnicity, hence the years 1962 to 1964, are not exactly comparable to the 1952-1961 period. The years 1952-1961 include *all* Sikhs and all other "East Indians" (except those residing in U.S.A.) who immigrated to Canada, whereas the years 1962-1964 include *only* those Sikhs and any others who immigrated to Canada from the Republic of India.

TABLE 2  
DESTINATION OF EAST INDIAN IMMIGRANTS TO CANADA, 1954-1964<sup>a</sup>

	A. "East Indian" Immigrants <sup>b</sup>								B. From Republic of India <sup>c</sup>							
	N <sup>1954</sup>	%	N <sup>1955</sup>	%	N <sup>1956</sup>	%	N <sup>1957</sup>	%	N <sup>1958</sup>	%	N <sup>1959</sup>	%	N <sup>1960</sup>	%	N <sup>1961</sup>	%
Totals	175	100	245	100	330	100	324	100	451	100	716	100	673	100	744	100
N.F.	0		0		0		0		0		0		0		4	0.5
P.E.I.	0		0		0		0		0		0		0		4	0.5
N.S.	0		0		1	0.3	1	0.3	5	1.1	4	0.6	10	1.5	15	2.0
N.B.	0		0		0		1	0.3	3	0.7	1	0.1	1	0.1	11	1.5
Que.	39	22.3	41	16.7	64	19.3	51	15.7	69	15.3	99	13.8	115	17.1	110	15.0
Ont.	50	28.6	49	20.0	79	24.0	105	32.4	85	19.0	157	21.9	151	22.4	181	24.3
Man.	2	1.0	3	1.2	1	0.3	7	2.2	11	2.4	17	2.4	26	3.9	21	2.8
Sask.	0		1	0.4	0		3	0.9	4	0.8	3	0.4	22	3.3	27	3.6
Alta.	5	3.0	9	3.7	2	0.6	4	1.2	2	0.4	19	2.7	42	6.2	47	6.3
B.C.	79	45.1	142	58.0	183	55.5	152	47.0	272	60.3	416	58.1	306	45.5	324	43.5

- a. These figures *exclude* East Indians who emigrated to Canada from the U.S.A. Sources: figures for 1954 through 1960 were abstracted from the annual reports of the Department of Citizenship and Immigration (Canada 1955: 29; 1956: 27; 1957a: 31; 1958a: 29; 1959a: 29; 1960a: 29; 1962a: 30); figures for 1961 through 1964 were abstracted from the annual "Immigration Statistics" reports (page 8 in each of Canada 1962b, 1963a, 1963b, and 1964).
- b. The category "East Indian" presumably includes all people who claim that "ethnic" origin regardless of prior citizenship or country of residence (exclusive of U.S.A.).
- c. From 1962 onwards immigrants were classified by country of last permanent residence (Republic of India in this table) rather than by ethnicity, hence the 1962-1964 period is not exactly comparable to the 1954-1961 period. During the first period (1954-1961) all Sikhs and all other East Indians who emigrated to Canada (excluding those who entered from the U.S.A.) were listed, whereas from 1962 onwards *only* those Sikhs and any others who came directly from the Republic of India were listed.

Using the below oral and video resources, select several authentic stories and analyze details about the lives of those speaking. Building from the SPE organizer previously completed in this section, move to the next level of analysis with the addition of technological and cultural categories.

- Start as a class and provide choice for students to engage with the depth and breadth of the resources provided below. Students should strive to have several perspectives of differing age, gender and experience.
- Once the SPECTC chart is complete, return back to the stages shared in the **Working in Canada** one-pager. Ask students to identify details from the chart that connect to the four stages of transitioning to this new life: (1) confronting the new reality, (2) grieving over the new life situation, (3) coping with the new life, and (4) adapting to the new life.

**Social:** Day-to-Day Life, other community members

**Economic:** Money; business

**Technological:** Advancements; new ideas

**Political:** Government; Laws

**Cultural:** Worldview; Religion; Beliefs, values

SOCIAL	POLITICAL	ECONOMIC	TECHNOLOGICAL	CULTURAL

**Resource** | [Oral Recordings](#)

- Participant in Oral Histories Program: Interviewed through Video

Video | [Nadeem Kulwat Parmar](#)

Video | [Nsibe Puri](#)

Video | [Seetal Dhillon](#)

**Opportunity to connect/embed FPPL for this unit** - *Learning is embedded in memory, history, and story.*

What is the responsibility of the speaker telling the story? The listener?

How does listening to a historical account differ from reading or looking at a photograph?

What are the benefits from hearing directly from an individual?

- Students can explore historic places that have been recognized as significant to South Asian Canadian History.

**Interactive Map** | [South Asian Canadian Historic Places Recognition Project](#)



### Formative Check-in:

- What are the most significant contributions of the individual, and/or community of Punjabi-Sikh pioneers in the development of British Columbia?
- Have students individually or in groups take stock of the contributions learned so far. Referencing the progression previously used in the introduction, continue to practice student ability to explain significance. Specifically, gathering contributions and thinking about how that would help or support the greater development of BC society. Students should have access to the completed graphic organizers they have used to gather information, as well as data tables and photographs to inform their choices.
- Students could show their understanding of contributions of Punjabi-Sikh Canadians through examples listed here or of your own choosing:
  - Ranking Activity [The Big Six| Ranking pg. 28-29](#)
  - Cause/Effect [Righting Canada's Wrong | Graphic Organizer Web of effects pg. 64](#)

**Significance:** Can assess the significance of people, places, events, or developments at particular times and places.

Emerging	Developing	Proficient	Extending
Can <b>identify</b> the important events, people, places and/or ideas in provided sources.	Can <b>identify and explain</b> why events, people, places, and/or ideas are significant.	Can explain the significance of people, places, events and/or ideas by discussing its place in the narrative, what it reveals, and/or its impacts.	Can analyze the significance of people, places, events and/or ideas and make predictions, comparisons and/or connections.

### Question: What are the contemporary contributions of Punjabi-Sikh Canadians?

- Have students identify and explore contributions of important Punjabi- Sikh Canadians. You may want to provide this list as a launching off point:
  - Rupinder Kaur (Author)
  - Jasmine Kaur (Local Author)
  - Manny Malhotra (Athlete)
  - Lilly Singh (Vlogger)
  - Jagmeet Singh (Politician)
  - Baltej Singh Dhillon (RCMP)
  - Harnarayan Singh (Sports Caster)
  - Wally Oppal (Judge)
  - Raj Chouhan (Speaker of Legislative Assembly)
  - Alex Sangha (Filmmaker)
  - Pamela Rai (Olympic athlete)
  - Emanuel Sandhu (Figure skater)
  - “Jus Reign”/Jasmeet Singh Raina (Youtuber)
  - Jazzy B (Singer)
  - Nav Bhatia (Businessman/Superfan)
  - “Nav”/Navraj Singh Goraya (Rapper)
  - Private Buckam Singh (WW1 Soldier)
- Have students identify and explore contributions of important Punjabi-Sikh Organizations:
  - Khalsa Diwan Society
  - Sikh Heritage Society

- Independent Schools- Dasmesh Punjabi School, Khalsa School
- World Sikh Organization of Canada
- EcoSikh Canada
- Seek out local Sikh or Punjabi organizations within own community.

## Community| Paldi

- Have students explore: what is a community?
- Define the term and function of a community together as a class. Graphic organizer [here](#).
- Have students participate in a “Strongly Agree, Agree, Disagree, Strongly Disagree” four corners activity using the following prompts and/or others of your choosing:
  - I believe communities should only include people who are friends and who like each other.
  - I believe that communities are sometimes made up of people who are not working toward a common goal.
  - I believe members of a community feel responsible to one another.
  - I believe that communities are a kind of group. But not all groups are communities.
  - I believe our classroom is a community.
  - I believe community has certain rules about membership. Not everyone can belong; some people must be excluded in order for a community to exist.
- Introduce students to the community of Paldi:
  - Use any of the pictures included in this unit for a SEE, THINK, WONDER.
  - Use this quote to hook students, to generate questions:
    - *“The community of Paldi is located just east of Duncan. Paldi is one of the few communities in the Cowichan region to develop into a forestry town from its roots as a logging camp. Originally known as Mayo, in 1936 it gained its new name after founder Mayo Singh's village in the Indian province of Punjab.”*

## Resource | [Camp to Community](#)

- Have students pick two of the following questions to answer, through their exploration of the community of Paldi:

1. What are important or defining moments in the history of Paldi?
2. What is an example of a moment when you feel that the residents of Paldi came together as a community around shared goals?
3. What is an example of a time when you feel that the Paldi community was challenged?
4. How would you describe Paldi to others?

- Resources to use for inquiry:
  - 100 years of history [here](#) and [here](#) and [here](#)
  - Diversity of the community [here](#)
  - Reflection on the town's impact by a descendant [here](#)
  - Punjabi Canadian Legacy: Paldi Access [here](#)
  - Paldi “Jor Mallas” [here](#)



Not all communities in BC were European – the village of Paldi on Vancouver Island was home to a multiracial community as illustrated by the children attending the Mayo school there in 1934. Photo courtesy of Tomoko Okada.



## Summative Task: Case Study of Paldi



Paldi was one of the centres of the South Asian community in BC. Here women and children gather near the home of Mayo Singh, circa 1938. Courtesy of Tomoko Okada.

Figure: *Challenging Racist British Columbia: 150 Years and Counting* pg 47

1) As a class create a rubric for what makes a community, what it consists of, what it needs:

- Common goals
- Mutual respect
- Lasting legacy
- Traditions and heritage
- Cohesiveness among members
- Community values
- Cultural/religious ceremonies

2) Students will use the same rubric to assess “Paldi,” using evidence to show the significance of each component.

**Evidence:** Can use sufficient evidence to justify conclusions.

Emerging	Developing	Proficient	Extending
Can identify information/evidence needed to support conclusions.	Can identify if there is sufficient evidence to support a conclusion and can recognize points of contention exist.	Can use information/corroborate evidence from multiple sources to justify conclusions. Can identify points of contention.	Can corroborate information/evidence, make inferences, and analyze points of contention from multiple sources to thoroughly justify conclusions.

## Reflection

**First Peoples Principles of Learning-** *Learning is embedded in memory, history, and story.*

Spend time connecting back to the FPPL with students. Suggestions of possible reflection questions could be:

- What role did story play in recording the history of early BC Punjabi- Sikh pioneers?
- What story from this unit most stuck out in your mind/memory? Why?
- How did hearing a story differ from looking at a picture, data table, textbook source, or quote?

## Appendix

### Rubrics:

- These rubrics were created based off of the work by Brooke Leary and Ashley Ross from the Langley School District. They exist within this document **not to be prescriptive, but as an optional tool.**

**Significance:** Can assess the significance of people, places, events, or developments at particular times and places.

Emerging	Developing	Proficient	Extending
Can <b>identify</b> the important events, people, places and/or ideas in provided sources.	Can <b>identify and explain</b> why events, people, places, and/or ideas are significant.	Can explain the significance of people, places, events and/or ideas by discussing its what it reveals, and/or its impacts.	Can analyze the significance of people, places, events and/or ideas and make predictions, comparisons and/or connections.

**Evidence:** Can use sufficient evidence to justify conclusions.

Emerging	Developing	Proficient	Extending
Can identify information/evidence needed to support conclusions.	Can identify if there is sufficient evidence to support a conclusion, and can recognize points of contention exist	Can use information/corroborate evidence from multiple sources to justify conclusions. Can identify points of contention.	Can corroborate information/evidence, make inferences, and analyze points of contention from multiple sources to thoroughly justify conclusions.

**Evidence:** Can assess the credibility of multiple sources.

Emerging	Developing	Proficient	Extending
Can identify a reliable and relevant source.	Can choose relevant and reliable sources that are appropriate for the task.	Can explain why a source is relevant, accurate and reliable, acknowledging the context of the time.	Can compare and contrast multiple sources to determine their accuracy and reliability and how they reflect the context of the time.

**Perspective:** Can explain and infer different perspectives in one time

Emerging	Developing	Proficient	Extending
Can identify two perspectives. Can recognize other perspectives as separate from their own.	Can identify and explain different perspectives with sufficient evidence.	Can explain how different personal, social, and/or cultural factors contribute to a perspective. Can use multiple perspectives to explain an event.	Can interpret and predict multiple perspectives on an event by considering different historical, personal, social, and/or cultural factors.

**Continuity and Change:** Can compare the continuity of change of groups/time periods.

Emerging	Developing	Proficient	Extending
Can identify different groups and time periods. Can recognize there are different changes connected to different times.	Can provide evidence to demonstrate relevant and accurate continuity and a change for different time periods/groups.	Can use evidence to explain relevant and accurate continuity and a change for different time periods/groups.	Can use evidence to explain relevant and accurate continuity and a change for different time periods/groups and draw conclusions on what this reveals about the time/topic.

**Ethical Judgement:** Can make reasoned ethical judgments about actions in the past and present

Emerging	Developing	Proficient	Extending
Can recognize a moral dilemma in an historical or present action. Can recognize that people have different perspectives on what is right or wrong.	Can use sufficient evidence to explain different perspectives on right and wrong for a historical or present moral dilemma. Can make a judgement.	Can make a reasoned judgment supported by evidence from multiple perspectives on a historical or present moral dilemma. Can assess possible responses.	Can thoroughly analyze the moral dilemma to make an insightful judgment. Can consider historical or present context, present/ personal values, multiple perspectives, and/or appropriate responses.

**Ethical Judgment:** Can identify bias in a variety of sources

Emerging	Developing	Proficient	Extending
Can identify who, when, where, and/or why a source was created.	Can identify the opinion or bias of a source based on evidence from that source.	Can identify the opinion or bias of a source by making inferences and using direct evidence from the source. Can recognize bias is connected to motivations.	Can compare and contrast bias from a variety of sources, explain motivations, and assess the impact on meaning.



## Key Online Referenced Resources

Challenging Racist “British Columbia”: 150 Years and Counting	Access <a href="#">Here</a>
First People Principles of Learning, Elaborations	Access <a href="#">Here</a>
Library and Archives, Anti-Asian Sentiment	Access <a href="#">Here</a>
Righting Canada’s Wrongs Teacher Resource Guide	Access <a href="#">Here</a>
The Big Six, Historical Thinking Concepts	Access <a href="#">Here</a>

## Hard Copy Referenced Resources

Dosanj, Karen. <i>Untold Stories: The South Asian Pioneer Experience in BC</i> (2020).	Access <a href="#">here</a>
Hickman, Pamela. <i>Righting Canada’s Wrongs: The Komagata Maru and Canada’s Anti-Indian Immigration Policies in the Twentieth Century</i> (2014).	Access <a href="#">here</a>
Hou, <i>Great Canadian Political Cartoons 1820-1914</i> (1997).	Access <a href="#">here</a>
Nayer, Kamala Elizabeth. <i>The Punjabis in British Columbia: Location, labour, First Nations and Multiculturalism</i> (2012)	Available <a href="#">here</a>

## Additional Recommended Resources

<b>The Nameless Collective- Podcast</b> BC situated, South Asian historians	Access <a href="#">here</a>
<b>Sikh Heritage Month Lesson Plans</b> Posters, lesson plans, and much more	Access <a href="#">here</a>
<b>Komagata Maru: Continuing the Journey</b>	Access <a href="#">here</a>

Name: \_\_\_\_\_

SEE

THINK

WONDER

<b>Name:</b> _____			<b>Social:</b> Day-to-Day Life, other community members	<b>Political:</b> Government, Laws
<b>Economic:</b> Money, business.				

SOCIAL	POLITICAL	ECONOMIC



**Name:** \_\_\_\_\_ **Social:** Day-to-Day Life, other community members **Political:** Government; Laws  
**Economic:** Money, business. **Cultural:** Worldview; Religion; Beliefs, values  
**Technological:** Advancements; new ideas

SOCIAL	POLITICAL	ECONOMIC	TECHNOLOGICAL	CULTURAL

Name:

S (Source) What type of source is it?

O (Objective) Why was it created?

U (Useful) How useful is it for what you need?

R (Reliability) How reliable is it? Trustworthy?

C (Context) How does what you know fit with this source? How does it reflect the attitudes of the time?

E (Evidence) How can you use this source as evidence?

Name:

### Political Cartoon:

What message is the author sending? How do you know?	Who are the possible heroes, villains or victims? How do you know?

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What message is the author sending? How do you know?	Who are the possible heroes, villains, or victims? How do you know?

Name: \_\_\_\_\_

Number the sections of the poem 1-5,

*Each question corresponds with a stanza in the poem:* *By Kuldeep Gill*

1. What does it convey, if anything, about the significance of what is to come?
  
  
  
  
  
  
  
  
  
  
2. Lays out the conditions for male Punjabi-Sikh immigrants. What is the most notable point? Why?
  
  
  
  
  
  
  
  
  
  
3. What evidence in this section could be used to figure out a more specific date. When was this poem written? What can you infer?
  
  
  
  
  
  
  
  
  
  
4. What do his requests teach us about this time?
  
  
  
  
  
  
  
  
  
  
5. What piece of evidence from this poem is most significant? Explain.



Name: \_\_\_\_\_

Support: Agreed, Wanted, Encouraged, Helped, Acted  
Condemn: Disagreed, Attacked, Criticized, Stood Against  
Excuse: Justified

Supported Who supported the anti-Asian attitudes at the time?	Condemned Who condemned the anti-Asian attitudes at the time?	Excused Who excused the anti-Asian attitudes at the time?

Name: \_\_\_\_\_

Summary of the injustice:		
Immediate and long-term consequences:		
Official response(s) to the injustice:		
Criteria for an apology	Reasons why it may be adequate.	Reasons why it may be inadequate.
<b>Sincere and full admission</b> <i>Acknowledges the mistakes and, where warranted, exposes any intentional wrongdoing.</i>		
<b>Adequate support</b> <i>Offers appropriate assistance and/or compensation for the negative experiences and consequences for the victims and their families and ancestors.</i>		
<b>Prevention potential</b> <i>Response helps to build public awareness and avoid future injustice.</i>		
<b>Fair consideration</b> <i>Response fairly respects the legitimate interests of all affected parties- does not create new victims or ignore old ones.</i>		
<b>Overall assessment</b> <input type="checkbox"/> Much more than was required <input type="checkbox"/> A little more than was required <input type="checkbox"/> Exactly what was required <input type="checkbox"/> A little less than was required <input type="checkbox"/> Much less than was required	<b>Reasons for assessment</b> 1.  2.  3.	

Name: \_\_\_\_\_

## Continuity and Change

- Identify the similarities and differences between the experiences of a single group over two time periods.
- Identify, assess and justify the most important similarity and difference between time periods.

Time Period:	Time Period:
Policy/Event/Law:	Policy/Event/Law:

Describe three similarities:	<b>Evidence of important continuity:</b> What is known about its effect, its key role in people's lives, and how widespread it was.
Explanation and justification for the most important similarity:	

Describe three differences:	Evidence of important change: What is known about the depth of its effect, its permanence, and how widespread its impact was.
Explanation and justification for the most important difference:	

Strategy | [Righting Canada's Wrongs Resource Guide, Gibson, Danjoux, Case](#)



Name: \_\_\_\_\_

## Historical Perspective

<b>What are the event(s) and time period you are investigating?</b>		
	<b>Group 1</b>	<b>Group 2</b>
<b>Motivations (what were they thinking)</b>		
<b>Actions (what did they do)</b>		
<b>Responses (how did they and others respond to these actions)</b>		

Name: \_\_\_\_\_

## Literacy Organizer

**Summarizing Statement:**

Identify a key idea from each of the source and briefly explain how it supports your statement on Sikh worldview.

Key idea and brief explanation:

Key idea and brief explanation:

Key idea and brief explanation:

Conclude your thinking: