



PUNJABI- SIKH CANADIANS

PIONEERS IN BRITISH COLUMBIA

Table of Contents

Purpose:.....	2
Glossary:.....	4
Building Context:	7
Question: What do you know about the BC Punjabi-Sikh population?	7
Question: How do names reflect relationships in/to the past?	10
Summative Task: What have you learned?	13
Contributions & Service	15
Question: What role did Punjabi-Sikh pioneers have in the development of BC?	16
Question: What are the contemporary contributions of Punjabi-Sikh Canadians?	25
Summative Task: Case Study of Paldi	28
Reflection.....	28
Imposed Adversity & Discrimination	30
Question: How were Punjabi- Sikh immigrants received by Canadian Society?	31
Summative Task: Who excused, condemned, and supported the anti-Asian attitudes in Canada?	37
Summative Task: What makes a good apology?	38
Summative Task: Identify and explain the connection between past and present racist government policies.	40
Reflection.....	42
Colonial Companions	44
Question: What can you learn from how someone treats another?	45
Question: How did prevailing norms impact all Asian immigrants?	48
Question: Did it really happen?	50
Reflection.....	55
Cultural Pride	56
Question: How does language contribute to one's identity?	58
Question: How does language contribute to levels of community?	58
Summative Task: How do these sources reveal the worldview of Sikh Canadians?	61
Reflection.....	62
Appendix	63
Rubrics:	63
Key Online Referenced Resources	65
Hard Copy Referenced Resources	65
Additional Recommended Resources	65
Printable Graphic Organizers.....	66

Purpose:

British Columbia is home to almost 244,000 Punjabi-speaking citizens. This project reflects a diverse community and is meant to engage learners in a critical study of Punjabi and Sikh pioneer contributions to Canada. The goal is for all students in Langley to see themselves and their peers well represented in meaningful ways. We use the term “Sikh” to refer to people associated with the Sikh religion. The term “Punjabi” can refer to both a language and/or a person who belongs to Punjabi culture. The Punjabi language and Punjabi people originate from Punjab, a state (province) in both India and Pakistan. Sikh and Punjabi can both be used together and separately to describe a people.

This project and its teachings reflect First People’s Principles of Learning.¹ Specifically:

- Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.
- Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).
- Learning is embedded in memory, history, and story.
- Learning requires exploration of one’s identity.

Throughout the guide you will see intentional boxes, **just like this**, that encourage students to reflect on their learning with the First Peoples Principles of Learning in a direct and explicit manner. There are mid-unit formative prompts, to encourage the ongoing connection to F.P.P.L as well as a Reflection at the end of every unit that takes the time to stop and addresses the principle of focus. Many of the F.P.P.L. are interconnected and students may find connections with principles for a unit that go beyond the principle of focus, this is encouraged and celebrated as meaningful.

Literacy

This guide includes connections to both literacy and numeracy which are key aspects of the BC curriculum. Literacy has long been an important aspect of any social studies class. In this guide you will see that we attempt to include graphic organizers and teaching strategies that promote the ranking, categorizing, and connecting of content. These strategies are meant to engage students with the text so they can identify, interpret, organize, explain, and assess information; all while being creative in their communication. We attempt to use reflection throughout the resource for students to unpack and share their thinking. Finally, we attempt to include diverse types of texts like newspaper articles, primary sources, archival materials, poetry, quotes, and one-page informational texts to support student exposure to a range of necessary literacy forms.

Numeracy

This guide strives to connect the concept of numeracy to the social studies classroom. We know the phrase ‘we are all numeracy teachers,’ yet are still working to see what this could look like in the context of our classes. The use of data and the types of inquiry questions we created, supports the beginning of our understanding in applying numeracy to our social studies curriculum.

Students will know:

The learning activities are intended to help students become more aware, critical, and reflective in their knowledge of Punjabi-Sikh Canadians. The units aim to cover the past by identifying contributions, acknowledging hardship and adversity, and celebrating pioneer accomplishments and cultural pride. Through

¹ <http://www.fnesc.ca/wp/wp-content/uploads/2015/09/PUB-LFP-POSTER-Principles-of-Learning-First-Peoples-poster-11x17.pdf>

oral testimonies, primary source analysis, and case studies on historic and contemporary contributions of Punjabi-Sikh Canadians.

Students will do:

Using the historical thinking concepts; historical significance, historical perspective, ethical judgement, continuity and change, and cause and consequence, students will use primary and secondary source evidence to evaluate the development and importance of community. Students will evaluate the ways in which certain voices have been oppressed or ignored, and they will make informed judgments about discriminatory laws and attitudes of the past.

Students will understand:

The project will reveal how historical and contemporary injustices challenge the narrative and identity of Canada as an inclusive, multicultural society². By sharing and celebrating these stories, we are highlighting the accomplishments, experiences, and resiliency of Punjabi-Sikh Canadians. Students will expand their worldview and perspective with a stronger understanding of Punjabi culture, Sikh beliefs, and pioneer contributions. Students are also encouraged to wrestle with the discrepancy between the authentic experiences of Punjabi-Sikh Canadians and their representation or lack of representation as contributors to Canadian society.

How this Resource came to exist:

The focus is not to only highlight past experiences and the history. Our goal is to empower and centre Punjabi Sikh Canadians as active agents, as opposed to a one-dimensional portrayal of victims. We highlight their role as pioneers and their historic and continuing contributions to British Columbia.

How to use this Resource:

The activities and ideas in this guide were created to support teacher autonomy and teacher planning. Ultimately, the hope is to inspire teachers to take the skills and content in this guide and make it relevant to the context of their classrooms. Many of the sections include several activities that could be done singularly, all together or a mixture of both. Importantly, in many of the units, it includes too many activities to do in a single unit and teachers are encouraged to select and adapt materials for their grade, course, and student population.

Each unit includes an intro statement, **that looks like this**, written for teachers to read. These statements attempt to summarize the unit and include any considerations the teachers should ponder prior to engaging with the unit.

Finally, this resource truly is a start- there are many more topics to cover and teach regarding the important history of Punjabi-Sikh Canadians. Our collective hope is that this guide can be a foundation for the ongoing inclusion of these peoples, and their history.

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² <https://curriculum.gov.bc.ca/curriculum/social-studies/10/core>

Glossary:

- *As a class create an ongoing list of important terms to known/understand. Add to it as you work through the content. Listed below are Terms and Definitions, you may choose to share/teach (this is by no means a definitive list):*

Diaspora:

Movement or spread of people away from their homeland.

Disenfranchised:

Taking away someone's right to vote. Indo-Canadian citizens in BC were disenfranchised in 1907. They were not allowed to vote in elections until 1947.

Hindu:

People who culturally, ethnically, or religiously follow the religion of "Hinduism". Hinduism is a collection of many traditions and philosophies from India. Hinduism is the third largest religion in the world.

"Hindoo":

Generic term for all Indians in the late nineteenth century and beyond. Often used in newspaper articles about Indian immigrants, as well as in the general population. The term was racist and reflected the general populations' lack of knowledge concerning Indian culture and religions.

Indo Canadian:

This term describes Canadian citizens, or those living in Canada, who identify as having ancestry, history, language, or culture from India. This may also include the generations of peoples who are descendants of immigrants who were born in India. The term does not mean that the person was necessarily born in India but could also be an individual who identifies themselves in both Canadian and Indian contexts.

"Paki":

The word "Paki" dated from the late 1960s and early 1970s when incidents of "Paki bashing" took place with the result that the term had become associated with violent attacks against people of South Asian origin.

<https://www.asianimage.co.uk/news/10344450.why-the-term-paki-is-and-always-will-be-offensive/>

Prejudice:

An attitude, usually negative, directed toward a person or group of people based on wrong or distorted information. Prejudiced thinking may result in acts of discrimination.

Punjab:

A north-western region in India where the Sikh religion originated. 'Punjab,' was derived from 'punj' meaning five and 'ab' meaning river, referring to the five rivers that pass through the area. It is also inhabited by Hindus and Muslims. Punjab was divided up between India and Pakistan during the partition of India in 1947, following the end of the colonial British Raj (1858-1947).

Punjabi:

A reference to the language of Punjabi and the culture of Punjab. A person may not be from the State of Punjab but may still identify as Punjabi because that is their mother tongue and by extension their culture of Punjab. (similar to how the British are called the "English" but it also refers to the language or referring to the "French" people as well as the French language).

Racism:

When prejudice and power combine to discriminate against a particular group or individuals of a group. This term points to the particular effects of state-sponsored racism such as police violence or divide-and-rule policies towards Indigenous, Black or racialized communities.

Challenging Racist 'British Columbia': 150 Years and Counting, *Glossary* Access [here](#)

Racialization:

The ongoing processes of constructing and imposing racial categories and characteristics on a given person or community.

Challenging Racist 'British Columbia': 150 Years and Counting, *Glossary* Access [here](#)

Sikh:

A monotheistic religion that originated in the 15th Century, in the region of Punjab (India/Pakistan). Pronounced like "Sick-h", not "Seek". The word Sikh means "learner" or "disciple".

-Beliefs of Sikhi:

- There is only one God, without form or gender
- Everyone has direct access to God
- Everyone is equal before God (regardless of caste or sex)
- A good life is lived as part of a community, by living honestly and caring for others
 - o "Naam Japna": remember and keep god present in your mind
 - o "Kirth Karni": work hard
 - o "Vand Shakna": caring for others and sharing of wealth in the community

Systemic Racism:

Institutionalized discrimination that may appear neutral but in fact establishes white domination as the norm and that has an exclusionary and discriminatory impact on Indigenous, Black and racialized communities.

Challenging Racist 'British Columbia': 150 Years and Counting, *Glossary* Access [here](#)

South Asian:

South Asia encompasses the countries of India, Afghanistan, Bangladesh, Bhutan, Nepal, Pakistan, Maldives and Sri Lanka. It is a term used by people who currently reside in the areas within the South Asian geography. South Asian is also used to identify a person with cultural roots from the region who is living within a diaspora such as Canada, US, UK, or Australia.

Royal BC Museum Learning Portal, *A Definition of Terms*. Access [here](#)

Stereotype:

A widely held, but fixed and oversimplified image or idea of a particular type of person or thing



BUILDING CONTEXT

Building Context:

Purpose: To build a foundation of introductory information on the BC Punjabi-Sikh population in order to support respectful conversations, dispel misinformation and create an entry point for future units. (*Significance*)

First Peoples Principles of Learning: *Learning is focused on connectedness and a sense of place*

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.

Notes on *Building Context*:

This section is foundational to the rest of the resource. Students will be exposed to respectful language, with an emphasis on what should and should not be used when discussing Punjabi-Sikh peoples. Students will have opportunities to discuss larger themes of immigration and population movement in the context of India to Canada migration. Finally, students will be asked to think about the nature of history (who writes it, how do we know what we know?) and the power of language (place names, names of peoples, etc.). This is also a great time to set up some of the items that will be cumulative throughout the learning of the guide, like the class glossary.

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

Question: What do you know about the BC Punjabi-Sikh population?

- Explore the timeline(s) of Punjabi-Sikh Canadians as a class
 - **Resource** | [Vancouver Asian Heritage Month: Sikh Canadian History](#)
 - **Resource** | Timeline Attached pg. 96-97 *Hickman, Pamela. Righting Canada's Wrongs: The Komagata Maru*, 2014.

- Have students identify *flashpoints* in the timeline(s) that are:
 - o Known to them already
 - o Known to them, but not in the context of Punjabi-Sikh involvement.
 - o Brand new
- Debrief as a class the outcome of this first engagement with Punjabi-Sikh Canadian history?
 - How much was known/unknown- why could that be?
 - What are the consequences when history goes unknown?
 - What are the consequences when untold history becomes known?
- Share the following quote page with the purpose of students beginning to build their foundational knowledge. Individually or in small groups have them read each quote to pull out key information, connect to their prior knowledge, and formulate questions. It may be useful to use the three prompts:
 - **Connect** - How are the ideas and information presented *connected* to what you already knew?
 - **Extend** - What new ideas did you get that *extended* or broadened your thinking on this topic?
 - **Question** - What *questions* do you have or what do you need to know more about from the ideas and information presented?
 - **Strategy**| [Making Thinking Visible](#)

“All of the Sikhs living in Canada today – more than 200, 000 (*1994 statistic) men, women and children – can trace their roots to the courageous pioneers who first came to British Columbia at the beginning of this century. It was these early immigrants, many of whom had never before left their farming villages in the Punjab, who first undertook the arduous journey from India to Canada and faced the myriad of challenges that awaited them here.”*

Jagpal, Sarjeet Singh. “*Becoming Canadians: Pioneer Sikhs in Their Own Words*”. 1994, PDF file. Access [here](#)

“Canadian Sikhs are on Canada’s largest non-Christian religious groups and form the country’s largest South Asian ethnic group. The vast majority of Sikhs live in Asia and approximately 2.6% live in North America. Census figures suggest that there were 455,000 Sikhs in Canada in 2011, more than double the 1991 population estimate of 145,000... Sikhs account for approximately 5% of the 1.8 million new immigrants who came to Canada during the 1990’s, and today almost half of Canada’s Sikh population lives in British Columbia.”

Buchignani, Norman. “*Sikhism in Canada*”. The Canadian Encyclopedia. 2020. Access [here](#)

“The first people from India to migrate to British Columbia were Sikhs from Northern India (mainly from Punjab). These men were actually on an official trip as part of the Hong Kong army regiments who were travelling through Canada in commemoration of Queen Victoria of England’s Diamond Jubilee in 1897... a second contingent of Punjabi soldiers visited British Columbia [in 1902] ... it was this group of South Asians who became intrigued at the possibilities of residing in British Columbia. Even in terms of hospitality and reception they received, the larger British Columbia community tended to treat the Punjabi soldiers with respect as the local papers exclaimed, “Turbaned Men Excite Interest: Awe-inspiring men from India held the crowds”.

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

Timeline

Scale document up

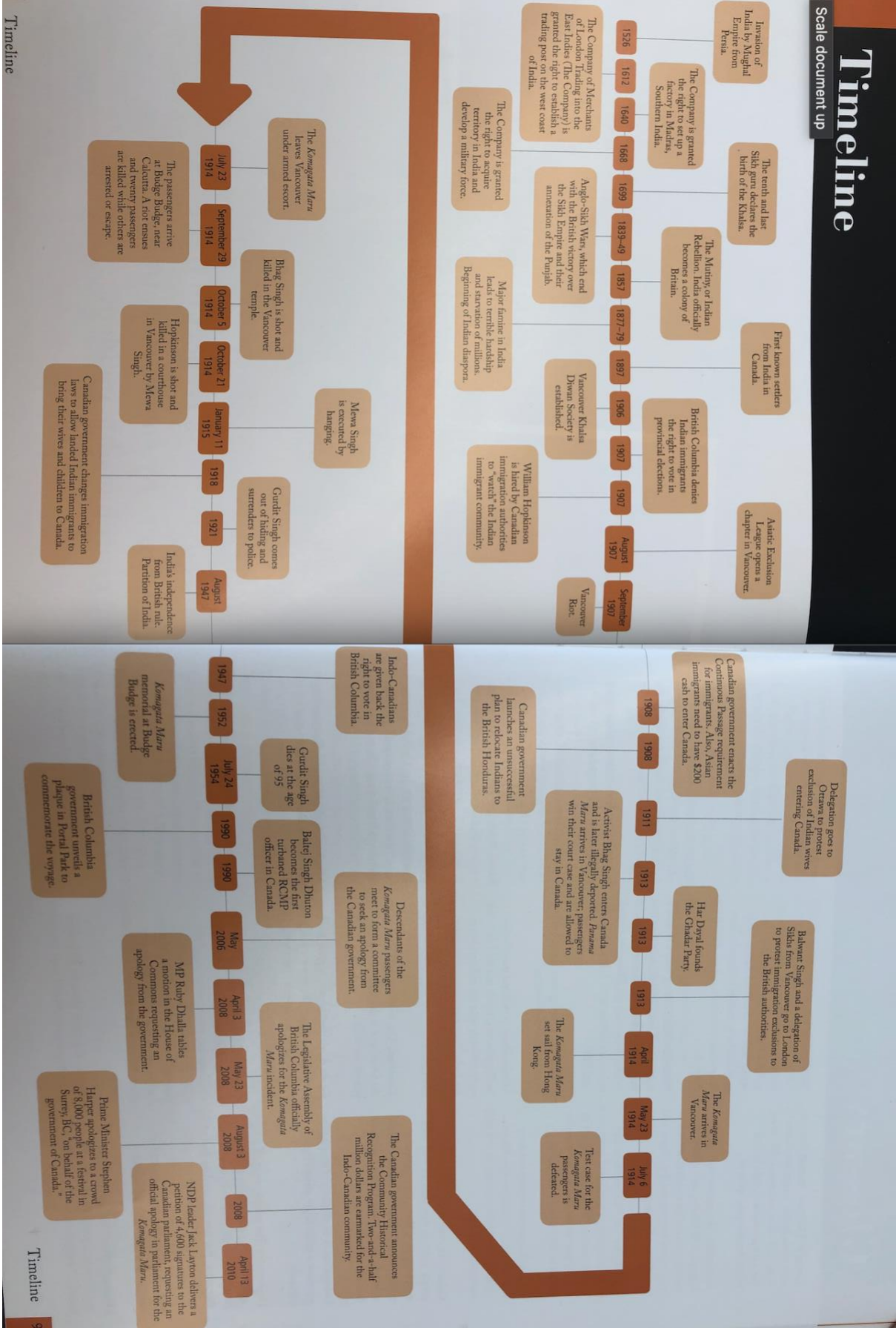


Figure: Hickman, Pamela. Righting Canada's Wrongs: The Komagata Maru, 2014.

Question: How do names reflect relationships in/to the past?

- Brainstorm with students about their name, its origin, nicknames, or ways they feel attached to their name (name bar in sports, named after someone in family, does their name have a story? Etc.)
 - Have students share or develop an activity where within pairs someone shares about them.
- Brainstorm the names that exist that represent the community in which you live.
 - For example: Langley, Fraser Valley, Lower Mainland, West Coast, British Columbia, Canadian, North American (all are applicable to same group of people)
 - Which names do students feel most connected to?
 - What happens the more you branch out? Get general?
 - What do these names suggest about our collective identity? What does this collective identity communicate?
 - How are these names connected to history? (ex. Fraser Valley= Simon Fraser the explorer)
 - How do these names erase identity? (These names have erased Indigenous naming, how do place names contribute to stereotypes?)
- Explore this quote with students on the origins of naming:

“When they first arrived in Canada, Indians were called Hindus, although most were not. In census reports and in other publications they were referred to as East Indians, to distinguish them from the people that Columbus met. The creation of four countries (India, Pakistan, Bangladesh and Sri Lanka), where once one [country] existed has led to the somewhat confusing term South Asian... Columbus complicated our vocabulary because he did not know where he was, and, to compound the problem, the Canadian context has pushed a common identity on people who are not all the same.”

Johnston, Hugh, *The East Indians in Canada*. 1984. Access [here](#)

- Read the Info Page attached with students- you may choose to do a note-taking strategy of your choice to unpack the many important details provided.
- You may choose to emphasize pre-reading, for students to focus on the relationship between land and identity as well as the terms both claimed and imposed on the Punjabi-Sikh population. This will support the debrief, sharing out of understanding after the content has been read.

Opportunity to connect/embed FPPL for this unit - *Learning is focused on connectedness and a sense of place*

What place (geographically, land based– not a building or structure) do you feel connected to? Why?

How does our relationship to the land make us feel? Dictate our actions?

How does our treatment of the land reflect details about us?

What do geographic labels (from the Valley, Langley, Lower Mainland etc) mean to us? Mean to outsiders?

How does where we live, impact how we live?

Punjabi Ethnicity: Is it Punjabi, Sikh or Punjabi-Sikh?

Punjabi is a term that is used to refer to people who are originally from the geographic region of the Punjab in present-day India and Pakistan. The term Punjab (five waters) was first used by the Persians to refer to the geographic region of the north-west part of the Indian subcontinent, where five rivers (Jhelum, Chenab, Ravi, Beas and Sutlej) merge into the Indus River, the major river flowing into the Arabian Sea. Punjabi culture grew out of the settlements situated along these five rivers, which served as an important trade route. Agriculture has been the major economic feature of the Punjab and has therefore formed the foundation of Punjabi culture, with one's social status being determined by landownership.



The Punjab was and is an important agriculture region. In fact, the state of Punjab in present-day India, has been described as the “breadbasket of India”. Besides being known for agriculture and trade, the Punjab is also a region that over the centuries has experienced many foreign invasions due to these resources and trade opportunities and consequently has a long-standing history of warfare. Punjabis are often referred to as *Sher Punjabi* (Punjabi Lions); they are similarly regarded as the “shield and sword arm of India”. As a result, Punjabis have developed a character of resiliency:

“Consequently, a great part of the Punjabi’s life was spent in fighting and gaining perfection in the art of war, and in building up his physique. It was therefore, natural for the Punjabis to become sturdy, exuberant and adventurous people.” Even when under British rule (1849-1947), the Punjabis continued to serve in large numbers in the army, and they fought in both the First and Second World Wars; 20 per cent of the British Indian army consisted of Punjabi-Sikhs. Indeed, it is precisely this adventurous and resilient character of the Punjabi people that has aided them in migrating to, and settling in, Canada, especially during the period when Canada was nativist in its immigration policy.



While Punjabis share a common territory, ethnicity, and language, they are likely to be followers of one of several religions, most often Hinduism, Sikhism or Islam. Hinduism is the oldest of the religions practiced by Punjabis and was born out of Indian soil, while the Islamic presence in the Punjab is a result of the various waves of Muslim invasions and their consequent rule through the centuries. In contrast the Sikh religion emerged in the sixteenth century, out of Punjabi soil and was therefore a bearer of Punjabi culture. There is a complex relationship between the Sikh religion and Punjabi culture. Historically, the culture preceded the religion. Punjabi culture, which is over two millennia old, has a strong hold over Punjabis. Sikhism also includes aspects of both Hinduism and Islam. Regardless of the religious background of the Punjabis, much of their culture has been shaped by Punjabi folk tradition.

At the advent of India gaining its independence in 1947 from British control, the Punjab territory was divided between India and the new country of Pakistan. This was a tragic turn of events for Punjab, since not only was the geography region divided into two, but the largest mass migration in history took place because of approximately six million people shifting in each direction, during which over one million people lost their lives. Almost all the Hindus and Sikhs who had been in Pakistan left to settle in India, while many Muslims left India to live in Pakistan.



It is interesting to note that, in the BC Lower Mainland (Vancouver and surrounding municipalities, including Burnaby, New Westminster, Richmond, and Surrey), Sikhs raised outside of Punjab refer to themselves as Punjabi and use the term interchangeably with “Sikh,” understanding the two as synonymous. In reality, there is an ironic reversal of ethnic identification here: on the one hand, “Hindoo” was the term used by Anglo-Canadians to refer to all Sikhs, Hindus, and Muslims during the early years of “East Indian” migration to Canada in order to distinguish “East Indians” from “Native Indians”; on the other hand “Punjabi” has come to be used by Sikhs to refer to themselves alone, even though there are also Hindu and Muslim Punjabis in Canada. Most research on Punjabis in Canada has been primarily based on the Sikhs, especially those in British Columbia.

Source: Nayar, K.E. (2012) *The Punjabis in British Columbia: Location, labour, First Nations, and multiculturalism* (5-9)

- Debrief Questions for Info Page:
 - What did you learn about the significance of place/land in this reading?
 - What factors impacted the identity of Punjabi-Sikh?
 - What do you notice about identifying terms in this reading? Difference between self-identifying and being named by others?
- Review terms and language used to identify individuals arriving in Canada. The purpose is to ensure all students have the language to respectfully engage in topics, with the best language possible. This will also help students identify systemic racism and/or outdated sources when analyzing evidence.
- Emphasize that terms that identify a community or people:
 - Often evolve/ change – a term that is a best fit now, may change in the future
 - Should be determined by the community it describes
 - Commonly involves identifying improper, disrespectful, or outdated terms
- Utilize glossary at the beginning of this resource to support this process. Build a class glossary.
- Identify with students the importance of pronunciation
 - Correct Pronunciation of Sikh: Access [here](#)
- Watch these two videos discussing the correct pronunciations

Video | [How to pronounce Sikh?](#)

Video | [Language Matters! Why I'm Reclaiming the Correct Pronunciation of Sikh](#)

 - What do these videos teach about the pronunciation of the term Sikh?
 - What do these videos teach about the impact/consequences of mispronunciation?

Image:



Figure
<https://www.pri.org/stories/2014-10-17/captain-america-sikh-you-got-problem>

Gather information:

Use resources below to build a beginner understanding of the Sikh belief system and worldview.

Resource | [Chapter Seventeen: Teaching about Sikhism](#)

Resource | A Note on the Sikh Religion pg. 15 [Becoming Canadians](#)

Extension: Read **Leaving Home** and **British India** sections in *Righting Canada's Wrongs* to gather information and gain context to the colonial impact of Britain on India.

Resource | Hickman, Pamela. *Righting Canada's Wrongs: The Komagata Maru*, 2014. pg. 14-20

Summative Task: What have you learned?

Have students use their learning from this introductory unit to express their understanding of this question through an Annotated Mind Map or Significance Sketch. This could be done in groups or individually. Could be done large scale on chart paper, or on smaller paper as well. Students should be encouraged to group ideas together, synthesize information and connect across categories. Students should also be encouraged to include questions or further areas of inquiry.

Once Mind Map or Significance Sketch is complete, students should select a few points on the Mind Map to annotate for significance, which is the aspect of the Mind Map used for assessment. Using the proficiency progression below – have students explain significance of mind map points of their choice. This could be done on a post-it, attached piece of paper or colour coded directly on the Mind Map. Encourage students to look at the progression, to see the detail needed to show their depth of understanding.

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

Emerging	Developing	Proficient	Extending
Can identify the important events, people, places and/or ideas in provided sources.	Can identify and explain 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.



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](#)

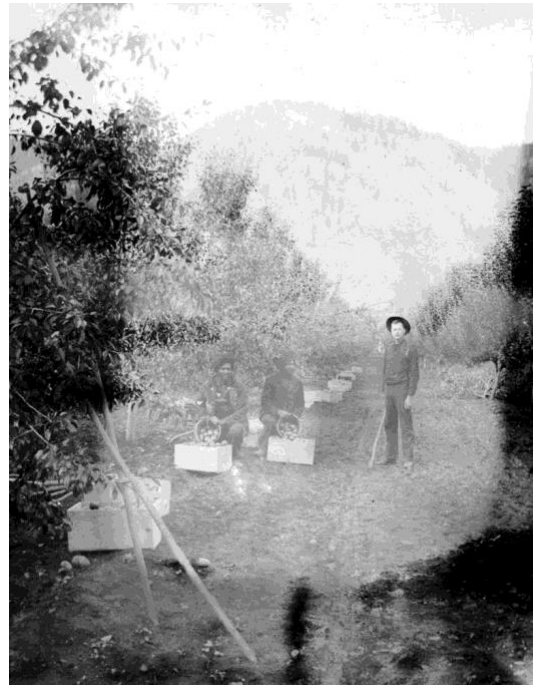
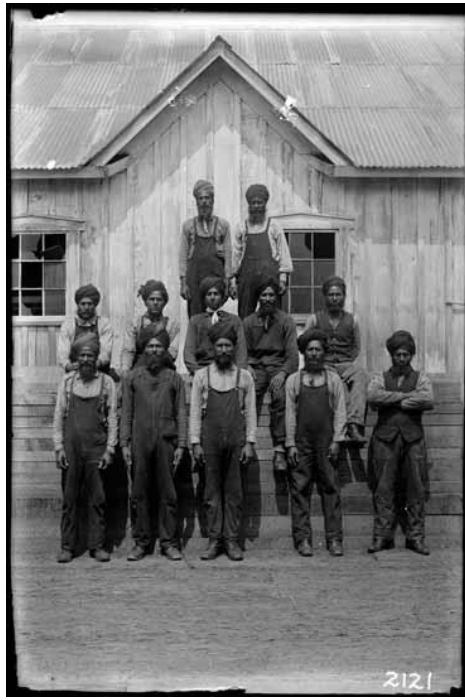
Resource | [Fruit Pickers in Grand Forks](#)

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?



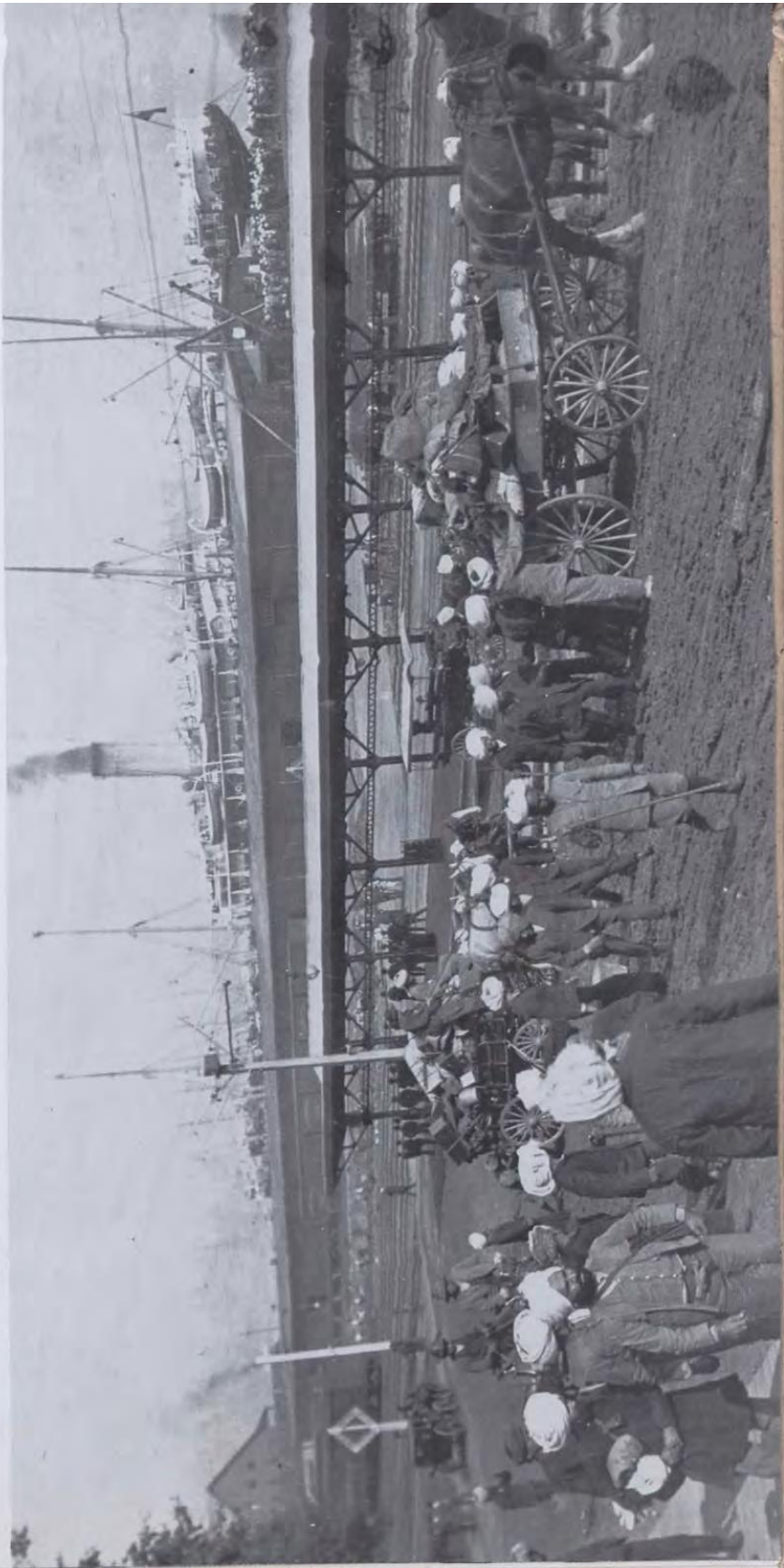
1 Setting the Scene

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)

PROBABLY 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.

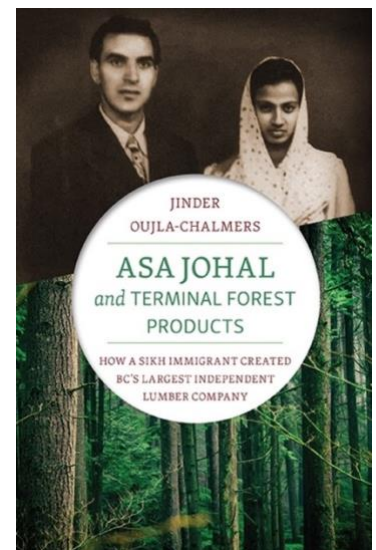
Case Study: Asa Johal

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 ^a TO CANADA, 1900 TO 1965 ^b					
<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 ^c	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^a

Occupations	A. Of "East Indian" Origin ^b								B. From Republic of India ^c							
	N ¹⁹⁵⁶	%	N ¹⁹⁵⁷	%	N ¹⁹⁵⁸	%	N ¹⁹⁵⁹	%	N ¹⁹⁶⁰	%	N ¹⁹⁶¹	%	N ¹⁹⁶²	%	N ¹⁹⁶³	%
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^a

	A. "East Indian" Immigrants ^b								B. From Republic of India ^c							
	N ¹⁹⁵⁴	%	N ¹⁹⁵⁵	%	N ¹⁹⁵⁶	%	N ¹⁹⁵⁷	%	N ¹⁹⁵⁸	%	N ¹⁹⁵⁹	%	N ¹⁹⁶⁰	%	N ¹⁹⁶¹	%
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 identify the important events, people, places and/or ideas in provided sources.	Can identify and explain 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

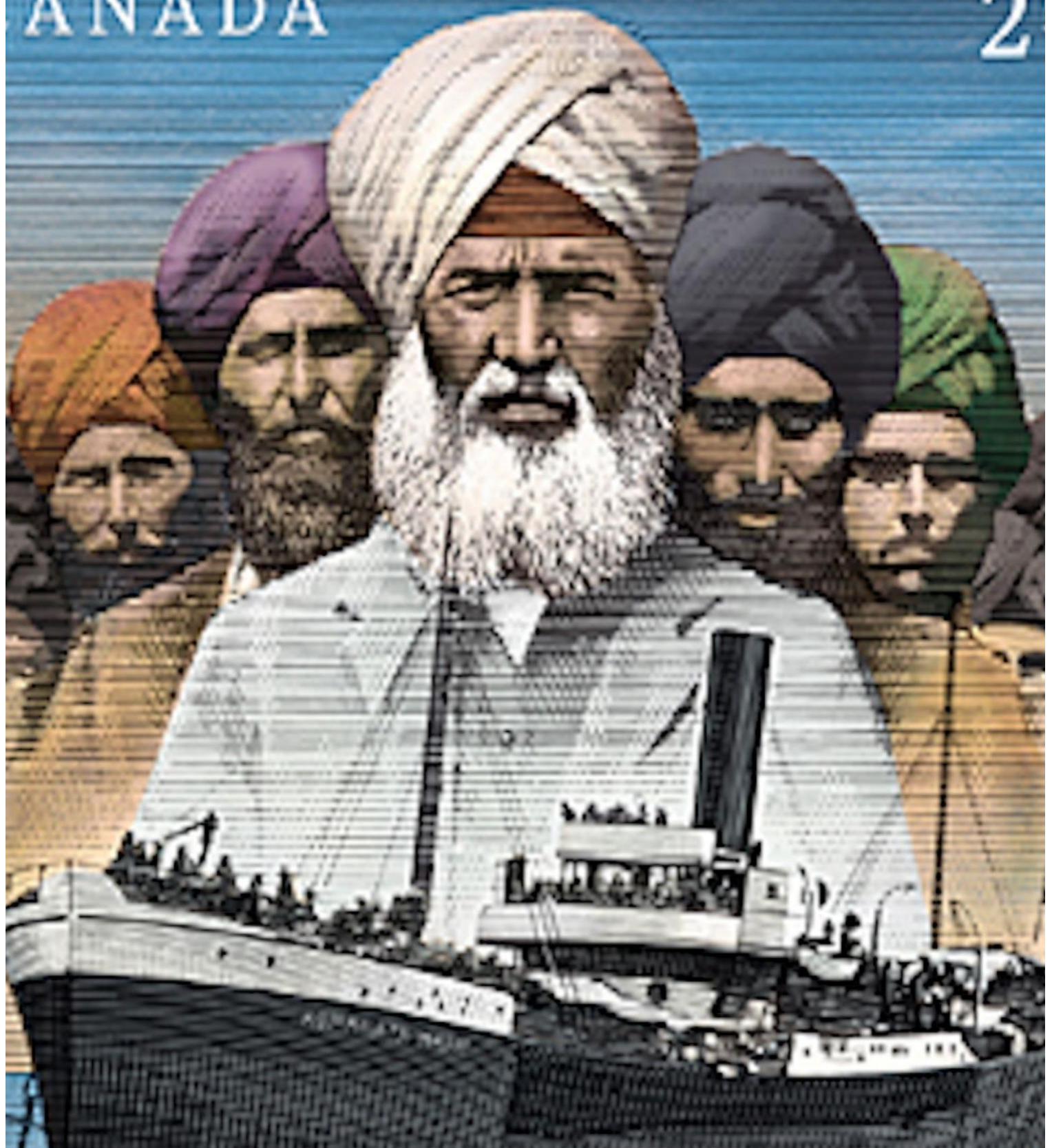
First Peoples Principles of Learning- *Learning is embedded in memory, history, and story.*

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?

ANADA

2



**IMPOSED ADVERSITY &
DISCRIMINATION**

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Page 7

Imposed Adversity & Discrimination

Purpose: To analyze the imposed adversity and discrimination created by local, provincial, and national governments on Punjabi-Sikh people in British Columbia.
(*Ethical Dimension, Continuity and Change*)

First Peoples Principles of Learning: *Learning requires the exploration of one's identity.*

Curricular Competencies- Ethical Dimension

- **Social Justice 12:** Make reasoned ethical judgments about controversial actions in the past or present after considering the context and standards of right and wrong.
- **Law 12:** Make reasoned ethical judgments about controversial decisions, legislation, or policy.
- **SS10:** Make reasoned ethical judgments about actions in the past and present, and assess appropriate ways to remember and respond.
- **SS9:** Make reasoned ethical judgments about actions in the past and present, and determine appropriate ways to remember and respond.

Curricular Competencies- Continuity and Change

- **Law 12:** Analyze continuities and changes in legal systems or codes across jurisdictions
- **Social Justice 12:** Compare and contrast continuities and changes for different groups and individuals at different times and places.
- **SS10:** Compare and contrast continuities and changes for different groups at particular times and places.
- **SS9:** Compare and contrast continuities and changes for different groups at the same time period.

Notes on Imposed Adversity:

This section seeks to unpack the racist discrimination Punjabi-Sikh pioneers faced on their journey to, within and once settled in British Columbia. It includes diverse forms of evidence for students to extract how Punjabi-Sikh immigrants were received by British Columbian society. Students will have opportunities to engage with Political Cartoons, Poetry, and Archival Materials. Choosing evidence that best fits your student's skill level is encouraged, and by no means does all the evidence need to be utilized. This is an opportunity for students to practice and hone skills on reading, interpreting, and inferring meaning from varied source types. The historical thinking concepts that will be explored are: **Ethical Dimension** and **Continuity and Change**.

Question: How were Punjabi- Sikh immigrants received by Canadian Society?

Political Cartoons

- Use a graphic organizer to explore early political cartoons reflecting attitudes of the time.
 - Emigrant Sifter (1907).
 - One Dark Cloud Removed (1914).
 - Cleaning up the Front Yard (1914).
 - Sinister Shadows (1914).

Political Cartoons Source | Hou, *Great Canadian Political Cartoons 1820-1914*, Moody's Lookout Press: 1997.

Emigrant Sifter



HAND PICKED ONLY

JACK CANUCK: I want settlers, but will accept no culls



CLEANING UP THE FRONT YARD



Primary Source Graphic Organizers

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?

Strategy | [The Big Six Historical Thinking Concepts, Seixas, Morton](#)

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

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

Printable copies of these organizers can be found in appendix

- Debrief with students – how do the sentiments of these cartoons compare to your prior learning on contributions of Immigrants from India? Why is this significant?

Opportunity to connect/embed FPPL for this unit - *Learning requires exploration of one's identity.*

How does this message impact identity?

What messaging impacts my identity?

How is my identity celebrated? How is it villainized?

What are the consequences when identity is politicized?

Primary Source: Poem

- Have students read this poem by Kuldip Gill (1934-2009) on the impact of separated families due to racist immigration laws.

■ LITERARY MOMENT

The sense of loss and longing of separated partners is captured in this poem by Kuldip Gill (1934–2009), part of the exhibit *(DIS) enfranchisement* held at the Gur Sikh Temple, Sikh Heritage Museum, Abbotsford, in 2017.

Can I live this love, matching you to poetry
In Urdu, Gurmukhi and Hindi,
And have as reply only your few unlettered
Lines telling me that our children are well,
Relating my mother's love and brother's wife's whine?

I wait. No letters. Not even paper-love rewards.
Chained to pulling green lumber all night, dragged
Through black sleepless nights, thoughts of
Your long green eyes, your face, blaze my mind.
My children's voices cry / laugh through my dreams.
Enfeebled by endless greenchain shifts, I fear
A war, the years.

No passports yet? Fathom my heart's great dukh. I watch.
Droves of birds fly away together, another winter.
Come before the war, come through Hong Kong and Yokohama.
Please let me know as soon as you can.
And I will send money to Moga
To bring you, the children, across the
The kala pani to Victoria.

Come soon. Before the war.
I'll tell you what you need to bring:
Sweaters for the children, books,
Seeds, are hard to get. Bring yourself. Yourself,
And surma for your beautiful green eyes.

I am your beloved Inderpal Singh,
Who would spread flower petals for you,
And fly to you on feathers, if I could.

Number the sections of the poem 1-5

Each question corresponds with a stanza in the poem - use these questions or make your own.

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.

Strategy | The Big Six: Historical Narrative Analysis pg. 38 Access [here](#)

Resource | Challenging Racist British Columbia: 150 Years and Counting pg. 47 Access [here](#)

Printable copy of Questions in appendix

No Country for South Asian Women

1911



In 1911, the census listed that there were only 2,342 South Asians in BC and of that, only three were women. There is little known or documented about the first few women who migrated during this period. The extended separation from their families continued to dishearten the spirits of the South Asian pioneer men.

The lack of women or wives being allowed to immigrate to Canada prohibited the growth of South Asian families.

Unknown Pioneer Kaur (Artist: Jagdeep Singh Raina)

Figure: *Untold Stories: The South Asian Pioneer Experience in BC*, pg. 29

Women and Children Allowed to Migrate to Canada

1919



At the Imperial War Conference in 1919, the Indian government successfully secured an agreement which permitted Indian women, and children under 18, to immigrate to Canada and South Asian family formation began.

Due to the difficult and lengthy application process, only eleven women and nine children immigrated from 1921 to 1923.

Many more first women and first daughters entered in the following years, with some of them joining their husbands in the early mill communities. (Editor's Note: *Untold Stories* aims address the impact of the exclusion of the Indian women and children on the early settler families and their communities.)

Whole Family
We heard that they won't let Sari's come to Canada. So well you find out if they do or not. If they don't do not send them

Figure: *Untold Stories: The South Asian Pioneer Experience in BC*, pg. 40

Canada Finally Opens its Doors to South Asian Extended Families

1958

The Canadian Government finally allowed South Asian Canadians to sponsor a wide range of relatives, including mothers, and fathers over the age of 65. By 1962, the government removed almost all racial and national restrictions from its Immigration Act. At this time, the Canadian government adopted open immigration rules, ending the quota-by-country system. South Asian immigration between the years of 1962-1971 increased exponentially and would continue to rise over the years.

With these changes, the second and third waves of Indian immigrants were able to take advantage of family sponsorships by joining relatives who were already well-established in Canada. Women and children would continue to join their families. Parents and grandparents would be allowed to unite with their adult children, and siblings could also sponsor their brothers and sisters.

By lifting the immigration restrictions, South Asian extended families were finally able to flourish in Canadian society. Today, there are approximately 500,000 Sikhs in Canada which represents 1.4% of the country's population

In 2017, April was officially named Sikh Heritage Month in the Province of British Columbia, and Canada became the first country in the world to adopt formal legislation to recognize April as Sikh Heritage Month.

Figure: *Untold Stories: The South Asian Pioneer Experience in BC*, pg. 50

- Possible questions to explore excerpts from *Untold Stories*:
 - What story do these three excerpts tell on their own? Together?
 - What do they reveal about Canadian immigration policy?
 - Do these excerpts from *Untold Stories* corroborate or contradict Kuldeep Gill's poem? Why? How? How do they compare to data tables from previous units? Why? How?
 - How are immigrant experiences gender specific?
 - How do these excerpts from *Untold Stories* add or enhance your understanding?
 - What questions do you still have regarding family separation policies?
- Read the below article or listen to the podcast episode about the experiences of Punjabi-Sikh woman, have students reflect on the differences between immigration for men and woman. You may choose to utilize a graphic organizer in the appendix to guide student understanding.

Article | *From India, for a new life here: Giving recognition to the lives of the daughters of the early Sikh immigrants to British Columbia*, Times Colonist [here](#).

Podcast | **The Nameless Collective: Episode 2: Detained and Deported** [here](#).

"Detention, deportation, and the prevention of family reunification. In Episode 2 we chat about the lives of the few South Asian women allowed into Vancouver between 1905 and 1920. We also chat about that time Bhag Singh got the community to burn their British military service medals."



Archival Material

- Have students identify, gather, and analyze primary sources as evidence of the attitudes of Canadian society to immigration from India using the Canadian Archives.
- Questions that may help to guide inquiry:
 - What story do these sources tell?
 - What perspectives are shown? What perspectives are missing?
 - How do these sources reflect the attitudes of the time?
- It is suggested that instructional time is taken to teach and guide students through the archive process. In the literal sense- how to click through the archives, save files, enlarge files, and return to previous pages without losing place. Additionally, encouraging students to select sources they understand, avoid hang-ups on handwritten or difficult to read passages. This modelling will be essential in student success. This task also means that students are now selecting/gathering their own sources versus having sources produced for them to analyze. Having students find a good piece of evidence is an additional layer to the social studies skills process.

Library and Archives of Canada

- Archive Link | [Asiatic, Orientals \(Japanese, Chinese and East Indians\) 1907-1922](#)
- Archive Link | [Emigration of Hindus 1922-1949](#)

Formative Check in

- Once students have found good pieces of evidence, have them assess it using a previously used analysis tool from this unit (like SOURCE) or one of your choosing.
- Have them assess the source's reliability and assess how it contradicts or corroborates with another archive source and/or other sources already explored in this unit.
 - Students may benefit depending on grade – on a class discussion on what makes a source reliable
 - Students may benefit depending on grade – on bias, motivation and how these things are intertwined in historical sources.

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.

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	Can compare and contrast bias from a variety of sources, explain motivations, and assess the impact on meaning.

		recognize bias is connected to motivations	
--	--	--	--

Summative Tasks:

Listed below are three different Summative Tasks. Each task tackles a different aspect of analyzing the discrimination and racist policies impacting Punjabi- Sikh Canadians. Based on your course and historical thinking focus – you may choose one, all or be inspired to create a task that fuses several of the tasks together. You may even choose to use one of these summative tasks as a formative assessment. This is up to your professional judgement and the context of your classroom, the intention being to provide some ideas on how to support students showing their learning of this unit, in varied ways.

Summative Task: Who excused, condemned, and supported the anti-Asian attitudes in Canada?

- Using evidence gathered from the archive, have students provide a response to this question. It may be useful for students to use the graphic organizer provided to organize their evidence.
- Be sure to keep in mind not only actions but motivations of groups.

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?

Printable copy of graphic organizer in appendix.

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.

Summative Task: What makes a good apology?

- Distinguish between universal and imposed suffering and adversity. Important for students to be able to articulate the importance of barriers that have been intentionally put in place for Punjabi- Sikh Canadians.
- Define as a class:
 - **Systemic racism**
 - **Individual racism**
 - **Environmental racism**
- Have students judge the “official apologies” by PM Stephen Harper in 2008 and by PM Justin Trudeau in 2016.
- Begin by brainstorming as a class:
 - What makes a good apology?
 - What makes a bad apology?
- Resources to explore apologies:
 - Harper Transcript [here](#)
 - Trudeau apology [here](#)
 - (Consider discussing the responses from Punjabi- Sikh Canadians to each speech. For example, this article details why there was discontent with Harper’s apology. [here](#).)

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.

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.
Sincere and full admission <i>Acknowledges the mistakes and, where warranted, exposes any intentional wrongdoing.</i>		
Adequate support <i>Offers appropriate assistance and/or compensation for the negative experiences and consequences for the victims and their families and ancestors.</i>		
Prevention potential <i>Response helps to build public awareness and avoid future injustice.</i>		
Fair consideration <i>Response fairly respects the legitimate interests of all affected parties- does not create new victims or ignore old ones.</i>		
Overall assessment <ul style="list-style-type: none"> <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 	Reasons for assessment <ol style="list-style-type: none"> 1. 2. 3. 	

Strategy | [Righting Canada's Wrongs: Resource Guide pg.75.](#)

Opportunity to connect to FPPL- *Learning is connected to exploration of one's identity.*

What factors make up how we view ourselves? How others view us?

How does a public speech/apology support unlearning misconceptions or untruths about identity?

How does a public speech/apology contribute to someone feeling belonging?

How do public moments bring people together? Split people apart?

Summative Task: *Identify and explain the connection between past and present racist government policies.*

- Have students select a topic from the past and the present to research and compare using the continuity and change document below:
 - **PAST:**
 - Event | [Komagata Maru](#)
 - Law | Continuous Passage Act
 - Law | Voting Rights
 - Human Right | Freedom of Religion
 - **PRESENT:**
 - Law | Family Separation, Family Reunification
 - Human Right | Gender Discrimination
 - Policy | RCMP Turbans,
 - Law | Motor Vehicle Regulations
 - Policy | Point System- Transfer Education
 - Freedom of Peaceful Assembly and Freedom of association | Farmers' protests [here](#)

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.

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:	Evidence of important continuity: 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](#)

Reflection

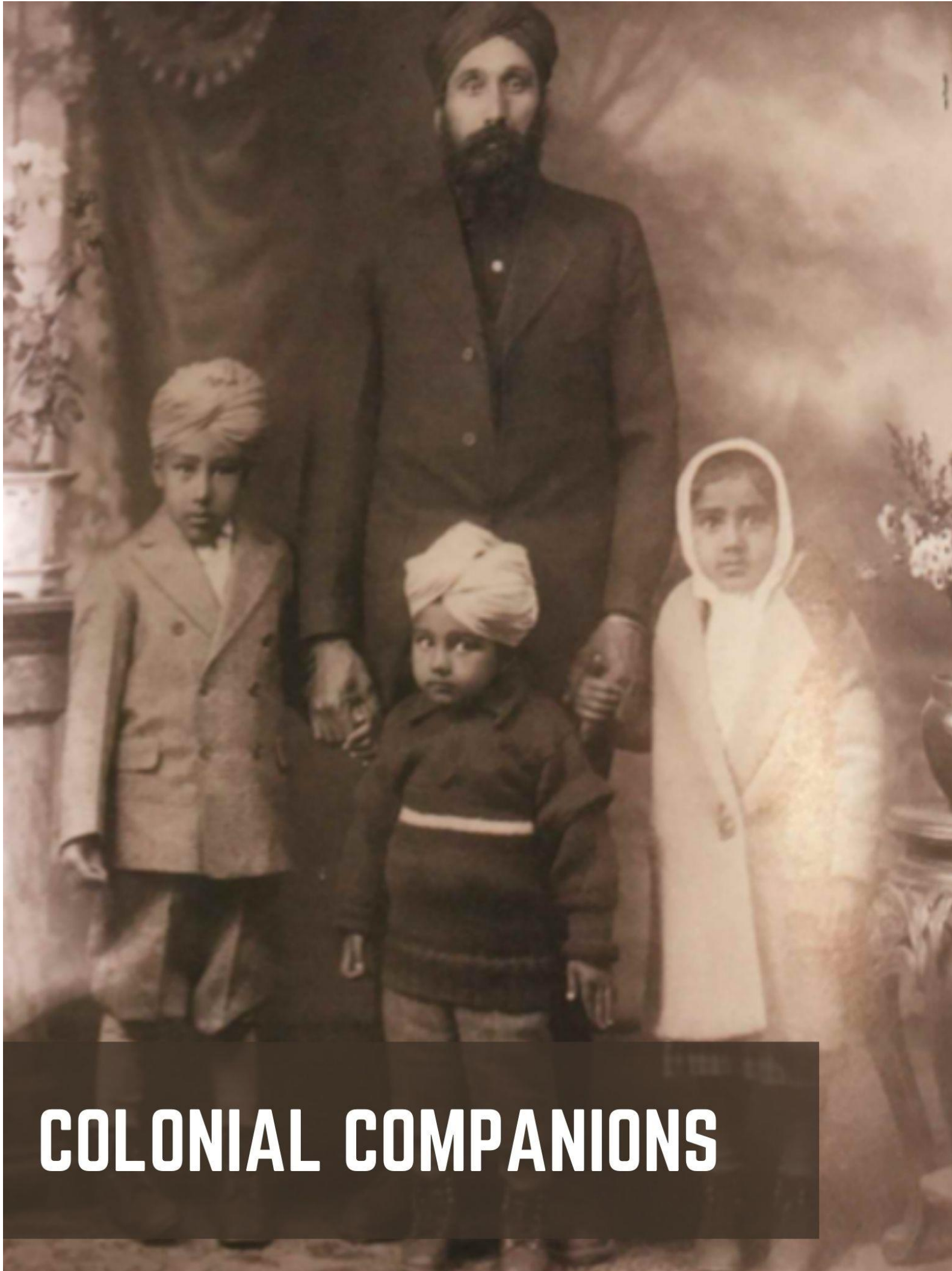
First Peoples Principles of Learning

Learning is embedded in exploring one's identity.

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

How does society impact how we see ourselves?

What can we learn about someone, by how they impact their community? Treat others?



COLONIAL COMPANIONS

Colonial Companions

Purpose: To analyze the interactions between Punjabi- Sikh settlers and other groups impacted by colonial policies. (Perspective)

First Peoples Principles of Learning: *Learning is ... relational.*

Curricular Competencies- Perspective

- **Social Justice 12** Explain different perspectives on past and present people, places, issues, and events, and distinguish between worldviews of the past or present.
- **BCFP12** Explain and infer perspectives and sense of place, and compare varying perspectives on land and place (perspective).
- **SS 10** Explain and infer different perspectives on past or present people, places, issues, or events by considering prevailing norms, values, worldviews, and beliefs.
- **SS9** Explain and infer different perspectives on past or present people, places, issues, or events by considering prevailing norms, values, worldviews, and beliefs.

Notes on *Colonial Companions*?

This section includes evidence that reflects how Punjabi-Sikh pioneers interacted with other groups also negatively impacted by racism, discrimination, and colonialism. Indigenous people, as the original inhabitants of British Columbia, faced discrimination and genocide that laid the foundation for many of the racist and discriminatory policies that impacted all groups outside of the dominant culture. When engaging with Indigenous peoples examples and perspectives, it is a different context that one of immigration. Be sure to emphasize with students this important distinction- though there may be overlap or commonalities, **Indigenous people are distinctively different in the oppression they faced as the first peoples of this territory.** Japanese and Chinese settlers were impacted by racist immigration policies and also worked alongside Punjabi-Sikhs in labour jobs like the railway and in canneries. Students will engage with the historical thinking concept of **Perspective**.

Question: What can you learn from how someone treats another?

- Have students brainstorm to the prompt:
 - How can you tell what another person's values are, by their behaviour? Examples?
 - Goal is practice the skill of inferring – this will be an important aspect of understanding perspective. A helpful chart to infer:

Inferring		
A clue:	How it connects to what I already know:	What are all the possibilities of its interpretation/meaning:

- Have student define:
 - Worldview, Values. This will help support students identifying worldview/values within text.

Yucho Chow: Prolific Photographer Immortalizes Pioneer Legacies

1906

Yucho Chow's historic body of photographic work is in itself somewhat of a miracle. In the early 1900s, he was one of the only people who would photograph the city's minorities in what was an unwelcome society.

Yucho Chow opened his Chinatown studio door to everyone, at a period when South Asians were refused services at most white-run establishments. Often dressed in their finest attire, Chow captured marginalized people with both elegance and grace. His pictures depicted those who were carefully straddling both Indian and Canadian worlds. Likely unaware at the time, Chow was chronicling rare images of the city's earliest South Asian activists, war veterans, scholars and families who were looked down upon by mainstream society because of their race.

Chow's Indian subjects would obtain his services in order to document their arrival and share memories of their Canadian journey with their loved ones back home. Yucho Chow was invited by the South Asian Canadian community to capture many of the community's major celebrations. His diverse images are a touching reminder of the early days of immigrant life in BC. *(Editor's Note: Today, we are grateful to the many pioneer families who have uncovered and shared treasured Yucho Chow images from their private collections for this book. We believe we have gathered the largest collection of South Asians photographed by Yucho Chow.)*



Figure: Untold Stories: The South Asian Pioneer Experience in BC, pg. 52

- Based on this excerpt have students:
 - Define marginalized- add to glossary.
 - What can you infer from this short bio about BC society and its treatment of immigrants?
 - How does this source..
 - Corroborate?
 - Contradict?
 - Provide clarity?

..other information you have explored in this unit?
- Learn about Yucho Chow and his legacy through this online resource and gallery honouring him [here](#)
 - What can be inferred about Yacho Chow's worldview? Values?
 - What can be inferred about Yacho Chow based on his treatment of Punjabi-Sikhs?

Yucho Chow took photographs from 1906-1948. Attached are some of the photographs from the collection created by author Karen Dosanjh in *Untold Stories*.



Figure: Nahal Kor Sangara and her daughter Cecil Kaur 1934



Figure: Dhan Kaur and family 1930's



Figure: Pioneer family 1930's



Figure: Unknown Family, 1930's

- What evidence in these photos reflects '*straddling both Indian and Canadian worlds*'?

Source | Untold Stories: The South Asian Pioneer Experience in BC pg. 53-57.

Question: How did prevailing norms impact all Asian immigrants?

- Use the following sources A-F to explore the Anti-Asian riots and sentiments of the early 1900's.
- Have students read through all the sources. Once the read through has occurred, have them select the source they find useful in identifying the worldview/norms of the time period.

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?

- How are Punjabi-Sikhs included/not included in these sources? Based on the titles of the sources what does this suggest?

SOURCE A

Premier McBride

Richard McBride, premier of British Columbia, in an excerpt on exclusion, in *Vancouver Province*, September 16, 1907.

... Exclusion is so well known that I hardly need to reiterate we are in favor of exclusion. I have always been opposed to the entry of Asiatic into British Columbia. I stand to-day as I have always done, anxious and willing to do my utmost for the protection of white labor in this country and the prohibition of Oriental immigration ...

SOURCE B

Asiatic Exclusion League of Canada

Excerpt from the Asiatic Exclusion League of Canada pamphlet, 1921.

Asiatic Exclusion League of Canada formed to keep this province and this dominion for the white man, by stopping any further oriental immigration.

SOURCE C Anti-Japanese Rioting

Excerpt from *The New York Times* about anti-Japanese rioting, September 10, 1907.

Note: Terms such as "Orientals" were commonly used at that time to describe Asian people.

... Anti-Japanese rioting of the gravest character is reported from Vancouver, and I fear that the prediction I made more than once in recent despatches is about to be realized, and that the entire Pacific Coast, Canadian and American, may engage in violent demonstrations against all Orientals.

I retain the opinion previously expressed as the result of personal investigation on the Pacific slope. The agitation is unjustifiable and wicked. It began at San Francisco and has been spread through the worst elements of the population along the entire coast ... Telegrams received in Seattle from Vancouver say that several Japanese immigrants, who had just arrived, were thrown into the water ... The rioting involved all Orientals, Japanese, Chinese, and Hindus ...

SOURCE F Parade Against Asian Labour

Excerpt from *The Globe and Mail*, September 9, 1907.

Last evening a gang of the men from Bellingham, across the border, in the State of Washington, the town from which the Hindus were recently driven, came to Vancouver and organized a parade with the intention of trouble ... The campaign against Oriental labour has taken a new and sinister turn in this city ... a large number of hoodlums... proceeded to the Chinese and Japanese quarter and began to raid the stores and assault Orientals. Property was damaged and many people stabbed and otherwise injured, while it taxed the efforts of the police force and the entire fire brigade. Several arrests were made after a strenuous time between the mob and the officers who took the men.

Source: | Thinking it Through, Pearson pg.108

Podcast | The Nameless Collective:

Episode 1: White Canada Forever? [here](#)

"Welcome to The Nameless Collective Podcast, hosted by Naveen Girn, Milan Singh & Paneet Singh - a trio of historians, researchers and explorers who travel to the archive each week to rediscover history, solve mysteries, and provide a space for the untold histories of Vancouver's South Asian community."

Opportunity to connect to FPPL:

Learning is ... relational.

Learning is relational focuses on connectedness and on reciprocal relationships. 'The concept of "we are all related" is understood by most First Peoples in British Columbia. Imbedded in this concept is the belief that as human beings we are all interconnected and what affects one person affects others as well.' Quoted from [here](#)

How does the maltreatment of other immigrant groups impact Punjabi-Sikh immigrants?

How does the idea 'we are all connected' relate to – Yuchow Chow? Anti-Asian sentiment? Other things you have learned?

What is the impact on the discriminators/oppressors because of their choices? Is there one?

SOURCE D

Anti-Asian Riots

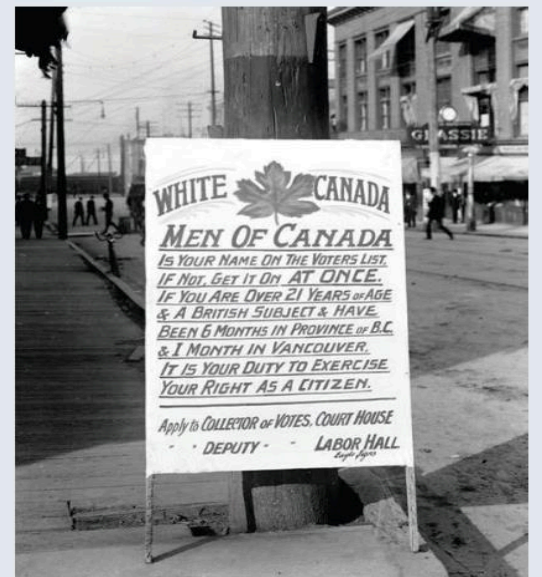
Building damage on Powell Street in Vancouver during the anti-Asian riots of 1907.



SOURCE E

White Canada

"White Canada": wooden sidewalk sign in Vancouver, BC; photo by Philip Timms, early 1900s.



Question: Did it really happen?

- Explore this article relating to a recent mural that depicts an untold story about Indigenous people bringing food to the Komagata Maru
- Article | *But Did It Really Happen?* (Copy of the article also embedded below) Access [here](#)
- You may choose to engage with this article through:
 - At the time of the Komagata Maru (Musqueam First Nation & Punjabi-Sikh passengers)
 - Present time (Mural Creators & Academic Critics)
 - Or both
- Enlarge the below chart to 11x14 paper so students have a lot of room or use chart paper. Encourage students to chunk the article into pieces – pausing to infer the motivations, actions, and responses of those involved.

Historical Perspective

What are the event(s) and time period you are investigating? Komagata Maru Present Time		
	Group 1 Welcomers (Musqueam First Nation) <i>Mural Creators</i>	Group 2 Passengers (Punjabi-Sikh) <i>Academic Critics</i>
Motivations (what were they thinking)		
Actions (what did they do)		
Responses (how did they and others respond to these actions)		

Strategy | The Big Six: Historical Perspective Analysis
Printable copy of graphic organizer in appendix.

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.

This Mural Tells a Beautiful Tale of Cultural Solidarity. But Did It Really Happen?

After a Tyee piece referenced the artwork, the story it depicted was called into question. The result? Sifting through conflicting histories.

By Christopher Cheung (2021)



The mural in Vancouver's Mount Pleasant, titled *Taike-Sye'ya* from a Punjabi word roughly meaning cousin and a *hənqəminəm* word for friend, depicts Indigenous paddlers delivering food and supplies to the passengers of the Komagata Maru in 1914. The historicity of the story has been questioned.

On the side of a federal building in Vancouver, a three-story, brightly coloured mural tells an amazing story.

It shows generous Indigenous paddlers offering food and supplies to immigrants from India trapped on the Komagata Maru after Canadian officials refused to let them enter Canada in 1914. The ship eventually returned to India, where 19 passengers were killed, and others imprisoned as government tried to arrest them. It's a powerful image of cross-cultural solidarity. But did it really happen?

Most people who have seen the mural — unveiled in 2019 with federal cabinet ministers on hand — had no reason to doubt it, Bal Dhillon among them. “It was beautiful to hear that story,” said Dhillon, a Burnaby high school teacher with an undergraduate degree in history. Dhillon had noticed the Punjabi word *taike* on the mural, which has a complicated history but can often mean “cousin.” He said he spoke with his immigrant uncles about it, who told him that as Punjabi Canadians they indeed considered Indigenous people like cousins.

Last month Dhillon wrote an article for The Tyee about the connections between two global movements — the farmers in India fighting the state-driven commercialization of agriculture, and the Wet'suwet'en Hereditary Chiefs in northern British Columbia fighting a natural gas pipeline in their territory.

The comparison was not meant to create a “false equivalency,” Dhillon wrote, but to explore what might be learned from the two peoples' resistance to corporate and state power and their shared deep connection to land. He wrote about the mural, and the paddlers' support of another group oppressed by a racist, colonial state. But after the piece was published,

three academics who have variously researched the Komagata Maru and South Asian histories wrote to The Tyee, arguing the story could not have happened.

One of them is Ali Kazimi, an associate professor of cinema and media arts at York University. He directed the documentary *Continuous Journey* and wrote *Undesirables*, both about the Komagata Maru. “One of the things you have to understand is the Komagata Maru is a remarkably documented event,” said Kazimi, who’s been concerned about the mural’s historical accuracy since it went up. Kazimi, along with Hugh Johnston of Simon Fraser University and Anne Murphy of the University of British Columbia, say they’ve never come across any accounts of Indigenous paddlers helping the ship’s passengers. And with the ship under armed guard and intense media scrutiny, the three don’t believe the paddlers could have approached the Komagata Maru unnoticed.

The power of stories

Naveen Girn, the curator of the mural, believes it shares an important account of solidarity between Indigenous people and persecuted Indian migrants, as both were oppressed by colonial power. Kazimi and the other scholars who have researched the Komagata Maru’s history say not only is the story untrue, it “discredits” the starvation and suffering that the ship’s passengers at times endured. Stories have power. And as B.C. wrestles with its colonial legacy, the mural debate highlights questions about how history is recorded, and especially the weight given to oral history and colonial records.

There’s often an implication that an archive or the documentary record is complete, said Susan Roy of the University of Waterloo, an associate professor who studies Indigenous history and oral histories. Her disclaimer: “An archive is only a representation of what’s been collected.” Official records from a time such as the 1910s in a place like B.C., “privilege the bureaucracy or government perspectives of the story,” said Roy. “Though you can sometimes uncover voices of marginalized communities in those documents as well, such as through testimonies and petitions, or through photography and other kinds of records.” As for the story depicted on the mural, Girn says it originated from oral accounts passed down from the Komagata Maru’s passengers.

In Canada, oral history has been deemed legally equivalent to other types of evidence since the Supreme Court’s 1997 *Delgamuukw* versus British Columbia ruling, which considered it in assessing Gitksan and Wet’suwet’en treaty rights. What makes a strong oral history are checks and balances to ensure accounts are accurate even without documents or physical evidence, say experts. But the mural’s history — and the challenges to its accuracy — show a debate continues, one with important consequences for our understanding of the past and reconciliation.

A description of the mural, sponsored by the Vancouver Mural Festival and the Indian Summer Festival in 2019, says it was inspired by “oral accounts by both South Asian and Musqueam community members that have recently surfaced that suggest Indigenous people assisted the passengers with food and supplies during their two-month-long period of deprivation.” The description adds that the mural is “inspired by that possibility.” In an interview with The Tyee, curator Girn stands by the accuracy of the story as he heard it, but also stressed that the mural is a “highly symbolic and imaginative piece.”

The voyage of the Komagata Maru, an infamous episode highlighting the racism of the Canadian state, has always drawn attention from the press. Reporters took great interest as the drama itself unfolded in 1914. One newsletter headline at the time read: “*Hordes of Hungry Hindoos Invade Vancouver City.*” The ship was chartered by Baba Gurdit Singh, a successful businessman in Southeast Asia who heard how fellow Sikhs were being prevented from immigrating to Canada due to discriminatory policies.

Potential immigrants had to undertake “continuous passage” from their country of birth or citizenship to Canada. This no-stops-allowed rule was created to keep Indian immigrants out, as the journey by sea would be too long.

The Komagata Maru embarked from British Hong Kong on April 4 carrying 376 passengers, mostly from British India, who wanted to immigrate to Canada. It made continuous passage to Vancouver Harbour, anchoring on May 23, 1914. But Canadian authorities prevented the ship from docking. It sat anchored until July 23, when it was escorted out of the harbour by Canadian military.

After a stop in Japan, the Komagata Maru then sailed to Budge Budge, India, where the government tried to arrest those onboard. Nineteen of the passengers were killed by gunfire and many others were imprisoned. Food and water were a key part of the Komagata Maru story. During the two months that the passengers were stranded onboard, immigration officials strictly limited their supply of food and water at times to the point of starvation and thirst. Passengers became ill, and flies and rats gathered.

Of supplies and solidarity

Girn works on historical exhibitions outside his day job in the provincial government. In a recent interview, he said he'd heard the story of the Indigenous paddlers from Nadeem Parmar, a local writer known for his poetry. Contacted by The Tyee, Parmar said he heard the story from the late Giani Kesar Singh, the author of books on the history of Sikhs in Canada. Singh had interviewed Komagata Maru passengers who mentioned that Indigenous people in "small boats" had come up to the ship to sell fish and other goods, drawn to the "circus" of an event, Parmar said. Some passengers asked for help and offered money to be taken to shore.

But there was no mention of whether the Indigenous paddlers offered aid to the passengers. Parmar stressed that his conversation with Giani Kesar Singh on the matter was short, and that he passed the anecdote to Girn. Girn said he concluded that the paddlers were likely Musqueam given where the ship was anchored in Burrard Inlet. "It just makes sense that in this space in Vancouver, that would be the nation that would've done it," he said, though it's possible they could have been Squamish or Tsleil-Waututh. Girn then shared the account with a Musqueam Elder, he said.

"Her response was 'If Musqueam had greeted the ship when it had come, this is how we would've acted, because this is how Musqueam has always acted when newcomers come... providing a greeting.'" At a centennial memorial for the Komagata Maru hosted by the Musqueam in 2014, Wade Grant, a former band councillor, said something similar. "We would have embraced them much as we welcomed the Europeans," Grant said. "We are impacted by the same racist policies and we feel the same pain passed to generations." The story of the Indigenous paddlers with goods and the Musqueam mention of a "welcome" gave Girn the idea for the mural.

When asked about the academics' criticisms that the delivery simply didn't happen, Girn said the mural is not a "photograph," a "primary-source document" or an "eyewitness recording." "It's an artistic interpretation of that moment," he said. "I'm conveying what's been told to me from people who I respect who have done strong work in this field and using that to create a mural... This is not an Uber service, for instance, where food was asked for and delivered on a daily basis. No one is claiming that." Rather, the mural points to how Indigenous and Indian histories have "intersected," Girn said.

The Tyee emailed two Musqueam Elders as well as two members of the First Nation's archives and research department to ask about any records of the story in January, but has yet to receive a response. Also last month, The Tyee called the Musqueam's communications co-ordinator for assistance, but since then the staffer could only find one of the mural's artists, Alicia Point, to be interviewed. "I really enjoyed working on it," said Point, who said she first heard the paddlers story when she was asked to contribute to the mural. "Even the people in the building who were working came out too, and they wanted to help."

Point's parents are from the Chehalis and Kwantlen First Nations, and she married into Musqueam, where she lives. For the mural, she enjoyed watching Coast Salish motifs and the Punjab's folk embroidery, called phulkari, come together in one work.

Aside from Indigenous paddlers in three boats with supplies, the mural includes a map of where the Komagata Maru was anchored, coastal mountains, orcas and a thunderbird, which Point said was known for being a protector and keeper of the past and future, fitting for the mural. The Tyee was also able to reach Debra Sparrow, a Musqueam knowledge keeper, weaver and graphic designer.

Sparrow believes she'd heard of Indigenous paddlers near the Komagata Maru before work was underway on the mural, though she deferred to the mural team for the definitive account of the story's origins. Her grandson was one of the artists,

and she spoke at its unveiling. Sparrow said she knows helping people in need was something the Musqueam people did, “even helping the colonials who came to colonize.”

Intermarriage between groups was common then, so it can’t be said whether the paddlers were strictly Musqueam, she said. “We were probably happy to see other brown people,” said Sparrow with a laugh, adding she’s half serious. On the importance of oral accounts in her community, she added, “Those words form our history, just as a book has written information in it.” The Tyee was unable to find anyone to confirm the story of direct Indigenous aid to the passengers of the Komagata Maru — only the Punjabi community account via Singh of paddling vendors in the water.

Of tangible and intangible histories

The unveiling of the mural in 2019 was accompanied by a key event: the federal government’s stripping of the building’s name. The Harry Stevens building was named after the racist MP and businessman who worked with immigration officers to prevent the Komagata Maru’s passengers from coming ashore. The unveiling of the artwork depicting Indigenous-Indian solidarity, combined with the stripping of Stevens name, were seen as powerful symbols of decolonization. Publicity followed and the trio of academics watched as the story of the paddlers spread.

The federal government published a release that said the mural “recognizes the generosity of local Indigenous Peoples in providing food and water to the passengers.” This was later repeated by broadcast outlets such as CTV and print outlets such as the Salish Sea Sentinel and the Indo-Canadian Voice. Kazimi said he was on the examining committee for a PhD student last summer whose research cited the story of the paddlers via such news sources.

“I found it shocking and chilling that this would enter academic discourse — and in fact, a PhD thesis — so quickly,” he said, adding that the story is “not only deeply embedded in media, but it’s also seeping into academia.” Kazimi believes that the fact that The Tyee didn’t question the mural’s accuracy shows the “dangers of presenting speculations as facts are self-evident,” because this “‘imaginative’ history is circulating as fact.” He wants to see the mural festival and the government issue a statement to correct their descriptions of the mural.

Curator Girn said that just because there isn’t tangible evidence in government records doesn’t mean that paddlers didn’t approach the Komagata Maru. A large portion of the records about the ship came from Stevens, the racist politician, he noted. “The archive is a colonial construction,” said Girn. “It has very deliberate perspectives on who it sees as a valid source of history. And archives only have a very limited scope of who they reach out to, to collect resources from documents, artifacts... If we were to just rely on the archive to tell the stories of marginalized communities, we wouldn’t have the resources to tell those stories.”

Girn says he’s made an effort to source stories and artifacts from non-white communities in all the projects he’s worked on to fill in the historical “gaps.” “Every exhibition I’ve worked on has included some elements of oral storytelling and working outside the archive,” he said. “That’s because these histories were never considered ‘worthy’ of collection and preservation. There are power dynamics and implicit value judgments in place when stories are collected.” He gives the example of a 2020 exhibit at the New Westminster Museum on the history of Sikhs in the city, which included new oral histories as well as albums and Sikh weaponry lent by families.

But Kazimi stresses that a colonial archive is not the same as colonial history. “We all recognize as scholars that, yes, there is a particular colonial bias to the archive, but you can’t reject it *carte blanche*,” he said, adding that rereading colonial documents with new frames is essential for decolonization.

“Oral histories that emerge after a century need to be balanced by reference to other sources. We’re not talking about oral history for a period that has no documentation.” Even if he were to accept the paddlers story as true, “the questions get larger and larger,” he said.

“The specifics don’t hold up when you look at the time,” said Kazimi. “If this is verified, then the passengers were lying that they were hungry, and it would discredit the exact passengers that this is being done in honour of.” There are other better-known stories of intercultural solidarity in Vancouver’s early years.

For example, the Squamish people conducted a key rescue mission during the Great Vancouver Fire of 1886. From the community of Ustlawn on the North Shore, they paddled towards the city to rescue those who jumped into the inlet. And even concerning the Komagata Maru, a shore committee of Indian Vancouverites offered assistance, raising money to hire Joseph Edward Bird, a leftist lawyer and white ally who believed that Canada's immigration laws were racist. The committee also hired a Japanese fishing boat — as no white fishers were willing to do this, said Kazimi — which was allowed by the immigration officials to deliver supplies to the passengers.

But Kazimi hasn't found much evidence of early interactions between South Asian newcomers and Indigenous people. The little he has uncovered has to do with lumber. One 1914 document captures a dispute over logs in Musqueam. There were, however, close relationships between the Musqueam and Chinese newcomers who leased land from them to farm.

'Information has consequences'

So, what happens when a new oral history emerges without documentation? "Good oral history tellers always tell where they got the information from," said Keith Carlson, who holds the Canada Research Chair in Indigenous and community-engaged history at the University of the Fraser Valley.

Carlson did not study the Komagata Maru and spoke to The Tyee regarding oral histories based on his own experience as an academic and his nine years as a historian and research co-ordinator for the Stó:lō Nation. Western society has come to think of tangible records as memory, from "books on shelves to hard drives," he said. But the oral histories of Indigenous communities can be as rigorous as scientific inquiry, requiring corroboration and facing challenges, even if there is no physical evidence when they are transmitted, Carlson said. At a potlatch, witnesses might back up an oral account that is shared or raise questions.

"Indigenous people are very concerned when you're transmitting familial ancestral rights, properties, names, rituals across generations," said Carlson. "People are usually very careful to cite oral sources. A knowledge keeper or Elder will say where they heard it from. It's important to the validity and veracity of those narratives... As we try to create a more just society, Indigenous people and their stories, their histories are inevitably tied to their rights and title." If a new story pops up, Carlson says it's important to learn whether or not it really happened as "physical reality."

But he adds that "interrogating the motives behind why people might challenge or promote something on either side is equally important." "Information has consequences," said Carlson.

In the case of the mural, the new Punjabi community account of Indigenous vendors in boats "inspired" an artwork that depicts direct aid. And now, there are conflicting understandings of what it means to respect the legacy of the Komagata Maru. For high school teacher Bal Dhillon, whose Tyee piece led to the discussion of this tangled web of stories, the question of whether the mural tells a true story is fascinating. But he's focused on our situation today. Whoever might or might not have been on the water during the summer of 1914, Dhillon says solidarity is still needed between the communities who struggle with the legacies of colonial power. "We can talk about the validity of an oral history, of course, but we should also talk about the erasure that takes place when we talk about colonial history," he said. "Those two things have to be spoken about in the same breath."

Reflection

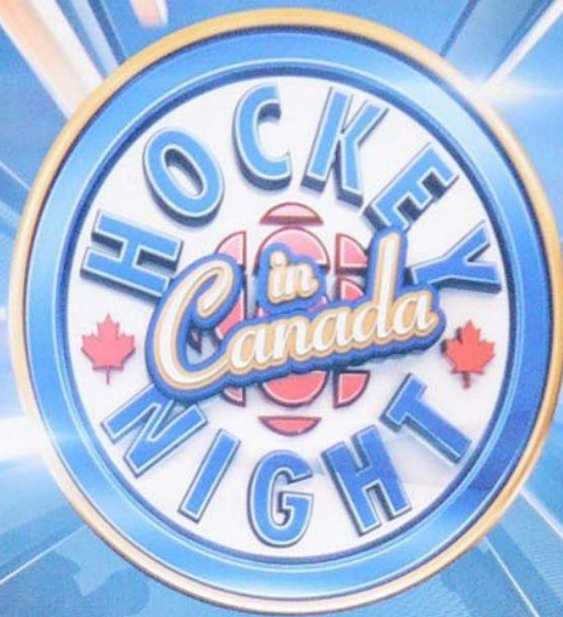
First Peoples Principles of Learning

Learning is .. relational.

A key idea of learning is relational are the importance of reciprocity and community.

Where are examples of the power of community?

Where are examples of reciprocity?



CULTURAL PRIDE

Cultural Pride

Purpose: To celebrate the cultural pride of Punjabi-Sikh people in British Columbia.
(Significance, Evidence)

First Peoples Principles of Learning- *Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.*

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 Cultural Pride

This section includes conversations about the cultural pride of the Punjabi-Sikh community. Through exploration of language rights, Hockey Night in Canada and community service- students will see contemporary examples of the richness of the Punjabi-Sikh community. Students will engage with the historical thinking concept of **Historical Significance** and **Evidence**.

Question: How does language contribute to one's identity?

Opening questions: What is the importance of maintaining one's heritage/ethnic language and their cultural practices? What languages do you speak? What role do you think language plays in forming one's identity? Why is language important?

Video | [Learning Punjabi Language in Canada](#)

- What stood out for you in the video? What role do you think speaking Punjabi plays in the lives of the individuals in the videos? Why is being able to speak Punjabi important to them?
- Why did the group advocate for Punjabi to be an official second language to be taught in BC? What about other languages?
- Despite the policy changes, what kind of challenges did the group face in getting the language courses to be implemented in schools?
- At one point (7:30), Sadhu Binning discusses that one of the schools wouldn't allow anyone who came from a Punjabi background to take the Punjabi class- why do you think that was? What impact would that have on the Punjabi students in the school? Discuss your opinion on this school's policy.

Question: How does language contribute to levels of community?

- Have students brainstorm/share the languages spoken from the classroom community.
- Share the census data from 2016 on this data table from all of Canada.
 - Have students make observations and create questions regarding the data.

Most common mother tongue languages other than English or French, Canada, 2016

Language	Number	Percentage of population with a mother tongue other than English or French	Percentage of total population
Mandarin	610,830	7.7	1.8
Cantonese	594,035	7.4	1.7
Punjabi (Panjabi)	543,500	6.8	1.6
Tagalog (Pilipino, Filipino)	510,425	6.4	1.5
Spanish	495,090	6.2	1.4

Most common languages other than English or French spoken at home¹, Canada, 2016

Language	Number	Percentage of population who spoke at least one language other than English or French at home	Percentage of total population
Mandarin	641,100	8.4	1.8
Cantonese	594,705	7.8	1.7
Punjabi (Panjabi)	568,375	7.5	1.6
Spanish	553,495	7.3	1.6
Tagalog (Pilipino, Filipino)	525,380	6.9	1.5

Figure: Census Data Access [here](#)

What community interactions have you had with the Punjabi-Sikh community?

(might be bhangra performances, music videos, concerts, weddings, Nagar Kirtan, melas, et.)

- What role do these events play in maintaining their cultural identity and building community?
- Punjabi Mela: A Festival of Colours, Diversity and Friendship [here](#).
- Surrey to host one of the world's biggest Vaisakhi parades [here](#).
- Five things you need to know about Vaisakhi [here](#).

The community advocated for Punjabi to be offered in public schools in BC and it has been offered at some schools along with other languages (Mandarin, Japanese, German and Spanish).

Government Announcement of this initiative [here](#).

- What are the benefits of having a multilingual society?
- Would this language policy exist today had the different communities not advocated for their languages to be taught within BC schools?

- Ask students if they have ever heard of *Hockey Night In Canada*
 - What comes to mind?
 - Perhaps hook them with the iconic song: Access [here](#).
 - How does Hockey Night in Canada connect to Canadian identity?

- Ask students if they have ever heard of Hockey Night in Canada: Punjab Edition?

- Read as a class (start together, then move to reading it individually) the story of how *Hockey Night in Canada: Punjabi Edition* came to exist, evolved and how language played an important role in reaching out to the diverse Punjabi community. Use the graphic organizer below to track the social, political, economic, technological, and cultural aspects of this initiative.



Resource | *Hockey Night In Canada: Punjab Edition* Access [here](#).

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

- At the end of the reading, have students share out important details that they learned, found significant
- Have students go back over the reading, to find a powerful phrase or sentence that stands out to them- have students share out.
- Here are some key quotes, excerpts that could be further discussed as a class:
 - *“Of course, the diversity extended beyond simply the presence or absence of facial hair. “there are different types of Punjabi speakers,” Janda explains. “I’ll drop a Drake reference and Harp (Pandher) will come in with a Punjabi folk reference. He’s hitting a certain population, I’m hitting a certain population.”*
 - *“[It’s framed as] ‘The Punjabi show represents diversity of Canada,’ which is true. But it actually represents the diversity within the Punjabi community. You can be a Hindu Punjabi, you can be Sikh Punjabi, you can be Muslim Punjabi, you can speak Urdu, you can be a Pakistani Punjabi. When we were thinking about this show, we wanted to appeal to as many people as possible.”*
 - *“At the core of these new concerns was a key distinction: Hockey Night Punjabi’s south-of-the-border rise earned incredible attention but whether it was grounded in genuine appreciation or in something else, something less celebratory, wasn’t clear. And so, even with all the accolades, there’s still something nagging at the back of Sekhon’s mind. “Let’s face it, the Bonino thing was a great story – it was fun,” the producer says. “But you tell me, doesn’t part of you sit there and analyze the situation and think, “Yeah it was a really energetic, passionate goal call – but is it just a passionate energy that had people excited? Or is it kind of ‘Look what that ethnic dude’s doing? How many people out there were saying ‘That was so hilarious’ as opposed to ‘We love the energy’?”*
- Share the video of sportscaster Harnarayan Singh discussing growing up in Canada, love of hockey, and his experience with the Punjabi community through hockey broadcasting. Access [here](#)
- Have students add to the SPETC chart as they watch the video

Formative Check-in

- Return to the unit question: *How does language contribute to levels of community?*
 - Based on the story of Hockey Night in Canada: Punjab Edition, how did the Punjabi language contribute to:

Family	Local communities	The diverse Punjabi community
National (Canada)	International (North America)	

- How did the Punjabi language include more people in ‘feeling Canadian’?
- How does this story disprove stereotypes?

Opportunity to connect to FPPL- Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

What does well-being mean? Look like?

How does pride in your culture support your well-being?

What is the impact of being connected to elders, older generations?

Summative Task: How do these sources reveal the worldview of Sikh Canadians?

- Students should read/analyze/compare articles to gather evidence to answer question:
How do these current events reveal Sikh/Punjabi worldview?
 - Article | [Clearwater Sikh Community Donates Thousands to Charity](#)
 - Article | [In Pandemic, Sikh's Selfless Service Doesn't Stop](#)
 - Article | [Sikhs make world go round in Oliver](#)
 - Article | [Langar is the Sikh Tradition of Serving Free Meals, and All Canadians are Invited](#)
- Students can use the below graphic organizer to organize evidence and draw conclusion on this topic.
- Rubrics to support the assessment of the graphic organizer support what students should be focusing on when drawing their conclusions.

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.

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

Emerging	Developing	Proficient	Extending
Can identify the important events, people, places and/or ideas in provided sources.	Can identify and explain why events, people, places, and/or ideas are significant.	Can explain the significance of people, places, events and/or ideas by discussing 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.

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:	

Printable copy of graphic organizer in appendix.

Reflection

First Peoples Principles of Learning - Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

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

How does understanding others in your community benefit you?

What communities do you belong to?

How does connection with community impact our choices?

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 identify the important events, people, places and/or ideas in provided sources.	Can identify and explain 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 Here
First People Principles of Learning, Elaborations	Access Here
Library and Archives, Anti-Asian Sentiment	Access Here
Righting Canada’s Wrongs Teacher Resource Guide	Access Here
The Big Six, Historical Thinking Concepts	Access Here

Hard Copy Referenced Resources

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

Additional Recommended Resources

The Nameless Collective- Podcast BC situated, South Asian historians	Access here
Sikh Heritage Month Lesson Plans Posters, lesson plans, and much more	Access here
Komagata Maru: Continuing the Journey	Access here

Name: _____

SEE

THINK

WONDER

Name: _____			Social: Day-to-Day Life, other community members	Political: Government, Laws
Economic: 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?

Political Cartoon:

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.
Sincere and full admission <i>Acknowledges the mistakes and, where warranted, exposes any intentional wrongdoing.</i>		
Adequate support <i>Offers appropriate assistance and/or compensation for the negative experiences and consequences for the victims and their families and ancestors.</i>		
Prevention potential <i>Response helps to build public awareness and avoid future injustice.</i>		
Fair consideration <i>Response fairly respects the legitimate interests of all affected parties- does not create new victims or ignore old ones.</i>		
Overall assessment <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	Reasons for assessment 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:	Evidence of important continuity: 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:	

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

Name: _____

Historical Perspective

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

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: