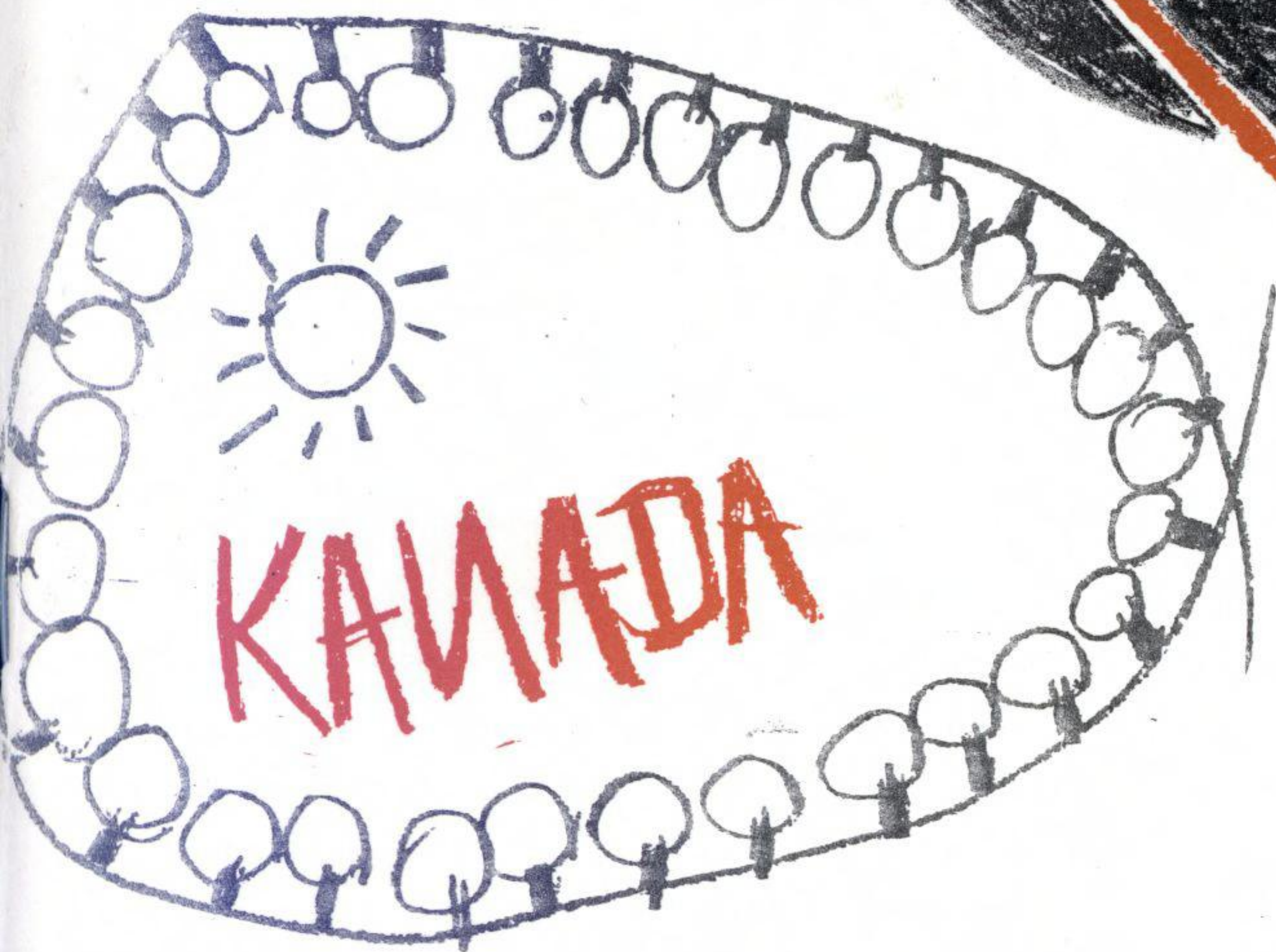
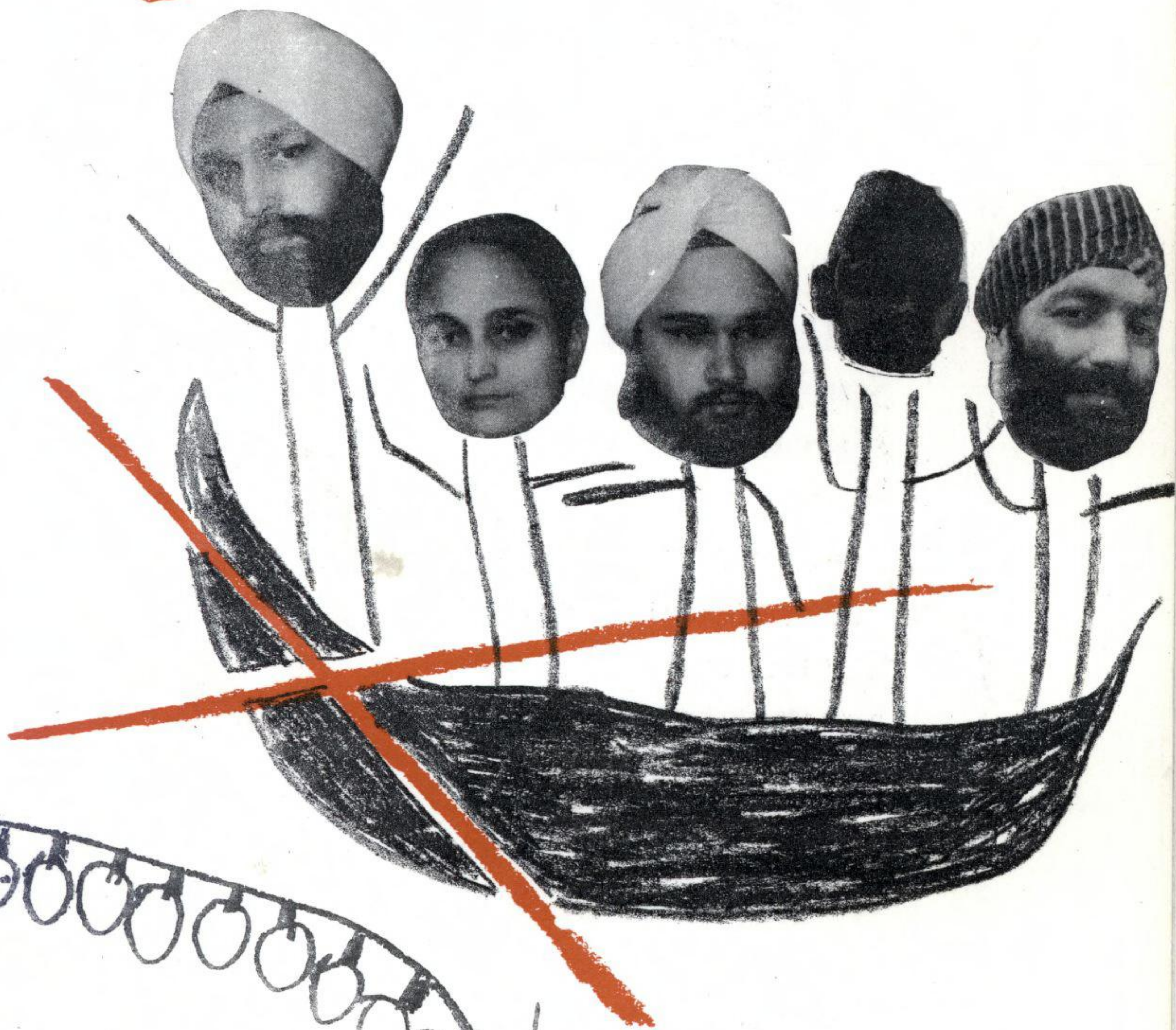


Komagata Maru



A COMMEMORATIVE EVENING –
NOVEMBER 5, 1989
CENTENNIAL THEATRE,
NORTH VANCOUVER

KOMAGATA
MARU
HISTORICAL
SOCIETY

\$2



The 22,000 members of the United Native Nations Society of British Columbia join the *Komagata Maru Historical Society* and its members in remembrance of one of the truly sad chapters in Canadian history. Had our own ancestors not been labouring under great injustices at the time the Komagata Maru was anchored off Vancouver, we would have cried out against the injustices and welcomed the passengers of the Komagata Maru to the shores of Canada.

While it is a truly tragic incident that we all recall, we now see and have ample reason to commemorate the presence of all people of Indo-Canadian origin in this country. We hold the accomplishments of your people in Canada in the highest regard. At all times and everywhere, our peoples' prayers, meditation and song celebrate your co-existence in this country.

Chief Ron George
President
United Native Nations

Komagata Maru Historical Society

Office-bearers:

President: Dr. Hari P. Sharma
Vice-Presidents: Ms. Shashi Assanand
Sadhu Singh Dhesi
Dr. Davendra P. Goel
Riasat Ali Khan
Secretary: Ms. Sunera Thobani
Treasurer: Kewal Singh Pabla
Members-at-large: Balwinder Singh Brar
Aziz Khaki
Sabir Ali Pannu

Member Organizations:

Akali Singh Sikh Society
B.C. Muslim Association
Canadian Ramgarhia Society
Council of Muslim Communities of Canada
Dr. Ambedkar Memorial Society
Fiji Brahman Purohit Sobha
Fiji Canada Association
Gujarati Society of British Columbia
Hindi-Punjabi Senior Men's Group
Immigrant and Visible Minority Women of B.C.
India Cultural Centre (#5 Road Gurudwara, Richmond)
Indian People's Association in North America (IPANA)
Langara Students Union
National Association of Canadians of Origins in India (NACOI)
Orientation Adjustment Services for Immigrant Society (OASIS)
Pakistan Canada Association
Punjabi Market Association
Seniors' Progressive Society
South Asia Students Association (Simon Fraser University)
Vancouver Multi-Cultural Society
Vishwa Hindu Parishad of British Columbia

Honorary Patrons:

Dr. D.P. Pandia
Gyani Kesar Singh

Mailing address:

P.O. Box 69340, Station "K", Vancouver, B.C., V5K 4W5

■ The Birth of a Community-Wide Coalition

The birth of the Komagata Maru Historical Society was preceded by a long and arduous gestation period. The founding members engaged in its formation were clear and determined about one crucial aspect : if an organisation had to emerge around this topical and significant issue, it must truly be a broad-based coalition incorporating as wide a spectrum of community organisations and groups as possible. The significance of the 75th anniversary of Komagata Maru for our community has been such that many organizations—religious and otherwise—undertook a variety of commemorative activities over the last several months. *Gurudwaras* held special religious ceremonies. Thousands of tons of food was contributed by the community to be donated to the food banks. A festive ceremony to honour the pioneers in the community, and their descendants, was held. A photographic exhibition on the Komagata Maru incident based on archival sources has been produced. Commemorative issues of magazines have been released. Organizers of folk dances in the community choreographed special pieces and composed special music to commemorate Komagata Maru. Seminars have been held, and even a video film has been produced. Yet the looming memory of the 75 year old incident for the community, and also for the larger society, has been such that its significance as well as the programmatic implications that follow could not be realized by single organizations. Komagata Maru is a heritage of the entire South Asian community, and to carry out the responsibility of this heritage required the mobilization of the *entire* community, as well as to link it up with other ethnic and visible minorities in this land.

That is why the birth of the Komagata Maru Historical Society was arduous, for the process of *reaching out* and *bringing together* was long and laborious. Long and innumerable hours of deliberations, accompanied with disappointments as well as victorious moments, went into the building of this edifice. The seeds which began to be sown in late 1988 came into fruition in May 1989 with the formal launching of the Society. Struggling hard to unite the vibgyor hues into the radiant South Asian rainbow, the founding members took inspiration from the precedent set by the Khalsa Dewan Society of Vancouver which in 1914 had organised a broad-based shore committee across religious lines to assist the passengers on the ship in their moment of trial. Today, the Komagata Maru Historical Society is infinitely proud to claim that since then, it represents the first and historic endeavour in the South Asian community to bring together 21 community based organisations under its fold. It has brought together the many

religious, linguistic and other social-cultural identities that together shape the South Asian identity. And the process of *reaching out* and *bringing together* continues.

It is hoped that as the work and terrain of the Society widens, so will its constituency. It aims at building bridges with and incorporating South Asian community organisations not only in the Vancouver region and B.C, but across Canada. And neither are the activities of the Society limited to commemorating the 75th anniversary of the historical event. In consonance with its objectives printed below, the Society has a long-term perspective and programme.

Organizationally, the Komagata Maru Historical Society has resolved that irrespective of their size and histories, all its member organisations will be treated as equal and each decision will be arrived at democratically. It is also important to point out that a most salient underlying and defining principle which determines the *raison d'être* of the Komagata Maru Historical Society is self-reliance. The Society seeks to identify and mobilize the human and material resources of the community, for it is believed that not only does this principle elicit the optimum participation of the people, but in order to make the first few strides and seek our collective self-determination and dignity as a people, an assessment and building up of our own strengths is essential.

The following Preamble and the Objectives of the Society were incorporated in the Constitution as adopted at the Annual General Meeting held on August 2, 1989.

The Preamble:

The 1914 incident of the Komagata Maru ship is indeed a very tragic and shameful event in Canadian history. Obsessed with racial bigotry, determined to keep Canada all white, the then rulers of the country flouted every norm of social justice and kept the ship-load of immigrants from British India from landing. For two entire months the ship stood in the Burrard Inlet, its hundreds of passengers rapidly running out of drinking water and food supplies. The Komagata Maru was finally chased out of the Vancouver shores by powerful guns of the Canadian Navy pointed at it.

For all those people living today in Canada whose roots go back to the Indian Sub-continent, the Komagata Maru episode is of profound historical significance. The three hundred and seventy six Hindu, Muslim and Sikh men and women who came on that ship were among the pioneers who had

laid the solid foundation of our people's struggles in Canada. They suffered much hardship. They suffered hunger and thirst. They suffered the humiliation of being turned back from these shores. Many were killed by the British police on their return to India; many were incarcerated. But through all this they symbolized unity, perseverance, determination, and a daring to struggle for their rights. These ancestors from our common land had come here to challenge not only the racist policies of the Canadian State but also the whole British empire.

The ship of our ancestors was turned back, but it could not be kept away. Seventy-five years later we are here; a thousand times stronger. Through long years of hard work and determination, and living under severe discriminatory and inhospitable conditions, our community has made a place for itself in this land. We are a strong, visible, and viable community today. We are workers, doctors, teachers, traders, lawyers, engineers, artists, industrialists, investors, politicians. Through our labour and skills we have contributed to the enrichment of Canada. We are not confined today to only the western shores; we are all over—in every province, city and town.

And we are diverse. Among us are those who have lived in Canada for many generations, and those who came only recently. We are Buddhists, Christians, Hindus, Muslims, Sikhs, Zoroastrians. We are Punjabis, Bengalis, Gujaratis, Marathi, Haryanavis, Bihari, Tamil, and more. We came from India, Pakistan, Bangladesh, Africa, Fiji, the Carribean, Europe, Japan. And we are organized in a variety of linguistic, religious, cultural and other groups.

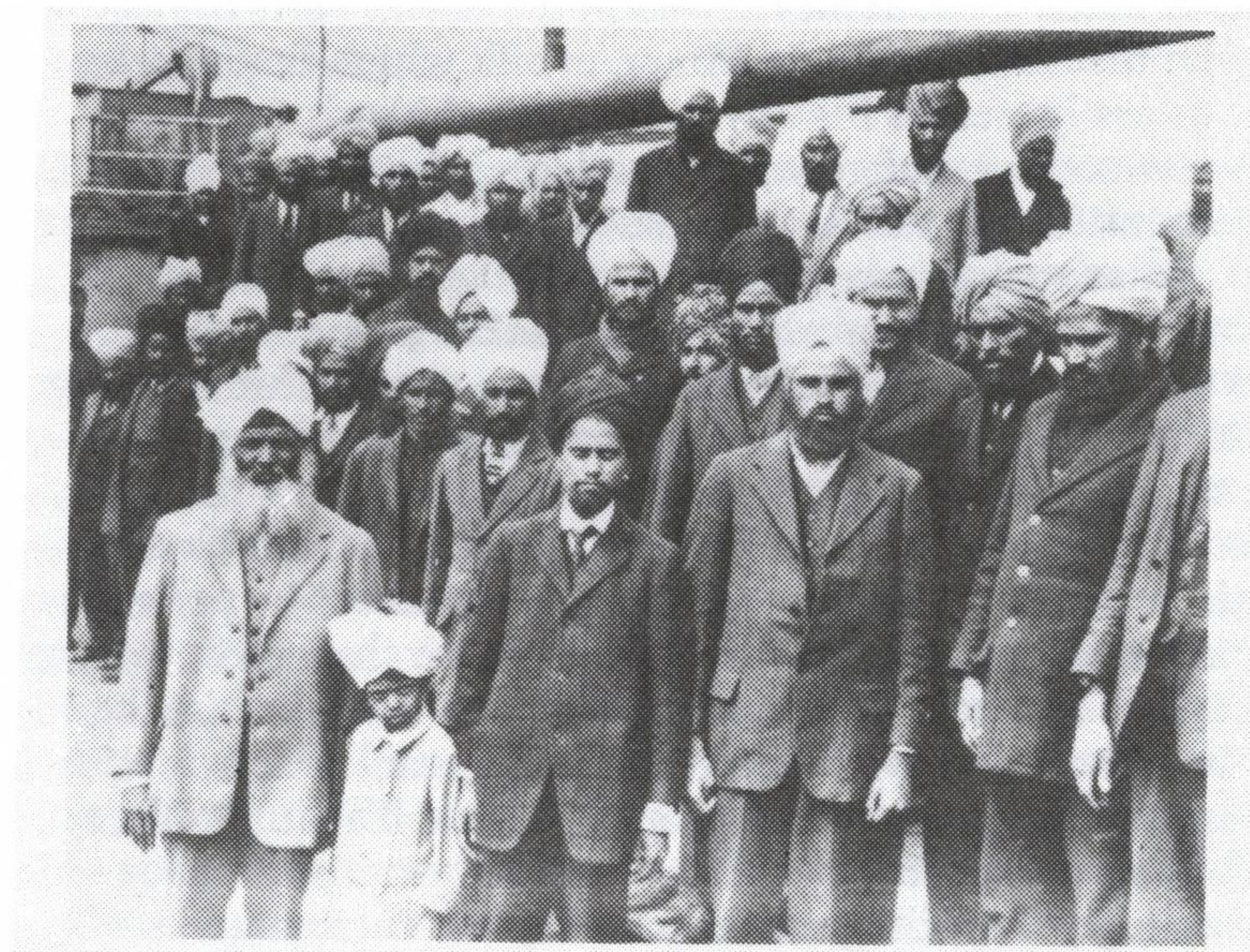
But it does not matter where we come from, what language we speak, and what religion we practice. Despite this rich diversity, we all share a common ancestry. *Komagata Maru* is a common heritage for all of us. It symbolizes the unity our community has been capable of: the grave need for supporting the passengers on the ship united every segment of our local community under one banner, and further united us with all Canadians of goodwill who came forward in support of our rights. Today, when we commemorate the 75th anniversary of this incident, once again the whole community with all its diversity is moving toward the broadest possible unity.

The *Komagata Maru* Historical Society is formed by the joining together of a large number of community based organizations representing the vast cultural, linguistic and religious diversity among the people whose roots go back to the Indian sub-continent.

The Objectives:

The objectives of the Komagata Maru Historical Society are:

1. To commemorate the shameful and tragic event of the Komagata Maru ship in the Canadian history, to keep its memory alive, and to transmit it to future generations.
2. To honour the suffering, sacrifices and struggles of the passengers on the Komagata Maru ship who were illegally and forcibly turned back from the Canadian shores.
3. To honour the united and determined struggle of the people from the Indian Sub-continent, already living in Canada, who had put up the most heroic efforts to support the passengers on the ship.
4. To demand from the Canadian government a formal and unqualified recognition that a gross injustice was done to the passengers on Komagata Maru, and to seek ways for an honourable redress.
5. To celebrate the perseverance and growth of the community in Canada whose roots go back to the Indian sub-continent, the many achievements it has made in the many decades, and its contributions toward the enrichment of the Canadian society.



Some of the passengers of Komagata Maru as they got ready to land in Vancouver. On the left is Bhai Gurdit Singh, the organizer and leader of the voyage, with his young son.

■ Komagata Maru— Seventy-five Years Later

As I stand here before you, before this very august gathering on this very momentous occasion, I cannot but help recollect the contents of an article published in 1937 and authored by Ralph Linton, a social scientist and one of my breed. I would like to share the thoughts expressed in this piece of writing which I shall try and remember for not only do they continue to be relevant today but are even more applicable. Ralph Linton conjures up the image of the one hundred percent American, an imagery which I ask you to extend to the one hundred percent North American. Who is this typical North American, this resident of the advanced, industrial, modern western hemisphere? Who is this hero of the advanced, civilized, capitalistic world, this harbinger of progress? Visualize him, (for it has to be a him—gender being one of the many blindspots in history) at the crack of dawn on a drizzly Vancouver morning. He lies supine in his pyjamas, a garment that originated in India, on his bed modeled on a pattern they say was initially designed in Persia or Asia Minor. He is muffled to the ears in cotton first domesticated in India, linen domesticated in the nearer parts of Asia, wool from sheep who first inhabited Asia Minor, or silk which first appeared in China. As he drowsily weaves his way to his typical North American bathroom, or restroom or washroom if you please, muttering a potent Latin word, the insidious foreign influence pursues him even into his intimate surroundings. Glass was invented by the ancient Egyptians, the use of glazed tiles in the near East, porcelain as well as the paper he uses to complete his ablutions were initially brought into use in China. As our typical North American picks up the razor to engage in the dangerous and masochistic exercise of shaving, it must be remembered that this practice was developed by heathen priests of ancient Egypt and Sumer. Everything, from the chair he sits on to tie his shoe laces, to the shoes he pulls on, to the close-fitting tailored garments that he dons, trace their precursors to Asia or Africa. The coffee he gulps comes originally from Arabia, the sugar he sweetens it with was discovered in India, the cream he laces it with comes from animals originally domesticated in Asia. The umbrella, the newspaper, the hat, the tobacco (which he smokes secretly in his office or in the increasingly dwindling smoking areas)—all these found their origin not in the so-called contemporary modern civilized world but in those pockets of the world that are today called traditional, undeveloped, less developed, irrational, uncivilized, barbaric—the third world. All these

wonderful inventions and discoveries, these glorious examples of intellectual ingenuity come from where today increasingly human beings come from—the surplus population producing nations.

Now, I ask you to tax your imagination and conjure up another scenario. What if people did not move, never moved? That they lived, worked, bred and died on the very plot of land upon which they were born. Imagine that! What would the world be like? "That is not possible and has never been", you will tell me. And you are right. People have moved for generations, centuries, since the dawn of civilization, and before that. People, ideas, luxury items, common goods have moved for thousands of years, and history has moved. Links have been built, bridges have been built. There has been a demand and there has been a supply. But, it is one thing for ideas, thoughts and goods to move, to flourish in new ground, to circulate in new markets. It is entirely another thing for human beings, living women and men to move. Human beings like trees dig roots as they grow. And each time you move, I move, we uproot. Unlike trees, human beings feel, they cry and they bleed. A wound appears and scars remain. The process of moving is not a simple one, not one merely of demand, supply and circulation. It is painful. Moving means uprooting and leaving. Leaving loved ones, near and dear ones who have cuddled you as children, held you close to their hearts, sung soft lullabies to you and encouraged you to stand on your feet. Leaving—leaving fields of golden corn swaying in the soft breeze, the cluster of houses you called village with smoke rolling of the roofs as darkness descended, the lament of the solitary flute in the mountains. It means leaving home. It is not easy to leave home. It is difficult and painful.

And yet people have moved and continue to move. They would not if they did not have to. They are compelled directly or indirectly by the force of circumstances, by a paucity of options, by shrinking choices. Human beings suffer the pain of leaving because the land where they were born is ridden with troubles. It can no longer promise them employment, food, the comfort of a safe and secure existence. It can no longer nourish and embellish their dreams. Its energy has been gouged out by the last few centuries of "civilized development". And so people leave home, with tears in their eyes and a deep sorrow in their hearts. People leave with their dreams in the hope of finding another homeland which will receive and nurture these dreams and translate them into smiles for their children. All those 376 anxious passengers aboard the Komagata Maru ship came to Canada to find a home, to find benign soil upon which they would work and prosper. The men and women who came from far and distant lands, from China, Japan, Europe, Africa, Latin America—they all came looking for better prospects and future for themselves and their children. They all came with dreams in their eyes. And in hoping and dreaming for a better

future they were not making a gross transgression, nor being exceptional. They were being only human.

There is the other side too. People move to new settings because they are needed there. They are pulled, lured; as were the Chinese who were enticed to come here to build the railroads and clear the forests. Or else people came because they were forced to come under coercion, as in the case of slave labour and indentured labour during the shameful and violent history of colonial expansion. Or, let us not forget that some also came to conquer, to aggress, to invade and to decimate. And today, in our current phase of the global economy, labour migrates as immigrant workers, migrant workers, guest workers, contract workers, documented or undocumented workers, illegal workers. These oft-called "alien workers" are ceaselessly engaged in contributing in some form or the other to building the economy of the new land upon which they have located themselves. They never stop working—for if they do not have work they are working to find it. And they hope that this new land will become their home, will provide the warmth and comforts of home.

If that is how you and I came, and our ancestors came, then who among all those who came has the gall or the arrogance, or the audacity, to lay greater claims to Canada as home over some of the others? At this point, on behalf of our community, on behalf of our present generation and our daughters and sons, I would like to beg the honour of expressing our gratitude and salutation to those of you in this gathering who belong to the first nations, and who inhabited this land before any of our ancestors arrived here. We are deeply grateful to you for sharing with us today the bounty and beauty of this, your land. The stature of this gathering and the significance of this commemoration are greatly enhanced by the presence amongst us of the representatives of **Chief Saul Terry**, President of the Union of B.C. Indian Chiefs, and of **Chief Ron George**, President of the United Native Nations, and many other friends from the indigenous people of Canada. We thank you for being with us, and we do indeed look forward to building deeper links and interaction with you and to benefiting from the collective wisdom of your people. Perhaps it was no quirk of history that Columbus set out to find us in India and "discovered" you.

For us this moment is very edifying, special and therefore unforgettable due to the augmentation in our strength—not only because of the fundamental unity we have been able to foster between groups and organizations within our own community, but also on account of the fact that today, sitting here amongst us are representatives of peoples, of communities, whose histories were not very different from ours, whose ancestors faced the same discrimination and suffering that ours on the Komagata Maru, and after Komagata Maru, did. I refer to our Japanese and Chinese sisters and

brothers. We have reasons to hold hands for we stand united in the painful memory of our collective past, in the ongoing struggle of the present and in our dreams for the future. We are honoured to have with us tonight **Dr. Roy Miki**, past Chairperson of the Japanese Canadian Redress Committee, as well as **Mr. Randy Enomoto**, President of the Japanese Canadian Citizens Association, and also officers and members of the National Association of Japanese Canadians. And there are here, to honour us all, many friends from the Chinese Canadian community, including one of its prominent leaders, **Mr. Bill Yee**, President of the Chinese Benevolent Association. We also have with us the survivors and their descendants of the worst holocaust that occurred in human history—our Jewish sisters and brothers. They too have a Komagata Maru in their history in Canada. In particular, I would like to acknowledge the presence here of the official representatives of the Canadian Jewish Congress, **Dr. Bernardo Berdichewsky** and **Mrs. Cesia Berdichewsky**. We are also honoured to have with us members of organisations representing labour: the B.C. Federation of Labour, the Confederation of Canadian Unions, the International Woodworkers of America, the Canadian Farmworkers Union, and many others. With a large segment of our community representing the working people, we salute these organisations which have lobbied for the concerns and issues of our people, as well as those of other workers, and have led them in their struggle for dignity and security. There are also many teachers here including the official representative of the B.C. Teachers Federation, **Mr. Kehar Sekhon**. **Mrs. Maryann Bird**, Chairperson, Race Relations Committee and **Mr. Ted Droettboom**, Assistant City Manager from the City of Vancouver who have been sitting down with us for months to discuss the Commemorative Proclamation and Plaque have joined us too. I would also like to acknowledge the presence of **Mr. Brian Marshall** from the office of the Secretary of State, and of **Mr. Inder Mehat**, Coordinator of the Heritage Language and Multicultural Programme of the B.C. government. From the political arena, this gathering to commemorate the Komagata Maru incident is honoured by the presence of many elected peoples' representatives. **Aldermen Jonathan Baker, Sandra Wilking, Harry Rankin** from the City of Vancouver and **Bruce Ralston** from Surrey have joined us. From the provincial legislature we have **Mr. Emery Barnes**, M.L.A. Leaders of two of the political parties in the province, **Mr. Mike Harcourt** of the New Democratic Party and **Mr. Gordon Wilson** of the Liberal Party are also with us tonight. Several other elected political representatives who had even acquired tickets for tonight's commemoration could not join us due to other engagements. And lastly, but not the least, we are proud to have with us the many friends and comrades, the lawyers, activists, community workers, teachers, politicians, members of the South Africa Action Coalition, members of communities of many third world countries—from the Philippines, from Libya, Yemen, Palestine, from Peru and many many more—who have worked with us, advised us, lobbied for

us, marched with us, agonised with us, rejoiced with us, struggled with us. With deep humility and sincerity we thank you all. Without your support our struggles would be incomplete, our successes limited.

As we gather here today in the darkness of this theatre and in the warm glow of our friendship and solidarity, we must take a few moments to do some serious thinking—we must take stock. In these 75 years, much water has flown under the bridges which span out of the city of Vancouver. It has taken a long time for the acute pain of the sorrow and the shame of the Komagata Maru incident to turn into a dull ache. It has taken incredible hard work, struggle and sacrifice on the part of our mothers and fathers, our sisters and brothers to arrive at this juncture in our community's history. Today, we can proudly declare that we are a community that has come into its own, that has made a mark. Therefore, it is no co-incidence or accident that only in this 75th year are we as a community commemorating the memory of the Komagata Maru in such a public manner. This is not to say that the sacrifices and sufferings of the 376 passengers and the united struggles which the people here had put up to support them were not a part of the community's consciousness all these years. Of course they were. Year after year these were commemorated in our temples and community places. Year after year, martyrs like Mewa Singh who had laid their lives to defend the honour of the community were honoured. Sports and tournaments have been held in the name of Mewa Singh. Halls have been named after him. During the twenties, and all the way since, people wrote and sang songs about him and about the incident. As we stand here today to commemorate the incident, we bow our heads in tribute to our ancestors who transformed the experiences of injustice and humiliation into something very opposite, something very positive. A collective consciousness of a colonized people grew and became strong. From these western shores of North America a powerful anti-colonial, anti-British movement emerged, which has left an indelible mark on the annals of national, anti-colonial, anti-imperialist struggles of the people of the Indian sub-continent. But the fact remains that the memories of this significant history remained largely private to the community, enclaved in its ghettoized existence all these decades. Its commemoration did not even make the quarter-century qualitative leaps; it never went through the "metallic" transition. There was not the silver jubilee, nor the golden jubilee. It is only now, in this 75th year of the diamond, that the community has undertaken to commemorate the sacrifice of our martyrs and celebrate the success and strength of our people in a broad, public manner. The history of every community traverses a path. In the case of some this path is far more treacherous and sanguine than others. Today, the past, present and future of our community have come together to acquire an organic unity and therefore a perspective. Instead of deviating and shooting off at tangential angles, our past stands on the same linear

continuum as our present and future. This has happened because in the collective psyche of the community a process of necessary distantiation, not forgetting or breaking away, has occurred. Alongside this, the community has matured and has acquired self-confidence. And what contributed to this maturity, to this self-confidence? Struggle—struggle against racism and discrimination, struggle as workers on the farms, factories, and mills to be recognized in dignity as workers, the ongoing struggle against sexism, the struggle to gain political rights, the right to enter professions, to buy property, to enter businesses. Struggles, in other words, for equality, dignity and social justice.

However, this is only the beginning of a new chapter and we must write it with caution. At no point can we allow ourselves to be complacent, nor assume that the Komagata Maru incident was a historical figment of the distant and bygone past when bigotry and racial hatred could be manifest in that blatant a form. Racism has not run out of its venom, and we can not wish it away by merely eschewing or jettisoning the term, nor by introducing soft and benign terms such as multiculturalism, race relations, ethno-religious, ethno-cultural domains of society. We recognise the good and positive sentiment behind the impulse to coin such terms. The term racism is ugly and evil, and utterly undesirable. It would be a liberating experience to be rid of it. But my friends, the only sure way of ejecting it out of our routine vocabulary and common parlance is through active struggle, a whole people's struggle. I am advocating a people's joint struggle not merely as a prescriptive antidote, but because over and over again we have seen the power of this people-based unity. Stretch your memories back to only a decade ago when that heinous rash of hate, the KKK began to erupt in our midst here in the greater Vancouver area. If you remember, within two years we, the residents of this region, were able to purge ourselves of that diabolic affliction. How did we do it? We organised, we formed neighbourhood committees, we set up vigilante groups, we all pooled in our strength and resources across the ethnic, cultural and sectoral boundaries—the Chinese community, the Japanese community, the Jewish community, the Native people, organised sectors of the labour movement, lawyers' union, students' and women's organizations, political parties, Third World anti-imperialist groups, and many many wonderful individuals, citizens of Vancouver, who wanted to build a warm and amicable city—all came together. We either grouped together in the grass-root people's organization called the B.C. Organization to Fight Racism or became a part of the Coalition called the Committee for Racial Justice and infused them with our collective energy. When racist slurs were being showered on our people, when, in a few instances South Asian women were being spat at while walking on the streets, long needles with KKK labels were being shot with air-guns into people's bodies, houses were being firebombed, crosses began to be burnt, a young Indo-Canadian was

kicked to death, when all this was happening in an organized and escalating manner, we all rose to the occasion and came together to say "No" to this cancer of racism. Today, as we remember that struggle, our hearts fill with pride and with unshakeable faith in the human spirit's quest for social justice. Today, once again we have to gear ourselves up, for racist bigotry is once again making forays in this region. Skinheads, with shades of neo-Nazi ideology, are making rumbling sounds, distributing hate literature, recruiting the youth in schools, seeking to contaminate our children. Only a little while ago the Jewish synagogue in Richmond was defaced with anti-semitic graffiti and slogans, the Hare Krishna temple on South-East Marine Drive was sprayed over with racist, swastika signs. Unease on account of bigotry is gradually welling up again. So my friends, we have to rise to the task once again. Although we routed out the KKK in the early 80's, we cannot sink back in complacency. And the only way we can protect our communities and our city from these venomous locusts, from this wave of hate, is through determined people's collective strength. And even then we might succeed in only routing out racism from the streets and public places. What about racism and discriminatory attitudes which lie nestled, which are not so overt : institutionalized racism. We have to fight those, and that struggle is even tougher, for the venom is often not visible. And so my friends, we have to pause and take stock. And devise strategies for our struggle. Some people might say that we are raising an empty bogey, that we are creating panic, that we have come a long way from the black history of the Komagata Maru, that we are over-reacting. To them I say—No we are not raising a bogey. Certainly we have come a long way from the days of 1914. But every now and then things happen that remind us that there are serious problems yet to be tackled. When the boat load of South Asians or Sri Lankans touched the shores of Canada only a couple of years ago, the mass hysteria that was generated was frightening, to say the least. The institutional hostility and upsurge of racist commentary made some of us cringe with deep unease. Notwithstanding a few sane voices, sentiments of "Send them back, Throw them out" rang like a crescendo and glowered at us through the media. So we are not over-reacting, or seeking to create panic. We are merely being watchful and we are keeping our finger on the pulse of that abhorrent wave. We do not want to be caught unawares. We do not want to live as a community under siege. We do not want our children to play in the lurking shadows of fear. We want our rightful place under the open blue and sunny skies, for this here is now our home.

Talking of institutionalized discrimination, let me briefly draw your attention to one particular section of our community, whose condition is in fact similar to its counterpart in other visible minority communities. I am talking about the women among us. If there is one section in our community which can *in toto* be likened to the hapless passengers aboard

the Komagata Maru, it is the women. I borrow this imagery, this metaphor, from a talk I heard at a recently held conference on racism by our sister **Mobin Jaffer**, the President of the Immigrant and Visible Minority Women of B.C.. I borrow the simile because while we as a community on the whole face discriminatory attitudes, South Asian women are the worst affected. A vast majority of them labour under multi tiers of oppression and exploitation. Today, their plight above all parallels that of the passengers of the Komagata Maru : our women are still aboard the Komagata Maru. They are denied participation and recognition as full economically and socially productive adults. Much more than the men, they are excluded, kept at bay, denied entry through the front door. South Asian women along with other immigrant and women of colour are increasingly being pushed into feminized, ethnicized work ghettos. They remain confined to the dark, dingy hull of the Komagata Maru, seldom surfacing to the top, to the deck to enjoy the warm glow of the sun. They remain cloistered in dark kitchens of restaurants surrounded by smoke, they toil away into the wee hours of the morning cleaning buildings, they are confined to the hind quarters of laundry businesses. If you happen to wander into the dark recesses of a garment factory, you will discover that 90 percent of the women working there are of Chinese or South Asian origin. The situation is not very different in food and fish canneries. And of course, pushed into farms women of our community perform back breaking tasks under extremely adverse conditions of work. An entire genderized workforce rendered invisible—pushed like vermin into sunless work ghettos, poorly paid and unacknowledged. And unfortunately, their labour within the household remains unrecognized as well. Today, undoubtedly, South Asian immigrant women together with other women of colour are the contemporary *Komagatamaruans*. It is time we awaken to this reality and recognise the invaluable labour of our sisters. It is high time that we recognise their specific oppression, hear their voices and struggle with them to make them visible, bring them into the sunlight.

This one sphere only highlights the many challenges which are faced today not only by us in the South Asian community, but by the whole society. We in the community are getting prepared for the tasks. By coming together in this Komagata Maru Historical Society, by forging this community-wide coalition, a most important and necessary first step has already been taken. And we are confident that this Coalition will grow to encompass the wider and wider sections of our community spread in the far corners of Canada. It is the first necessary step because only through such community-wide unity will we be able to ensure that our collective and shared history is not forgotten, that our ancestors' sacrifices are not forgotten, so that we can all work together toward a better future in partnership with the rest of the Canadian society.

It is this growing unity in the community which was instrumental in having the provincial government of British Columbia and several municipalities in the Lower Mainland issue commemorative proclamations on July 23 this year to mark the 75th anniversary of the day when Komagata Maru ship was forced out of the Canadian shores. Copies of these proclamations are printed in this brochure. Currently, there are negotiations going on with the three levels of government (City of Vancouver, Province of British Columbia and the Government of Canada) to have a permanent commemorative plaque installed in downtown Vancouver overlooking the Burrard Inlet. The draft language to go on the plaque, agreed upon by all sections of the community, is also reproduced in this brochure. To have this plaque installed will be a positive step in the direction of recognizing that a gross injustice was done; that the ship and its passengers should have never been sent away from Canada. No compensation could possibly make up for the humiliation and suffering that the passengers suffered, or for the fatal bullets which many of them had to face from the Colonial government of British India only hours after the ship reached back home, or the long incarceration which many of the survivors of that carnage had to go through. Yes, no compensation could make up for that; or for the long years of isolated, discriminated existence which our ancestors here in Canada had to endure after the Komagata Maru incident. But we should at least pay homage to them. We should remember them. We should provide them a honourable place in the annals of Canadian history so that the present generation of Canadians and the coming generations will learn proper lessons, and will maintain their commitment to build an open society in which mutual respect and understanding are honoured, differences are respected, and traditions are cherished.

The Komagata Maru Historical Society pledges itself to work for this goal. We are greatly thankful to you all for being here with us tonight, and hope that your most valuable support will be with us in this noble endeavour.

"Vancouver Sath"

■ Komagata Maru: A Story in Pictures

Displayed here in the foyer of the theatre is an exhibition of photographs, depicting the actual incident of the Komagata Maru. Based upon the archival sources of the Vancouver Public Library, this "Story in Pictures" has been put together by a local cultural group, Vancouver Sath. The show, which has already been displayed at numerous public places in the Lower Mainland and across Canada, has been a significant contribution of this collective to keep the memory of Komagata Maru alive for all Canadians.

Formed in early 1983, Vancouver Sath is a collective of Punjabi writers, poets and drama artists. Although most of Sath's members have been participating in a variety of literary forums for a number of years, the coming together in the collective was a conscious act to preserve the literary and cultural heritage of Punjab, and to promote socially-conscious theatre, focussing on some of the important social issues within the Indo-Canadian community. Since its formation, Sath has produced and performed ten plays in Punjabi, and three in English. It has presented its plays in small theatres, large auditoriums, seminar forums, cafes, on street-corners, and also at the *Vancouver Folk Music Festival* (1986), and at *Mayworks Vancouver* (1988 and 1989).

In 1988, Vancouver Sath translated in Punjabi and published *Maluka*, a novel in English about the experiences of a young immigrant from India who lived in the Vancouver area during the twenties and the thirties. At the time of publication, Sath invited the author, **Dr. Sadhu Singh Dhami** from Switzerland, who had himself been one of those early immigrants to Canada, in order to meet the present generation of Indo-Canadians. Sath members have also been collectively writing articles and social commentaries for the local newspapers, until it launched, earlier this year, a Punjabi language magazine of its own called *Watan*, (the homeland). Its pioneer issue was devoted to the commemoration of the Komagata Maru incident—containing among other things many previously unpublished documents from archival sources.

The word "Sath" stands for the common meeting place, the plaza, in a Punjab village where folks would gather informally, daily, and talk about issues of the day. Here in the Canadian setting, it stands for a notion of

discourse and collective action.

Sath members include the young and the old, men and women, first generation immigrants and Canadian-born youngsters and adults. Sath is a mixture of the old and the new, Punjabi culture in Canada and its attachment to India.



Komagata Maru: A Story in Pictures, inaugural show, May 1989. On the left is **Sadhu Binning**, a member of the Vancouver Sath Collective. On the right is **Ajmer Rode**, a Punjabi author and play-wright.

The Komagata Maru Incident



A Play by Sharon Pollack

Presented by

Le Groupe Culturel Montréal Serai

in association with the
Macauliffe Institute of Sikh Studies

■ About the play

The Komagata Maru Incident

Particularly relevant to contemporary debates on Canadian immigration policies, Sharon Pollock's play *The Komagata Maru Incident* is a powerful, fact-based drama set in the seedy dock-side districts of Vancouver in 1914. A Japanese ship sails into the Burrard Inlet carrying British subjects from India who seek their legal right to settle in Canada. The months that follow are a nightmare of deprivation for its 376 passengers who are refused entry by racist officials. Government authorities and the media manage to instigate a ground-swell of hysteria against the "Brown Peril". The Komagata Maru Incident is a dramatic depiction of this appalling event through a kaleidoscope of scenes tracing the explosive prejudices of early Vancouver. Based on parliamentary speeches, newspaper accounts and other historical sources, the play provides a rare insight into a shameful and hidden chapter in Canadian history.

The Komagata Maru Incident has been performed by many groups across Canada, including by Le Groupe Culturel Montréal Serai whose members have travelled to Vancouver to perform it again.

Le Groupe Culturel Montréal Serai

Formed three years ago, Montreal Serai is a theatre group with a commitment to the creation of contemporary and innovative theatre. Based in Montreal, the group through plays, music, and a monthly magazine called "Serai", has been attempting to portray the socio-cultural and political realities of Canada.

Besides *The Komagata Maru Incident*, the group has performed three other plays : *Some Dogs*, *On the Double*, and *Baba Jaques Dass and Turmoil at the Côte-des-Neiges Cemetery*, all of which were written by one of its members, Rana Bose.

The Crew

Director	Rana Bose
Production Manager	Rosemary Nolan
Sound Track	Rana Bose, Himmat Shinhat
Lighting Design	Rana Bose
Song "Welcome to Vancouver"	Himmat Shinhat, Rana Bose
Poster Design	Mehdi Naimi
Set Design	Mehdi Naimi
Singer	Himmat Shinhat
Costumes	Lorraine Singh
Set Construction	Nirmal Rattan, Darshan Rattan and Paramjit Lehal
Props	Amarat Pannun, Sunera Thobani
Light Technician	Paul Davis
Sound Technician	Blaine Rittinger

Cast in Order of Appearance

Singer	Himmat Shinhat
T.S.	Kiran Dholakia
Man on the Ship	Vasu Sheshadri
Woman on the Ship	Nilambri Ghai
Mr. Hopkinson (Immigration Chief)	Federico Hidalgo
Georg Braun	Shawn Goldwater
Sophie	Lisa Foster
Evy	Debra Weiner
Mewa Singh	Rana Bose

■ Uprooted but not without roots

As the winds of change raged, as little boats negotiated choppy seas, little lamps fuelled by cultural spirits were always kept burning. Despite people moving and uprooting, the roots were never let go dry, never allowed to die. They were tended, nourished, and kept alive. When our people sought to re-root in new soil, the old earth clinging to the roots was not dusted off—it was preserved. Culture—it was the spirit of culture that clung to these roots and was tended gently, nostalgically. Diverse elements of South Asian culture have been often painstakingly kept alive in our community—not only in the form of food, rituals, apparel and language but also significantly in the form of songs, peoples' music, dance and rhythm. This language and rhythm of the spirit expresses itself in a myriad of cultural hues—be it the resounding beat of the drum from the Panjab, the mesmerizing wave-like motion of the dances from Gujarat, the lyrical profundity of music from Bengal, the folk-wisdom of poetry from the Deccan or the vigour of lyricism from Pakistan. The spirit of cultural diversity has not lingered on or endured on its own. It has been kept alive and nurtured. Wise people, fore-thinking women and men have worked hard to instil within our saplings, our new generation, the love for their music and dance, and thus for their heritage. These people—of whom there are many in our community—struggle hard in order to transmit and keep alive the spirit of our culture. We are deeply beholden to them as they are the tenders of this colourful garden—they have conscientiously nurtured the roots.

■ *The Punjabi Artists Association of Richmond (PAAR)*

PAAR is one of the well-known, oft-seen and progressive cultural groups in the Punjabi community, whose young and adult, male and female

performers have been presenting the most popular, vigorous and festive dance of the Punjab, the Bhangra. Conceived of, started and nurtured by Paul Binning who can truly be said to be the nerve centre of this group, PAAR today prides itself in having a team of 70 performing members associated with it. It has little boys and girls from age five to grown-up men and women in their late thirties. Although PAAR itself was formed only about three years ago, Paul Binning and his associates have been presenting this folk dance for about fifteen years: in schools, cultural festivals, community centres, universities, conventions, and events such as this one today. This one today is the 71st performance by PAAR within this year. In 1988, the group performed 93 times and in the year previous to that, 83 times, including 51 performances at the EXPO-86 site. All the group's dancing members are volunteer performers.

It has been the single-minded endeavour of Paul Binning and his group members to promote and reinforce the progressive and pro-people's aspects of the Punjabi folk culture in music and dance. The driving spirit behind the formation and impressive growth of this cultural group is to empower the people, particularly the children, with a sense of their identity and history, to nurture the cultural spirit. Consequently, PAAR increasingly focuses on children and youth and Paul Binning labours away for long after-hours at the Richmond Community Centre in inculcating in our young generation the love for a rhythm, a beat which transmits the collective folk spirit of the Punjabi culture.



Young children under PAAR leadership in performance.

■ Jhankar

"Jhankar" means the rhythmic sound of the anklets dancers wear in India. Here in Vancouver, it is the name of a group of young women dancers whose cultural origins go back to the land of Gujarat, located on the far-western part of India. They perform for us the most popular folk dance of Gujarat: the Gorbo. Originally performed as a form of mass religious invocation, Gorbo today is performed all over Gujarat, and wherever Gujarati people live, on any festive occasion. It is a group dance of celebration, of joy, of worship.

The leader of the group, "Jhankar", is 23 year old **Ms. Neena Ruparelia**. Having learnt the dance form from older family members and friends, Neena has been dancing since the age of 10. By the time she was 17 she decided to form a group of her own. "Jhankar" has been performing the Gujarati folk dances at many variety, charity and cultural shows all over B.C.

In tonight's performance the following young members of "Jhankar" will be joining Ms. Neena Ruparelia:

<i>Rajeshari Jobanputra</i>	<i>Rupal Sawjani</i>
<i>Minu Jobanputra</i>	<i>Minal Shah</i>
<i>Pravina Pachigar</i>	<i>Ami Chandi</i>
<i>Varsha Pachigar</i>	<i>Gopi Chandi</i>
<i>Purvi Desai</i>	<i>Kavita Patel</i>
<i>and Seeema Sudra.</i>	

On the following page is a fascimile copy of the Proclamation issued by the Government of British Columbia on July 20, 1989, proclaiming July 23, 1989 as the *Komagata Maru Memorial Day*. July 23rd was the day when Komagata Maru ship was forcible pushed out of the Canadian waters. On the next page is the proclamation issued by the Mayor of Vancouver. The one after is from the Mayor of the District of Surrey. Proclamations similar to the one from the Mayor of Surrey were also issued by the Mayors of Burnaby, New Westminster, Abbotsford, Maple Ridge, and Mission.



On July 23, 1989 a ceremony to mark the 75th Anniversary of the forcible departure of Komagata Maru took place on the plaza of Canada Place in downtown Vancouver. Representatives of different levels of government and political parties issued commemorative statements and proclamations. The Khalsa Diwan Societies of the Lower Mainland released a Plaque dedicated to the memory of the incident.

Holding the Plaque are Bikar Singh Dhillon of the Khalsa Diwan Society of Vancouver, Gurmek Singh Brar of Abbotsford, Hari Singh Seehra of New Westminster and Jagtar Singh Sandhu of Surrey. Speaking at the podium is Kamal Vir Singh Neel. In the background are some of the invited guests.



Canada

Province of British Columbia

A Proclamation

ELIZABETH THE SECOND, by the Grace of God, of the United Kingdom,
Canada and Her other Realms and Territories, Queen, Head of the
Commonwealth, Defender of the Faith

To all to whom these presents shall come — Greeting

WHEREAS Seventy-five years ago, on May 25, 1914, 376 British Subjects of
Indian origin arrived in Vancouver aboard the Komagata Maru seeking to
immigrate to Canada and were forced to depart on July 23, 1914, having
been denied entry;

AND WHEREAS by commemorating this regrettable incident in the history of
Our Province and Our Country we can learn from the past and resolve that
such events will not reoccur;

AND WHEREAS our Government is committed to the development of a society
in which mutual respect and understanding are honoured, and which
differences are respected and traditions are cherished;

AND WHEREAS Our Lieutenant Governor, by and with the advice and consent
of the Executive Council, has been pleased to direct by Order in Council
in that behalf that a Proclamation be issued designating July 23, 1989,
as "Komagata Maru Memorial Day" in British Columbia;

NOW KNOW YE THAT We do by these presents proclaim and declare that
July 23, 1989, shall be known as "Komagata Maru Memorial Day" in British
Columbia.

IN TESTIMONY WHEREOF We have caused these Our Letters to be made Patent
and the Great Seal of Our Province to be hereunto affixed.

WITNESS The Honourable David C. Lam, Lieutenant Governor of Our Province
of British Columbia, in Our City of Victoria, in Our Province,
this twentieth day of July,
in the year of Our Lord one thousand nine hundred and eighty-nine and in
the thirty-eighth year of Our Reign.

BY COMMAND.

David C. Lam

MINISTER OF TOURISM AND
PROVINCIAL SECRETARY

Bud Smith

ATTORNEY GENERAL



Office of the Mayor
CITY OF VANCOUVER
BRITISH COLUMBIA

Proclamation

"SEVENTY-FIFTE ANNIVERSARY OF THE KOMAGATA MARU INCIDENT"

WHEREAS the communities from the Indian sub-continent have joined
together to remind the people of Vancouver of the Komagata
Maru incident of 1914;

AND WHEREAS the people on the vessel, Komagata Maru, were unjustly
detained in the Vancouver Harbour from May 23, 1914 to
July 23, 1914;

AND WHEREAS central to this tragic occurrence was the suffering of 376
passengers from British India (Sikhs, Muslims, Hindus) who
sought refuge in Canada;

AND WHEREAS the Komagata Maru incident stands as both an indictment of
racism from the past and a lesson for both present and
future generations;

AND WHEREAS in order to reinforce and enhance the multicultural
policies of Vancouver in 1989, we must regret the
injustices of 75 years ago;

NOW, THEREFORE, I, Gordon Campbell, Mayor of the City of Vancouver, DO
HEREBY PROCLAIM the week of July 17th to 23rd, 1989, as

"THE 75TH ANNIVERSARY OF THE
KOMAGATA MARU INCIDENT"

in the City of Vancouver.



Gordon Campbell
Gordon Campbell,
MAYOR

Proclamation

"KOMAGATA MARU DAY"

July 23, 1989

WHEREAS the Komagata Maru, after an historic voyage, arrived in Vancouver harbour on May 21, 1914 but was forced to leave on July 23, 1914 as a result of a discriminatory act by the government of Canada;

AND WHEREAS convinced that the 376 British subjects (340 Sikhs, 24 Moslems and 12 Hindus) from India, passengers on Komagata Maru, were treated differently compared with the white subjects of the British Empire;

AND WHEREAS affirming that the District of Surrey now practices non-racist policies and treats its citizens with equality without discrimination based on race, ethnic or national origin, colour, religion; and recognizes the multicultural character of our city;

AND WHEREAS noting that the injustice did occur seventy-five years ago in our Vancouver harbour but believing we have taken positive steps in harmonizing race relations since then;

AND WHEREAS reinforcing the belief in human dignity, fundamental justice and equality for all;

NOW, THEREFORE, I, Robert J. Bose, Mayor of the District of Surrey, do hereby proclaim July 23, 1989,

"KOMAGATA MARU DAY"

and call upon all citizens of the Municipality to commemorate in mutual understanding and respect the 75th anniversary of this reprehensible incident in order to build a more positive race relations climate in our community.


Robert J. Bose, Mayor

9373n

■ The Commemorative Plaque

The following is the draft of the language which is to go on a Commemorative Plaque to be installed in the City of Vancouver. The text was arrived at after a number of meetings involving various representatives of the community, Chairperson and members of the City's Race Relations Committee, and representatives of the City administration.

Currently this draft is under consideration by the Federal Government of Canada and the Provincial Government of British Columbia who have both agreed in principle to share the installation of this Plaque.

Komagata Maru 75th Anniversary

"On May 23, 1914, 376 British Subjects of Indian origin arrived in Vancouver Harbour, directly north of this site, aboard the Komagata Maru. The ship's passengers (12 Hindus, 24 Muslims, and 340 Sikhs) sought to immigrate to Canada, but they were forced to depart on July 23, 1914 after being unjustly detained and denied entry. This plaque commemorates this regrettable incident of racial injustice and reminds us of our commitment to build an open society in which mutual respect and understanding are honoured, differences are respected, and traditions are cherished."

**GREETINGS TO THE
KOMAGATA MARU
HISTORICAL SOCIETY**

**WE EXPRESS OUR SOLIDARITY
TO YOU IN YOUR EFFORTS TO
KEEP THE SAD MEMORY OF
KOMAGATA MARU ALIVE.**

**LET THIS COMMEMORATION BE A
POSITIVE CONTRIBUTION TO OUR
CANADIAN HISTORY.**

**WILLIAM YEE,
PRESIDENT
CHINESE BENEVOLENT
ASSOCIATION OF
CANADA**

Greetings and Congratulations to the

**Komagata Maru
Historical Society**

for creating a public awareness about
the tragic Komagata Maru incident
and for your efforts to erect a
Commemorative Plaque that
acknowledges the injustice.

National Association of Japanese
Canadians (NAJC) and the Greater
Vancouver Japanese Canadian
Citizens' Association (JCCA)

The Canadian Jewish Congress,
Pacific Region representing the Jewish
community of British Columbia joins the
Komagata Maru Historical Society and
the Indo-Canadian community of B.C.
in commemorating the 75th anniversary
of the tragic, racist incident of the
Komagata Maru ship.

With painful memories of a similar
incident in our own history, we extend
our warm solidarity to the Indo-
Canadian community in remembering
this injustice and in standing firmly
together to avoid any repetition of
similar incidents.

President
Canadian Jewish Congress,
Pacific Region

The Committee for Racial Justice in keeping
with its mandate and purposes joins the
Indo-Canadian community and the

**KOMAGATA MARU
HISTORICAL SOCIETY**

in remembering those who were the victims
of discrimination and racism.

We must all pool our forces to work for
fairness and equality in our Canadian society.

Aziz Khaki, President
Committee for Racial Justice

As an organization committed to fighting racism in all its
form, and to defending the civil and human rights of all
ethnic, religious and cultural minorities,
B.C. Organization to Fight Racism (B.C.O.F.R.) joins its
forces in the commemoration of the 75th anniversary of
the Komagata Maru incident and pledges to work for a
future in which such shameful and racist events will
never take place.

**B.C. Organization
to Fight Racism**
(B.C.O.F.R)



Unite to Fight Racism

LEADERSHIP ON HUMAN RIGHTS

It's easy to talk about human rights, but only one political party has consistently led the way in speaking out for strong human rights protection.

The New Democrats.

Issue after issue. Generation after generation. The New Democrats have been there when it counted.

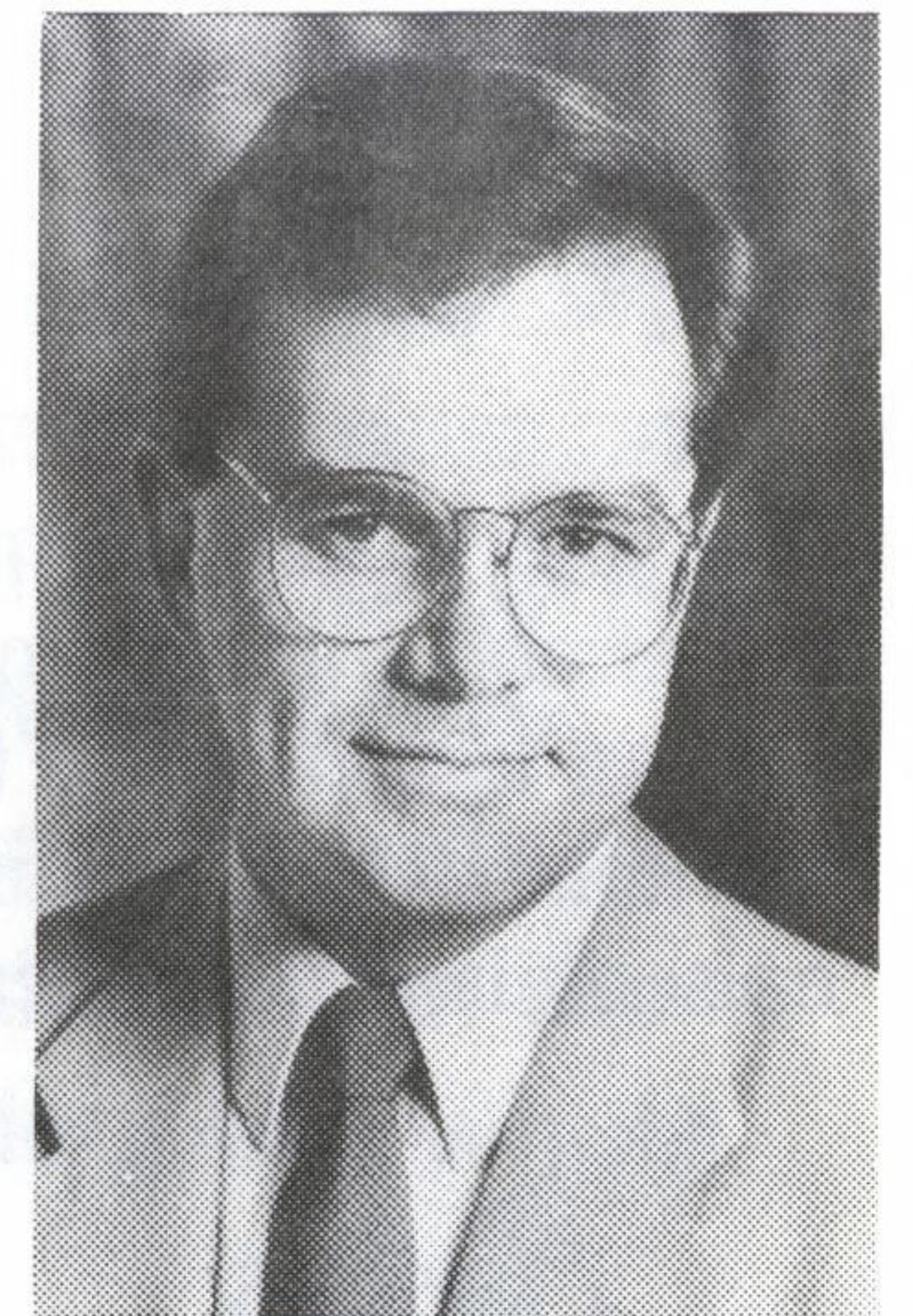
Fighting for voting rights for all citizens. Opposing internment during WWII. Standing up against the War Measures Act. Working against racism and discrimination. Introducing the best Human Rights Code B.C. has ever had. That's the New Democrat record.

Our commitment is to build on this record. Mike Harcourt and the New Democrats will restore and expand human rights protection in British Columbia. You can count on it.

Greeting to all those attending the November 5th commemoration of the Komagata Maru incident. Together we will ensure such a shameful episode is never repeated in British Columbia.



"Each time we gather together to remember and reflect on historical events such as the Komagata Maru incident, it is important that we remind ourselves that there is no such thing as a "first" world, "second" world or "third" world—there is only one world, *our* world and we must learn to live together in peace and harmony."



Gordon F. D. Wilson
Leader, B.C. Liberal Party

—**Gordon Wilson**
Vancouver
August, 1989

The British Columbia Liberal Party

Dedicated to the building of a multicultural British Columbia



Greetings from the B.C. Federation of Labour

"We join you in solemn remembrance of this painful and regrettable incident in our history. The B.C. Federation of Labour is committed to the fight against racism in our workplaces and in our communities so that this tragic episode is never repeated."

—Kenneth V. Georgetti
President



British Columbia Teachers' Federation
2235 Burrard Street, Vancouver, BC V6J 3H9. (604) 731-8121

That the BCTF foster and promote educational and social policies that counter racism and welcome multiculturalism.

Policy 37.01

On behalf of the 35,000 members of the Confederation of Canadian Unions across Canada, we offer our support and best wishes in your efforts to publicize the Komagata Maru story. For many years the CCU has adopted a policy of fighting racism. As unionists, we know that racism undermines our efforts to obtain justice within the workforce and within society as a whole.

As we all know educating the public and our members about what has happened in the past is important in building a better future. By exposing acts of racism throughout Canadian history, as you are doing with this commemoration, we can take steps towards eliminating racism in society today.

Confederation of Canadian Unions



Vancouver Sath salutes the passengers of the Komagata Maru on the Seventy-fifth anniversary of the incident. We feel that the memory and the spirit of this heritage is very significant for Canadians. By remembering those who stood up against injustice can we be more equipped in our efforts to build a better future for humanity.

Vancouver Sath

A forum for Punjabi poetry, fiction and theatre.

The Punjabi Artists' Association of Richmond (PAAR) extends its greetings and solidarity to the commemoration of the 75th anniversary of the Komagata Maru incident.

Let us make sure that the past is never forgotten, so that a better future is built.

The people on the Komagata Maru experienced the similar kind of experience as the indigenous people in British Columbia.

The incident is an important symbol for all people who are concerned about racism in Canadian society.

So the incident of the Komagata Maru stands out in B.C. history as an example of the kind of racism that we must be vigilant against to ensure that it never again happens in the future.



Chief Saul Terry
President
Union of B.C. Indian Chiefs.



Acknowledgements

The Executive Committee and the Member Organizations of the *Komagata Maru Historical Society* gratefully acknowledge the messages of goodwill received from the following organizations on this solemn occasion to commemorate the 75th anniversary of the Komagata Maru incident.

- B.C. Federation of Labour
- B.C. Teachers' Federation
- B.C. Organization to Fight Racism (BCOFR)
- Canadian Jewish Congress
- Chinese Benevolent Association of Vancouver
- Committee for Racial Justice
- Confederation of Canadian Unions
- Liberal Party of British Columbia
- National Association of Japanese Canadians (NAJC) and the Japanese Canadian Citizens Association of Greater Vancouver (JCCA)
- New Democratic Party of British Columbia
- Punjabi Artists' Association of Richmond (PAAR)
- Union of B.C. Indian Chiefs
- United Native Nations of British Columbia
- Vancouver Sath

We thank them for their contributions which helped produce this souvenir

Many thanks also to Ken Hansen of Text & Images for generously contributing his time in the layout work on this souvenir.

We are also grateful to Adam Buksh of Main Printing and Graphics for his generous contribution in helping print this souvenir