

## Statement of orientation and objectives

## KOMAGATA MARU HISTORICAL SOCIETY

Statement of Orientation and Objectives

## The Franchier

The 1914 incident of the Komagaia Manu ship is one of the roost regio and shareful evens in Casadian hastery. Observed with textal legatory, determined to keep Canada all white, the then rules of the contemp flowled even some of social paster and legate the ship-load of immigrates from British India from landing. For full two movels the ship bood in the Barned India, the hardwah of pastengare patterly menting out of direkting water and food suppriss. Kormagaia Mare was finally pushed out of the Vancouver shows with the proverful gass of the Canadian Navy pointed at it.

For all those people living reday in Carada whose roces go back to the Indian Sub-centisers, the Kornagata Maru-criticole is of profound bisorical nignificance. The free branded and several size Handa, Mustice and Sidn ness and womes who came on that this work among the placeers who had not been suffered bareaffers in Carada. They suffered much bariefly. They suffered bareaffers on these channel. More were killed by the British pictice on reaching finds back, many ever binace trutted. But frough diffus they sputhedured usity, perseverance, elemination, and a during to struggle for one's ingless. These ancesters from our common land had some kere to challenge not only the raciot policies of the Canadane State but also the whole British cripter.

The ship of our accessors was turned back, but it could not be high away. Severny-flve years later we are been should drive stronger. Through long years of hard work and determination, and living under saven discrimination and histograph conditions, not commany has made a place for itself in thi land. We are a strong, visible, and viable commanity today. We are worker, downs, techniques, the land of the conditions are compared to the conditions of the conditions. Through our labors and deally we have contributed on the enrichment of Chanda. We are not confident doubt to only the vectors downs, we are all over — incores providence, cally and have

And we are discrite. Among as are those who have leved in Canada for many generations, and those who came only mearsh. We are Backhists, Christins, Hindus, Muslims, Sitchs, Zentoritins. We are Purphits, Bennyalli, Galparis, Marzish, Hanyaawi, Ribash, Tarait, and now, We zones from India, Pakitara, Bangladeth, Africa, Fiji, Carribeae, Barope, Japan, And we are organized in a watery of languist, edigions, estand and other groups.

But it does not make where we come from, what larguage we speak, and what religion we practice. Despite this rich diversity, we all share a covernor amoreny. ROMAGATA MARU is a covernor bertiage for all of as, it symbolises the unity our commantly has been capible of the governor for the properties of the passengers on the this united overy segment of our first commantly under one bases, and further orthod as with all Casadians of goodwill who come forward in appear of our rights. Today, where we consentencent the 17th antieriotary of this sudden, once again the whole commantly with all its diversity is moving inwest the broaders possible arity.

The KOMAGATA MARU HISTORICAL SOCIETY is formed by the joining together of a large number of community based organizations representing the vast cultural, impubility and religious obversity among the people whose roots go back to the Indian sub-continus:

[The ROMAGATA MARI] HISTORICAL SOCIETY is registered under the Society's Act of British Colombia, and will task the traits of a non-profit, was recorder organization.]

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## **IDENTIFIER**

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