Teaching Sikhism in Florida

Sikhism is the fifth largest world religion, and Sikh Americans have been integral to the fabric of America’s history for over 100 years.

This document highlights areas in Florida’s current Social Studies standards where the inclusion of Sikhism is especially relevant.

Teachers should include Sikhism when analyzing major religions, such as by studying the founding of Sikhism as an independent faith in the context of South Asian history and understanding its core tenets, including rejection of the caste system and gender inequalities. Student learning will also be enriched by an understanding of Sikh contributions to the United States, including innovations in farming, science, and technology; building the transcontinental railroad; and immigration/citizenship reform.

Below, we list some Florida Social Studies standards and the ways in which teaching about Sikhism and/or Sikh Americans is relevant to each.

For further information on Sikhism and Sikh Americans, for more educational resources, and to discuss specific ideas for teaching about Sikhs and Sikh Americans in your classroom, please contact education@sikhcoalition.org.

Grades 6-8: Social Studies

Sikhs first migrated to the United States in the early 20th century, and contributed extensively to the building of the transcontinental railroad, innovations in science and technology, and citizenship/immigration reforms.

In Grades 6-8, the Sikh story can be shared in the context of learning about immigration to the United States and global migration patterns. For more, see Appendix 3.

Benchmark SS.8.G.2.1
Strand G: Geography
Standard 2. Understand physical and cultural characteristics of places.
Benchmark SS.8.G.2.1: Identify the physical elements and the human elements that define and differentiate regions as relevant to American History.
Benchmark Clarifications: Students will examine physical maps of the United States from the period of westward expansion and identify the challenges that westward travelers often faced. Students will identify states that permitted slavery prior to the 13th Amendment. Students will, given a list of immigrant groups, label the locations where the groups settled in the United States.
Examples of human elements may include, but are not limited to, religion, government, economy, language, demography.

**Benchmark SS.8.a.4.3**
**Strand A:** American History
**Standard 4:** Demonstrate an understanding of the domestic and international causes, course, and consequences of westward expansion.
**Benchmark SS.8.A.4.3:** Examine the experiences and perspectives of significant individuals and groups during this era of American History.
**Benchmark Clarifications:** Students will identify the various groups involved in westward expansion and their contributions. Students will identify individuals and their impact on westward movement. Examples may include, but are not limited to, Lewis and Clark, Sacajawea, York, Zebulon Pike, Native Americans, Buffalo Soldiers, Mexicanos, Chinese immigrants, Irish immigrants, children, slaves, women, Alexis de Tocqueville, political parties.

**Benchmark SS.8.G.4.1**
**Strand G:** Geography
**Standard 4.** Understand the characteristics, distribution, and migration of human populations.
**Benchmark SS.8.G.4.1:** Interpret population growth and other demographic data for any given place in the United States throughout its history.
**Benchmark Clarifications:** Students will identify settlement and demographic trends from the Colonial era to 1865. Students will create a timeline showing when various immigrant and migrant groups arrived in any U.S. state and when settlers migrated from one part of the United States to another.

**Benchmark SS.8.G.4.2**
**Strand G:** Geography
**Standard 4:** Understand the characteristics, distribution, and migration of human populations.
**Benchmark SS.8.G.4.2:** Use geographic terms and tools to analyze the effects throughout American history of migration to and within the United States, both on the place of origin and destination.
**Benchmark Clarifications:** Students will map the forced migration of various Native American tribes following the Indian Removal Act of 1830. Students will analyze the migration patterns of various ethnic groups that traveled to and within the United States during a given period in history using maps, charts, and demographic data. Students will compare primary source accounts of immigrant experiences.

**Benchmark SS.8.G.4.3**
**Strand G:** Geography
**Standard 4.** Understand the characteristics, distribution, and migration of human populations.
Benchmark SS.8.G.4.3: Use geographic terms and tools to explain cultural diffusion throughout the United States as it expanded its territory.

**Benchmark Clarifications:** Students will identify a group that has been forced to assimilate into the dominant culture in the United States. Students will analyze the influence of various cultures on United States society as it expanded its territory. Students will analyze the influence of and reaction to cultural diffusion.

**Benchmark SS.8.G.4.4**

**Strand G:** Geography

**Standard 4.** Understand the characteristics, distribution, and migration of human populations.

**Benchmark SS.8.G.4.4:** Interpret databases, case studies, and maps to describe the role that regions play in influencing trade, migration patterns, and cultural/political interaction in the United States throughout time.

**Benchmark Clarifications:** Students will examine population data from states both before and after a major event (such as the construction of the Transcontinental Railroad). Students will analyze maps detailing trade and migration patterns between specific regions of the United States. Students will compare regional interpretations of major events through analysis of newspaper columns or case studies.

**Grades 9-12: World History**

*Sikhism is the world’s 5th largest religion by population, and should be included in discussions of major world religions. See Appendix 1 for information about the basic beliefs and practices of Sikhism.*

*Additionally, Sikhism should be taught in the context of South Asian history. Sikhism was founded in explicit opposition to the injustices of the caste system, and sought to correct gender inequities. As such, Sikhism was founded as an independent faith in South Asia in opposition to oppressive social structures of the time.*

**Benchmark SS.912.G.2.1**

**Strand G:** Geography

**Standard 2:** Understand physical and cultural characteristics of places.

**Benchmark SS.912.G.2.1:** Identify the physical characteristics and the human characteristics that define and differentiate regions.

**Benchmark Clarifications:** Students will identify how physical characteristics (climate, terrain, resources) define and differentiate regions. Students will identify how human characteristics (religion, government, economy, demography) define and differentiate regions.
**Benchmark SS.912.W.3.4**

**Strand W: World History**

**Standard 3.** Recognize significant events, figures, and contributions of Islamic, Meso and South American, and Sub-Saharan African civilizations.

**Benchmark SS.912.W.3.4:** Describe the expansion of Islam into India and the relationship between Muslims and Hindus.

**Benchmark Clarifications:** Students will describe the general political and cultural characteristics of India in the Post-Classical era (up to 1453 C.E.). Students will describe the caste system of India and its relationship to Hinduism. Students will describe Arab interactions with Indians prior to Islamic expansion. Students will describe the development of the Delhi Sultanate from the 13th to 16th centuries and its relationship with the Hindu people. Students will describe the development of the Mughal Empire in the 16th century, including the Mughal rulers Akbar and Aurangzeb, and its relationship with the Hindu people.

*Please note: in this standard, “India” should be replaced with “South Asia,” as modern-day India came into existence in 1947; saying “India” excludes areas such as modern-day Pakistan and Bangladesh.*

**Benchmark SS.912.G.4.2**

**Strand G: Geography**

**Standard 4:** Understand the characteristics, distribution, and migration of human populations.

**Benchmark SS.912.G.4.2:** Use geographic terms and tools to analyze the push/pull factors contributing to human migration within and among places.

**Benchmark Clarifications:** Students will analyze the factors that influence migration to and away from regions including rural-to-urban movement. Students will evaluate factors that cause people to migrate away from a region (famine, discrimination, war, etc.). Students will evaluate factors that cause people to be encouraged to migrate to a region (employment opportunities, education, medical care, etc.).

**Appendix 1: Sikhism in the Context of World Religions**

**Background Information on Sikhism:**

- Sikhism is the fifth largest world religion, after Christianity, Islam, Hinduism, and Buddhism.
- Population of the Sikhs:
  - ~25 million Sikhs worldwide
  - 500,000+ Sikhs in America
  - The largest concentrations of Sikhs in America live in CA, NY, and NJ
- The Sikh faith was founded by Guru Nanak in 1469 in what is now the Punjab region of South Asia (split between present day Pakistan and India).
- Sikhism is the youngest of the world's major religions.
The core Sikh beliefs were shaped by Guru Nanak and his nine successors during the 16th and 17th centuries.

Sikhism is a distinct, independent and monotheistic religion. It is not a branch or blend of any other faith.

In addition to being a faith, Sikhs are people who share common religious, social, and political institutions.

**Basic Tenets of Sikhism:**

- Sikhism teaches that all human beings are equal and can realize the divine within themselves without any human intermediaries or priestly class. Rather, Sikhs believe that each individual can realize the divine on their own through devotion to God, truthful living and service to humanity.
- There are 3 core Sikh beliefs: devotion to God, truthful living, and service to humanity.
- There were 10 living Gurus (spiritual guides) who shaped the beliefs of the faith.
- The tenth Guru did not choose a person as the successor but instead gave the Guru-ship to the Guru Granth Sahib and the Guru Khalsa Panth.

**The Guru Granth Sahib:**

- The Guru Granth Sahib is unique as a religious scripture in that it teaches through poetry set to a formal system of Sikh classical music. In other words, the entire religious scripture may be sung.
- It is also unique in that it includes the hymns of many non-Sikh saints from diverse religious traditions (Hinduism, Islam, Sufism), making the Guru Granth Sahib uniquely universal.

**The Guru Khalsa Panth:**

- The name given to the community of initiated Sikhs, or Sikhs that have made an active commitment to adopt the Sikh lifestyle.
- *Guru Khalsa Panth* is meant to be a society of Sikhs guided by the Guru Granth Sahib who are dedicated to practicing the essential Sikh values: truthfulness, trust, loyalty, productive labor, sharing, integrity and spirituality.

**Together, the Guru Granth Sahib and Guru Khalsa Panth are now the Guru of the Sikhs.**

**The Sikh "Uniform" as a Point of Contrast with World Religions:**

- Sikhs wear an external uniform to unify and bind them to the beliefs of the religion and to remind them at all times of their commitment to the essential Sikh values of equality, religious pluralism, and justice for all. Sikhs can be viewed as ambassadors to their faith.
- This uniform consists of the five Sikh articles of faith. The five Sikh articles of faith all begin with the letter “K” and so are often called the “5 Ks.” Together they form the Sikh uniform or external identity. They are:
1) Kesh (uncut hair), which is kept covered by a distinctive turban,
2) the Kirpan (religious sword)
3) Kara (metal bracelet)
4) Kanga (comb)
5) Kachera (under-shorts)

- Though the Articles of Faith have deep personal meaning to the individuals who wear them, the most widely accepted symbolic interpretation of each of the 5 Ks is:
  - Kesh (uncut hair) represents spirituality
  - the Kirpan (religious sword) represents upholding justice and standing up for those who cannot defend themselves
  - Kara (metal bracelet) is a reminder of the Sikh dedication to perform good deeds
  - Kanga (comb) represents cleanliness
  - Kachera (under-shorts) represent self discipline

- In America, 99% of the people you see wearing a turban are Sikhs.
Recommended Resources:

**General:**
  [https://www.onfaith.co/text/10-things-i-wish-everyone-knew-about-sikhism](https://www.onfaith.co/text/10-things-i-wish-everyone-knew-about-sikhism)
- “Who are the Sikhs?” An informational poster. Request free copies by emailing education@sikhcoalition.org, or access a downloadable copy here: [http://www.sikhcoalition.org/resources/educational-materials/qwho-are-the-sikhsq-poster](http://www.sikhcoalition.org/resources/educational-materials/qwho-are-the-sikhsq-poster).

**Elementary School:**
- Recommended children's books about Sikh children: The Boy With Long Hair by Pushpinder Kaur (The Sikh Foundation), A Lion's Mane by Navjot Kaur (Saffron Press), Dear Takuya by Jessi Kaur, and Jasmin's Summer Wish by Elizabeth Glines (Wilderness House Press).
- A great 5 minute video lesson on Sikhs, which comes with a related lesson plan: True Tube's [Charlie and Blue Go to a Gurdwara](http://www.sikhcoalition.org/images/documents/english-august2011.pdf).
Appendix 2: Contemporary Issues

The history and experiences of Sikhs in the United States offer educators a rich way to connect national and world history to contemporary issues facing Americans today. By teaching students about the experiences of Sikh Americans, educators combat inaccurate and hateful misconceptions and prepare their students to participate in and contribute to the diverse country and world they live in.

Misrepresentation, Misunderstanding, and the Media

- The media plays a huge part in shaping people's perceptions about an issue, event, or group. Since many Americans see men with turbans and beards labeled as terrorists in the media they make inaccurate and harmful assumptions that all who maintain a turban and beard are terrorists.
- Couple this with the fact that 99% of turban-wearing people in America are Sikhs, and the effect is disastrous: Sikhs are thought of as terrorists and become the object of bias and discrimination.
- "In North America, the majority of those who wear turbans are Sikhs. As a result, recurring media images of alleged terrorists and negative portrayals of men in turbans have created an environment in which Sikhs are regularly singled out for harassment, verbal abuse and mistreatment by both private and, at times, public actors." (Taken from the Sikh Coalition report Making Our Voices Heard)
- One way to introduce students to the ignorance and prejudice faced by Sikhs in America is through The Daily Show's humorous and informative segment on Sikhs. The segment is titled, "Confused Islamophobes Target American Sikhs." [https://www.youtube.com/watch?v=RskvZgc_s9g]

Sikh American Experiences in the Aftermath of 9/11:

- 9/11 was a tragic event that affected millions of Americans. Unfortunately, as the nation and world grieved in the days after 9/11, many Americans, including Sikh Americans, suffered hatred and anger from their own neighbors. Muslims, Arabs, and Sikhs have felt this backlash through hate crimes, employment discrimination, and bullying in schools.
- The Sikh Coalition reported over 300 bias incidents against Sikh Americans in the first 30 days after 9/11. These incidents in the first 30 days after 9/11 included the firebombing of a Sikh house of worship in Cleveland, Ohio, the stabbing of a Sikh woman in San Diego, the beating of an elderly Sikh with a baseball bat in New York City, and the murder of Balbir Singh Sodhi in Mesa, Arizona.
- Mr. Sodhi was the first American murdered as a result of 9/11. His murder was condemned by then President George W. Bush and prosecuted as a hate crime.
- From September 2001 to May 2002, the U.S. Equal Employment Opportunity Commission, the federal agency charged with enforcing federal employment discrimination laws, had
received 488 complaints of September 11-related employment discrimination. Of these, 301 people were fired from their jobs. Similarly, as of June 2002, the U.S. Department of Transportation (DOT) reported that it had investigated 111 September 11-related complaints from airline passengers who claimed that they were singled out at security screenings because of their ethnic or religious appearance. The DOT reported that it was also investigating an additional 31 complaints of persons who alleged they were barred altogether from boarding airplanes because of their ethnic or religious appearance.

- In discussions about 9/11, it is imperative that the Muslim, Arab, and Sikh experience after the terrorist attacks be included as part and parcel of the story of the effects of terrorism on all Americans.
- One rich resource for teaching about the Sikh experience following 9/11 is Valarie Kaur’s film “Divided We Fall.” The opening sequence from the film runs at about 7 minutes, and is a great lens for these issues. The “Divided We Fall - opening sequence” video is available on the NewMoonProductions YouTube channel.

Resources for “Sikh American Experiences in the Aftermath of 9/11”:
- Sikh Coalition. Congressional Resolution on Hate Crimes Against Sikhs. http://www.sikhcoalition.org/LegislativeRes1c.asp
- Justice and Democracy: Challenges and Opportunities in the Aftermath of September 11, 2001 Unit 2: The Aftermath of September 11, 2001

Bullying, Discrimination, and Violence:
For Sikh American school children, contemporary issues faced by the Sikh American community manifest in the form of a bullying epidemic that disproportionately targets Sikh students.

- Turbaned Sikh children experience bullying at over twice the national average.
- Bullying ranges from racist slurs and other verbal abuse to physical assaults. In 2012, Sikh student Japjee Singh was brutally attacked in school, sustaining injuries that required multiple surgeries and left him with irreparable recurrent breathing problem. Japjee Singh and the Department of Justice took legal action to ensure that his school district take measures to protect over 100,000 students from peer-to-peer bullying.
Beyond places of learning, ignorance and misunderstandings about Sikhism manifest in the form of prejudice, discrimination, and hate crimes against Sikhs.

- Sikh soldiers, including Captain Simratpal Singh, the first ever active duty soldier granted a religious accommodation to keep his articles of faith intact, have fought repeatedly for the right to serve their country while also honoring their religion by maintaining their articles of faith. Read Captain Singh's story here: [http://www.nytimes.com/2016/04/02/us/sikh-army-captain-simratpal-singh.html](http://www.nytimes.com/2016/04/02/us/sikh-army-captain-simratpal-singh.html).

- Sikh civilians, targeted for their appearance, are subject to unprovoked acts of violence and hate. In cases such as that of Inderjit Singh Mukker, the Chicago resident and father of two who was brutally attacked in his car during a 2015 hate crime, Sikh Americans are made unsafe by the ignorance and hatred of those around them. Read more here: [http://www.chicagotribune.com/suburbs/burr-ridge/crime/ct-dbr-darien-hate-crime-0917-20150915-story.html](http://www.chicagotribune.com/suburbs/burr-ridge/crime/ct-dbr-darien-hate-crime-0917-20150915-story.html).

The most widely known hate crime committed against the Sikh community was the horrific 2012 Oak Creek Massacre.

- On August 5, 2012, a white supremacist gunman entered the Oak Creek Gurdwara, a community center where Sikhs were worshipping together, and opened fire, killing six and wounding three.

- The Oak Creek Shooting is the second-largest religiously-motivated hate crime in American history.

Resources for “Bullying, Discrimination, and Violence”:


Appendix 3: Sikhs in North America  
(Adapted from Margaret Hill, California 3Rs Project)

Some of the earliest South Asian migrants to North America were Sikhs.

Sikhs first migrated to North America in the early 20th century. The stories of Sikh immigration to North America in the early 20th century can be included in classrooms when teaching American history and South Asian history.

Sikh immigration narratives can not only provide a critical perspective on the history of the Sikh American community, but also help students to better understand how immigration policy, citizenship, and belonging have shifted in meaning over the course of American history.

In this section, you will find background on Sikh migration to the West, notable Sikh Americans (such as the first Asian-American congressman) that can help to shape lesson plans on immigration and serve as reading materials for students. Additionally, this appendix includes primary source materials and discussion questions that can be adopted for a variety of grade levels and topics.

**Sikh Migration**

**General information:**
- Sikhism originated in the Punjab region of South Asia (present-day India and Pakistan) in 1469.
- Sikhism is the world’s fifth largest religion by population. Sikhs have migrated globally since the founding of Sikhism in the 15th century. Today, there are sizable Sikh communities all over the world.

Source: BBC
The earliest Sikh migration out of Punjab (present-day India and Pakistan) took place as a result of service in the British Indian army and police forces. Additionally, semi-skilled Sikh artisans migrated as laborers from Punjab to British East Africa and elsewhere to help in the building of railways.

In 1947, after World War II, and India’s independence from British rule, British-ruled India was partitioned into India and Pakistan. After Partition, South Asians in general, and Sikhs in particular, migrated from India and Pakistan across the world, especially the United Kingdom and the United States. Most headed to the United Kingdom, but many also headed for North America. The main 'push' factor for Sikh migration has been economic. Significant Sikh communities are now found in the United Kingdom, Canada, the United States, Malaysia, parts of East Africa, Australia and Thailand.

Sikh Immigration to the United States
Sikh immigration to the United States has come about in three general waves, both voluntary and involuntary:

1. In the early 1900s as a part of migration of Sikhs from British-controlled colonial India to the West Coast of the United States. Many Sikhs migrated in search of economic opportunity.

Sikh Americans and their immigration to the United States played an integral role in the formation of United States immigration policy and law.

For example:
In 1913, the Alien Land Act was passed in California, which prohibited non-citizens --- mostly Sikhs known then as “Asian Indians” --- from owning land.

Similarly, the U.S. Immigration Act of 1917 banned the immigration of South Asian laborers (who were almost all Sikh) and prevented South Asians women from migrating to the United States. This law, in addition to the restrictions on interracial marriage--called anti-miscegenation laws--gave rise to a thriving Punjabi Mexican community. Sikh men often married Mexican women since both were categorized in the same race according the racial classifications of the time.

Supplementary Resource: Roots in the Sand, a PBS documentary on Punjabi-Mexican Community (see http://www.pbs.org/rootsinthesand/).

Eventually, all Asian immigration, which included South Asia which contains the Sikh homeland Punjab, was stopped to the United States in the early 1920s.
Discuss:
The experience of race and racism in the American context by South Asian immigrants by sharing primary sources written by Sikh Americans in that period. Consider the colonial context in India, which was ruled by the British until 1947. Additionally consider intersections in the experiences of race and racism between South Asian communities and other communities of color.

Primary sources may include Sant Nihal Sing, “Color Line in the United States of America” (1908): https://www.saada.org/item/20110621-216

2. During the 1960s and 1970s, when the Immigration Act of 1965 allowed people from Asia to come to the United States who would pursue post-graduate degrees in the United States and already had professionals skills. This immigration was voluntary and mainly occurred on both coasts of the United States.

With other South Asians, Sikh doctors, engineers, and other professionals immigrated to both coasts of the United States in large numbers.

3. During the 1980s and early 1990s, when Sikhs were escaping political unrest in the Sikh homeland of Punjab, India.

To learn more about the violence against Sikhs in the 1980s and 1990s, please see Gunisha Kaur, Lost in History: 1984 Reconstructed (2009) and Sanjay Suri, 1984: The Anti-Sikh Riots and After (2015).

More Background Information:

Early Immigrants in Rail and Lumber Industries and Farming

The first wave of Sikh immigrants came to North America to do laboring jobs on railway construction, in the lumber mills, and in forestry.

Sikh and South Asian laborers were paid less than their white counterparts.

In Northern California, Oregon, and Washington, some Punjabi Sikh immigrants took jobs in lumber mills and logging camps. Between 1903--1908, two thousand Punjabis worked on Western Pacific Railways in Northern California and on a 700--mile road between Oakland and Salt Lake City, which is in large part now the Interstate 80.

Sikh settlement was spread all along the West Coast of North America. The largest mill community of Sikhs was located in British Columbia, at Fraser Mills in New Westminster. According to Mawa
Mangat, who immigrated to this settlement in Canada in 1925, "There were only two families there then, the rest were all single men." A Sikh gurdwara (house of worship) was built there in 1908. Sardara Gill, who came to join his father to live and work at Fraser Mills in 1925, says that when he arrived, there were between 200 to 300 Sikhs. They had four or five cookhouses and different sized bunkhouses in which the men slept. Some had thirty, forty or fifty people living in them.

Sikhs who worked at the Fraser Mills Company received five--cent lower wage than white workers. The same was true for the railroad and manufacturing jobs that many Sikhs held.

By 1910, the agricultural business expanded swiftly, and Punjabis started getting higher wages in farming jobs because of the agricultural expertise they brought from Punjab.

Punjabi settlements began in farming lands in the Sacramento Valley, San Joaquin Valley and in the Imperial Valley in California. Most Sikhs worked for several years and established permanent homes. Some worked in the Vacaville Orchards. Five hundred lived in the Newcastle area, taking care of orchards. In 1909, four hundred worked the fields in Hamilton, Oxnard and Visalia and hundreds more in the Imperial Valley. Most eventually settled permanently in these places.

**A Brief Timeline of Sikhs in America**

1. Sikhs first migrated to the United States in the late 19th century, settling mainly on the West Coast, and working as farmers and laborers. Today, there are an estimated 500,000 Sikhs throughout the United States.
2. In 1907, a racist mob in Bellingham, Washington attacked Sikh migrant workers and drove them to the edge of the town. This incident occurred during a time of overt hostility toward immigrants from Asia.
3. The first Sikh Gurdwara (center for learning and worship) in the United States was inaugurated in Stockton, California in 1912.
4. Bhagat Singh Thind, a Sikh American, enlisted in the U.S. Army during World War I and subsequently applied for U.S. citizenship. His application was ultimately denied by the U.S. Supreme Court in 1923 because Thind was not considered Caucasian. After battling for more than a decade, Thind was finally granted citizenship because he was a veteran of World War I (see below for more).
5. Dalip Singh Saund was the first Asian American elected to Congress in 1956.
6. The 1960s and 1970s brought a new wave of Sikh immigrants when the Immigration Act of 1965 allowed people from Asia to come to the United States who would pursue post-graduate degrees and already had professionals skills. This immigration was voluntary and mainly occurred on both coasts of the United States.
7. In the 1980s and early 1990s, tens of thousands of Sikhs immigrated to America when anti-Sikh pogroms and government policies rocked the Indian part of Punjab and caused many Sikhs to flee to the United States for safe haven.
Challenging Inequality: Bhagat Singh Thind

One of the ways that Sikhs attempted to fight discrimination was by challenging American immigration and citizenship laws in court. One of the most famous cases involved Bhagat Singh Thind, Born on October 3, 1892, in the village of Taragarh in the state of Punjab, India, Bhagat Singh Thind came to the U.S. in 1913 to pursue higher education in an American university after serving in the British Indian army. He was recruited by the US Army on July 22, 1918, to fight in World War I. A few months later, on November 8, 1918, Bhagat Singh was promoted to the rank of an Acting Sergeant. He received an honorable discharge on December 16, 1918, with his character designated as "excellent."

After the war he sought the right to become a naturalized citizen, following a legal ruling that Caucasians had access to such rights. At this time, anthropologists categorized Indians as Caucasian. Thind took the citizenship oath and received his citizenship certificate in the state of Washington on December 9, 1918, wearing his military uniform since he was still serving in the U.S. army.

Only a few days later, his citizenship was revoked on the grounds that he was not a white man. Thind applied for citizenship again in the neighboring state of Oregon in 1919. A federal judge heard testimony from the Immigration and Naturalization Service (INS) but this time ruled in favor of Thind. He became a citizen in November of 1920.

INS appealed the decision to grant citizenship in the 9th Circuit Court of Appeals which sent the case to the Supreme Court. In 1923, in the case United States v. Bhagat Singh Thind, the Court decided in favor of the United States, retroactively denying all Indian Americans citizenship for not being Caucasian in "the common man's understanding of the term."

Finally in 1935, the 74th congress passed a law allowing citizenship to U.S. veterans of World War I, even those from the barred zones. Dr. Thind received his U.S. citizenship through the state of New York in 1936, taking the oath for the third time to become an American citizen.

Religion and the Role of the Gurdwara in Immigration

Following the path used by countless other American immigrants, Sikhs turned to their religious communities for help. Beginning between 1901--1915, the Sikh place of worship, or gurdwara, became the center of Sikh immigrant life. Sikhs worked together to pay off immigration travel debt and focused on reviving and practicing the Sikh tradition.
They got involved in constructing places of worship where they could build fellowship and community. Then they addressed issues of their common welfare. The Gurdwaras became places to welcome new arrivals and to help these recent immigrants look for jobs and do what they needed to take care of themselves. These Gurdwaras provided shelter, food, and social life to all immigrants without any consideration of caste, creed, or religion.

**Additional Resources**


Appendix 4: Worksheets and Activities

1. Coloring Sheet - Singh
2. Coloring Sheet - Kaur
3. Crossword Puzzle - Bullying
4. Crossword Puzzle - Sikh terms
Sat Sri Akhal Ji

Little Sikhs
www.littlesikhs.com
Say 'No' to Bullying!
Solve The Puzzle And Learn About Bullying

ACROSS
1 Someone who picks on or teases others
2 Someone you should talk to if you are having problems at school
3 True/False The best way to stop bullying is by telling an adult or someone you trust.
4 'Be ____________!' Antonym: Negative
5 How a bully makes you feel
6 People you are related to that love you and want to keep you safe
7 Your faith; the reason why some bullies tease others

DOWN
1 Quality you should have when a bully tries to scare you; synonym: courageous
2 Something a bully does to make you feel bad; saying things like "You're weird! Take that thing off your head."
3 To pay no attention to someone/something; something you can do when a bully teases you
Say 'No' to Bullying!
Solve the Puzzle and Learn About Bullying

Solution:

B U L L Y
T E A C H E R
A T R U E
P O S I T I V E
G E S C A R E D
P A R E N T S
S O I
R E L I G I O N
E G
Are You Sikh Savvy?
A fun crossword puzzle using general Sikh vocabulary words

ACROSS

3 Number of articles of faith Sikhs wear
7 Translation for ‘Singh’
8 Name given to the Sikh flag; usually seen in front of all gurudwaras
10 Teacher; literally means "one who brings from dark to light"
11 Singing hymns from the Guru Granth Sahib to music
12 A follower of Sikhism; literally means "disciple"
14 The script in which the Guru Granth Sahib is written
15 The Sikh prayer that is done before or after any task (i.e. reciting bani, doing kirtan, etc.)
16 Sikh house of worship; literally means "the door to the Guru"

DOWN

1 Guru Hargobind represented this concept with two swords signifying the saint-soldier aspect in Sikhism
2 Selfless service; work that is performed without any personal gain
4 Translation for ‘Kaur’
5 The Sikh wedding ceremony
6 A community kitchen, where Sikhs eat together after gurudwara services
9 Common name for God; literally means "Wonderful Lord"
13 Name given to all Sikhs that have taken amrit

www.CrosswordWeaver.com
Are You Sikh Savvy?
A fun crossword puzzle using general Sikh vocabulary words

Solution:

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 M
 F I V E P E R
 R R V A L
 L I O N N I S H A A N S A H I B
 P N A N
 I W C N G U R U
 K I R T A N E D A
 I H S I K H K R
 E S H A R
 G A R
 G U R M U K H I L A R D A S
 R S J
 G U R U D W A R A
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