

An Augmented Reality Catalogue

**[RE]ARCHIVE:
SOUTH ASIAN
NARRATIVES IN
CANADIAN
HISTORY**



SHEETAL PRASAD

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INTRODUCTION AND INSTRUCTIONS

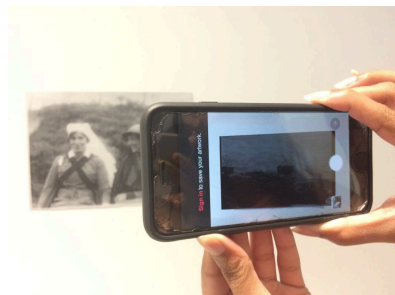
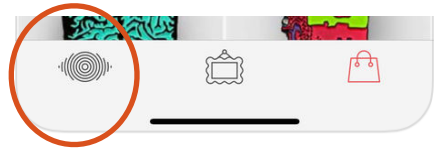
[Re]Archive: South Asian Narratives in Canadian History explores the South Asian perspectives on inclusion within Canadian history and why it is critical for Ontario to reform its high school history curriculum in order to make room for minority voices. It focuses on themes of memory, haunting, and the curriculum by using a collection of digital and analogue artworks exhibited in a virtual catalogue that will serve as an open-source file for Ontario's high school teachers and students.

To activate the augmented reality pieces:

1. Download EyeJack Viewer on mobile device (available on iOS or Google Play)
2. Open the app and scan the QR codes with EyeJack's camera interface
3. After the QR codes upload, hover the app's camera interface over the artwork image to see the hidden histories and videos! Turn up the volume to hear sound effects!



EyeJack EX
Hijack your reality
[EyeJack](#)
★★★★ 4.6, 9 Ratings
Free · Offers In-App Purchases



PRE-FIRST WORLD WAR



In the summer of 1914, the Komagata Maru ship sailed continuously from Hong Kong and India to Coal Harbour, British Columbia, carrying 375 Indian passengers hoping to settle into Canada. All but 7 passengers were denied entry due to racist and strict immigration policies (a head tax fee of \$200 and Anti-Asian protests and laws). The rest were deported back to Budge Budge, India where more than 20 passengers were either injured or killed by British Indian authorities for resisting. This became known as the *Komagata Maru Incident* and the *Budge Budge Riot*. This bronze plaque commemorates this incident.

The Incident, Augment Reality Video, 2019

The Komagata Maru, Bronze, 2018





THE FIRST WORLD WAR



During the recruiting process, many South Asians and other minorities were barred from recruiting due to the country's racist attitude, arguing that this war was a "White Man's War." This did not stop South Asian men from enlisting. Ten names of South Asians have been recently uncovered. The first piece made is a banker box installation that include white gloves, a magnifying glass and copies of archival photographs of South Asians during the First World War. The second piece include ten aluminum plaques that have been made with the soldier's service numbers. Each plaque has an AR video about the men (names, age, how they died, etc.). For this section, the QR codes will be below each plaque.

The Missing Fonds (WWI), Installation, 2019

The Forgotten Fallen, Aluminum casts with AR, 2019



M-005



Codex

M-002 - photograph of British Scouts - box
- page 1st book, 3-5 - 1840s envelope
- 1st - photographs & map envelope

M-003 - Recruitment Poster - box

M-004 - photograph of 1st Battalion in full dress - box

M-005 - photograph of "Iron Horse" - box

M-006 - photograph of "Little Willie" - box

M-007 - photograph of Sikh Troops in Red Sea - box

M-008 - photograph of Sikh Troops, 1914 - box

M-009 - photograph of T.S.S. Cameronia - box

M-010 - photograph of T.S.S. Cameronia - box

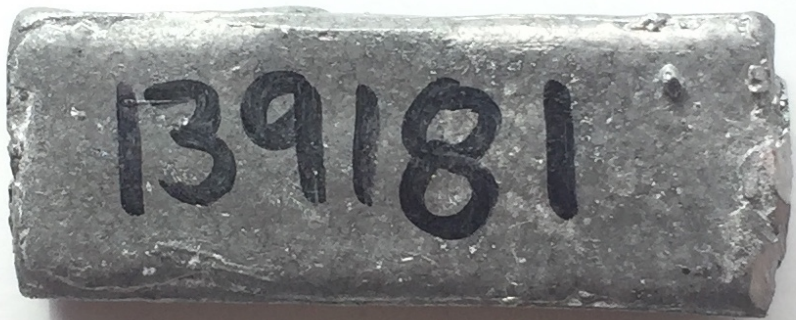
M-011 - photograph of "Sikh"

M-012 - photograph of "Sikh"

M-001

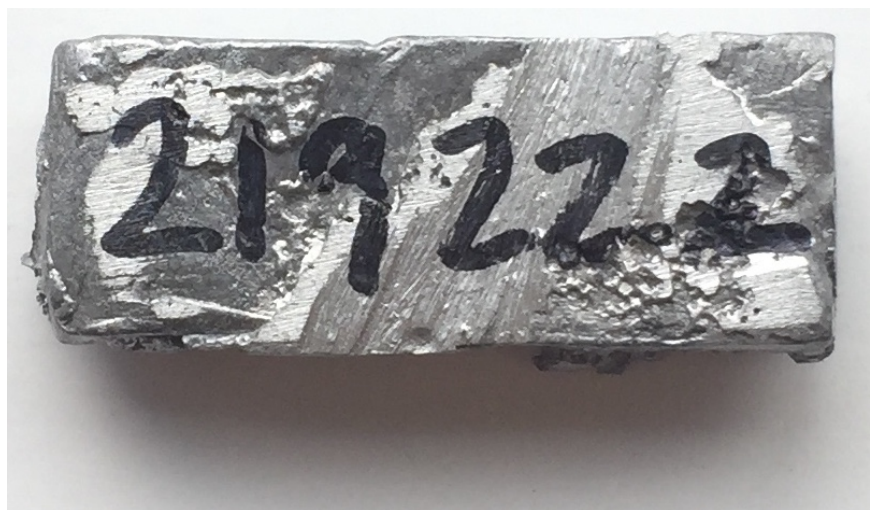


Coming home from Wang
Ridge, April 1917



2024282



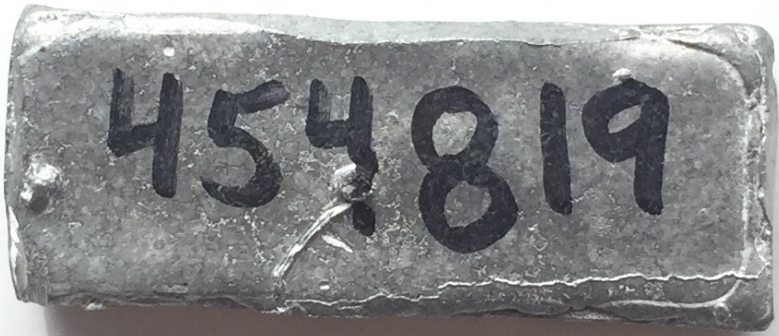


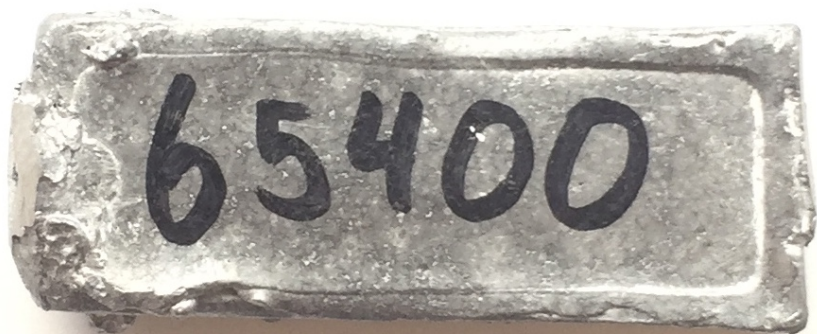
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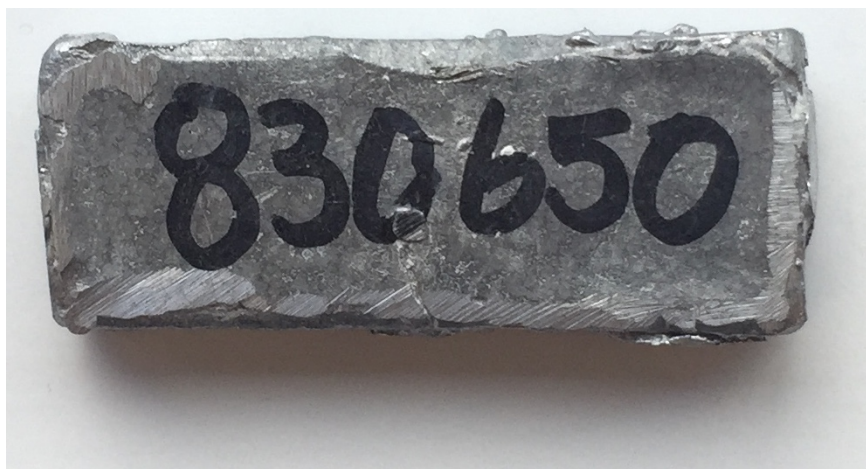




721760







VOTING RIGHTS



On September 20, 1917, only White Canadian women were given the right to vote, a fact not mentioned in contemporary textbooks or in classrooms. South Asians were denied this right until 30 years later! More incredulously, First Nations people gained their right only in 1960! During this time, the government introduced a quota system that allows a certain number of South Asians to enter Canada. The piece showcases suffrage movement of 1917 while the AR shows the South Asian and Indigenous voting rights movement in both 1947 and 1960.

30 and 43 Years Gap, Photo Installation with AR Video, 2020



**Women Gained
the Right
to Vote
in 1917**

THE GREAT DEPRESSION



During the late 1920s, the stock market became a new way to make “easy money.” People would invest in stocks from notable companies such as *Ford Canada* and the *CPR*, in hopes of potentially earning money. However, on October 29, 1929, (Black Tuesday) people felt nervous about the idea of their stocks declining, so they all decided to convert their stocks into real money. The stock market crashed as well as the national economy and unemployment was at an all-time high. For South Asians and other minorities, discrimination intensified while immigration halted. South Asians mitigated the situation through extensive mutual-aid funding such as vouchers. Unfortunately, there is little information reflected in my work about South Asians during this time. This piece is a recreation of a ration book. The AR is a video demonstration of the actual AR video glitch of missing data or not enough information.

Ration Book, Paper book with AR video, 2020 (no sound for AR)



ON HIS MAJESTY'S SERVICE



Your Ration Book

Issued to safeguard your food supply

Name

Address

NATIONAL REGISTRATION NUMBER

Date of Issue

If found, please return to

Serial Number of Book

BL 796254

FOOD OFFICE.

R.B.2 (0h1d).

THE SECOND WORLD WAR






Due to the efforts of South Asians and other minorities in mitigating the Great Depression, places such as Vancouver (notoriously anti-Asian) became increasingly tolerant of the community. However, in 1939, Canada once again took up arms to fight alongside Britain; but unlike the First World War, Canada allowed the recruitment of minorities and women. Racial segregation within the military diminished, all soldiers were treated equally, as tolerance for minorities and opportunities increased for them to be in various battalions. Three names of men from South Asia were found. For this section, two works have been made. Another banker box installation comprising of white gloves, magnifying glass and copies of archival photographs of South Asians contributing to the war. Also, three clay works resembling World War Two medals with AR videos of who the three men were and their information. The QR codes will be under each medal.

The Missing Fonds (WWII), Installation, 2019

Badge of Honour, Clay Medals with AR Videos, 2020

Handwritten notes on a piece of paper, partially obscured by a magnifying glass and a pair of white gloves. The notes appear to be a list or index of items, possibly related to a collection or inventory.



MSC-0003

RKNEE 72

BANKERS BOX







THE COLD WAR



From 1947-1991, tensions between the United States and the Soviet Union increased due to their opposing ideologies (Communism versus Democracy), a period often referred to as the Cold War. Though it was not fought with weapons but rather with propaganda and hearsay about which nation was superior. No actions were taken by the citizens themselves, (including minorities) however, they did feel an intense sense of fear and nervousness. Not much information is found about South Asians during this time but if we are to speculate, they, too, would have felt frightened about what could happen if the Cold War intensified to a point of war. The piece is a mural with floral henna designs (homage to the flower power movement) and an AR video glitch. It points out the lack of representation in media outlets when covering the fearful citizens of this time.

The Cold War, Henna mural with AR video, 2020 (no sound for AR)





THE INDO-FIJIAN MIGRATION



My family originates from the Fiji Islands, but my ancestors before them (great-great-grandparents) were from India. After the emancipation and abolishment of slavery, Britain decided to enforce indentured servitude in its place and sent thousands of Indians to Fiji from 1834-1917, ‘promising’ them 5 years of good-paying work and nice working conditions in exchange for 5 years of working in the sugar and fruit plantations. Instead of what was promised, my ancestors, along with countless others, were subjected to terrible abuse from their British supervisors (terrible working conditions, high suicide rates, and low wages). During this time, the girmityas/coolies would take some of their wages and buy gold or brass and turn it into coin pendants called the ‘mohur’. Since the 1980s, Indo-Fijians (including my parents and relatives) have been migrating to Canada, either fleeing from the coups (Fiji had 4 coups) or to seek better opportunities, as the Fijian economy itself had been in a decline until the 2010s. For this section, The mohur in this installation is a resin caste of my maternal grandmother’s (Nani) mohur. The mohur becomes a tangible symbol of trauma and resilience. The AR shows the movement.

Mohur, Resin Installation, 2019 (No Sound for AR)





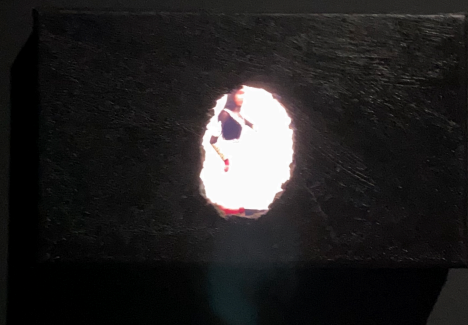
PRESENT DAY ISSUES



In the 1990s, a more tolerant attitude towards minorities and support for a multicultural/mosaic ideologies came more easily to Canadians, however, there have been times when the notion of multiculturalism has come under attack, making immigrants feel that despite the country's reputation, they were still expected to assimilate and thus become an 'ideal' Canadian. Regardless of what year it is, South Asians continue to experience racism. Even my family and I dealt with it in the early 2000s in Vaughan, immediately after 9/11, at the border, in schools, from neighbours, and even through the subtlety of the passing gaze. There are two pieces made in regard to this issue. The first piece is a mehndi mural with an AR video depicting anti-Asian propaganda and home videos. It depicts a dialogue between my two identities. The second piece is an homage to Pipilotti Rist's mini video installation. This piece discusses the topic of minorities who felt that they had to hide their culture in order to fit in, but in private, they feel more comfortable being their cultural selves. The AR for this piece is video documentation of the piece.

HENNA, Mural with AR, 2019 (No Sound)

I am a Worm, You are a Flower, Mini Video Installation, 2019





PRESENT DAY ISSUES

Recently, the province of Quebec passed Bill no. 21 which announces the laicity of the province be based on four principles: the separation of State and religions, the religious neutrality of the State, the equality of all citizens, and freedom of conscience and freedom of religion. However, in the same breath, the bill prohibits certain persons from wearing religious symbols while exercising their functions. This part has become really contentious as many consider it a Human Rights violation, but for some reason, such as the Quebec Assembly continues to justify it by stating that the laicity of the state is more important than religious freedom. For this section, an AR video shows a small clip of the lengthy video of defiance towards the restriction of head garments.

Bill no. 21, Video (11:18), 2019 (No Sound)





ABOUT THE ARTIST



Sheetal Prasad is a multidisciplinary artist and MFA candidate at OCAD University's Interdisciplinary Art, Media and Design program. Her work aims to push for minority histories and representation to be integrated into the current curriculum in Ontario. It promotes discussion on important topics such as racism, immigration, memorialization, memories, and haunting. By instilling minority histories, and eradicating the notion that, "We have no history," would lead to greater tolerance. Through the process of a/r/tography and archival research, we can see how art, including her own can be used within the textbooks as a way of inserting South Asian and other histories, while AR can be used as an attractive way to entice students. *To read in depth about this thesis, find it on OCAD University's Open Research Repository!*

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