A Documentary Program

Contemporary Pioneers - The Sikhs

A project submitted in partial satisfaction of the requirements for the degree of Master of Arts in Mass Communication

by

Ramakrishna S. Ram

January, 1976
The project of Ramakrishna S. Ram is approved:

California State University, Northridge
December, 1975
Acknowledgements

I wish to extend my appreciation to:

Hermina J. Ban, the assistant director of the program, for the valuable help and encouragement.

The production consultants, R. Jayashree, and Dr. M.P. Samartha, for their guidance and support.

Dr. Donald N. Wood for his expert advice.

All the people who participated in the production of the program.
Abstract

A documentary program

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The project had two objectives. The primary objective was to produce a documentary on video tape rather than in the traditional film format. The project was to serve as a feasibility study on the use of portable videotape recorders on location. As additional supportive material graphics and still photographs were used. There was a minimum amount of audio material added in post production. The secondary objective was to produce a documentary program about the Sikhs residing in the Northern Sacramento Valley.

The documentary was recorded on a Sony AV 8400 portable videotape recorder using a Sony AVC 3400 black and white video camera. The equipment was easily handled by two people, which made up the crew of this production. The total budget for this production was $805 dollars. If this project was produced on film with the same shooting ratio
the budget would have been at least $1,549 dollars which would be an increase of 93%. The editing time was less as compared to film. The instant playback capability of video tape was very useful in this production. This feature was the basis for participant involvement and feedback used extensively in this production.

The production in its entirety was shot on location in and around Yuba City - Marysville area. The program attempted to show the changes, if any, that the Sikhs have gone through after they left India. The program dealt with five different areas of Sikh life: a brief history of the Sikhs in the area, their agricultural practices, their religion, their attitude towards education, and finally the political and economic power of the Sikhs.

The program was produced in the interview format, with the people talking about their lives and their problems. The total program material was three and one half hours long. In addition to this, about one hundred still photographs and ten hours of audio interviews were made. The program was edited on paper which took approximately one month. The tape was edited electronically. A preliminary edited version was made and shown to a small audience. The final editing was done on the basis of the comments received from this audience.
Program Script
"Contemporary Pioneers - The Sikhs"

<table>
<thead>
<tr>
<th>VIDEO</th>
<th>AUDIO</th>
<th>TIME</th>
</tr>
</thead>
<tbody>
<tr>
<td>This documentary will introduce you to the Sikh Community in California.</td>
<td></td>
<td>0:10</td>
</tr>
<tr>
<td>This program is the first in a series exploring various aspects of their life.</td>
<td></td>
<td>0:10</td>
</tr>
<tr>
<td>Music played by the Sikhs at the Temple.</td>
<td>Music</td>
<td></td>
</tr>
<tr>
<td>Titles:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Contemporary Pioneers - The Sikhs</td>
<td>Music</td>
<td>0:10</td>
</tr>
<tr>
<td>2. Produced directed and edited by R.S. Ram.</td>
<td>Music</td>
<td>0:10</td>
</tr>
<tr>
<td>3. Assistant Director and Narrator, Hermina Ban.</td>
<td>Music</td>
<td>0:10</td>
</tr>
<tr>
<td>Narrator on the road to Yuba City.</td>
<td>Yuba City is on the highway 99, 40 miles north of Sacramento ----- one of the first immigrants to Yuba City was Mr. Tuli Singh Johl.</td>
<td>0:56</td>
</tr>
</tbody>
</table>
VIDEO

Two shot of Tuli Singh Johl and Kartar Singh Johl.
Insert
Name tag. Still photograph of two farmers.

Close up of Bachan Teja in his backyard.
Insert
Name tag. Still photograph of some Sikhs taken in 1920's.

Close up of Bachan Teja

Close up of Bachan Teja, cut to close up of Tuli Singh

Close up of Tuli Singh.

Mr. Bains on the peach orchard.
Insert
Name tag. Water pump and irrigation. Insecticide sprayer.

AUDIO

Mr. Tuli Singh Johl could you tell us; when did you come to California ----- Just to earn a living.

Mr. Teja when did you come to Yuba City ----- Little tinge of discrimination among the people around here.

When did you come to the United States ----- California was always my favorite state.

Cut audio, voice over. Most of the Sikhs living in the Sacramento Valley are involved in agriculture as they were in India.

What kinds of crops did you grow in India ----- Peaches, almonds, walnuts and prunes.

How do you start with growing peaches ----- And it starts all over again.

TIME

1:24

0:54

2:00

0:07

0:24

1:24
<table>
<thead>
<tr>
<th>VIDEO</th>
<th>AUDIO</th>
<th>TIME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bains in front of truck.</td>
<td>Do you have any threats that might de-stabilise the business ------- If you don't spray at the right time you will get worms.</td>
<td>0:42</td>
</tr>
<tr>
<td>Insert.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shot of peach trees.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bains on the farm.</td>
<td>Could you tell us a little bit about the co-op ------- If they make a profit you make a profit with them.</td>
<td>0:30</td>
</tr>
<tr>
<td>Insert.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Co-op sign.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shot of the temple exterior.</td>
<td>Voice over - the other distinctive aspect of the Sikh Community is their religion.</td>
<td>0:06</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Close up of Dr. Loehlia.</td>
<td>What are the basic concepts of Sikhism ------- I think that is their theology in a nutshell.</td>
<td>1:12</td>
</tr>
<tr>
<td>Insert.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Name tag.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Close up of Hari Singh Everest.</td>
<td>Sikh life or Sikh way of life is not any kind of ritual ------- Every moment of our life is religious.</td>
<td>1:00</td>
</tr>
<tr>
<td>Insert</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Name tag.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medium shot of the narrator.</td>
<td>Who wrote the Granth Sahib.</td>
<td>0:03</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Close up of Dr. Loehlia.</td>
<td>Well, it was written by a number of different writers ------- Then, the Granth Sahib was closed.</td>
<td>0:55</td>
</tr>
<tr>
<td>Insert.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medium shot of the narrator.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### VIDEO

Medium shot of Dr. Loehlia with the book.

Long shot of Dr. Loehlia reading the book.

Two shot of narrator and Hari Singh Everest.

Close up of Hari Singh Everest.

Insert Exterior shot of the temple dissolve to slide of the interior.

Medium shot of Baldev Singh.

Insert Name tag. Lady working in the house. Two family pictures.

Close up of Neelam Agarwal.

Insert Name tag.

### AUDIO

Shall I show you what it looks like

----- This is the most difficult book in the world to read and understand all of it.

0:39

I will read to you in Punjabi what you have in the beginning of every chapter

----- That is what you have in the beginning of every chapter of the book.

1:02

Mr. Everest, what role does the Gurudwara play in your life.

0:03

I should say that it has become a more of a focal point

----- It helps all of them individually and collectively.

2:30

Could you tell us a little bit about the family structure

----- The strength of the family is one of the great assets we have in the community.

2:06

How does the family feel about education

----- Than working on the farm

0:42
<table>
<thead>
<tr>
<th>VIDEO</th>
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<th>TIME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Close up of Baldev Singh.</td>
<td>How many east Indian students are enrolled in Yuba College ------- This is one of the reasons why 70 is the number.</td>
<td>2:42</td>
</tr>
<tr>
<td>Insert.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lone man working on the farm.</td>
<td>Do you think lack of education is one of the reasons for lack of involvement of Sikhs in the democratic process ------- But lack of education is probably a factor.</td>
<td>0:54</td>
</tr>
<tr>
<td>Medium shot of Baldev Singh.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mr. Singh could you tell us to what extent are Sikhs involved in politics ------- In that sense there is very little participation.</td>
<td>1:54</td>
</tr>
<tr>
<td>Two shot of Baldev Singh and narrator.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Close up of Dev Teja in the garden.</td>
<td>What potential power do east Indians have in this area ------- Socially, economically, politically almost anywhere.</td>
<td>1:33</td>
</tr>
<tr>
<td>Close up of Hari Singh Everest.</td>
<td>Do you think that the Sikh life here has changed in any way from that of the Sikh life in India ------- Don't put a label of Sikh on it.</td>
<td>0:34</td>
</tr>
<tr>
<td>Close up of Hari Singh Everest.</td>
<td>The basic idea, precept Guru Nanak gave was man first ------- The Sikh I know is a universal man.</td>
<td>0:58</td>
</tr>
</tbody>
</table>
**VIDEO**

Close up of Hari Singh Everest.

Close up of Hari Singh Everest.

Narrator in front of the temple.

Music played by the Sikhs at the Temple.

**AUDIO**

I don't know; it was never intended to be, I believe that Sikhism has to be another church ----- You don't even have to be a believer to go in.

If you are thinking in terms of ------ gadgets ----- The man in India or the man in the United States is the same man.

Since 1906 when the first Sikh immigrated to this area ----- The pride they take in their religion is reflected in the Sikh Temple.

**TIME**

1:01

0:26

0:52

Music

Music

Music

Music

Total program time 29:56